



## **RELIGION AND LIFE SAMPLE EXAMINATION STAGE 2**

Section 7 of the *New WACE Manual: General Information 2006–2009* outlines the policy on WACE examinations.

Further information about the WACE Examinations policy can be accessed from the Curriculum Council website at [http://newwace.curriculum.wa.edu.au/pages/about\\_wace\\_manual.asp](http://newwace.curriculum.wa.edu.au/pages/about_wace_manual.asp).

The purpose for providing a sample examination is to provide teachers with an example of how the course will be examined. Further finetuning will be made to this sample in 2008 by the examination panel following consultation with teachers, measurement specialists and advice from the Assessment, Review and Moderation (ARM) panel.

DRAFT (WEB VERSION ONLY)



Western Australian Certificate of Education, Sample External Examination Question/Answer Booklet

RELIGION AND LIFE WRITTEN PAPER STAGE 2

Please place your student identification label in this box

Student Number: In figures

Grid for entering student number in figures

In words

Lines for entering student number in words

Time allowed for this paper

Reading/planning time before commencing work: Ten minutes
Working time for paper: Three hours

Material required/recommended for this paper

To be provided by the supervisor
Question/Answer Booklet

To be provided by the candidate

Standard items: Pens, pencil (for multiple choice section), eraser or correction fluid, highlighter, ruler.

Special items: Nil

Important note to candidates

No other items may be taken into the examination room. It is your responsibility to ensure that you do not have any unauthorised notes or other items of a non-personal nature in the examination room. If you have any unauthorised material with you, hand it to the supervisor before reading any further.

**Structure of this paper**

| Section       | Suggested working time | Number of questions available | Number of questions to be attempted | Marks |
|---------------|------------------------|-------------------------------|-------------------------------------|-------|
| SECTION ONE   | 30 minutes             | 2                             | 2                                   | 30    |
| SECTION TWO   | 80 minutes             | 3                             | 3                                   | 50    |
| SECTION THREE | 70 minutes             | 4                             | 2                                   | 45    |
| [Total marks] |                        |                               |                                     | 125   |

**Instructions to candidates**

1. The rules for the conduct of Curriculum Council examinations are detailed in the *Student Information Handbook*. Sitting this examination implies that you agree to abide by these rules.
2. For Sections A, B and C, write your answers in the spaces provided in this Question/Answer Booklet. A blue or black ballpoint or ink pen should be used. Wherever appropriate, fully labelled diagrams, tables and examples should be used to illustrate and support your answers. Pencil may be used for diagrams.
3. You must be careful to confine your responses to the specific questions asked and to follow any instructions that are specific to a particular question.
4. Spare answer pages may be found at the end of this booklet. If you need to use them, indicate in the original answer space where the answer is continued (i.e. give the page number).

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**SEE NEXT PAGE**

## SECTION ONE—Religious inquiry and processes

This section has **TWO (2)** questions. Attempt **ALL** questions.

Allow approximately 30 minutes for this section [30 marks].

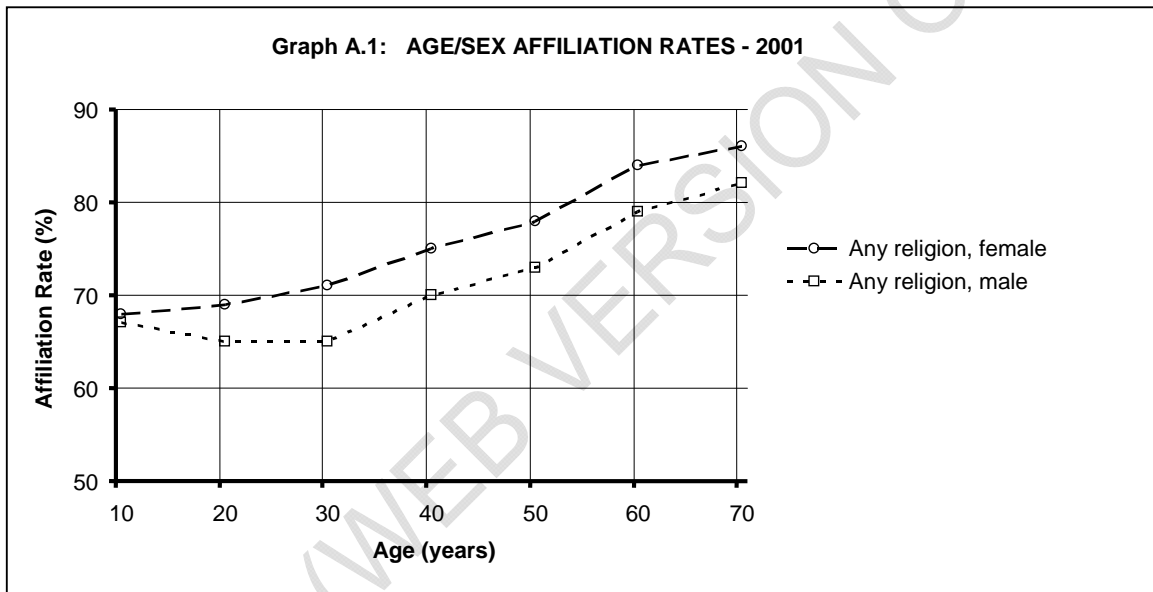
### Question 1

Study the information and graphs shown below and answer all the questions

#### Religious Participation in Australia

To be affiliated to a group means to belong to or be somehow connected to that group. Religious affiliation is often expressed through participation in religious activities.

**Graph A.1** indicates religious affiliation rates in Australia in 2001. The graph shows rates of affiliation for different age groups. Separate categories are used for females and males for any religion.



Source: ABS 2001 Census of Population and Housing

Note: Ages are not exact but are representative of an age group

(a) What is the affiliation rate for females aged 30 years?

[1 mark]

(b) What is the affiliation rate for males aged 30 years?

[1 mark]

(c) Describe the affiliation rate for females.

[2 marks]

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(d) Describe the affiliation rate for males.

[2 marks]

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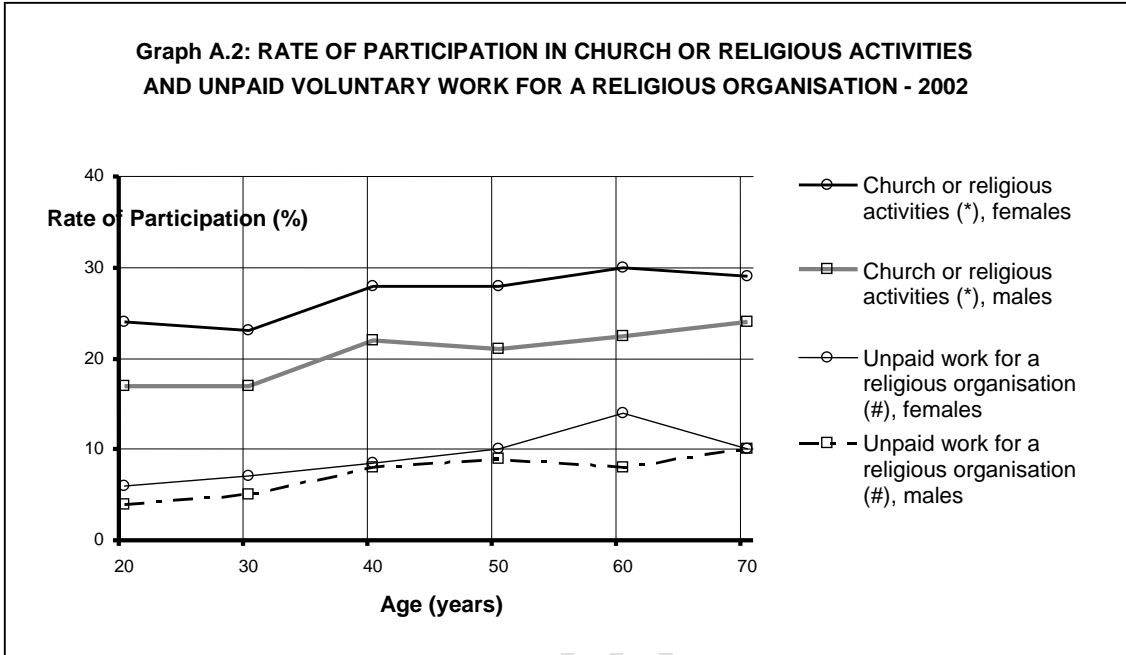
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Question 1 cont.

Graph A.2 indicates religious participation rates in Australia in 2002. The graph shows rates of participation for different age groups. Separate categories are used for females and males. A distinction is also made between participation in church or religious activities and participation in unpaid work for a religious organisation.



(\*) Participated in church or religious activities within the previous three months.

(#) Did unpaid voluntary work for a religious organisation within the previous 12 months.

Source: ABS 2002 General Social Survey

Note: Ages are not exact but are representative of a age group

(e) Describe the trends indicated by Graph A.2.

[4 marks]

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- (f) Using the information from graphs A.1 and A.2 and examples drawn from what you have learnt give reasons for the trends in the religious affiliation and participation of Australians over 2001 and 2002.

[6 marks]

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**Question 2**

The following set of prayers or discourses represent examples drawn from a range of different religions:

(a) Choose **TWO** of the following five prayers/discourses.

For each of the two prayers/discourses you choose highlight key words and phrases in the text and provide in the space next to each prayer/discourse, a brief explanation of the following important elements:

- The **theme/issues** expressed
- **Style and techniques** used
- The **beliefs and ideas** presented

[8 marks]

|          |   |          |
|----------|---|----------|
| <b>1</b> | <p><b>Buddhism</b></p> <p><b>Discourse on Loving kindness</b></p> <div style="border: 1px dashed black; padding: 10px; margin: 10px 0;"> <p>For copyright reasons this text cannot be reproduced in the online version of this document but may be viewed at <a href="http://www.beliefnet.com/prayeroftheday/prayer_one.asp?pid=1821">http://www.beliefnet.com/prayeroftheday/prayer_one.asp?pid=1821</a></p> </div> <p>(Sutta Nipata)</p> | <b>1</b> |
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4 Islam

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Prayer for Forgiveness

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5 Judaism

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The Fruits of Suffering

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**(b)** Outline the similarities and differences between the two prayers/discourses that you have chosen.

*[6 marks]*

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**END OF SECTION ONE**

## SECTION TWO—THE NATURE OF RELIGION

This section has **THREE (3)** questions. Attempt **ALL** questions.

Allow approximately 80 minutes for this section [50 marks].

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### Question 3

Read the following extract and complete questions that follow.

#### Scripture

Scripture is the collective term to describe the holy texts of the religions of the world. Examples of scripture include the Jewish Torah, the New Testament of Christianity, the Islamic Qur'an, the Hindu Sruti, and the Analects of Confucianism.

These texts all have in common that they are considered to be sacred by the devotees of the religions of which they are part. Indeed, among the devout, scripture is often believed to contain the revealed word of God. Thus, for example, according to Jewish tradition, Yahweh dictated the Torah directly to Moses, who simply recorded what he was told. Similarly, Muslims believe that the Qur'an is the inspired word of Allah relayed to the Prophet Muhammad by the Angel Gabriel.

There is an interesting contrast between these two cases which tells us something about the various attitudes that it is possible to have towards scripture. The number of Jewish people who still believe that the Torah is the work of Moses alone is not great. Indeed, it is possible to find Jewish theologians who will deny that the Torah is the sacred word of God at all. There is no equivalent of this in the Muslim world. It is Islamic orthodoxy that the Qur'an is self-authenticating, precisely because it is the word of Allah as it was communicated to Muhammad. According to Muslim theologians, there is no such thing as Islamic fundamentalism because all Muslims accept that the Qur'an comprises the true word of Allah (though there is argument about what this is and how it is to be identified).

Perhaps the most interesting example of the authority of a sacred text is that of the Guru Granth Sahib, the holy book of Sikh religion. First compiled by Guru Arjan Dev, the fifth of the Sikh Gurus, it comprises the religion's sacred hymns and words. It was put together in its final form by Guru Gobind Singh, the tenth and final Guru, who declared that it, rather than another person, would be his successor. Thus, Sikhs treat the Guru Granth Sahib as if it were a living Guru. Sikhism then is a religion without a priestly hierarchy. The Granth (holy book) is available for everybody to read within Sikh temples, exemplifying and reaffirming the Sikh commitment to the equality and the universality of their religion.

[Stangroom, 2007]

(a) According to the extract, how is scripture defined?

[1 mark]

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(b) In the extract five examples of religions and their holy texts are provided. Complete the following table:

[2 marks]

| Religion | Holy Text |
|----------|-----------|
|          |           |
|          |           |
|          |           |
|          |           |
|          |           |

(c) In this extract the term “sacred” and “devotees” are used. What does each of these terms mean in the context of the passage?

i. Sacred

[2 marks]

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ii. Devotee

[2 marks]

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(d) 'Scripture is often believed to contain the revealed world of God.'

With reference to the extract and using examples drawn from your own study, explain the meaning of this quote.

[3 marks]

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(e) The passage refers to "the authority of a sacred text". As used in the text, what is meant by "authority" and explain the 'authority' of another sacred text in a religion you have studied.

[4 marks]

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**Question 4**

Read this article and complete the task that follows:

## **Inspirational Amish set us a fine example**

### **Forgiveness liberates those who forgive as well as those who are forgiven**

**Hugh Mackay-The Moral Maze**

Who could fail to have been moved - perhaps even inspired - by the response of the Amish community of Nickel Mines, Pennsylvania, to the slaughter of five of their little girls? Which of us would have been so ready to visit the gunman's family in a spirit of forgiveness?

The so-called "Christian values" highlighted by this tragedy are not the exclusive domain of particular churches or sects, nor even necessarily of any religion. There's much talk about values, Christian and otherwise, in Australia at present and Kevin Rudd's recent public ruminations about the relevance of Christian values to politics have sharpened the debate. Yet the quintessential Christian values - freedom, peace, justice, reconciliation - might be seen as characteristic of any truly civil society.

It is a sad aspect of life in contemporary Australia that we need to go back to basics with our discussion of ethics in the political context. Should we really need to be reminded that political deceitfulness (whether in the form of slick spin-doctoring or outright lying) corrodes our political culture? Should governments really need to be told to be more responsive to the needs of the poor, the sick, the disadvantaged, the bewildered and the marginalised?

Such matters lie at the heart of Christianity, but they also attract the attention and concern of people of other faiths or of no religious faith at all. Still, Mr Rudd's point remains valid; it is part of the role of religion to inspire us with a vision of a better world, to shine light in dark places, and to bring out the best in us - believers and non-believers alike.

But perhaps the Christian spirit of forgiveness, so powerfully expressed by the Amish response to the massacre of their children, challenges us to a higher plane of mortality than most of us would willingly or easily go.

This is not a uniquely Amish position of course: the injunctions to "turn the other cheek" and to "forgive and you will be forgiven" are central to Christianity in all its varieties. Along with humility, they define core Christian virtues.

As with most moral injunctions that encourage us to act in ways that promote social harmony, the call to forgiveness is soundly based on human psychology. When the English poet Alexander Pope wrote that "to err is human; to forgive, divine" he was really saying that when we forgive, there's a touch of the "divine spark" in us.

Forgiveness is the human action that takes us closer than any other to the ideals of goodness and wholeness.

Forgiveness is a liberating, therapeutic experience for those who forgive and for those who are forgiven. It is one of the most generous acts we ever perform. It helps us realise that other people can be valued and accepted with all their shortcomings and frailties. We forgive people not because we think they are "not really like that", but because we know they are really like that and that's precisely why they need our forgiveness.

Where an apology has been offered, forgiveness is the only valid symbol of the acceptance of that apology. (A formal apology to Aboriginals for the wrongs done to their people, for example, would seem hollow unless it was followed by a reciprocal act of forgiveness.)

Forgiveness is all about understanding and acceptance - of the human condition, as well as of the person who has wronged you. It's almost impossible to "forgive and forget" because forgetting is not an act of the will. But, as the Amish have shown us, we can forgive and then live as if we have truly forgiven.

Saturday 14 Oct 'The West Australian' p.18 2006

**(a)** Identify the arguments put forward in this article. What evidence is used to support these arguments?

[6 marks]

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(b) Hugh Mackay states ‘it is part of the role of religion to inspire us with a vision of a better world, to shine light in dark places, and to bring out the best in us – believers and non-believers alike.’

With reference to ONE religion, explain how that religion seeks to bring out the best in a person when they encounter an important life event, e.g. marriage, death, illness

*[10 marks]*

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**Question 5**

Read the following extract from a media release and complete the task that follows:

**Sun shines on the Dalai Lama's last event (16 June)**

His Holiness was introduced at this last engagement by Brett Kirk, co-Captain of the Sydney Swans who stayed on stage for the duration of the 90 minute talk and questions. Mr Kirk presented the Dalai Lama with a signed Swans jumper which he then draped over his robes!

It was a message of compassion, love and service, which clearly connected with the large crowd no matter what their faith.

'Caring for others and demonstrating compassion are the best means of achieving happiness for oneself', he said, continuing that this was a belief Buddhism shared with Christianity, all other theistic traditions, and even atheism.

After 11 days and 8 destinations, organizers estimate that over 100 000 Australians have seen the Dalai Lama at events. He said today, he hoped to return to Australia in the near future.

His Holiness now flies to New Zealand, where he will spend 4 days in Auckland and Wellington.

<http://www.dalailama.org.au/>  
Monday 16 Jul. 07

**Note: Where appropriate refer to the passage above in your answer**

**(a)** From the passage, what are some of the key features of the Dalai Lama's belief system? [2 marks]

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**(b) (i)** What 'secular values' were displayed by Brett Kirk presenting the signed Swans jumper? [2 marks]

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- (ii) What religious values did the Dalai Lama display in accepting and wearing the jumper?  
[2 marks]

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- (c) Outline two current social attitudes in Australian society that could account for the Dalai Lama's popularity.  
[6 marks]

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- (d) Examine how one of these social attitudes could impact upon the ways people respond to the meaning and purpose offered by religion.  
[8 marks]

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END OF SECTION TWO

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**SECTION THREE**

This section has **FOUR (4)** questions. Complete **TWO (2)** of these questions.

**Question six 6** is compulsory; then choose one of the three alternative essays: question seven (7), eight (8) or nine (9).

Allow approximately 70 minutes for this section *[45 marks]*.

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**Question 6**

Read the paragraph below and then answer the following questions using suitable examples.

In many public debates issues are discussed in terms of their social, economic and political dimensions. To what extent, if any, should a religious teaching on a particular issue in society have a place in a public debate?

- (a) What is meant by the phrase “a religious teaching” in this context? Provide a contemporary example

*[3 marks]*

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- (b) With reference to the position and response of one particular religion complete the following:

- (i) Provide a brief description of a particular social issue in contemporary Australia that has a religious dimension.

*[3 marks]*

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(ii) Outline how one religion responds to this particular social issue.

[4 marks]

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(iii) Outline and explain one belief or principle that a particular religion would consider central to how and why it responds to this social issue.

[5 marks]

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Complete **ONE** of the following **ESSAY** questions:

**Question 7**

Nominate **ONE** particular religion in Australia and discuss the role this religion has played in a social issue during a period of time in Australia's history, e.g. war, migration, prosperity, poverty.

[30 marks]

**OR**

**Question 8**

Discuss how **ONE** particular religion can or does respond to the challenges and opportunities presented by new technology, e.g. medicine, industry, education.

[30 marks]

**OR**

**Question 9**

Outline and discuss how during a particular period of history the beliefs and practices of a religion impacted upon **ONE** or more of the following:

- individuals
- a particular group in society
- a society or nation
- people and societies throughout the world
- across generations

[30 marks]

I am answering essay question number (indicate your choice with a tick):

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8

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**ACKNOWLEDGEMENTS****SECTION A****Question 1:****Graph A.1**

Australian Bureau of Statistics. (2001). *Census of population and housing* [Age/sex affiliation rates—2001]. Retrieved October, 2006, from <http://www.abs.gov.au/Ausstats/abs@.nsf/Previousproducts/FA58E975C470B73CCA256E9E00296645?opendocument>.

**Graph A.2**

Australian Bureau of Statistics. (2002). *General social survey* [Rate of participation in church or religious activities and unpaid voluntary work for a religious organisation—2002]. Retrieved October, 2006, from <http://www.abs.gov.au/Ausstats/abs@.nsf/Previousproducts/FA58E975C470B73CCA256E9E00296645?opendocument>.

**Question 2:**

*Sutta Nipata* (Discourse on lovingkindness). (n.d.) Retrieved October, 2006, from Beliefnet website: [http://www.beliefnet.com/prayeroftheday/prayer\\_one.asp?pid=1821](http://www.beliefnet.com/prayeroftheday/prayer_one.asp?pid=1821).

Anglican Church in Aotearoa, New Zealand. (1989). *A New Zealand prayer book* [He Karakia Mihinare o Aotearoa] (Prayer of repentance). Retrieved October, 2006, from Beliefnet website: [http://www.beliefnet.com/prayeroftheday/more\\_prayers.asp?paid=48&faid=68](http://www.beliefnet.com/prayeroftheday/more_prayers.asp?paid=48&faid=68). Used with permission of the Anglican Church in Aotearoa, New Zealand.

Vedanta Society of Northern California. (n.d.). *Stotra mala: Selected hymns* (Prayer for forgiveness). Retrieved October, 2006, from Beliefnet website: [http://www.beliefnet.com/prayeroftheday/prayer\\_one.asp?pid=3243](http://www.beliefnet.com/prayeroftheday/prayer_one.asp?pid=3243).

Prophet Muhammad. (n.d.). *Prayer for forgiveness*. Retrieved October, 2006, from Beliefnet website: [http://www.beliefnet.com/prayeroftheday/more\\_prayers.asp?paid=48&faid=8](http://www.beliefnet.com/prayeroftheday/more_prayers.asp?paid=48&faid=8).

*The fruits of suffering* [Prayer found on a scrap of paper at the liberation of Ravensbruck Concentration Camp in Germany]. (1945?). Retrieved October, 2006, from Beliefnet website: [http://www.beliefnet.com/prayeroftheday/prayer\\_one.asp?pid=1836](http://www.beliefnet.com/prayeroftheday/prayer_one.asp?pid=1836).

**SECTION B****Question 3:**

Stangroom, J. (2007). *Little book of big ideas: Religion*. Sydney: ABC Books, pp. 84–85.

**Question 4:**

Mackay, H. (2006, October 14). Inspirational Amish set us a fine example. *The West Australian*, p. 18.  
Hugh Mackay/The Age. © The Age. Reproduced by permission.

**Question 5:**

Dalai Lama 2007 Australia Tour. (2007). *Sun shines on the Dalai Lama's last event (16 June)*. Retrieved July, 2007, from <http://www.dalailama.org.au>.  
Courtesy of Dalai Lama in Australia.