

# Study of Religion 2019 v1.2

IA3 annotated sample response

February 2021

## Investigation — inquiry response (25%)

This sample has been compiled by the QCAA to assist and support teachers in planning and developing assessment instruments for individual school settings.

### Assessment objectives

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

2. demonstrate an understanding of the ways in which religion has interacted with the nation–state within the context selected
4. analyse the perspectives that influenced religion’s interaction with the nation–state within the context selected
5. consider and organise information about the interaction between religion, the nation–state and society, by interpreting information from sources and deciding on their validity
6. evaluate and draw conclusions about the interaction between religion and the nation–state, and its influence on shaping society’s response within the context selected
7. create an analytical essay response that communicates ideas or arguments using understandings of religion-state relationships.

**Note:** Unit objectives 1 and 3 are not assessed in this assessment instrument.

# Instrument-specific marking guide (ISMG)

## Criterion: Demonstrating understanding

### Assessment objective

2. demonstrate an understanding of the ways in which religion has interacted with the nation–state within the context selected

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> <li>thorough understanding of the ways in which religion has interacted with the nation–state within a particular context</li> <li>detailed identification and explanation of the religion–state relationship and interaction</li> <li>consistently accurate explanations of the religion–state relationship and interaction are evident in the response.</li> </ul>	5–6
<ul style="list-style-type: none"> <li>understanding of the ways in which religion has interacted with the nation–state within a particular context</li> <li>identification and explanation of the religion–state relationship and interaction</li> <li>some inaccuracies within explanations of the religion–state relationship and interaction are evident throughout the response.</li> </ul>	3–4
<ul style="list-style-type: none"> <li>narrow understanding of the ways in which religion has interacted with the nation–state within a particular context</li> <li>simplistic identification and explanation of the religion–state relationship and interaction</li> <li>significant inaccuracies within explanations of the religion–state relationship and interaction are evident throughout the response.</li> </ul>	1–2
<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0

## Criterion: Analysing

### Assessment objective

4. analyse the perspectives that influenced religion’s interaction with the nation–state in the context selected

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> <li>thorough analysis of perspectives that have influenced religion’s interaction with the nation–state in a particular context</li> <li>identified perspectives are convincingly supported through well-reasoned arguments</li> <li>arguments are informed by an in-depth understanding of the religion–state relationship and interaction.</li> </ul>	6–7
<ul style="list-style-type: none"> <li>considered analysis of perspectives that have influenced religion’s interaction with the nation–state in a particular context</li> <li>identified perspectives are supported through reasoned arguments</li> <li>arguments are informed by an understanding of the religion–state relationship and interaction.</li> </ul>	4–5
<ul style="list-style-type: none"> <li>some analysis of perspectives that have influenced religion’s interaction with the nation–state in a particular context</li> <li>identified perspectives are supported through arguments</li> <li>basic understanding of the religion–state relationship and interaction.</li> </ul>	2–3

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> <li>one or more statements are made on a perspective associated with religion's interaction with the nation–state in a particular context</li> <li>significant inaccuracies and/or omissions</li> <li>simplistic and/or erroneous understanding of the religion-state relationship and/or interaction.</li> </ul>	1
<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0

## Criterion: Evaluating and drawing conclusions

### Assessment objective

6. evaluate and draw conclusions about the interaction between religion and the nation–state and its influence on shaping society's response within the context selected

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"> <li>discerning judgments are made about the extent to which the interaction between religion and the nation–state has shaped society's response within a particular context</li> <li>judgments are supported by thorough and justified arguments</li> <li>arguments are consistently established in relationship to the hypothesis.</li> </ul>	6–7
<ul style="list-style-type: none"> <li><u>considered judgments are made about the extent to which the interaction between religion and the nation–state has shaped society's response within a particular context</u></li> <li>judgments are supported by reasoned arguments</li> <li><u>arguments are generally established in relationship to the hypothesis.</u></li> </ul>	4–5
<ul style="list-style-type: none"> <li>judgments are made about the extent to which the interaction between religion and the nation–state has shaped society's response within a particular context</li> <li><u>judgments are supported by basic reasons</u></li> <li>inaccurate or irrelevant reasons affect conclusions in response to the hypothesis.</li> </ul>	2–3
<ul style="list-style-type: none"> <li>one or more statements are made about a religion–state relationship</li> <li>simplistic and/or erroneous understanding of the interaction between religion and the nation–state within a particular context</li> <li>significant inaccuracies and/or omissions affect the response.</li> </ul>	1
<ul style="list-style-type: none"> <li>does not satisfy any of the descriptors above.</li> </ul>	0

## Criterion: Considering, organising and creating

### Assessment objectives

5. consider and organise information about the interaction between religion, the nation–state and society, by interpreting information from sources and deciding on their validity
7. create an analytical essay response that communicates ideas or arguments using understandings of religion–state relationships

The student work has the following characteristics:	Marks
<ul style="list-style-type: none"><li>• a diverse range of valid primary and secondary sources is used effectively in response to the hypothesis</li><li>• succinct, with ideas or arguments conveyed logically in response to the hypothesis devised</li><li>• genre, language (spelling, grammar, punctuation) and recognised referencing conventions are adhered to with minimal errors.</li></ul>	4–5
<ul style="list-style-type: none"><li>• <u>valid primary and secondary sources are used in response to the hypothesis</u></li><li>• <u>conveys ideas or arguments that are related to the hypothesis devised</u></li><li>• <u>genre, language (spelling, grammar, punctuation) and recognised referencing conventions generally adhered to, but with some errors.</u></li></ul>	2–3
<ul style="list-style-type: none"><li>• some use of primary and/or secondary sources is evident</li><li>• conveys ideas and arguments not related to the hypothesis devised</li><li>• frequent and/or significant errors in genre, language (spelling, grammar, punctuation) and/or referencing conventions impede communication of ideas or arguments.</li></ul>	1
<ul style="list-style-type: none"><li>• does not satisfy any of the descriptors above.</li></ul>	0

# Task

## Context

You have been investigating and analysing the interactions of religion with the nation–state in order to evaluate the effects of religion–state relationships on individuals, groups and societies.

## Task

Investigate and analyse the ways Hinduism has interacted with the nation–state of India during the mid-twentieth century, in the pre- and post-independence (1947) time-period. Evaluate and draw conclusions related to Hinduism’s interaction with the Indian nation-state and its influence on society’s response within this context.

### To complete this task, you must:

- devise a hypothesis in consultation with your teacher to ensure that the aspect/s selected can be presented within the word length (1500–2000 words) for your analytical essay
- locate and use primary and secondary sources
- identify and explain the ways Hinduism has interacted with the nation–state of India pre- and post-independence (1947)
- analyse the perspectives that have influenced Hinduism’s interaction with the nation–state
- evaluate and draw conclusions related to the influence on society of the interaction between Hinduism and the nation–state of India, and its influence on shaping society’s response within this context
- support your explanations, analysis and evaluation with evidence organised from valid sources.
- adhere to genre, language and recognised referencing conventions, e.g. citations, bibliography.

**Note:** 15 hours of the time allocation for Unit 4 has been allocated to teaching, learning and preparing a response in relation to this task.

# Sample response

Criterion	Allocated marks	Marks awarded
<b>Demonstrating understanding</b> Assessment objective 2	6	4
<b>Analysing</b> Assessment objective 4	7	4
<b>Evaluating and drawing conclusions</b> Assessment objective 6	7	4
<b>Considering, organising and creating</b> Assessment objectives 5, 7	5	3
<b>Total</b>	<b>25</b>	<b>15</b>

The annotations show the match to the instrument-specific marking guide (ISMG) performance-level descriptors.

<p><b>Demonstrating understanding [3–4]</b></p> <p>Understanding of the ways in which religion has interacted with the nation–state within a particular context</p>	<p>India has always been a nation of religious pluralism where Hindus, Muslims and many other traditions have co-existed for centuries. Due to the shift from British rule to Independence in 1947, Hinduism experienced increased political influence and government priority. This and India’s Partition, while beneficial for Hindus in India, resulted in the persecution and marginalisation of Muslims. While in power the British attempted to evangelise Indians of multiple faiths and through establishing their ‘Divide and Rule’ policy existing tension between Hindus and Muslims were contributed to. This was to strengthen British control. The, since 1947, the Indian Government itself has played a significant role in changing the way Hinduism is practiced, with the alteration of the Caste System just one way it which it has done so. Therefore, it can be argued that the Hindu religion has dominated in India by promoting its own causes through politics and excluding other religious perspectives.</p>
<p><b>Analysing [2–3]</b></p> <p>Identified perspectives are supported through arguments</p>	<p>India, before becoming the largest democracy in the world as it is today (Mahmood, 2011), was subject to the rule of the British Empire. This imperial power governed the country from 1858 to the culmination of the nationalist movement in 1947 and had a lasting impact on Hinduism and its adherents. The British approach to ruling India and its nation-state mentality was two-fold. Firstly, there was a widespread conversion to Christianity, specifically targeting the marginalised Indian castes. As Sujatha Gidla explains for The Economist, “many untouchables...embraced Christianity” (Gidla,2017). This resulted in Hinduism losing many of its lower castes, disrupting its hierarchy. While this conversion was significant, it was eclipsed by the ‘Divide and Rule’ policy developed after the 1857 Mutiny, which involved Muslims and Hindus revolting against the British. The British needed to strengthen their hold on the nation so they developed this policy to fuel the existing tension between Islam and Hinduism. Sir John Strachey, a British Indian Civil Servant, realised that “the existence side by side of the hostile creeds is one of the strongest points in our political position in India” (Stewart, 49-57). This was achieved through the British favouring Hindu adherents over Muslims, creating policies which specifically benefitted Hindu Princes</p>
<p><b>Demonstrating understanding [3–4]</b></p> <p>Identification and explanation of the religion–state relationship</p>	<p>India, before becoming the largest democracy in the world as it is today (Mahmood, 2011), was subject to the rule of the British Empire. This imperial power governed the country from 1858 to the culmination of the nationalist movement in 1947 and had a lasting impact on Hinduism and its adherents. The British approach to ruling India and its nation-state mentality was two-fold. Firstly, there was a widespread conversion to Christianity, specifically targeting the marginalised Indian castes. As Sujatha Gidla explains for The Economist, “many untouchables...embraced Christianity” (Gidla,2017). This resulted in Hinduism losing many of its lower castes, disrupting its hierarchy. While this conversion was significant, it was eclipsed by the ‘Divide and Rule’ policy developed after the 1857 Mutiny, which involved Muslims and Hindus revolting against the British. The British needed to strengthen their hold on the nation so they developed this policy to fuel the existing tension between Islam and Hinduism. Sir John Strachey, a British Indian Civil Servant, realised that “the existence side by side of the hostile creeds is one of the strongest points in our political position in India” (Stewart, 49-57). This was achieved through the British favouring Hindu adherents over Muslims, creating policies which specifically benefitted Hindu Princes</p>
<p><b>Analysing [4–5]</b></p> <p>Arguments are informed by an understanding of the religion–state relationship and interaction</p>	<p>India, before becoming the largest democracy in the world as it is today (Mahmood, 2011), was subject to the rule of the British Empire. This imperial power governed the country from 1858 to the culmination of the nationalist movement in 1947 and had a lasting impact on Hinduism and its adherents. The British approach to ruling India and its nation-state mentality was two-fold. Firstly, there was a widespread conversion to Christianity, specifically targeting the marginalised Indian castes. As Sujatha Gidla explains for The Economist, “many untouchables...embraced Christianity” (Gidla,2017). This resulted in Hinduism losing many of its lower castes, disrupting its hierarchy. While this conversion was significant, it was eclipsed by the ‘Divide and Rule’ policy developed after the 1857 Mutiny, which involved Muslims and Hindus revolting against the British. The British needed to strengthen their hold on the nation so they developed this policy to fuel the existing tension between Islam and Hinduism. Sir John Strachey, a British Indian Civil Servant, realised that “the existence side by side of the hostile creeds is one of the strongest points in our political position in India” (Stewart, 49-57). This was achieved through the British favouring Hindu adherents over Muslims, creating policies which specifically benefitted Hindu Princes</p>

#### Analysing [4–5]

Arguments are informed by an understanding of the religion–state relationship and interaction

#### Demonstrating understanding [3–4]

Identification and explanation of the religion–state relationship and interaction

Understanding of the ways in which religion has interacted with the nation–state within a particular context

#### Analysing [4–5]

Considered analysis of perspectives that have influenced religion’s interaction with the nation–state in a particular context

#### Evaluating and drawing conclusions [4–5]

Considered judgments are made about the extent to which the interaction between religion and the nation–state has shaped society’s response within a particular context

#### Demonstrating understanding [3–4]

Identification and explanation of the religion–state relationship and interaction

(Stewart, 49–57), forming a type of religious-state where the government favoured Christianity and Hinduism over Islam. This is elaborated upon by Hillary P. Rodrigues a Professor of Religious Studies who explains that the British “began to give exceptional emphasis to particular Hindu legal codices.” (Rodrigues, 2017). This government assistance allowed Hinduism to surpass all other faiths in political influence and achieve religious priority over Islam, ultimately leading to the popularity and influence of Hindu political parties at the time of Indian Independence of 1947.

After India achieved independence from the British in August 1947, heightened Hindu-Islam tensions resulted in the Partition of India into Hindu-majority India and Islam-majority Pakistan. This government decision benefitted only Hindus in India and Muslims in Pakistan and those adherents ‘on the wrong side’ of the national boundaries often found themselves at the centre of religious riots. Indian legal Scholar Tahir Mahmood explains that Partition occurred when the Hindu majority began “projecting their religion as an inseparable part of the future political ideology,” (Mahmood, 2011). As this push had a Hindu focus, policies developed during British colonisation regarding “suppression of Muslims” (Hoveyda, 2010) were further enforced, as Abbas Hoveyda, Deputy Secretary to the Government of India elaborates. These tensions lead to the Indian Government calling for the India and Pakistan dominions be demarcated, hence, the Partition. The Partition; however, resulted in 15 million Hindus, Muslims and Sikhs (Encyclopaedia Britannica, 2017) on the inappropriate side of the boundary, triggering religious violence and exodus that resulted in almost 1 million people being killed in communal massacres (Encyclopaedia Britannica, 2017). It can be extrapolated that this violence particularly targeted Muslims in the Hindu dominated India due to the considerable influence Hinduism already had in Government. Therefore, when the Partition occurred through Government ruling and a contributing Hindu bias, many adherents of both religious communities found themselves isolated, marginalised and subject to religious violence. Throughout the independence movement two key political parties emerged, both of religious origins, and one, the Indian National Congress (Rodrigues, 2017), was essential in promoting Hinduism and Hindu interests. Sabah Mofidi in his article The Political Function of Religion in Contemporary India: Hinduism and Islam states that “the nationalist movement was a Hindu-dominated effort” (Mofidi, 2015). This furthered India as a religious-state; however, the Christian and Hindu codominance established by the British, was replaced solely by Hinduism. The role the religion played in Independence and the influence of the Indian National Congress allowed this party to integrate their values and ideas into the Constitution – an effect that can still be seen today in modern Government policy making, specifically concerning the Hindu Caste System.

As the Indian National Congress gained influence and eventually came to power – its leader Jawaharlal Nehru was India’s first Prime Minister after independence – the government’s interaction with the majority religion also developed. The Caste System is a hierarchy of the Hindu community and calls for members of the high-caste to maintain distance from “the lower castes” (Mahmood, 2011) or ‘untouchables’. Untouchables are also referred to as Scheduled Castes (SCs), Schedule Tribes (STs) and Dalits. This system has been closely scrutinised by the Indian Government and as such, there are many instances of the government passing judgement and laws on the ethos. Sujatha Gidla, born an untouchable, explains that Dalits “belong to a community deemed so impure by the scriptures” (Gidla,

**Demonstrating understanding [3–4]**

Understanding of the ways in which religion has interacted with the nation–state within a particular context

**Analysing [2–3]**

Identified perspectives are supported through arguments

**Demonstrating understanding [3–4]**

Identification and explanation of the religion–state relationship and interaction

**Evaluating and drawing conclusions [2–3]**

Judgments are supported by basic reasons

**Evaluating and drawing conclusions [4–5]**

Considered judgments are made about the extent to which the interaction between religion and the nation–state has shaped society's response within a particular context

2017). This concept not only signified the marginalisation of Hindus by their own people but also proved how intricately linked Hinduism and the State is in India.

When the Constitution was formed, the Indian National Congress, in power after the events of Independence, while generally supportive of Hindu traditions celebrated their “commitment to casteless egalitarianism” (Bayly, 2001). This was the first indication that politics was going to once again impact upon Hindu adherents, this time however, with the possibility to improve quality of life for members of the lowest castes. In fact, the 1950 Constitution has three highly useful articles which confirm the role Government in the alteration of the caste system. Article 17 proclaims “Untouchability...abolished” (Indian Government, 1950) and Article 46 calls for the State to “promote with special care the education and economic interests...of the Scheduled Castes and the Scheduled Tribes” (Indian government, 1950). These additions to the Constitution was the most notable instance of official government policy being critical of a Hindu tradition and, since then, policies regarding this marginalised community have only become more prevalent. The Provision of the Panchayats Act, 1996 is focused on “the socio-economic empowerment of STs” (United Nations, 2017). The United Nations also demonstrates that the Government of India has “special schemes to enable access to opportunities including scholarships for education, financial support and skill building” (United Nations, 2017). Through these laws and government decisions, India could be dichotomised into a religious-state, where Hinduism is generally accepted by law-makers; and a nation-state, where the Hindu religion is so interconnected with India’s cultural identity that it is impossible to separate the two. These policies all aimed to improve the situation for these Hindu labelled ‘untouchables’, indicating a major example of how the interrelationship between religion and state in India has provide persecuted communities with positive outcomes.

Clearly, in India religion and state have also been closely connected with interreligious tension with Hindu traditions often emerging at the forefront of the nationalist movement which resulted in India’s independence in 1947. It was the independence movement and the shift from British imperialism to an Indian government which really catapulted Hindu political parties to ultimate positions in government, often resulting in the marginalisation and persecution of other traditions and the faith’s own lowest castes. While the British ruled the nation, there was a focus on converting Indian people to Christianity as well as the ‘Divide and Rule’ policy which further heightened Hindu-Islam tensions to solidify imperial rule. The Partition saw the increased influence of Hinduism in a political sphere and the rise of the Indian National Congress, a distinctly Hindu party, only added to the traditions’ interconnections to the State. The Constitution allowed for the traditional caste-system to be dramatically altered with new policies and laws established to further the opportunities and increase the quality of life for the lowest of the caste communities. Therefore, through the inherent interdependency of Hinduism on Indian culture and society, it is suggested that the nation-state that emerged after Impendence was inevitable.



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**Note:**

**Demonstrating understanding [3–4]**

Some inaccuracies in the response included, e.g. details on Hinduism's relationship with the nation–state of India, identifying the role of other religions within the nation–state post–1947.

**Evaluating and drawing conclusions [4–5]**

While not significantly affecting the arguments established, omissions related to how the interaction between religion (Hinduism) and the nation–state (India) has contributed to shaping Indian society post–1947 (e.g. effects on society of the marginalisation of untouchables) are evident in the response.

**Considering, organising and creating [2–3]**

Valid primary and secondary sources are used in response to the hypothesis. In addition, across the response, ideas or arguments that are related to the hypothesis are conveyed. Genre, language (spelling, grammar, punctuation) and recognised referencing conventions are generally adhered to, but with some errors.