



Government of **Western Australia**  
School Curriculum and Standards Authority



**ATAR course examination, 2019**

# **RELIGION AND LIFE**

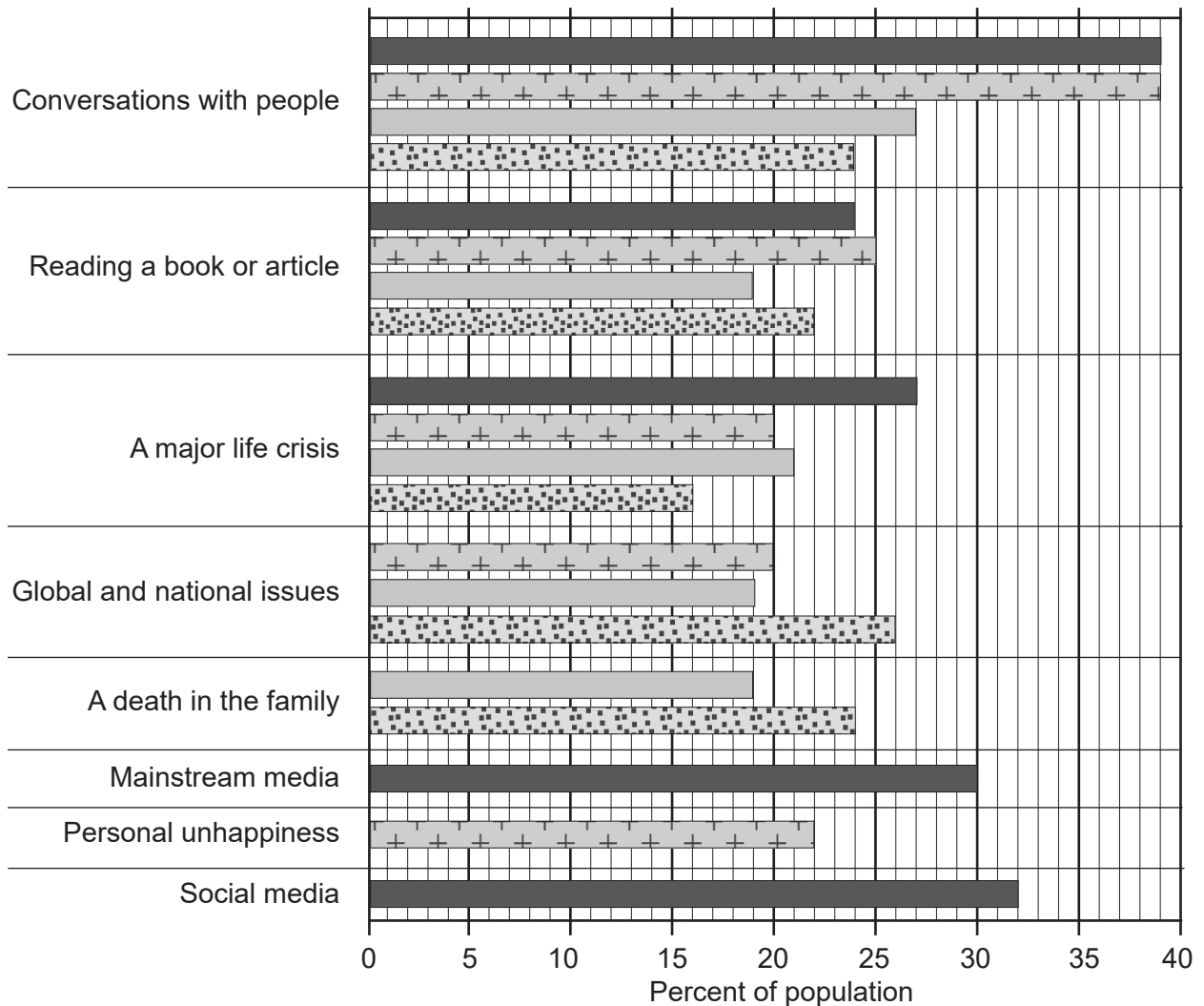
**SOURCE BOOKLET**





Question 1 Source

Read Source 1 and then answer Question 1 in the Question/Answer booklet.

Source 1

Events that generate thinking on spirituality and religion

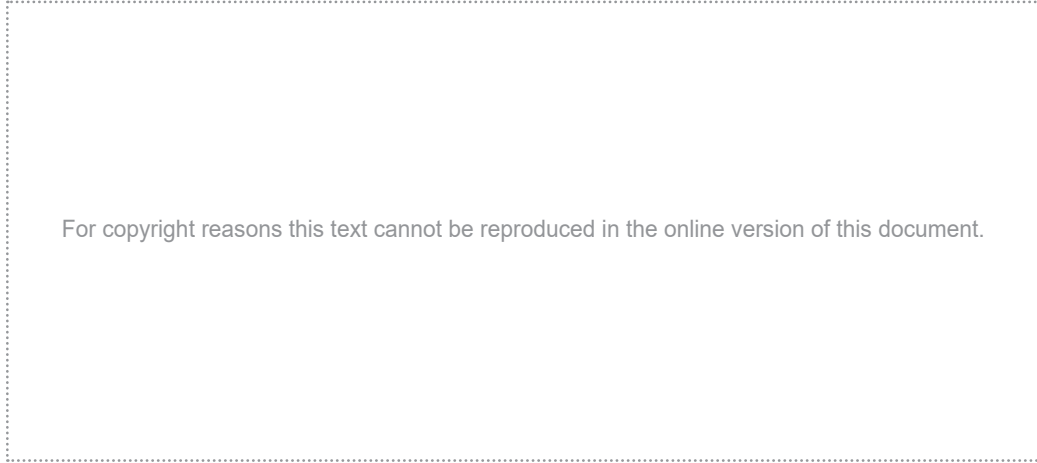


	Generation Z: those born from 1995 to 2009		Generation X: those born from 1965 to 1979
	Generation Y: those born from 1980 to 1994		Baby Boomers: those born from 1946 to 1964

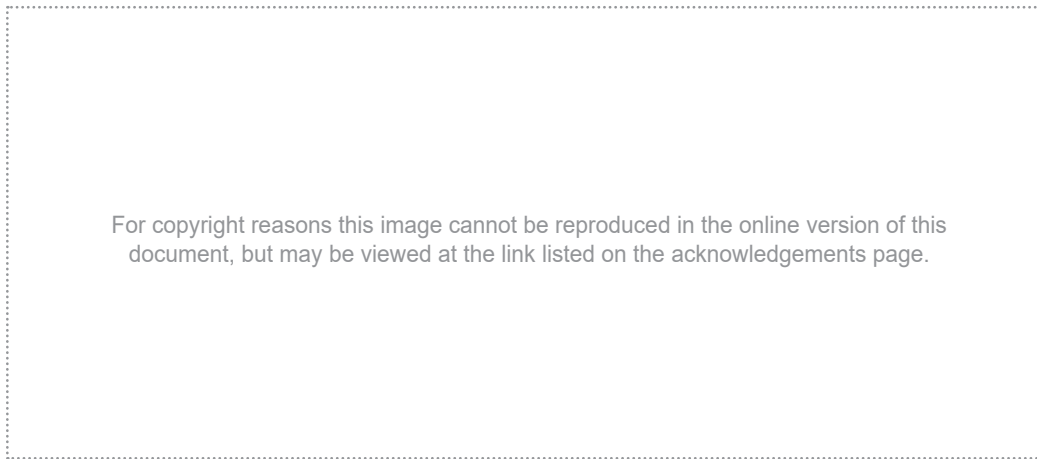
**Question 2 Sources**

Read Sources 2A and 2B and then answer Question 2 in the Question/Answer booklet.

**Source 2A**



**Source 2B**



**See next page**

**Question 3 Sources**

Read Sources 3A and 3B and then answer Question 3 in the Question/Answer booklet.

**Source 3A**

While it appears that fewer and fewer people are regularly attending religious services, it has been argued that this trend is a feature of our modern society. Fewer people are becoming involved in organisations such as trade unions, sporting clubs, social clubs and the like. It is not just religious institutions that are losing 'customers'. People today view religion as an activity of past generations and many media posts have condemned religion as a negative influence. Perhaps the decline in church attendance is a feature of a disconnectedness present in society, rather than a rejection of religious values.

People today also have more choices when it comes to religious services. With the influx of technology, globalisation and immigration, young people are exposed to many faith and secular opportunities, which has affected the way Australians interact with religion. The need for physical religious institutions is diminishing in society.

**Source 3B**

All religions have a core set of values that remain strongly entrenched in society. Australians donate millions of dollars each year to support those in need and religious schools are attracting more and more families. Australian laws reflect religious codes of behaviour and people from all walks of life gather in prayer after disasters. People place crosses marked with 'RIP' at the sites of fatal road accidents, numerous movies and television shows have a spiritual theme with God, the afterlife and devils as the focus. Even at Christmas we all reflect the true sense of the day by giving, sharing, volunteering to serve meals for the needy, donating gifts and food for those less fortunate and even wishing strangers a 'Happy Christmas'. Many thousands of volunteers donate their time to help those in need and organisations with a religious background, (Red Cross, Red Crescent, Anglicare, St Vincent de Paul, JewishCare, Islamic Relief, Muslim Aid) work tirelessly to support people everywhere.

In many ways formal religious observances are strongly present in our society. Sportspeople are often seen 'making the sign of the cross' before a game or an important kick. We still hear Christmas carols in our shopping centres, and all know the words about the Christ child's birth in Bethlehem. The famous Myer's window in Melbourne always has a nativity scene and attracts well over one million people each year. Almost two million people from around the world go on pilgrimage to Mecca each year and Ramadan has a strong adherence within the Muslim community. People still have their children christened, get married in churches and have funerals and prayer services for their departed loved ones.

Yes, it may be true that more and more people don't bother going to church and social commentators tell us that Australia is increasingly a secular country. However, underneath the skin of our community there are layers of deeply-held values, ethics and customs that are truly and genuinely religious.

**Question 4 Source**

Read Source 4 and then answer Question 4 in the Question/Answer booklet.

**Source 4**

The moment the slave resolves that he will no longer be a slave, his chains fall. He frees himself and shows the way to others. Freedom and slavery are mental states. Therefore, the first thing is to say to yourself; 'I shall no longer accept the role of a slave. I shall not obey orders as such, but shall disobey them when they are in conflict with my conscience'.

The so-called master may lash you and try to force you to serve him. You will say; 'No, I will not serve you for your money or under a threat'. This may mean suffering. Your readiness to suffer will light the torch of freedom which can never be put out.

Whether we are one or many, we must refuse to purchase freedom at the cost of our self-respect or our cherished convictions. I have known even little children become unbending when an attempt has been made to cross their declared purpose, be it ever so flimsy in the estimation of their parents.

We must be content to die if we cannot live as free men and women. Man has to thank himself for his dependence. He can be independent as soon as he wills it. Freedom is never dear at any price. It is the breath of life. What would a man not pay for living?

*Mahatma Gandhi*

**This page has been left blank intentionally**

**This page has been left blank intentionally**

## ACKNOWLEDGEMENTS

### Question 1

#### Source 1

Data source: McCrindle, M. (2017). *Faith and belief in Australia: A national study on religion, spirituality and worldview trends*. Retrieved April, 2019, from [https://mccrindle.com.au/wp-content/uploads/2018/04/Faith-and-Belief-in-Australia-Report\\_McCrindle\\_2017.pdf](https://mccrindle.com.au/wp-content/uploads/2018/04/Faith-and-Belief-in-Australia-Report_McCrindle_2017.pdf)

### Question 2

#### Source 2A

Adapted from: United Nations Environment Programme. (2018). *How Islam can represent a model for environmental stewardship*. Retrieved April, 2019, from <https://www.unenvironment.org/news-and-stories/story/how-islam-can-represent-model-environmental-stewardship>

#### Source 2B

Image adapted from: Toro, T. (2012). *Yes, the planet got destroyed. But for a beautiful moment in time we created a lot of value for shareholders* [Cartoon]. Retrieved April, 2019, from <http://tomtoro.com/cartoons/#jp-carousel-135>

### Question 4

#### Source 4

Paragraphs 1 & 2 adapted from: Gandhi, M. (1946, February 24). *Harijan*, 10 (3), p. 18. Retrieved April, 2019, from <https://www.gandhiheritageportal.org/journals-by-gandhiji/harijan>  
Used under Creative Commons Attribution-NonCommercial-NoDerivs 3.0 Unported Licence

Paragraph 3: Gandhi, M. (1921, February 15). *Young India*, p. 418. Retrieved from <https://www.mkgandhi.org/momgandhi/chap64.htm>

Paragraph 4, sentence 1 adapted from: Gandhi, M. (1922, January 5). *Young India*, 4 (1), p. 5. Retrieved from <https://www.gandhiheritageportal.org/journals-by-gandhiji/young-india>  
Used under Creative Commons Attribution-NonCommercial-NoDerivs 3.0 Unported Licence

Paragraph 4, sentences 2 & 3 adapted from: Gandhi, M. (1936, January 11). *Harijan*, 3 (48), p. 380. Retrieved from <https://www.gandhiheritageportal.org/journals-by-gandhiji/harijan>  
Used under Creative Commons Attribution-NonCommercial-NoDerivs 3.0 Unported Licence

Paragraph 4, sentences 4, 5 & 6 adapted from: Gandhi, M. (1938, December 10). *Harijan*, 6 (44), p. 368. Retrieved from <https://www.gandhiheritageportal.org/journals-by-gandhiji/harijan>  
Used under Creative Commons Attribution-NonCommercial-NoDerivs 3.0 Unported Licence

This document – apart from any third party copyright material contained in it – may be freely copied, or communicated on an intranet, for non-commercial purposes in educational institutions, provided that it is not changed and that the School Curriculum and Standards Authority is acknowledged as the copyright owner, and that the Authority's moral rights are not infringed.

Copying or communication for any other purpose can be done only within the terms of the *Copyright Act 1968* or with prior written permission of the School Curriculum and Standards Authority. Copying or communication of any third party copyright material can be done only within the terms of the *Copyright Act 1968* or with permission of the copyright owners.

Any content in this document that has been derived from the Australian Curriculum may be used under the terms of the Creative Commons [Attribution 4.0 International \(CC BY\)](https://creativecommons.org/licenses/by/4.0/) licence.