

**2003 HSC Notes from  
the Marking Centre  
Studies of Religion I and II**

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# 2003 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 2003 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 2003 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 2003, 10 898 candidates presented for examinations in Studies of Religion, with 8820 candidates attempting the one unit paper and 2078 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	D
2	A
3	B
4	A
5	C
6	B
7	D
8	A
9	D
10	B

## **Part B**

### **General Comments**

Responses from candidates indicated that most had a knowledge and understanding of religious concepts appropriate to students at HSC level. 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) In this question candidates were able to apply a breadth of knowledge learned from this part of the course and most candidates were able to express themselves in the space provided. Candidate responses demonstrated a high degree of competence in this section of the course.
- (b) Most candidates were able to name and explain two misconceptions about Aboriginal belief systems. The difficulty expressed by many was in accounting for the reasons for such misconceptions. Some candidates were able to articulate and give reasons for two misconceptions but failed to link them to Aboriginal belief systems. Poorer responses came from candidates who were not familiar with the term ‘misconception’.

Candidates should be aware that the term ‘abos’ is derogatory. If an abbreviation is required AP (Aboriginal People) is more appropriate.

#### **Part C – Foundation Study 2**

##### **Question 12**

- (a) This question enabled candidates across a range of abilities to perform well. Many candidates were able to provide the characteristics and features of two initiatives. The term ‘religious tradition’ still needs clarification with some candidates.

Most responses referred to the Christian religious tradition and were not disadvantaged in not referring to other traditions as well. A minority of candidates were able to identify that other religious traditions were smaller in number and generally located in the cities. Some candidates made reference to synagogues and mosques that had been set up in rural areas. Generally answers included the Bush Brotherhoods, John Flynn, Flying Doctor service, AIM and BCA.

Many candidates wrote very detailed responses well beyond requirements indicated by the lines provided.

- (b) This part was a more demanding question requiring a higher order response from candidates. Nevertheless, it complemented part (a) well. The better responses came from candidates who were able to provide clear reasons for the influence of Christianity in the chosen area and how this influence was evident.

Most candidates chose education or social welfare, a smaller number wrote about public morality, with few choosing other options.

Overall candidates seemed quite well-prepared, although a significant number merely described one point in relation to the selected area. The most prominent example of this was candidates choosing to write about education and restricting their answer to an outline of a specific incident relating to education.

A small number of candidates included examples which were not from Christian groups such as the Smith Family and the Red Cross.

### **Part D – Foundation Study 3**

The question involved writing a response to a newspaper article and an analysis of census data statistics.

- (a) Candidates were required to respond to a news article from The London Times in which the Archbishop of Canterbury called upon the Western Church to learn from churches in developing countries and in Orthodox communities who exhibit a more positive and uplifting approach to mission.

Most candidates could summarise the points made by Dr Williams but failed to indicate how the journalist was treating the issues raised. Many candidates failed to recognise the use of a negative headline and the emphasis on the more controversial aspects of Dr Williams' comments. Candidates needed to more directly relate their understanding of the article to the question asked. Many summarised rather than analysed the article. There are still some candidates who present a prepared response to the media question.

- (b) Candidates were required to account for the trend in the percentage of 'no religion' responses in the census data for 1981-2001. Most candidates could describe the trend as increasing with a slight decrease from 1991-2001.

Many candidates did not adhere to the time frame of the question and commented on the trend earlier in the twentieth century. Some responses were very subjective and reflected a poor understanding of what is part of the 'no religion' category. There was confusion between the 'not stated' and the 'no religion' sections of the census. Many commented on New Age and failed to recognise the important non-religious groups – such as atheist and agnostic. Some candidates introduced material from other Foundation Study sections.

Those candidates who treated the material in a general manner were able to offer reasons for the trend more effectively than those who tried to account for the change in figures from census to census. It is important that candidates refer to a stimulus if one is present and not ignore it to present a prepared response.

## Section II – Cross Religion Studies

### Question 13

It is evident that some candidates have not learnt all three categories of religious rites in their study of this section of the course. This report, therefore, highlights the need to interpret the syllabus correctly and in particular draws attention to page 47 of the syllabus ‘Students learn about...’.

- (a) This was a one mark question which was attained by the majority of candidates.
- (b) On the whole, this part was completed well. Common errors were failure to identify a particular religious rite and failure to describe this rite in the light of the chosen category of the question.
- (c) In order to attain an excellent result, better responses needed to demonstrate critical evaluation. Instead, responses were often comprised of good descriptions. Candidates were asked to critically evaluate the ‘significance of the rite in the everyday lives of believers’ – an area that was overlooked in many scripts. Another area for attention is to recognise the need for the rites chosen to be the same across both areas of the study.

### Question 14

- (a) The ‘Ethics’ question required candidates to focus on an ethical system and its correct religious tradition. The vast majority of candidates were able to achieve this.

A small number of candidates incorrectly presented Aboriginal Spirituality, or non-religious ethical systems or traditions, whilst others presented specific variants as though they were the whole tradition. Some candidates incorrectly referred to ethical issues (eg abortion) or specific religious traditions (eg a religious ritual) as the ethical system.

- (b) Most candidates were able to name and describe an aspect/category underpinning the ethical system and the associated religious tradition. The majority of candidates provided a description of aspect/category and how each tradition used it, drawing on specific examples.

Excellent responses provided detailed examples linking and applying the chosen aspect/category to ethical issues. Responses addressing sacred writings and texts, and beliefs, were generally of a better quality. A small number of candidates incorrectly presented Aboriginal spirituality, whilst others presented specific variants as though they were the whole tradition, or attempted two traditions.

- (c) The best responses provided a balanced addressing of the breadth of two religious traditions. Better candidates contextualised clear and explicit evaluation of guidance, well-substantiated by sources. Middle-range responses tended to be strong on one tradition and weaker on the other. They also tended to describe the guidance of ethical systems rather than evaluating their role in giving guidance.

The better responses in the areas of ‘bioethics’, ‘war, peace and violence’ and ‘sexual ethics’ included a broad range of examples. Only a very few responses dealt with the issue of ‘work ethics, business/professional ethics’, and these were generally poorly attempted, despite the growing relevance of this/these issues.



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

### Question 15

There was a large increase in the number of candidates who answered this question this year. The majority demonstrated sound familiarity with certain aspects of the texts across traditions and better responses could quote writings accurately. Poorer responses gave generalised descriptions of stories but failed to show any real depth of analysis of texts.

A few general points which arose were:

- Candidates must ensure that they study extracts from the texts of each tradition, which does not include encyclicals, synod statements, etc.
  - A study of Christianity should concentrate mainly on Christian scriptures, not the Hebrew scriptures.
  - For this course, candidates are reminded that Aboriginal spirituality is not regarded as a tradition.
  - The majority of candidates studied Christianity, Judaism and Islam. Fewer had studied Buddhism and even fewer, Hinduism.
- (a) Most candidates could easily identify a sacred story or writing and link it to the correct tradition. Some candidates provided too much information.
- (b) Candidates were required to describe a theme. Better responses in this section integrated an understanding of the chosen theme with the tradition and used extensive examples from sacred writings to support their descriptions. There was a clear understanding of the concept of the theme, rather than an outline of what causes the theme.
- (c) The question required candidates to critically evaluate the importance of the writings in a specified area. Better responses had solid knowledge of the texts and could accurately quote and reference extracts which were directly linked to the area chosen. These responses demonstrated appropriate language and clearly related to the question. Whilst some areas and traditions needed to refer to variant difference, this was not always appropriate and was not necessarily used as a discriminator.

Weaker responses did not evaluate. Some candidates could draw conclusions but few made any real judgement about the importance.

Candidates who refer to Islam for ethical guidance need to be aware that the five pillars of faith are a summary of expected ethical behaviour and really need to be supported by direct quotes from the Qur’an to gain maximum marks.

### Question 16

- (a) Most candidates were able to answer this question successfully. The question required a religious tradition to be provided but some candidates referred to a variant without reference to the relevant religious tradition.
- (b) Candidates were required to describe an ordinary or special way of holiness in relation to one of the five categories. Better responses showed detailed knowledge of both the way of holiness and the selected category and were able to relate the two throughout the response. Many candidates were able to describe a way of holiness thoroughly but were vague in their references to the category. Others described the category, and this was particularly true of ‘models and guides’, but did not describe a way of holiness, or did so poorly.

There is still some confusion evident in the description of what constitutes a ‘model and guide’. Models and guides are individuals and/or movements rather than sacred texts or sacred objects which may be used in ways of holiness.

- (c) Candidates were required to critically evaluate the role and importance of one ordinary way of holiness in the everyday lives of believers in two religious traditions. Candidates answered from within the ordinary ways of holiness, with the majority of candidates using prayer, communal worship and meditation in their answers. The majority of responses used the traditions of Christianity, Islam and Buddhism.

Most candidates attempted to evaluate in their response to part (c) but in many instances struggled to make a meaningful connection between the way of holiness and the everyday lives of believers. Better responses critically evaluated, using detailed examples from the variants to sustain a comprehensive judgement of both the role and the importance in the everyday lives of believers. Candidates showed, on the whole, a sound knowledge of the variants. Some responses, however, tended to describe the ways of holiness in the variants with little analysis, evaluation or reference to the question asked.

Some candidates attempted a comparison in this section although this was not required by the question. While the better responses used the comparison to sustain an argument, some candidates used ‘learned responses’ to predicted questions and were generally not successful in answering the question.

In both (b) and (c) some candidates went to great length to define ordinary and/or special ways of holiness. This was not required by the question.

### 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 be noted also that the syllabus document, while offering suggestions, is not prescriptive. It uses the words ‘for example’ in each instance where examples are offered.

- (a) While the candidates as a whole responded to this part of the question accurately, providing the requested response eg contemporary individual/school of thought and correct religious tradition, a significant number of candidates were unable to provide the correct information. This contemporary part of the syllabus is compulsory. Of interest were the wide variety of pivotal individuals/schools of thought in a correct period throughout the three (a), (b), (c) parts of this question.

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

- (b) Most responses were able to accurately describe the effects brought about by one pivotal individual/school of thought in relation to one of the syllabus dot points, correctly giving more than one example, in most instances. Of note, for a question with the value of four marks, was the large amount of time candidates spent in responding to the question. This problem will be addressed with the new structure of the Cross Depth study questions in the 2004 HSC examination.
- (c) Of concern was the significant number of candidates who used a contemporary pivotal person/school of thought as an example to illustrate their response to the question. Some of these candidates were able to achieve in the higher mark ranges because they were able to answer the question with sophistication, despite the fact that they chose from a period excluded by the question. Some candidates seemed to equate the term ‘growth, division & crisis’ with language which had been used in the teaching of the contemporary period and linked that period to the five dash points (challenge to the tradition...). Some candidates provided incorrect combinations in their response eg giving an example from the contemporary period and then one from early foundation period of growth, division or crisis.

Some candidates double and triple dipped and this was evident across Cross Religion Studies, most of all in the Religion and Women study where candidates provided the same examples as responses for both parts (b) and (c). Candidates were able to use the same examples, without penalty in parts (b) and (c), provided they responded to the question in each section.

Better responses provided excellent examples from either the early foundation period or the period of growth, division or crisis. They demonstrated excellent language skills, correct terminology and a variety of examples to enhance their argument. While the rubrics of the 2003 examination paper require that the candidate provide examples of variants, it was evident that this could not be fulfilled in the early foundation period, but could be used in the period of growth, division and crisis, as well as the contemporary period.

Finally, it is evident from a large number of scripts that some candidates had not covered the syllabus requirements. While the syllabus provides the candidates with examples for each of the areas to be studied (early foundation, growth, division and crisis and contemporary), some of the examples used in the responses to the 2003 examination need to be reconsidered as to their appropriateness. It is worthwhile noting that the number of candidates doing a founder, in response to the question, has decreased significantly.

## Question 18

- (a) In part (a) candidates were asked to name a contemporary woman who has had an effect on the everyday lives of believers, as well as the religious tradition to which she belongs. Most candidates were able to do this successfully, though teachers and candidates would be well advised to choose women who are known and have had an effect on believers beyond their immediate local community. Teachers should note that the requirements of the syllabus under ‘students learn to’ on page 58, make it difficult for students to study Mary MacKillop as a contemporary woman.
- (b) Candidates were asked to describe the views of one significant woman about the following: models of divinity, gender roles, expressions of spirituality, language or status within the tradition.

From the responses, it was evident that there is still some confusion about what these issues actually mean, in particular ‘expressions of spirituality’ and ‘status within the tradition’. In regard to the latter, some candidates wrote about the status of the chosen woman rather than the issue of women’s status within the religious tradition itself. As in previous years, it is important that candidates and teachers choose women whose views are readily accessible. In most cases, but certainly not all, this will mean contemporary women.

Candidates who performed well in this part of the question were able to demonstrate that they had a clear understanding of the issue and the views of the chosen woman in regard to it. Candidates who struggled with this part of the question were unable to discuss the views and simply described, often in great detail, the life and actions of the woman chosen.

- (c) In part (c) candidates were asked to critically evaluate, for two religious traditions, the role and importance of one woman in either the founding period, the intervening period or the contemporary period. Generally speaking, more candidates seemed to understand the requirements of the directional term ‘critically evaluate’ and used appropriate language to show their grasp of this. The better responses chose appropriate women, and clearly demonstrated what the respective role of each woman was as well as their relative importance. They were able to make a judgement about the value of the women to their traditions as a whole, even if, as some candidates argued, that was deemed to be limited. The information provided in these better responses was comprehensive in its scope.

Those candidates who did not achieve this as well in this section tended to ignore the requirements of the question and instead simply offered a description of the two women.

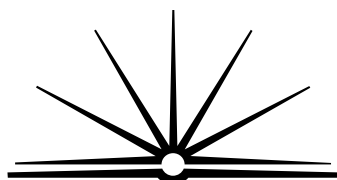
Some candidates interpreted this question as requiring one woman who played a role and has importance across two traditions, eg Esther in both Judaism and Christianity. Whilst this was not the intention of the question, which was to reflect the Syllabus requirement of two women, one from each of two traditions, these candidates were not disadvantaged in the marking process.

# Studies of Religion I and II

## 2003 HSC Examination Mapping Grid

Question	Marks	Content	Syllabus outcomes
1	1	Foundation Study 1	H1, H2, H3, H4, H5
2	1	Foundation Study 2	H1, H2, H3, H4, H5
3	1	Foundation Study 2	H1, H2, H3, H4, H5
4	1	Foundation Study 1	H1, H2, H3, H4, H5
5	1	Foundation Study 2	H1, H2, H3, H4, H5
6	1	Foundation Study 1	H1, H2, H3, H4, H5
7	1	Foundation Study 2	H1, H2, H3, H4, H5
8	1	Foundation Study 2	H1, H2, H3, H4, H5
9	1	Foundation Study 1	H1, H2, H3, H4, H5
10	1	Foundation Study 2	H1, H2, H3, H4, H5
11 (a)	5	Foundation Study 1	H3, H4, H7
11 (b)	5	Foundation Study 1	H4, H5, H10
12 (a)	4	Foundation Study 2	H1, H5
12 (b)	6	Foundation Study 2	H1, H2, H10
<b>Part D – Studies of Religion II only</b>			
D (a)	5	Foundation Study 3	H2, H10
D (b)	5	Foundation Study 3	H1, H7
<b>Parallel Questions – Studies of Religion I and II</b>			
13 (a)	1	Cross Religion Study 1	H12
13 (b)	4	Cross Religion Study 1	H6, H9
13 (c)	15	Cross Religion Study 1	H6, H8, H12
14 (a)	1	Cross Religion Study 2	H12
14 (b)	4	Cross Religion Study 2	H6, H9
14 (c)	15	Cross Religion Study 2	H6, H8, H12

<b>Question</b>	<b>Marks</b>	<b>Content</b>	<b>Syllabus outcomes</b>
15 (a)	1	Cross Religion Study 3	H12
15 (b)	4	Cross Religion Study 3	H6, H9
15 (c)	15	Cross Religion Study 3	H6, H8, H12
16 (a)	1	Cross Religion Study 4	H12
16 (b)	4	Cross Religion Study 4	H6, H9
16 (c)	15	Cross Religion Study 4	H6, H8, H12
17 (a)	1	Cross Religion Study 5	H12
17 (b)	4	Cross Religion Study 5	H6, H9
17 (c)	15	Cross Religion Study 5	H6, H8, H12
18 (a)	1	Cross Religion Study 6	H12
18 (b)	4	Cross Religion Study 6	H6, H9
18 (c)	15	Cross Religion Study 6	H6, H8, H12



**B O A R D O F S T U D I E S**  
NEW SOUTH WALES

## **2003 HSC Studies of Religion Marking Guidelines**

### **Section I**

#### **Part B — Foundation Study 1**

##### **Question 11 (a)**

*Outcomes assessed: H3, H4, H7*

#### **MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
• Provides characteristics and features of the significant impacts of European colonisation on Aboriginal society	5
• Provides some characteristics and features of the impact of European colonisation on Aboriginal society	3–4
• Mentions something about European colonisation's impact on Aboriginal society	1–2

##### **Question 11 (b)**

*Outcomes assessed: H4, H5, H10*

#### **MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
• Clearly states accurate reasons for two misconceptions about Aboriginal belief systems	5
• States reasons for two misconceptions about Aboriginal belief systems	3–4
• Describes one or two misconceptions about Aboriginal belief systems	1–2

**Section I****Part C — Foundation Study 2****Question 12 (a)***Outcomes assessed: H1, H5***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Provides clear examples of ministry in rural and outback Australia</li><li>• Provides accurate characteristics and features of two initiatives</li></ul>	3–4
<ul style="list-style-type: none"><li>• Provides characteristics/features of at least one initiative</li><li>• Provides limited examples of ministry</li></ul>	1–2

**Question 12 (b)***Outcomes assessed: H1, H2, H10***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Makes explicit one or more causal relationships (why and how; or cause and effect) between the influence of Christianity and the chosen area</li></ul>	5–6
<ul style="list-style-type: none"><li>• Makes evident one or more relationships between the influence of Christianity and the chosen area</li></ul>	3–4
<ul style="list-style-type: none"><li>• Refers to the influence/s of Christianity on the chosen area</li></ul>	1–2



**Studies of Religion II****Section I****Part D — Foundation Study 3****Question (a)***Outcomes assessed: H2, H10***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>Indicates the main ways in which the journalist treats the issues raised in the article, accurately drawing on techniques used by the media</li><li>Makes close reference to the article</li></ul>	5
<ul style="list-style-type: none"><li>Indicates some ways in which the journalist treats the issues raised in the article with reference to techniques used by the media</li><li>Makes some reference to the article</li></ul>	3–4
<ul style="list-style-type: none"><li>Describes the issues raised and/or techniques used by the media</li></ul>	1–2

**Part D (b)***Outcomes assessed: H1, H7***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>States the trend and provides specific reasons for the trend in the percentage of the Australian population indicating ‘no religion’</li><li>Makes accurate reference to the stimulus</li></ul>	5
<ul style="list-style-type: none"><li>States the trend and provides some reasons for the trend in the percentage of the Australian population indicating ‘no religion’</li><li>Makes some reference to the stimulus</li></ul>	3–4
<ul style="list-style-type: none"><li>Describes the trend</li></ul>	1–2



## Section II — Cross Religion Studies

### Question 13 (a)

*Outcomes assessed: H12*

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"><li>• A correct rite of personal devotion in the correct religious tradition</li></ul>	1

### Question 13 (b)

*Outcomes assessed: H6, H9*

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"><li>• Accurately provides characteristics and features of one rite within its correct tradition</li><li>• Clearly relates to the chosen category</li><li>• One example discussed in detail</li></ul>	3–4
<ul style="list-style-type: none"><li>• Generally provides some characteristics and features of one rite within its correct tradition</li><li>• Links to the chosen category</li><li>• Mentions one example</li></ul>	1–2

**Question 13 (c)***Outcomes assessed: H6, H8, H12***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Makes a comprehensive judgement about the significance of the rite in the everyday life of believers in two traditions</li><li>• Consistently uses appropriate language, terminology and relevant examples in a well-structured response</li><li>• May include a detailed explanation of variants (if appropriate)</li></ul>	13–15
<ul style="list-style-type: none"><li>• Makes a judgement about the significance of one rite in the everyday life of believers in two traditions</li><li>• Uses appropriate language, terminology and relevant examples in a coherent response</li><li>• May explain variants (if appropriate)</li></ul>	10–12
<ul style="list-style-type: none"><li>• Draws a generalised conclusion about the significance of one rite in the everyday life of believers in two traditions</li><li>• Uses some appropriate terminology and examples in a descriptive response</li><li>• May mention variants (if appropriate)</li></ul>	7–9
<ul style="list-style-type: none"><li>• Describes one rite in the everyday life of believers in a least one tradition and makes a simple statement about its significance</li><li>• Uses limited terminology and/or examples in a description which may include some inaccuracies</li></ul>	4–6
<ul style="list-style-type: none"><li>• Outlines a rite and may link it to the everyday life of believers</li><li>• Refers to at least one religious tradition</li></ul>	1–3

**Question 14 (a)***Outcomes assessed: H12***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• A correct ethical system/source in the correct religious tradition</li></ul>	1

**Question 14 (b)***Outcomes assessed: H6, H9***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Accurately provides characteristics and features of forming ethical teachings in one tradition</li><li>• Clearly relates to the chosen category</li><li>• One example discussed in detail</li></ul>	3–4
<ul style="list-style-type: none"><li>• Generally provides some characteristics and features of forming ethical teachings in one tradition</li><li>• Links to the chosen category</li><li>• Mentions one example</li></ul>	1–2

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

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Makes a comprehensive judgement about the value of the role of ethical systems in giving guidance to believers in the chosen area in two religious traditions</li><li>• Consistently uses appropriate language, terminology and relevant examples in a well-structured response</li><li>• May include a detailed explanation of variants (if appropriate)</li></ul>	13–15
<ul style="list-style-type: none"><li>• Makes a judgement about the value of the role of ethical systems in giving guidance to believers in the chosen area in two religious traditions</li><li>• Uses appropriate language, terminology and relevant examples in a coherent response</li><li>• May explain variants (if appropriate)</li></ul>	10–12
<ul style="list-style-type: none"><li>• Draws a generalised conclusion about the role of ethical systems in giving guidance to believers</li><li>• Uses some appropriate terminology and examples in a descriptive response</li><li>• May mention variants (if appropriate)</li></ul>	7–9
<ul style="list-style-type: none"><li>• Describes the chosen area and makes a simple statement about guidance in the lives of believers</li><li>• Uses limited terminology and/or examples in a description which may include some inaccuracies</li></ul>	4–6
<ul style="list-style-type: none"><li>• Outlines either an ethical system or the area chosen</li><li>• Refers to at least one religious tradition</li></ul>	1–3

**Question 15 (a)***Outcomes assessed: H12***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• A sacred writing or story from the correct religious tradition</li></ul>	1

**Question 15 (b)***Outcomes assessed: H6, H9***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Accurately provides characteristics and features of the understanding of the chosen theme in one religious tradition</li><li>• Clearly relates to the chosen category</li><li>• One example discussed in detail</li></ul>	3–4
<ul style="list-style-type: none"><li>• Generally provides some characteristics and features of the understanding of the chosen theme</li><li>• Links to the chosen category</li><li>• Mentions one example</li></ul>	1–2

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

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Makes a comprehensive judgement about the value of sacred writings and stories for one of the areas in two religious traditions</li><li>• Consistently uses appropriate language, terminology and relevant examples in a well-structured response</li><li>• May include a detailed explanation of variants (if appropriate)</li></ul>	13–15
<ul style="list-style-type: none"><li>• Makes a judgement about the value of sacred writings and stories for one of the areas in two religious traditions</li><li>• Uses appropriate language, terminology and relevant examples in a coherent response</li><li>• May explain variants (if appropriate)</li></ul>	10–12
<ul style="list-style-type: none"><li>• Draws a generalised conclusion about the value/importance of sacred writings and stories in the chosen area in two religious traditions</li><li>• Uses some appropriate terminology and examples in a descriptive response</li><li>• May mention variants (if appropriate)</li></ul>	7–9
<ul style="list-style-type: none"><li>• Describes the chosen area and makes a simple statement about the importance of sacred writings and stories in at least one tradition</li><li>• Uses limited terminology and/or examples in a description which may include some inaccuracies</li></ul>	4–6
<ul style="list-style-type: none"><li>• Outlines a sacred writing and/or story or the area chosen</li><li>• Refers to at least one religious tradition</li></ul>	1–3

**Question 16 (a)***Outcomes assessed: H12***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• A correct way of holiness from the correct religious tradition</li></ul>	1

**Question 16 (b)***Outcomes assessed: H6, H9***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Accurately provides characteristics and features of an ordinary OR special way of holiness in its correct tradition</li><li>• Clearly relates to the chosen category</li><li>• One example discussed in detail</li></ul>	3–4
<ul style="list-style-type: none"><li>• Generally provides some characteristics and features of an ordinary or special way of holiness in its correct tradition</li><li>• Links to the chosen category</li><li>• Mentions one example</li></ul>	1–2

**Question 16 (c)***Outcomes assessed: H6, H8, H12***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Makes a comprehensive judgement about the value of the role and importance of an ordinary way of holiness in the everyday life of believers in two religious traditions</li><li>• Consistently uses appropriate language, terminology and relevant examples in a well-structured response</li><li>• May include a detailed explanation of variants (if appropriate)</li></ul>	13–15
<ul style="list-style-type: none"><li>• Makes a judgement about the value of the role and importance of an ordinary way of holiness in the everyday life of believers in two religious traditions</li><li>• Uses appropriate language terminology and relevant examples in a coherent response</li><li>• May explain variants (if appropriate)</li></ul>	10–12
<ul style="list-style-type: none"><li>• Draws a generalised conclusion about the value of the role/importance of an ordinary way of holiness in the everyday life of believers in two religious traditions</li><li>• Uses some appropriate terminology and examples in a descriptive response</li><li>• May mention variants (if appropriate)</li></ul>	7–9
<ul style="list-style-type: none"><li>• Describes an ordinary way of holiness in the everyday life of believers and makes a simple statement about its value in at least one religious tradition</li><li>• Uses limited terminology and/or examples in a description which may include some inaccuracies</li></ul>	4–6
<ul style="list-style-type: none"><li>• Outlines an ordinary way of holiness</li><li>• Refers to at least one religious tradition</li></ul>	1–3



**Question 17 (a)***Outcomes assessed: H12***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• A pivotal individual from the correct religious tradition and correct period</li></ul>	1

**Question 17 (b)***Outcomes assessed: H6, H9***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Accurately provides characteristics and features of the effects of the individual or school of thought in its correct tradition</li><li>• Clearly relates to the chosen category</li><li>• One example discussed in detail</li></ul>	3–4
<ul style="list-style-type: none"><li>• Generally provides some characteristics and features of the effects of the individual or school of thought in its correct tradition</li><li>• Links to the chosen category</li><li>• Mentions one example</li></ul>	1–2

**Question 17 (c)**

*Outcomes assessed: H6, H8, H12*

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Makes a comprehensive judgement about the importance of a pivotal individual/school of thought chosen from the same period in two religious traditions</li> <li>• Consistently uses appropriate language, terminology and relevant examples in a well-structured response</li> <li>• May include a detailed explanation of variants (if appropriate)</li> </ul>	13–15
<ul style="list-style-type: none"> <li>• Makes a judgement about the importance of a pivotal individual/school of thought chosen from the same period in two religious traditions</li> <li>• Uses appropriate language, terminology and relevant examples in a coherent response</li> <li>• May explain variants (if appropriate)</li> </ul>	10–12
<ul style="list-style-type: none"> <li>• Draws a generalised conclusion about the importance of a pivotal individual/school of thought chosen from the same period in two religious traditions</li> <li>• Uses some appropriate terminology and examples in a descriptive response</li> <li>• May mention variants (if appropriate)</li> </ul>	7–9
<ul style="list-style-type: none"> <li>• Describes one pivotal individual/school of thought and makes a simple statement about importance</li> <li>• Links the individual/school of thought to a correct period</li> <li>• Uses limited terminology and/or examples in a description which may include some inaccuracies</li> </ul>	4–6
<ul style="list-style-type: none"> <li>• Outlines a pivotal individual/school of thought</li> <li>• Refers to at least one religious tradition</li> </ul>	1–3

**Question 18 (a)**

*Outcomes assessed: H12*

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>• A contemporary woman from the correct religious tradition</li> </ul>	1

**Question 18 (b)***Outcomes assessed: H6, H9***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Accurately provides the characteristics and features of the views of a significant woman in her correct religious tradition</li><li>• Clearly relates to the chosen category</li><li>• One example discussed in detail</li></ul>	3–4
<ul style="list-style-type: none"><li>• Generally provides some characteristics and features of the views of a significant woman in her correct religious tradition</li><li>• Links to the chosen category</li><li>• Mentions one example</li></ul>	1–2

**Question 18 (c)***Outcomes assessed: H6, H8, H12***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Makes a comprehensive judgement about the value of the role and importance of each of two women from the same period in two religious traditions</li><li>• Consistently uses appropriate language, terminology and relevant examples in a well-structured response</li><li>• May include a detailed explanation of variants (if appropriate)</li></ul>	13–15
<ul style="list-style-type: none"><li>• Makes a judgement about the value of the role and importance of each of two women from the same period in two religious traditions</li><li>• Uses appropriate language, terminology and relevant examples in a coherent response</li><li>• May explain variants (if appropriate)</li></ul>	10–12
<ul style="list-style-type: none"><li>• Draws a generalised conclusion about the value of the role and importance of each of two women from the same period in two religious traditions</li><li>• Uses some appropriate terminology and examples in a descriptive response</li><li>• May mention variants (if appropriate)</li></ul>	7–9
<ul style="list-style-type: none"><li>• Describes at least one woman and makes a simple statement about her importance/role</li><li>• Links the woman to her correct period</li><li>• Uses limited terminology and/or examples in a description which may include some inaccuracies</li></ul>	4–6
<ul style="list-style-type: none"><li>• Outlines the life of a woman</li><li>• Refers to at least one religious tradition</li></ul>	1–3