

**2004 HSC Notes from
the Marking Centre
Studies of Religion I and II**

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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 1 7414 7189 3

2005007

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2004 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 2004 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 2004 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 2004, 11331 candidates presented for examinations in Studies of Religion, with 9036 candidates attempting the Studies of Religion I paper and 2295 attempting the Studies of Religion II 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	D
5	C
6	B
7	D
8	C
9	B
10	C

Part B

General Comments

Responses from candidates indicated that most had a knowledge and understanding of religious concepts consistent with the standards expected of candidates 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) The majority of candidates successfully identified two elements of the Dreaming. Clear and accurate examples named included: ancestral beings, totems, kinship, and law.
- b) The better responses provided a clear link between a specific feature of Aboriginal spirituality and the understanding of the nature of religious experience in Australia. These candidates were able to provide a concise description of the contribution and its expression within Australia. Examples selected included land, Rainbow Spirit Theology and dadirri.
- c) This question called for an integrated judgement of the land rights movement and its impact on contemporary Australians' understandings of Aboriginal spirituality. The better responses provided relevant details on how key developments in the quest for land rights had an influence on the views of Australians on Aboriginal spirituality. These candidates were able to draw on media coverage, court decisions, legislation, protest and reconciliation initiatives to show how the land rights movement has influenced the views of contemporary Australians.

Part C – Foundation Study 2

Question 12

- a) The broad focus of this question seemed to lead to confusion with some candidates evidently finding difficulty in relating the requirements of the question to discreet areas of the syllabus. Stronger responses drew on many examples to outline the links between the social change and the development e.g. changes in gender equality, immigration, multiculturalism, inter-faith and ecumenical developments, poverty and social justice issues. Weaker responses tended to address either a social change or a development in Australian Christianity without indicating any link between the two.
- b) Better responses illustrated a clear and unambiguous understanding of ecumenism as an inter-denominational cooperation and respect within and among Christian denominations. Moreover, they demonstrated an appreciation of the underlying motives for ecumenical developments since World War II. These responses cited examples and explicitly linked these to the reasons put forward in theological, social and pragmatic terms. Many candidates were able to identify an ecumenical development but had difficulty in providing adequate reasons for this development. A significant number of candidates were unable to identify an ecumenical development.

Part D – Foundation Study 3

- a) The majority of candidates interpreted the question accurately and were able to provide sustained support for their judgement, ie that the article was or was not representative. Stronger responses integrated a discussion of the features of the article with their preferred judgement and set the article in a wider media context. Weaker responses limited their discussion to the

article alone, often focusing on the personality of Jimmy Barnes. Some presented a general answer on the media without any connection to the article. Among some candidates there was a failure to understand the meaning of the term ‘representative’.

- b) A majority of candidates drew on material from Foundation Studies 2, New Age religions content point, to assist their responses to this question. This is entirely acceptable and reflects the candidates’ wide and deep knowledge of the syllabus as a whole. Better responses were able to develop a critical framework for evaluation, usually in relation to Christianity, and were able to support their judgement with reasoned argument. Weaker responses treated the stimulus as a further example of media, described the questions posed in the stimulus or presented a general answer on agnosticism, atheism or humanism. Most of these responses made no attempt to evaluate beyond stating an unsubstantiated opinion.

Section II – Cross Religion Studies

General Comments

The 2004 examination was the first to use holistic 20 mark extended response questions in Section II in place of the previous format, which required questions to be structured in three parts. Candidates managed the change in format quite well with many relishing the possibility of being able to write in greater depth and detail. Despite the success of many candidates, it is evident that others found difficulty in relating their knowledge to the particular questions. Candidates are advised to carefully consider all aspects of the syllabus and to prepare themselves to respond to questions from the entire syllabus Cross Religion Study/ies.

Question 13 Religious Rites

Candidates need to be reminded that they should have a thorough understanding of all three categories of rites included in the syllabus: Rites of Public Worship, Rites of Personal Devotion and Rites of Passage. Question 13 asked for one rite of public worship or one rite of personal devotion. Some responses were prepared answers on rites of passage, which were adapted with limited success, to suit the question.

Better responses chose comparable rites from the correct categories. They clearly addressed the purpose of these rites for the believers, and so indicated appropriate significance. The candidates revealed their command of the relevant concepts and balanced description with judgement.

Weaker responses were descriptive in nature, concentrating on details of symbolism and space, and failed to assess the significance of the rite for believers. Often some candidates chose two disparate rites from the correct categories, and others chose a Rite of Passage rather than one of the categories required by the question. These responses lacked a cohesive structure or line of argument, and would have benefited from a clear plan to address the requirements of the question.

Question 14 Religion and Ethics

Most candidates for this question were able to identify an acceptable religious tradition, one of the five religious traditions specified in the syllabus and in the note above the question rubric, and were able to discuss one source of teachings for its ethical system and at least attempt to evaluate the contribution it made to that ethical system.

The better responses were able to integrate their examples and their reasons, which enabled them to provide a comprehensive evaluation. Where candidates were not able to effectively integrate examples and reasons, the evaluation was less effective.

Some candidates were unable to identify the ethical system of the religious tradition and consequently had difficulties in evaluating the contribution the source made to the ethical system.

Most candidates were able to use appropriate terminology and had a reasonable understanding of the subject.

Some candidates, in attempting to evaluate the connection between the religious tradition and the source of the ethical teachings, merely named the tradition, its teaching and the source and named an example (or two) but failed to state reasons why the source affected the ethics of the religious tradition. Such responses lacked the evaluation evident in the better responses.

A small number of candidates missed the notion of ‘Religious Tradition’ as a world religion and instead read the meaning of a ‘religious tradition’ as a practice within a denomination, eg Christmas, religious rite etc. Others wrote about Aboriginal Spirituality rather than one of the five religious traditions.

Question 15 Sacred Writings and Stories

The nature of this question was challenging but the essay style response allowed candidates to demonstrate knowledge of the texts they had studied. Christianity, Islam and Judaism were the traditions most examined.

Generally, the question was answered well. The twenty mark essay has allowed for the full range of marks to be distributed amongst the candidates. Better responses were explicit about the origins of the texts and the relationship this had to the importance. Many candidates in this section however, fell into the trap of describing the structure of the texts rather than exploring their origin.

Many candidates could explain the way the texts are used in the everyday life of believers and how themes are interpreted. Better responses synthesised this information and used it as a way of making evaluative comments. Stronger responses made comprehensive judgements based on sound criteria from two traditions. Evidence of familiarity with specific parts of the texts and being able to quote accurately from these is expected of the better responses.

It is evident that many candidates need to learn how to evaluate. This skill needs to be integrated into the teaching of the content. Learning content is one aspect of this course; using this information to compare or evaluate is another.

Question 16 Ways of Holiness

The extended response question enabled candidates to display their detailed knowledge of ordinary or special ways of holiness in logical and sustained answers. The most commonly examined religious traditions were Islam and Buddhism with Christianity. Prayer/meditation and monasticism/Sufism were the most common Ways of Holiness compared, and candidates generally related these to the ‘ultimate goal of holiness’.

Overall, candidates displayed good knowledge of the role and importance of ways of holiness, especially in relation to the ultimate goal of holiness. The use of terminology was more integrated than in previous years, showing a greater familiarity with the terms and an ability to use them appropriately. Candidates should note that it is not necessary to define terms, as it can be assumed that the reader is familiar with the terminology related to the topic.

A good knowledge of the variants within the traditions was evident, although some candidates were distracted by the variants and carried out their comparison within the tradition, amongst the variants, rather than between traditions. Some candidates still have a tendency to discuss the practices of one variant as though they were common to the entire tradition, eg the rosary as being common to Christians rather than a Catholic form of prayer.

The question did not call for the defining of ordinary or special ways of holiness but many candidates did commence their response with this definition. Again there was confusion concerning ‘models and guides’. ‘Models and guides’ are people/heroes of the tradition who act as models and

guides for particular forms of holiness. Sacred texts are not models and should be examined under ‘justification from sacred writings’.

Candidates who undertook to relate their chosen way of holiness to the ultimate goal of holiness needed to define what they saw as the ultimate goal of holiness for each religious tradition. Generally this was not done strongly, as many candidates made errors, particularly in relation to Islam and Buddhism, or used the perspective of only one variant from within the tradition. In using quotes from scripture candidates need to be more accurate rather than paraphrasing well-known phrases from these sources.

Some candidates examined more than one way of holiness and this did not enable them to examine a way in sufficient depth to compare and contrast and thus to achieve at the higher levels. Monasticism was generally examined in more depth than prayer, with many candidates showing a very simplistic understanding of the significance of prayer for individuals and groups striving to achieve their ultimate goal of holiness.

The most significant problem in this cross religion depth study was the failure of candidates to effectively compare and contrast the ways of holiness in relation to the chosen category between the religious traditions. The best responses were from candidates who compared and contrasted at a comprehensive level, made this comparison the focus of the response and used their detailed knowledge to support this. Many responses did not effectively compare and contrast. Some responses were purely descriptive and lacked the depth of analysis and planning necessary for this type of question.

Question 17 Teachers and Interpreters

Candidates were able to display extensive knowledge in their responses to this question. The new format enabled the candidates to express themselves in a more succinct manner while encompassing the requirements of the question. Better responses detailed the effects of pivotal individuals or schools of thought in a most effective manner. Some candidates experienced difficulty with the compare and contrast requirement of the question.

The responses to the question were wide ranging and if candidates are to be better informed for future HSC questions they might take into consideration the following suggestions:

- Read the syllabus carefully (pp 55-56), taking note of the restrictions placed on the study of the variety of pivotal individuals or schools of thought and the period in which they exist (refer to page 55 of the syllabus).
- Consideration might be given as to the choice of individuals within religious traditions, there was evident a movement to individuals who were mainly political figures, not individuals who had influence within their respective religious traditions.
- Care should be taken in the study of schools of thought not to confuse the founder of the school of thought with being the focus, eg Baal Shem Tov as a contemporary figure with no linkage to the contemporary period.
- Some candidates wrote in a highly descriptive manner in response to the question. These did not attempt to compare and contrast, nor did they make significant attempts to link the points relating to challenge to the tradition, etc... to any part of their extended responses.

Question 18 Religion and Women

Just over 1500 candidates chose to answer this question on the exam. It was pleasing to see that candidates handled the new question format quite well with a good proportion of them presenting answers of excellent quality with clear evidence of a thorough understanding of the content area as well as good skill development in regard to evaluation.

Unfortunately, despite many achieving excellent results, just over 25% of the candidature misread the question and answered on contemporary women. Whilst some of these were in themselves excellent responses, they did not address the question and serve as both a warning and reminder that candidates should be fully prepared to answer a question on any section of the syllabus.

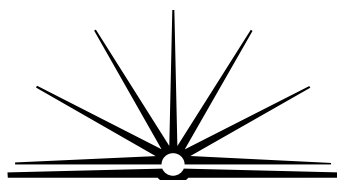
Lessons that can be learnt from this year's exam include:

- Prepare to be examined on all sections of the syllabus. In relation to this Depth Study that means studying 4 women in total across 2 traditions – 2 from the Founding **or** Intervening period **and** 2 from the contemporary.
- Candidates should be very clear about which time period the women they have studied belong to. Some of the weaker responses seemed quite confused here and were unsure as to what 'intervening period' actually referred to.
- Better responses demonstrated breadth of knowledge and clear understanding of the requirements of key terms such as (in this case) 'outline' and 'evaluate'. They were characterised by comprehensive judgments that were supported by reference to any or all of the following as appropriate:
 - clear examples
 - sacred writings
 - teachings
 - variants
 - links to current understanding of these women's roles and the way this informs debate over the roles of women in their respective traditions.

Studies of Religion

2004 HSC Examination Mapping Grid

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



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

2004 HSC Studies of Religion Marking Guidelines

Section I Part B — Foundation Study 1

Question 11 (a)

Outcomes assessed: H3

MARKING GUIDELINES

Criteria	Marks
• Names TWO correct elements of the Dreaming	2
• Names ONE correct element of the Dreaming	1

Question 11 (b)

Outcomes assessed: H3, H4

MARKING GUIDELINES

Criteria	Marks
• Accurately provides the features of ONE contribution of Aboriginal spirituality to the understanding of the nature of religious experience in Australia	3
• Provides some features of ONE contribution of Aboriginal spirituality to the understanding of the nature of religious experience in Australia	2
• Makes a relevant point about religious experience in Australia	1

Question 11 (c)*Outcomes assessed: H4, H7, H9***MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none">• Makes a sound judgement about how the land rights movement has helped understanding of Aboriginal spirituality• Clearly links the land rights movement with that understanding	5
<ul style="list-style-type: none">• Makes a judgement about how the land rights movement has helped understanding of Aboriginal spirituality• Links the land rights movement with that understanding	3–4
<ul style="list-style-type: none">• Makes a relevant point about the land rights movement and/or understanding of Aboriginal spirituality and/or Aboriginal spirituality	1–2

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

Criteria	Marks
<ul style="list-style-type: none">• Sketches in general terms the main features of ONE development in Australian Christianity• Links the development to a social change	3–4
<ul style="list-style-type: none">• Makes a general point about ONE development in Australian Christianity AND/OR <ul style="list-style-type: none">• Makes a general point about social change	1–2

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

Criteria	Marks
<ul style="list-style-type: none">• Identifies ONE correct ecumenical development since World War II• Clearly gives specific reasons for that development	5–6
<ul style="list-style-type: none">• Identifies ONE correct ecumenical development since World War II• Gives generalised reasons for that development	3–4
<ul style="list-style-type: none">• Names an ecumenical development since World War II• Gives a simple reason for that development	1–2

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

Question (a)

Outcomes assessed: H7, H10

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">• Makes a judgement about the representative nature of the source• Gives reasons for the judgement with detailed reference to the source• Places the source in a wider media context	5
<ul style="list-style-type: none">• Makes a judgement about the representative nature of the source• Gives general reasons for the judgement in relation to the source• Refers to a wider media context	3–4
<ul style="list-style-type: none">• Describes the source• Makes some reference to the source	1–2

Question (b)

Outcomes assessed: H1, H10

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">• Makes a sound judgement about secular/non-religious solutions to these kinds of questions, based on clear criteria• Integrates specific terminology• Uses appropriate examples	5
<ul style="list-style-type: none">• Makes a judgement about secular/non-religious solutions to these kinds of questions, based on general criteria• Uses specific terminology• Uses simple examples	3–4
<ul style="list-style-type: none">• Provides a description of secular/non-religious solutions to these kinds of questions• Uses basic terminology• Provides a generalised response	1–2

Section II — Cross Religion Studies

Question 13

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Clearly indicates the main features of the chosen rite in two religious traditions Makes a comprehensive judgement about how the same rite in each of two religious traditions is significant to believers Integrates significant and relevant aspects of religion to effectively support the response Integrates specific terminology relevant to the rite and its traditions Presents a sustained, logical and well-structured response 	17–20
<ul style="list-style-type: none"> Clearly indicates the main features of the chosen rite in two religious traditions Makes a competent judgement about how the same rite in each of two religious traditions is significant to believers Uses relevant and accurate aspects of religion to support the response Applies accurate terminology relevant to the rite and its traditions Presents a sustained and logical response 	13–16
<ul style="list-style-type: none"> Indicates in general terms the main features of the chosen rite in two religious traditions Provides some judgement about how the same rite in each of two religious traditions is significant to believers Uses some relevant aspects of religion to support the response Uses some appropriate terminology Presents a logical answer 	9–12
<ul style="list-style-type: none"> Indicates a basic range of features of the chosen rite in at least one religious tradition Makes basic and/or descriptive statements linking the rite and its significance Refers to some aspects of religion Uses basic terminology Presents a generalised response 	5–8
<ul style="list-style-type: none"> Provides a limited description of the chosen rite and/or its significance May refer to aspects of religion Uses simple terminology 	1–4

Question 14

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Clearly indicates the main features of the ethical system of the chosen religious tradition Makes a comprehensive judgement about the contribution of the chosen area to the ethical system of the chosen tradition, based on appropriate criteria Integrates significant and relevant aspects of religion to effectively support the judgement Integrates specific terminology relevant to the tradition and its ethical system Presents a sustained, logical and well-structured response 	17–20
<ul style="list-style-type: none"> Clearly indicates the main features of the ethical system of the chosen religious tradition Makes a competent judgement about the contribution of the chosen area to the ethical system of the chosen tradition, based on appropriate criteria Uses relevant and accurate aspects of religion to support the judgement Applies accurate terminology relevant to the tradition and its ethical system Presents a sustained and logical response 	13–16
<ul style="list-style-type: none"> Indicates the general features of the ethical system of the chosen tradition Provides some judgement about the contributions of the chosen area to the ethical system in the chosen tradition, based on appropriate criteria Uses some relevant aspects of religion to support the judgement Uses some appropriate terminology Presents a logical response 	9–12
<ul style="list-style-type: none"> Indicates limited features of the ethical system of the chosen tradition Makes basic and/or descriptive statements about the chosen area and the chosen religious tradition Refers to some aspects of religion Uses basic terminology Presents a generalised response 	5–8
<ul style="list-style-type: none"> Provides a simple description of the ethical system of the chosen tradition May refer to aspects of religion Uses simple terminology 	1–4

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

Criteria	Marks
<ul style="list-style-type: none"> • Clearly indicates the main features of the origins of the sacred writings and stories of two religious traditions • Makes a comprehensive judgement based on sound criteria of why the sacred writings and stories are important to believers for each of the traditions • Integrates significant and relevant aspects of religion to effectively support the judgement • Integrates specific terminology relevant to the sacred writings and stories in their traditions • Presents a sustained, logical and well-structured response 	17–20
<ul style="list-style-type: none"> • Clearly indicates the main features of the origins of the sacred writings and stories of two religious traditions • Makes a competent judgement based on criteria of why the sacred writings and stories are important to believers for each of the traditions • Uses relevant and accurate aspects of religion to support the judgement • Applies accurate terminology relevant to the sacred writings and stories in their tradition • Presents a sustained and logical response 	13–16
<ul style="list-style-type: none"> • Indicates in general terms the features of the origins of the sacred writings and stories of two religious traditions • Makes some judgement based on criteria of why the sacred writings and stories are important to believers for each of the traditions • Uses some relevant and accurate aspects of religion to support the judgement • Uses some appropriate terminology • Presents a logical response 	9–12
<ul style="list-style-type: none"> • Provides a basic description of the origins of the sacred writings and stories of at least one tradition • Makes a basic description of why the sacred writings and stories are important to believers for a least one tradition • Refers to some aspects of religion • Uses basic terminology • Presents a generalised response 	5–8
<ul style="list-style-type: none"> • Provides a limited description/narrative of sacred writings and stories in at least one tradition • May refer to aspects of religion • Uses simple terminology 	1–4

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

Criteria	Marks
<ul style="list-style-type: none"> • Clearly indicates a correct way of holiness from two religious traditions • Provides a comprehensive discussion of the similarities and differences of the way of holiness in two traditions in relation to the chosen category • Integrates significant and relevant aspects of religion to effectively support the response • Integrates specific appropriate terminology • Presents a sustained, logical and well-structured response 	17–20
<ul style="list-style-type: none"> • Clearly indicates a correct way of holiness from two religious traditions • Provides a competent discussion of the similarities and differences of the way of holiness in two religious traditions in relation to the chosen category • Uses relevant and accurate aspects of religion to support the response • Applies appropriate terminology accurately • Presents a sustained and logical response 	13–16
<ul style="list-style-type: none"> • Indicates in general terms a correct way of holiness from two religious traditions • Provides some discussion of the similarities and differences of the way of holiness in two religious traditions in relation to the chosen category • Uses some relevant aspects of religion to support the response • Uses some appropriate terminology • Presents a logical response 	9–12
<ul style="list-style-type: none"> • Provides a limited description of a way of holiness in at least one religious tradition • Makes basic and/or descriptive statements about the way of holiness in at least one tradition in relation to the chosen category • Refers to some aspects of religion • Uses basic terminology • Presents a generalised response 	5–8
<ul style="list-style-type: none"> • Makes some statements about a way of holiness in at least one religious tradition • May refer to aspects of religion • Uses simple terminology 	1–4

Question 17

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Clearly indicates a correct individual or school of thought in two religious traditions from the same period • Provides a comprehensive discussion of the similarities and differences of the effects of an individual or a school of thought in each of the two traditions in relation to the chosen category • Integrates significant and relevant aspects of religion to effectively support the response • Integrates specific and appropriate terminology • Presents a sustained, logical and well-structured response 	17–20
<ul style="list-style-type: none"> • Clearly indicates a correct individual or school of thought in two religious traditions from the same period • Provides a competent discussion of the similarities and differences of the effects of an individual or school of thought in each of two religious traditions in relation to the chosen category • Applies appropriate terminology accurately • Uses relevant and accurate aspects of religion to support the response • Presents a sustained and logical response 	13–16
<ul style="list-style-type: none"> • Indicates in general terms a correct individual or school of thought in two religious traditions from the same period • Provides some discussion of the similarities and differences of the effect of an individual or school of thought in two traditions in relation to the chosen category • Uses some relevant aspects of religion to support the response • Uses some appropriate terminology • Presents a logical response 	9–12
<ul style="list-style-type: none"> • Provides a limited description of an individual or school of thought in at least one religious tradition • Makes basic and/or descriptive statements about the effects of an individual or school of thought in at least one tradition in relation to the chosen category • Refers to some aspects of religion • Uses basic terminology • Presents a generalised response 	5–8
<ul style="list-style-type: none"> • Makes some statements about an individual or school of thought in at least one religious tradition • May refer to aspects of religion • Use simple terminology 	1–4

Question 18
Outcomes assessed: H6, H8, H9, H12
MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Clearly indicates the role of two women in their correct religious tradition from the same period • Makes a comprehensive judgement about the importance of each woman for her tradition, based on appropriate criteria • Integrates significant and relevant aspects of religion to effectively support the judgement • Integrates specific and appropriate terminology • Presents a sustained, logical and well-structured response 	17–20
<ul style="list-style-type: none"> • Clearly indicates the role of two women, in their correct religious tradition from the same period • Makes a competent judgement about the effects of the views of each woman in the lives of believers, based on appropriate criteria • Uses relevant and accurate aspects of religion to support the judgement • Applies appropriate terminology accurately • Presents a sustained and logical response 	13–16
<ul style="list-style-type: none"> • Indicates in general terms the role of two women, in their correct tradition from the same period • Makes some judgement about the importance of each woman for her tradition, based on appropriate criteria • Uses some aspects of religion to support the judgement • Uses some appropriate terminology • Presents a logical response 	9–12
<ul style="list-style-type: none"> • Provides a limited description of at least one woman from her correct tradition • Makes basic and/or descriptive statements about the importance of at least one woman for her tradition • Refers to some aspects of religion • Uses basic terminology • Presents a generalised response 	5–8
<ul style="list-style-type: none"> • Makes some statements about at least one woman from her correct tradition • May refer to aspects of religion • Uses simple terminology 	1–4