

Study of Religion marking guide and response

External assessment 2021

Short response (59 marks)

Assessment objectives

This assessment instrument is used to determine student achievement in the following objectives:

1. describe the distinguishing features of religious traditions that shape views on human rights
2. demonstrate understanding of the ways in which religious traditions inform understandings of human rights
3. differentiate between perspectives of religious traditions on human rights
4. analyse perspectives on human rights within and across religious traditions
6. evaluate and draw conclusions about the influence of religion on human rights
7. create responses that communicate ideas or arguments related to religion and human rights, within sentences and short paragraphs.

Note: Unit objective 5 is not assessed in this assessment instrument.

Purpose

This document consists of a marking guide and a sample response.

The marking guide:

- provides a tool for calibrating external assessment markers to ensure reliability of results
- indicates the correlation, for each question, between mark allocation and qualities at each level of the mark range
- informs schools and students about how marks are matched to qualities in student responses.

The sample response:

- demonstrates the qualities of a high-level response
- has been annotated using the marking guide.

Mark allocation

Where a response does not meet any of the descriptors for a question or a criterion, a mark of '0' will be recorded.

Where no response to a question has been made, a mark of 'N' will be recorded.

Marking guide

Short response

Q	Sample response	The response:	M
1	Dependent arising (Stimulus 1) refers to the interconnectedness of all living things and how this unique combination of organisms causes everything to be as it is. Through these karmic consequences, the actions of individuals cause future consequences for all through the continuous cycle of rebirth. This sustains the Buddhist cyclical world view.	<ul style="list-style-type: none">· identifies a relevant Buddhist teaching· provides an accurate description of the role of dependent arising as part of the Buddhist cyclical world view	3
		<ul style="list-style-type: none">· identifies a relevant Buddhist teaching· provides a description of the role of dependent arising as part of the Buddhist cyclical world view	2
		<ul style="list-style-type: none">· identifies a relevant Buddhist teaching <p style="text-align: center;">OR</p> <ul style="list-style-type: none">· identifies a characteristic of a Buddhist teaching about dependent arising or cyclical world view	1
		<ul style="list-style-type: none">· does not satisfy any of the descriptors above.	0

Q	Sample response	The response:	M
2a)	Stimulus 2 describes anatta as not being about the lack of self, but a 'not-self strategy'. This means 'letting go' of selfish desires as required by the Four Noble Truths to reduce suffering. Stimulus 2 states that focusing on yourself 'lead[s] to suffering and stress'. The only way to end this is to follow the Eightfold Path through having the right intention by 'letting go' of the self and desires, and 'perform[ing] the duty appropriate to each' person. Therefore, for Buddhists, recognising other people (Article 6) is an obligation to ensure selfish desires do not cause others suffering.	<ul style="list-style-type: none"> identifies a relevant Buddhist teaching on anatta provides a clear explanation of the relationship between anatta and Article 6 	4
		<ul style="list-style-type: none"> identifies a relevant Buddhist teaching on anatta provides an explanation of the relationship between anatta and Article 6 	3
		<ul style="list-style-type: none"> identifies a Buddhist teaching on anatta <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> explains how Article 6 is linked to Buddhism 	2
		<ul style="list-style-type: none"> provides a statement about anatta or Article 6 	1
		<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0

Q	Sample response	The response:	M
2b)	Stimulus 3 describes free will as part of the Jewish beliefs about the sacredness of life. For Jewish adherents, all human life is a gift from God, and everyone has a responsibility to recognise the inherent dignity of each person because each person is to be valued and respected. Genesis explains how humans were created in God's image and given free will so that they might choose to 'act justly' (Micah 6) towards others. Jewish adherents must therefore recognise others as being equal to them, as Article 6 requires, because the sacredness of human life is a key teaching of their faith.	<ul style="list-style-type: none"> identifies a relevant Jewish teaching underpinning free will provides a clear explanation of the relationship between free will and Article 6 	4
		<ul style="list-style-type: none"> identifies a relevant Jewish teaching underpinning free will provides an explanation of the relationship between free will and Article 6 	3
		<ul style="list-style-type: none"> identifies a Jewish teaching underpinning free will <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> explains how Article 6 is linked to Judaism 	2
		<ul style="list-style-type: none"> provides a statement about free will or Article 6 	1
		<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0

Q	Sample response	The response:	M	The response:	M
3	Stimulus 4 focuses on how Christian adherents should behave toward others and aligns with the Golden Rule (Matthew 7:12). This Christian teaching directs adherents to treat others as they would wish to be treated. By acting with 'compassion, kindness, humility, meekness, and patience' (Stimulus 4), Christians would not only comply with the Golden Rule but would also be treating everyone equally, as Article 7 and the Parable of the Good Samaritan require. This parable of Jesus directs Christians to act equally, fairly and with compassion towards others regardless of whether they are a friend, a stranger or even an enemy. Therefore, Christians recognise that they should treat all people equally and fairly, as they would wish to be treated. Article 7 ensures that all are treated equally before the law, so a Christian, following Stimulus 4 and the Golden Rule, would want to make sure people are treated equally before the law.	<ul style="list-style-type: none"> provides a detailed explanation of a relevant Christian teaching uses Stimulus 4 effectively to support reasoning 	3	<ul style="list-style-type: none"> provides a discerning explanation of the relationship between a Christian teaching and Article 7 	4
		<ul style="list-style-type: none"> provides an explanation of a relevant Christian teaching uses Stimulus 4 to support reasoning 	2	<ul style="list-style-type: none"> provides an explanation of the relationship between a Christian teaching and Article 7 	3
		<ul style="list-style-type: none"> describes a Christian teaching 	1	<ul style="list-style-type: none"> makes statements about characteristics of a Christian teaching that could align with Article 7 	2
		<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> makes a relevant statement about a Christian response to Article 7 	1
					<ul style="list-style-type: none"> does not satisfy any of the descriptors above.

Q	Sample response	The response:	M	The response, for Stimulus 5:	M	The response, for Stimulus 6:	M
4	Islam and Christianity both believe in individual responsibility for ensuring human rights, but their reasoning is different. In Islam, all people are accountable for their actions on the Day of Judgment, which is when their actions are judged by Allah. No person will be able to 'conceal the truth' (Stimulus 5), as Allah will know. This accountability ensures Islamic adherents fulfil their pledge to Allah to act with charity towards others (Stimulus 5), thereby supporting fundamental human rights. Christians, according to Stimulus 6, believe that human evil is the result of free will, and is therefore the responsibility of individuals. Evil, or sin, which causes suffering to others, must be repaired through repentance in order for Christian adherents to achieve Salvation. This is achieved by doing good works to others through upholding human rights for all. Therefore, adherents of Christianity and Islam are responsible through their actions for promoting human rights.	<ul style="list-style-type: none"> identifies and explains a valid difference between Islamic and Christian teachings about individual responsibility to support human rights 	2	<ul style="list-style-type: none"> identifies one relevant Islamic teaching provides a clear and detailed explanation of the relationship between the teaching and a responsibility to support human rights 	4	<ul style="list-style-type: none"> identifies one relevant Christian teaching provides a clear and detailed explanation of the relationship between the teaching and a responsibility to support human rights 	4
		<ul style="list-style-type: none"> identifies that Islamic and Christian teachings about individual responsibility to support human rights are different 	1	<ul style="list-style-type: none"> identifies one relevant Islamic teaching provides an explanation of the relationship between the teaching and a responsibility to support human rights 	3	<ul style="list-style-type: none"> identifies one relevant Christian teaching provides an explanation of the relationship between the teaching and a responsibility to support human rights 	3
		<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> identifies one relevant Islamic teaching provides an explanation of characteristics of the teaching and a responsibility to support human rights 	2	<ul style="list-style-type: none"> identifies one relevant Christian teaching provides an explanation of characteristics of the teaching and a responsibility to support human rights 	2
				<ul style="list-style-type: none"> makes a statement about <ul style="list-style-type: none"> action in Islamic teaching OR <ul style="list-style-type: none"> Islamic responsibility for human rights 	1	<ul style="list-style-type: none"> makes a statement about <ul style="list-style-type: none"> action in Christian teaching OR <ul style="list-style-type: none"> Christian responsibility for human rights 	1
				<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0

Q	Sample response	The response:	M	The response:	M	The response:	M	The response, for Creating:	M
5	<p>In Islamic finance, a Muslim cannot charge interest on loans so they do not benefit from exploiting the difficulties of others (Stimulus 7). Money must be used to benefit all involved in the transactions so that it is 'used in a productive way'. This is a requirement to be 'Sharia compliant' (Stimulus 7). This follows the Quran, the revelation from Allah, which directs adherents not to 'follow your desires' but rather 'stand firmly for justice' (Stimulus 8). By doing this, Islamic adherents submit to the will of Allah, who will take care of all and see justice done (Stimulus 8). Submission to Allah also involves living out the Quran through Sharia law. This demands that adherents work for social justice (Stimulus 8). Refusing to exploit the poor and needy through financing loans without interest follows Sharia law (Stimulus 7) and therefore demonstrates submission to the will of Allah. Because of this, Islamic finance also promotes Article 25 — through this socially just banking, lower socioeconomic groups can establish a secure future for themselves. Islamic finance not only shares the gains (Stimulus 7) of investment but also allows all participants to enjoy 'a standard of living adequate for the health and well-being of himself and of his family' (Article 25) by giving the poor access to loans.</p>	<ul style="list-style-type: none"> explains how both Islamic finance and a relevant Islamic teaching align with Article 25 	3	<ul style="list-style-type: none"> provides a detailed explanation of a relevant Islamic teaching 	3	<ul style="list-style-type: none"> provides a justified argument about the relationship between an Islamic teaching and Islamic finance effectively uses Stimulus 8 to justify conclusions 	4	<ul style="list-style-type: none"> organises paragraph/s to convey ideas succinctly, purposefully and fluently in relation to the question 	4
		<ul style="list-style-type: none"> explains how either Islamic finance or an Islamic teaching aligns with Article 25 	2	<ul style="list-style-type: none"> provides an explanation of a relevant Islamic teaching 	2	<ul style="list-style-type: none"> provides a relevant argument about the relationship between an Islamic teaching and Islamic finance uses Stimulus 8 to justify conclusions 	3	<ul style="list-style-type: none"> uses paragraph/s to convey ideas fluently in relation to the question 	3
		<ul style="list-style-type: none"> makes a statement about a relevant Islamic teaching and Article 25 	1	<ul style="list-style-type: none"> describes an Islamic teaching 	1	<ul style="list-style-type: none"> identifies basic reasons for a relationship between an Islamic teaching that could support Islamic finance 	2	<ul style="list-style-type: none"> uses sentences to convey ideas in relation to the question 	2
		<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> makes a relevant statement about an Islamic response to Islamic finance 	1	<ul style="list-style-type: none"> demonstrates uneven spelling, grammar and/or punctuation that impedes meaning 	1
						<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0

Q	The response:	M	The response:	M	The response:	M	The response, for Creating:	M
6	<ul style="list-style-type: none"> provides a clear and detailed explanation of a relevant Hindu teaching uses the stimulus effectively to support the reasoning 	4	<ul style="list-style-type: none"> provides a clear and detailed explanation of a second relevant Hindu teaching uses the stimulus effectively to support the reasoning 	4	<ul style="list-style-type: none"> makes insightful and reasoned judgments about how Hindu teachings align with Kailash Satyarthi's belief about children's rights supports judgments with a valid argument 	5	<ul style="list-style-type: none"> organises paragraph/s to convey ideas succinctly, purposefully and fluently in relation to the question 	4
	<ul style="list-style-type: none"> provides an explanation of a relevant Hindu teaching uses the stimulus to support reasoning 	3	<ul style="list-style-type: none"> provides an explanation of a second relevant Hindu teaching uses the stimulus to support reasoning 	3	<ul style="list-style-type: none"> makes reasoned judgments about how Hindu teachings align with Kailash Satyarthi's belief about children's rights supports judgments with a valid argument 	4	<ul style="list-style-type: none"> uses paragraph/s to convey ideas fluently in relation to the question 	3
	<ul style="list-style-type: none"> describes a relevant Hindu teaching refers to the stimulus 	2	<ul style="list-style-type: none"> describes a second relevant Hindu teaching refers to the stimulus 	2	<ul style="list-style-type: none"> makes some judgments about how Hindu teachings align with Kailash Satyarthi's belief about children's rights supports judgments with a basic argument 	3	<ul style="list-style-type: none"> uses sentences to convey ideas in relation to the question 	2
	<ul style="list-style-type: none"> makes a statement about a relevant Hindu teaching 	1	<ul style="list-style-type: none"> makes a statement about a second relevant Hindu teaching 	1	<ul style="list-style-type: none"> describes characteristics of Kailash Satyarthi's belief, children's rights and Hindu teachings 	2	<ul style="list-style-type: none"> demonstrates uneven spelling, grammar and/or punctuation that impedes meaning 	1
	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> makes statements about <ul style="list-style-type: none"> how Hindu teachings support a response to human rights or children's rights <p style="text-align: center;">OR</p> a relevant element of Kailash Satyarthi's belief 	1	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0
						<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	

Sample response

Satyarthi supports the idea that all children have the right to 'special care and assistance' ('Preamble') because he believes that 'everybody has a responsibility to save and protect the children on this planet' (Stimulus 9). As a Hindu adherent, he views this responsibility as a religious duty expressed through dharma. Dharma are the duties assigned to each person depending on their social position, age and gender. Satyarthi's dharma requires him to act justly towards those less fortunate than himself. Doing this reinforces the natural order in the Hindu universe and promotes good karma. Ignoring the suffering of the children around him would be 'an evil, which is crime against humanity' (Stimulus 9) and this would deny his dharma. This could cause further harm to children and therefore have bad karmic consequences for him, not only in this lifetime but also future ones. Hindus believe that individuals create good and bad karmic consequences for themselves through their actions. These can then affect future reincarnations. The only way to break the reincarnation cycle, or samsara, is to build enough good karma to be released from the cycle. Satyarthi's child-friendly villages focus on building socially just communities through 'peace and non-violence' (Stimulus 10), thereby building good karma and attempting to end suffering. Satyarthi's social justice work focuses on the promotion of 'a child-friendly world' (Stimulus 11) by demanding that leaders 'listen to and respect the voices of children' (Stimulus 11) and demanding that children are treated with 'special care and assistance' so they can take their rightful place in the world.

References

Stimulus 1

BBC 2021, 'Dhamma in Buddhism: Dependent arising (paticcasamupada)', *BBC Bitesize*, p. 2, www.bbc.co.uk/bitesize/guides/zr7ck2p/revision/2.

Stimulus 2

Bhikkhu, T 2018, 'No-self or not-self?' *Nobel Strategy: Essays on the Buddhist Path*, <https://www.dhammatalks.org/books/NobleStrategy/Section0014.html> Creative Commons Attribution-NonCommercial 4.0

Stimulus 3

Maimonides; Eliyahu Touger (trans) 1990,, 'Teshuvah: Chapter five', www.chabad.org/library/article_cdo/aid/911903/jewish/Teshuvah-Chapter-Five.htm. Source: Rambam, *Mishneh Torah*, Moznaim Publishers. Used with permission

Stimulus 4

The Holy Bible 1989, New Revised Standard Version, National Council of Churches.

Stimulus 5

Quran 2012, 'Chapter 2: The Heifer (al-Baqarah)', translated by T Itani, <https://www.clearquran.com/002.html>, Creative Commons Attribution-NoDerivs (CC BY-ND)

Stimulus 6

Saint Augustine, *Confessions of a Sinner*, translated by RS Pine-Coffin 2004, Penguin, London.

Stimulus 7

Al Rayan Bank 2021, 'Islamic finance' (webpage), www.alrayanintermediaries.co.uk/help/islamic-finance.

Stimulus 8

Quran 2012, 'Chapter 4: Women (an-Nisa')', translated by T Itani, www.clearquran.com/004.html <https://www.clearquran.com/004.html>, Creative Commons Attribution-NoDerivs (CC BY-ND)

Stimulus 9

This excerpt is a part of an interview with Kailash Satyarthi, 12 December 2014. Source: nobelprize.org
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<https://www.nobelprize.org/prizes/peace/2014/satyarthi/interview/>

Stimulus 10

Ghosh, A, Gupta, S & Pandit, A 2014, 'Full text of Kailash Satyarthi's interview', *Times of India*, 11 October, <http://timesofindia.indiatimes.com/articleshow/44780104.cms>.

Stimulus 11

Satyarthi, K 2018, 'Opening ceremony and keynote address' (transcript), 11 May, *National Consultation: Recognising children's voice for creating child friendly India*, Global March, Robert Bosch Stiftung & Satyarthi, www.bosch-stiftung.de/sites/default/files/documents/2019-03/Annexure%20F_National%20Consultation.pdf.

Stimulus 12

Based on Satyarthi 2020, 'Bal Mitra Gram (child friendly village)' (webpage), *Satyarthi.org*, <https://satyarthi.org.in/bal-mitra-gram>.

United Nations 1948, 'Article 6', Universal Declaration of Human Rights, www.un.org/en/universal-declaration-human-rights



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