

2015 HSC Studies of Religion Marking Guidelines

Studies of Religion I and Studies of Religion II

Section I Religion and Belief Systems in Australia post-1945

Multiple-choice Answer Key

Question	Answer
1	C
2	D
3	C
4	A
5	D
6	D
7	A
8	D
9	B
10	A

Studies of Religion I and Studies of Religion II

Question 11

Criteria	Marks
• Demonstrates detailed knowledge and understanding of the continuing effect of dispossession on Aboriginal spiritualities • Integrates relevant and specific terminology	5
• Demonstrates knowledge and understanding of the effect of dispossession on Aboriginal spiritualities • Uses some relevant terminology	3–4
• Makes simple statements about dispossession and/or Aboriginal spirituality	1–2

Sample answer:

With European settlement across Australia, many Indigenous peoples found themselves forced off their lands and dispossessed. Separation from land has had a devastating effect on Aboriginal spiritualities. Removal from land meant ceremonies, rituals etc could no longer occur and were lost. Totemic obligations could no longer be fulfilled and links to ancestor spirits were broken.

People separated from kinship groups, also known as The Stolen Generations, were expected to assimilate into white society and adopt Christianity. With kinship ties broken, elders who had sacred knowledge were unable to pass this on, resulting in the inability of new generations to connect with their Aboriginal spirituality. Thus the continuing effect as a result of separation from kinship groups has resulted in Aboriginal peoples' loss of language and culture. While some Aboriginal people have tried to re-establish connection with the land through Native Title claims many Aboriginal people today are unable to connect with their spirituality and have resorted to other artificial ways, such as substance abuse, of coping with this loss.

Studies of Religion II

Section I Part B Religion and Non-Religion

Multiple-choice Answer Key

Question	Answer
12	B
13	A
14	C
15	A
16	D
17	C
18	B
19	D
20	A
21	B

Studies of Religion II

Question 22

Criteria	Marks
- Provides a detailed comparison of the ways in which one religious and one non-religious belief system might respond to the issue of social responsibility - Integrates relevant and specific terminology	5
- Provides a comparison of the ways in which one religious and one non-religious belief system might respond to the issue of social responsibility - Uses some relevant terminology	3–4
Makes simple statements about religious and non-religious belief systems	1–2

Sample answer:

A Christian and an atheist respond to social responsibility differently. A Christian would argue that, as part of a community built on a set of beliefs, practices, ethics and texts, social responsibility is intrinsic to their identity. A baptised Christian, initiated into the belief system, will attempt to live their life according to God's instruction, such as assuring the preferential option for the poor, whereas an atheist would look after others in order to give the best opportunity for humans to live a life fulfilled. The atheist would argue for just laws to protect the poor and create equality for all to ensure all life is cared for in order for humanity to live harmoniously.

Studies of Religion I and Studies of Religion II

Section II — Religious Tradition Depth Study

Question 1 — Buddhism

Question 1 (a) (i)

Criteria	Marks
• Identifies one ethical teaching AND its origin	2
• Identifies one ethical teaching OR an origin of ethical teaching	1

Sample answer:

‘Do not harm a living organism’ is the first of the five precepts.

To reach right action (Eightfold Path) and the first of the virtuous deeds.

Question 1 (a) (ii)

Criteria	Marks
• Provides accurate and detailed information linking the selected ethical teaching to its role in guiding adherents in their daily living	5
• Provides accurate information linking the selected ethical teaching to its role in guiding adherents in their daily living	3–4
• Makes a simple statement about an ethical teaching. May make a simple link between the ethical teaching and the daily lives of adherents	1–2

Sample answer:

As Buddhists prepare to undertake training to refrain from harming living creatures, seek a desire to reach right action and not to kill they are being guided by the ethical environmental teachings. The Noble Eightfold Path that deals with behaviour connects directly to the Five precepts not to harm living organisms; the basic tenets of ethics in Buddhism are not instructions but guidelines to educate the adherent. Therefore, it is inherent that the adherent educates himself/herself on ethical issues that relate to the environment and ensure they follow ‘ahimsa’, that all sentient beings are caught up in the cycle of rebirth and karmic merit.

For example, the destruction of habitats and the killing of animals need to be avoided. As a consequence, Buddhists are vegetarians and live respectfully within nature. Buddhists must learn about the harmful effects of the production of goods/food and the consequences for the environment. Likewise, animal experimentation and exploitation is also seen as violating this teaching. It is through the ethical teachings that Buddhists are guided in their learning and living each day.

Question 1 (b)

Criteria	Marks
- Provides accurate and detailed information addressing how the ‘moral precepts’ to do good are portrayed by ONE significant person or school of thought other than the Buddha - Uses clear and relevant evidence to support the response - Uses relevant terminology accurately	7–8
- Provides accurate information addressing how the ‘moral precepts’ to do good are portrayed by ONE significant person or school of thought other than the Buddha - Uses some relevant evidence to support the response - Uses relevant terminology	4–6
- Makes general statements about ONE significant person or school of thought other than the Buddha - May make a simple reference to the concept of doing good - May use some relevant terminology	1–3

Sample answer:

The Dalai Lama has a strong ethical influence especially as an advocate for peace and has been awarded the Noble Peace Prize for living ‘all that is good’.

The Dalai Lama has undertaken training, in his present incarnation, and obtained a Doctorate of Buddhist Philosophy. As the reincarnation of the Bodhisattva of compassion he is worthy of Nirvana, but has chosen to return to earth to share his wisdom with the Sangha, to share his understanding of the moral precepts to do good. He travels the world to advocate for the Tibetan people in exile, because he believes the Chinese government has taken what was not given (the second precept); the rights and lands of the Tibetan people, who now live in exile. He appealed directly to the United Nations that harm is befalling the Tibetan people; he could not ignore the harm occurring to his people – the first moral precept. He held discussions with Pope Paul VI, John Paul II, Pope Benedict as well as Anglican and Jewish leaders to unveil the truth of the Tibetan people hidden within the current speech of the Chinese government – 4 precepts.

The Dalai Lama is the face of Western Buddhism, one where he is portrayed as a ‘good’ man living by the Buddhist precepts. He does not harm others, he refrains from intoxicating drink and drugs, which cloud the mind and right judgement – the five precepts. He has visited many countries to speak his message of peace and harmony within and beyond his sphere of influence. He holds seminars on mindfulness in countries including Australia where thousands are influenced by his teaching to do ‘all that is good’ and challenges people to ‘avoid all that is evil’.

His life is indeed an example for Buddhists to use, showing courage to manage the desires of revenge, mistrust and hatred brought on by the Chinese occupation of Tibet and demonstrates his resolve to create peace and tolerance in a world where unjust desires prevail. The Dalai Lama sees himself as a simple monk – one who avoids all that is evil and performs all that is good.

Question 2 — Christianity**Question 2 (a) (i)**

Criteria	Marks
• Identifies one ethical teaching AND its origin	2
• Identifies one ethical teaching OR an origin of ethical teaching	1

Question 2 (a) (ii)

Criteria	Marks
• Provides accurate and detailed information linking the selected ethical teaching to its role in guiding adherents in their daily living	5
• Provides accurate information linking the selected ethical teaching to its role in guiding adherents in their daily living	3–4
• Makes a simple statement about an ethical teaching. May make a simple link between the ethical teaching and the daily lives of adherents	1–2

Question 2 (b)

Criteria	Marks
• Provides accurate and detailed information addressing how the ‘will of God’ is portrayed by ONE significant person or school of thought other than Jesus • Uses clear and relevant evidence to support the response • Uses relevant terminology accurately	7–8
• Provides accurate information addressing how the ‘will of God’ is portrayed by ONE significant person or school of thought other than Jesus • Uses some relevant evidence to support the response • Uses relevant terminology	4–6
• Makes general statements about ONE significant person or school of thought other than Jesus • May make a simple reference to the ‘will of God’ • May use some relevant terminology	1–3

Question 3 — Hinduism**Question 3 (a) (i)**

Criteria	Marks
• Identifies one ethical teaching AND its origin	2
• Identifies one ethical teaching OR an origin of ethical teaching	1

Question 3 (a) (ii)

Criteria	Marks
• Provides accurate and detailed information linking the selected ethical teaching to its role in guiding adherents in their daily living	5
• Provides accurate information linking the selected ethical teaching to its role in guiding adherents in their daily living	3–4
• Makes a simple statement about an ethical teaching. May make a simple link between the ethical teaching and the daily lives of adherents	1–2

Question 3 (b)

Criteria	Marks
• Provides accurate and detailed information addressing how the ‘good path’ to liberation is portrayed by ONE significant person or school of thought other than the Vedas • Uses clear and relevant evidence to support the response • Uses relevant terminology accurately	7–8
• Provides accurate information addressing how the ‘good path’ to liberation is portrayed by ONE significant person or school of thought other than the Vedas • Uses some relevant evidence to support the response • Uses relevant terminology	4–6
• Makes general statements about ONE significant person or school of thought other than the Vedas • May make a simple reference to the ‘good path’ to liberation • May use some relevant terminology	1–3

Question 4 — Islam**Question 4 (a) (i)**

Criteria	Marks
Identifies TWO contributions made by ONE significant person or school of thought other than Muhammad and the Four Rightly Guided Caliphs to the development of Islam	2
Identifies ONE contribution made by ONE significant person or school of thought other than Muhammad and the Four Rightly Guided Caliphs to the development of Islam	1

Question 4 (a) (ii)

Criteria	Marks
Expresses concisely the key feature(s) of the impact of the chosen significant person or school of thought	5
Provides some accurate information about the impact of the significant person or school of thought	3–4
Makes general statements about the significant person or school of thought	1–2

Question 4 (b)

Criteria	Marks
- Clearly and accurately articulates how the teaching influences the lives of adherents in the chosen ethical area - Provides detailed and relevant knowledge to support the response - Uses relevant terminology accurately	7–8
- Identifies relevant points showing how the teaching influences the lives of adherents in the chosen ethical area - Provides sound knowledge to support the response - Uses relevant terminology	4–6
- Makes general statements about the chosen ethical area - May make a simple reference to the teaching - May use some relevant terminology	1–3

Question 5 — Judaism**Question 5 (a) (i)**

Criteria	Marks
Identifies TWO contributions made by ONE significant person or school of thought other than Abraham or Moses to the development of Judaism	2
Identifies ONE contribution made by ONE significant person or school of thought other than Abraham or Moses to the development of Judaism	1

Sample answer:

Two contributions made by Moses Maimonides to the development of Judaism were the commentary on the Mishnah and the Guide of the Perplexed.

Question 5 (a) (ii)

Criteria	Marks
Expresses concisely the key feature(s) of the impact of the chosen significant person or school of thought	5
Provides some accurate information about the impact of the significant person or school of thought	3–4
Makes general statements about the significant person or school of thought	1–2

Sample answer:

Moses Maimonides' (RaMBaM) impact on Judaism was great. His writings allowed the common person to access the scriptures in their own language. This helped the Jewish people to be able to observe the laws and the covenant more easily as they could read and understand it for themselves. His commentary on the Mishnah opened the scriptures to the people of the time and Jews today.

Moses Maimonides was also able to rid Judaism of superstitions. He did this by having the writings easily read and understood by all. He influenced many others in their work and writings, particularly Moses Mendelssohn. Many today see Maimonides as defining the essence of what each and every Jew should be doing when faced with demands of both their everyday work and Torah study, in particular, that Torah study should have a place in their busy lives. His writings have guided Jews for centuries and his writings have been incorporated into most Jewish prayer books.

Question 5 (b)

Criteria	Marks
- Clearly and accurately articulates how the teaching influences the lives of adherents in the chosen ethical area - Provides detailed and relevant knowledge to support the response - Uses relevant terminology accurately	7–8
- Identifies relevant points showing how the teaching influences the lives of adherents in the chosen ethical area - Provides sound knowledge to support the response - Uses relevant terminology	4–6
- Makes general statements about the chosen ethical area - May make a simple reference to the teaching - May use some relevant terminology	1–3

Sample answer:

Environmental ethics is an attempt to define a system of values to guide human interaction with the natural world. In Judaism, environmental ethics is based on the Hebrew Scriptures. The Hebrew Scriptures, Talmud, Midrash, and other Jewish sources contain literally tens of thousands of references to environmental concerns.

The Hebrew Scriptures contain numerous references to environmental concerns and show how God wants adherents to live their lives in a manner that would be following God's way. Jews believe 'God's way is in holiness' and being environmentally aware is a holy way or practice. The prophets in the Jewish Scriptures reinforce that "God's way is in holiness". They warn of the catastrophe that will result from contamination of the land. From the Hebrew Scriptures, Judaism has seen humans as lords of creation, but at the same time needing to be deeply grateful to God for the sustenance creation brings and, therefore, be responsible for its stewardship.

Psalm 24:1 states 'The earth is the Lord's and all that is in it, the world, and those who live in it'. This scripture reference reinforces 'God, your way is in holiness'. Humans were created in God's image (Gen 2) so they are called to be creators in the world, not destroyers.

The Talmud further understands that nothing was created by God without a purpose, thus the whole of creation is deserving of respect and appropriate care. This is again shown in Psalm 77:13 "God, your way is in holiness."

The Bal tashchit (Do not destroy) found in the Hebrew Scriptures demands that a Jew follows what God has asked. Thus, this reinforces Psalm 77:13 'God, your way is in holiness'. In Judaism, the teaching to not destroy applies to all areas of God's creation.

Studies of Religion I and Studies of Religion II

Section III — Religious Tradition Depth Study

Question 1 — Buddhism

Criteria	Marks
- For Buddhism, provides detailed, relevant and accurate information about how the selected practice assists adherents to become better people - Demonstrates a comprehensive understanding of the significance of the selected practice in the lives of adherents - Integrates one or more quotations from the stimulus to link the relationship of adherents becoming better people to the selected practice - Uses relevant and accurate terminology in a cohesive and well-structured response	17–20
- For Buddhism, provides some detailed and accurate information about how the selected practice assists adherents to become better people - Demonstrates a competent understanding of the significance of the selected practice in the lives of adherents - Uses one or more quotations from the stimulus to show how the selected practice assists adherents to become better people - Uses relevant terminology in a well-structured response	13–16
- For Buddhism, provides some accurate information about how the selected practice assists adherents to become better people - Demonstrates some understanding of the significance of the selected practice in the lives of adherents - Refers to at least one of the quotations. The reference may be implied - Uses relevant terminology in a largely descriptive response	9–12
- For Buddhism, provides some general statements about the selected practice - May have some limited reference to the lives of adherents and/or the stimulus - Attempts to use relevant terminology in a largely descriptive response	5–8
- Makes general statements about Buddhism - May use relevant terminology	1–4

Question 2 — Christianity

Criteria	Marks
- For Christianity, provides detailed, relevant and accurate information about how the selected practice assists adherents to live a Christian life - Demonstrates a comprehensive understanding of the significance of the selected practice in the lives of individuals and/or the Christian community - Integrates one or more quotations from the stimulus to link the relationship of adherents living a Christian life to the selected practice - Uses relevant and accurate terminology in a cohesive and well-structured response	17–20
- For Christianity, provides some detailed and accurate information about how the selected practice assists adherents to live a Christian life - Demonstrates a competent understanding of the significance of the selected practice in the lives of individuals and/or the Christian community - Integrates one or more quotations in the stimulus to show how the selected practice assists adherents to live a Christian life - Uses relevant terminology in a well-structured response	13–16
- For Christianity, provides some accurate information about how the selected practice assists adherents to live a Christian life - Demonstrates some understanding of the significance of the selected practice in the lives of individuals and/or the Christian community - Refers to at least one of the quotations. The reference may be implied - Uses relevant terminology in a largely descriptive response	9–12
- For Christianity, provides some general statements about the selected practice - May have some limited reference to the lives of individuals and/or the Christian community and/or the stimulus - Attempts to use relevant terminology in a largely descriptive response	5–8
- Makes general statements about Christianity - May use relevant terminology	1–4

Answers could include:

- Baptism assists individuals and the Christian community to live a Christian life.
- When an individual is baptised he/she is initiated into the whole Christian life.
- As the quote states ‘Anyone who belongs to Christ has become a new person. The old life is gone, a new life has begun,’ individuals are initiated into a new Christian life that is guided by the Holy Spirit. The individual is reborn as a child of God and becomes a member of the Church and shares in its mission.
- Baptism also initiates a candidate into the Christian community. It not only moves an individual from ‘an old life’ to begin a ‘new life’, it moves an individual into a life in a Christian community.
- By moving an individual into a Christian community, baptism assists one to live a Christian life. ‘For where two or three gather together as my followers, I am there among them’. This quote is fulfilled by being baptised into the Christian community. A community enjoys the ongoing presence of God.

- Baptism assists the community to live a Christian life by allowing the gathered community, ‘for where two or three gather together as my followers, I am there among them’, to witness a new adherent’s entrance into the Christian community.
- In some denominations, the baptised individual and the community recite their Baptism promises. This is part of Christian life as the Baptismal promises are renewed each year in the creed and during Easter liturgy.
- During baptism an individual has a sponsor or godparent. These are firm believers and witnesses who assist the newly baptised on the winding road of Christian life. The community is more than ‘two or three’ people and has Christ ‘among them’. The ‘new life’ of the baptised individual is supported by the community on the journey to live a Christian life.
- The Christian community bears some responsibility for the faith life of the newly baptised Christian. That is why many Christian churches insist that the actual rite of baptism take place during their official Sunday worship when the whole Christian community is gathered.
- When they are baptised they share in living a life that has a specifically Christian focus.

Question 3 — Hinduism

Criteria	Marks
- For Hinduism, provides detailed, relevant and accurate information about how the selected practice assists adherents to become better people - Demonstrates a comprehensive understanding of the significance of the selected practice in the lives of adherents - Integrates the quotation from the stimulus to link the relationship of adherents becoming better people to the selected practice - Uses relevant and accurate terminology in a cohesive and well-structured response	17–20
- For Hinduism, provides some detailed and accurate information about how the selected practice assists adherents to become better people - Demonstrates a competent understanding of the significance of the selected practice in the lives of adherents - Uses the quotation from the stimulus to show how the selected practice assists adherents to become better people - Uses relevant terminology in a well-structured response	13–16
- For Hinduism, provides some accurate information about how the selected practice assists adherents to become better people - Demonstrates some understanding of the significance of the selected practice in the lives of adherents - Refers to the quotation. The reference may be implied - Uses relevant terminology in a largely descriptive response	9–12
- For Hinduism, provides some general statements about the selected practice - May have some limited reference to the lives of adherents and/or the stimulus - Attempts to use relevant terminology in a largely descriptive response	5–8
- Makes general statements about Hinduism - May use relevant terminology	1–4

Answers could include:

Pilgrimage

- Using a clear definition of pilgrimage will allow candidates to articulate how one would become a better person. For example, to stop and reflect on the meaning of life, to cleanse one's spirit and start anew, discarding the 'luggage' he/she has accumulated.
- Completing a pilgrimage is part of normal practice for a Hindu who wants to better themselves. This is especially important when the pilgrimage is associated with a festival.
- Use of the term 'wanderer' from the Rig Veda will identify that the writer has read the sacred text.
- When a Hindu travels to a sacred site, one does so to allow the god to see oneself through that experience OR image. This experience of darsan allows the individual to become a better person and where several adherents are present, all minds are with one accord, that is, the god sees all.

- Sacred texts in Hinduism, for example the Sthala Purana, guide adherents to visit thousands of sacred sites to experience murti, an image of the divine, and develop their own satisfaction. Together, the adherents will move from one state to another where their minds will be of one accord.
- Pilgrimages bring Hindus together. Devotees all dress lightly, travel barefooted, when able, and move quickly. Being together with one accord is demonstrated by the suffering, obtaining good karma, letting go of the conflict of a 21st century life and empathising with the other.
- At the feet of the ‘great gurus’ the Hindu community or pilgrimage occupy the space between illusion – and reality. When doing so, their minds are in one accord.
- The most significant sacred site experienced by Hindus is the Ganges. The Ganges is the river that once flowed in heaven and is now in the present physical reality. The God Shiva allowed the river to flow through his hair to prevent the destruction of the earth. Whenever a Hindu returns to the Ganges they know they will be purified, and if their earth life ends at the Ganges they will experience Moksha, release from the cycle of rebirth.
- Along the Ganges River are several towns of great importance to the deities. Varanasi (aka Benares) is sacred because it turns back to its source, the Himalayas. When pilgrims bathe they are cleansed of all past sins. All pilgrims who leave the Ganges are all of one accord, free from sin and have become better people.
- Adherents who return from pilgrimage will share the water from the river, and hence the experience of cleansing from sin, with ill or dying family members. In doing so, they are of one accord and are better people in life and in death.
- Pilgrimage for those in religious orders, allows the devotee to fulfil a religious vow and hence assists them to be a better person.
- Pilgrimage allows the adherent to be assisted by the deity to resolve some sort of personal difficulty in their life and hence enabling them to become a better person.
- During a pilgrimage, a pilgrim may choose to scatter the ashes of a loved one as an act of penance. In doing so their minds become of one accord in the present yoga.
- Water received into the Hindu home ensures the ongoing presence of the divine in the family home, assisting those present to always think of god.

Question 4 — Islam

Criteria	Marks
• For Islam, provides detailed, relevant and accurate information about how the selected practice assists adherents in their submission to Allah • Demonstrates a comprehensive understanding of the significance of the selected practice in the lives of adherents • Integrates one or more quotations from the stimulus to link the relationship of adherents' submission to Allah to the selected practice • Uses relevant and accurate terminology in a cohesive and well-structured response	17–20
• For Islam, provides some detailed and accurate information about how the selected practice assists adherents in their submission to Allah • Demonstrates a competent understanding of the significance of the selected practice in the lives of adherents • Uses one or more quotations from the stimulus to show how the selected practice assists adherents in their submission to Allah • Uses relevant terminology in a well-structured response	13–16
• For Islam, provides some accurate information about how the selected practice assists adherents in their submission to Allah • Demonstrates some understanding of the significance of the selected practice in the lives of adherents • Refers to at least one of the quotations. The reference may be implied • Uses relevant terminology in a largely descriptive response	9–12
• For Islam, provides some general statements about the selected practice • May have some limited reference to the lives of the adherents and/or the stimulus • Attempts to use relevant terminology in a largely descriptive response	5–8
• Makes general statements about Islam • May use relevant terminology	1–4

Question 5 — Judaism

Criteria	Marks
• For Judaism, provides detailed, relevant and accurate information about how the selected practice assists adherents to keep the covenant • Demonstrates a comprehensive understanding of the significance of the selected practice in the lives of adherents • Integrates the quotation from the stimulus to link the relationship of adherents keeping the covenant to the selected practice • Uses relevant and accurate terminology in a cohesive and well-structured response	17–20
• For Judaism, provides some detailed and accurate information about how the selected practice assists adherents to keep the covenant • Demonstrates a competent understanding of the significance of the selected practice in the lives of adherents • Uses the quotation from the stimulus to show how the selected practice assists adherents to keep the covenant • Uses relevant terminology in a well-structured response	13–16
• For Judaism, provides some accurate information about how the selected practice assists adherents to keep the covenant • Demonstrates some understanding of the significance of the selected practice in the lives of adherents • Refers to the quotations. The reference may be implied • Uses relevant terminology in a largely descriptive response	9–12
• For Judaism, provides some general statements about the selected practice • May have some limited reference to the lives of the adherents and/or the stimulus • Attempts to use relevant terminology in a largely descriptive response	5–8
• Makes general statements about Judaism • May use relevant terminology	1–4

Studies of Religion II

Section IV — Religion and Peace

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

Answers could include:

Hinduism

- A comprehensive assessment of ahimsa:
 - The concept of abstaining from causing harm or injury on all three levels; physically, mentally and emotionally
 - The concept also includes qualities of compassion, acceptance and tolerance
 - Adherents who promote ahimsa, not only foster a sense of inner peace, but also generate a genuine sense of peace and calm within their community
 - Examples should reveal that this non-violent doctrine is an effective means to peace.
- The concept of Varna itself creates conflict. Hence, in the face of evil and injustice, war is just.
- The concept of a ‘just war’; that is, war and conflict are only deemed necessary when it is for the preservation of dharma.
- The instructions in the Bhagavad Gita also contain roles of combat and how civilians and prisoners are to be protected and treated with dignity throughout the duration of a righteous war.

- The dharmayaddya argues that a policy of conciliation and compromise should be attempted prior to the commencement of armed invasion or conflict.
- The Bhagavad Gita advocates the fulfilment of duty, demonstrated through the great epics in Hindu Scripture. For example The Ramayana concludes with a bloody battle and consequently many acts of devotion are quite violent. Therefore when injustice and evil are present in the world the Hindu will not passively ignore it, they will fervently oppose it and struggle to achieve peace.
- It is through the teachings of sannyasi where one renounces all and retires to a life of contemplation and poverty. This inner peace can be found in the parts of Bhagavad Gita that relate to discussion of desire. Verse 2:71 speaks about the one who abandons all possessions and pride in oneself to achieve the 'goal of peace supreme'. In fact, it is only when one acknowledges that this desire is the cause of conflict (3:37) and this way to peace is through a disciplined life (1:8) the sannyasi is a motivator for bringing peace.
- The Bhagavad Gita teaches followers how to give happily to the world. 'There is neither self-knowledge, nor self-perception to those who are united with the Supreme. Without self-perception there is no peace, and without peace there can be no happiness' (Bhagavad Gita 2-66).
- Hindus worldwide believe that they as individuals and as a group have a role to play in maintaining peace between all manifestations of the Divine. The way to achieve inner peace is through the practice of yoga. These spiritual exercises fulfil the dharma and strive to achieve The Four Aims of life. This practice is central to the Hindu as a motivator to bring about peace within them.
- For the Hindu, the teaching of moksha, the release from the cycle of rebirth, is the ultimate peace. This is intrinsically tied to their relationship with others.
 - Hindi Council of Australia seek to develop peaceful relationships and dialogue with other faiths that bring about peace.
 - The teaching of satyagraha, promoted by Mahatma Gandhi, is non-violent resistance, a teaching that is a true motivator to bring about peace.

Buddhism

- The Tripitaka, the three baskets, is the central text in Buddhism. Within the text the Sutta Pitaka provides guidance for ethical living and is the motivator for mindfulness and contemplation – a source of peace.

Sutta Pitaka: Sermons attributed to the Buddha and some of the Buddha's disciples the Dhammapada, which states 'hate is not overcome by hate', but love alone is hate appeased. This is an eternal law – Dhammapada 5.
- The Four Noble Truths motivate adherents through correct practice; they must avoid suffering and establish a path towards peace. Good relations with one another brings about peace. Suffering and its consequences is a great motivator for peace. If a Buddhist can assist another through an act of compassion this attracts karmic merit. It is karma that is the motivator for peace as it decides when a person will be released from the cycle of rebirth and attain Nirvana.
- The Five Precepts are a set of ethical guidelines which assist Buddhists in their behaviour and decision-making in everyday life. By adhering to these guidelines, adherents will follow a successful journey towards inner peace. The adherent is motivated to "follow the law of virtue and not follow sin. The virtuous rests in bliss in this world and the next" (Dhammapada, 169). Therefore, this motivates the Buddhist in this world and in their next reincarnation.

- The Eightfold path motivates and instructs Buddhists on correct action and practice towards enlightenment and thus achieve peace. Through application this assists in the promotion of a far more peaceful world. Therefore, peace is attainable through the correct and appropriate behaviour undertaken by the individual motivated by the clear behavioural guidelines set out in the Eightfold path. One example is meditation. It was Buddha who ascribed to meditation as a means to enlightenment. There would be no greater motivator than this for an adherent to meditate to emulate the Buddha.
- One who lives in the Dharma dwells in peace (Dhammapada 13) is the motivator for the Dalai Lama who speaks and motivates adherents to engage in peace with all people and practice peace, mindfulness and loving kindness.
- Another organisation that motivates adherents to peace is the Buddhist Peace Fellowship, whose mission is to serve as a catalyst for socially engaged Buddhists and liberate others from suffering with teachings of wisdom and compassion.