

Study of Religion marking guide and response

External assessment 2023

Short response (60 marks)

Assessment objectives

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

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

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

Purpose

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

The marking guide:

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

The sample response:

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

Mark allocation

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

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

Marking guide

Short response

Q	Sample response	The response:
1	<p>Christians believe Incarnation is God made human, becoming flesh (Stimulus 1). Revelation of God in human form offers grace (Stimulus 1), promise of salvation and eternal life. Jesus, God's only son (Stimulus 1), with human and divine qualities, ultimately endows dignity on all humans through the promise of the resurrection and the overcoming of death.</p>	<ul style="list-style-type: none">• identifies a Christian view of human life [1 mark]• correctly describes how this view aligns with a Christian understanding of Incarnation [1 mark]• correctly describes how this view informs a Christian view of human life [1 mark]

Q	Sample response	The response, for Hinduism:	The response, for Buddhism:	The response:
2	<p>Hindus and Buddhists hold cyclical worldviews, believing in karma and samsara; however, the Hindu atman — real self (Stimulus 2) differs from impermanence and consciousness in Buddhism. Hindus believe the atman, influenced by karma, ‘carried within the subtle (astral) body to its next destination’ (Stimulus 2), resides in all creatures and comes from Brahman, linking with samsara as the atman travels through different forms after death until moksha is attained.</p> <p>In contrast, Buddhists believe consciousness changes, disallowing a permanent soul. Anatta reinforces the self as a collection of ‘head, heart, lungs, legs and other parts’ (Stimulus 3) existing in combination and ceasing when no longer combined. To reach Nirvana, adherents follow the Four Noble Truths and Eightfold Path for cessation of suffering.</p> <p>Therefore, while Hinduism and Buddhism have cyclical worldviews, the concept of permanent essence is only present in Hinduism, while Buddhists believe the concept is illusory.</p>	<ul style="list-style-type: none"> • identifies a relevant teaching about the concept of self [1 mark] • accurately explains the identified teaching [1 mark] • links the teaching to the stimulus [1 mark] 	<ul style="list-style-type: none"> • identifies a relevant teaching about the concept of self [1 mark] • accurately explains the identified teaching [1 mark] • links the teaching to the stimulus [1 mark] 	<ul style="list-style-type: none"> • identifies the differences between Hindu and Buddhist concepts of self [1 mark] • explains the differences between the identified Hindu and Buddhist concepts of self [1 mark]

Q	Sample response	The response:	M
3a)	<p>The revelation of Allah in the Qur'an (Stimulus 4), states 'God is informed of what you do' and to 'witness with justice' — a call toward Greater Jihad in the struggle for justice. This requires equality and a right to 'just and favourable conditions of work' (Stimulus 5), avoiding humiliation, oppression or exploitation (Article 11), while 'ensuring ... an existence worthy of human dignity ... supplemented ... by other means of social protection' (Stimulus 5). Acknowledging that not all have equal access to resources, it is a Muslim's duty to provide Zakat, giving what is needed, to 'advocate virtue, forbid evil, perform the prayers, practice charity' as 'God will have mercy' (Stimulus 4) on those who meet their obligations, supporting, not exploiting others.</p>	<ul style="list-style-type: none"> identifies a relevant Islamic teaching in Stimulus 4 that provides a detailed understanding of the rights of human beings thoroughly explains the alignment between the teaching, Article 11 and the 'just and favourable conditions of work' 	4
		<ul style="list-style-type: none"> identifies a relevant Islamic teaching in Stimulus 4 that provides an understanding of the rights of human beings explains the alignment between the teaching, Article 11 and the 'just and favourable conditions of work' 	3
		<ul style="list-style-type: none"> describes an Islamic teaching in Stimulus 4 that provides an understanding of the rights of human beings <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> describes an alignment between Article 11 and the 'just and favourable conditions of work' 	2
		<ul style="list-style-type: none"> provides a relevant statement about <ul style="list-style-type: none"> Islamic understanding of the rights of human beings <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> existence worthy of human dignity <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> the 'just and favourable conditions of work' 	1
		<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0

Q	Sample response	The response:	M
3b)	<p>Divine Revelation (Stimulus 6) expresses duties Jewish adherents uphold to maintain their covenantal relationship with God. A call to social justice (tikkun olam) and the protection of 'a labourer ... fellow countryman or a stranger' through upholding rights belonging to humanity, is central. In the face of exploitation, adherents are guided by sacred texts and expectations of 'just and favourable conditions of work' (Stimulus 5) in recognising the innate dignity of the person, created in the image of God (tezelem Elohim) within the contract of employment; thus, indicating a contrast between key tenets of faith and the issue of exploitation.</p>	<ul style="list-style-type: none"> provides a detailed understanding of 'an existence worthy of human dignity' that relates to a relevant Jewish teaching in Stimulus 6 thoroughly explains the alignment between the teaching, the rights of human beings in Stimulus 5 and 'an existence worthy of human dignity' 	4
		<ul style="list-style-type: none"> provides an understanding of 'an existence worthy of human dignity' that relates to a relevant Jewish teaching in Stimulus 6 explains the alignment between the teaching, the rights of human beings in Stimulus 5 and 'an existence worthy of human dignity' 	3
		<ul style="list-style-type: none"> describes a Jewish teaching in Stimulus 6 that provides an understanding of the rights of human beings <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> describes an alignment between 'an existence worthy of human dignity' and a Jewish teaching 	2
		<ul style="list-style-type: none"> provides a relevant statement about <ul style="list-style-type: none"> the Jewish understanding of the rights of human beings <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> 'an existence worthy of human dignity' 	1
		<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0

Q	Sample response	The response:	M	The response:	M	The response:	M
3c)	<p>Judaism and Islam share common understandings of innate human dignity, informed by the Torah and Qur'an, providing assurance of equality, dignity, social protection and favourable and just standards of work (Stimulus 5). However, each tradition offers unique perspectives on the role of community in upholding human rights.</p> <p>Within Islam, the ummah is a 'well-balanced civilization', inferring the responsibility of the community in upholding rights and seeking justice. The ummah demonstrates ultimate submission to the will of Allah, standing 'firmly for justice, as witnesses to God' (Stimulus 4). Through the obligations of the Five Pillars, particularly Zakat and giving to the needy '[practicing] charity' (Stimulus 4), Muslims ensure 'an existence worthy of human dignity, supplemented ... by other means of social protection' (Stimulus 5).</p> <p>In contrast, Judaism emphasises an individual's free will in upholding mitzvot through the covenant. Responsibility lies with the individual in maintaining their promise to God, to seek justice for 'an existence worthy of human dignity' (Stimulus 5) and to 'not abuse' (Stimulus 6), contributing to the repair of society (Tikkun Olam).</p> <p>Therefore, individual responsibility of covenantal duty within Judaism is a point of difference with Islam and the collective role of the ummah in responding to Article 23.</p>	<ul style="list-style-type: none"> provides a detailed analysis of Islamic perspectives demonstrating understanding of the role of community in promoting justice, using Stimulus 4 identifies and explains a relevant Islamic teaching about justice that aligns with the role of the community in promoting justice provides a clear and detailed analysis of the relationship between the role of the community and Article 23 in Stimulus 5 	4	<ul style="list-style-type: none"> provides a detailed analysis of Jewish perspectives demonstrating understanding of the role of community in promoting justice, using Stimulus 6 identifies and explains a relevant Jewish teaching about justice that aligns with the role of the community in promoting justice provides a clear and detailed analysis of the relationship between the role of the community and Article 23 in Stimulus 5 	4	<ul style="list-style-type: none"> identifies and explains a valid difference between Islamic and Jewish understanding of community clearly differentiates between Islamic and Jewish communities' obligation towards justice effectively uses stimulus to support the differences 	4
		<ul style="list-style-type: none"> provides an analysis of Islamic perspectives demonstrating understanding of the role of community in promoting justice, using Stimulus 4 identifies a relevant Islamic teaching about justice that aligns with the role of community in promoting justice provides an analysis of the relationship between the role of the community and Article 23 in Stimulus 5 	3	<ul style="list-style-type: none"> provides an analysis of Jewish perspectives demonstrating understanding of the role of community in promoting justice, using Stimulus 6 identifies a relevant Islamic teaching about justice that aligns with the role of community in promoting justice provides an analysis of the relationship between the role of the community and Article 23 in Stimulus 5 	3	<ul style="list-style-type: none"> identifies and explains a difference between Islamic and Jewish understanding of community differentiates between Islamic and Jewish communities' obligation towards justice uses stimulus to support differences 	3
		<ul style="list-style-type: none"> identifies an Islamic perspective about community referring to an aspect of justice, using Stimulus 4 identifies a relevant Islamic teaching that aligns with Article 23 in Stimulus 5 	2	<ul style="list-style-type: none"> identifies a Jewish perspective about community referring to an aspect of justice, using Stimulus 6 identifies a relevant Jewish teaching that aligns with Article 23 in Stimulus 5 	2	<ul style="list-style-type: none"> identifies a difference between Islamic and Jewish views of justice refers to stimulus 	2

Q	Sample response	The response:	M	The response:	M	The response:	M
		<ul style="list-style-type: none"> includes a statement about an Islamic teaching evident in Stimulus 4 <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> describes characteristics of the community and Article 23 in Stimulus 5 	1	<ul style="list-style-type: none"> includes a statement about a Jewish teaching evident in Stimulus 6 <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> describes characteristics of the community and Article 23 in Stimulus 5 	1	<ul style="list-style-type: none"> includes a statement about Islamic or Jewish communities' views of justice 	1
		<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0

Q	Sample response	The response:	M	The response:	M	The response:	M
4	<p>The varnas are a key aspect of Hinduism and influence society, simultaneously controlling and liberating adherents. Rebirth is based on karma, and varna is determined by deeds from previous lifetimes. Therefore, some argue that being reborn a Dalit results from negative karma and is not discrimination, as karmic consequence has been fulfilled as dictated by the hierarchy of the varnas (Stimulus 7). Others proffer that social ostracism will remain while there are Dalits, as it leads to employment in menial and dirty tasks (Stimulus 7) and hence, discrimination, preventing them from being 'free and equal in dignity and rights'.</p> <p>According to the Bhagavad Gita, all are equal, 'a brahmin ... cow ... an elephant, even ... a dog or outcaste' (Stimulus 8), reinforcing that discrimination based on caste 'does not connote superiority [and] ... is a sin against god and man' (Stimulus 9). Such discrimination can lead to violation of Article 4 (Stimulus 10) as 'discrimination on the grounds of religion or belief that impacts freedoms and 'social and cultural life,' is not appropriate for human dignity.</p> <p>Thus, the extent to which varna is ascribed with superiority influences people's treatment as 'lesser' in rights and dignity as opposed to the 'wise' (Stimulus 8) who see all people as equal.</p>	<ul style="list-style-type: none"> clearly identifies a relevant Hindu teaching that aligns with the varnas provides a clear and detailed explanation of the relationship between the teaching and the varnas 	4	<ul style="list-style-type: none"> clearly identifies a relevant position regarding Hindu belief of freedom and equality in dignity and rights provides a clear and detailed justification of the relationship, with discerning reference to stimulus 	4	<ul style="list-style-type: none"> organises paragraph/s to convey ideas succinctly, purposefully and fluently in relation to the question 	4
		<ul style="list-style-type: none"> identifies a relevant Hindu teaching that aligns with the varnas explains the relationship between the teaching and the varnas 	3	<ul style="list-style-type: none"> identifies a relevant position regarding Hindu belief of freedom and equality in dignity and rights justifies the relationship, with reference to appropriate stimulus 	3	<ul style="list-style-type: none"> uses paragraph/s to convey ideas fluently in relation to the question 	3
		<ul style="list-style-type: none"> identifies a Hindu teaching that aligns with the varnas explains characteristics of the teaching and the varnas 	2	<ul style="list-style-type: none"> identifies a position regarding Hindu belief explains characteristics of the teaching, with reference to stimulus 	2	<ul style="list-style-type: none"> uses sentences to convey ideas in relation to the question 	2
		<ul style="list-style-type: none"> includes a statement about a Hindu teaching evident in the varnas <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> describes a Hindu teaching 	1	<ul style="list-style-type: none"> includes a statement about a Hindu position <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> describes a characteristic using stimulus 	1	<ul style="list-style-type: none"> demonstrates uneven spelling, grammar and/or punctuation that impedes meaning 	1
		<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0

Q	The response:	M	The response:	M	The response:	M	The response:	M
5	<ul style="list-style-type: none"> provides an accurate explanation of justice within the environmental context 	4	<ul style="list-style-type: none"> provides a discerning judgment about the significance of Christian teachings about justice in the world effectively uses Stimulus to justify conclusions 	5	<ul style="list-style-type: none"> provides a detailed explanation of Tutu's views and their alignment with the Preamble 	4	<ul style="list-style-type: none"> organises paragraph/s to convey ideas succinctly, purposefully and fluently in relation to the question 	4
	<ul style="list-style-type: none"> provides an explanation of justice within the environmental context 	3	<ul style="list-style-type: none"> provides relevant judgment about the significance of Christian teachings about justice in the world uses Stimulus to justify conclusions 	4	<ul style="list-style-type: none"> provides an explanation of Tutu's views and their alignment with the Preamble 	3	<ul style="list-style-type: none"> uses paragraph/s to convey ideas fluently in relation to the question 	3
	<ul style="list-style-type: none"> identifies an aspect of justice with reference to the environment 	2	<ul style="list-style-type: none"> provides judgment about Christian teachings about justice in the world refers to Stimulus to justify conclusions 	3	<ul style="list-style-type: none"> provides a basic comment about Tutu's views with reference to the Preamble 	2	<ul style="list-style-type: none"> uses sentences to convey ideas in relation to the question 	2
	<ul style="list-style-type: none"> includes a statement about justice OR describes the environmental context 	1	<ul style="list-style-type: none"> provides a basic judgment about a Christian teaching about justice in the world makes reference to stimulus 	2	<ul style="list-style-type: none"> provides a statement about Tutu's views OR refers to the Preamble 	1	<ul style="list-style-type: none"> demonstrates uneven spelling, grammar or punctuation that impedes meaning 	1
	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> makes a relevant statement regarding a Christian teaching about justice OR refers to stimulus in relation to environment 	1	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0
				<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0			

Sample response

Tutu's commitment to, 'sisters and brothers of ... the human family, God's family' (Stimulus 11) is in his call to action as, '[we] all have a responsibility to learn how to live and develop sustainably' (Stimulus 14). He is influenced by his belief in stewardship of creation, of humanity's common home and 'the importance of environmental intersectionality' working towards overcoming environmental injustices (Stimulus 12). Tutu's duty reflects the Christian belief in Revelation, whereby God is revealed through creation, and as '[we're] part of nature ... we must make peace with this planet' (Stimulus 14) and fulfil our responsibility 'that began in the genesis of humanity' (Stimulus 11). His work shows a commitment and 'duty [towards] ... a new direction' (Stimulus 11), allowing creation to flourish — a relationship based on responsibility, interdependence and a clear moral imperative (Stimulus 14), where justice for people and the planet work together in the fight to 'stop climate change' (Stimulus 11).

Tutu's commitment to the environment reflects a Christian's duty, working against injustice and promoting human dignity. Action to mitigate further destruction and protect the most vulnerable whose lives are destroyed by 'droughts and floods' (Stimulus 13) provides hope for a just and peaceful world for all God's creation. Therefore, Tutu is compelled to support all 'members of the human family' because of the influence of Christian teachings reflected through ecological action and a strong belief in Revelation of God in creation and humanity.



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