

Approaching the SOR exam

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Date

You have taken a good risk coming to this session



Aim for today:

- ❖ For you to devise a game plan for your exam
- ❖ All notes and handouts will be available on edmodo. Group code: dok15k



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Date

Outcomes for Today

- ❖ Changes to your thinking
- ❖ “holiday” plan
- ❖ psychology going into the exam
- ❖ overview of the exam
- ❖ using the reading time
- ❖ mini breaks
- ❖ key verbs
- ❖ section 3
- ❖ paragraph structure

Changes to your thinking

Holidays

- ❖ You need a plan before you leave school
- ❖ timetable
- ❖ study space
- ❖ Week 1 - Get your notes in order
- ❖ Week 2 - Practice Papers



Going into the Exam

- ❖ Walking into the exam you want to be calm, confident and familiar with your surrounds
- ❖ full
- ❖ hydrated
- ❖ alert
- ❖ no “exam talk” in the yard

In The Exam Room

- ❖ Walking into the exam you want to be calm, confident and familiar with your surrounds - visualise yourself in your study space
- ❖ minimise the chance of surprises
 - ❖ have sat a paper before, prepared and under exam conditions

Overview

❖ Section 1 - Religion and Belief Systems Post 1945 & Religion and Non-Religion (2U)

❖ Multiple Choice (10 or 20 marks) - no choice

❖ Question 11 (5 marks) - no choice

❖ **Question 22 (5 marks) - no choice**

❖ Section 2 - Depth Study 1, 2 or 3

❖ Structured Response (15 marks) - choice

❖ Section 3 - Depth Study 1, 2 or 3

❖ Essay (20 marks) - choice

❖ Section 4 - Religion and Peace

❖ Essay (20 marks) - choice

Owning the Exam

- ❖ You need to own the exam, tailor it to your style.
- ❖ When you stress, the exam owns you.
- ❖ You either have 95 or 85 minutes to show your knowledge on 7000 or 14000 minutes worth of work
- ❖ Thus, every minute of the exam is crucial.



DO NOT STALL WITH SAS INOP

MEL EXP 21-1

VH TAG



SET ALTITUDE 0000

APPLIED ENGINE 0000

APPLIED ENGINE 0000

FUEL CONSUMED LBS 0000

FUEL QTY TEST

NOSE LEFT RIGHT

BAT TEMP

Using the Reading Time

- ❖ Most people will waste time by just reading
- ❖ Take this as planning time - everyone can read, not everyone will plan
- ❖ What do you do when the supervisor announces that you can begin reading?
- ❖ Have a plan! Own the Exam

Reading Time Approach

- ❖ Section 3 - make a decision
- ❖ Section 2 - check what you are up against
- ❖ Section 4 - maybe glance at it
- ❖ Section 3 - mentalise a plan
- ❖ **DO NOT TOUCH SECTION 1**

Time Starts Now

- ❖ What do you do?
- ❖ remember, you want to be as mentally as comfortable as possible in the exam

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- ❖ While your plan is in your head, write it down! It may not be there when you come back to answering your essay!
 - ❖ Then you have to start the thought process again.

Starting to Answer Questions

- ❖ Some people like to start with their essay, but you can get caught in the trap of trying to regurgitate everything you know onto the page. This can often take a lot longer than the time allocated, thus limiting the time you can spend on the rest of the exam.
- ❖ At this stage, **THE EXAM OWNS YOU!**

Process

- ❖ Section 3 - Plan a response (3 minutes) - you can add to it later
- ❖ Start back at the start
 - ❖ You should feel comfortable that you have a plan for your essay already - you own this sucker
- ❖ You are calm, confident, refreshed and ready to go

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- ❖ You are given 1 minute and 48 seconds for each mark
 - ❖ That means, 1 minute and 48 seconds for each multiple choice, 9 minutes for Q 11 & 22, 27 minutes for each section 2 and 36 minutes for the essays.
 - ❖ If you only take a minute for each MC, you have given yourself an extra six minutes for you essays (THERE IS YOUR PLANNING TIME!)

Multiple Choices

- ❖ You have no choice of the question here.
- ❖ The exam owns you here, just cop it and move on
- ❖ It is outside you circle of influence, don't stress about it again

Mini Break

Q 11 and 22

- ❖ unlike the Religious Tradition Depth Studies, this question, our first chance to write, targets one specific area of the syllabus. That sucks. Why did I bother learning the other stuff!?!?
- ❖ We have to forget this and sacrifice this knowledge for the purpose of maximising marks
- ❖ Concentrate on the task at hand. What area of the syllabus is the question targeting?
- ❖ Don't blurt everything out

What is the marker looking for here?

1. An answer to the question (Qualifier)
2. link to the stimulus early in your piece
- ❖ OR
2. a comparison if no stimulus
- ❖ OR
2. exploration of TWO things
3. a relevant example
4. a complementary example
5. an explanation of this

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- ❖ Explain the role of the ecumenical movement and/or interfaith dialogue as religious responses to growing secularism. Include examples in your answer.

Section 2

- ❖ You should have already made your decision during the reading time, so there will be no need to ponder which question to answer - no wasted time.
- ❖ Each Section 2 should take 27 minutes, but invariably candidates take longer.

Ways it can be asked:

- ❖ Totally Separate
 - ❖ a) Person, b) Practice and c) Ethic
- ❖ Separate and Dependent
 - ❖ ai) Person, aii) Person and b) Practice
- ❖ Totally Dependent
 - ❖ ai) Ethic, aii) Ethic and aiii) ethic

Can we use the same info?

- ❖ each part is marked separately

Marks allocated:

❖ 2,3,10

❖ 3,4,8

❖ 3,5,7

❖ 3,6,6

❖ 5,5,5

Totally Dependent

❖ Question 2 — Christianity (15 marks)

- ❖ (a) Outline the contribution of ONE significant person or school of thought other than Jesus to the development and expression of Christianity. **3** thought
- ❖ (b) Summarise the impact of the significant person or school of thought **4** chosen in part (a).
- ❖ (c) *Christianity has always sought to reconnect the faith to its founding roots.*
- ❖ To what extent does the statement apply to the impact of the significant **8** person or

Part Dependent

Question 4 — Islam (15 marks)

(a) (i) Outline ONE significant practice within Islam from the following:

- Friday prayer at the mosque
- Funeral ceremony
- Hajj.

(ii) Link the chosen significant practice from part (a) (i) to beliefs of Islam.

(b) Analyse the influence of ethical teaching on the life of adherents in ONE of the following areas:

- Bioethics
- Environmental ethics
- Sexual ethics.

Depth Studies

- ❖ Religious Tradition Depth Studies are usually students' strengths. This is good and bad for Section 2
- ❖ Good because we have so much info, Bad because many of us don't use this info effectively

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- ❖ Because we know so much about Buddhism, Christianity, Islam and Judaism, we want to blurt out everything we know. Often this means that we spend way too much time on this section.
 - ❖ again, we are going to have to sacrifice a lot of our learned knowledge to effectively

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- ❖ how many marks are allocated?
 - ❖ If it is three, then only spend 5m 24s on this. This includes planning time.
 - ❖ **ALWAYS PLAN**, even if it is only a couple of words. It saves waffle and confusion.

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- ❖ If it is 8, then we can allocate 14m 24s. About a page (300 words)
 - ❖ Considering you can write a page of notes in five minutes, this leaves you **nine** minutes over. You may as well spend two of those minutes planning.

What does a marker want?

- ❖ Succinct answers - if you have time at the end, go back to it
- ❖ an answer to the question
- ❖ example, explanation
- ❖ sacred text quotes, explanation
- ❖ complementary quote, explanation
- ❖ variants' interpretation

Approach to the essay

- ❖ You already have a plan!
- ❖ Now add to it.
- ❖ Check your timing. Regardless, **YOU NEED TO HAVE A PLAN**

Important parts of the essay

- ❖ Order of importance:

1. Introduction

2. Conclusion

3. First sentence of each paragraph

- ❖ Why?

- ❖ What does this tell us?

- ❖ What do we need to include?

Mini Break

Essay

- ❖ *Some religions emphasise justice, while others emphasise compassion.*
- ❖ To what extent does the statement apply to the distinctive response of Judaism to the enduring questions of human existence?

What should be in your plan?

CHANGING

CONSTANT



Living Religious Tradition

- origin, past, present, future
- how does the tradition take from its society or context and then breathe life back through

Core Beliefs
Sacred Texts
Sacred Writings

5
Quotes

Variants

Person

Practice

Ethics

❖ *“From Kosovo to Palestine from Iraq to Sudan, from Ulster to the Indian sub-continent, look carefully at any region of the world where you find intractable enmity and violence between rival groups; I cannot guarantee that you'll find Religions as the dominant labels from in-groups and out-groups but it is a very good bet”. Richard Dawsons*

❖ With reference to the quotation, critically evaluate the distinctive response of TWO religious traditions to the issue of inner and/or world peace.

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- ❖ The quote above by prominent atheist Richard Dawsons dictates the essence of conflict to be in the nature of religion. Peace can be identified through the definition of Archbishop Oscar Romero, “Peace is not the product of terror or fear. Peace is not the silence of cemeteries. Peace is not the silent result of violent repression. Peace is the generous, tranquil contribution of all to the good of all. Peace is dynamism. Peace is generosity. It is right and it is duty”. While saying this, it can be argued that such “intractable enmity” can root from the political exploitation of such principal teachings seen in the Islamic Jihad and Christian Just War Theory and Pax Christi, which halt peace through such terror.

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- ❖ However, despite such radicalism these living religious traditions, whether in “Kosovo” or “Palestine” emphasise the principal teachings of their existence rooted in their origin of the sacred texts including the Qu'ran and the Bible, and allow inner peace to manifest, while it is evident through such universal acts that a world peace is attained and not all aspects of the Islamic and Christian religions that call for a such radicalisation.

Questions
