

Study of Religion marking guide and response

External assessment 2024

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	Muslims believe Allah’s messages are revealed in the Qur’an and the human rights outlined within are therefore ‘binding divine commands’. To live righteously, Muslims submit to Allah and give charitably through Zakat, promoting the ‘fundamental rights and freedoms’ outlined in the Cairo Declaration. Surah 5:93 (Stimulus 1) instructs Muslims to ‘do righteous deeds’, uphold ethical teachings to fulfil human rights and do good. As this is revealed in the Qur’an, Muslims obey Allah. Upholding these rights and freedoms protects human life, honouring Allah’s will for humankind. Similarly, through Zakat, Muslims fulfil Allah’s command to ‘remain righteous and charitable’ (Stimulus 1).	<ul style="list-style-type: none"> • identifies one relevant Islamic belief [1 mark] • provides an accurate description of how the belief underpins the ‘binding divine commands’ [1 mark] • identifies a second relevant Islamic belief [1 mark] • provides an accurate description of how the second belief underpins the ‘binding divine commands’ [1 mark]
2a)	A Buddhist adherent has a personal duty, ‘depend[ing] on oneself’ (Stimulus 2) to undertake skilful actions and avoid evil. Adherents are required to be compassionate, honest and ‘intent upon the good’ (Stimulus 2), generating good karma. The Five Precepts encourage Buddhists to refrain from evil, including destroying life, taking what is not given and false speech.	<ul style="list-style-type: none"> • accurately explains why a Buddhist has a duty to avoid evil [1 mark] • identifies a relevant Buddhist teaching [1 mark] • links to the stimulus [1 mark]
2b)	A Christian’s duty to demonstrate love and forgiveness reflects the teaching that humans are made in God’s image. As God exemplified love and forgiveness, Christians are compelled to do likewise, ‘[bearing] with one another’ (Stimulus 3) and treating others with dignity, exemplifying the importance of relationships, and the duty to ‘bind everything together in perfect harmony’ (Stimulus 3).	<ul style="list-style-type: none"> • accurately explains a Christian’s duty to others [1 mark] • identifies a relevant Christian teaching [1 mark] • links to the stimulus [1 mark]

Q	Sample response	The response, for Buddhism:	M	The response, for Christianity:	M	The response:	M
2c)	<p>The Buddhist cyclical world view prioritises karmic consequences where one's duty to the community is to safeguard one's personal welfare rather than 'purify[ing] another' (Stimulus 2), enabling 'free and full development of [their] personality' through behaviour and choices. Following the Noble Eightfold Path and understanding that '[purity] and impurity [depend] on oneself' (Stimulus 2), Buddhists do good for all the community. In contrast, the Christian linear world view involves one life. Agape ensures acts of justice support the 'free and full development of [a person's] personality' (Article 29) as all are sacred, being made in the image of God and reflecting God in the world. Therefore, Christians' fundamental duty is to uphold others, particularly the most vulnerable, '[bearing] with one another ... [and binding] everything together in perfect harmony' (Stimulus 3).</p> <p>Therefore, both perform duties to the community in which ... free and full development ... is possible' (Article 29).</p>	<ul style="list-style-type: none"> identifies a relevant Buddhist teaching that aligns with the cyclical world view provides a clear and detailed explanation of the relationship between the teaching and Article 29 	3	<ul style="list-style-type: none"> identifies a relevant Christian teaching that aligns with the linear world view provides a clear and detailed explanation of the relationship between the teaching and Article 29 	3	<ul style="list-style-type: none"> identifies and explains the difference between Buddhist and Christian world views refers to stimulus 	2
		<ul style="list-style-type: none"> identifies a relevant Buddhist teaching that aligns with the cyclical world view explains characteristics of the teaching and Article 29 	2	<ul style="list-style-type: none"> identifies a relevant Christian teaching that aligns with the linear world view explains characteristics of the teaching and Article 29 	2	<ul style="list-style-type: none"> identifies that Buddhist and Christian teachings about world views are different <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> refers to stimulus 	1
		<ul style="list-style-type: none"> includes a statement about a Buddhist teaching and cyclical world view <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> describes an aspect of Article 29 related to Buddhism 	1	<ul style="list-style-type: none"> includes a statement about a Christian teaching and linear world view <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> describes an aspect of Article 29 related to Christianity 	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, for Hinduism:	M	The response, for Judaism:	M	The response:	M
3	<p>The Jewish and Hindu traditions place clear emphasis on the role of justice as a ‘foundation of freedom ... and peace’ (UDHR Preamble), with each religion promoting distinct teachings encouraging the understanding that justice must be achieved to enable the pursuit of freedom and peace for individuals and societies.</p> <p>The Hindu tradition promotes teaching of freedom and peace to achieve justice through the universal concept of Sadharana dharma, or ‘self-control’ (Stimulus 4). Stimulus 4 explains that avoiding desire and anger is of very high value, as one who practices this ‘controls the mind, and is free from attachment and aversion’, thereby clearing the mind to make fair judgments about freedom and peace, and creating good karma while promoting justice, rather than following a covenantal agreement. This is a communal expectation with individual responsibility.</p> <p>This contrasts the perspective offered by the Jewish tradition, which is understood primarily through the teachings associated with Divine and human justice. Divine justice commands adherents to follow God’s requirements for human relations as part of the covenantal relationship, recognising that ‘the LORD your God will bless you in all your efforts and in all your undertakings’ (Stimulus 5). This model of justice is hinged significantly on the covenantal relationship, unique to the Jewish tradition. It requires all adherents follow specific rules or mitzvot, allowing them to ‘... open [their] hand and lend him sufficient for whatever he needs’ (Stimulus 5), by following God’s directives to achieve freedom and peace for the ‘needy person among [them]’ (Stimulus 5).</p>	<ul style="list-style-type: none"> clearly identifies a relevant Hindu perspective on justice, referring to Stimulus 4 provides clear and detailed conclusions about the significance of a Hindu teaching and justice as a ‘foundation of freedom ... and peace’ 	4	<ul style="list-style-type: none"> clearly identifies a relevant Jewish perspective on justice, referring to Stimulus 5 provides clear and detailed conclusions about the significance of a Jewish teaching and justice as a ‘foundation of freedom ... and peace’ 	4	<ul style="list-style-type: none"> identifies and clearly explains that Hindu and Jewish expressions of justice are different 	3
		<ul style="list-style-type: none"> identifies a relevant Hindu perspective on justice, referring to Stimulus 4 provides a conclusion about the alignment between a Hindu teaching and justice as a ‘foundation of freedom ... and peace’ 	3	<ul style="list-style-type: none"> identifies a relevant Jewish perspective on justice, referring to Stimulus 5 provides a conclusion about the alignment between a Jewish teaching and justice as a ‘foundation of freedom ... and peace’ 	3	<ul style="list-style-type: none"> identifies and explains that Hindu and Jewish expressions of justice are different 	2
		<ul style="list-style-type: none"> identifies a Hindu perspective on justice makes a statement about a characteristic of a Hindu teaching relating to freedom and peace 	2	<ul style="list-style-type: none"> identifies a Jewish perspective on justice makes a statement about a characteristic of a Jewish teaching relating to freedom and peace 	2	<ul style="list-style-type: none"> identifies that Hindu and Jewish expressions of justice are different 	1
		<ul style="list-style-type: none"> includes a statement about a Hindu teaching that aligns with justice or human rights <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> describes an aspect of a Hindu teaching relating to freedom and peace 	1	<ul style="list-style-type: none"> includes a statement about a Jewish teaching that aligns with justice or human rights <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> describes an aspect of a Jewish teaching relating to freedom and peace 	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
4	<ul style="list-style-type: none"> provides a detailed explanation of the link between human rights and the fast fashion industry from an Islamic perspective 	3	<ul style="list-style-type: none"> provides a discerning judgment about the significance of an Islamic teaching and the right to a dignified life effectively uses stimulus to justify conclusions 	4	<ul style="list-style-type: none"> provides an accurate explanation of justice within the context of the fast fashion industry 	3	<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 the link between human rights and the fast fashion industry from an Islamic perspective 	2	<ul style="list-style-type: none"> provides a relevant judgment about the significance of an Islamic teaching and the right to a dignified life uses stimulus to justify conclusions 	3	<ul style="list-style-type: none"> provides an explanation of justice within the context of the fast fashion industry 	2	<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"> provides a statement about human rights and the fast fashion industry 	1	<ul style="list-style-type: none"> provides a basic judgment about the significance of an Islamic teaching and the right to a dignified life 	2	<ul style="list-style-type: none"> includes a statement about justice OR describes the fast fashion industry context 	1	<ul style="list-style-type: none"> uses sentences to convey ideas in relation to the question 	2
	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> makes a relevant statement about the significance of an Islamic teaching and the right to a dignified life 	1	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<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

Sample response

Amanah requires taking responsibility for Allah's creation, fulfilling the obligation and trust placed in Muslims. When poor nations receive discarded clothing, polluting waterways and oceans (Stimulus 8), Muslims have a responsibility to be 'Khalifas or stewards of the Earth', making better choices, 'minimising in everything that we do' (Stimulus 7) to create positive change.

The Greater Jihad, the inward struggle against temptation, benefits humanity, encouraging wise choices. Being Allah's 'Khalifas' and "greening" up our act' (Stimulus 7) restricts overconsumption of textiles 'overflowing in landfill, burnt in incinerators and polluting oceans' (Stimulus 8). Muslims are called to the Greater Jihad, acknowledging 'freedom and right to a dignified life' (Preamble, *Cairo Declaration on Human Rights in Islam*) for all people. Upholding this is inseparable from the Divine plan. The Qur'an requires people avoid wastefulness and '... not be excessive. He does not love the excessive' (Stimulus 6) rejecting fast fashion and making choices that 'restore Allah's perfect equilibrium' (Stimulus 7), not burden the environment and people 'adversely impacted by textile waste' (Stimulus 8). This Greater Jihad is influenced by Shari'ah —Islamic Law at the heart of Islam, as the infallible rule of Allah. Ethical behaviour is an integral part of religious life shaped by religious law that denotes proper behaviour on the path to righteousness. As the law of Allah is accessible through Shari'ah, Muslims are responsible for creating harmony, following sustainable fashion practices and rejecting unnecessary consumption of textiles that deny poorer communities their 'right to a dignified life' (Preamble, *Cairo Declaration on Human Rights in Islam*).

Q	The response:	M	The response:	M	The response:	M	The response:	M
5	<ul style="list-style-type: none"> provides a detailed analysis of Rabbi Sacks's perspectives on belief in personal responsibility effectively uses stimulus 	4	<ul style="list-style-type: none"> draws insightful conclusions about the extent to which Jewish teachings inform Rabbi Sacks's stance on relationships with others effectively uses additional Jewish teachings to justify conclusions 	5	<ul style="list-style-type: none"> makes discerning judgments about the alignment between Rabbi Sacks's Jewish faith and 'the duty to widen the bounds of good-neighbourliness and the obligation to meet human need' supports judgments with a valid argument 	5	<ul style="list-style-type: none"> organises paragraph/s to convey ideas succinctly, purposefully and fluently in relation to the question 	3
	<ul style="list-style-type: none"> provides an analysis of Rabbi Sacks's perspectives on belief in personal responsibility uses stimulus 	3	<ul style="list-style-type: none"> draws conclusions about the extent to which Jewish teachings inform Rabbi Sacks's stance on relationships with others uses additional Jewish teachings to justify conclusions 	4	<ul style="list-style-type: none"> makes reasoned judgments about the alignment between Rabbi Sacks's Jewish faith and 'the duty to widen the bounds of good-neighbourliness and the obligation to meet human need' supports judgments with reasons 	4	<ul style="list-style-type: none"> uses paragraph/s to convey ideas fluently in relation to the question 	2
	<ul style="list-style-type: none"> provides a basic explanation of Rabbi Sacks's belief in personal responsibility refers to stimulus 	2	<ul style="list-style-type: none"> draws basic conclusions about the extent to which Jewish teachings inform Rabbi Sacks's stance on relationships with others refers to Jewish teachings to justify conclusions 	3	<ul style="list-style-type: none"> makes a judgment about the alignment between Rabbi Sacks's Jewish faith and 'the duty to widen the bounds of good-neighbourliness and the obligation to meet human need' supports the judgment with basic reasons 	3	<ul style="list-style-type: none"> demonstrates uneven spelling, grammar and/or punctuation that impedes meaning 	1
	<ul style="list-style-type: none"> describes personal responsibility <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> refers to stimulus 	1	<ul style="list-style-type: none"> makes a statement about Rabbi Sacks's stance on relationships with others refers to Jewish teachings 	2	<ul style="list-style-type: none"> makes a relevant statement about Rabbi Sacks's Jewish faith and 'the duty to widen the bounds of good-neighbourliness and the obligation to meet human need' 	2	<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
	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> makes a statement about Rabbi Sacks's stance on relationships with others <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> refers to a Jewish teaching 	1	<ul style="list-style-type: none"> provides a comment on 'the duty to widen the bounds of good-neighbourliness and the obligation to meet human need' <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> provides a comment on Rabbi Sacks's faith 	1		
			<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0	<ul style="list-style-type: none"> does not satisfy any of the descriptors above. 	0		

Sample response

Rabbi Sacks's perspectives on personal responsibility are grounded in belief in the power of God's forgiveness. Humans have autonomy to choose, which implies the opportunity to make mistakes, while also providing the prospect 'to acknowledge our wrongs, apologise, make amends and resolve to behave better' (Stimulus 9), taking account of actions. He also indicates that his view is imbedded in ritual: understanding the implications of participation in the rituals of Rosh Hashanah and Yom Kippur (Stimulus 9) enables people to be accountable, reflect on their behaviour and seek forgiveness.

His belief in sanctity of life, with humans made 'in the image and likeness of God' (Stimulus 11), provides guidance that embraces humanity 'regardless of colour, culture, creed or class' (Stimulus 11). Rabbi Sacks advocates empathy for those outside one's immediate circle, implementing free will by seeking to be 'a blessing' (Stimulus 9) and to 'love the stranger' (Stimulus 10). This enables a positive outcome in the Book of Life, not just for the individual, but by allowing the writing of 'other people into the Book of Life' (Stimulus 9).

These beliefs align strongly with the 'duty to widen the bounds of good-neighbourliness and the obligation to meet human need' (Study of Discrimination in The Matter of Religious Rights and Practices), as they promote the right of all to be recognised in their fullness as attributed to Genesis 1 (Stimulus 11). Broadening one's circle and including 'the stranger ... whose colour, culture or creed is different from yours' (Stimulus 10) celebrates life and brings one 'close to God' (Stimulus 11). Rabbi Sacks was a strong advocate for his Jewish faith and its obligation to meet the needs of all human people.



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