



BOARD OF STUDIES  
NEW SOUTH WALES

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**1997** HSC

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**EXAMINATION  
REPORT**

**Studies of  
Religion**

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# 1997 HIGHER SCHOOL CERTIFICATE

## EXAMINATION REPORT

### STUDIES OF RELIGION

In 1997 6467 candidates presented for the 1 Unit course in Studies of Religion, while 567 presented for the 2 Unit course, making a total of 7034 candidates. This continues to be one of the fastest growing subjects in the Higher School Certificate Examination.

Both courses are based on the same Syllabus and the two examination papers are identical, with the exception of one question. In the 2 Unit course there is a question on Aboriginal belief systems and spirituality, since this study is part of the requirements of the Higher School Certificate course. All other 1 Unit and 2 Unit questions are marked together, with the same marking schemes being used.

Each question is subject to the independent judgment of two markers. If the two markers fail to agree, a Senior Marker independently resolves the difference.

The marks must reflect the quality of each response in comparison with the quality of all other responses in terms of the degree to which they demonstrate achievement of Syllabus Objectives and Outcomes. Specific marking schemes are developed which specify the characteristics of responses that fall into the following five categories.

- A The Best, approximately the top 10%**
- B Above Average, approximately the next 20%**
- C Average, approximately the middle 40%**
- D Below Average, approximately the next 20% below that**
- E Well Below Average, approximately the bottom 10%**

The Syllabus should be readily available to all students. They should refer regularly to the Objectives and Outcomes of the subject, Studies of Religion, (found near the front of the document) and the more specific Objectives and Outcomes of the parts of the Syllabus they have studied, since the examination paper is based directly on these Objectives and Outcomes. The Areas of Study, as well as Notes and Suggestions in the Syllabus, give an indication of the range of material to be studied in relation to each Outcome.

Questions can be quite specific at times. Furthermore, *the expression of religion in Australia today* is a key Syllabus objective, which implies the need for teachers and students to be ready to discuss the contribution of religion to significant contemporary social situations, even if such situations are not named explicitly in the Syllabus.

Students should seek to develop the ability to write responses that have the following general characteristics:

### General Criteria for Assigning Categories of Marks

- 1 **Clear demonstration of achievement of the Outcomes on which the question is based.**
- 2 **Breadth and depth** of knowledge.
- 3 **Analysis and evaluation** of religious issues.
- 4 Communication of a **coherent point of view** using **terminology** appropriate to the question.
- 5 The use of evidence drawn from a variety of appropriate sources, especially **the writings and oral stories** of religious traditions or belief systems.
- 6 Discernment of the demands of questions and their parts, that is, **responses of the length and depth consistent with the wording of the question and its mark value.**
- 7 Demonstration of the same **degree of objectivity** as is expected in other subjects in the Human Society and Its Environment Key Learning Area.
- 8 Treatment of religious traditions (and, in 2 Unit, Aboriginal Belief Systems) **on their own terms.**
- 9 Evidence of relating religious beliefs and practices to **the everyday life of believers.**
- 10 In the compulsory questions, treatment of religion in Australia which **reflects the breadth of religious expression evident in Australia's multicultural society.**
- 11 In questions on Cross-Religion Studies, **an understanding of the aspect** of religion around which the question is based and a **proportionate treatment** of how it relates to two religious traditions.
- 12 Treatment of the subject matter **consistent with Syllabus expectations**, eg, no part of the examination invites concentration on a variant of a religious tradition. (This concentration was permissible in relation to certain outcomes of the Religious Traditions questions in the 1993/94 examination format, but *did not* and *does not* apply to Cross-Religion Studies). Where recognition of diverse expressions *within* religious traditions is relevant to a question in Section III, but *is not always the case*, **direct reference to variants within religious traditions becomes a significant marking criterion.**

It is most pleasing to report that, on the whole, the standard of candidates' responses has continued to improve. This is most evident in Section III of the examination paper in which responses to Cross-Religion Studies each year have provided greater depth and detail.

Once again, the major concern with responses related to Item 12 in the general criteria listed above, that is, the need for students to recognise diverse experiences across variants of religious traditions, especially Christianity (the most popular religious tradition chosen), in Section III of the examination.

## **Section I            Foundation Studies**

This question was **COMPULSORY**.

### **Question 1**

**The stimulus material here was a Red Shield promotional poster for 1997, including the Salvation Army shield.**

- (a) **The Salvation Army is one branch of the Christian tradition; it was established in Australia in 1880. Name TWO other Protestant denominations.**
  - (b) **Name and describe the establishment in Australia of ONE religious tradition other than Christianity.**
  - (c) **The Salvation Army is famous for its contribution to social welfare. Briefly describe this contribution AND the contributions of TWO other religious organisations to social welfare in Australia.**
- 
- (a) The majority of candidates correctly named two Protestant denominations. Those who failed to do so generally identified welfare organisations.
  - (b) This part was completed well by most candidates. The majority wrote about Buddhism or Judaism. On the whole, there was a pleasing understanding of verifiable historical facts about the establishment of the specific religious tradition. The better responses gave detailed accounts, while poorer responses offered limited historical information or details about ethnic groups or migration patterns without direct reference to a religious tradition. Some responses failed to indicate what needs to occur for a religious tradition to be established in a new context.
  - (c) The better responses included a good description of the contribution of the Salvation Army to social welfare in Australia as well as a well organised, coherent and often analytical treatment of the contributions of two other religious organisations. They clearly indicated the connection between a religious denomination and its welfare organisation and provided examples of what such organisations actually do.

Most responses in the average range provided basic information about the welfare work of the Salvation Army and one or two other religious organisations. Some tended to take for granted the Salvation Army's welfare work and discussed it in only limited detail. There was some evidence of prepared answers based on historical detail but failing to respond to the specific question. Some answers discussed a welfare organisation which did not have religious ties.

Poorer responses dealt with only one religious organisation and/or gave incorrect or limited information and/or treated organisations that had no religious connection.

## **Section II            Foundation Studies**

In this section 2 Unit candidates attempt two questions, each with a maximum value of 15 marks, and 1 Unit candidates attempt one question, with a maximum value of 10 marks.

## 2 Unit Only

### Question 2 Aboriginal Spirituality (511 candidates)

This question was prefaced with a table of voting figures for the 1967 referendum enabling the Federal Government to make laws for Aboriginal people and allowing them for the first time to be counted as citizens of Australia.

- (a) What do these figures reflect about the attitudes of Australians towards Aboriginal people in 1967?
- (b) This referendum result was important for the development of Aboriginal spirituality and culture. Describe significant expressions of this development in the last 30 years apart from the Land Rights Movement.
- (c) Analyse the links between the Land Rights Movement and Aboriginal spirituality.

On the whole, the standard of answers to this question was just adequate. Only the better candidates were able to come to terms with Aboriginal spirituality and its relationship to both Aboriginal culture and the Land Rights Movement, concepts that are key aspects of this area of the Syllabus.

In the better responses candidates provided sound descriptions of Aboriginal spirituality and culture, quoting specific examples from the last 30 years, with clear analysis of the links between the Land Rights Movement and Aboriginal spirituality. In them candidates indicated the spiritual basis of issues such as Mabo, Wik and the Hindmarsh Island dispute.

Average responses tended to focus more on Aboriginal culture than on Aboriginal spirituality in part (a), or limited discussion to Christianity and Aborigines. They were able to provide ample information on the spiritual importance of the land to Aboriginal people, but not necessarily on details of the links between Aboriginal spirituality and the Land Rights Movement.

Below average responses tended not to answer the specific question. Although discussion of the links between Aboriginal spirituality and the Land Rights Movement showed some understanding of Aboriginal issues, this appeared to have been prepared in anticipation of a specific Mabo/Wik question. Many of these responses showed limited knowledge of contemporary issues.

### Question 2 (1 Unit) or Question 3 (2 Unit) (4573 responses)

<p>Christianity has been a formative influence in Australian society</p>
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Analyse in detail the contribution of Christianity to EITHER law OR public morality. In your answer, refer to BOTH historical AND contemporary evidence.

The question was more specific than similar questions in previous years, but many students appeared to be unprepared for a question eliciting specific detail. It is recommended that emphasis should be placed on the development of skills that would enable candidates to recognise the relationship between specific detail and key Syllabus Objectives and Outcomes. Candidates were, nevertheless, able to draw on a large range of examples, which, in the area of law, included marriage, abortion, blasphemy, alcohol trading, Sabbath issues, conscription, Land Rights, Mabo, Wik and euthanasia (especially in reference to the Northern Territory). In relation to public morality students referred to religion as being the *moral policeman* as well as the influence of the Church of England, the question of education, the treatment of Aboriginal people, moral issues such as abortion, euthanasia and capital punishment, and contemporary controversies, such as the Serrano exhibition in Melbourne.

Above average responses to this question provided clear evidence with relevant examples of the contribution and formative effect of Christianity on either law or public morality. They incorporated skills of analysis and synthesis as well as depth of understanding of both historical and contemporary issues, and, where appropriate, identified distinctive denominational approaches.

Average responses were more generalised, provided fewer examples and tended to concentrate on one rather than both of the aspects of historical or contemporary evidence. Some referred to both law and public morality. A number of students tried to adapt prepared material on an issue such as State aid for government schools. They were successful only if they clearly showed its relationship to law or public morality.

Below average responses were disappointing. They showed poor understanding of law and/or public morality and comprised only very general discussion of historical or contemporary evidence. A small number did little more than present a few facts or restate the question.

#### **Question 4 (2 Unit) and Question 3 (1 Unit) (2399 responses)**

**The outback (rural Australia) has provided a major challenge for Christian churches from the early 1800s until the present.**

- (a) Describe how TWO Christian denominations took up the challenge of ministry in rural Australia.
- (b) Outline the contemporary problems and difficulties in rural Australia and the responses offered by religious traditions.

This question was found to be quite challenging. A number of candidates sought to answer it as an extension of Question 1. Most failed to name correctly the two denominations they were describing in part (a). The expectation that some would have been able to present responses dealing with the efforts made by other religious traditions to deal with contemporary problems and difficulties in rural Australia generally was not fulfilled. On the whole, students were able to draw on more information in answering part (a) than in the discussion of contemporary rural problems and difficulties in part (b). As has been noted earlier, it is important to recognise that in this part of the Syllabus students should be aware of the contribution of religion to significant contemporary social situations, even if they are not mentioned in the Syllabus.

Examples used in part (a) included the Bush Brotherhood, the Bush Church Aid Society, Catholic religious orders (especially Sisters) and the Inland Mission/Flying Doctor Service. In answering part (b) popular issues discussed were natural disaster relief and counselling, financial hardship, youth suicide, coping with isolation and, in the better responses, the work of Missions with Aboriginal people in recent times.

Above average responses identified the denominations to which they referred and offered clear and accurate descriptions of their ministries. They showed their understanding of the terms *contemporary* and *rural* and clearly discussed problems experienced in rural Australia, and the response of churches to such problems.

Most other responses were characterised by generalised statements that gave little evidence of familiarity with rural Australia. Below average responses frequently showed little understanding of the meaning of the word *contemporary*. They lacked detail or frequently comprised rehearsed information about the establishment of churches and their ministries in the period immediately after 1788.

## Section III Cross–Religion Studies

Questions in this section have a maximum value of 30 marks. 2 Unit candidates were required to select TWO questions, while 1 Unit candidates were required to select one question.

It is again emphasised that the note at the front of this section is of the utmost importance, viz:

**NOTE In Section III the term ‘religious tradition’ refers only to Buddhism, Christianity, Hinduism, Islam or Judaism. Candidates should demonstrate awareness of the whole tradition and not simply focus on one variant of a tradition.**

These questions have different numbers in the 2 Unit and 1 Unit papers but will be identified here according to their 2 Unit numeration and their names in the Syllabus.

### Question 5 Rites of Passage (4119 responses)

- (a) Identify and briefly describe ONE civil and TWO religious rites of passage important to Australians.
- (b) Choose one rite of passage from TWO religious traditions. Explain how the rituals marking the rite of passage express the beliefs of those involved.
- (c) How does studying rites of passage lead to a better understanding of religion in general as well as the distinctive natures of the TWO religious traditions you have studied?

As has been the case in every examination, this was the most popular question in Cross–Religion Studies.

The advisory note placed at the head of Section III — Cross–Religion Studies — of the examination paper is still being ignored. Where reference to variants of a religious tradition is relevant to the question, or to the examples a candidate chooses (and this is not always the case), failure to acknowledge and/or describe the variety of beliefs and practices stops such a candidate from gaining marks in the above average range.

The study of variants appears to be a serious issue in this topic in particular. A large number of candidates made little reference in part (b) to variations in beliefs and practices of certain rites of passage, especially across Christian denominations. Christianity was referred to in almost all responses to this question and candidates discussed a variety of experiences of initiation, marriage, ordination (or lack of it) and funeral rites across Christian denominations.

On the whole parts (a) and (b) were well answered, although, at times, answers to part (a) were too long for the mark value. The quality of responses to part (b) made the allocation of marks in the below average range difficult. The most popular examples given were Christian and Jewish initiation, marriage and funeral rites.

Part (c) of this question required students to focus on rites of passages and to show how studying them could lead to a better understanding of religion in general as well as the distinctive features of studies of two specific religious traditions. Definition of what religion is was rarely tackled effectively and only the best responses discussed how study of rites of passage increases one’s understanding of the distinctive nature of religious traditions.



The study of variants is a significant issue in this topic. In their references to Christianity, above average responses indicated the candidates' high level of preparedness and their understanding of the subject matter. They interpreted the question and ascertained the response required, particularly in the area of linking ritual to belief. They also provided:

- a clear statement and understanding of what constitutes a rite of passage
- an integrated answer within the Australian context
- outstanding ability in skills such as analysis, without merely relying on description
- reference to a range of variants as well as an understanding of the fact that variants exist not only in Christianity
- specific terminology
- an understanding of both individual transformation and community reinforcement
- an appreciation of the correlation between belief and ritual.

Average responses in this range reflected sound knowledge and organisation but failed to show their understanding of what was being asked in the question, especially in part (c). These responses were less detailed and accurate, in many cases being limited to an explanation of the rituals involved, sometimes referring mostly to *cultural* aspects, for example *bucks' nights*, which are irrelevant to the religious tradition. Sometimes these answers were relevant to one particular religious tradition but failed to deal adequately with the other, or in part (c) simply repeated information that they had already used in part (b).

Candidates whose responses were below average appeared to possess little knowledge about what they were being asked in the question; as a result, their answers were superficial, often covering only one rite of passage. Sometimes they had little knowledge of what comprises a rite of passage, giving as examples, the Communion, the Mass or the Eucharist, with change of status being the bread and wine becoming the body and blood of Christ. Other examples given were Anzac Day, Christmas, Easter and other celebrations in the church year.

## **Question 6 Religion and Ethics (2254 responses)**

- (a) **What are the sources used by religious traditions to justify moral behaviours?**
- (b) **Choose ONE ethical issue from the list below. Using examples, explain the response of TWO religious traditions to this issue.**
- **Violence, war and peace**
  - **Attitude to the environment**
  - **Sexual behaviour**
  - **Marriage and divorce**
  - **Bioethical questions**
  - **Work ethics**
  - **Business and professional ethics**
- (c) **Choose a different issue from the one chosen in part (b). Compare the way ONE religious tradition influences the lives of people and their moral behaviour with your view of this issue.**

In their references to Christianity, a number of candidates resorted to distinctly Catholic terminology such as *informed conscience* and *papal encyclicals*, without referring, for example, to Anglican General Synods or Uniting Church National Assemblies. Again, only the top 30% of responses gave details, where appropriate, of a range of Christian denominations or of variants within other religious traditions.

Marriage and divorce, and sexual behaviour, were clearly the most popular issues chosen, with violence, war and peace and bioethics figuring in a minority of responses. The most popular religious traditions referred to were Christianity, Islam and Judaism, in that order.

As is the case in all questions in Section III, part (c) was designed to discriminate most among candidates. Here the majority of students stopped at a comparison of their own view with that of a specific religious tradition and failed to discuss the way in which the tradition influences the lives of believers.

Above average responses showed a comprehensive understanding of the influence of religious traditions on the issues chosen, as well as outstanding ability to identify and explain variants within such religious traditions. Effective use was made of examples, especially in relation to sources and situations relating to the issues. Here candidates provided a clear rationale for their own view and compared it directly with a response based on specific religious traditions.

Average responses showed only moderate knowledge of the sources used by different religious traditions to justify moral behaviour and generally made only very basic reference to variants. They tended to give brief, but unsupported presentations of their own view, often without reference to any religious tradition.

Below average responses named one or two sources used by religious traditions, referred to only one religious tradition in part (b), made no reference to variants even where appropriate. They also tended to offer inaccurate information and simply stated an unsupported view in part (c).

## **Question 7      Sacred Writings and Stories (244 responses)**

- (a) **Identify and briefly describe THREE components of sacred writings and stories.**
- (b) **Using ONE theme from the list below, describe the treatment of this theme in sacred writings and stories in TWO religious traditions.**
- **Suffering**
  - **Love**
  - **Death**
  - **Fidelity**
  - **Compassion**
  - **Celebration**
  - **Evil**
  - **Sacrifice**
- (c) **Using the theme chosen in part (b), analyse its importance for the lives of believers in TWO religious traditions. Show how the theme is interpreted in practice.**

Death, compassion, love and suffering were the themes used most, generally in reference to Christianity and Judaism.

Above average responses were well written and provided three good examples of three components of sacred writings and stories identified in (a), giving clear descriptions of each. The specific sacred texts were referred to in all three parts of the question.

In the best responses candidates used correct terminology and where appropriate, explained various interpretations within a religious tradition. Students in this category were able to discuss the importance of their chosen theme for the lives of believers and by giving specific examples, showed how this is interpreted in practice.

Average responses were more descriptive. In these candidates related stories but referred to the text, while their responses were often narrow in their focus. In part (c) they sometimes recounted rituals connected to a theme — for example, funerary rites for the theme of death — and either had difficulty in showing, or ignored, their importance for the lives of believers.

Below average responses were very brief and often contained inaccuracies. The theme was treated with little reference to specific sacred writings, while answers tended to be subjective.

## **Question 8            Ways of Holiness (125 responses)**

- (a) **Identify and briefly describe THREE ways that believers in ONE religious tradition practise holiness in their everyday lives.**
- (b) **Describe various forms of prayer, and explain the place of EACH in the everyday lives of believers. Refer to a different religious tradition from that chosen in part (a).**
- (c) **Analyse how contemporary expressions of spirituality in TWO religious traditions differ from those of an earlier period in each tradition.**

In above average responses candidates were able to link the practice of holiness to the everyday life of believers in one specific religious tradition. They referred to sacred texts or respected individuals within that specific tradition, and made appropriate reference to variations in the pursuit of holiness across one religious tradition. In their discussion of the place of various forms of prayer in the everyday life of believers they frequently referred to the belief system of that particular religious tradition. In answering part (c) they showed good balance in their treatment of contemporary expressions of spirituality and provided a sound metaphysical analysis of two specific religious beliefs and practices.

Average responses provided mainly descriptive answers. They described three ways of practising holiness in one religious tradition in part (a) but some tended merely to list forms of prayer or offered prepared answers in part (b). On the whole, these dealt better with historical rather than contemporary examples in the final part and, hence, found it difficult to analyse effectively expressions of spirituality over a period of time.

Below average responses referred to forms of prayer in general terms but showed little capacity to analyse or contrast two religious traditions. In some cases it appeared that they had not studied material that would enable them to answer this question.

## **Question 9            Teachers and Interpreters (141 responses)**

- (a) **Name THREE schools of thought or significant teachers (other than founders) from ONE religious tradition you have studied. State why each is important for that tradition.**
- (b) **Examine the contribution made by an individual or a school of thought in the period of early foundation of ONE religious tradition. Refer to a different religious tradition from that chosen in part (a).**
- (c) **Analyse key social and cultural factors that were an influence on ONE teacher or school of thought from TWO religious traditions in a period of growth, division or crisis.**

Above average responses were noteworthy for including good detail and clear reasons for the importance of the three specific individuals or schools of thought named. Answers to part (b) were detailed, accurate and well structured, with clear emphasis on the contribution to a specific school of thought made by the teacher/interpreter named. In the final part responses in this category showed sound analytical skills and application to detail. The very best answers extended the range of known social and religious influences beyond that provided by the majority of candidates.

Average responses were characterised by good information, although some teachers and interpreters were better known than others. In such responses there was less analysis as well as only superficial treatment of social and religious factors. In part (c), at times, average marks were awarded to those which included good information about a teacher/interpreter from one rather than two religious traditions.

Below average responses were badly expressed, contained errors and showed little depth of analysis. They failed to answer the question and showed little understanding of social and religious contexts.

**Question 10 Women and Religion (648 responses)**

- (a) Outline ONE role taken by women in TWO religious traditions.
- (b) Identify and describe the impact made by women on the religious teaching and attitudes in ONE tradition you have studied. Refer to *individual* women in your answer.
- (c) Choose a different religious tradition from the one chosen in part (b). Compare different ways that TWO women have challenged or preserved that tradition. Refer to ONE historical and ONE contemporary woman.

In the above average range candidates provided outstanding answers. In part (a) their treatment of the role taken by women in two religious traditions was not only detailed, but also analytical, even though analysis was not called for by the question. Their thorough description of the impact made by women on religious teachings and attitudes included reference to many individual women. Variants of a religious tradition were identified, where appropriate. In part (c) there was sound comparison and synthesis of all aspects of the question, with acknowledgment of variants, if relevant.

Average responses gave an adequate outline of the role taken by women in two religious traditions. They identified the impact of at least two women on a specific religious tradition, although often only one woman was discussed in detail. In part (c) they compared both a historical and a contemporary woman but were frequently superficial in their treatment of challenge and preservation of a specific tradition.

Below average responses provided descriptions in all parts of the question. There was insufficient treatment of individual women and/or a tendency to choose individual women who did not suit the terms of the question.

**HSC STUDIES OF RELIGION MARKING SCALE FOR SECTION I 1997**

This question includes stimulus material: Red Shield promotional poster for 1997, including the Salvation Army shield

<b>1(a)</b> The Salvation Army is one branch of the Christian tradition; it was established in Australia in 1880. Name TWO other Protestant denominations.			<b>2</b>	<b>1</b>	<b>0</b>
			Two Protestant denominations named.	One Protestant denomination named. 'Anglican and Church of England'	No Protestant denomination named.
<b>1(b)</b> Name and describe the establishment in Australia of ONE religious tradition other than Christianity.		<b>3</b>	<b>2</b>	<b>1</b>	<b>0</b>
		Names one religious tradition other than Christianity and gives a well developed description of the establishment of the tradition in Australia.	Names one religious tradition other than Christianity and gives a general description relating to the establishment of the tradition in Australia.	Names one religious tradition other than Christianity and gives a limited description relating to its establishment in Australia.	Names only a correct religious tradition. OR No tradition other than Christianity named. OR Describes a Christian denomination.
<b>1(c)</b> The Salvation Army is famous for its contribution to social welfare. Briefly describe this contribution AND the contributions of TWO other religious organisations to social welfare in Australia.	<b>A: BEST 10%</b>	<b>B: ABOVE AVERAGE 20%</b>	<b>C: AVERAGE 40%</b>	<b>D: BELOW AVERAGE 20%</b>	<b>E: WELL BELOW AVERAGE 10%</b>
	<b>10      9</b>	<b>8      7</b>	<b>6      5      4</b>	<b>3      2</b>	<b>1</b>
	Good description of the contribution of the Salvation Army.  AND  Well organised and coherent description of the contributions of two other religious organisations.	Brief description of the contribution of the Salvation Army.  AND  Clear description of the contributions of two other religious organisations.	Brief description of the contribution of the Salvation Army.  AND  Brief description of the contribution of at least one other religious organisation.  Alternatively, not Salvation Army but two other religious organisations described.	Brief description of the contribution of one religious organisation (may or may not be Salvation Army).  Alternatively, very limited response on religious organisation(s).	Attempts the question.  OR  Only a restatement of the question.

**PART (C)      MAXIMUM MARK: 10      MEAN: 5      SD: 2.5**

Factor of .5 was applied to the mark for (c) to return it to its true value

**HSC STUDIES OF RELIGION MARKING SCALE FOR 1 UNIT QUESTION 2/2 UNIT QUESTION 3 1997**

<b>‘CHRISTIAN CONTRIBUTION’</b>	<b>A: BEST 10%</b>	<b>B: ABOVE AVERAGE 20%</b>	<b>C: AVERAGE 40%</b>	<b>D: BELOW AVERAGE 20%</b>	<b>E: WELL BELOW AVERAGE 10%</b>
	<b>15      14</b>	<b>13      12      11</b>	<b>10      9      8      7</b>	<b>6      5      4</b>	<b>3      2      1</b>
<p>Christianity has been a formative influence on Australian society.</p> <p>Analyse in detail the contribution of Christianity to EITHER law OR public morality. In your answer, refer to BOTH historical AND contemporary evidence.</p>	<ul style="list-style-type: none"> <li>• Law <b>or</b> public morality:</li> <li>• Clear evidence of contribution and formative effect on Australian society</li> <li>• Skills of analysis and synthesis shown</li> <li>• Depth of understanding of both historical and contemporary</li> <li>• Clarity of expression</li> <li>• Some denominational difference, where appropriate</li> </ul>	<ul style="list-style-type: none"> <li>• Law <b>or</b> public morality</li> <li>• Good examples, historical and contemporary — one may be better than the other</li> <li>• Good understanding shown</li> <li>• Attempted analysis of the contribution</li> <li>• Where appropriate, some denominational differences noted</li> </ul>	<p>Possibly a general mix of law and public morality</p> <ul style="list-style-type: none"> <li>• General discussion</li> <li>• Some examples</li> <li>• Structural attempt to deal with question</li> <li>• Historical and/or contemporary in a general manner with some parts well done</li> <li>• Tendency to be superficial</li> <li>• Perhaps one example well developed</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of clarity between law and/or public morality evident</li> <li>• Poor understanding of law and/or public morality</li> <li>• General discussion of historical or contemporary</li> <li>• Little relationship to the question</li> <li>• Few examples</li> </ul>	<ul style="list-style-type: none"> <li>• A few facts loosely related to the question</li> </ul>

**MAXIMUM MARK: 15**

**MEAN: 8.5**

**SD: 3.5**

**HSC STUDIES OF RELIGION MARKING SCALE FOR CROSS-RELIGION STUDIES 1997**

<b>rites of passage</b>	<b>A: BEST 10%</b>	<b>B: ABOVE AVERAGE 20%</b>	<b>C: AVERAGE 40%</b>	<b>D: BELOW AVERAGE 20%</b>	<b>E: WELL BELOW AVERAGE 10%</b>
<b>(a) 6</b>	<b>6</b>	<b>5</b>	<b>4 3</b>	<b>2</b>	<b>1</b>
Identify and briefly describe ONE civil and two religious rites of passage important to Australians.	Understanding of a rite of passage Treats stages Accurate description Must be important to Australians	Understanding of a rite of passage Does not necessarily mention stages One example may not be as accurate or as good	Implied understanding of a rite of passage General description May be some inaccuracy or confusion One religious rite of passage only	No real understanding of a rite of passage Short Contains irrelevant or inaccurate material One religious rite of passage only	Names a rite of passage Very brief and/or irrelevant, or simply a restatement of the question also belongs in this category
<b>(b) 9</b>	<b>9</b>	<b>8 7</b>	<b>6 5 4</b>	<b>3 2</b>	<b>1</b>
Choose ONE rite of passage from TWO religious traditions. Explain how the rituals marking the rite of passage express the beliefs of those involved.	Analysis Links ritual to beliefs Uses the words of the rituals and/or sacred writings Good balance between the two traditions Notes variants, where appropriate, by using examples	Explanation Some link of ritual to belief Two religious traditions done well Acknowledges variants	Description Little reference to beliefs or rituals Some inaccuracies Better on one religious tradition than the other, or one religious tradition only done well	One religious tradition only Some inaccuracies Very general	Scant and/or irrelevant and/or inaccurate OR Simple restatement of the question
<b>(c) 15</b>	<b>15 14 13 12</b>	<b>11 10 9</b>	<b>8 7 6 5</b>	<b>4 3 2</b>	<b>1</b>
How does studying rites of passage lead to a better understanding of religion in general, as well as the distinctive natures of the TWO religious traditions you have studied?	Tackles the notion of what is religion and its importance to the individual and the community AND Demonstrates understanding of two religious traditions via their rites of passage including variants  (Both of the above are necessary)	Criteria for A: one done well or both done less well than A  Will try to explain the nature of religion or may attempt to discuss the importance for both the individual and the community	Generalisations Descriptive, not analytical Can be subjective, eg, writes about tolerance and understanding rather than the nature of religion  Repetition of part (b) of the question	Little reference to rites of passage Subjective Repetitive of part (b) of the question	Simple restatement of the question OR Irrelevant

**HSC STUDIES OF RELIGION MARKING SCALE FOR CROSS-RELIGION STUDIES 1997**

<b>RELIGION &amp; ETHICS</b>	<b>A: BEST 10%</b>	<b>B: ABOVE AVERAGE 20%</b>	<b>C: AVERAGE 40%</b>	<b>D: BELOW AVERAGE 20%</b>	<b>E: WELL BELOW AVERAGE 10%</b>
<b>(a)6</b>	<b>6</b>	<b>5</b>	<b>4 3</b>	<b>2</b>	<b>1</b>
What are the sources used by religious traditions to justify moral behaviours?	Most of the following: sacred stories, texts, beliefs, religious experience, authority  Good, clear examples  May link sources to moral behaviours	More than a list  Some examples or discussion  2-3 sources well identified  May indicate moral guidance	Lists 3-4 sources  Moderate discussion of 1-2 sources	Only examples of sources  Weak attempt to discuss one source  Mentions 1-2 sources	No source identified but some discussion or moral behaviour  Irrelevant responses also fall into this category
<b>(b)9</b>	<b>9</b>	<b>8 7</b>	<b>6 5 4</b>	<b>3 2</b>	<b>1</b>
Choose ONE ethical issue from the list below. Using examples, explain the response of TWO religious traditions to this issue	Specific issue/response/sources/situation with examples  Detailed and well argued for both religious traditions  Detail of variants, where appropriate	Less well argued  One tradition well covered, the other moderately  More general examples  Use of variants where appropriate	Basic teaching/explanation for two religious traditions  May include variants, possibly in simple ways  Few examples or weak examples of responses	One religious tradition only  No variants when appropriate  Few or no examples  Very basic, unsupported general statements	A brief statement relating to the question  OR  Irrelevant statements
<b>(c)15</b>	<b>15 14 13 12</b>	<b>11 10 9</b>	<b>8 7 6 5</b>	<b>4 3 2</b>	<b>1</b>
Choose a <i>different</i> issue from the one chosen in part (b). Compare the way ONE religious tradition influences the lives of people and their moral behaviour with your own view of this issue	Clear, well expressed comparison  Detailed discussion of sources/situation  Variants treated  Rationale for personal view  Relates issue to the lives of people	Three aspects of the five named in category A  Good discussion (but less detailed than category A)  Clear understanding of the issue  Moderate comparison	Minimal, superficial or no comparison  Basic description of the issue  May contain errors  Good comparison with little explanation or discussion of issue	Brief statement of issue  Superficial  Some correct facts  Not a different issue from part (b)	A brief statement relating to the question  OR  Irrelevant statements

**MAXIMUM MARK: 30**

**MEAN: 15**

**SD: 7**