



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



Western Australian Certificate of Education Examination, 2013

RELIGION AND LIFE

Stage 3

RESOURCE BOOKLET

Question 1 Sources

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

Source 1A

With the exception of a small but significant Lutheran population of Germanic descent, Australian society in 1901 was predominantly Anglo-Celtic, with 40% of the population being Anglican (then Church of England), 23% Catholic, 34% other Christian and about 1% professing non-Christian religions.

Further waves of migration helped to reshape the profile of Australia's religious affiliations over subsequent decades. The impact of migration from Europe in the aftermath of World War Two led to increases in affiliates of the Orthodox churches, the establishment of Reformed bodies, a growth in the number of Catholics (largely from Italian migration), and the creation of ethnic parishes among many other denominations. More recently, immigration from Southeast Asia and the Middle-East has expanded Buddhist and Muslim numbers considerably.

Source 1B

In response to the 2001 Census of Population and Housing question, Australians' stated religious affiliations were: 27% Catholic, 21% Anglican, 21% other Christian denominations and 5% non-Christian religions. Just over one-quarter of all Australians either stated they had no religion, or did not adequately respond to the question to enable classification of their religion.

A question on religious affiliation has been asked in every census taken in Australia, with the voluntary nature of this question having been specifically stated since 1933. In 1971, the instruction 'if no religion, write none' was introduced. This saw a seven-fold increase from the previous census year in the percentage of Australians stating they had no religion. Since 1971, this percentage has progressively increased to about 16% in 1996 and 2001.

Source 1C

Since the first census, the majority of Australians have reported an affiliation with a Christian religion. However, there has been a long-term decrease in affiliation to Christianity, from 96% in 1911 to 61% in 2011. Conversely, although Christian religions are still predominant in Australia, there have been increases in those reporting an affiliation to non-Christian religions, and those reporting 'No Religion'. The number of people reporting 'No Religion' increased strongly, from 15% of the population in 2001 to 22% in 2011. This is most evident amongst younger people, with 28% of people aged 15–34 reporting they had no religious affiliation.

Between 2001 and 2011, the number of people reporting a non-Christian faith increased considerably, from around 0.9 million to 1.5 million, accounting for 7.2% of the total population in 2011 (up from 4.9% in 2001).

Recent arrivals were less likely than longer-standing migrants to report an affiliation to Catholicism (18% and 26% respectively) and Anglicanism (7% and 13% respectively). In contrast, a higher proportion of recent arrivals reported Hinduism (10.0% compared to 3.0%), Islam (8.4% compared to 4.7%) and Buddhism (7.7% compared to 6.6%). These differences reflect the larger number of new arrivals from non-European countries. New arrivals were also more likely than longer-standing migrants to report 'No Religion' (24% compared to 19%).

See next page

Question 2 Sources

Read Sources 2A, 2B and 2C carefully, and then answer Question 2 in the Question/Answer Booklet.

Source 2A

A just society requires the death penalty for the taking of a life. When someone takes a life, the balance of justice is disturbed. Unless that balance is restored, society succumbs to a rule of violence. Only the taking of the murderer's life restores the balance and allows society to show convincingly that murder is an intolerable crime which will be punished in kind.

Source 2B

Advocates for the death penalty give the following arguments in favour of it:

- The death penalty gives closure to the victim's families who have suffered so much.
- It creates another form of crime deterrent.
- Justice is better served.
- Our justice system shows more sympathy for criminals than it does victims.
- It provides a deterrent for prisoners already serving a life sentence.
- DNA testing and other methods of modern crime scene science can now effectively eliminate almost all uncertainty as to a person's guilt or innocence.
- Prisoner parole or escapes can give criminals another chance to kill.
- It alleviates the problem of overpopulation in the prison system.
- It gives prosecutors another bargaining chip in the plea bargain process, which is essential in cutting costs in an overcrowded court system.

Source 2C

For copyright reasons this text cannot be reproduced in the online version of this document but may be viewed at <http://www.bbc.co.uk/religion/religions/islam/islamethics/capitalpunishment>

Question 3 Sources

Read Sources 3A, 3B, 3C and 3D carefully, and then answer Question 3 in the Question/Answer Booklet.

Source 3A

Alain de Botton has written a book titled *Religion for Atheists*. He asserts that while atheists do not believe God exists, they should not dismiss religion for this reason. The rituals, modes of thinking, methodologies and approaches to life that religions promote can still be of great assistance to atheists. For instance, de Botton argues that atheists could learn how to foster a sense of community from the Catholic Mass. The Jewish Day of Atonement could help atheists build better interpersonal relationships. Zen Buddhist retreats could assist atheists to reflect on the direction of their lives.

Source 3B

Recent surveys of over 4100 students from 29 schools in Australia found that change has taken place in the beliefs and faith activities of young people, when compared to a similar number of surveyed students in 2005.

For the majority of young people, life is about enjoyment and making the best of it. However, fewer students in 2011 felt they had a sense of purpose in life when compared to students in 2005. Students who indicated they believe in God, or some sort of spirit or life force, were more likely to state they had a sense of purpose in life, than those who did not believe in God or who did not know what to think.

Source 3C

Religion and science can live side by side, complementarily, providing paradigms that enable us to believe in an evolutionary theory that derives from the great cosmic firestorm known as the Big Bang.

As a child I believed in the Genesis stories of creation, with God working hard for six days and resting on the seventh. As an adult I still believe in these first allegories, but can happily accommodate a new chronology of 13.7 billion years that does not diminish the truth that God saw his creation and it was good.

Science can make discoveries that can unleash great potential – and great harm – so it is imperative that ethical and moral considerations balance the desire to go beyond the known or to experiment recklessly.

Religion offers us the soul, unprovable meaning and life everlasting. Science offers us the theory and provable results and life in the here and now. Science can test the material – the rock, the star, the cell. Religion can test the immaterial – truth, beauty, good and evil.

Religion and science can coexist. Indeed they must, if human civilisation is to progress.

See next page

Source 3D

In Australia we have no established state religion, and indeed Section 116 of the Australian Constitution prohibits the government from legislating to do this. At the same time, there is no practical separation of church and state, as we find in the United States. This is particularly so in matters educational. We are – or have become – quite unconcerned about public funding of religious schools, provided that, as well as religious doctrine, they teach a more or less secular curriculum. As long as our right to live our lives in our own way is protected, most Australians simply do not worry about the relationship between church and state.

See next page

Question 4 Sources

Read Sources 4A and 4B carefully, and then answer Question 4 in the Question/Answer Booklet.

Source 4A

For copyright reasons this text cannot be reproduced in the online version of this document but may be viewed at
<http://www.theguardian.com/commentisfree/2011/apr/12/happiness-capitalismSource>

See next page

Source 4B



'RAT RACE'

This page has been left blank intentionally

This page has been left blank intentionally

This page has been left blank intentionally

ACKNOWLEDGEMENTS

Question 1

Source 1A Adapted extract from: Australian Bureau of Statistics. (2004). *1301.0 – Year book Australia, 2004*. Belconnen, ACT: Australian Bureau of Statistics, p. 382. Retrieved February, 2013, from www.abs.gov.au/AUSSTATS/abs@.nsf/Previousproducts/56C35CC256682BC0CA256DEA0

Source 1B Adapted extract from: Australian Bureau of Statistics. (2004). *1301.0 – Year book Australia, 2004*. Belconnen, ACT: Australian Bureau of Statistics, pp. 382–383. Retrieved February, 2013, from www.abs.gov.au/AUSSTATS/abs@.nsf/Previousproducts/56C35CC256682BC0CA256DEA00053A7A

Source 1C Adapted extract from: Australian Bureau of Statistics. (2012). Cultural diversity in Australia. In *2071.0 – Reflecting a nation: Stories from the 2011 Census, 2012–2013*. Retrieved March, 2013, from www.abs.gov.au/ausstats/abs@.nsf/Lookup/2071.0main+featuref902012-2013

Question 2

Sources 2A Adapted extract from: Michigan State University Communication Technology Laboratory, & Death Penalty Information Center. (2011, November 1). A just society requires the death penalty for the taking of a life: Agree. In *Death penalty curricula for high school*. Retrieved January, 2013, from <http://deathpenaltycurriculum.org/node/10>

Source 2B Adapted extract from: Messerli, J. (n.d.). *Should the death penalty be banned as a form of punishment?* [Web log post]. Retrieved January 2013, from www.balancedpolitics.org/death_penalty.htm#gsc.tab=0

Source 2C Adapted extract from: *Islam and capital punishment* (2009, September 16). Retrieved February, 2013, from www.bbc.co.uk/religion/religions/islam/islamethics/capitalpunishment.shtml

Question 3

Source 3A Information from: Fidler, R. (Interviewer), & de Botton, A. (Interviewee). (2012, February 28). [Interview] [Radio broadcast podcast]. In *Conversations with Richard Fidler*. Retrieved April 2013, from www.abc.net.au/local/stories/2012/02/28/3441411.htm

Source 3B Adapted extract from: Reid, S. (2012, April 4). Belief among Catholic secondary students: 2005 and 2011 comparisons. *Christian Research Association News, School and Education*. Retrieved April, 2013, from www.cra.org.au/belief-among-catholic-secondary-students-2005-and-2011-comparisons/

Source 3C Adapted extract from: Rennie, A. (2012, September 13). *Science and religion need each other* [Web log post]. Retrieved April, 2013, from www.cathnews.com.au/article.aspx?aeid=33221

Source 3D Adapted extract from: Stewart, J. (2012, March 5). Religion's place in Australia. *The Canberra Times*. Retrieved April, 2013, from www.canberratimes.com.au/opinion/religions-place-in-australia-20120304-1uarw.html#ixzz2QdYYlwcb

Question 4

Source 4A Adapted extract from: Power, N. (2011, April 12). Happiness has been consumed by capitalism. *The Guardian*. Retrieved February, 2013, from www.guardian.co.uk/commentisfree/2011/apr/12/happiness-capitalism

Source 4B Sinteur, J. (2008, November 14). 'Rat race' [Cartoon]. *The Daily Irrelevant*. Retrieved February, 2013, from <http://weblog.sinteur.com/index.php/2008/11/14/cartoons-510/>

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-NonCommercial 3.0 Australia](https://creativecommons.org/licenses/by-nc/3.0/au/) licence.