



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



ATAR course examination, 2017

RELIGION AND LIFE

SOURCE BOOKLET

Question 1 Sources

Read Sources 1A, 1B and 1C and then answer Question 1 in the Question/Answer booklet.

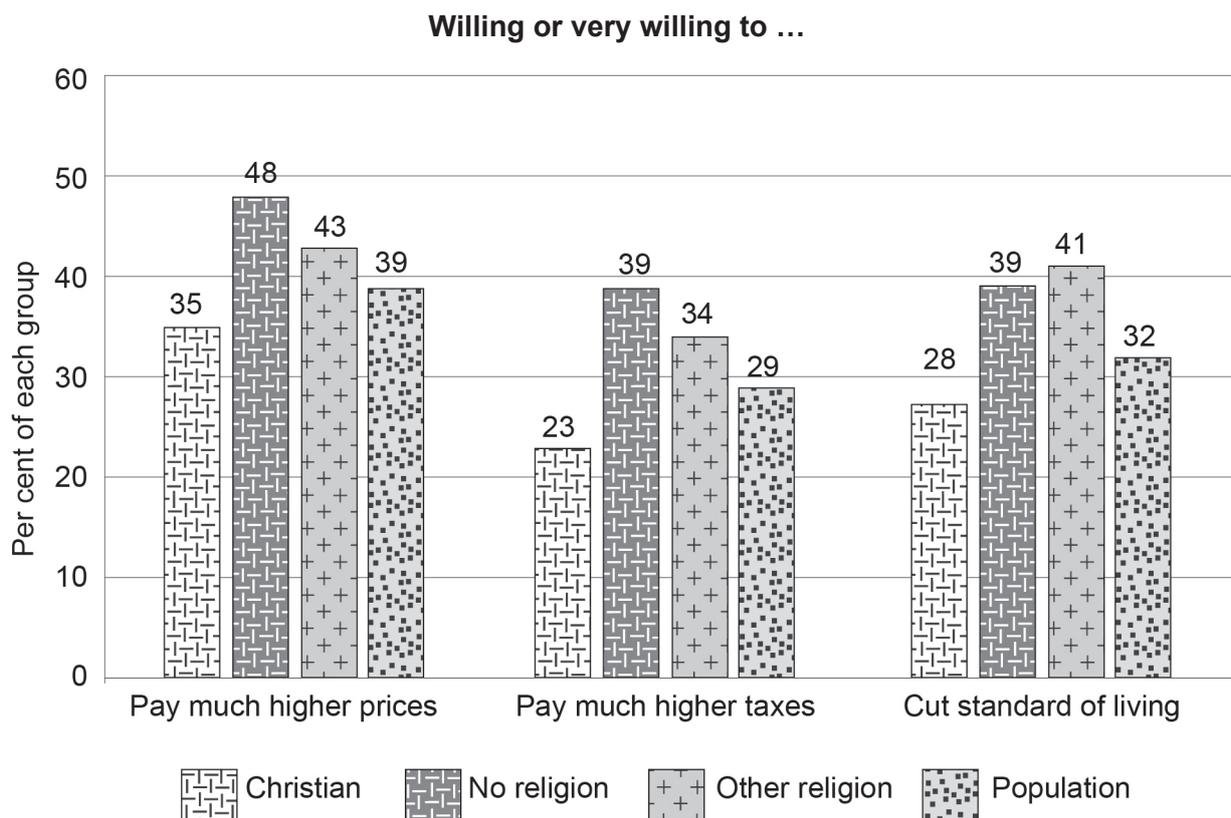
Source 1A

Level of environmental concern by religion (percentage of each group)

Concern for environment	Christian	No religion	Other religion	Population
Little or no concern	14	11	13	13
Some concern	29	23	20	27
Concerned or very concerned	57	66	67	60
Total	100	100	100	100

Source 1B

Willingness to make sacrifices to protect the environment



See next page

Source 1C

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See next page

Question 2 Source

Read Source 2 and then answer Question 2 in the Question/Answer booklet.

Source 2

Hanukkah reminds all of us that people will fight for religious freedom, and the attempt to deprive them of it will always end in failure. It is the festival on which Jews celebrate their victory in the fight for religious freedom more than two thousand years ago. Tragically that fight is no less important today – and not only for Jews, but for people of all faiths.

The Jewish story is simple enough. Around the year 165 BCE, Antiochus IV, ruler of the Syrian branch of the Alexandrian empire, began to impose Greek culture on the Jews of the land of Israel. Funds were diverted from the Temple¹ to public games and drama competitions. A group of Jewish people rose in rebellion. Led by a priest, Mattathias, and his son, Judah the Maccabee, they began the fight for liberty. Outnumbered, they suffered heavy initial casualties, but within three years they had secured a momentous victory. Jerusalem was restored to Jewish hands. The Temple was rededicated. The celebrations lasted for eight days. Hanukkah – which means ‘rededication’ – was established as a festival to perpetuate the memory of those days.

Almost twenty-two centuries have passed since then, yet today religious liberty, enshrined as Article 18 in the United Nations Universal Declaration of Human Rights, is at risk in many parts of the world. Over the last two years, the Christian community in Iraq, one of the oldest in the world, has been driven out, and the Yazidis, members of an ancient religious group, have been threatened with genocide.

Is there a way forward? More than half a century ago the Oxford philosopher John Plamenatz noted that religious freedom was born in Europe in the seventeenth century after a devastating series of religious wars. All it took was a single shift, from the belief that ‘Faith is the most important thing; therefore everyone should honour the one true faith’, to the belief that ‘Faith is the most important thing; therefore everyone should be free to honour his or her own faith’. This meant that people of all faiths were guaranteed that whichever religion was dominant, he or she would still be free to obey their own call of conscience.

Faith is like a flame. Properly tended, it gives light and warmth, but let loose, it can burn and destroy. We need, in the twenty-first century, a global Hanukkah: a festival of freedom for all the world’s faiths. For though my faith is not yours and your faith is not mine, if we are each free to light our own flame, together we can banish some of the darkness of the world.

¹ Temple – the primary place of worship in Jerusalem until its destruction in the year 70 CE

Question 3 Sources

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

Source 3A

The emergence of Islam represented the era of not only faith, but also knowledge, reason and justice. Hence, by the middle of the seventh century, a new social order as well as a new use of reason was established. The foundation of the Islamic reason and rationality was known long before the Greek philosophical texts, which were translated into Arabic in the middle of the ninth century as stated by 'Ibn 'Abi-'Uṣ aybi' ah.

The birth of Islam was in fact a birth of rational thinking. In this study we are trying to explore some of how the Qur'ān¹ shapes the human mind to adopt its new ground of reason and mode of thinking in the development of the religion.

According to this study, there are three means by which Islam developed rational thinking in society. The first is the condemnation of senseless imitation. The Qur'ān proposed seeing, hearing, listening, encountering, responding, reacting, contemplating, and then drawing the appropriate practical conclusions. The second way is by questioning rather than answering where all religious beliefs and practices should be questioned to distinguish true from false. The third way is by presenting the challenge to produce evidence for religious beliefs as a concrete test of mind and not simply an act of faith.

This study shows that the Qur'ān guides people to the proper use of reason within a scientific framework of mind by relying on rational thinking, logical analysis and practical demonstration to get a deeper insight into the reality of things.

¹Qur'ān – sacred scriptures of Islam

Source 3B

If I were to sum up in a single sentence what theological method¹ is, I would say that it is a set of comparisons, contrasts and correlations regarding four sources of theological content. Those sources of content are: sacred writings, reason, tradition and experience. One of the most important observations to make of theological method is about these sources – they overlap. For instance, much of sacred writing is a narrative account of certain special types of experiences. And a lot of religious tradition is actually an interpreted formulation of certain passages of scripture and experience. This is one thing that sets apart theological method from scientific method – its sources are fluid, historically conditioned and particular to the interpretive rules of individuals and traditions. Science is repeatable and universal because of its repeatability. Theology's universality is not on account of a set of tasks, but rather on account of its object, God.

Theological method perplexes precisely because it is not scientific in a narrow material sense. It is logical but also a creative and sometimes artistic enterprise. It has to do with our subjectivity because it is making sense of our experience in some given way.

¹theological method – is a process used by some religions to develop the expression and understanding of their beliefs

See next page

Question 4 Sources

Read Sources 4A and 4B and then answer Question 4 in the Question/Answer booklet.

Source 4A

The paradox of his religious identity is not lost on Usman Khawaja. His faith is an integral part of his identity. 'It is just part of who I am. I have never hidden it and I have not made a big fuss about it', he says. Khawaja's comfort in his own skin is palpable. He exudes a quiet assurance that belies his relative youth. 'I pray because it keeps me sane and grounded', he says.

Khawaja attempts to meet the requirement to pray five times a day but sometimes has to forgo this to accommodate his schedule. 'I am not out there pretending to be the perfect Muslim', he says. 'I do my best and I try to be grateful for the good things that come and take bad things in my stride'.

According to Khawaja, his life in Australia has been untainted by prejudice. Both cricket, especially his state and Test teammates, and the wider society have embraced him and his family. 'I have not had any incidents of racial stuff. Nor has my mum, who wears the hijab', he says.

Khawaja's faith has been a source of comfort during difficult times in both his cricket career and life. After a sparkling cameo on debut in the final Ashes Test in January 2011, he appeared destined to be one of those who never realised lavish natural gifts. He has played only 12 Tests since 2011.

'Just because I believe in God it doesn't mean that bad stuff doesn't happen to me. Just because I am getting centuries now it could all just end tomorrow and that would be God's will as well. I do think that everything happens for a reason and certain things are just meant to happen.'

Source 4B

Miriam-Rose Ungunmerr is an Aboriginal elder from Nauiyu in the Northern Territory. She is a renowned educator, artist, writer and public speaker. The following is a statement made by Ungunmerr on her spiritual influences.

‘I believe this is the most important aspect of my spiritual life. It is perhaps the greatest gift we can give to our fellow Australians. In our language this quality is called dadirri. It is inner, deep listening and quiet, still awareness. It is something like what you call “contemplation”.’

‘In our Aboriginal way, we learnt to listen from our earliest days. We could not live good and useful lives unless we listened. This was the normal way for us to learn – not by asking questions. We learnt by watching and listening, waiting and then acting. Our people have passed on this way of listening for over 40,000 years. Our Aboriginal culture has taught us to be still and to wait. We do not try to hurry things up.’

‘We wait on God, too. His time is the right time. We wait for him to make his Word clear to us. We don’t worry. We know that in time and in the spirit of dadirri his way will be clear. There are deep springs within each of us. Within this deep spring, which is the very Spirit of God, is a sound. The sound of Deep calling to Deep. The sound is the word of God – Jesus.’

‘Today, I am beginning to hear the Gospel¹ at the very level of my identity. I am beginning to feel the great need we have of Jesus – to protect and strengthen our identity; and to make us whole and new again.’

¹Gospel – the Christian belief of the life, death and resurrection of Jesus

ACKNOWLEDGEMENTS

Question 1

Source 1A

Reid, S. (2014). Table 1. Level of environmental concern by religion. Environmental concerns among Christians and non-Christians. *Pointers*, 24(3), 11.
[Table data source: Australian National University].

Source 1B

Adapted from: Reid, S. (2014). Willingness to make sacrifices to protect the environment. Environmental concerns among Christians and non-Christians [Graph]. *Pointers*, 24(3), 13.
[Graph data source: Australian National University].

Source 1C

Adapted from: COP22 Marrakech [2016 Marrakech Climate Conference]. (2016, November 10). *COP22 Interfaith statement on climate change*. Retrieved February, 2017, from www.interfaithstatement2016.org/read_the_statement

Question 2

Source 2

Adapted from: Sacks, J. (2016, December 19). *Hanukkah: The festival of religious freedom*. Retrieved December, 2016, from www.abc.net.au/religion/articles/2016/12/19/4594782.htm

Question 3

Source 3A

Adapted from: Abdel-Maguid, T. E., & Abdel-Halim, E. (2015). *The Qur'ān and the development of rational thinking*. Retrieved April, 2017, from www.ncbi.nlm.nih.gov/pmc/articles/PMC4374248/
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Source 3B

Adapted from: Smedes, T. A. (Interviewer). (2012, November 14). *Does theology have a method? An interview with Paul Allen*. Retrieved December, 2016, from <http://tasmedes.nl/does-theology-have-a-method-an-interview-with-paul-allen/>

Question 4

Source 4A

Adapted from: McGregor, C. (2015, December 31). *Usman Khawaja opens up about his Muslim faith and cricket*. Retrieved January, 2017, from www.theaustralian.com.au/sport/opinion/usman-khawaja-opens-up-about-his-muslim-faith-and-cricket/news-story/dcf5f86b990900caa0e86023f2cf14a

Source 4B

Adapted from: Miriam Rose Foundation. (n.d.). *Who is Miriam-Rose Ungunmerr?* Retrieved January, 2017, from www.miriamrosefoundation.org.au/about-us/who-miriamrose

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