

Study of Religion subject report

2023 cohort

January 2024





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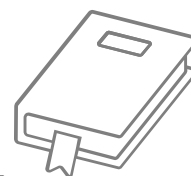
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Introduction



Throughout 2023, schools and the Queensland Curriculum and Assessment Authority (QCAA) continued to improve outcomes for students in the Queensland Certificate of Education (QCE) system. These efforts were consolidated by the cumulative experience in teaching, learning and assessment of the current General and General (Extension) senior syllabuses, and school engagement in QCAA endorsement and confirmation processes and external assessment marking. The current evaluation of the QCE system will further enhance understanding of the summative assessment cycle and will inform future QCAA subject reports.

The annual subject reports seek to identify strengths and opportunities for improvement of internal and external assessment processes for all Queensland schools. The 2023 subject report is the culmination of the partnership between schools and the QCAA. It addresses school-based assessment design and judgments, and student responses to external assessment for this subject. In acknowledging effective practices and areas for refinement, it offers schools timely and evidence-based guidance to further develop student learning and assessment experiences for 2024.

The report also includes information about:

- how schools have applied syllabus objectives in the design and marking of internal assessments
- how syllabus objectives have been applied in the marking of external assessments
- patterns of student achievement.

The report promotes continuous improvement by:

- identifying effective practices in the design and marking of valid, accessible and reliable assessments
- recommending where and how to enhance the design and marking of valid, accessible and reliable assessment instruments
- providing examples that demonstrate best practice.

Schools are encouraged to reflect on the effective practices identified for each assessment, consider the recommendations to strengthen assessment design and explore the authentic student work samples provided.

Audience and use

This report should be read by school leaders, subject leaders and teachers to:

- inform teaching and learning and assessment preparation
- assist in assessment design practice
- assist in making assessment decisions
- help prepare students for internal and external assessment.

The report is publicly available to promote transparency and accountability. Students, parents, community members and other education stakeholders can use it to learn about the assessment practices and outcomes for senior subjects.

Report preparation

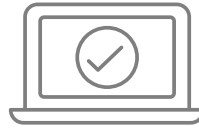
The report includes analyses of data and other information from endorsement, confirmation and external assessment processes. It also includes advice from the chief confirmer, chief endorser and chief marker, developed in consultation with and support from QCAA subject matter experts.

Subject highlights

91
schools offered
Study of Religion



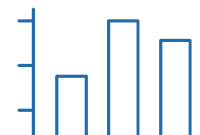
88.15%
of students
completed
4 units



99.23%
of students
received a C
or higher



Subject data summary



Subject completion

The following data includes students who completed the General subject.

Note: All data is correct as at January 2024. Where percentages are provided, these are rounded to two decimal places and, therefore, may not add up to 100%.

Number of schools that offered Study of Religion: 91.

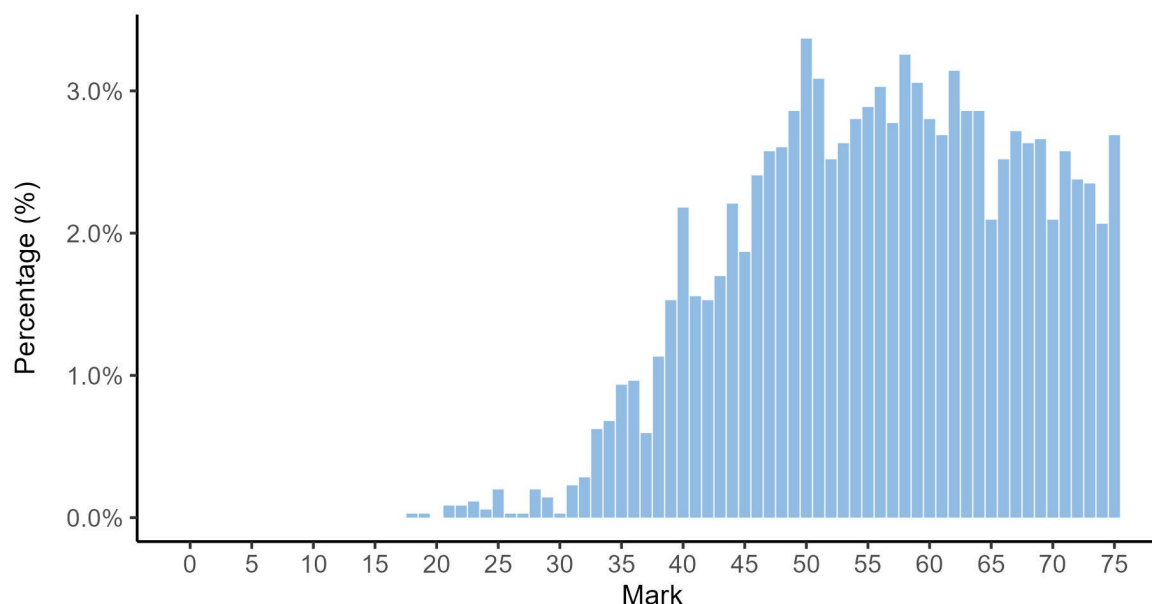
Completion of units	Unit 1	Unit 2	Units 3 and 4
Number of students completed	3,999	3,759	3,525

Units 1 and 2 results

Number of students	Satisfactory	Unsatisfactory
Unit 1	3,791	208
Unit 2	3,634	125

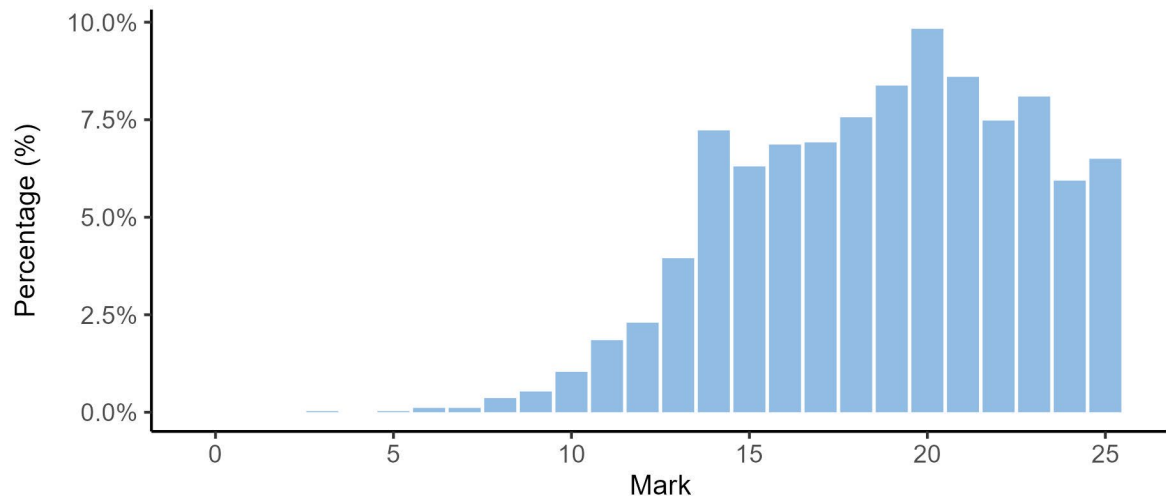
Units 3 and 4 internal assessment (IA) results

Total marks for IA

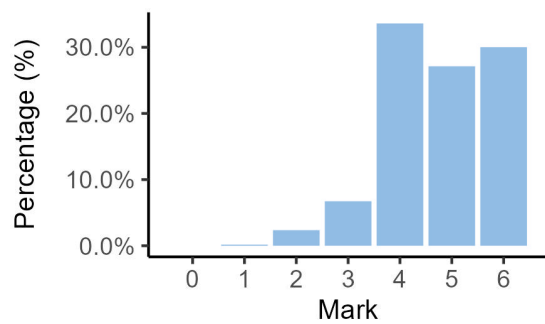


IA1 marks

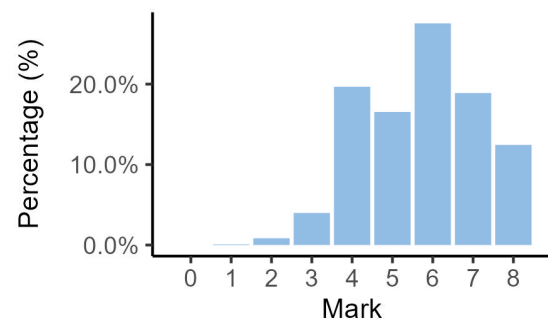
IA1 total



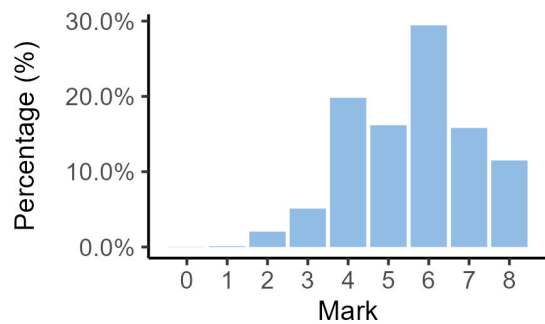
IA1 Criterion: Describing and demonstrating understanding



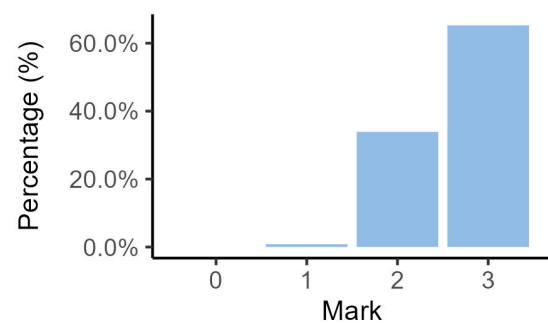
IA1 Criterion: Differentiating and analysing



IA1 Criterion: Evaluating and drawing conclusions

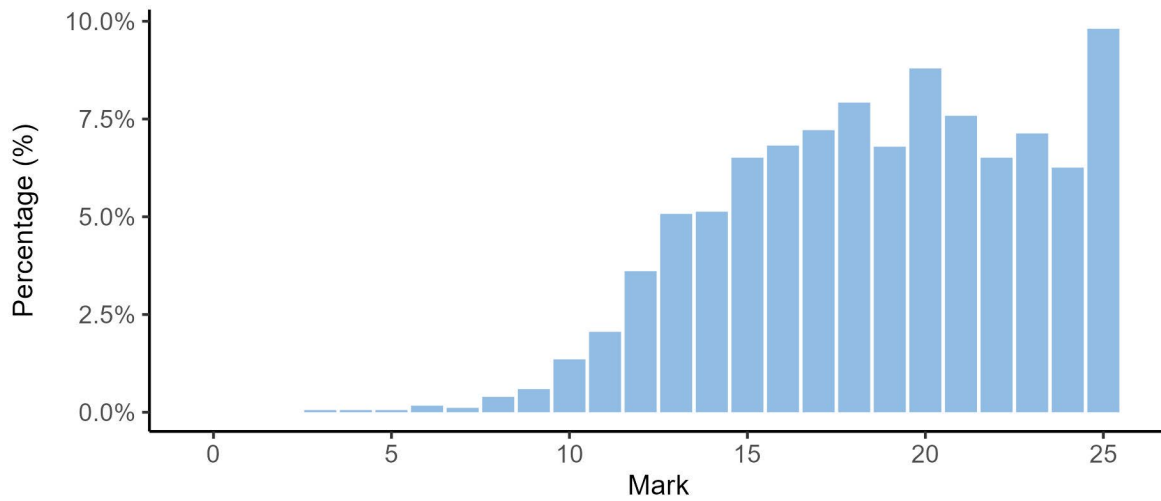


IA1 Criterion: Creating

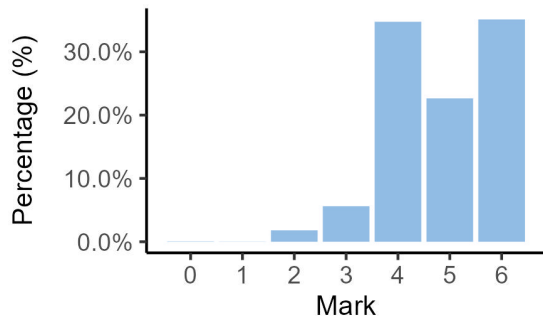


IA2 marks

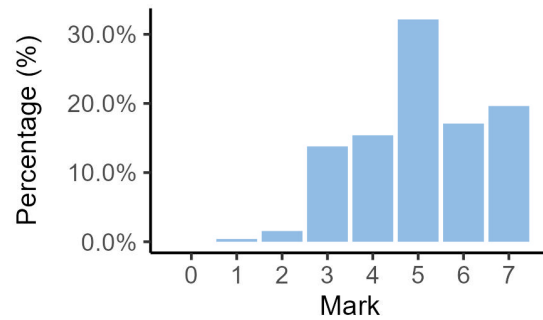
IA2 total



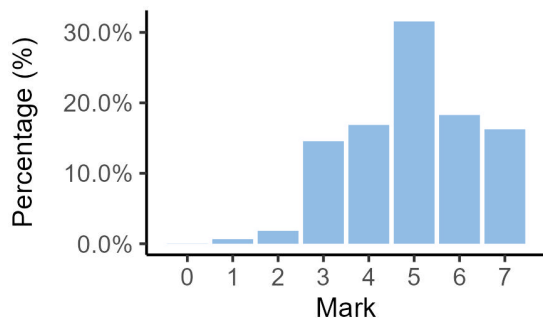
IA2 Criterion: Demonstrating understanding



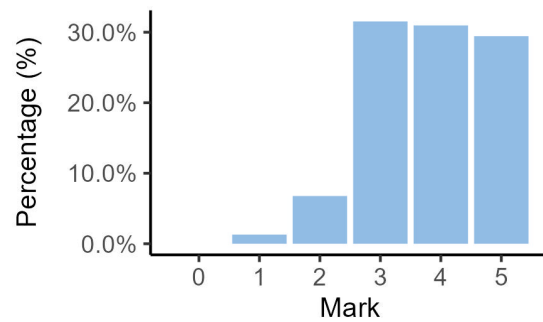
IA2 Criterion: Analysing



IA2 Criterion: Evaluating and drawing conclusions

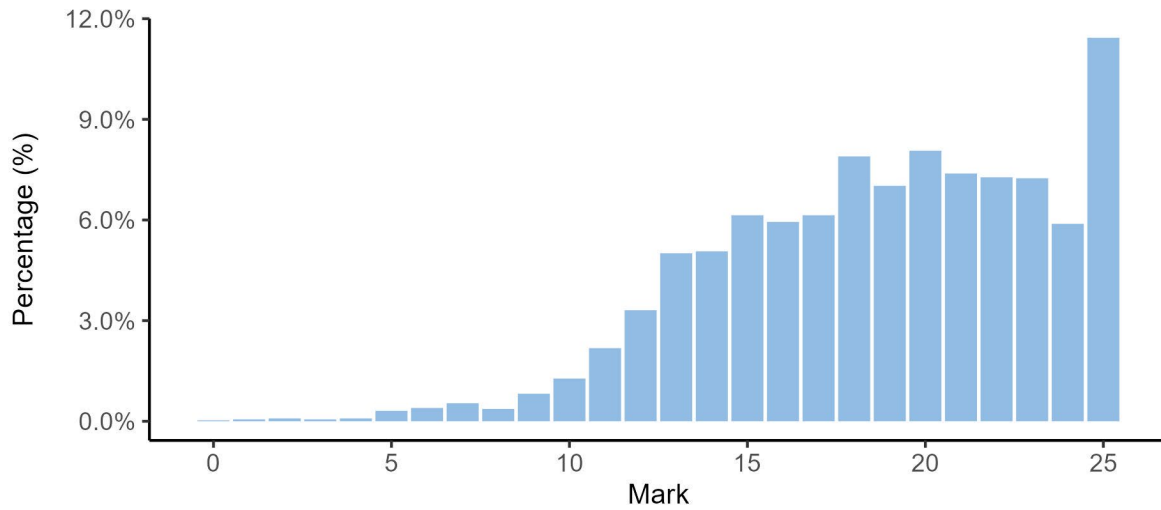


IA2 Criterion: Considering, organising and creating

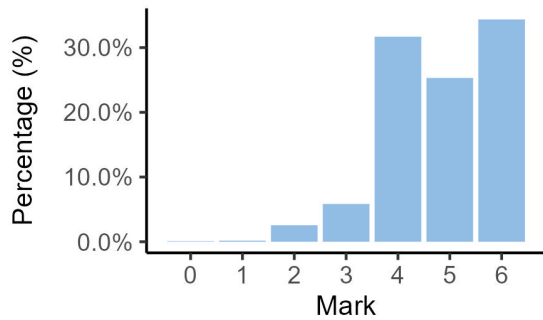


IA3 marks

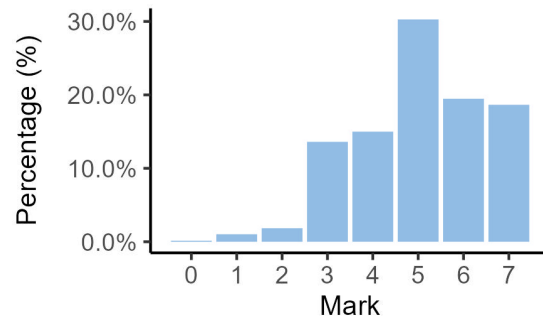
IA3 total



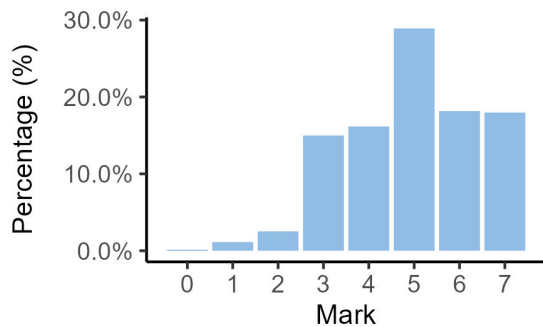
IA3 Criterion: Demonstrating understanding



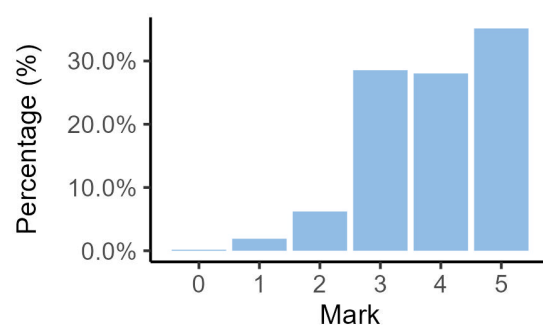
IA3 Criterion: Analysing



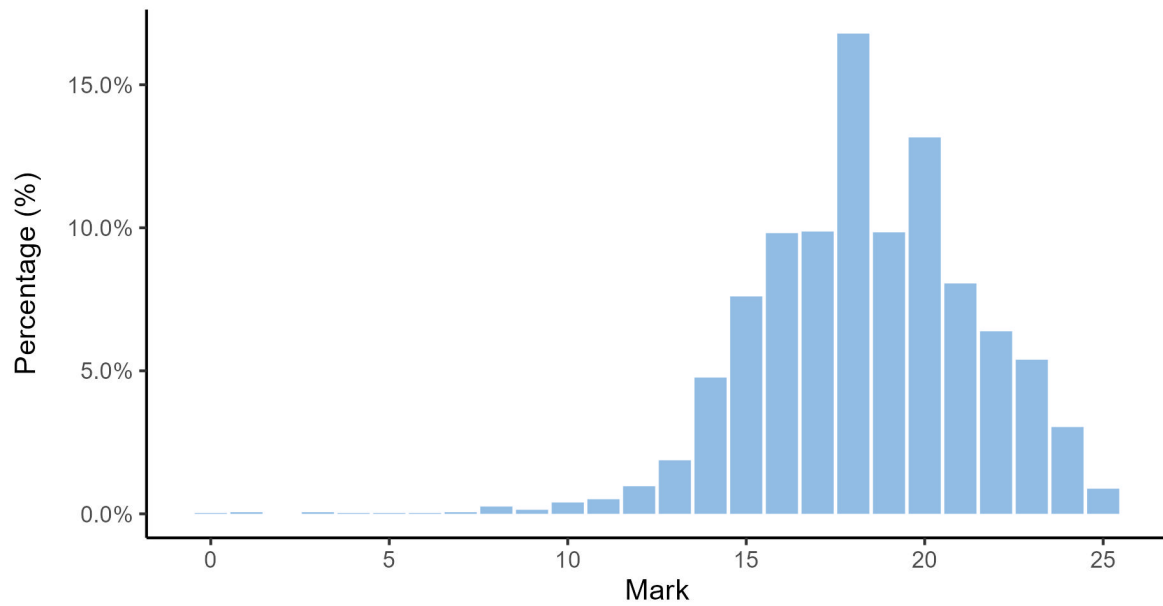
IA3 Criterion: Evaluating and drawing conclusions



IA3 Criterion: Considering, organising and creating

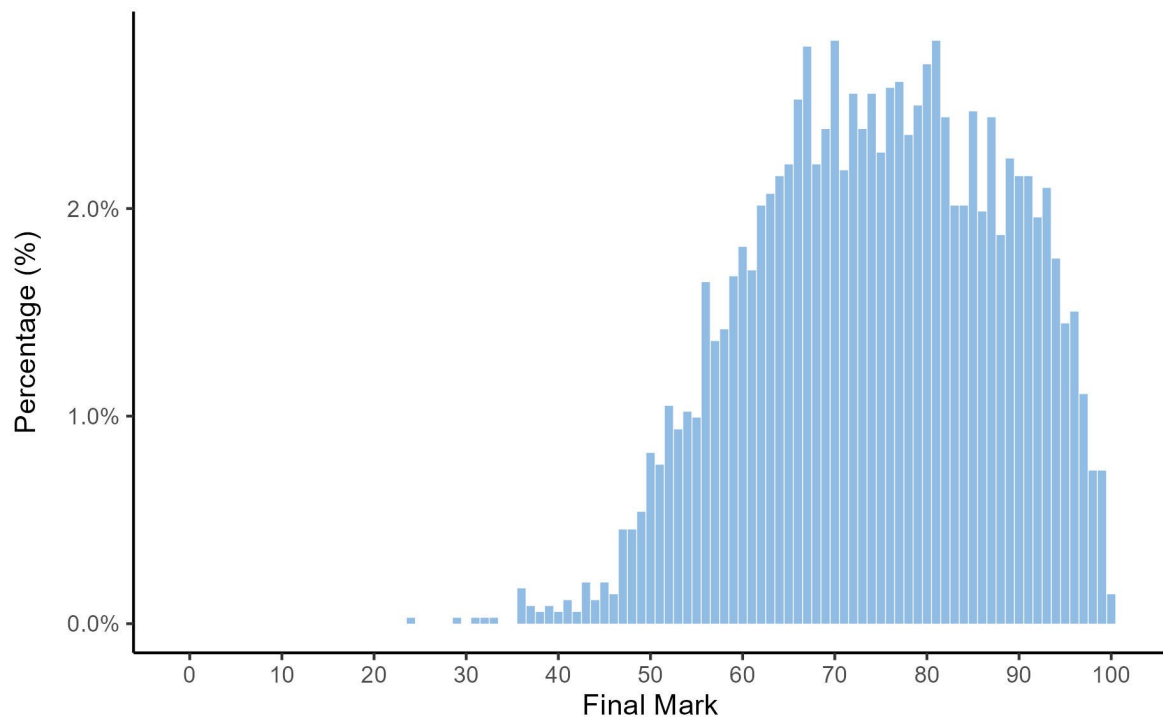


External assessment (EA) marks



Final subject results

Final marks for IA and EA



Grade boundaries

The grade boundaries are determined using a process to compare results on a numeric scale to the reporting standards.

Standard	A	B	C	D	E
Marks achieved	100–84	83–64	63–43	42–18	17–0

Distribution of standards

The number of students who achieved each standard across the state is as follows.

Standard	A	B	C	D	E
Number of students	1,016	1,728	754	27	0

Internal assessment



The following information and advice relate to the assessment design and assessment decisions for each IA in Units 3 and 4. These instruments have undergone quality assurance processes informed by the attributes of quality assessment (validity, accessibility and reliability).

Endorsement

Endorsement is the quality assurance process based on the attributes of validity and accessibility. These attributes are categorised further as priorities for assessment, and each priority can be further broken down into assessment practices.

Data presented in the Assessment design section identifies the reasons why IA instruments were not endorsed at Application 1, by the priority for assessments. An IA may have been identified more than once for a priority for assessment, e.g. it may have demonstrated a misalignment to both the subject matter and the assessment objective/s.

Refer to *QCE and QCIA policy and procedures handbook v5.0*, Section 9.6.

Percentage of instruments endorsed in Application 1

Number of instruments submitted	IA1	IA2	IA3
Total number of instruments	91	91	90
Percentage endorsed in Application 1	34%	61%	36%

Confirmation

Confirmation is the quality assurance process based on the attribute of reliability. The QCAA uses provisional criterion marks determined by teachers to identify the samples of student responses that schools are required to submit for confirmation.

Confirmation samples are representative of the school's decisions about the quality of student work in relation to the instrument-specific marking guide (ISMG), and are used to make decisions about the cohort's results.

Refer to *QCE and QCIA policy and procedures handbook v5.0*, Section 9.7.

The following table includes the percentage agreement between the provisional marks and confirmed marks by assessment instrument. The Assessment decisions section of this report for each assessment instrument identifies the agreement trends between provisional and confirmed marks by criterion.

Number of samples reviewed and percentage agreement

IA	Number of schools	Number of samples requested	Number of additional samples requested	Percentage agreement with provisional marks
1	90	787	82	86.67%
2	90	776	27	94.44%
3	90	782	28	85.56%

Internal assessment 1 (IA1)



Examination — extended response (25%)

The examination assesses the application of a range of cognitions to a provided question, scenario, and/or problem.

Student responses must be completed individually, under supervised conditions, and in a set timeframe.

Assessment design

Validity

Validity in assessment design considers the extent to which an assessment item accurately measures what it is intended to measure and that the evidence of student learning collected from an assessment can be legitimately used for the purpose specified in the syllabus.

Reasons for non-endorsement by priority of assessment

Validity priority	Number of times priority was identified in decisions*
Alignment	45
Authentication	0
Authenticity	1
Item construction	4
Scope and scale	26

*Each priority might contain up to four assessment practices.

Total number of submissions: 91.

Effective practices

Validity priorities were effectively demonstrated in assessment instruments that:

- provided students with a clearly worded essay question or hypothesis that enabled them to demonstrate the assessable objectives at the top performance-level descriptors of the ISMG
- employed the use of syllabus and marking guide language, allowing for clear demonstration of alignment between the task description and the assessment objectives
- presented unseen stimulus material, sourced from visual and written texts, that was clear, concise and accessible. These stimulus packages allowed students to display their own understanding within the limits of time and scope.

Practices to strengthen

It is recommended that assessment instruments:

- clearly identify one social–ethical issue to be examined from the perspective of only two world religions, ensuring alignment with the task requirements as stated in the syllabus (Syllabus section 4.5.1)
- direct students to address Assessment objective 6 in its entirety. This allows for students to meet the top performance-level descriptors in the Evaluating and drawing conclusions criterion

- provide a task and stimulus that is within the scope and scale of the syllabus (Syllabus section 4.5.1). The unseen stimulus package should be succinct enough to allow students to review it effectively during the planning time provided
- include stimulus that does not contain synthesised ethical positions or specific religious teachings as this limits the ability of students to demonstrate Assessment objectives 1 and 2.

Accessibility

Accessibility in assessment design ensures that no student or group of students is disadvantaged in their capacity to access an assessment.

Reasons for non-endorsement by priority of assessment

Accessibility priority	Number of times priority was identified in decisions*
Bias avoidance	2
Language	1
Layout	0
Transparency	2

*Each priority might contain up to four assessment practices.

Total number of submissions: 91.

Effective practices

Accessibility priorities were effectively demonstrated in assessment instruments that:

- avoided use of bias in the task and stimulus package, offering a range of perspectives with sufficient stimulus on both world religions and the social–ethical issue
- avoided stimulus that may cause offence or portray negative stereotypes
- provided clear instructions using cues that aligned to the specifications, objectives and ISMG.

Practices to strengthen

It is recommended that assessment instruments:

- present legible stimulus for students that enables effective interpretation of written and visual elements
- ensure transparency in item design. Assessments must provide clear instructions using cues that align with the specifications, objectives and ISMG.

Assessment decisions

Reliability

Reliability is a judgment about the measurements of assessment. It refers to the extent to which the results of assessments are consistent, replicable and free from error.

Agreement trends between provisional and confirmed marks

Criterion number	Criterion name	Percentage agreement with provisional	Percentage less than provisional	Percentage greater than provisional	Percentage both less and greater than provisional
1	Describing and demonstrating understanding	96.67%	2.22%	1.11%	0%
2	Differentiating and analysing	91.11%	7.78%	1.11%	0%
3	Evaluating and drawing conclusions	92.22%	6.67%	1.11%	0%
4	Creating	97.78%	1.11%	1.11%	0%

Effective practices

Accuracy and consistency of the application of the ISMG for this IA was most effective when:

- for the Describing and demonstrating criterion, responses matched to the descriptors at the upper performance level when they
 - comprehensively identified relevant distinguishing features of religious traditions that inform religious ethics
 - gave detailed explanations that contained no significant errors or inaccuracies about religious traditions, effectively informing the understanding of ethical decision-making processes
- for the Creating criterion, written responses adhered to the structure of an analytical essay and were succinct and contained ideas and arguments related to the question or hypothesis. Responses were conveyed logically, building on ideas and concepts in a formal essay structure using a clear introduction, body paragraphs and conclusion written in third person and employing objective language.

Samples of effective practices

The following excerpts have been included to provide examples of the ways religious traditions inform ethical decision-making when responding to a specific social–ethical issue.

Excerpt 1 highlights how stimulus has been used when analysing how Buddhism forms and informs a response to the social–ethical issue of refugees. The excerpt shows how the stimulus provides the basis to incorporate further teachings that demonstrate well-reasoned analysis of perspectives, leading to a discerning judgment.

Excerpt 2 has been included as it demonstrates an understanding of the distinguishing features of Christianity that inform religious ethics when discussing the social–ethical issue of asylum

seekers. It refers to specific Christian teachings and a sacred text, accurately linking these to the social-ethical issue.

Note: The characteristic/s identified may not be the only time the characteristic/s has occurred throughout a response.

Excerpt 1

Interconnectedness is a primary concept of Buddhism, especially through the belief of 'Samsara', that we are living through a cyclical timeline of reincarnation with a purpose of reaching peace (Nirvana) through the Eight-fold path. However, Nirvana can only be reached through neglecting transitory desires such as "greed, aversion, and ~~ignorance~~ fundamental delusion" (Source 6; Global Buddhist Door, 2019). ~~The Buddhist~~ ^{Source 6} describes the vital Buddhist obligation to use compassion to ~~not~~ not only ^{understand} the suffering of refugees, but also the communities, ~~and~~ individuals and societies capabilities of ending this suffering through 'tonglen', taking pain and giving happiness to others (source 6). However this cannot be achieved without ^{the} Buddhist ~~practice~~ practice of humanitarianism, of cultivating the four states of Mind. ^{This includes} ~~showing~~ showing loving kindness to all humans (Metta), showing unconditional ~~compassion~~ compassion for those in need (Karuna), ^{inter personal} showing sympathetic joy (Muditha) and ~~using~~ using equanimity to remove ^{bias} and ~~prejudicial~~ ^{prejudicial} thinking (Upekka). When aligning these four states of mind with refugees, ~~the~~ the Buddhist expectations of capabilities when accepting refugees or immigrants is clear. ✓

Excerpt 2

Adherents of Christianity are influenced by the beliefs and teachings of their religion to ^{share Jesus} ~~show~~ unconditional love ~~to~~ ~~those~~ ~~to~~ those seeking asylum. ~~By recognizing the shared humanity with refugees.~~ (Source 3). ^{Christianity's} ~~The~~ ^{Biblical} ~~Christian~~ concept of universal equality originates from the ~~Christian~~ creation story, in ~~which it~~ ~~is~~ ~~stated~~ ~~that~~ all of humanity is created in the image of the one, divine, God. All ~~born~~ people, regardless of their background, beliefs or country of origin, have an equal, inherent set of human rights. In response to this underlying connection between all people, the teachings of Jesus in the New Testament ~~will~~ instruct all followers of Christ to always act out of unconditional love towards their fellow ~~human~~ ^{person.} ~~person.~~ This Agapic love must be placed at the heart of everything Christians do, with the Church assuming a teleological position towards ethical conduct, through which every action must prioritize promoting human life as its ends. ~~The~~ The principle of unconditional support for the promotion of human wellbeing is emphasized in Jesus' parable about the Good Samaritan. In the story, a man Samaritan foregoes social strictures and legal obligations to save the life of ~~another~~ ^{an} man from a different tribe. ~~Despite this~~

~~By sharing this story~~ ^{instructs Christians to} Jesus ~~promotes~~ ^{promotes} acting in a neighbourly way towards ~~any~~ ^{all} people, calling all his followers to be "moved by compassion" and prioritize the care and dignity of all "by acting in solidarity with those seeking ~~with~~ asylum." (Source 5). In this way, ~~the~~ ^{the divine commands} ~~instructions~~ ^{of God,} communicated to Christians ~~by~~ ^{by} his son Jesus in the Bible, urge adherents to "share Jesus' love and hope" ~~with~~ ^{with} those fleeing from persecution when adopting stances in regards to the ethical issue of asylum seekers. (Source 3).

Practices to strengthen

To further ensure accuracy and consistency of the application of the ISMG for this IA, it is recommended that:

- at the top performance level of the first descriptor of the Differentiating and analysing criterion, responses need to show thorough and accurate differentiation between religious traditions that influence decision-making. The differentiation needs to make detailed reference to religious beliefs and practices between the chosen religious traditions, focusing on differences, not similarities

- in the Differentiating and analysing criterion, the second descriptor needs to be clearly matched to the qualifiers. At the top performance level, a well-reasoned rather than considered analysis of religious perspectives is needed, requiring logical coverage of all elements that form and inform religious–ethical responses to the social–ethical issue
- when Evaluating and drawing conclusions, responses need to clearly and explicitly link to the question or hypothesis. To achieve at the top performance level, this needs to be consistently demonstrated throughout the response.

Additional advice

- Care needs to be taken to ensure that the provisional marks entered match the marks awarded on the ISMG, indicating the alignment with the appropriate performance-level descriptors (*QCE and QCIA policy and procedures handbook v5.0*, Sections 9.6.1 and 9.6.2).

Internal assessment 2 (IA2)



Investigation — inquiry response (25%)

This assessment requires students to research a specific problem, question, issue, design challenge or hypothesis through collection, analysis and synthesis of primary and/or secondary data. An investigation uses research or investigative practices to assess a range of cognitions in a particular context. Research or investigative practices include locating and using information beyond students' own knowledge and the data they have been given.

Students must adhere to research conventions, e.g. citations, reference lists or bibliographies. This assessment occurs over an extended and defined period of time. Students may use class time and their own time to develop a response.

Assessment design

Validity

Validity in assessment design considers the extent to which an assessment item accurately measures what it is intended to measure and that the evidence of student learning collected from an assessment can be legitimately used for the purpose specified in the syllabus.

Reasons for non-endorsement by priority of assessment

Validity priority	Number of times priority was identified in decisions*
Alignment	28
Authentication	0
Authenticity	1
Item construction	3
Scope and scale	3

*Each priority might contain up to four assessment practices.

Total number of submissions: 91.

Effective practices

Validity priorities were effectively demonstrated in assessment instruments that:

- offered students a clear, neutrally worded essay question that aligned with the assessment objectives
- allowed for unique student responses by giving students the opportunity to address the required assessment objectives and performance-level descriptors of the ISMG
- ensured students were directed to evaluate and draw conclusions about the influence of religious ethics on an adherent's response to the selected contemporary ethical issue.

Practices to strengthen

It is recommended that assessment instruments:

- clearly state contemporary ethical issues that adhere to the scope of the topics provided within the specifications (Syllabus section 4.5.2). The topics with some suggested examples are to be clearly listed in the task; however, the examples do not need to be exhaustive
- align with the syllabus specifications for this instrument, e.g. there is no need for additional work beyond the IA2 assessment specifications (Syllabus section 4.5.2).

Accessibility

Accessibility in assessment design ensures that no student or group of students is disadvantaged in their capacity to access an assessment.

Reasons for non-endorsement by priority of assessment

Accessibility priority	Number of times priority was identified in decisions *
Bias avoidance	1
Language	2
Layout	0
Transparency	2

*Each priority might contain up to four assessment practices.

Total number of submissions: 91.

Effective practices

Accessibility priorities were effectively demonstrated in assessment instruments that:

- ensured that task instructions were clear and that the language avoided bias and was accessible to all students.

Practices to strengthen

It is recommended that assessment instruments:

- have a carefully considered context section that avoids guiding students to a predetermined view on the ethical issue
- provide a context statement that relates to the chosen subject matter and the chosen religious tradition for the unit and topic.

Assessment decisions

Reliability

Reliability is a judgment about the measurements of assessment. It refers to the extent to which the results of assessments are consistent, replicable and free from error.

Agreement trends between provisional and confirmed marks

Criterion number	Criterion name	Percentage agreement with provisional	Percentage less than provisional	Percentage greater than provisional	Percentage both less and greater than provisional
1	Demonstrating understanding	95.56%	4.44%	0%	0%
2	Analysing	95.56%	4.44%	0%	0%
3	Evaluating and drawing conclusions	95.56%	4.44%	0%	0%
4	Considering, organising and creating	96.67%	2.22%	1.11%	0%

Effective practices

Accuracy and consistency of the application of the ISMG for this IA was most effective when:

- for the Demonstrating understanding criterion, the qualifiers were appropriately applied at the upper performance levels. These responses showed a thorough understanding of the ways in which a world religion informed an individual's response to the selected contemporary issue. The detailed focus of the contemporary issue at this level allowed thorough understanding and detailed and consistently accurate identification and explanations of the ways in which the religion informed an individual's response
- responses matched to the upper performance levels included a thorough analysis of perspectives within the world religion that influenced adherents' responses about the ethical issue. Responses then included discerning judgments about the extent to which the adherents were influenced by those religious ethics. This highlights the strong link between the Analysing and Evaluating and drawing conclusions criteria
- for the Considering, organising and creating criterion, responses used a range of sources in response to the hypothesis. This was most evident in the upper performance levels where the sources were varied, valid and appropriate to the task. The sources were then used effectively throughout the essay to enhance arguments and support judgments
- responses matched to the upper performance levels effectively used the analytical essay genre. They avoided unnecessarily dividing the essay into sub-sections or including images that were beyond the requirements of the task. For these responses, analysis and evaluation were evident throughout the essay and not confined to the concluding paragraphs.

Samples of effective practices

The following excerpts have been included to demonstrate examples of the ways one religious tradition informs ethical decision-making when responding to a contemporary ethical issue.

Excerpt 1 is a body paragraph that explores the views of Reform Jews in response to the issue of euthanasia. It demonstrates a thorough understanding of how Jewish adherents approach the issue by analysing the perspective of Reform Judaism. The excerpt shows how the perspective is convincingly supported by well-reasoned arguments, enabling a discerning judgment to be reached.

Excerpt 2 is an early body paragraph outlining a Christian response to capital punishment. The excerpt presents a number of Christian perspectives in response to the issue and the analysis of these with detail supported by reasoned arguments. The paragraph includes reference to sacred texts and valid secondary sources to further enhance the analysis and assist with making judgments.

Note: The characteristic/s identified may not be the only time the characteristic/s has occurred throughout a response.

Excerpt 1

The religious ethics of Reform Jews are different still, generating another array of responses to the ethical dilemma of euthanasia. While adhering to basic ethics of Judaism, adherents favor personal preference over set laws, questioning whether humans can determine when and how our “time to die” occurs instead of depending solely on Yahweh’s ‘plan’ (Dr. Alan Bennett, ND). Rather than believing in strict adherence to set laws within the Tanakh, Reform Judaism “...emphasizes the primacy of the Jewish ethical tradition...” and has “...sought to adapt Jewish tradition to modern sensibilities...”, “...emphasizing personal choice in matters of ritual observance...” (My Jewish Learning, ND). Stricter denominations of Judaism, including Orthodox and Conservative, typically prohibit euthanasia as it betrays traditional religious ethics. However, Reform rabbi Peter Knobel allows the deliberate ending of life in circumstances of immense suffering, or when one’s *B’tzelem Elohim*, or “divine image”, is compromised, allowing patients to remain true to their bodies created by Yahweh (MyJewishLearning.com, ND). This concept is perceived differently in Reform Judaism, prioritizing personal autonomy and choices, than it is in the Orthodox denomination, stressing the significance of Yahweh’s word and will, due to varying core beliefs which found the religious ethics of each denomination. An example commonly considered from the Tanakh is of King Saul, who “...took his own sword and fell on it” to escape a degrading death of great pain (1 Samuel 31:4). Some Reform authorities conclude that “...while such an act is not ‘permitted’ one who takes his or her life out of a desire to escape terrible pain and degradation is not in fact a ‘suicide’”; that instead, it is not a deliberate act of self-killing since one has been “...coerced by overpowering circumstances into this most extreme measure...” (Central Conference of American Rabbis, ND). The leniency of this denomination allows a less restricted moral code, granting adherents more freedom-of-choice when responding to euthanasia whilst encouraging advice from rabbis. Therefore, the Reform religious ethics inform adherents’ personal choices which determine their responses to euthanasia.

Excerpt 2

The Old Testament's interpretation by Christians has led to divisive beliefs about capital punishment. Supporters of its practice assert that capital punishment is necessary, and affirms human dignity (moral accountability), whereas opposers believe it violates the sanctity of life principle. Dr John McGee, a Presbyterian minister and a Doctor of Theology, discusses how capital punishment was mandated from the world's inception, "Even before man sinned, God said to Adam and Eve, 'In the day that thou eatest thereof thou shalt surely die' (Genesis 2:17) ... The fact is... God carried out the penalty" (McGee, n.d.). This is affirmed in 1 Corinthians 15:22, "...In Adam, all die." This is the retributive nature of God's divine justice; man is corrupt and must die due to sin. This is relational to the proportionality principle, the *lex talionis*, "eye for an eye," founded in Mosaic law. Edward Feser, a Catholic theologian, expands upon this, "the gravity of the punishment should reflect the gravity of the wrongdoing... it would be absurd to deny that there is a level of criminality for which capital punishment is appropriate" (Feser, 2011). While there is much discussion if all murders would warrant capital punishment, to deny that even a "cold-blooded genocidal rapist", says Feser, is deserving of the same punishment as inflicted on a "bank robber", is to refute proportionality and "any coherent conception of just punishment" (Feser, 2011). This, however, poses an issue within the Christian community: if life can be used as a currency to balance the scales of divine justice that have been upset with moral wrongdoing. This can only be answered with an adherent's interpretation of the sanctity of life, reaffirmed in the Noachic covenant in Genesis 9. In this chapter, after the destruction of the human race from the flood, God re-establishes humanity to the likeness of His image. This was meant to deter the wanton destruction of human life and instil what some Christians call "Essential Dignity", an intrinsic, fundamental value humans possess because God created them. Christopher Tollefsen, a Catholic opposer of capital punishment, uses this as his rationale: man cannot alienate himself from his Essential Dignity even in extreme wrongdoing like murder (Tollefsen, 2011). Thus, nobody can deserve the death penalty, nor can humans sanction it, as this does not respect their dignity or value the sanctity of life. Matthew Arbo, a Baptist theological professor at Oklahoma Baptist University, supports this claim with the Deuteronomic code (25:1-3), which prohibits the degradation of human life, as execution is degradation (Arbo, 2017). He says, "If

Christians take human dignity seriously, we should criticise any penalty that fosters attitudes of contempt toward the condemned” (Arbo, 2017). This stance is refuted by Feser, McGee, and Charles Colson, a lawyer who was once unequivocally anti-capital punishment but, after a radical conversion to Christianity, was a strong advocate for its practice. Feser agrees that to kill an *innocent* person is to transgress against their dignity; however, “a guilty person deserves such punishment... If a guilty person can, consistent with his dignity, deserve imprisonment or a fine, why could he not also deserve capital punishment if his offence is grave enough?” (Feser, 2011). Tollefsen insinuates that to subject a person to capital punishment is to alienate him from his dignity, “...the Essential Dignity View should be accompanied by the claim that dignity can nevertheless be alienable or be overridden for those who deserve death” (Tollefsen, 2011). However, Feser says it is the exact opposite: it affirms his dignity, not alienates it. It acknowledges, “that he has free will and moral responsibility” (Feser, 2011). McGee agrees, by asserting that capital punishment protects the sacredness of human life by quoting Genesis 9:6, God’s words to Noah, “Whoso sheddeth man’s blood, by man, shall his blood be shed; for in the image of God made he man.” Colson elaborates on this, “It is because humans are created in God’s image that capital punishment... was to be a perpetual obligation. To kill a person was tantamount to killing God in effigy” (Colson, 2017). To respect life’s Essential Dignity and sanctity, life must be taken to protect its value. Albert Mohler, president of the Southern Baptist Theological Seminary, reiterates that when one intentionally murders, they “assault upon human dignity and the very image of God”, thereby forfeiting their life (Mohler, 2014). Thus, supporters believe the Old Testament necessitates capital punishment, whereas opposers believe it transgresses against a human’s dignity and sanctity of life.

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Practices to strengthen

To further ensure accuracy and consistency of the application of the ISMG for this IA, it is recommended that:

- the responses clearly show that there has been an analysis of perspectives within a world religion that influence an adherent's response to the issue, e.g. different strands or denominations within a religion, geographical location or socio-cultural attributes
- there is a focus on the third descriptor in the Analysing criterion. Responses at the mid and upper performance levels need to show that arguments are informed by an understanding of both religious ethics and relevant ethical teachings. Perspectives must show an in-depth understanding of the religious ethics of the selected religion and other relevant ethical teachings, referring to appropriate ethical theories or ethical practices within a tradition
- for the first descriptor of the Evaluating and drawing conclusions criterion, judgments need to clearly show the extent to which an adherent's response to the issue is influenced by religious ethics, approaches to ethical decision making, and ethical teachings related to the world religion. It is important that the response shows that the student has interrogated the religious traditions, sacred texts, customs and beliefs that provide the foundation for their judgments.

Internal assessment 3 (IA3)



Investigation — inquiry response (25%)

This assessment requires students to research a specific problem, question, issue, design challenge or hypothesis through collection, analysis and synthesis of primary and/or secondary data. An investigation uses research or investigative practices to assess a range of cognitions in a particular context. Research or investigative practices include locating and using information beyond students' own knowledge and the data they have been given.

Students must adhere to research conventions, e.g. citations, reference lists or bibliographies. This assessment occurs over an extended and defined period of time. Students may use class time and their own time to develop a response.

Assessment design

Validity

Validity in assessment design considers the extent to which an assessment item accurately measures what it is intended to measure and that the evidence of student learning collected from an assessment can be legitimately used for the purpose specified in the syllabus.

Reasons for non-endorsement by priority of assessment

Validity priority	Number of times priority was identified in decisions*
Alignment	32
Authentication	3
Authenticity	11
Item construction	9
Scope and scale	38

*Each priority might contain up to four assessment practices.

Total number of submissions: 90.

Effective practices

Validity priorities were effectively demonstrated in assessment instruments that:

- articulated a clear focus for students in preparing an essay that addressed the relationship religion had with the nation–state in a context and time period that was clearly defined, ensuring the selected context aligned with Syllabus section 5.3's requirement that students 'analyse the ways religion has interacted with the nation–state through one example selected from ...' These contexts are the only ones permissible
- provided an authentic and well-defined context that underpinned the parameters of the task, providing appropriate scale, enabling students to adhere to the specifications of the assessment (Syllabus section 5.5.1). This ensured students could address the assessment objectives within the 15-hour timeframe and the 1500–2000 word limit
- aligned with all the assessment objectives (Syllabus section 5.5.1), e.g. students were directed to analyse the perspectives that influenced the religion's interaction with the nation–state in the context selected (Assessment objective 4) and to evaluate and draw conclusions about the

interaction between the religion and nation–state, and its influence on shaping society’s response (Assessment objective 6).

Practices to strengthen

It is recommended that assessment instruments:

- refrain from asking for requirements beyond the parameters of the task, including research questions, as these lie outside the syllabus specifications
- direct students to 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.

Accessibility

Accessibility in assessment design ensures that no student or group of students is disadvantaged in their capacity to access an assessment.

Reasons for non-endorsement by priority of assessment

Accessibility priority	Number of times priority was identified in decisions*
Bias avoidance	1
Language	1
Layout	0
Transparency	2

*Each priority might contain up to four assessment practices.

Total number of submissions: 90.

Effective practices

Accessibility priorities were effectively demonstrated in assessment instruments that:

- provided a clearly defined and accessible question that aligned to Syllabus section 5.3.3
- presented a context that avoided bias, ensuring students were supported in developing unique responses
- used a clear, uncluttered layout that employed plain language.

Practices to strengthen

There were no significant issues identified for improvement.

Assessment decisions

Reliability

Reliability is a judgment about the measurements of assessment. It refers to the extent to which the results of assessments are consistent, replicable and free from error.

Agreement trends between provisional and confirmed marks

Criterion number	Criterion name	Percentage agreement with provisional	Percentage less than provisional	Percentage greater than provisional	Percentage both less and greater than provisional
1	Demonstrating understanding	93.33%	6.67%	0%	0%
2	Analysing	94.44%	5.56%	0%	0%
3	Evaluating and drawing conclusions	90%	10%	0%	0%
4	Considering, organising and creating	97.78%	2.22%	0%	0%

Effective practices

Accuracy and consistency of the application of the ISMG for this IA was most effective when:

- for the Considering, organising and creating criterion, responses at the upper performance level interpreted and used a diverse range of valid sources. The sources were effectively incorporated into the essay and were accurately referenced using recognised conventions
- the scope of the response supported the thorough analysis of a range of perspectives influencing a religion's interaction with the nation–state in the Analysing criterion. This was guided by a well-constructed hypothesis that defined the parameters of the essay, allowing students to control direction, include variety, and create a succinct and logical response.

Samples of effective practices

The following excerpts have been included as they show examples of how students approach the relationship between religion and the nation–state, including their evaluation of the effect of the religion–state relationships on individuals, groups and societies.

Excerpt 1 is an introductory paragraph that clearly establishes the context of the response. It provides a well-constructed hypothesis as the basis for the remainder of the analytical essay and centres Aboriginal spiritualities at the forefront of the investigation.

Excerpt 2 is a body paragraph that incorporates Hindu teachings with Gandhi's actions during the Salt March. The paragraph provides detailed analysis of perspectives that influenced Hinduism's interaction with the nation–state, as well as discerning judgments about how this interaction shaped society's response.

Note: The characteristic/s identified may not be the only time the characteristic/s has occurred throughout a response.

Excerpt 1

Since colonisation, Australia has been grappling with settler and Indigenous cultures, spiritualities and worldviews which are seldom compatible. This is mostly caused by how Australian Indigenous spirituality was undervalued by early settlers which fragmented peoples, culture and identity, contributing to the intergenerational impacts on Aboriginal spirituality experienced today. **The collusion of Christian Missionaries and the nation state to enable assimilation through legislative acts, particularly the 1897 Opium Act, has significantly impacted Australian Aboriginal peoples and their spiritualities. This is prominent when examining long and short-term impacts of the Mapoon Mission between 1901 to 1915 and the cause-effect relationship between the missionaries' actions and the consequences on Indigenous spiritualities.** Legislation facilitated children's removal and severed Indigenous peoples' connection to land and hence, spirituality. The collusion of Church and State through this legislation, institutionalised Indigenous people, supported assimilation and eroded their spirituality. The Christianisation of Indigenous people by the Moravians based on the presumption that Christianity is spiritually and morally superior, produced positive and negative responses which shaped Aboriginal spiritualities.

Excerpt 2

Furthermore, the Salt March and Quit India movement were key components of Gandhi's political objective of mass Hindu mobilisation. Otherwise known as the Salt Satyagraha, Gandhi and the Congress declared the objective of the campaign to be the achievement of purna swaraj through the unifying symbol of salt (Chanda, 2020). Chanda (2020) places emphasis on the societal aspiration of purna swaraj as particularly effective and relevant considering the heightened divide that existed amongst castes and religions with the varying beliefs surrounding how independence would be achieved, hence why the universal commodity of salt offered a symbolic platform where all Indians and Muslims could unite and protest. However, Gandhi consistently maintained that the march should always demonstrate the principles of ahimsa and satyagraha in peacefully disobeying the salt laws enacted by the British Raj, which he likened to the Hindu Lord Rama's promised departure from the kingdom, highlighting Gandhi's use of Hindu literature as an inspiration and motivator for the masses (Balasubrahmanyam, 2016). Inspired by the model of Lord Rama and coinciding the date of the march with the Hindu festival of Holi, Suhrud (2005) notes Gandhi therefore employed a political strategy that sparked Hindu pride and sense of community within participants through the unifying cause of nationalist sentiment. This perspective is supported within Gandhi's speech on the eve of the march, in which he states "let our pledge of truth and nonviolence as the only means for the attainment of Swaraj be faithfully kept... a satyagrahi is ever victorious," (Gandhi, 1968). This excerpt demonstrates Gandhi's significant reliance on the Hindu principle of satyagraha as the means to achieve the end result of self-rule and independence from British rule. As identified by Bhattacharyya (2021), Gandhi's promotion of religious aspects largely influenced the involvement of the temple satyagrahis in the protest, all of whom believed the march to be a holy war against tyranny and an opportunity to purify themselves from the sins of breaking the law by making salt. This notion is acknowledged by Balasubrahmanyam (2016), highlighting that such mass participation through Hindu non-violent means reflects the strength of Hindu revolutionary ideology within the people of India. Whilst it is widely held that Gandhi's Salt March failed in achieving its objectives, it did result in the imprisonment of more than sixty-thousand people, demonstrating the tense conflict between Hindu nationalists and the British Raj nation-state, but more importantly, a symbolic turning point in the popularity of Hindu resistance (Balasubrahmanyam, 2016).

Practices to strengthen

To further ensure accuracy and consistency of the application of the ISMG for this IA, it is recommended that:

- for the Demonstrating understanding criterion, responses show an understanding of the ways in which religion has interacted with the nation–state in a specific context. The focus on religious beliefs and practices that underpin these interactions requires accuracy in the explanations of the religion–state relationship to match the upper and mid performance levels. Understanding of how religious beliefs and practices that underpin interactions between the religion and the nation–state needs to be evident throughout the response. This understanding may be demonstrated in a variety of ways as religious influences manifest in diverse forms to influence the religion–state relationship
- discerning judgments in the Evaluating and drawing conclusions criterion are supported by a thorough understanding of the relationship between religion and the nation–state, demonstrated by arguments and reference to valid sources. A thorough response will define the society being investigated and members of that society. High-level responses will avoid identifying society as homogenous; rather, they select key members or groups within that society who can be identified and investigated
- students are directed to focus on the religious tradition and its interaction with the nation–state in order to meet the requirements of the upper performance-level descriptors. The focus of the essay should not be on the historical, social or cultural aspects of the topic and any reference to these aspects should be in support of the interaction between religion and the nation–state. This is important to remember for all topics, but particularly when investigating Judaism in Europe before 1945. The development of a strong hypothesis that focuses on the relationship between the religion and the nation–state will help students plan a well-structured analytical essay that addresses the task requirements.

External assessment



External assessment (EA) is developed and marked by the QCAA. The external assessment for a subject is common to all schools and administered under the same conditions, at the same time, on the same day.

Examination — short response (25%)

Assessment design

The assessment instrument was designed using the specifications, conditions and assessment objectives described in the summative external assessment section of the syllabus.

The examination consisted of one paper with five short response questions (60 marks).

The examination assessed subject matter from Unit 4, Topic 2. Questions were derived from the context of Religion and human rights.

The assessment required students to respond to short response questions.

The stimulus included a range of texts and images related to world religions and human rights. The focuses of the stimulus included: Incarnation; the concept of self; justice towards others; the varnas and the ideal of being free and equal in dignity and rights; and environmental justice. Context statements were supplied for stimulus items where appropriate.

Assessment decisions

Assessment decisions are made by markers by matching student responses to the external assessment marking guide (EAMG). The external assessment papers and the EAMG are published in the year after they are administered.

Effective practices

Overall, students responded well to:

- questions that required a detailed, structured and organised response. These responses incorporated explanations with evaluating and drawing conclusions about the role of religious traditions to inform understandings of human rights
- a mixture of visual and written stimulus that required analysis of the information to be incorporated into responses
- the opportunity to describe the distinguishing features of religious traditions that shape views on human life
- questions that required differentiation between the traditions through the ways human life and human rights are viewed.

Samples of effective practices

Short response

The following excerpts are in response to Question 1. The question required students to use the stimulus provided to describe how belief in Incarnation informs a Christian view of life in response to stimulus from the Gospel of John.

Effective student responses:

- identified a Christian view of human life
- described how the view aligned with a Christian understanding of Incarnation
- used the stimulus.

These excerpts have been included:

- as both describe how a view of human life aligns with a Christian understanding of Incarnation
- to demonstrate the use of stimulus to support descriptions.

Excerpt 1

The belief of Jesus as God Incarnate (God in the flesh) informs a Christian view of human life by providing a model in which adherents should emulate in order to have "eternal life" (st 1). By Jesus "living among [Christians]" (st 1), humans were exposed to his values and teachings, and, in order to achieve salvation, emulate the teachings of Jesus, and by extension, God. This thus informs a Christian view on human life as Jesus' ~~presente~~ presence on Earth allowed believers to "not perish, but may have eternal life".

Excerpt 2

Incarcination effectively informs the Christian understanding of human life through its proliferation of the intrinsic interconnectedness between God and humanity; via Imago dei: (Genesis 1). This is highlighted in Stimulus 1 as it paints; "word become flesh and [He] lived among us..." which effectively informs the overall Christian view as it conflates the sinful nature of humans with the divinity of God. As God manifests as Jesus, it emits an intrinsic sense of self-worth and a communality between others; thereby provoking all people to protect His creation.

Short response

The following excerpt is from Question 2. It required students to differentiate between Hindu and Buddhist beliefs about the concept of 'the self'.

Effective student responses:

- identified and accurately explained a relevant teaching about the concept of self
- identified and explained the differences between Hindu and Buddhist concepts of self
- linked to the stimulus provided.

This excerpt has been included:

- as it clearly explains differences between Hindu and Buddhist understandings of the self. It uses a teaching from each tradition to further develop the explanation, expanding on the teachings to develop the points of difference
- to illustrate how a high-level response effectively incorporates stimulus to address the requirements of the question. It weaves the stimulus into the explanation of the teachings to make clear the differences between the traditions.

According to Stimulus 2, the Hindu belief in 'self' is in regard to the 'atman' (the soul) which remains unchanged throughout an adherent's life, death and rebirth, via the cycle of Samsara. This derives from the Hindu teaching contained within the Great Sayings of the Upanishads, which highlights all Hindus share the same atman, which is connected with the divine reality, Brahman. Alternatively the Buddhist do not believe in the concept of self, relating to the concept of anatta (no permanent or fixed soul), as Stimulus 3 informs through story of Nagasena and the chariot.' Instead as affirmed by this story they believe a human is composed of 'a collection of parts,' relating to the Buddhist teaching of The Five Khandas, which break up a person into their physical form, perception, sensation, consciousness and mental formations. Stimulus 3 further highlights thus 'a person only exists because the parts all exist together,' relating to the belief as part of these five Khandas are in a constant state of flux, they are always changing as part of ones birth, death and rebirth. Notably this is a major point of differentiation to the Hindu belief in self of which Stimulus 2 highlights the idea that the atman 'continues after death' as determined by their 'state of mind at death,' referring to the concept of Karma and signifying as part of this united atman Hindus believe it continues throughout Samsara. Thus, Hindus and Buddhists differ greatly in beliefs of 'the self' most significantly in that Hindu self is atman, whereas Buddhist there is no self - anatta, as informed by their differing teachings.

The following excerpts are in response to Question 3c). The question asked students to differentiate between Islamic and Jewish communities' obligation to promote justice. It required the use of stimulus and reference to one teaching from each tradition.

Effective student responses:

- provided detailed analysis of both Islamic and Jewish perspectives about the role of community in promoting justice, effectively using stimulus
- explained a relevant Islamic and Jewish teaching about justice

- clearly differentiated between Islamic and Jewish communities' obligation towards justice.

These excerpts have been included:

- to highlight that there are various ways of approaching the question, using different teachings that identify points of difference between Islam and Judaism in regard to communities' obligation to justice.

Excerpt 1 clearly states the differing ways Islamic and Jewish communities demonstrate their obligation to justice in the opening sentence. It further elaborates on this by using examples from the Islamic teaching of the Greater Jihad and the Jewish teaching of Divine and human justice.

Excerpt 2 provides an alternative approach to structuring a response to the question. It elaborates on the Islamic community's commitment to justice by detailing the teaching of Zakat and explaining its link. It proceeds to discuss the Jewish community's obligation through mitzvot. The response ends with a concluding statement that ties it together and refocuses on the question.

Excerpt 1

The Islamic and Jewish perspectives on the role of community differentiate between the obligations to promote justice seen in the Islamic teaching of Greater Jihad and the Jewish teaching of Divine and human justice. Islamic adherents believe the role of community in promoting justice is achieved through Greater Jihad - the inner struggle to obey Allah. This is evident in the Quran's command to "let not the hatred of a certain people prevent you from acting justly," rather "adhere to justice" (4). Therefore, by upholding individual obligations of obeying Allah, this in turn serves the whole community and ~~acts~~ serves the obligation of promoting justice, achieved by resisting to act out of selfish desires. In doing this, the rights and protections legislated within Article 23 of the Universal Declaration of Human Rights (UDHR) are upheld and maintained by the community. Similarly, Jewish adherents' perspective on the role of community to value charity and justice is seen, but the obligations to promote justice to achieve these means differ by the teaching of Divine and human justice. This teaching constitutes that God's Divine justice must be

carried out by humans on Earth, taking on the role of God to promote justice within their community. This is seen in Deuteronomy 24:14-17 where "a person shall be put to death only for his own crime" ^(thus punishment is given, not for anyone else's crime) (Stimulus 6). By adhering to this, justice is further achieved by humans and through by God, achieving the community's obligation to promote justice. Therefore, this further ensures Article 23, UDHR is upheld by ^{the} community. Therefore, both Islamic and Jewish perspectives on the role of community to promote justice is evident, however, the obligations differ between these religions. Muslims believe obligation to promote justice is achieved through the individual obligation of Greater Jihad, whereas Jews believe justice is promoted through the teaching of Divine and human justice by carrying out Divine justice on earth.

Excerpt 2

Islamic perspectives on community postulate that society should be well-balanced and harmonious, as dictated by the C.D.H.R.T., to Muslim adherents are called by Allan to "[witness] with justice" and "adhere to justice" (stimulus 4) underscoring the importance of justice within the Islamic faith. This obligation is best evidenced within the 5 pillars, particularly Zakat (charity) which is the Islamic obligation to give back to the community in an attempt to cement society as a more balanced place. Zakat is found throughout many Islamic rituals like Aqiqah where a child's hair weight in gold is donated to charity. The principle of Zakat evidences Islamic obligations to justice. Jewish perspectives on their community are service oriented valuing the dignity of others through charity and justice. However, Jews seek justice through the Mitzvot, the guiding laws of Judaism, following their laws to live out a just and charitable lifestyle. Evidenced in stimulus 6, Jews are called to "not abuse" and "a person shall be put to death only for his own crime" (stimulus 6). Hence, values

of the just and honourable treatment of others is underscored throughout Judaism. Hence, ~~whilst~~ Furthermore, both Islam and Judaism uphold the "just and favourable conditions of work" as they condemn unjust behaviour (stimulus 5). Whilst Judaism and Islam both present with values of community obligation to justice, Judaism carry it out by following the Mitzvot as they dictate a charitable and just lifestyle and Muslims have a more charity orientated focus with regular charitable contributions to assemble a balanced society.

Short response

The following excerpts are from Question 5. This question required students to decide the extent to which Archbishop Desmond Tutu's beliefs about justice were informed by Christian teachings. Students were required to analyse the stimulus, consider the preamble from the *Universal Declaration of Human Rights* and make decisions, referring to two Christian teachings.

Effective student responses:

- addressed all the requirements of the question. They provided a clear and accurate explanation of justice within the environmental context, made discerning judgments about the significance of clearly identified Christian teachings about justice in the world, and explained how Tutu's views aligned with the preamble from the *Universal Declaration of Human Rights*
- provided a well-structured answer that organised ideas in a logical and purposeful way. They revisited the purpose of the question in the concluding sentences and provided a direct link to Tutu's beliefs about justice
- selectively identified and incorporated relevant stimulus. The stimulus was integrated into sentences to create a cohesive response that supported the hypothesis.

These excerpts have been included:

- to demonstrate well-structured responses that build on clear opening sentences that establish purpose. Both excerpts purposely arrange ideas with detailed explanation of justice and Desmond Tutu's views.

Excerpt 1 identifies agape and the sanctity of human life as the key influences on Archbishop Desmond Tutu's position towards the environment. It continues to incorporate relevant quotes from the stimulus to support the teachings and justify the view presented. The response draws from the stimulus to present a clear evaluation and makes a statement that draws the response to a logical conclusion.

Excerpt 2 has been included to demonstrate a response that effectively selected and incorporated aspects of the stimulus into the response to create a cohesive paragraph. The response begins with a position statement, elaborates on this logically and supports ideas extensively with reference to relevant evidence.

Excerpt 1

Archbishop Desmond Tutu's beliefs about environmental justice ~~is~~ are underpinned by the Christian teachings of God's kingdom and imperative to demonstrate agape due to the teachings of God's kingdom and sanctity of life. Tutu's emphasis of adherent's role to enact change as 'sisters and brothers of one family, God's family' ~~informs~~ is stemmed from the belief that everyone is born into God's kingdom, and are all therefore 'siblings' of 'one family' (Stimulus 11). This thus informs the moral imperative to preserve the rights of others, significantly 'minorities and vulnerable groups' that face 'environmental injustices'... on a regular basis' (Stimulus 12). Archbishop Desmond thus draws on the understanding that Christians 'have a duty' and 'responsibility' to stop ~~injustices~~ 'genocides of humanity' against those within ~~our~~ the 'one family' (Stimulus 11). Furthermore, Jesus' ~~a~~ teachings and ~~mission~~ ministry that built God's kingdom, ~~and continues~~ calls adherents to follow in ~~the~~ his footsteps and grow God's kingdom by spreading ~~the~~ ~~word of God~~ ~~and~~ word of God and showing love of God. In doing so, adherent's have a duty to ~~to~~ make 'others aware of environmental

'injustices' and protect the 'freedom, justice and peace in the world' as 'all are members of the human family'. In corroboration, Desmond Tutu draw attention to the more than '850 million' people that 'go hungry' a year (Stimulus 13). The belief that life is sacred due to God's likeness within all informs a deep reverence for the protection of human rights. It is thus understood that in stripping a person of their rights to 'freedom, justice and peace', you are incurring harm to the divine and God's creation - the Earth. As the Earth is revered as the creation of God, failing to 'make peace with the planet' and be 'guardians of earth', as well as allowing people to starve is a clear violation and destruction of God's gifts and creation. Additionally, the belief in agape, as the unconditional love demonstrated by God and highest ~~at~~ love adherents should aspire to informs the recognition of the inherent dignity within all. It is therefore, due to ~~it~~ the duty to show agape amongst God's kingdom, and preserve human life and dignity due to its sacred nature, Archbishop Desmond Tutu passionately advocates for ~~the~~ justice of ~~the~~ the rights of the marginalised.

Excerpt 2

Christian teachings have informed the extent of Archbishop Desmond Tutu's beliefs about justice. In Stimulus 11, Tutu, recognises that, "as responsible citizens of the world," ^{the} people are made in the likeness and image of God; all, "sisters and brothers of one family [...], God's family," (Stim.11). This ^{encapsulates} ~~the~~ the importance of the sanctity of human life and human dignity, establishing all people as equals who, "have a responsibility," (Stim 7). This highlights *le'dato si*, a principle which teaches, ~~that~~ "the importance of environmental intersectionality," (Stim 12). This correlates like the Golden Rule ~~as~~ demonstrating ^{the} ~~the~~ importance of ^{treating others equally} as one would ^{wish} ~~be~~ to be treated^{but in the concept of global warming, treating the earth with care and respect.}. Archbishop Desmond Tutu expresses his beliefs derived from this rule as he enforces the desire to, "[consider] both people and the planet," (Stim 12), showcasing how it is a Christian adherents, ~~is~~ "destiny ~~to~~ [...to act] as guardians of the earth," (Stim. 14), rather than abusers, ^{people and} highlighting the similarity between the Golden Rule towards^{the}

earths. Adherents understand salvation through ^{Tutu's} ~~his~~ beliefs ^{about} ~~about~~
 justice as he promotes a, "clear moral imperative," ^(stim 4) of all
 people to, "make peace with this planet," ^(stim 4) thus
 portraying significance that good acts and decisions will result
 in one being reunited with God in the afterlife. Through addressing
 people as, "the human family," ^(stim 11) adherents are recognised ^{for}
 their inherent worth and thus become uplifted. ^{highlighting the sanctity of humans} Archbishop
 Desmond Tutu's beliefs pronounces that, "droughts ^{and} floods destroy
 lives, but [...] also schools, economies and opportunity," ^(stim 3)
~~going~~ on to state that everyone has the, "responsibility to learn
 how to live and develop sustainably," ^(stim. 14), aligning with
^{the} "recognition of the inherent dignity and of the equal and inalienable
^{members of} rights of all the human family [as] the foundation of freedom,
 justice and peace in the world." Through the Archbishop's beliefs
 about environmental justice, adherents gain an understanding
 regarding human dignity, sanctity of human life (image de.) ^{the} golden
 rule and God's revelation through nature as Tutu recognises that
 people are apart of nature and thus must treat it with care
 as nature and natural law is ^{made} ~~is~~ in likeness and image of
 God thus highlighting the planet's significance and ^{importance.} ~~importance~~

Practices to strengthen

When preparing students for external assessment, it is recommended that teachers consider:

- teaching and learning strategies that provide students with opportunities to interrogate various stimulus items to identify valid religious teachings
- providing students with a variety of questions when engaging with stimulus items, enabling them to analyse the stimulus using different perspectives and considering the stimulus's relationship with a variety of religious teachings
- explicitly teaching the various cognitions and providing opportunities for students to identify exactly what the question requires. This will support students to be discerning in their

responses, avoiding restating the question or paraphrasing the stimulus without writing what is required

- having students practise developing a response under timed conditions to ensure they can plan their time, structure their responses and address all aspects of the question to enable them to achieve full marks.