

**2005 HSC Notes from
the Marking Centre
Studies of Religion I and II**

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2005 HSC NOTES FROM THE MARKING 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 2005 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.

This document should be read along with the relevant syllabus, the 2005 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

In 2005, 12033 candidates presented for examinations in Studies of Religion, with 9164 candidates attempting the Studies of Religion I paper and 2869 attempting the Studies of Religion II paper.

In this course it is intended that the knowledge, understanding and skills developed through the study of discrete sections should accumulate to a more comprehensive understanding than may be described in each section separately. Therefore, teachers and candidates should be aware that examiners may ask questions requiring an integration of the knowledge and skills gained through the study of the course.

Section I

Part A – Multiple Choice

Question	Correct Response
1	C
2	D
3	C
4	D
5	B
6	D
7	B
8	A
9	A
10	C

Part B

General Comments

Candidates need to be aware that the answer space allocated is a guide to the length of the required response. The length of the response will not in itself lead to higher marks. Writing far beyond the indicated space could in fact lead to a disproportionate use of time which may disadvantage candidates overall.

Specific Comments

Part B – Foundation Study 1

Question 11

- (a) The majority of candidates wrote a sound response to the question. The better responses integrated references to the quotation with other characteristics connected to an Aboriginal person's birthplace and spirituality. Examples of these characteristics included: kinship, totems and the dreaming.

Weaker responses relied solely on the information provided by the question and quotation.

- (b) Many candidates demonstrated knowledge of the influence of Aboriginal spirituality on some Christian denominations, but did not address the demands of the key word 'explain'.

Better responses addressed the demands of the question. They explained the influence of Aboriginal spirituality on some Christian denominations. Rather than just recount examples like the use of smoking ceremonies or the appointment of indigenous ministers, better responses outlined how and/or why Aboriginal spirituality has influenced Christianity by explaining the consequences and results of their incorporation by some denominations. Candidates who were able to outline cause and effect or how and why Aboriginal spirituality has become influential gained the best results.

Mid-range responses provided details and examples of the influence of Aboriginal spirituality. They were descriptive and lacked explanation.

Weaker responses lacked detail and specificity.

Part C – Foundation Study 2

Question 12

- (a) Familiarity with the Board of Studies glossary of terms was displayed and candidates used key words well.

Better responses explained how the ending of the White Australia Policy led to immigration from countries other than Britain or Europe that in turn changed the religious profile in Australia ie migrants from South East Asia and the Middle East brought Buddhism, Hinduism and Islam to Australia and thus altered the religious profile.

Weaker responses referred to information from Foundation Study I or wrote general explanations of the ending of the White Australia Policy and multiculturalism with little or no specific reference to the change in religious profile.

Many responses were lengthy and went well beyond the space provided including details on religious diversity in Australia that were not required to answer the question.

- (b) In the better responses, candidates described responses of two religious traditions to one issue in the context of the expression of religion in Australia from 1901 to the present. These responses provided specific Australian examples of the ways religious traditions responded to the issues often including variants.

Mid-range responses described ethical beliefs of the religious traditions on issues in theoretical and/or theological terms. Some responses used relevant content from the Cross Religion Studies but did not apply it to the terms of the question.

Weaker responses were limited, generalised statements about one or two religious traditions indicating a misinterpretation of the traditions' beliefs. The responses of the two traditions were not differentiated.

As with part (a), candidates provided lengthy responses well beyond the requirements of the question.

Part D – Foundation Study 3

- (a) The majority of responses were general answers which indicated a limited understanding of what constituted electronic media.

Better responses acknowledged the range of technology including the world wide web, television, radio, text messaging, email, documentary and feature films, and linked these to their purpose or use by the media or religious group. They referred to the source, provided detailed examples and described how these communicated about religion. Responses included the ability to inform or educate, the opportunity to promote a particular religious viewpoint, the ability to enhance ecumenical initiatives and interfaith dialogue, the emphasis placed on evangelism, or the means to contact groups within a religious community eg in a parish e-newsletter. Some responses described how electronic media focused on controversial events or demonstrated bias against particular religious groups.

- (b) Better responses were characterised by a clear understanding of the place of non-religious perspectives in Australian society. These responses presented a particular non-religious perspective (eg humanism) and linked their response to beliefs or practice. It was not necessary to use Christmas and weddings in the responses and some included other aspects of Australian society such as baby-naming ceremonies and funerals.

Weaker responses were descriptive and focused only on outlining the aspect rather than showing how it was significant to the non-religious perspective. Many responses compared the non-religious perspective to a religious worldview while others confused a non-religious perspective with new age movements.

Section II – Cross Religion Studies

General Comments

Many responses were comprehensive and detailed, displaying sophisticated judgement expressed in a sustained and fluent manner. The majority of responses reflected a sound understanding of the course content. However, some responses contained examples within particular questions which were not well suited to the requirements of the question.

Question 13 – Religious Rites

Generally responses indicated a clear understanding of the nature of the religious rite and in many cases extended their response beyond the required outline. In addition, the rites were addressed within the appropriate category, eg public worship, personal devotion or rites of passage.

Better responses made comprehensive judgements and provided examples in the evaluation of the significance of the religious rite for the individuals and for the group. They contained integration of specific terminology and were sustained, logical and well structured.

Weaker responses described the rite and gave limited judgements about the significance of the rite for individuals and groups.

Question 14 – Religion and Ethics

Most responses identified two religious traditions, at least one source of ethical teaching, and linked them to a chosen topic as required by the question. A very small number of responses discussed a Christian variant and its particular ethical teachings.

Better responses demonstrated an ability to integrate a number of sources using a variety of issues and linked these with respective religious traditions. They also demonstrated that variants within those religious traditions used different ethical underpinnings by quoting variant sources. These better responses substantiated the analysis, making appropriate judgements by linking topics with multi-sourced ethical material.

Mid-range responses identified the two religious traditions, named appropriate sources and made some attempt at discussing topics, but had difficulty in analysis. These responses were very descriptive and made minimal judgements.

Weaker responses were purely descriptive, identified the religious traditions, their sources of ethical teachings and linked them with a topic. There was no attempt at analysis or judgement in these responses.

Question 15 – Sacred Writings and Stories

The clear and open-ended format of the question invited candidates to demonstrate their accurate knowledge of appropriate texts. Christianity, Islam and Judaism were the religious traditions discussed in the clear majority of responses. Many candidates had clear well-developed conceptual understanding of the relevant material, including ‘uses’ and ‘themes’ of sacred writings and stories and employed the extended essay format to good advantage in demonstrating their competence.

Most responses referred more accurately to Christianity rather than Catholicism when referring to the religious tradition and used details of the variants in all traditions appropriately to enhance their argument rather than as a display of unrelated knowledge. All responses showed a sound basic understanding of the content of appropriate sacred writings and stories, and the better responses employed extensive accurate quotations from the texts.

In the better responses, candidates were able to structure their knowledge to meet the twin demands of ‘describe’ and ‘assess’ required by the question. Such responses employed consistently accurate terminology, well-chosen and applied examples and specific textual references in building their discussion. In assessing ‘importance’ better responses competently structured the evidence to argue the value of the sacred writings and stories both for the community and the individual believer.

Weaker responses tended to generalise and failed to link the description of examples with the assessment of the importance of the sacred writings and stories. Other responses relied on a superficial comparison between the two religious traditions or included Aboriginal spirituality as one of the two.

Some description of religious rites was used as an appropriate example by the stronger responses, but not integrated into the discussion by the weaker. This weakness highlights the need for candidates to present structured and resourced argument in responding to the question.

Question 16 – Ways of Holiness

The question required the candidate to explain the ways of holiness practised by believers from two religious traditions in the context of how the ways of holiness reflected the nature of holiness for that specific tradition.

In general, candidates displayed a sound knowledge of both the ordinary and the special ways of holiness from the different religious traditions. The most common religious traditions were Islam and Buddhism with Christianity. Prayer, meditation, monasticism, mysticism and Sufism were the most common ways of holiness chosen and candidates generally attempted to relate these to the ‘ultimate goal of holiness’ for their religious tradition. Candidates found difficulty in relating their responses to the nature of holiness for its tradition. Candidates who undertook to relate their chosen way of holiness to the ultimate goal of holiness needed to define what they saw as the ultimate goal of holiness for each religious tradition. Weaker responses, particularly in relation to Islam and Buddhism, used the perspective of only one variant from within the tradition.

Overall, candidates displayed good knowledge of the role and importance of ways of holiness, especially in relation to the ultimate goal of holiness. The use of terminology was more integrated than in previous years, showing a greater familiarity with the terms and an ability to use them appropriately. It is not necessary to define terms, as it can be assumed that the reader is familiar with the terminology related to the topic. Some responses showed a tendency to discuss the practices of one variant as though they were common to the entire tradition, eg the rosary as being common to Christians rather than a Catholic form of prayer.

Better responses used the terminology appropriately (eg a follower of Islam was referred to as a Muslim), covered both special and ordinary ways of holiness for the chosen tradition, gave a balanced treatment of both religious traditions and gave comprehensive explanations of various

examples within them, and were written in a legible manner, presenting a logical and coherent response which was more efficient in communicating the content.

Poorer responses presented a restricted number of examples, only addressed one religious tradition or one category of ways of holiness, compared and contrasted the traditions which were not required, and did not define the nature of holiness or the ultimate goal of holiness for the chosen traditions. Some responses were hard to read and showed a repetitive construction of response.

Question 17 – Teachers and Interpreters

Candidates generally described and assessed the role of pivotal individuals and/or schools of thought succinctly.

In the better responses, candidates achieved assessment by pondering the role pivotal individuals and/or schools of thought played in their respective religious traditions and reflecting on her/his/their actions instead of simply narrating biographies or a series of events.

If candidates are to be better informed for future HSC examinations in this question they might take into consideration the following suggestions:

- Care should be taken in the selection of pivotal individuals or schools of thought. These should be linked solidly to the religious tradition eg an expose on the political career of Mohandas K. Gandhi of India has relevance to Indian political history but some aspects of this have had little affect on Hinduism. Connecting Gandhi's actions more closely with the Vedas and the Upanishads would be helpful. Similarly, Pope John XXIII's intervention in the Cuban Missile Crisis needs to find a basis in the Great Commandment of Jesus, and Thomas Berry's eco-theology should be linked with Genesis 2.
- Candidates who use the same contemporary pivotal individuals or schools of thought as they would in other depth studies must take greater care when it comes to the unique peculiarities of teachers and interpreters. Simply regurgitating a similar essay from another depth study may not fully meet the requirements of the syllabus or the exam question eg Christian feminist theologies have more of a role in academic circles rather than in the everyday lives of the believers.
- Better candidates who chose a school of thought eg The Last of the Tudor Monarchs or Khulafa Rashideen wrote about the role the group played in their religious tradition instead of a narrative about each individual in the school of thought.
- Better candidates referred to Chassidim as a contemporary school of thought instead of discussing the founder, the Baal Shem Tov, who would actually fall under the period of growth, division or crisis.
- Better candidates were able to see the posthumous role Sayed Qutb's writings and books may have played in current world events without putting sole blame on these writings for these events.
- Candidates should show a good knowledge of the religious tradition, for example referring to the Christian 'church' but to Jewish 'congregations'.
- Candidates attempting to write an academic-style extended response should avoid pious language eg use 'God' instead of 'the Lord'.
- Candidates should ensure that the pivotal individuals or schools of thought they present are from the same period. Both should either be from the foundation period, the period of growth, division or crisis or the contemporary period.

Question 18 – Religion and Women

Just over 2000 candidates responded to this question, with most presenting women from Christianity, Judaism and Islam. The quality of candidates' responses demonstrated that the candidates were well prepared for the exam.

The better responses demonstrated a thorough grasp of the content, as well as an ability to make a clear judgment as to the value of each woman's contribution to her particular religious tradition. These evaluations were comprehensive and well supported with examples and references to any or all of sacred writings, variants and the women's writings, where appropriate.

Weaker responses simply described the women's contribution and/or views.

The following may assist candidates in their preparation:

- The study of these women should go beyond biographical detail, recall of their contribution to their respective religious traditions, and their ideas or views. It must also include an exploration of the extent to which the women have impacted on their religious traditions, remembering that religious tradition refers to more than just one variant within it and/or a distinct group lobbying for change. When using the example of contemporary women, this may well mean arguing that the influence is limited given the novelty of feminist theology and the prevailing culture within religious traditions. In the case of women from the founding or intervening period, their influence should be acknowledged as it was then, as well as how their actions/ views help to inform current debate.
- Following on from this, candidates should be careful not to confuse a woman's contribution to society with a contribution to her religious tradition. Examples of this include high profile media personalities and some involved in social welfare. Unless a clear connection can be made to the woman's religious motivation and or specific recognition by her tradition, it is difficult for candidates to be awarded higher marks.
- It is important to ensure that syllabus terms are clearly understood. This year some candidates referred to the women they were studying as 'models of divinity'. The term actually refers to how one images God if at all, not how individuals might mirror God. Whilst no doubt unintended, this is quite offensive to those traditions that do not believe that God can be imaged and is, therefore, not in the spirit of the syllabus.
- Revisit the 'Glossary of Terms' and practise writing essays requiring higher order skills. Use the Standards package as a helpful starting point.
- Whilst practising essay writing is to be encouraged, candidates should recognise that coming into the exam with prepared answers is not a wise idea. Answers should always demonstrate a genuine attempt to grapple with the specific requirements of the question. Prepared answers seldom manage to do so.

Studies of Religion

2005 HSC Examination Mapping Grid

Question	Marks	Content	Syllabus outcomes
Section I			
Part A — Foundation Studies 1 and 2			
1	1	Foundation Study 1	H3, H4, H5, H7, H9
2	1	Foundation Study 2	H1, H2, H5, H7, H9
3	1	Foundation Study 1	H3, H4, H5, H7, H9
4	1	Foundation Study 2	H1, H2, H5, H7, H9
5	1	Foundation Study 1	H3, H4, H5, H7, H9
6	1	Foundation Study 2	H1, H2, H5, H7, H9
7	1	Foundation Study 1	H3, H4, H5, H7, H9, H10
8	1	Foundation Study 2	H1, H2, H5, H7, H9, H10
9	1	Foundation Study 1	H3, H4, H5, H7, H9
10	1	Foundation Study 2	H1, H2, H5, H7, H9
Section I			
Part B — Foundation Study 1			
11 (a)	4	Foundation Study 1	H3, H4
11 (b)	6	Foundation Study 1	H3, H4, H7, H9
Section I			
Part C — Foundation Study 2			
12 (a)	4	Foundation Study 2	H2, H5, H7
12 (b)	6	Foundation Study 2	H1, H5, H7, H9
Section I			
Part D — Foundation Study 3			
(a)	5	Foundation Study 3	H1, H7, H10
(b)	5	Foundation Study 3	H1, H5, H7
Section II			
13	20	Cross Religion Study 1	H6, H8, H9, H12
14	20	Cross Religion Study 2	H6, H8, H9, H12
15	20	Cross Religion Study 3	H6, H8, H9, H12
16	20	Cross Religion Study 4	H6, H8, H9, H12
17	20	Cross Religion Study 5	H6, H8, H9, H12
18	20	Cross Religion Study 6	H6, H8, H9, H12

2005 HSC Studies of Religion Marking Guidelines

Section I Part B — Foundation Study 1

Question 11 (a)

Outcomes assessed: H3, H4

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Accurately provides characteristics and features of the connection of an Aboriginal person's spirituality to his/her birthplace Makes relevant reference to the quote 	3–4
<ul style="list-style-type: none"> Provides some characteristics and features of the connection of an Aboriginal person's spirituality to his/her birthplace May make reference to the quote 	1–2

Question 11(b)

Outcomes assessed: H3, H4, H7, H9

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Provides a detailed and accurate response to how and/or why Aboriginal spirituality has influenced some Christian denominations 	5–6
<ul style="list-style-type: none"> Provides a clear response to how and/or why Aboriginal spirituality has influenced some Christian denominations 	3–4
<ul style="list-style-type: none"> Makes general statements about how and/or why Aboriginal spirituality has influenced some Christian denominations 	1–2

Section I
Part C — Foundation Study 2**Question 12 (a)***Outcomes assessed: H2, H5, H7***MARKING GUIDELINES**

Criteria	Marks
• Provides accurate information on how the ending of the White Australia Policy has changed the profile of religious adherence in Australia today	3–4
• Makes general points about the White Australia Policy and/or the profile of religious adherence in Australia today	1–2

Question 12 (b)*Outcomes assessed: H1, H5, H7, H9***MARKING GUIDELINES**

Criteria	Marks
• Provides detailed and accurate characteristics and features of the responses of TWO religious traditions in the chosen area	5–6
• Provides some accurate characteristics and features of the responses of TWO religious traditions in the chosen area	3–4
• Makes general statements of the responses of at least ONE religious tradition in the chosen area	1–2

Studies of Religion II

Section I

Part D — Foundation Study 3

Question (a)

Outcomes assessed: H1, H7, H10

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">Provides detailed and accurate features and characteristics of how the electronic media is used to communicate about religion in AustraliaMakes relevant reference to the source and other examples	5
<ul style="list-style-type: none">Provides some features and characteristics of how the electronic media is used to communicate about religion in AustraliaMakes reference to the source. May refer to other examples	3–4
<ul style="list-style-type: none">Makes general statements linking the use of electronic media and religion in AustraliaMay refer to the source and/or other examples	1–2

Question (b)

Outcomes assessed: H1, H5, H7

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">Provides detailed and accurate ways in which a non-religious person may find significance in aspects of Australian society that have their origins in a religious tradition	5
<ul style="list-style-type: none">Provides accurate ways in which a non-religious person may find significance in aspects of Australian society that have their origins in a religious tradition	3–4
<ul style="list-style-type: none">Makes general statements about non-religious people and/or aspects of Australian society that have their origins in a religious tradition	1–2

Section II — Cross Religion Studies

Question 13

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">Indicates the nature of the chosen rite in TWO religious traditionsMakes a comprehensive judgement about the significance of the chosen rite to individuals and groups within TWO religious traditionsIntegrates specific terminology relevant to the rite and its traditionsPresents a sustained, logical and well-structured answer	17–20
<ul style="list-style-type: none">Indicates the nature of the chosen rite in TWO religious traditionsMakes a competent judgement about the significance of the chosen rite to individuals and groups within the TWO traditionsApplies accurate terminology relevant to the rite and its traditionsPresents a sustained and well-structured answer	13–16
<ul style="list-style-type: none">Indicates in general terms the nature of the chosen rite in TWO religious traditionsMakes some judgement about the significance of the chosen rite to individuals and groups within the TWO traditionsUses some appropriate terminologyPresents a clear answer	9–12
<ul style="list-style-type: none">Provides limited indication of the nature of the chosen rite within ONE or TWO traditionsMakes basic and/or descriptive statements about the chosen rite within ONE or TWO traditionsUses basic terminologyPresents a generalised answer	5–8
<ul style="list-style-type: none">Makes some statements about the chosen riteUses simple terminology	1–4

Question 14

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

	Marks
<ul style="list-style-type: none"> In TWO religious traditions, demonstrates a comprehensive understanding of the components and implications of the guidance given by the traditions' ethical teachings, in relation to the chosen area Integrates specific terminology relevant to the tradition and its ethical system Presents a sustained, logical and well-structured answer 	17–20
<ul style="list-style-type: none"> In TWO religious traditions, demonstrates a competent understanding of the of the components and implications of the guidance given by the traditions' ethical teachings, in relation to the chosen area Applies accurate terminology relevant to the tradition and its ethical area chosen Presents a sustained and well-structured answer 	13–16
<ul style="list-style-type: none"> In TWO religious traditions, demonstrates some understanding of the components and implications of the guidance given by the traditions' ethical teachings, in relation to the chosen area Uses some appropriate terminology Presents a clear answer 	9–12
<ul style="list-style-type: none"> For ONE or TWO religious traditions, makes basic and/or descriptive statements about ethical teachings, in relation to the chosen area Uses basic terminology Presents a generalised answer 	5–8
<ul style="list-style-type: none"> Makes some statements about ethical teachings or the chosen area Uses simple terminology 	1–4

Question 15*Outcomes assessed: H6, H8, H9, H12***MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none">Clearly provides characteristics and features of the nature of sacred writings and stories in TWO religious traditionsMakes a comprehensive judgement about the importance of sacred writings in TWO religious traditionsIntegrates specific terminology relevant to the tradition and its sacred writings and storiesPresents a sustained, logical and well-structured answer	17–20
<ul style="list-style-type: none">Provides the characteristics and features of the nature of sacred writings and stories in TWO religious traditionsMakes a competent judgement about the importance of sacred writings in TWO religious traditionsApplies accurate terminology relevant to the tradition and its sacred writings and storiesPresents a sustained and well-structured answer	13–16
<ul style="list-style-type: none">Indicates some characteristics and features of the nature of sacred writings and stories in TWO religious traditionsMakes some judgement about the importance of sacred writings in TWO religious traditionsUses some appropriate terminologyPresents clear answer	9–12
<ul style="list-style-type: none">Provides a limited description of the nature of sacred writings and storiesMakes basic and/or descriptive statements about the importance of sacred writings in ONE or TWO religious traditionsUses basic terminologyPresents a generalised answer	5–8
<ul style="list-style-type: none">Makes some statements about the importance of sacred writings in ONE religious traditionUses simple terminology	1–4

Question 16*Outcomes assessed: H6, H8, H9, H12***MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none">Clearly provides characteristics and features of the nature of holiness in TWO religious traditionsComprehensively provides information about how and/or why holiness is practised by believers in TWO religious traditionsIntegrates specific and appropriate terminologyPresents a sustained, logical and well-structured answer	17–20
<ul style="list-style-type: none">Provides the characteristics and features of the nature of holiness in TWO religious traditionsCompetently provides information about how and/or why holiness is practised by believers in TWO religious traditionsApplies appropriate terminology accuratelyPresents a sustained and logical response	13–16
<ul style="list-style-type: none">Indicates some characteristics and features of holiness in TWO religious traditionsProvides some information about how and/or why holiness is practised by believers in TWO religious traditionsUses some appropriate terminologyPresents a clear answer	9–12
<ul style="list-style-type: none">Provides a limited description of the nature of holiness in ONE or TWO religious traditionsMakes basic and/or descriptive statements about the practise of holiness in ONE or TWO religious traditionsUses basic terminologyPresents a generalised answer	5–8
<ul style="list-style-type: none">Makes some statements about holiness and/or how holiness is practisedUses simple terminology	1–4

Question 17*Outcomes assessed: H6, H8, H9, H12***MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none">Clearly provides characteristics and features of the role of the pivotal individual or school of thought in TWO religious traditions from the same periodMakes a comprehensive judgement about the role of the pivotal individual or school of thought for TWO religious traditionsIntegrates specific and appropriate terminologyPresents a sustained, logical and well-structured response	17–20
<ul style="list-style-type: none">Provides the characteristics and features of the role of the pivotal individual or school of thought in TWO religious traditions from the same periodMakes a competent judgement about the role of the pivotal individual or school of thought for TWO religious traditionsApplies appropriate terminologyPresents a sustained and logical answer	13–16
<ul style="list-style-type: none">Indicates some characteristics and features of the role of the pivotal individual or school of thought in TWO religious traditionsMakes some judgement about the role of the pivotal individual or school of thought for TWO religious traditionsUses some appropriate terminologyPresents a logical answer	9–12
<ul style="list-style-type: none">Provides a limited description of the role of the pivotal individual or school of thought in ONE or TWO religious traditionsMakes basic and/or descriptive statements about the role of the pivotal individual or school of thought for ONE or TWO religious traditionsUses basic terminologyPresents a generalised answer	5–8
<ul style="list-style-type: none">Makes some statements about the pivotal individual or school of thoughtUses simple terminology	1–4

Question 18

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Clearly provides characteristics and features of the contributions of TWO women, ONE from each of TWO religious traditions, from the same period • Makes a comprehensive judgement about the contribution of these women to their respective religious traditions • Integrates specific and appropriate terminology • Presents a sustained, logical and well-structured answer 	17–20
<ul style="list-style-type: none"> • Provides the characteristics and features of the contributions of TWO women, ONE from each of TWO religious traditions, from the same period • Makes a competent judgement about the contribution of these women to their respective religious traditions • Applies appropriate terminology accurately • Presents a sustained and logical response 	13–16
<ul style="list-style-type: none"> • Indicates some characteristics and features of the contributions of TWO women, ONE from each of TWO religious traditions • Makes some judgement about the contribution of these women to their respective religious traditions • Uses some appropriate terminology • Presents a clear answer 	9–12
<ul style="list-style-type: none"> • Provides a limited description of the contributions of ONE or TWO women from ONE or TWO religious traditions • Makes basic and/or descriptive statements about the contribution of these women to ONE or TWO religious traditions • Uses basic terminology • Presents a generalised answer 	5–8
<ul style="list-style-type: none"> • Makes some statements about the woman and/or her contribution to ONE religious tradition • Uses simple terminology 	1–4