

# Study of Religion marking guide and response

External assessment 2022

## Short response (58 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
1a)	St Paul's letter identifies human action as important in following the messages of the Gospels. He advises Christians to act compassionately, not by repaying 'evil for evil' (Stimulus 1) but treating others how you would want them to treat you and acting in ways that promote 'harmony with one another' and living 'peaceably with all' (Stimulus 1). By following this advice on how to behave, Christians can be saved by God and spared the consequences of sin to achieve Salvation.	<ul style="list-style-type: none"> <li>identifies relevant characteristics of human action in Stimulus 1</li> <li>accurately describes how these characteristics align with a Christian understanding of Salvation.</li> </ul>	3
		<ul style="list-style-type: none"> <li>identifies characteristics of human action in Stimulus 1</li> <li>links these characteristics to a Christian understanding of Salvation.</li> </ul>	2
		<ul style="list-style-type: none"> <li>describes a feature of a Christian understanding of Salvation</li> </ul> <p style="text-align: center;"><b>OR</b></p> <ul style="list-style-type: none"> <li>identifies a characteristic of human action in Stimulus 1</li> </ul>	1
		<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0
1b)	In Judaism, human justice is tied to divine justice, where God acts as judge and redeemer at the end of life. Stimulus 2 states that 'God stands in the divine council' indicating that through his omnipresence he not only witnesses the judgments, but also holds both the judged and those judging to account because 'you judge not for man [alone] but for God' (Stimulus 2). Therefore, human justice must reflect God's fairness and mercy.	<ul style="list-style-type: none"> <li>identifies a relevant Jewish teaching about the role of God in Stimulus 2</li> <li>correctly describes distinguishing features of the Jewish teaching about human justice</li> </ul>	3
		<ul style="list-style-type: none"> <li>identifies a relevant Jewish teaching about the role of God in Stimulus 2</li> <li>describes some distinguishing features of the Jewish teaching about human justice</li> </ul>	2
		<ul style="list-style-type: none"> <li>identifies a feature of a Jewish teaching about God in Stimulus 2</li> </ul> <p style="text-align: center;"><b>OR</b></p> <ul style="list-style-type: none"> <li>describes a feature of a Jewish understanding of human justice</li> </ul>	1
		<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0

Q	Sample response	The response:	M
2	<p>Christians believe all humans have the right to freedom because of the innate human dignity of every person. Everyone is 'one in Christ Jesus' (Stimulus 3) and, according to Genesis, made by God in the image of God. This means each person is divinely blessed and life is a sacred gift to be recognised and respected by all. Stimulus 3 suggests that categorising people according to gender or race limits people, rather than enabling 'the ideal of free human beings'. It promotes the recognition of the divine gift of life that unites all people.</p>	<ul style="list-style-type: none"> <li>identifies a relevant Christian teaching in Stimulus 3 that provides an understanding of human dignity</li> <li>thoroughly explains the alignment between the teaching, human dignity and 'the ideal of free human beings'</li> </ul>	4
		<ul style="list-style-type: none"> <li>identifies a relevant Christian teaching in Stimulus 3 that provides an understanding of human dignity</li> <li>explains the alignment between the teaching, human dignity and 'the ideal of free human beings'</li> </ul>	3
		<ul style="list-style-type: none"> <li>describes a Christian teaching in Stimulus 3 underpinning human dignity</li> </ul> <p style="text-align: center;"><b>OR</b></p> <ul style="list-style-type: none"> <li>describes an alignment between 'the ideal of free human beings' and a Christian teaching</li> </ul>	2
		<ul style="list-style-type: none"> <li>provides a relevant statement about the Christian understanding of human dignity or 'the ideal of free human beings'</li> </ul>	1
		<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0

Q	Sample response	The response:	M	The response:	M
3	Stimulus 4 describes Sattvic action as 'virtuous' and 'thought through', unlike Rajasic action which is identified as selfish and Tamasic actions that disregards the consequences. Therefore, Sattvic action is not selfish and is considerate of consequences, so would not harm others. This reinforces ahimsa and dharma, which require Hindu adherents to take responsibility for the harm their actions cause to others, as actions result in karmic consequences. Therefore, a Hindu adherent has a responsibility to support Article 30, which directs individuals to not destroy the rights and freedoms of others, because Sattvic action is a religious duty to ensure ahimsa.	<ul style="list-style-type: none"> <li>provides a detailed explanation of a relevant characteristic of Sattvic action</li> </ul>	3	<ul style="list-style-type: none"> <li>provides a discerning explanation of the relationship between a relevant Hindu teaching, Sattvic action and Article 30</li> <li>uses Stimulus 4 effectively to support the explanation</li> </ul>	4
		<ul style="list-style-type: none"> <li>provides an explanation of a relevant characteristic of Sattvic action</li> </ul>	2	<ul style="list-style-type: none"> <li>provides an explanation of the relationship between a relevant Hindu teaching, Sattvic action and Article 30</li> <li>uses Stimulus 4 to support the explanation</li> </ul>	3
		<ul style="list-style-type: none"> <li>describes a relevant characteristic of Sattvic action</li> </ul>	1	<ul style="list-style-type: none"> <li>makes statements about characteristics of a Hindu teaching that relate to Sattvic action and Article 30</li> </ul>	2
		<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0	<ul style="list-style-type: none"> <li>provides a relevant statement about a Hindu response to Article 30</li> </ul>	1
					<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>

Q	Sample response	The response, for Stimulus 5:	M	The response, for Stimulus 6:	M	The response:	M
4	<p>The Hindu and Jewish birth rituals reflect each tradition's distinct world view. The hair shaving ritual in Stimulus 5 reflects a Hindu cyclic world view when it states that 'the hair present at birth is supposed to represent unwanted traits from past lives' (Stimulus 5). This refers to karma being carried across lives as part of the reincarnation cycle that only ends with release through Moksha. Cutting the hair prevents bad traits from increasing bad karma and affecting future reincarnations. In contrast, the birth ritual in Stimulus 6 establishes that Jewish adherents are commanded to 'bring our daughters in the Covenant of Life' (Stimulus 6) reflecting a linear world view, thereby committing to the Covenant and becoming an active member of the Jewish community. This sanctifies their singular life (Stimulus 6) and by living out the Covenant, when they face God at the end of their life, they will be judged with mercy and compassion. This is distinct from Hinduism that believes in multiple opportunities to achieve good karma and 'salvation' through Moksha. In Judaism, there is only one life and this must be undertaken by upholding the commandments and the Covenant so salvation can be achieved.</p>	<ul style="list-style-type: none"> <li>identifies a relevant Hindu teaching that aligns the birth ritual to a cyclical world view</li> <li>provides a clear and detailed explanation of the relationship between the teaching and a cyclical world view</li> </ul>	4	<ul style="list-style-type: none"> <li>identifies a relevant Jewish teaching that aligns the birth ritual to a linear world view</li> <li>provides a clear and detailed explanation of the relationship between the teaching and a linear world view</li> </ul>	4	<ul style="list-style-type: none"> <li>identifies and explains the difference between Hindu and Jewish world views</li> </ul>	2
		<ul style="list-style-type: none"> <li>identifies a relevant Hindu teaching that aligns the birth ritual to a cyclical world view</li> <li>explains the relationship between the teaching and a cyclical world view</li> </ul>	3	<ul style="list-style-type: none"> <li>identifies a relevant Jewish teaching that aligns the birth ritual to a linear world view</li> <li>explains the relationship between the teaching and a linear world view</li> </ul>	3	<ul style="list-style-type: none"> <li>identifies that Hindu and Jewish teachings about world views are different</li> </ul>	1
		<ul style="list-style-type: none"> <li>identifies a relevant Hindu teaching that aligns the birth ritual to a cyclical world view</li> <li>explains characteristics of the teaching and a cyclical world view</li> </ul>	2	<ul style="list-style-type: none"> <li>identifies a relevant Jewish teaching that aligns the birth ritual to a linear world view</li> <li>explains characteristics of the teaching and a linear world view</li> </ul>	2	<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0
		<ul style="list-style-type: none"> <li>includes a statement               <ul style="list-style-type: none"> <li>about a Hindu teaching evident in the birth ritual</li> </ul> <p style="text-align: center;"><b>OR</b></p> <ul style="list-style-type: none"> <li>describing a Hindu cyclical world view</li> </ul> </li> </ul>	1	<ul style="list-style-type: none"> <li>includes a statement               <ul style="list-style-type: none"> <li>about a Jewish teaching evident in the birth ritual</li> </ul> <p style="text-align: center;"><b>OR</b></p> <ul style="list-style-type: none"> <li>describing Jewish linear world view</li> </ul> </li> </ul>	1		
		<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0	<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0		

Q	The response:	M	The response:	M	The response:	M	The response:	M
5	<ul style="list-style-type: none"> <li>provides a detailed explanation of the Buddhist teaching of karma</li> </ul>	3	<ul style="list-style-type: none"> <li>provides a discerning judgment about the significance of Buddhist teachings about karma and 'justice' in Cambodia</li> <li>effectively uses Stimulus 8 to justify conclusions</li> </ul>	4	<ul style="list-style-type: none"> <li>provides an accurate explanation of justice within the Cambodian context</li> </ul>	3	<ul style="list-style-type: none"> <li>organises paragraph/s to convey ideas succinctly, purposefully and fluently in relation to the question</li> </ul>	4
	<ul style="list-style-type: none"> <li>provides an explanation of the Buddhist teaching of karma</li> </ul>	2	<ul style="list-style-type: none"> <li>provides a relevant judgment about the significance of Buddhist teachings about karma and 'justice' in Cambodia</li> <li>uses Stimulus 8 to justify conclusions</li> </ul>	3	<ul style="list-style-type: none"> <li>provides an explanation of justice within the Cambodian context</li> </ul>	2	<ul style="list-style-type: none"> <li>uses paragraph/s to convey ideas fluently in relation to the question</li> </ul>	3
	<ul style="list-style-type: none"> <li>provides a statement about the Buddhist teaching of karma</li> </ul>	1	<ul style="list-style-type: none"> <li>provides a basic judgment about Buddhist teachings about karma and 'justice' in Cambodia</li> </ul>	2	<ul style="list-style-type: none"> <li>includes a statement               <ul style="list-style-type: none"> <li>– about justice</li> </ul> <p style="text-align: center;"><b>OR</b></p> <ul style="list-style-type: none"> <li>– describing the Cambodian context</li> </ul> </li> </ul>	1	<ul style="list-style-type: none"> <li>uses sentences to convey ideas in relation to the question</li> </ul>	2
	<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0	<ul style="list-style-type: none"> <li>makes a relevant statement regarding a Buddhist teaching about karma or 'justice' in Cambodia</li> </ul>	1	<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0	<ul style="list-style-type: none"> <li>demonstrates uneven spelling, grammar and/or punctuation that impedes meaning</li> </ul>	1
				<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0			<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>

### Sample response

Karma is the basis of 'justice' for Cambodian Buddhists according to Stimulus 8. The Four Noble Truths explain that bad karma results from actions that cause suffering. The Khmer Rouge leaders 'will suffer from the consequences of their actions' (Stimulus 8) because of karmic consequences, providing justice to victims. Revenge, according to Stimulus 8, leads to anger that traps individuals in their own misery and suffering. This prevents Buddhists from achieving Enlightenment and justice. The Fourth Noble Truths say that the path to enlightenment focuses on having the right understanding and intention in actions and thoughts, so that a Buddhist 'should be a person who thinks and acts in accordance with dhamma' (Stimulus 8). By following the Four Noble Truths and recognising that justice is achieved through karma, a Cambodian Buddhist can establish a 'mindful understanding of the past', 'heal themselves' (Stimulus 8) and progress on the path to enlightenment.



Q	The response:	M	The response:	M	The response:	M	The response:	M
6	<ul style="list-style-type: none"> <li>identifies a perspective on religious pluralism</li> <li>provides a detailed analysis of characteristics of a relevant Islamic teaching</li> <li>effectively uses the stimulus to support reasoning</li> </ul>	4	<ul style="list-style-type: none"> <li>identifies a second perspective on religious pluralism</li> <li>provides a detailed analysis of characteristics of a second relevant Islamic teaching</li> <li>effectively uses the stimulus to support reasoning</li> </ul>	4	<ul style="list-style-type: none"> <li>makes insightful and reasoned judgments about the extent to which Patel's perspectives about religious pluralism align with the extract from Article 18</li> <li>supports the judgments with a valid argument</li> </ul>	5	<ul style="list-style-type: none"> <li>organises paragraph/s to convey ideas succinctly, purposefully and fluently in relation to the question</li> </ul>	4
	<ul style="list-style-type: none"> <li>identifies a perspective on religious pluralism</li> <li>provides an analysis of characteristics of a relevant Islamic teaching</li> <li>uses the stimulus to support reasoning</li> </ul>	3	<ul style="list-style-type: none"> <li>identifies a second perspective on religious pluralism</li> <li>provides an analysis of characteristics of a second relevant Islamic teaching</li> <li>uses the stimulus to support reasoning</li> </ul>	3	<ul style="list-style-type: none"> <li>makes reasoned judgments about the extent to which Patel's perspectives about religious pluralism align with the extract from Article 18</li> <li>supports the judgments with a reasoned argument</li> </ul>	4	<ul style="list-style-type: none"> <li>uses paragraph/s to convey ideas fluently in relation to the question</li> </ul>	3
	<ul style="list-style-type: none"> <li>describes a relevant Islamic teaching or perspective on pluralism</li> <li>refers to the stimulus</li> </ul>	2	<ul style="list-style-type: none"> <li>describes a second relevant Islamic teaching or perspective on pluralism</li> <li>refers to the stimulus</li> </ul>	2	<ul style="list-style-type: none"> <li>makes a judgment about the extent to which Patel's perspectives about religious pluralism align with the extract from Article 18</li> <li>supports the judgment with basic reasons</li> </ul>	3	<ul style="list-style-type: none"> <li>uses sentences to convey ideas in relation to the question</li> </ul>	2

Q	The response:	M	The response:	M	The response:	M	The response:	M
	<ul style="list-style-type: none"> <li>provides a statement about a relevant Islamic teaching or perspective on pluralism</li> </ul>	1	<ul style="list-style-type: none"> <li>provides a statement about a second relevant Islamic teaching or perspective on pluralism</li> </ul>	1	<ul style="list-style-type: none"> <li>describes characteristics of Patel's perspectives about religious pluralism and the extract from Article 18</li> </ul>	2	<ul style="list-style-type: none"> <li>demonstrates uneven spelling, grammar and/or punctuation that impedes meaning</li> </ul>	1
	<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0	<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0	<ul style="list-style-type: none"> <li>provides a statement about               <ul style="list-style-type: none"> <li>how Islamic teachings support a response to religious pluralism and Article 18</li> </ul> <p style="text-align: center;"><b>OR</b></p> <li>how a relevant element of Patel's perspectives support a response to religious pluralism and Article 18</li> </li></ul>	1	<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0
					<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0		

### Sample response

Patel's perspectives about religious pluralism are based in key Islamic teachings, including submission to the will of Allah and respect for prophethood. In Stimulus 11, Patel claims the Qur'an says, 'that God made us into different nations and tribes that we may come to know one another'. He views this as a command from Allah and, as an adherent, is obligated to submit to the will of Allah in this. As creator of all that exists, submission to the will of Allah is vital for Muslims as it will lead to salvation. These teachings inform Patel's perspectives to closely align with Article 18's 'right to freedom of thought, conscience and religion', indicating that Allah has intentionally created the diversity that exists between humans to enrich human life as it 'is part of the beauty of life on Earth' (Stimulus 11). In Stimulus 10, Patel recognises the ideas that unite Islam and Christianity, focusing on the monotheism of both religions and the significance of prophets in interpreting Divine commands. He states that 'Muslims deeply revere Jesus' (Stimulus 10) as part of the 'series of prophets' sent by Allah as his messengers. Prophets, sent by God to teach humankind (Stimulus 10), provide guidance about how to live, and for Patel, Jesus 'showed what mercy looked like' (Stimulus 10). Therefore, devout Muslims will be merciful to others by learning to live together through pluralism by proactive cooperation (Stimulus 9), as the prophet Jesus demonstrated, for the common good of the community.



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