

2001 HSC Notes from
the Examination Centre
Studies of Religion I and II

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2001 HSC NOTES FROM THE EXAMINATION CENTRE STUDIES OF RELIGION I AND II

Introduction

This document has been produced for the teachers and candidates of the Stage 6 courses in Studies of Religion. It provides comments with regard to responses to the 2001 Higher School Certificate Examination, indicating the quality of candidate responses, and highlighting the relative strengths and weaknesses of the candidature in each section and each question.

It is essential for this document to be read in conjunction with the relevant syllabus, the 2001 Higher School Certificate Examination, the Marking Guidelines and other support documents which have been developed by the Board of Studies to assist in the teaching and learning of Studies of Religion.

General Comments

This year more than 10 100 candidates sat for Studies of Religion, 1100 of which were Studies of Religion II candidates.

The vast majority of candidates chose to answer Religious Rites, but many unfortunately answered it from the 'rites of passage' standpoint of the previous syllabus. As a consequence, many of these responses did not answer the questions, and so could not be awarded high marks.

Section I

Part A – Multiple Choice

Questions	Correct Response
1	C
2	A
3	D
4	D
5	B

Questions	Correct Response
6	B
7	C
8	A
9	C
10	A

Part B – Foundation Study I

Specific Comments

Question 11

In this question, some candidates were able to show knowledge of Aboriginal Spirituality, the history of the Aboriginal people since 1788, and the effect of white settlement. However, this was not clearly linked to the demands of the question which required an analysis of impact, and an understanding of the impact of Aboriginal Spirituality on contemporary Christian worship.

Better responses focused on the ‘spiritual’ connections of land within the belief, eg shaped by ancestral beings, sacred sites, totemic links, and place of dreaming. Poorer responses only presented economic and survival needs. Some stated that the land was sacred but did not give a reason. Spiritual aspects were often implied but not stated, eg ‘it gives them everything they need’. Another example of a good response was, ‘... smoking ceremonies are sometimes used in Christian cleansing and purification rituals, instead of the traditional rituals which were the custom in the European culture of imported Christianity’.

An example of an excellent response was:

Rainbow spirit Theology has impacted on Christian worship through the incorporation of intercessory prayers, symbols and music into contemporary worship. Anglican and Catholic denominations in rural parishes often include prayers expressing appreciation for the land and appealing for people to live in harmony with it. This is evidence of the changing views on Christian spirituality from earlier styles of worship in the country, brought on by the integration of Aboriginal perspectives from their spirituality.

Weaker responses were frequently written from the perspective of history or the Dreaming. Many candidates refused to concede an impact, writing a generalised response.

Part C – Foundation Study II

Specific Comments

Question 12 (a)

Candidates were required to clearly identify correct reasons for ecumenical developments within Christianity in Australia. These included overcoming sectarianism of the past, showing unity in times of crisis/tragedy, and the provision of a united approach to achieve common goals.

Some candidates merely named examples of ecumenical developments, without noting the reasons.

Question 12 (b)

In this question candidates needed to demonstrate their understanding of the effect of the removal of the White Australia Policy on Australia’s immigration patterns. Their answers needed to specify examples of the categories of migrants who were then able to migrate after 1973, and link these to the increased diversity in Australia’s religious adherence. Examples included the increasing number of followers of Buddhism, Islam and Hinduism, with details of their specific countries of origin. A related effect was Christian Australians’ exposure to such different faiths with some resultant conversions.

Another effect was the increased diversity within Christianity, due to migrants who arrived from previously excluded countries.

The question was not seeking social/cultural effects of these new immigration patterns.

Question 12 (c)

Candidates were required to state specific and detailed reasons for the popularity of New Age religions in Australia, such as the dissatisfaction with mainstream religious traditions, the quest for personal self-enlightenment rather than community worship, a secular scientific society, and a culture where youth tend to explore non-traditional ideas. Other relevant reasons were people seeking inner peace and health as a result of a stressful lifestyle, and the reaction of marginalised groups within Australian society who feel alienated by traditional religions. Some candidates confused Pentecostalism as a New Age religion.

Part D – Foundation Study III (Studies of Religion II only)

- (a) The question required knowledge of specific environmental concerns, and an understanding of the way in which the beliefs are used to justify actions in response to these concerns. Many candidates could define the non-religious/secular perspective and make a general statement about the associated beliefs. However, few candidates could cite specific environmental examples. Candidates who wrote about agnosticism found it difficult to formulate a coherent argument and relied on the use of examples of individuals who had taken action, or a generalised commentary.

The responses were generally superficial. A few candidates responded in terms of a ‘compare and contrast’ answer with reference to a religious tradition. These responses often included a discussion of creation beliefs, rather than an environmental concern. There was a high number of non-attempts in this section.

Candidates needed to be aware of the meaning of ‘non-religious or secular perspective’. They also needed to see how beliefs underpin actions.

- (b) Better responses engaged with the why or how of the ‘Dharma the Cat’ site. Many of these responses demonstrated a reasonably sophisticated understanding of how the print and electronic media express religious views and/or manipulate religious issues.

Most candidates were able to identify features of the website and outline how this made the website accessible. Some mentioned aspects such as website links and the use of captions. But, in many cases, the link to the religious view that it was espousing was poorly explained.

In the high-range responses, a well-balanced response was given with discussion of the website and the request for other forms of media. Examples were explained and analysed.

Many responses cited examples of media articles but few of these answers were able to explain how or why it could be used to express a particular religious view.

The wording of the question allowed candidates to generalise their responses to other media. Candidates needed to be able to mention some specific examples and analyse how these express religious viewpoints.

Section II — Cross Religion Studies

Specific Comments

Question 13

- (a) A variety of rites was accepted for public worship and/or personal devotion, in line with the syllabus wording. Most candidates named the rite and its tradition, but a number had difficulty with its role.

As the syllabus does not differentiate between a rite of public worship or personal devotion, and the paper gave examples only, many rites were accepted as either public worship or personal devotion. In many instances the delineation between main features and other features of the roles of the rite was not clear. Unfortunately, many candidates responded to questions from the perspective of the variant rather than the religious tradition.

- (b) Some candidates did not indicate the rite chosen in Part (a). Weaker responses had difficulty explaining how the rite made a difference in the everyday lives of believers. Some candidates referred again to the role instead of answering the question.
- (c) A variety of rites was used for comparison, some of which were unsuitable. Most candidates struggled with the notion of ‘evaluation’ required by this question. Some misinterpreted the wording, choosing two religious traditions but no rite, or one aspect, but no rite.

Symbolism was the most popular aspect. While most candidates gave the meaning of the symbols, many did not evaluate their importance. ‘The nature, role and function of officiating celebrants’ was poorly answered. To some candidates, celebrants were those celebrating the event. Other aspects such as ‘human experiences’ were answered in very general terms.

Question 14

- (a) The vast majority of candidates were able to name a source from one religious tradition. The responses of candidates who outlined the role, varied significantly in relation to the breadth of treatment. Those who scored highly did so because they could enunciate the role giving a wide range of applications within the religious tradition. The roles included development, criticism, and direction for behaviour. The most frequently used were sacred texts, beliefs, authority, conscience and decision-making, and Founder.

The most common deficiency in responses was an inability to address and make the necessary links between each requirement of the question. In this case it was the source and its role in the tradition, requiring more than a description of the source. Some responses included an excellent description but did not connect the source to its role. Overall, the responses were satisfactory and achieved marks in the 2–3 range.

- (b) In question 14(b) the main difficulty for candidates was making the connection between the relationship, the ethical system and the decision made by the believers. In regard to this latter point, candidates misinterpreted the phrase ‘of believers’, and read it as ‘within the tradition’. Candidates by and large demonstrated a good understanding of the ethical system, but did not show how that system, in terms of one of the listed aspects, provided guidance for believers. The best responses established a clear link between the ethical system and guidance for believers. It is to be noted that when an aspect contains two or more items,

eg marriage and divorce, it must be treated as a whole. Generally, this was done quite well. Responses gaining poor marks merely repeated the description of the ethical system. It is to be noted that most candidates responded with the same religious tradition as chosen in part (a). Overall, the responses were satisfactory and achieved a mark in the 2–3 range.

- (c) Many candidates found difficulty in responding appropriately to the demands of this question. The question required an evaluation of the development of the ethical system as it relates to one of the listed aspects. Candidates could either evaluate within each tradition, or evaluate across the traditions. While candidates were able to discuss the contribution of a chosen aspect to the ethical system, few were able to demonstrate the link between this contribution and the development. Many candidates stated the link rather than explaining it. Development in this context included a change to the system as a whole and not only to the individual within the system. Development also included things such as prevention of growth, redirection of growth, and responses to completely new issues and situations. Candidates who scored in the high range demonstrated this skill, as well as a comprehensive understanding of one chosen aspect. Those candidates who did not discuss the development at all were able to describe the contribution of the aspect to the ethical system. Unfortunately, this did not fully meet the requirements of the question.

The aspect chosen by the vast majority of candidates was ‘sacred stories and texts’. Where an aspect has two or more parts they need to be treated as a whole.

Question 15

In Question 15 candidates could refer to either one sacred writing or story. In general, candidates responded to the ‘stories’ component in a very simplistic manner, while in the ‘sacred writings’ component they responded in a much more sophisticated way.

In general, candidates did not demonstrate an adequate understanding of the demands of the question. In some instances, there were evidence of confusion in relation to the use of the word ‘story’.

In part (b) it was evident that candidates had a basic understanding of the uses of sacred writings and Stories, but were not able to link these to the everyday lives of believers.

The requirement of part (c) proved challenging for most candidates. Many candidates found interpreting the word ‘evaluate’ and linking this to sacred writings or stories and one of the aspects, difficult.

Those candidates who referred to the same examples in parts (a) and (b) tended to limit their ability to effectively respond to the questions. There was some evidence that candidates who attempted this question were totally unprepared to do so.

Question 16

Candidates had learnt the content for this cross-depth study to a very high degree. They were able to use correct terminology, in context, and for the majority of candidates, differentiated correctly between ordinary and special ways of holiness.

Better answers correctly identified and responded to the keywords used in each of the three parts of the question. In part (a) most candidates described the chosen 'Way of Holiness' rather than giving an outline of the role within the tradition. In part (b) many candidates did not explain the relationship to the everyday life of believers. Answers tended to describe the practices of ordinary Ways of Holiness without reference to the relationship.

In part (c), better answers 'evaluated', and while many responses could identify and describe one aspect, few candidates attempted to make a judgement or place some value on that chosen aspect.

It was evident that some candidates had explored examples of special and ordinary ways of holiness that were not specifically cited in the syllabus, and included some that were specific to a particular tradition. While this did not affect the marks, it certainly gave these candidates a stronger base from which to form their response. It is important to remember that the examples in the syllabus do not form a definitive list.

As reported every year, some candidates wrote responses using the language of a particular variant rather than the generally accepted terminology of the tradition, with examples from variants as appropriate.

It was disappointing to see so many candidates present pages of information which were correct, but unrelated to the question.

Question 17

Candidates generally showed sound and detailed knowledge of the areas studied. Few, however, were able to address the requirements of the questions successfully, especially in terms of evaluation in part (c).

Approximately one-third of candidature selected examples from outside the periods referred to in parts (a) and (b). This included the use of historical figures to address the contemporary period, and contemporary figures to address a period of growth, division or crisis.

A wide range of individuals and schools of thought were selected, some of which could hardly be regarded as shaping or having shaped the tradition.

Overall, candidates demonstrated considerable detail in their knowledge of the required individuals or schools of thought. For many, however, this did not translate into high marks because they had not succeeded in addressing the requirement of the question to 'outline the role' in part (a), 'explain the difference made to the everyday life of believers' in part (b) and 'evaluate the effect' in part (c).

In parts (a) and (b), many candidates provided biographical and/or historical details of the individual or school of thought, and while this was often well done, it did not assist the candidate to access the higher range of marks.

In part (c), many candidates detailed examples of effects in the chosen area, but were not able to provide the level of evaluation required to access the higher mark range.

Despite the requirements of part (a) and part (b), a significant number of candidates wrote outside the intended period. Some wrote about the same example in both part (a) and (b). Many candidates who chose a contemporary example in part (a) evidently regarded the circumstances of this

individual or school of thought to be one of growth, division or crisis. Many candidates choosing an historical figure for part (b) sought to demonstrate their enduring significance for the contemporary period.

Compared to previous years there has been an enormous proliferation of examples chosen as seen in the instances below. Many could hardly be described as individuals or schools of thought that have shaped the tradition. A number of examples were of movements that in some cases only had a small number of followers. Candidates choosing these examples were generally unable to demonstrate any significant impact on the tradition.

It appears that candidates have been introduced to a wide range of individuals and movements which do not seem to satisfy the syllabus description of being acknowledged as pivotal people or schools of thought which have shaped the tradition.

Many candidates attempted to compare and contrast individuals and schools of thought in part (c) even though there was no requirement in the question for them to do so.

Examples Chosen by Candidates

Buddhism: Mahayana, Asoka, Dalai Lama, Won

Christianity: Paul, Aquinas, Luther, Calvin, Wesley, Francis of Assisi, Mother Teresa, Oscar Romero, Pentecostalism, Elisabeth Schussler Fiorenza, Feminist Theology, Liberation Theology, Billy Graham, Taize, Pope John XXIII, Vatican II, Patricia Brennan, Creationism, Caroline Chisholm, Monasticism, Benedict, John Maine, Anthony of Thebes

Hinduism: Sankara, Ramanuja, Ghandi

Judaism: Moses, Maimonides, Hasidism, Bal Shem Tov, Zionism, Reform Judaism

Islam: Al Ghazali, Aisha, Sayyid Qutb, Four Righteous Caliphs, Fatima Ahmed Ibrahim, Leila Ahmed

Other: Bob Marley, Rastafarianism, Martin Luther King Jr, Osama Bin Laden

Question 18

Generally, candidates knew their content when it came to particular women and their ideas. However, other aspects of the syllabus were not as well handled.

- (a) Candidates were asked to outline the role of one significant woman from either the founding period, or the intervening period, in one religious tradition. Most were able to do this reasonably well, although sometimes the choice of woman made it difficult to outline any specific role. In these instances candidates tended to simply tell the story of the woman.
- (b) Candidates were asked to explain how one contemporary woman has affected the everyday lives of believers in her religious tradition, in relation to one of the following: social welfare, education, ethical decision-making, ecumenism or inter-faith dialogue. For questions of this nature, candidates would be well advised to name both the tradition and the area/issue that they are referring to.

Again most candidates were able to give plenty of information relating to a contemporary woman, but only the better candidates were actually able to demonstrate the effect of this woman on the everyday lives of believers. For those who chose women in the field of education, this was especially the case. Some, however, were able to argue, quite convincingly, that given the relatively recent emergence of feminist theologies, the effect of women in this area was yet to be fully appreciated at this stage.

Many candidates choose poor examples to answer this question. Mary Daly is a post-Christian, and should not therefore be studied in the Christian context. Similarly, Indira Gandhi, whilst a remarkable woman, was motivated by secular and political concerns. For those who studied her, it was difficult to relate her actions to Hinduism as such.

- (c) Candidates were asked to evaluate the ideas of one significant woman from each of two religious traditions from the same period about one of the following; models of divinity, gender roles, expressions of spirituality, language or status within the tradition. Again candidates should make it clear which issue they are evaluating. The first thing to be noted about candidate responses to this part of the question is that none of these areas are mutually exclusive, so there was a great deal of confusion as to what candidates meant in their responses. Candidates would be well advised to correctly define these areas before any discussion of individual women's ideas. They should also be aware that gender roles, as an area for discussion, is broader than just the issue of ordination or admission to the Rabbinate.

The question itself proved very difficult since some women, particularly in the founding period, and in some instances in the intervening period, have only their lives and actions available for scrutiny, rather than their specific ideas. For this reason, candidates who chose contemporary women tended to achieve higher marks.

As for the previous parts of the question, candidates demonstrated a great deal of knowledge about their chosen women, and were able to describe their ideas quite well. Only the better candidates, however, were able to apply this knowledge and actually answer the question by judging the importance of the woman's ideas, whilst at the same time showing a comprehensive knowledge of the chosen aspect.

Additional Comments

- Students should have access to the assessment support document published by the Board of Studies. This contains a glossary of keywords. The importance of understanding these keywords, and being able to put them into practice in the answering of questions, should be impressed upon candidates.
- Aboriginal Beliefs and Spirituality do not constitute a religious tradition within the Cross-depth Studies. To treat them as such can severely disadvantage candidates.
- A variant is not a Religious tradition, ie Catholicism does not equate to Christianity. Candidates are again severely disadvantaged if they do this.
- Students should have a clear understanding of the term 'role' as used in the syllabus, and conversely, the terms 'nature' and 'significance' as used in the syllabus.

Studies of Religion

2001 HSC Examination Mapping Grid

Question	Marks	Content	Syllabus outcomes
1	1	Foundation Studies	H4
2	1	Foundation Studies	H4
3	1	Foundation Studies	H5
4	1	Foundation Studies	H2
5	1	Foundation Studies	H2
6	1	Foundation Studies	H5
7	1	Foundation Studies	H1
8	1	Foundation Studies	H4
9	1	Foundation Studies	H5
10	1	Foundation Studies	H3
11(a)	2	Foundation Studies 1	H3
11(b)	8	Foundation Studies 1	H3, H7, H9, H12
12(a)	2	Foundation Studies 2	H1, H5
12(b)	4	Foundation Studies 2	H5, H7
12(c)	4	Foundation Studies 2	H1, H5, H7
Part D(a) Studies of Religion II only	5	Foundation Studies 3	H1, H5
Part D(b) Studies of Religion II only	5	Foundation Studies 3	H7
13(a)	5	Cross Religion Studies	H8, H9
13(b)	5	Cross Religion Studies	H6, H8, H12
13(c)	10	Cross Religion Studies	H6, H8, H9, H12
14(a)	5	Cross Religion Studies	H8, H9
14(b)	5	Cross Religion Studies	H6, H8, H12
14(c)	10	Cross Religion Studies	H6, H8, H9, H12
15(a)	5	Cross Religion Studies	H8, H9
15(b)	5	Cross Religion Studies	H6, H8, H12
15(c)	10	Cross Religion Studies	H6, H8, H9, H12
16(a)	5	Cross Religion Studies	H8, H9
16(b)	5	Cross Religion Studies	H6, H8, H12
16(c)	10	Cross Religion Studies	H6, H8, H9, H12
17(a)	5	Cross Religion Studies	H8, H9
17(b)	5	Cross Religion Studies	H6, H8, H12
17(c)	10	Cross Religion Studies	H6, H8, H9, H12
18(a)	5	Cross Religion Studies	H8, H9
18(b)	5	Cross Religion Studies	H6, H8, H12
18(c)	10	Cross Religion Studies	H6, H8, H9, H12

2001 HSC Studies of Religion Marking Guidelines

Section I Part B — Foundation Study 1

Question 11 (a) (2 marks)

Outcomes assessed: H3

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Indicates two accurate reasons why the land is central to Aboriginal spirituality 	2
<ul style="list-style-type: none"> Indicates one accurate reason why the land is central to Aboriginal spirituality 	1

Question 11 (b) (8 marks)

Outcomes assessed: H3, H7, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Identifies a range of components of Aboriginal Spirituality and Christian worship and draws out the relationship between them Relates the implications of how Aboriginal Spirituality has impacted on Christian worship 	7–8
<ul style="list-style-type: none"> Identifies some components of Aboriginal Spirituality and Christian worship and shows the relationship between them Describes how of Aboriginal Spirituality has impacted on Christian worship 	5–6
<ul style="list-style-type: none"> Describes some components of Aboriginal Spirituality and shows some links of these components to an understanding of Christian worship Provides a limited description of how Aboriginal Spirituality has impacted on Christian worship 	3–4
<ul style="list-style-type: none"> Describes one component of Aboriginal spirituality and describes the role this component plays in Christian worship Provides a general description of Aboriginal Spirituality and/or contemporary Christian worship 	1–2

Section I

Part C — Foundation Study 2

Question 12 (a) (2 marks)

Outcomes assessed: H1, H5

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Recognises and names two correct reasons for ecumenical developments within Christianity in Australia 	2
<ul style="list-style-type: none"> Recognises and names one correct reason for ecumenical developments within Christianity in Australia 	1

Question 12 (b) (4 marks)

Outcomes assessed: H5, H7

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a good understanding of the relationship between the diversity in religious adherence in Australia and the removal of the White Australia Policy in 1973 Relates two effects on the diversity of religious adherence resulting from the removal of this policy 	4
<ul style="list-style-type: none"> Demonstrates some understanding of the relationship between the diversity in religious adherence in Australia and the removal of the White Australia Policy in 1973 Describes two effects, on the diversity of religious adherence resulting from the removal of this policy 	3
<ul style="list-style-type: none"> Demonstrates a limited understanding of the relationship between the diversity in religious adherence in Australia and the removal of the White Australia Policy in 1973 Briefly describes effects on the diversity of religious adherence resulting from the removal of this policy 	2
<ul style="list-style-type: none"> Provides a simple description of the diversity of religious adherence in Australia after 1973 	1

Question 12 (c) (4 marks)

Outcomes assessed: H1, H5, H7

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Gives a detailed account of reasons for the popularity of New Age religions in Australia May include a description of a specific New Age religion and its adherents 	4
<ul style="list-style-type: none"> Outlines some reasons for the popularity of New Age religions May include a description of a specific New Age religion 	3
<ul style="list-style-type: none"> Provides general reasons for the popularity of New Age religions May include a general description of New Age religions 	2
<ul style="list-style-type: none"> Provides a limited range of reasons for the popularity of New Age religion 	1

Studies of Religion II only
Section I
Part D — Foundation Study 3

Question (a) (5 marks)

Outcomes assessed: H1, H5

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Identifies one secular/non-religious perspective Names one environmental concern Uses one secular/non-religious perspective to provide a clear explanation of why and/or how beliefs are used to justify people's actions in response to the concern Relevant examples are used to make evident the relationship between the perspective and the environmental concern 	4–5
<ul style="list-style-type: none"> Identifies one secular/non-religious perspective Names one environmental concern Uses one secular/non-religious perspective to provide a limited explanation of how beliefs are used to justify people's actions in response to the concern Attempts to use examples to make evident the relationship between the perspective and the environmental concern 	2–3
<ul style="list-style-type: none"> Identifies one secular/non-religious perspective Names one environmental concern Simply describes how the beliefs are used to justify people's actions in response to the concern 	1

Question (b) (5 marks)

Outcomes assessed: H7

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Provides why and/or how the website and other forms of media are used to express religious views Provides specific examples for each medium mentioned 	4–5
<ul style="list-style-type: none"> Provides some explanation of why and/or how the website and other forms of media are used to express religious views Provides general examples 	2–3
<ul style="list-style-type: none"> Describes one form of media that is used to express religious views May include examples 	1

Section II — Cross Religion Studies

Question 13 (a) (5 marks)

Outcomes assessed: H8, H9

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">Indicates, in general terms, the main features of the role of a rite of either public worship or personal devotionLocated in the correct religious tradition (treatment of variants not necessary)	4–5
<ul style="list-style-type: none">Indicates some features of the role of a rite of either public worship or personal devotionLocated in the correct religious tradition (treatment of variants not necessary)	2–3
<ul style="list-style-type: none">Names one rite of public worship or personal devotion in a religious tradition	1

Question 13 (b) (5 marks)

Outcomes assessed: H6, H8, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">Uses the same rite as Part (a)Clearly makes evident the relationship between the rite and everyday life of the believersLocated in the correct religious tradition with variants where appropriate	4–5
<ul style="list-style-type: none">Uses the same rite as Part (a)Provides some evidence of relationship between the rite and everyday life of the believersLocated in the correct religious tradition and may include variants where appropriate	2–3
<ul style="list-style-type: none">Uses the same rite as Part (a)Simple reference to a link between the rite and everyday life of the believersLocated in the correct religious tradition	1

Question 13 (c) (10 marks)

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Shows a comprehensive understanding of one aspect chosen from the list • Develops a coherent judgement based on the elements of this aspect, showing how it is important for the Rite • Determines the value of this aspect for two appropriate religious traditions • Includes variants where appropriate 	9–10
<ul style="list-style-type: none"> • Shows an accurate understanding of one aspect chosen from the list • Develops a simple argument that shows how this aspect is seen as important for the chosen Rite • Comparable rite from two appropriate religious traditions • Includes variants where appropriate 	7–8
<ul style="list-style-type: none"> • Shows a basic understanding of one aspect chosen from the list • Shows how this aspect is seen as important for the Rite • Comparable rite from one/two appropriate religious traditions • Includes variants where appropriate 	5–6
<ul style="list-style-type: none"> • Shows a limited understanding of the importance of the chosen aspect to each of two religious traditions • Provides a general description of how this aspect is important for the Rite 	3–4
<ul style="list-style-type: none"> • A simple description of one aspect chosen from the list • Provides simple description of how this aspect is seen as important for the Rite • One Rite must be appropriate to one of the religious traditions named 	1–2

Question 14 (a) (5 marks)*Outcomes assessed: H8, H9***MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none">Indicates, in general terms, the main features of the role of one source of ethical systemsLocated in the correct religious tradition (treatment of variants not necessary)	4–5
<ul style="list-style-type: none">Indicates some features of the role of one source of ethical systemsLocated in the correct religious tradition (treatment of variants not necessary)	2–3
<ul style="list-style-type: none">Names at least one source of ethical systems in a religious tradition	1

Question 14 (b) (5 marks)*Outcomes assessed: H6, H8, H12***MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none">Use the same religious tradition as Part (a)Clearly makes evident the relationships between the ethical system and the decisions made by the believers in one of the areas chosen from the listThe item chosen from the list must be treated as a whole eg, marriage and divorceLocated in the correct religious tradition with variants where appropriate	4–5
<ul style="list-style-type: none">Use the same religious tradition as Part (a)Some evidence of the relationships between the ethical system and the decisions made by the believers in one of the areas chosen from the listThe item chosen from the list must be treated as a whole eg, marriage and divorceLocated in the correct religious and may include variants where appropriate	2–3
<ul style="list-style-type: none">Use the same religious tradition as Part (a)Simple reference to the ethical system by the believers in one of the areas chosen from the listThe item chosen from the list must be treated as a whole eg, marriage and divorceLocated in the correct religious tradition	1

Question 14 (c) (10 marks)*Outcomes assessed: H6, H8, H9, H12***MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none">Shows a comprehensive understanding of one aspect chosen from the listDevelops a coherent argument based on the elements of this aspect on how it contributes to the development of the ethical systems within the two religious traditionsDetermines the value of this aspect for two appropriate religious traditionsIncludes variants where appropriate	9–10
<ul style="list-style-type: none">Shows an accurate understanding of one aspect chosen from the listShows how this aspect contributes to the development of the ethical systems within the two religious traditionsIncludes variants where appropriate	7–8
<ul style="list-style-type: none">Shows a basic understanding of one aspect chosen from the listAttempts to show how this aspect contributes to the development of the ethical systems within the two religious traditionsIncludes variants where appropriate	5–6
<ul style="list-style-type: none">Shows a limited understanding of one aspect chosen from the listA general description of how this aspect contributes to ethical systems within the two religious traditions	3–4
<ul style="list-style-type: none">A simple description of one aspect chosen from the listA simple description of how this aspect contributes to ethical systems within one or two religious traditionsOne appropriate religious tradition	1–2

Question 15 (a) (5 marks)

Outcomes assessed: H8, H9

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Indicates in general terms the main features of the role of one central sacred writing OR story • Located in the correct religious tradition (treatment of variants not necessary) 	4–5
<ul style="list-style-type: none"> • Indicates some features of one significant sacred writing OR story • Located in the correct religious tradition (treatment of variants not necessary) 	2–3
<ul style="list-style-type: none"> • Names at least one significant sacred writing OR story 	1

Question 15 (b) (5 marks)

Outcomes assessed: H6, H8, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Use the same religious tradition as Part (a) • Clearly makes evident the relationships between the sacred writings and stories and the everyday lives of the believers in one of the areas chosen from the list • Located in the correct religious tradition with variants where appropriate 	4–5
<ul style="list-style-type: none"> • Use the same religious tradition as Part a • Provides some evidence of the relationship between the sacred writings and stories and the everyday lives of the believers in one of the areas chosen from the list • Located in the appropriate religious tradition and may include variants where appropriate 	2–3
<ul style="list-style-type: none"> • Use the same religious tradition as Part (a) • Simple reference to the sacred writings and stories and the everyday lives of the believers in one of the areas chosen from the list • Located in the appropriate religious tradition with variants where appropriate 	1

Question 15 (c) (10 marks)

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Shows a comprehensive understanding of one aspect chosen from the list • Develops a coherent judgement on how the sacred writings or stories from two religious traditions give meaning to the chosen aspect • Determine the value of this aspect for two appropriate religious traditions • Includes variants where appropriate 	9–10
<ul style="list-style-type: none"> • Shows an accurate understanding of one aspect chosen from the list • Shows how the sacred writings or stories from two religious traditions give meaning to the chosen aspect • Two comparable aspects applied to two appropriate religious traditions • Includes variants where appropriate 	7–8
<ul style="list-style-type: none"> • Shows a basic understanding of one element chosen from the list • Attempts to show how the sacred writings or stories from two religious traditions give meaning to the chosen aspect • Two comparable elements applied to two appropriate religious traditions • Includes variants where appropriate 	5–6
<ul style="list-style-type: none"> • Shows a limited understanding of one aspect chosen from the list • A general description of how the sacred writings or stories from two religious traditions give meaning to the chosen aspect • Two comparable elements applied to two appropriate religious traditions 	3–4
<ul style="list-style-type: none"> • A simple description of one aspect chosen from the list • A simple description of how the sacred writings or stories from at least one religious tradition give meaning to the chosen aspect • One appropriate religious tradition 	1–2

Question 16 (a) (5 marks)

Outcomes assessed: H8, H9

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Indicates, in general terms, the main features of the role of one special way of holiness • Located in the correct religious tradition (treatment of variants not necessary) 	4–5
<ul style="list-style-type: none"> • Indicates some features of one special way of holiness • Located in the correct religious tradition (treatment of variants not necessary) 	2–3
<ul style="list-style-type: none"> • Names at least one special way of holiness 	1

Question 16 (b) (5 marks)

Outcomes assessed: H6, H8, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Uses the same religious tradition as Part (a) • Clearly makes evident the relationship between ordinary ways of holiness and the practices of the believers in their everyday lives • Located in the correct religious tradition with variants where appropriate 	4–5
<ul style="list-style-type: none"> • Uses the same religious tradition as Part (a) • Provides some evidence of the relationship between ordinary ways of holiness to the everyday lives of the believers • Located in the correct religious tradition and may include variants where appropriate 	2–3
<ul style="list-style-type: none"> • Uses the same religious tradition as Part (a) • Simple reference to an ordinary way of holiness in the everyday lives of the believers • Located in the correct religious tradition 	1

Question 16 (c) (10 marks)

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Shows a comprehensive understanding of one aspect chosen from the list • Develops a coherent judgement of how this aspect contributes to an ordinary OR special way of holiness in two religious traditions • Determines the value of this aspect for two appropriate religious traditions • Includes variants where appropriate 	9–10
<ul style="list-style-type: none"> • Shows an accurate understanding of one aspect chosen from the list • Shows how this aspect contributes to an ordinary OR special way of holiness in two religious traditions • Includes variants where appropriate 	7–8
<ul style="list-style-type: none"> • Shows a basic understanding of one aspect chosen from the list • Attempts to show how this aspect contributes to an ordinary OR special way of holiness in two religious traditions • Includes variants where appropriate 	5–6
<ul style="list-style-type: none"> • Shows a limited understanding of one aspect chosen from the list • Gives a general description of how this aspect contributes to an ordinary OR special way of holiness in two religious traditions 	3–4
<ul style="list-style-type: none"> • A simple description of one element chosen from the list • A simple description of how this element is relevant to an ordinary OR special way of holiness in two religious traditions • One appropriate religious tradition 	1–2

Question 17 (a) (5 marks)

Outcomes assessed: H8, H9

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Indicates in general terms the main features of the role of EITHER one school of thought OR pivotal person • Located in the correct religious tradition (treatment of variants not necessary) • Located correctly in either the early foundation period OR period of growth in the tradition 	4–5
<ul style="list-style-type: none"> • Indicates some features of the role of EITHER one school of thought OR pivotal person • Located in the correct religious tradition (treatment of variants not necessary) • Located correctly in either the early foundation period OR period of growth in the tradition 	2–3
<ul style="list-style-type: none"> • Names at least one school of thought OR pivotal person • Located correctly in either the early foundation period OR period of growth in the tradition 	1

Question 17 (b) (5 marks)

Outcomes assessed: H6, H8, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Uses the same religious tradition as Part (a) • Clearly makes evident the relationship between one contemporary school of thought OR pivotal person and the everyday lives of believers • Located in the correct religious tradition with variants where appropriate 	4–5
<ul style="list-style-type: none"> • Uses the same religious tradition as Part (a) • Demonstrates some evidence of the relationships between one contemporary school of thought OR pivotal person and the everyday lives of believers • Located in the appropriate religious tradition and may include variants as appropriate 	2–3
<ul style="list-style-type: none"> • Use the same religious tradition as Part (a) • Makes a simple reference to one contemporary school of thought OR pivotal person and the everyday lives of believers • Located in the appropriate religious tradition 	1

Question 17 (c) (10 marks)

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Shows a comprehensive understanding of one area chosen from the list • Develops a coherent judgement of the importance of the effect on believers, of a school of thought OR pivotal individual in the chosen area • Determines the value for this aspect in two appropriate religious traditions • Includes variants where appropriate 	9–10
<ul style="list-style-type: none"> • Shows an accurate understanding of one area chosen from the list • Develops an argument that shows the importance of the effect on believers of a school of thought OR pivotal individual in the chosen area • Makes some judgement on the value of this aspect in two appropriate religious traditions • Includes variants where appropriate 	7–8
<ul style="list-style-type: none"> • Shows a basic understanding of one area chosen from the list • Attempts to show the importance of the effect on believers of the school of thought OR pivotal individual in the chosen area • Provides a limited judgement on the value of this aspect in two appropriate religious traditions • Includes variants where appropriate 	5–6
<ul style="list-style-type: none"> • Shows a limited understanding of one area chosen from the list • A general description of the effect on believers of a school of thought OR pivotal individual in the chosen area • Describes this aspect in either one or two appropriate religious traditions 	3–4
<ul style="list-style-type: none"> • Simple description of one area chosen from the list • Simple description of an effect on believers, of a school of thought OR pivotal individual in the chosen area • Limited reference to the aspect in one appropriate religious tradition 	1–2

Question 18 (a) (5 marks)

Outcomes assessed: H8, H9

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Indicates in general terms the main features of the role of one significant woman • Located in the correct religious tradition (treatment of variants not necessary) • Located in a period apart from the contemporary period 	4–5
<ul style="list-style-type: none"> • Indicates some features of the role of one significant woman • Located in the correct religious tradition (treatment of variants not necessary) • Located in a period apart from the contemporary period 	2–3
<ul style="list-style-type: none"> • Names one woman in the correct religious tradition • Located in a period apart from the contemporary period 	1

Question 18 (b) (5 marks)

Outcomes assessed: H6, H8, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Clearly makes evident the relationship between the effects on the everyday lives of believers and one aspect chosen from the list • Refers to one woman from the contemporary period • Located in the correct religious tradition with variants where appropriate 	4–5
<ul style="list-style-type: none"> • Provides some evidence of the relationship between the everyday lives of believers in one aspect chosen from the list • Refers to one woman from the contemporary period • Located in the correct religious tradition and may include variants where appropriate 	2–3
<ul style="list-style-type: none"> • Simple reference to the everyday lives of believers and one aspect chosen from the list • Refers to one woman from the contemporary period • Located in the correct religious tradition 	1

Question 18 (c) (10 marks)
Outcomes assessed: H6, H8, H9, H12
MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Shows a comprehensive understanding of one aspect chosen from the list • Develops a coherent judgement of the importance that each woman sees in the chosen aspect for her religious traditions • Refers to a woman from each of the two different traditions • Refers to the same time period • Includes variants where appropriate 	9–10
<ul style="list-style-type: none"> • Shows an accurate understanding of one aspect chosen from the list • Demonstrates the importance that each woman sees of the chosen aspect for her religious tradition • Refers to a woman from each of the two different traditions • Refers to the same time period • Includes variants where appropriate 	7–8
<ul style="list-style-type: none"> • Shows a basic understanding of one aspect chosen from the list • Attempts to show elements of the chosen aspect that each woman sees as important for her Religious Tradition • Refers to a woman from each of the two different traditions • Refers to the same time period • Includes variants where appropriate 	5–6
<ul style="list-style-type: none"> • Shows a limited understanding of one aspect chosen from the list • Provides a general description of the ideas of one or two women on the chosen aspect • Refers to a woman from each of the two different traditions • Appropriate religious traditions 	3–4
<ul style="list-style-type: none"> • Simple description of one aspect chosen from the list • Simple description of the ideas of one woman on the chosen aspect • Appropriate religious tradition 	1–2