

**2002 HSC Notes from  
the Marking Centre  
Studies of Religion I and II**

© 2003 Copyright Board of Studies NSW for and on behalf of the Crown in right of the State of New South Wales.

This document contains Material prepared by the Board of Studies NSW for and on behalf of the State of New South Wales. The Material is protected by Crown copyright.

All rights reserved. No part of the Material may be reproduced in Australia or in any other country by any process, electronic or otherwise, in any material form or transmitted to any other person or stored electronically in any form without the prior written permission of the Board of Studies NSW, except as permitted by the *Copyright Act 1968*. School candidates in NSW and teachers in schools in NSW may copy reasonable portions of the Material for the purposes of bona fide research or study.

When you access the Material you agree:

- to use the Material for information purposes only
- to reproduce a single copy for personal bona fide study use only and not to reproduce any major extract or the entire Material without the prior permission of the Board of Studies NSW
- to acknowledge that the Material is provided by the Board of Studies NSW
- not to make any charge for providing the Material or any part of the Material to another person or in any way make commercial use of the Material without the prior written consent of the Board of Studies NSW and payment of the appropriate copyright fee
- to include this copyright notice in any copy made
- not to modify the Material or any part of the Material without the express prior written permission of the Board of Studies NSW.

The Material may contain third party copyright materials such as photos, diagrams, quotations, cartoons and artworks. These materials are protected by Australian and international copyright laws and may not be reproduced or transmitted in any format without the copyright owner's specific permission. Unauthorised reproduction, transmission or commercial use of such copyright materials may result in prosecution.

The Board of Studies has made all reasonable attempts to locate owners of third party copyright material and invites anyone from whom permission has not been sought to contact the Copyright Officer, ph (02) 9367 8289, fax (02) 9279 1482.

Published by Board of Studies NSW  
GPO Box 5300  
Sydney 2001  
Australia

Tel: (02) 9367 8111

Fax: (02) 9367 8484

Internet: <http://www.boardofstudies.nsw.edu.au>

ISBN

200351

# Contents

<a href="#">Section I – Core</a> .....	5
<a href="#">Section II – Cross Religion Studies</a> .....	8



# 2002 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 2002 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 2002 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 2002, 10 894 candidates presented for examinations in Studies of Religion, with 8961 candidates attempting the one unit paper and 1933 attempting the two unit paper. Teachers and candidates should be aware that examiners may ask questions that address the syllabus outcomes in a manner that requires candidates to respond by integrating their knowledge, understanding and skills developed through studying the course. This reflects the fact 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.

### Section I – Core

#### Part A – Multiple Choice

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

## Part B

### General Comments

Overall, the candidates' responses indicated that the majority had a knowledge and understanding of religious concepts that is appropriate to HSC candidates. Candidates need to be aware that the answer space allocated is a guide to the length of the required response. Excessively lengthy responses will not gain them more marks. It will in fact endanger the quality of their other responses by reducing the time that can be devoted to them.

### Specific Comments

#### Part B – Foundation Study 1

##### Question 11

- (a) This question was clear in its direction to candidates, allowing for a delineation in the concise marking criteria. The responses to this question were generally excellent, with candidates displaying extensive knowledge and the ability to write sophisticated responses. Many candidates provided an excessive amount of information, greatly exceeding the space allocation.

The topic *Aboriginal Dreaming and Land Rights* appears to have been addressed very well, with candidates generally showing a high degree of competence.

- (b) This question placed an emphasis on integration focusing on a specific Aboriginal belief. Most candidates answered the 'integration' aspect well, but failed to take notice of the 'belief' part of the question. Candidates were well versed in aspects of Aboriginal / Christian integration and applied their learning to this question. Many candidates wrote copious amounts on integration without the required 'belief' statement.

Candidates were able to cite specific and relevant examples in answering the question. The better responses came from candidates who discerned what the question was actually asking and focused on at least one specific Aboriginal belief. Poorer responses failed to demonstrate an understanding of the term 'integration'.

#### Part C – Foundation Study 2

##### Question 12

- (a) Overall the responses to this part of the question were good. The word 'diversity' presented problems to some candidates. Some candidates experienced difficulty with the concept of 'religious tradition'. Aboriginal spirituality was often incorrectly cited as a religious tradition.
- (b) It was intended that the word 'labour' be interpreted as 'work', rather than as a political party. Many respondents wrote about the labour movement prior to World War II, demonstrating that they were not familiar with the time frame.

Part (b) was generally not answered well.

- (c) Overall the responses to this part of the question were pleasing. Candidates had a good understanding of the term ‘inter-faith’ and used current world issues as examples. Ecumenical movements came through very strongly, as did multiculturalism and plurality. The question asked for two things: analysis of two common elements and inter-faith dialogue and an action that promoted religious harmony. This was a higher order question. Some candidates found it difficult to demonstrate all the required dimensions in their answers.

Many candidates described two elements that promoted religious harmony without mentioning how it occurred. Most candidates had no difficulty naming two elements and examples of world issues from recent world events. The dignity of the human person came through strongly.

### **Part D – Foundation Study 3**

Candidates were required to respond to questions addressing a stimulus article, and the non-religious perspective of atheism. Candidates generally responded better to part (b) than part (a).

- (a) Candidates were required to write a response to a stimulus article titled ‘Shopping around to keep the faith’. The article included a cartoon, written text and statistical graphs. The question asked them to analyse the elements of the article in the presentation of issues facing Christian churches in Australia today.

One of the problems candidates faced was their ability to clearly understand the meaning of the term ‘element’. Most could recognise media elements such as the headline, graphic, statistical data, reference to research, the use of a specialist reporter and persuasive language. Unfortunately, many respondents did not recognise any bias in the presentation of the article, failing to note the use of persuasive language and the manipulation of statistics. They could not discern that the concluding remark was unsubstantiated.

Most candidates could identify issues that were raised by the article, but the majority of candidates failed to make clear, effective links between the element and the issue. Most gave general responses and occasionally focused on issues not mentioned in the article, such as the growth in the number of Pentecostal groups and the secularisation of our society.

Some candidates wrote prepared answers with little or no reference to the article, often quoting census data. Others used terms that they obviously didn’t understand.

Candidates continue to refer to ‘us’ or ‘we’ when speaking of Christianity. Some candidates also used the opportunity to sermonise without really engaging with the material in the article. These are pitfalls to be avoided.

- (b) Candidates were asked to explain the difference between the non-religious perspective of atheism and a religious tradition in two nominated areas. Better responses outlined the basis of the beliefs about two of the issues described and detailed how the philosophy underpinning each response differed. Whilst the question closely indicated that candidates should address atheism, those who referred to other non-religious perspectives were not disadvantaged.

Candidates who could expand and support their responses with evidence from a sacred text of the religious tradition, or from significant philosophies or writings fared better than those who

made sweeping generalisations. Better responses also recognised a range of thinking within a tradition or non-religious perspective. Weaker responses tended to generalise, making few references to authorities such as the Bible. Others referred only to one denomination in their answer. Some candidates did not consider the space provided for their response, discussing the second area superficially.

## Section II – Cross Religion Studies

Candidates must familiarise themselves with the *Board of Studies Glossary of Key Terms* if they are to interpret questions appropriately.

### Question 13

This remains the most popular Cross Religion Study. The majority of candidates were able to competently describe religious rites in two traditions. Poorer answers focused on the category and failed to focus on one rite. It would appear that many candidates would benefit from planning their answers carefully before writing their responses. The length of a response should reflect the number of marks allocated to the question. There are still too many candidates writing very lengthy responses to parts that attract minimal marks.

- (a) Part (a) asked candidates to use a rite from one of three categories. Many respondents did not clearly identify the rite to which they referred.
- (b) Better responses to this part of this question integrated quality comparison throughout the response. The majority of candidates only made comments of comparison at the end of their response.

Candidates should keep in mind the specific focus of the question when writing a response. Many candidates discussed the symbolism or sacred writings in a general manner without any reference to a specific rite.

Teachers and candidates are reminded that the syllabus states that ‘the rites chosen must be the same across each study’. Candidates should not attempt to compare marriage in one tradition with funerals in another tradition.

- (c) The majority of answers described the rite in two traditions. The better responses looked at the effect of the rite in the everyday lives of the believers. Candidates should identify the rite and different category chosen, rather than leaving it up to the marker to work it out.

Better responses clearly evaluated how well the rite maintained the religious focus in the everyday life of the believer.

### Question 14

- (a) The ‘Ethics’ question required candidates to focus on the sources and reasoning within ethical systems. Candidates had to identify sources, demonstrate how they were used in developing the ethical systems of religious traditions; and evaluate the guidance given to adherents by the systems of ethics in practical decision-making.



A small number of candidates incorrectly presented Aboriginal Spirituality, animism, and Sikhism as religious traditions, whilst others presented specific variants as though they were the whole tradition.

There was a continuation of the tendency to deal with the ‘ethical issues’ in relation to specific examples rather than adopting a holistic approach. This was particularly noticeable in relation to ‘bioethics’ and ‘sexual ethics’. Many candidates opted for the headline issues of abortion, euthanasia and stem cell research, rather than dealing in any depth with bioethics as the ethics of health care. Likewise in relation to sexual ethics, pre-marital sex and homosexuality dominated as examples.

- (b) Most candidates were able to name sources and traditions but did not provide specific examples such as scriptural quotes. They tended to generalise by giving the Bible or the Qur’an as the example limiting their ability to show how it applied to a moral issue and hence the development of the ethical system.

The majority of candidates tended to describe/explain how each tradition used the sources rather than focus on similarities and differences as required by the question. A significant number of candidates were able to present each tradition’s use of the source in a manner which implied comparison. Excellent responses integrated their description across both traditions and consistently compared and differentiated use of the source throughout their response.

- (c) Once again candidates tended to describe rather than ‘evaluate’. Middle range responses tended to be strong on one tradition and weaker on the other. They also tended to imply the value of ethical systems rather than evaluate.

Many candidates who selected ‘bioethics’ restricted their responses with a limited range of examples (usually abortion and euthanasia). Many responses made use of the issue of ‘sexual ethics’, which tended to be poorly handled with empirical/secular descriptions rather than evaluating the guidance provided by religious traditions to adherents.

Only a very few scripts dealt with the issues of ‘the environment’ and ‘work ethics, business/professional ethics’ despite the growing relevance of these issues.

Some very good responses were evaluative and perceptive, but lacked an appropriate depth of content on the issue selected.

The ‘ethics’ question was a challenging one in that it demanded that candidates move beyond recitation of content or knowledge, to the skilful application of knowledge and engagement with the analysis of ethical reasoning in religious traditions.

## Question 15

Familiarity with the syllabus or lack thereof, was evident in the quality of responses to this question. It was apparent that the majority of the candidates who attempted this question had been provided with specific information about the sacred texts from the different traditions. However, some candidates cited Aboriginal Spirituality as a tradition and others made reference to the texts rather than extracts. Unfortunately some candidates showed little understanding of texts such as the

Qur'an, taking parts out of context resulting in some implied (and sometimes explicit) negative and naïve comments.

- (a) There seemed to be some confusion about the term 'extract'. Whilst some candidates competently demonstrated the importance of a text of a tradition, the question specifically asked for extracts. The better answers named the tradition, quoted the extract and gave one or two examples outlining the importance of the tradition to believers.
- (b) Better answers gave a breadth of understanding of both the theme and specific examples from the texts. Many candidates responded to this part of the question with generic answers. References to the scriptures and specific examples were lacking. Whilst the themes were fairly broad, some responses were very simplistic. For example, 'love' was often interpreted as marriage whilst death was frequently limited to a discussion of death rites.
- (c) Many candidates could describe the guidance that was given to believers in the nominated areas and better responses supported this description with quotations. Many candidates also attempted to evaluate the guidance given but this area, like the teaching of skills of comparison, needs to be addressed at the school level. Better responses did not merely regurgitate ethics or rituals or gender roles and outline what the guidance was, but focused on and evaluated how the guidance was given.

### Question 16

- (a) This part was well answered by the majority of candidates who were able to both identify and explain the importance of one ordinary way of holiness. Better candidates responded in terms of importance rather than by describing the ordinary way of holiness.
- (b) Many candidates did not respond to this section in terms of the listed criteria, but instead compared the chosen way of holiness only. Some candidates used sacred scriptures as 'model and guides' rather than using 'justification from sacred writings'.
- (c) Most candidates attempted to evaluate in their answers to part (c). The most comprehensive answers gave direct evaluation, whilst the majority of candidates tended to imply evaluation of the guidance within their description of the chosen special way of holiness.

For both part (b) and (c) the best answers demonstrated integration by discussing the two traditions at once around the particular area with which they were responding. In particular in part (b), best comparisons occurred when candidates compared particular elements rather than describing each separately and then concluding with a brief comparative statement.

### Question 17

Teachers should note that the syllabus requires candidates to study:

EITHER the early foundation period OR a period of growth, division or crisis AND the contemporary period.

In both periods a PIVOTAL individual who is NOT the founder is to be studied or a school of thought. It should also be noted that the syllabus document while offering suggestions, is not prescriptive. It uses in each instance where examples are offered the words: 'for example'.

- (a) Most candidates responded well to this part of this question. Some candidates used a contemporary pivotal individual/school of thought as an example of a period of crisis or change such as Pope John XXIII or the Chasidim.

Some candidates incorrectly used the same pivotal individual or school of thought in parts (b) & (c).

- (b) Most responses were descriptive with no attempt to address the five syllabus dot points within the framework of the question.
- (c) This part was poorly answered. Evaluating the effect on the everyday lives of believers was mostly descriptive and did not achieve what was required by the question. Some examples used did not fit the criteria for a pivotal individual, for example Osama Bin Laden, or for a school of thought, St Benedict. Overall, the main focus of the question was ignored. Variants were very rarely used and in most cases when used, were poorly applied. It was evident that some candidates knew only two pivotal individuals or schools of thought, contrary to the syllabus expectation which asks for four pivotal individuals or schools of thought.

Several responses were political in nature rather than religious in their interpretation of the pivotal individual or school of thought, particularly in Hinduism and Islam. Avoiding political bias and discrimination is essential in the teaching and learning of this Cross Religion Study.

### **Question 18**

- (a) In part (a) candidates were asked to demonstrate the importance of one significant woman in one Religious Tradition in either the founding or an intervening period. In order to demonstrate the importance of the chosen woman, candidates had to move beyond providing a description of the woman to demonstrating, by example, why she was important to the tradition. On the whole, candidates performed well in this part of the question.
- (b) Candidates were asked to compare the views of one significant woman in two religious traditions in relation to one of the following: models of divinity, gender roles, expressions of spirituality, language or the status within the tradition.

There is still some confusion about what these issues actually mean, in particular ‘models of divinity’ and the difference between ‘gender roles’ and ‘status within the tradition’. Because the question followed the wording of the syllabus, candidates were asked to compare the specific views of two significant women, candidates and teachers would be well advised to choose women whose views are readily accessible. In most cases, but certainly not all, this will mean contemporary women. Candidates who chose women from the founding or intervening period were, on the whole, only able to describe how these women’s lives might be construed as representing a challenge to the issue chosen. Whilst these candidates were not disadvantaged in the marking process, their responses did not demonstrate the same depth of understanding that those using a contemporary woman were able to demonstrate. In order to achieve high marks, candidates had to be quite explicit in their comparison.

- (c) In part (c) candidates were asked to evaluate how the contribution of two significant contemporary women (for two Religious Traditions) affects the everyday lives of believers in one of the areas of social welfare, education, ethical decision-making, ecumenism, inter-faith dialogue. Better candidates were able to discuss the contribution of these women to one of the chosen areas and evaluate the effect on the everyday lives of believers. In doing this, candidates gave examples that demonstrated the value of the contribution. Some candidates argued, quite convincingly, that the effect was limited given that feminist theology is a relatively new movement.

The majority of candidates wrote of women in Christianity, Judaism and Islam. The most popular areas chosen were education and social welfare.

# Studies of Religion

## 2002 HSC Examination Mapping Grid

Question	Marks	Content	Syllabus outcomes
1	1	Aboriginal spirituality	H1, H2, H3, H4, H5
2	1	Formation of the Uniting Church	H1, H2, H3, H4, H5
3	1	Ministry in rural and outback Australia	H1, H2, H3, H4, H5
4	1	Land rights movement	H1, H2, H3, H4, H5
5	1	Religious diversity, pentecostalism	H1, H2, H3, H4, H5
6	1	Role of religious traditions in conscription, wars	H1, H2, H3, H4, H5
7	1	Aboriginal spirituality and its inextricable connection with the land	H1, H2, H3, H4, H5
8	1	Religious plurality, new age religion	H1, H2, H3, H4, H5
9	1	Historical misconceptions about Aboriginal belief systems	H1, H2, H3, H4, H5
10	1	Development of religious plurality	H1, H2, H3, H4, H5
11 (a)	4	The Land Rights Movement	H3, H4
11 (b)	6	Integration of Aboriginal beliefs and Christianity Impact of missions and European colonisation Misconceptions about Aboriginal beliefs	H3, H4, H7, H9, H12
12 (a)	2	Increasing religious diversity in religious adherence since 1901	H1, H5
12 (b)	3	Role of religious traditions in the labour movement	H1, H2, H7
12 (c)	5	Religious harmony and inter-faith dialogue Common elements within and between religions	H1, H5, H7, H12
D (a) Studies of Religion II only	5	Print media treatments of religious issues, promoting understanding	H1, H10, H12
D (b) Studies of Religion II only	5	Atheism compared with one religious tradition, on origin of universe, life after death, human persons, wealth	H1, H5, H12
13 (a)	4	Nature role and significance of religious rites	H8, H9
13 (b)	6	Compare rites from two traditions in relation to celebrants, sacred writings, symbolism, social structure, human experience	H6, H8, H12
13 (c)	10	Impact of rites in the everyday lives of believers	H6, H8, H9, H12
14 (a)	4	Nature, role and significance of ethics	H8, H9
14 (b)	6	Use of texts, beliefs, experience, authority or conscience in forming ethical teachings	H6, H8, H12
14 (c)	10	Ethical guidance for everyday life about one of: violence, war, bioethics, environment, work/professions, sex, marriage and divorce	H6, H8, H9, H12
15 (a)	4	Nature, role and significance of sacred writings and stories	H8, H9
15 (b)	6	Interpretation of one: of death, evil, fidelity, love, suffering in writings of two traditions	H6, H8, H12

Question	Marks	Content	Syllabus outcomes
15 (c)	10	Guidance from sacred writings for ritual, ethical source, spiritual life, gender roles	H6, H8, H9, H12
16 (a)	4	Nature, role and significance of an ordinary way of holiness	H8, H9
16 (b)	6	Significance of an ordinary or special way of holiness in light of models, apartness, sacred writings or other authorities	H6, H8, H12
16 (c)	10	Guidance for everyday lives from special ways of holiness	H6, H8, H9, H12
17 (a)	4	Nature, role and significance of a pivotal individual or school of thought (foundation, or growth)	H8, H9
17 (b)	6	Comparison for pivotal individuals/schools of thought from the same period on challenges, change, reaction by the tradition, social changes, impact today	H6, H8, H12
17 (c)	10	Impact of contemporary pivotal individual (school of thought) on everyday lives of believers	H6, H8, H9, H12
18 (a)	4	Role and importance of women in founding/or intervening period	H8, H9
18 (b)	6	Women's ideas (in the same period) on models of divinity, gender roles, spirituality, language status	H6, H8, H12
18 (c)	10	Contribution of contemporary women in everyday lives regarding social welfare, education, ethical decisions, ecumenism, inter-faith dialogue	H6, H8, H9, H12

## 2002 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"> <li>• Accurate description of at least TWO beliefs about the land</li> <li>• Accurate linking of these beliefs with political action for legal recognition</li> </ul>	4
<ul style="list-style-type: none"> <li>• General description of at least TWO beliefs about the land</li> <li>• General linking of these beliefs with political action for legal recognition</li> </ul>	3
<ul style="list-style-type: none"> <li>• Limited description of belief about the land</li> <li>• Limited linking of this belief with political action OR legal recognition</li> </ul>	2
<ul style="list-style-type: none"> <li>• Simple description of belief about the land</li> </ul> AND/OR <ul style="list-style-type: none"> <li>• Simple description of aspects of the land rights movement</li> </ul>	1

**Question 11 (b)***Outcomes assessed: H3, H4, H7, H9, H12***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Demonstrates an understanding of the integration of Aboriginal Spirituality with Christianity. One or more Aboriginal beliefs named and described</li></ul>	5–6
<ul style="list-style-type: none"><li>• Shows some understanding of the integration of Aboriginal Spirituality with Christianity. May mention a belief</li></ul>	4–3
<ul style="list-style-type: none"><li>• Shows some basic understanding of the integration of Aboriginal Spirituality with Christianity</li></ul>	1–2



## Section I

### Part C — Foundation Study 2

#### Question 12 (a)

*Outcomes assessed: H1, H5*

#### MARKING GUIDELINES

Criteria	Marks
• States two religious traditions	2
• States one religious tradition	1

#### Question 12 (b)

*Outcomes assessed: H1, H2, H7*

#### MARKING GUIDELINES

Criteria	Marks
• Clearly describes one or more of the following items: – Church's support of the working classes, Church encouragement of social mobility and of its members to join Unions, Church's anti-communist stance, Church wishing to be more involved and influential in the wider social fabric	3
• Generally describes one or more of the following items: – Church's support of the working classes, Church encouragement of social mobility and of its members to join Unions, Church's anti-communist stance, Church wishing to be more involved and influential in the wider social fabric	2
• Gives a limited description of one or more of the following items: – Church's support of the working classes, Church encouragement of social mobility and of its members to join Unions, Church's anti-communist stance, Church wishing to be more involved and influential in the wider social fabric	1

**Question 12 (c)***Outcomes assessed: H1, H5, H7, H12***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Accurately analyses two or more common elements</li><li>• Clearly proposes the criteria for those elements which contribute to dialogue and harmony</li></ul>	4–5
<ul style="list-style-type: none"><li>• Accurately describes one or more common elements</li><li>• Generally proposes the criteria for those elements which contribute to dialogue and harmony</li></ul>	2–3
<ul style="list-style-type: none"><li>• Describes one or more common elements</li><li>• Simply proposes the criteria for those elements which contribute to dialogue and harmony</li></ul>	1

## Studies of Religion II

### Section I Part D — Foundation Study 3

#### Question (a)

*Outcomes assessed: H1, H10, H12*

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"><li>Identifies three or more elements used in the article</li><li>Clearly shows how each element contributes to the presentation of issues facing Christian Churches today</li></ul>	4–5
<ul style="list-style-type: none"><li>Identifies two or more elements used in the article</li><li>Generally shows how each element contributes to the presentation of issues facing Christian Churches today</li></ul>	2–3
<ul style="list-style-type: none"><li>Identifies one element used in the article</li><li>Simply shows how each element contributes to the presentation of issues facing Christian Churches today</li></ul>	1

#### Question (b)

*Outcomes assessed: H1, H5, H12*

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"><li>Provides a clear and accurate explanation of the difference between a non-religious perspective and the religious tradition chosen</li><li>Refers to two of the categories from the list</li></ul>	4–5
<ul style="list-style-type: none"><li>Provides a general explanation of the difference between a non-religious perspective and the religious tradition chosen</li><li>Refers to two of the categories from the list</li></ul>	2–3
<ul style="list-style-type: none"><li>Attempts a general explanation of the difference between a non-religious perspective and the religious tradition chosen</li><li>Refers to one of the categories from the list</li></ul>	1

## Section II — Cross Religion Studies

### Question 13 (a)

*Outcomes assessed: H8, H9*

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"><li>Names the rites in the correct religious tradition</li><li>Clearly demonstrates through example and/or explanation of the importance of the rite within the tradition</li></ul>	3–4
<ul style="list-style-type: none"><li>Names the rites in the correct religious tradition</li><li>Demonstrates the importance of the rite within the tradition</li></ul>	1–2

### Question 13 (b)

*Outcomes assessed: H6, H8, H12*

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"><li>Uses a rite from the same category as part (a)</li><li>Clearly compares the rite in the two traditions in relation to one category chosen from the list</li></ul>	5–6
<ul style="list-style-type: none"><li>Uses a rite from the same category as part (a)</li><li>Generally compares the rite in the two traditions in relation to one category chosen from the list</li></ul>	3–4
<ul style="list-style-type: none"><li>Uses a rite</li><li>Describes the rite in at least one tradition in relation to one category chosen from the list</li></ul>	1–2

**Question 13 (c)**

*Outcomes assessed: H6, H8, H9, H12*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"> <li>• Different category chosen to part (a) and (b)</li> <li>• Refers to two religious traditions</li> <li>• Shows a comprehensive understanding of the rite</li> <li>• Determines the value of the rite as an effective means of maintaining the religious focus in the everyday lives of believers</li> <li>• Includes variants where appropriate</li> </ul>	9–10
<ul style="list-style-type: none"> <li>• Different category chosen to part (a) and (b)</li> <li>• Refers to two religious traditions</li> <li>• Shows an accurate understanding of the rite</li> <li>• Determines the value of the rite as an effective means of influencing the religious focus in the everyday lives of believers</li> <li>• Includes variants for both where appropriate</li> </ul>	7–8
<ul style="list-style-type: none"> <li>• Different rite chosen to part (a) and (b)</li> <li>• Refers to two religious traditions</li> <li>• Shows a basic understanding of the rite</li> <li>• Determines the value of the rite as a means of influencing the religious focus in the everyday lives of believers</li> <li>• May include variants where appropriate</li> </ul>	5–6
<ul style="list-style-type: none"> <li>• Different rite chosen to part (a) and (b)</li> <li>• Refers to two religious traditions</li> <li>• Shows a limited understanding of the rite and its use in the everyday lives of believers</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Any rite chosen</li> <li>• Refers to at least one religious tradition</li> <li>• Simple description of how the rite can affect the everyday life of believers</li> </ul>	1–2

**Question 14 (a)**

*Outcomes assessed: H8, H9*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"> <li>• Names one source in the correct religious tradition</li> <li>• Clearly indicates the significance of that source for developing the ethical system by using examples or explanation</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Names one source in the correct religious tradition</li> <li>• Indicates the significance of that source for developing the ethical system</li> </ul>	1–2

**Question 14 (b)**

*Outcomes assessed: H6, H8, H12*

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Uses two religious traditions</li> <li>• Clearly compares how the two traditions use the chosen area in forming ethics</li> </ul>	5–6
<ul style="list-style-type: none"> <li>• Uses two religious traditions</li> <li>• Generally compares how the two traditions use the chosen area in forming ethics</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Uses one or two religious traditions</li> <li>• Describes how the two traditions use the chosen area in forming ethics</li> </ul>	1–2

**Question 14 (c)**

*Outcomes assessed: H6, H8, H9, H12*

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Refers to two religious traditions</li> <li>• Shows a comprehensive evaluation of how the ethical systems give guidance to believers in making decisions that affect their everyday lives</li> <li>• Includes variants where appropriate</li> </ul>	9–10
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Refers to two religious traditions</li> <li>• Shows an accurate evaluation of how the ethical systems give guidance to believers in making decisions that affect their everyday lives</li> <li>• Includes variants where appropriate</li> </ul>	7–8
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Refers to two religious traditions</li> <li>• Determines the value of how the ethical systems give guidance to believers in making decisions that affect their everyday lives</li> <li>• Includes variants where appropriate</li> </ul>	5–6
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Refers to at least one religious tradition</li> <li>• Shows a limited understanding of how the ethical systems give guidance to believers in making decisions that affect their everyday lives</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Simple description how the ethical systems give guidance to believers in making decisions that affect their everyday lives</li> </ul>	1–2

**Question 15 (a)***Outcomes assessed: H8, H9***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>Names one extract in the correct religious tradition</li><li>Clearly indicates the significance of that sacred writing within the tradition by using examples and or explanation</li></ul>	3–4
<ul style="list-style-type: none"><li>Names one extract in the correct religious tradition</li><li>Simply indicates the significance of that sacred writing within the tradition</li></ul>	1–2

**Question 15 (b)***Outcomes assessed: H6, H8, H12***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>Uses two religious traditions</li><li>Clearly compares how one of the specified themes is interpreted through the sacred writing of each tradition</li></ul>	5–6
<ul style="list-style-type: none"><li>Uses two religious traditions</li><li>Generally compares how one of the specified themes is interpreted through the sacred writing of each tradition</li></ul>	3–4
<ul style="list-style-type: none"><li>Uses one or two religious traditions</li><li>Describes how one of the specified themes is interpreted through the sacred writing of each tradition</li></ul>	1–2

**Question 15 (c)**

*Outcomes assessed: H6, H8, H9, H12*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Refers to two religious traditions</li> <li>• Shows a comprehensive evaluation of how sacred writings give guidance to believers in the chosen area</li> <li>• Includes variants where appropriate</li> </ul>	9–10
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Refers to two religious traditions</li> <li>• Shows an accurate evaluation of how sacred writings give guidance to believers in the chosen area</li> <li>• Includes variants where appropriate</li> </ul>	7–8
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Refers to two religious traditions</li> <li>• Determines the value of how sacred writings give guidance to believers in the chosen area</li> <li>• Includes variants where appropriate</li> </ul>	5–6
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Refers to at least one religious tradition</li> <li>• Shows a limited understanding of how sacred writings give guidance to believers in the chosen area</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Simple description of how sacred writings give guidance to believers in the chosen area</li> </ul>	1–2

**Question 16 (a)**

*Outcomes assessed: H8, H9*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"> <li>• Names one ordinary way of holiness in the correct religious tradition</li> <li>• Clearly indicates the importance of that ordinary way of holiness within the tradition by using examples/explanation</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Names one ordinary way of holiness in the correct religious tradition</li> <li>• Indicates the importance of that ordinary way of holiness within the tradition</li> </ul>	1–2



**Question 16 (b)**

*Outcomes assessed: H6, H8, H12*

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Uses two religious traditions</li> <li>• Clearly compares how one of the specified areas is understood in relation to an ordinary or special way of holiness in each tradition</li> </ul>	5–6
<ul style="list-style-type: none"> <li>• Uses one or two religious traditions</li> <li>• Generally compares how one of the specified areas is understood in relation to an ordinary or special way of holiness in each tradition</li> <li>• Good description with poor or implied comparison</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Uses two religious traditions</li> <li>• Describes how one of the specified areas is understood in relation to an ordinary or special way of holiness in each tradition</li> </ul>	1–2

**Question 16 (c)**

*Outcomes assessed: H6, H8, H9, H12*

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Refers to special ways of holiness</li> <li>• Refers to two religious traditions</li> <li>• Shows a comprehensive evaluation of how special ways of holiness give guidance in the everyday lives of believers</li> <li>• Includes variants where appropriate</li> </ul>	9–10
<ul style="list-style-type: none"> <li>• Refers to special ways of holiness</li> <li>• Refers to two religious traditions</li> <li>• Shows an accurate evaluation of how special ways of holiness give guidance in the everyday lives of believers</li> <li>• Includes variants where appropriate</li> </ul>	7–8
<ul style="list-style-type: none"> <li>• Refers to special ways of holiness</li> <li>• Refers to two religious traditions</li> <li>• Determines the value of how special ways of holiness give guidance in the everyday lives of believers</li> <li>• Includes variants where appropriate</li> </ul>	5–6
<ul style="list-style-type: none"> <li>• Refers to ordinary or special ways of holiness</li> <li>• Refers to at least one religious tradition</li> <li>• Shows a limited understanding of how ordinary or special ways of holiness give guidance in the everyday lives of believers</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Refers to ordinary or special ways of holiness</li> <li>• Simple description of how ordinary or special ways of holiness give guidance in the everyday lives of believers</li> </ul>	1–2

**Question 17 (a)***Outcomes assessed: H8, H9***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>Names one pivotal individual or school of thought in the correct religious tradition</li><li>Clearly indicates the importance of that pivotal individual or school of thought to that tradition in the correct period</li></ul>	3–4
<ul style="list-style-type: none"><li>Names one pivotal individual or school of thought in the correct religious tradition</li><li>Simply indicates the importance of that pivotal individual or school of thought to that tradition</li></ul>	1–2

**Question 17 (b)***Outcomes assessed: H6, H8, H12***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>Uses two religious traditions</li><li>Uses the same period</li><li>Clearly compares how one pivotal individual or school of thought affects the chosen area</li></ul>	5–6
<ul style="list-style-type: none"><li>Uses two religious traditions</li><li>Uses the same period</li><li>Generally compares how one pivotal individual or school of thought affects the chosen area</li></ul>	3–4
<ul style="list-style-type: none"><li>Uses two religious traditions</li><li>Describes how one pivotal individual or school of thought affects the chosen area</li></ul>	1–2

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

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Chooses a contemporary pivotal individual or school of thought</li><li>• Refers to two religious traditions</li><li>• Shows a comprehensive evaluation of how the pivotal individual or school of thought affects the everyday lives of believers</li><li>• Includes variants where appropriate</li></ul>	9–10
<ul style="list-style-type: none"><li>• Chooses a contemporary pivotal individual or school of thought</li><li>• Refers to two religious traditions</li><li>• Shows an accurate evaluation of how the pivotal individual or school of thought affects the everyday lives of believers</li><li>• Includes variants where appropriate</li></ul>	7–8
<ul style="list-style-type: none"><li>• Chooses a contemporary pivotal individual or school of thought</li><li>• Refers to two religious traditions</li><li>• Determines the value of how the pivotal individual or school of thought affects the everyday lives of believers</li><li>• Includes variants where appropriate</li></ul>	5–6
<ul style="list-style-type: none"><li>• Chooses a contemporary pivotal individual or school of thought</li><li>• Refers to at least one religious tradition</li><li>• Shows a limited evaluation of how the pivotal individual or school of thought affects the everyday lives of believers</li></ul>	3–4
<ul style="list-style-type: none"><li>• Chooses a pivotal individual or school of thought from any period</li><li>• Simple description of how the pivotal individual or school of thought affects the everyday lives of believers</li><li>• Refers to at least one religious tradition</li></ul>	1–2

**Question 18 (a)***Outcomes assessed: H8, H9***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Names one significant woman, in the correct religious tradition</li><li>• Clearly indicates by the use of examples the importance of that woman within the tradition, in the correct period</li></ul>	3–4
<ul style="list-style-type: none"><li>• Names one significant woman in the correct religious tradition</li><li>• Indicates the importance of that woman within the tradition</li></ul>	1–2

**Question 18 (b)**

*Outcomes assessed: H6, H8, H12*

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Uses the same period in two religious traditions</li> <li>• Clearly compares the views of the significant women in one of the specified areas</li> </ul>	5–6
<ul style="list-style-type: none"> <li>• Uses the same period in two religious traditions</li> <li>• Generally compares the views of the significant women in one of the specified areas</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Uses two religious traditions or one religious tradition done well</li> <li>• Describes the views of the significant women in one of the specified areas</li> </ul>	1–2

**Question 18 (c)**

*Outcomes assessed: H6, H8, H9, H12*

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Refers to two religious traditions</li> <li>• Shows a comprehensive evaluation of how the contribution of the two significant contemporary women affects the everyday lives of believers</li> <li>• Includes variants where appropriate</li> </ul>	9–10
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Refers to two religious traditions</li> <li>• Shows an adequate evaluation of how the contribution of the two significant contemporary women affects the everyday lives of believers</li> <li>• Includes variants where appropriate</li> </ul>	7–8
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Refers to two religious traditions</li> <li>• Determines the value of/makes judgement of how the contribution of the two significant contemporary women affects the everyday lives of believers</li> <li>• Includes variants where appropriate</li> </ul>	5–6
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Refers to at least one religious tradition</li> <li>• Shows a limited understanding of how the contribution of one or two significant women affects the everyday lives of believers</li> </ul>	3–4
<ul style="list-style-type: none"> <li>• Chooses one of the areas specified</li> <li>• Simply describes how the contribution of one or two significant women affects the everyday lives of believers</li> </ul>	1–2