

**2006 HSC Notes from
the Marking Centre
Studies of Religion I and II**

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2006 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 2006 Higher School Certificate examination indicating the quality of candidate responses and highlighting the relative strengths and weaknesses of the candidature in each section and each question.

This document should be read along with the relevant syllabus, the 2006 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

2006 was the final year of the Studies of Religion I and II examinations in their present format. The examination for 2007 will be taken from the revised syllabus and will have a different structure. Teachers and candidates preparing for the 2007 HSC examination should refer to the new syllabus, specimen paper and support materials available on the Board's website.

In 2006, 12278 candidates presented for examinations in Studies of Religion, with 9224 candidates attempting the Studies of Religion I paper and 3054 attempting the Studies of Religion II paper.

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

Candidates need to be aware that the answer space allocated is a guide to the length of the required response. A longer response will not in itself lead to higher marks. Writing far beyond the indicated space could reduce the time available for answering other questions.

Section I

Part A – Multiple Choice

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

Part B – Foundation Study 1

Question 11

- (a) Most responses outlined the main effects of missionary activity on Aboriginal belief systems. Better responses provided some detail of the consequences on indigenous belief systems of actions like removal from kin, land or cultural practices associated with missions. Some of these responses were able to identify both positive and negative effects of Christian missionaries on Aboriginal people, using appropriate examples.

Weaker responses identified an effect and provided limited detail.

- (b) Better responses explained that Aboriginal spirituality was an important factor behind the indigenous movement for land rights. These responses were able to connect the relationship between Aboriginal identity and the political struggle for land, drawing on sophisticated understandings of both the role of land within Aboriginal spirituality, and the legal quest for its recognition.

Mid range responses provided details and examples of Aboriginal spirituality and the Land Rights Movement but did not explain in detail the relationship between the two aspects of the question.

Weaker responses lacked detail and specificity.

Part C – Foundation Study 2

Question 12

- (a) Better responses described how Australia's physical environment influenced the development of Christianity through such initiatives as The Bush Brotherhoods, Reverend John Flynn's work, missionary activity and the sharing of facilities by different denominations in remote rural areas. Other responses included aid given to people in isolated, outback locations by Christian denominations through provision of medical clinics and schools, and in times of drought, fire and flood.

Weaker responses described the physical landscape and made general points about the influence on the development of Christianity in Australia.

- (b) In better responses candidates analysed the impact of both conversion and denominational switching on the profile of religious adherence in Australia. Correct examples of particular Christian churches were given to explain denominational switching and census facts and figures were used as evidence of conversion to other religious traditions eg Buddhism.

Mid-range responses analysed the impact of denominational switching only and provided examples from particular Christian denominations eg Pentecostal. Some candidates described conversion briefly.

Weaker responses were limited and made generalized statements about religious conversion and/or denominational switching.

Part D – Foundation Study 3

Most responses articulated how the media could present issues and/or personalities objectively or with a demonstrated bias. Responses made reference to print and electronic media and highlighted the use made of controversial issues or personalities to boost readership or ratings.

Better responses made specific mention of articles or broadcasts, referring to headlines or scripts which supported their argument regarding objectivity or the demonstration of bias. Some indicated the differences between coverage in secular media and the promotion of religious personalities or groups by religious media.

Responses which integrated Australian examples achieved better marks than those which described an example at length and then delineated techniques that the media used to present personalities and issues.

Better responses provided comprehensive details of key beliefs and discriminated between the beliefs of atheists and humanists on such ideas as the origins of the universe, the view of the human person, the priority of scientific proof and the value placed on life/death and material possessions.

Fewer responses effectively contextualised these non-religious perspectives in the Australian landscape. Those responses which did make reference to significant figures mentioned individuals such as Fred Hollows or Peter Singer. Organisations such as the Atheist Foundation of Australia or the Australian Sceptics Society appeared in some responses.

Section II – Cross Religion Studies

General Comments

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

Candidates are advised that it is inappropriate to use the Tetragrammaton (Yahweh) when referring to the Jewish Tradition. The appropriate term to use is either Hashem or God.

The Reform variant has been misnamed as Reformed or Reforming. A preferred term to use is Progressive.

Question 13: Religious Rites

Generally, candidates' responses indicated a clear understanding of religious rites, the religious traditions to which they belong and the various categories. Responses were often detailed descriptions of the rites, but did not always assess the effects of the rites on the everyday lives of the believers.

Better responses engaged in an assessment of the effects of the rites, using specific terminology integrated into a coherently written structure. Depth of knowledge was demonstrated across both religious traditions, including variants, on an equal basis.

Average responses omitted to deal with variants and/or the effects of the rites in the everyday lives of the believers, but instead focused more on descriptive responses about the symbolism of the rites.

Weaker responses gave limited descriptions about the rites or their effects. Some were very general about a rite in one religious tradition.

Question 14: Religion and Ethics

Most responses identified and named two traditions, linking them with at least one source of ethics so as to formulate an ethical system. Higher range responses made evaluative judgements. They named the religious traditions, their variants and how the ethic(s) affected adherents' lives. They were able to link example(s) to the ethic(s). They presented a coherent and comprehensive understanding about the role of ethics, the origin and the effect they had on living an ethical life within the two traditions.

Mid-range responses named two religious traditions and a number of ethical sources and linked these to at least one example. They demonstrated that there were variants within the religious traditions and made appropriate judgements about how the ethic(s) affected the life of adherents.

Weaker responses did not make a judgement or evaluate the effect that ethics have on the life of adherents.

Question 15: Sacred Writings and Stories

The majority of responses addressed the religious traditions of Christianity, Islam or Judaism. Many responses addressed the question in a general way, discussing beliefs with little or no reference to the Sacred Writings in each tradition.

Most responses showed a basic understanding of the themes; however, there were very few that showed an awareness of the religious traditions as a whole, and little or no reference to variants. In many cases the themes chosen were very similar in nature (eg love \ fidelity) and responses did not clearly distinguish or differentiate between the two areas.

Better responses showed the capacity to structure knowledge to meet the demands of the question in dealing with two themes in two religious traditions with good references and quotes from the writings. These responses used appropriate terminology for each tradition.

Weaker responses tended to generalise and failed to link the beliefs of the chosen tradition to the Sacred Writings. Other responses relied on a superficial comparison between the two religious traditions or included Aboriginal Spirituality as one of the two.

Question 16: Ways of Holiness

In general, responses demonstrated a sound knowledge of both ordinary and special ways of holiness from the religious traditions. The most common religious traditions were Buddhism, Islam and Christianity. Prayer, meditation, monasticism and Sufism were the most common ways of holiness examined.

There were a number of approaches taken in responses. For example, some gave broad responses encompassing a number of special and ordinary ways of holiness. Others, after defining holiness and special and ordinary ways of holiness, focused more on one particular ordinary and/or special way of holiness. Most of these approaches were valid interpretations of the question. However, those responses that were largely descriptive and focused on models and guides tended not to evaluate the ways of holiness themselves. Some responses compared the ways of holiness in the two traditions. A comparison was not required and some responses were distracted by the comparison and did not evaluate the significance of the ways of holiness in the everyday lives of believers.

Better responses were comprehensive in their knowledge of the ways of holiness, including references to variants. These responses articulated a set of criteria by which the candidates evaluated the place of the ways of holiness in the everyday lives of believers. The evaluation was consistent throughout their sustained argument.

Poorer responses tended to interpret the term 'place' in a more literal way and were more inclined to describe rather than evaluate the ways of holiness. Some responses appeared to be prepared answers focusing on descriptive biographies of the models and guides for each tradition or on the ultimate goal of holiness for each tradition.

A number of responses lacked clarity in how to evaluate the place of the ways of holiness in the everyday lives of believers and simply asserted the importance of the ways without indicating why or how they were important.

Question 17: Teachers and Interpreters

A few responses attempted to outline the effect of the pivotal individual or school of thought and then evaluate the same. Many responses, however, gave substantial biographical detail which, while relevant, tended to render the response unbalanced. There was little evaluation in these responses or it was simply implied in the response without supportive evidence or explanation. Some responses presented an outline about the pivotal individual or school of thought and what they had done and tagged on a short evaluative paragraph on the end seemingly as an afterthought.

Question 18: Religion and Women

Most responses to this question presented women from the religious traditions of Christianity, Judaism and Islam.

Better responses made explicit judgements about the effect two contemporary women had on the everyday lives of believers. Information supporting this evaluation focused on one of the areas of social welfare, education, ethical decision-making, ecumenism and inter-faith dialogue. They also contained examples to support the evaluation.

Responses achieving the highest marks were characterised by a comprehensive coverage of the women studied, reference to variants within the religious traditions where appropriate and a sustained and logical argument which incorporated accurate use of terminology specific to the topic area. Responses explicitly referred to the changes (or lack thereof) which had come about as a result of each of the women. These examples covered a range of areas from changed attitudes, practices and rituals, to the development of forums for conversation, the development of new theological insights and methodologies, the provision of role models, increased participation of women, and of reactions (both positive and negative) within the religious tradition. Many responses also noted the effect on the everyday lives of believers was not necessarily a universal one across each of the traditions.

Weaker responses were more descriptive than evaluative and in many instances were not able to identify, let alone evaluate, the effect of the women on the everyday lives of believers. These responses simply tended to state that there was an effect without providing any substantial supporting evidence. Responses which dealt with women who cannot be considered contemporary had difficulty accessing the higher mark ranges.

Studies of Religion

2006 HSC Examination Mapping Grid

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

2006 HSC Studies of Religion Marking Guidelines

Section I Part B — Foundation Study 1

Question 11 (a)

Outcomes assessed: H3, H4, H7

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Accurately indicates the main effects of missionary activity on Aboriginal belief systems Addresses two or more effects in some detail 	3–4
<ul style="list-style-type: none"> Indicates some effects of missionary activity on Aboriginal belief systems Addresses two or more briefly or one in some detail 	1–2

Question 11 (b)

Outcomes assessed: H3, H4, H7

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> Provides a detailed and accurate response to how and/or why the Land Rights movement is linked to Aboriginal spirituality 	5–6
<ul style="list-style-type: none"> Provides a clear response to how and/or why the Land Rights movement is linked to Aboriginal spirituality 	3–4
<ul style="list-style-type: none"> Makes general statements about the Land Rights movement 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">Accurately provides information on how the Australian physical environment has influenced the development of Christianity in Australia	3–4
<ul style="list-style-type: none">Makes general points about the Australian physical environment and / or its influence on the development of Christianity in Australia	1–2

Question 12 (b)

Outcomes assessed: H1, H5, H7

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">Provides a clear understanding of religious conversion and denominational switchingProvides an accurate understanding of the changing profile of religious adherence in AustraliaClearly demonstrates the relationship between religious conversion/denominational switching and the profile of religious adherence in Australia today	5–6
<ul style="list-style-type: none">Provides some understanding of religious conversion and/or denominational switchingProvides aspects of the changing profile of religious adherence in AustraliaDemonstrates some aspects of the relationship between religious conversion and/or denominational switching and the profile of religious adherence in Australia today	3–4
<ul style="list-style-type: none">Makes general statements about religious conversion and/or denominational switching and/or the profile of religious adherence in Australia today	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">Provides points to clearly indicate whether or not the media's presentation is accurate and representative and supports it with relevant arguments.Uses accurate Australian examples	5
<ul style="list-style-type: none">Provides some points to indicate whether or not the media's presentation is accurate and representative and supports it with some argument.Uses Australian examples	3–4
<ul style="list-style-type: none">Makes general statements about the media and / or religious personalities and / or issues.May provide examples	1–2

Question (b)

Outcomes assessed: H5

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none">Provides accurate features of the main beliefs of atheism and humanismProvides relevant Australian examples	5
<ul style="list-style-type: none">Provides some features of the main beliefs of atheism and humanismBetter responses will provide one or more relevant Australian examples	3–4
<ul style="list-style-type: none">Makes general statements about atheism and/or humanism AND/OR <ul style="list-style-type: none">Provides one or more examples	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 identifies religious rites relating to TWO religious traditionsIn TWO religious traditions, demonstrates a comprehensive and explicit understanding of the effects of the rites on the everyday lives of believersFor each tradition, integrates specific terminology relevant to the ritePresents a sustained, logical and well-structured answer	17–20
<ul style="list-style-type: none">Clearly identifies religious rites relating to TWO religious traditionsIn TWO religious traditions, demonstrates an accurate and explicit understanding of the effects of the rites on the everyday lives of believersIntegrates accurate terminology relevant to the rite and its traditionsPresents a logical and well-structured answer	13–16
<ul style="list-style-type: none">Identifies religious rites relating to TWO religious traditionsIn TWO religious traditions, demonstrates some understanding of the effects of the rites on the everyday lives of believersUses some appropriate terminologyPresents a clear answer	9–12
<ul style="list-style-type: none">Identifies religious rites relating to ONE or TWO religious traditionsIn ONE or TWO religious traditions, makes basic and/or descriptive statements about the effects of rites on the everyday lives of believersUses basic terminologyPresents a generalised answer	5–8
<ul style="list-style-type: none">Makes some statements about religious ritesUses simple terminology	1–4

Question 14

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • Indicates the main features of the ethical systems of TWO religious traditions • Makes a comprehensive judgement about the significance of the ethical system within each of the TWO religious traditions • Uses accurate examples to support their judgement • Integrates specific terminology relevant to each tradition and its ethical system • Presents a sustained, logical and well-structured answer 	17–20
<ul style="list-style-type: none"> • Indicates the main features of the ethical systems of TWO religious traditions • Makes an accurate judgement about the significance of the ethical system within each of the TWO religious traditions • Uses examples to support their judgement • Integrates accurate terminology relevant to each tradition and its ethical system • Presents a logical and well-structured answer 	13–16
<ul style="list-style-type: none"> • Indicates the main features of the ethical systems of TWO religious traditions • Makes some judgement about the significance of the ethical system within each of the TWO religious traditions • May use examples to support their judgement • Uses some appropriate terminology • Presents a clear answer 	9–12
<ul style="list-style-type: none"> • For ONE or TWO religious traditions, makes basic and/or descriptive statements about ethical systems and may include examples • Uses basic terminology • Presents a generalised answer 	5–8
<ul style="list-style-type: none"> • Makes some statements about ethical systems • Uses simple terminology 	1–4

Question 15

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • For TWO themes, identifies the relevant sacred writings and stories within each of TWO religious traditions • For TWO religious traditions, demonstrates comprehensive and explicit understanding of the similarities and differences in the interpretation of TWO selected themes • Integrates specific terminology relevant to each tradition and its sacred writings and stories • Presents a sustained, logical and well-structured answer 	17–20
<ul style="list-style-type: none"> • For TWO themes, identifies the relevant sacred writings and stories within each of TWO religious traditions • For TWO religious traditions, demonstrates accurate and explicit understanding of the similarities and differences in the interpretation of TWO selected themes and argues these with some competence • Applies accurate terminology relevant to each tradition and its sacred writings and stories • Presents a logical and well-structured answer 	13–16
<ul style="list-style-type: none"> • For ONE or TWO themes, identifies the relevant sacred writings and stories within each of TWO religious traditions • For TWO religious traditions, demonstrates some understanding of the similarities and differences in the interpretation of ONE or TWO selected themes • Uses some appropriate terminology • Presents a clear answer 	9–12
<ul style="list-style-type: none"> • For ONE or TWO themes, identifies the relevant sacred writings and stories in ONE or TWO religious traditions • For ONE or TWO religious traditions, makes basic and/or descriptive statements about the selected theme(s) • Uses basic terminology • Presents a generalised answer 	5–8
<ul style="list-style-type: none"> • Makes some statements about sacred writing and stories • Uses simple terminology 	1–4

Question 16

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> • For TWO religious traditions, clearly identifies the main features of the relevant ways of holiness • Makes a comprehensive judgement about the significance of the different ways of holiness in the everyday lives of believers within each of TWO religious traditions • Integrates specific terminology relevant to each tradition and its ways of holiness • Presents a sustained, logical and well-structured answer 	17–20
<ul style="list-style-type: none"> • For TWO religious traditions, clearly identifies the main features of the relevant ways of holiness • Makes an accurate judgement about the significance of the different ways of holiness in the everyday lives of believers within each of TWO religious traditions • Applies accurate terminology relevant to each tradition and its ways of holiness • Presents a logical and well-structured answer 	13–16
<ul style="list-style-type: none"> • For TWO religious traditions, clearly identifies the main features of the relevant ways of holiness • Makes some judgement about the significance of the different ways of holiness in the everyday lives of believers within each of TWO religious traditions • Uses some appropriate terminology • Presents a clear answer 	9–12
<ul style="list-style-type: none"> • For ONE or TWO religious traditions, identifies ways of holiness • Makes basic and/or descriptive statements about ways of holiness within ONE or TWO religious traditions • Uses basic terminology • Presents a generalised answer 	5–8
<ul style="list-style-type: none"> • Makes some statements about ways of holiness • 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 the main features of ONE pivotal individual or school of thought in TWO religious traditions from the same periodMakes a comprehensive and explicit judgement about their effects on TWO religious traditionsIntegrates specific terminology relevant to each tradition and its pivotal individual or school of thoughtPresents a sustained, logical and well-structured answer	17–20
<ul style="list-style-type: none">Clearly indicates the main features of ONE pivotal individual or school of thought in TWO religious traditions from the same periodMakes accurate and explicit judgement about their effects on TWO religious traditionsApplies accurate terminology relevant to each tradition and its pivotal individual or school of thoughtPresents a sustained and logical answer	13–16
<ul style="list-style-type: none">Indicates some features of ONE pivotal individual or school of thought in TWO religious traditions from the same periodMakes some judgement about their effects on TWO religious traditionsUses some appropriate terminologyPresents a clear answer	9–12
<ul style="list-style-type: none">Provides a limited description of the pivotal individual or school of thought in ONE or TWO religious traditionsMakes basic and/or descriptive statements about their effects on ONE or TWO religious traditionsUses basic terminologyPresents a generalised answer	5–8
<ul style="list-style-type: none">Makes some statements about the pivotal individual or school of thoughtUses simple terminology	1–4

Question 18

Outcomes assessed: H6, H8, H9, H12

MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"> For TWO religious traditions, selects ONE contemporary woman For TWO religious traditions, makes a comprehensive and explicit judgement about the effect of each woman on the everyday lives of believers with a focus on the selected area(s) Integrates specific terminology relevant to each tradition and the selected area(s) Presents a sustained, logical and well-structured answer 	17–20
<ul style="list-style-type: none"> For TWO religious traditions, selects ONE contemporary woman For TWO religious traditions, makes an accurate and explicit judgement about the effect of each woman on the everyday lives of believers with a focus on the selected area(s) Applies accurate terminology relevant to each tradition and the selected area(s) Presents a logical and well-structured answer 	13–16
<ul style="list-style-type: none"> For TWO religious traditions, selects ONE contemporary woman For TWO religious traditions, makes some judgement about the effect of each woman on the everyday lives of believers in the selected area(s) Uses some appropriate terminology Presents a clear answer 	9–12
<ul style="list-style-type: none"> For ONE or TWO religious traditions, selects a woman who may not be contemporary For ONE or TWO religious traditions, makes basic and/or descriptive statements about the effect of the woman/women on the everyday lives of believers in the selected area(s) Uses basic terminology Presents a generalised answer 	5–8
<ul style="list-style-type: none"> Makes some statements about ONE or TWO women and/or the selected area(s) Uses simple terminology 	1–4