**Section IV — Religion and Peace Past HSC Questions**

**2015**

**Question 1 (20 marks)**

**To what extent do the principal teachings of TWO religious traditions act as motivators ‘for bringing about peace’?**

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| Question 1 Criteria  | Marks  |
| ••• | Presents a sustained, reasoned judgement on the extent to which the principal teachings of TWO religious traditions act as motivators for bringing about peace Supports a cohesive response with detailed, relevant and accurate information Uses relevant terminology accurately  | 17–20  |
| ••• | Presents a reasoned judgement on the extent to which the principal teachings of TWO religious traditions act as motivators for bringing about peace Supports the response with relevant and accurate information Uses relevant terminology  | 13–16  |
| ••• | Makes general statements about the principal teachings of TWO religious traditions as motivators for bringing about peace Response includes relevant information Uses relevant terminology in a largely descriptive response  | 9–12  |
| •• | Makes simple statements about the teachings of ONE or TWO religious traditions on peace Attempts to use relevant terminology in a largely descriptive response  | 5–8  |
| •• | Makes general statements about peace or principal teachings May use relevant terminology  | 1–4  |

**Notes from the Marking Centre**

Candidates showed strength in these areas:

•understanding that the question required a judgement supported with examples and scripture

•balancing the judgement with examples from both traditions

•including a range of contemporary examples

•applying terminology specifically related to the syllabus topic ‘Religion and Peace’.

Candidates need to improve in these areas:

•providing a sustained response with reference to the question throughout

•recognising the difference between the principal beliefs, ethics and principal peace teachings

•making an explicit and supported judgement

•incorporating accurate and relevant terminology

•engaging with the stimulus.

**2014**

***I call on religious communities, religious leaders and people of faith to confront hostility … to reaffirm our common humanity, and to pave the way for greater tolerance and solidarity among all groups … Together, we can realise the enormous potential of religions to foster true peace.***

**BAN KI-MOON**

**United Nations Secretary-General Religions for Peace World Assembly, 20 November 2013**

**With reference to the above statement, discuss how the teachings of ONE religious tradition contribute to the achievement of world peace.**

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| **Question 1 Criteria**  | **Marks**  |
| • Comprehensively articulates issues and provides points that establish the relationship between the principal teachings and world peace • Accurately addresses the contribution of ONE religious tradition to the achievement of world peace • Integration of the stimulus supports the relationship of how the principal teachings of ONE religious tradition contribute to the achievement of world peace • Integrates specific terminology relevant to the understanding of world peace within a well-structured answer  | 17–20  |
| • Competently identifies points that provide links between principal teachings and world peace • Provides points on the contribution of ONE religious tradition to the achievement of world peace • Uses the stimulus to show how the principal teachings of ONE religious tradition contribute to the achievement of world peace • Integrates some terminology relevant to the understanding of world peace within a well-structured answer  | 13–16  |
| • Provides some points that link principal teachings and world peace and/or the contribution of ONE religious tradition to the achievement of world peace • May use the stimulus • Uses terminology relevant to the understanding of world peace within a structured response  | 9–12  |
| • Presents a general response with some information about principal teachings and/or world peace • May use some relevant terminology  | 5–8  |
| • Makes general statements about peace or principal teachings  | 1–4  |

***Answers could include:***

Notes from the stimulus

* Confront hostility
* Reaffirm common humanity
* Pave the way for greater tolerance
* Solidarity among groups
* Enormous potential of religion to foster true peace

**Notes from the Marking Centre**

Candidates showed strength in these areas:

* discussing how the ‘founders’ of religious traditions can be models for emulating peace
* using sacred texts and writings to illustrate a religious understanding of peace
* applying terminology specifically related to Religion and Peace.

Candidates need to improve in these areas:

* using current examples
* refraining from including ‘secular’ applications to world peace
* recognising the distinction within a religious tradition between ‘principal beliefs’ and the teachings about peace
* making appropriate and integrated use of a stimulus when it is provided.

**2013**

**Explain how sacred texts from TWO religious traditions guide individuals towards achieving inner peace.**

**Sacred texts are to be drawn from the following:**

**•Christianity –The New Testament**

**•Judaism –The Prophetic vision of peace on Earth**

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| **Question 1 Criteria**  | **Marks**  |
| • For TWO religious traditions, comprehensively illustrates the relationship between sacred texts and their guidance towards inner peace • Integrates significant and relevant aspects of each religion to effectively support the judgement • Integrates accurate and specific terminology into the response • Presents a sustained, logical and well-structured response  | 17–20  |
| • For TWO religious traditions, competently illustrates the relationship between sacred texts and their guidance towards inner peace • Uses significant and relevant aspects of each religion to effectively support the judgement • Uses specific terminology into the response • Presents a sustained and logical response  | 13–16  |
| • For TWO religious traditions, makes basic connection between sacred texts and their guidance towards inner peace • Uses some relevant aspects of each religion to effectively support the judgement • Uses some appropriate terminology • Presents a logical response  | 9–12  |
| • Provides a basic description of the importance of sacred texts in ONE or TWO religious traditions • Makes a simple link between sacred texts and inner peace • Refers to some aspects of religion • Uses basic terminology • Presents a generalised response  | 5–8  |
| • Makes some general statements about inner peace and/or sacred texts • May refer to aspects of religious traditions • Uses simple terminology  | 1–4  |

***Answers could include:***

The religious traditions of Christianity and Islam share a common foundation as religions of peace. Peace is fundamentally a part of these religious traditions’ core beliefs embedded in their sacred texts with peace being ultimately found in union with God. For both religious traditions peace is related to an overall sense of wellbeing. Christians and Muslims not only are taught to live at peace with others but to be at peace with themselves and their God.

The sacred texts of Islam and Christianity namely the Qur’an and New Testament have a particular emphasis on peace. The quest for inner peace is at the heart of both the New Testament and the Qur’an. Both Muslims and Christians are taught that inner peace will come from faithfully devoting one’s self to the will of God.

CHRISTIANITY

Christianity – New Testament

* The New Testament (N.T.) has a strong emphasis on peace.
* The quest for inner peace is at the heart of the message of the N.T.
* Christians are taught inner peace will come from faithfully devoting one’s self to the will of God.
* The N.T. reveals a relationship between an individual’s faithfulness to the requirements of the Gospel and their own sense of peace and wellbeing.
* Jesus himself is regarded as the bringer of peace and to live with his teachings (found in the N.T.) will allow the follower to experience this peace.
* Jesus’s life is a model of living in peace. Therefore Christians are encouraged to model their lives on his example and in doing so they will be able to find peace.
* For individuals to achieve inner peace following the examples of Jesus is a fruitful and worthwhile plan.
* Jesus’s example clearly shows the importance of being true to the values of the Gospel and not being prepared to accept compromise. If compromise occurs this would erode a sense of inner peace.
* The ministry of Jesus highlights the aspects of prayer and service being kept in balance. The Gospel accounts portray Jesus as a man of prayer. These occasions of prayer are particularly evident leading up to significant moments in his ministry.
* ‘But you when you pray, go into your room and when you shut your door, pray to your Father who is in that secret place.’ NKJV Matt 6:6
* ‘Now it came to pass in those days that he went out to the mountain to pray and continued all night in prayer to God.’ NKJV Luke 6:12
* Prayer is something which followers of Jesus are strongly encouraged to emulate in order to achieve this sense of peace and serenity.
* ‘Pray that you may not enter into temptation’ NKJV Luke 22:40
* Jesus uses prayer as a vehicle to sustain the relationship with God, which is the source of his wellbeing and inner peace.
* If people turn to Christ to confess their wrongdoings then they will be forgiven. They will achieve inner peace.
* ‘Daughter your faith has made you well. Go in peace and be healed of your affliction.’ NKJV Mark 6:34
* The N.T. teaches inner peace as being reconciled to God.
* Paul’s Letters emphasise peace. He writes in Romans to strive for peace.
* Most of St Paul’s letters focus upon peace at some level.
* Paul wrote to the Thessalonians ‘May the God of peace himself give you peace always in every way.’ (2Thessalonians 3:16)
* Paul writes that the Gifts of the Spirit are designed to bring about peace. Paul sees inner peace is a result of the influence of the spirit.
* ‘But the fruit of the spirit, is love, joy, peace, long suffering... faithfulness...’ Gal 5:22

**Notes from the Marking Centre**

Candidates showed strength in these areas:

• demonstrating knowledge and understanding of the syllabus topic ‘Religion and Peace’

• using extracts from sacred texts, both quotations and paraphrases

• explaining connections between sacred texts and the guidance they offer towards inner peace.

Candidates need to improve in these areas:

• using the language of explanation in the response

• responding to the specific nature of the question as opposed to describing information from the Religion and Peace topic

• ensuring that other aspects of the religious tradition referred to are relevant and well integrated.

**2012**

**How have the principal teachings on peace of ONE religious tradition guided its contribution to the achievement of world peace?**

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| **Criteria**  | **Marks**  |
| • Demonstrates for one religious tradition a comprehensive knowledge and understanding of the guidance of the principal teachings and their contribution to the achievement of world peace • Makes comprehensive and accurate links between the principal teachings and guidance on world peace in one religious tradition • Integrates specific terminology relevant to the understanding of world peace within a well-structured answer  | 17–20  |
| • Demonstrates for one religious tradition a sound knowledge and understanding of the guidance of the principal teachings and their contribution to the achievement of world peace • Makes accurate links between the principal teachings and guidance on world peace in one religious tradition • Integrates some terminology relevant to the understanding of world peace within a well-structured answer  | 13–16  |
| • Demonstrates for one religious tradition some knowledge and understanding of the guidance of the principal teachings and their contribution to the achievement of world peace • Makes some links between the principal teachings and guidance on world peace in one religious tradition • Uses some terminology relevant to the understanding of world peace within a structured answer  | 9–12  |
| • For one religious tradition provides general information on guidance of the principal teachings and/or their contribution to the achievement of world peace • Makes some general statements about the principal teachings and/or guidance on world peace in one religious tradition • Limited appropriate use of terminology  | 5–8  |
| • Writes in general terms about one religious tradition’s principal teachings on world peace • Limited response  | 1–4  |

***Answers could include:***

**CHRISTIANITY**

* All Christian Churches support peace and advocate peace in their teachings and writings.
* Over the centuries different teachings on peace and guidance have evolved in different variants of Christianity especially in relation to the achievement of world peace.
* Principal teachings on peace guide the individual and the Christian tradition. Ethical guidance is provided through the interpretation of Mosaic Law, writings in the New Testament, the letters of St Paul and St Augustine and, more recently, statements by various Christian leaders.
* Principal teachings on peace are found in the New Testament, including the Sermon on the Mount (Matthew 5:7) ‘love your enemies’, St Paul’s letters to Churches instructing people to ‘obey authority’ and St Augustine’s writings on a ‘just war’ stating that rulers of nations have an obligation to maintain peace and hence right to wage war. Encyclicals by the Pope John XXIII and Pope Paul II refer specifically to beliefs and actions supporting peace.
* Christian pacifists do not support the notion of a ‘just war’ but rather speak of ‘peace churches’ advocating pacifism.
* The Amish, Quakers and Church of Brethren and many groups within the Pentecostal movement follow this belief, not agreeing to or supporting violence. They will not take part in combatant military service, and many countries allow exemptions based on religious grounds and beliefs.
* Other Christians are encouraged to take an active role in promoting peace, for example Christian Peacemakers Teams and social justice initiatives. The Catholic Social Justice Commission focuses on peace initiatives and closing the inequality gap between people and nations.
* Christian teachings acknowledge and recognise difference, respect, human dignity and human rights. They oppose the violation of human rights, for example genocide and torture, and support attempts to resolve conflict globally. This guidance is expressed in the contribution of Christian followers to the achievement of world peace.
* For Christians, world peace starts with how one lives one’s own life based on New Testament teachings and the life of Jesus. Living in harmony with other people, love of neighbour and active involvement in world peace initiatives.
* A key way Christians seek peace is through prayer both individual and communal.
* Examples of the contribution to the achievement of world peace by Christians and based on their principal teachings may include – peaceful protests, for example against nuclear testing in the South Pacific, campaigns to ban land mines, the World Council of Churches’ statements on the Middle East crisis, public expressions by Christian Churches after September 11, the Bali and London bombings, International Week of Prayer and Peace, and initiatives to challenge potential leaders to meet Millennium Development Goals.
* The World Conference for Religion and Peace offers initiatives for Christian Churches involvement in stopping war, ending poverty and active stewardship. National Council of Answers could include:
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**Notes from the Marking Centre**

In better responses, candidates showed an explicit understanding of specific teachings on peace within one religious tradition, well supported by correct references to sacred texts and/or other relevant writings. In these responses, candidates explained how these teachings guided contributions to world peace and they supported their argument with examples of specific initiatives and/or organisations and/or individuals.

In mid-range responses, candidates attempted to identify principal teachings on peace from a religious tradition. Many referred to examples of initiatives and/or organisations and/or individuals whose contributions to world peace were guided by these teachings. In these responses, candidates attempted to link the teachings to the examples of these contributions. These responses tended to be descriptive and candidates used some relevant terminology.

In weaker responses, candidates tended to provide limited and/or general knowledge about one or more traditions and/or peace. These responses were poorly structured.

2011

Analyse the distinctive response of TWO religious traditions to the issue of peace by linking their relevant sacred texts to their principal teachings.

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| **Question 1 Criteria**  | **Marks**  |
| * Identifies accurately components and the relationship between them for two religious traditions’ distinctive responses to the issue of peace
* For TWO religious traditions, accurately links sacred texts with principal teachings on peace
* Integrates accurate terminology within a cohesive response
 | 17–20  |
| * Attempts to identify components and the relationship between them for two religious traditions’ distinctive responses to the issue of peace
* For TWO religious traditions, attempts to link sacred texts with principal teachings on peace
* Integrates terminology within a well-structured response
 | 13–16  |
| * Provides accurate information about sacred texts and/or principal teachings for two religious traditions
* May attempt to identify components, and the relationship between them, of two religious traditions, distinctive responses to the issue of peace or to link sacred texts to principal teachings for one or two religious
* Uses some relevant terminology within a structured response
 | 9–12  |
| * For one or two religious traditions, provides general information about principal teachings and/or sacred texts
* May use relevant terminology
 | 5–8  |
| * Writes in general terms about one or two religious traditions and/or peace
 | 1–4  |

**Answers could include**:

Christianity

* Peace can also be promoted through prayer and a right relationship with God.
* Peace may be expressed by an application of Christian teachings; for example, the Just War Theory, the Quakers, and Pope John XIII’S Pacem in Terris or Pax Christi.
* Peacemakers are those who hunger and thirst for justice (Beatitudes). Peace between adherents may also be expressed through social justice initiatives, such as St Vincent de Paul or the Salvation Army.
* The nexus between inner peace and peace with others (world peace) is defined by Jesus’s teaching that the greatest commandment is to love God and love neighbour.

Judaism

* Peace may be understood as the will of God, expressed in creation and based on respect for others and God.
* The peaceful human person nurtures the right relationship with God by faithfully observing the covenant and maintaining relationships with their own people and the stranger, as set out in the Torah and the Prophetic Vision.
* The concept of Tikkun Olam may be applied to teachings on peace with others.

**Notes from the Marking Centre**

In better responses, candidates showed an explicit understanding of peace as part of a religious tradition. These responses clearly expressed a relationship between the sacred texts and principal teachings, and were supported by relevant examples. Analysis was evident along with the use of correct and relevant terminology.

 In mid-range responses, candidates tended to focus more on identification of teachings and/or sacred text, but without a clear and explicit relationship demonstrated. The links between the teachings on peace and the sacred texts were tenuous and with no clear support from examples. These responses tended to be descriptive using some relevant terminology.

 Weaker responses were poorly structured. Candidates did not have a clear understanding of terminology. These responses were mainly descriptive and did not make links between sacred texts and principal teachings.

**2010**

**With reference to the quotation, critically evaluate the distinctive response of TWO religioustraditions to the issue of inner and/or world peace.**

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| **Question 1 Criteria**  | **Marks**  |
| • Makes a well-argued judgement linking the quotation to the distinctive response of TWO religious traditions to issues of inner and/or world peace and provides clear and relevant reasons for the judgement  |  |
| • For TWO religious traditions, demonstrates a comprehensive knowledge and understanding of significant writings in sacred text and/or the principal teachings about inner and/or world peace • Integrates accurate terminology relevant to the understanding of inner and/or world peace within a well-structured answer  | 17–20  |
| • Attempts to make a judgement with some reference to the quotation about the distinctive response of TWO religious traditions to issues of inner and/or world peace and indicates some reasons for the judgement  |  |
| • For TWO religious traditions, demonstrates accurate knowledge and understanding of significant writings in sacred texts and/or the principal teachings about inner and/or world peace • Integrates terminology relevant to the understanding of inner and/or world peace within a well-structured answer  | 13–16  |
| • May make limited judgement about the distinctive response of ONE or TWO religious traditions to issues of inner and/or world peace and may imply reasons for the judgement; may or may not make reference to the quotation  |  |
| • For ONE or TWO religious traditions, demonstrates some knowledge and understanding of significant writings in sacred texts and/or the principal teachings about inner and/or world peace • Uses some relevant terminology in a structured answer  | 9–12  |
| • For ONE or TWO religious traditions, provides general information on  |  |
| principal teachings about inner and/or world peace • May use relevant terminology  | 5–8  |
| • Writes in general terms about religious traditions and/or peace  | 1–4  |

**Notes from the Marking Centre**

In higher range responses, candidates demonstrated knowledge and understanding of the distinctive teachings of two religious traditions on inner and/or world peace. Candidates included a broad range of scriptural quotes, teachings and many provided examples of initiatives for peace. Examples of particular individuals or organisations, teachings and work for peace were often included. Responses integrated words or sentences from the source material using pertinent language and terminology communicating substantial evaluations of the teaching of the two religious traditions chosen.

Candidates in mid-range responses demonstrated sound knowledge and understanding of the distinctive teachings of two religious traditions on inner and/or world peace. Responses analysed a sound range of scripture quotes and/or teachings and/or examples of initiatives for peace. Examples of particular individuals or organisations, teachings and work for peace were often included. Responses included words or sentences from the source material using relevant language and terminology communicating some evaluation of the teachings of the two religious traditions chosen.

**2009**

**Considering Dawkins’ claims about the role of religion in conflict and war, evaluate the principal teachings about peace in ONE religious tradition.**

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| **Criteria** | **Marks** |
| • Demonstrates comprehensive knowledge and understanding of the principal teachings about peace in ONE religious tradition • Provides an informed judgement about the principal teachings of ONE religious tradition about peace • Makes references to the quote in a well-structured and logically organised response using accurate and relevant terminology  | 17–20 |
| • Demonstrates thorough knowledge and understanding of the principal teachings about peace in ONE religious tradition • Attempts a judgement about the principal teachings of ONE religious tradition about peace • Makes reference to the quote in a well-structured response using accurate and relevant terminology  | 13–16 |
| • Describes the principal teachings about peace in ONE religious tradition • May make a judgement about the principal teachings of ONE religious tradition about peace • May refer to the quote using relevant terminology | 9–12 |
| • Provides general statements about peace in ONE religious tradition • Limited use of relevant terminology | 5–8 |
| • Writes in general terms about religious teachings on peace  | 1–4 |

**Answers could include:**

An examination of Dawkins’ claim that religion is a more powerful negative force of disunity and conflict than religious traditions are a positive force for cohesion and unity.

A demonstration of insight into the meaning of peace within the context of Christianity:

* the early Christians’ generally pacifist outlook
* the adoption in recent times of the Catholic concept of a ‘Just War’
* the contemporary contribution of Christians who view world peace as a work of justice in international relations
* Peace is the central theme of the New Testament
* peaceful relationships between people (Matthew 5:43–44, ‘Love your enemies’)
* all people are equal in the sight of God
* Christians’ contributions to world peace could include:
* participation in interfaith events that promote peace
* interfaith commemoration services after eg September 11, 2001, Bali Bombing 2002/2005, Black Saturday, Victorian Bush Fires 2009
* World Conference on Religion and Peace
* World Day of Peace (instituted by Pope Paul VI in 1968)
* Pax Christi International
* work by the World Council of Churches

A demonstration of insight into the meaning of peace within the context of Judaism

* The Tenakh is filled with writings encouraging peace
* ‘The Lord gives strength to his people; the Lord blessses his people with peace’ Psalm 29:11
* ‘Seek good, not evil, that you may live...’ Amos 5:14
* Jewish Voice for Peace is an organisation which seeks to resolve problems particularly between groups in the Middle East
* Holocaust Museums are in every major capital city of the world in an effort to ensure that the Holocaust suffered by the Jews at the hands of the Nazis never happens again

**Notes from the Marking Centre**

The broad nature of the question allowed candidates to access all elements of the Religion and Peace topic, and a rich and varied range of responses were presented. High-range responses drew on comprehensive knowledge and understanding from across the syllabus in specific relation to principal teachings about peace. Responses were supported by the integration of correct and referenced quotations from key sacred texts and ethical teachings. These responses evaluated the principal teaching about peace in ONE religious tradition through a counter argument to the claims of the stimulus and/or by making an informed judgement about the principal teachings about peace of ONE religious tradition. Candidates drew on the contribution of religious traditions to world peace to support their argument. Some candidates illustrated their evaluations through integration of inner and/or world peace,

Mid-range responses demonstrated a knowledge and understanding of principal teachings about peace, and supported their response with detail and example. These came from a range of areas, including key sacred texts and ethical teachings or connection with examples of the contribution of ONE religious tradition to peace. These responses attempted to formulate a limited judgement which may have mentioned the stimulus. Occurring mainly in the first and/or last paragraph only, these limited judgements were implied rather than explicit. Candidates found difficulty in meaningfully engaging with the stimulus, either by counter was limited.

Lower range responses were very limited in their knowledge and understanding of the principal teachings about peace in ONE religious tradition, and a smaller proportion wrote about the concept of religion in general without defining a specific religious tradition. Others wrote generally about ONE religious tradition without specific reference to the religious tradition’s teachings on peace. These responses were largely descriptive and lacked the necessary illustration of detail and example to support their response and engage with the stimulus successfully.

**2008**

**To what extent are the principal teachings about peace in ONE religious tradition reflected in that tradition’s contribution to world peace?**

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| **MARKING GUIDELINES Criteria**  | **Marks**  |
| • For ONE religious tradition, demonstrates a comprehensive knowledge and understanding of the principal teachings and contribution to world peace • Makes an informed judgement based on criteria about how the principal teachings are reflected in the tradition’s contribution to world peace • Integrates specific terminology relevant to the understanding of peace and world peace within a well-structured answer  | 17–20  |
| • For ONE religious tradition, demonstrates thorough knowledge and understanding of the principal teachings and contribution to world peace • Makes a judgement based on criteria about how the principal teachings are reflected in the tradition’s contribution to world peace • Integrates specific terminology relevant to the understanding of peace and world peace within a well-structured answer  | 13–16  |
| • For ONE religious tradition, demonstrates some knowledge and understanding of the principal teachings and contribution to world peace • May a make a judgement about how the principal teachings are reflected in the tradition’s contribution to world peace • Uses some relevant terminology within a structured answer  | 9–12  |
| • Provides general information about ONE religious tradition’s principal teachings and the contribution to world peace  | 5–8  |
| • Writes in general terms about ONE religious tradition’s principal teachings or world peace  | 1–4  |

***Answers could include:*** Christianity

Peace is the central theme of the New Testament and is expressed in a variety of ways:

* peaceful relationships between people (Matthew 5:43-44, “Love your enemies”)
* the peaceful relationship between God and people (Col 1:19-20)
* the individual’s journey towards inner peace (John 14:27, “Peace is what I leave with you”)

Note that while many early Christians were generally pacifist in outlook, Christianity eventually came to adopt a ‘Just War’ position. Hence today, Christians have varying outlooks towards armed conflict between nations. While most Christians may have viewed World War Two as a justifiable conflict, a similar view would not be held today by many Christians regarding the conflict in Iraq. As a contemporary contribution, many Christians may view world peace as a work of justice in international relations as much as anything else.

Christian contributions to world peace could include:

* participation in interfaith events that promote peace (eg the interfaith prayer service in Martin Place Sydney after the World Trade Centre tragedy 9/11)
* conflict resolution agencies
* many Christian moralists have consistently taught that war is not an acceptable tool of a nation’s foreign policy
* World Conference on Religion and Peace
* World Day of Peace (instituted by Paul VI in 1968)
* Pax Christi International
* work by the World Council of Churches

**2007**

**Explain how the understanding of peace is expressed through sacred texts in TWO religious traditions.**

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| **MARKING GUIDELINES Criteria**  | **Marks**  |
| • For TWO religious traditions, provides accurate and detailed information about the understanding of peace • For TWO religious traditions demonstrates a comprehensive knowledge of how the understanding of peace is expressed through sacred texts • Integrates specific terminology relevant to the understanding of peace and sacred texts • Presents ideas clearly in a well-structured answer  | 17–20  |
| • For TWO religious traditions, provides accurate information about the understanding of peace • For TWO religious traditions demonstrates accurate knowledge of how the understanding of peace is expressed through sacred texts • Integrates terminology relevant to the understanding of peace and sacred texts • Presents ideas in a well-structured answer  | 13–16  |
| • For TWO religious traditions, provides some information about the understanding of peace • For TWO religious traditions demonstrates some knowledge of how the understanding of peace is expressed through sacred texts • For TWO religious traditions, uses some terminology relevant to the understanding of peace and sacred texts • Presents ideas in structured answer  | 9–12  |
| • For ONE or TWO religious traditions, sketches in general terms the understanding of peace and makes limited statements about sacred texts AND/OR • For ONE or TWO religious traditions, makes generalised statements about the understanding of peace and sacred texts • Presents a generalised answer  | 5–8  |
| • Makes some general statements about peace and sacred texts  | 1–4  |