



HIGHER SCHOOL CERTIFICATE EXAMINATION

1996

STUDIES OF RELIGION

1 UNIT
(50 Marks)

*Time allowed—One hour and a half
(Plus 5 minutes' reading time)*

DIRECTIONS TO CANDIDATES

- Attempt THREE questions.
- Answer each question in a *separate* Writing Booklet.
- **Section I** The question in this Section is **COMPULSORY**.
- **Section II** Attempt ONE question.
- **Section III** Attempt ONE question.

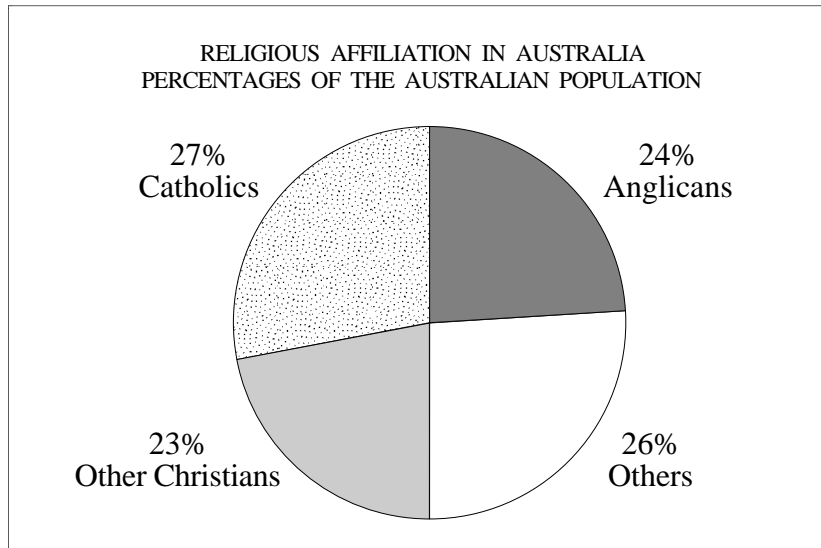
SECTION I—FOUNDATION STUDIES

Marks

(10 Marks)

The question in this Section is COMPULSORY.

QUESTION 1



- (a) This pie chart provides information from the 1991 census. 2
- Name ONE denomination from the 'Other Christians' category and ONE religious tradition from the 'Others' category.
- (b) Give TWO reasons for the large percentage of Catholics and Anglicans in the Australian population. 2
- (c) In 1971, 0.8% of the Australian population belonged to religious traditions other than Christianity. By 1991 this figure had increased to 2.7%. How is this increase reflected in the changing experiences of life in Australia? 6

SECTION II—FOUNDATION STUDIES**Marks**

(10 Marks)

Attempt ONE question.

Both questions are of equal value.

QUESTION 2

The Australian churches are involved in social justice and welfare issues like political rights, land rights, unemployment, gambling, and poverty.

Choose ONE of these issues, *OR* another you have studied, and:

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| (a) name and outline the issue; | 2 |
| (b) describe the contribution of the churches to this issue; | 3 |
| (c) comment on how successful this contribution has been. | 5 |

QUESTION 3

A significant percentage of Australians claim no religion. However, there are many indications of dissatisfaction with material values and searching for a spiritual dimension of life.

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| (a) Name and describe TWO groups or movements that are involved in such a search for the spiritual dimension of life. | 4 |
| (b) Choose ONE of these groups or movements and discuss its search for the spiritual dimension of life. In your answer, refer to the development of religious diversity in Australia. | 6 |

SECTION III—CROSS-RELIGION STUDIES**Marks**

(30 Marks)

Attempt ONE question.

All questions are of equal value.

NOTE. In Section III the term 'religious tradition' refers only to Buddhism, Christianity, Hinduism, Islam, or Judaism. Candidates should demonstrate an awareness of the whole tradition and not simply focus on one variant of a tradition.

QUESTION 4. Rites of Passage

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| (a) | Why are religious rites of passage important to any society? | 6 |
| (b) | Describe the ritual associated with ONE rite of passage in ONE religious tradition you have studied. How does this ritual reflect the beliefs and practices of the people involved. | 9 |
| (c) | Compare the ritual you have described with the similar rite of passage of another religious tradition you have studied. Analyse their common features and differences. Show how these relate to the teachings of the TWO religious traditions. | 15 |

QUESTION 5. Religion and Ethics

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| (a) | Describe the relationship between ethics and moral behaviour. | 6 |
| (b) | Choose ONE religious tradition you have studied. Using examples, show whether a clear ethical system exists in this tradition. | 9 |
| (c) | Choose TWO ethical issues. With reference to a religious tradition different from that chosen in part (b), discuss the ethical guidance given, and the sources of this guidance, for these TWO issues. | 15 |

QUESTION 6. Sacred Writings and Stories

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| (a) | Give THREE reasons why believers identify particular writings and stories as 'sacred'. | 6 |
| (b) | Describe the origins of sacred writings and stories in TWO religious traditions you have studied. Comment on similarities and differences in these origins. | 9 |
| (c) | Identify ONE theme in the sacred writings and stories of TWO religious traditions. Using examples, analyse the treatment of this theme in the TWO traditions. | 15 |

QUESTION 7. Ways of Holiness**Marks**

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| (a) | Describe THREE difficulties that believers may have to overcome in following ordinary ways of holiness in their everyday lives. Refer to ONE religious tradition only. | 6 |
| (b) | Using examples from the second religious tradition you have studied, discuss how society has influenced the ways of prayer and expressions of spirituality of the ordinary believer. | 9 |
| (c) | Identify any special ways of holiness in TWO traditions. Analyse the ways in which these have developed in response to changes in the TWO religious traditions. | 15 |

QUESTION 8. Teachers and Interpreters

It would be nice to think that religious beliefs are constant and unchanging, but every age interprets religious beliefs in new and different ways. There are always new insights that change religious ideas and practices.

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| (a) | Do you agree that 'every age interprets religious beliefs in new and different ways'? Illustrate your answer with TWO examples from ONE religious tradition. | 6 |
| (b) | Choose an individual (other than the founder) or school of thought from a religious tradition different from that used in part (a). Describe the new insights they presented that led to change in religious ideas and practices. | 9 |
| (c) | Analyse the role of significant teachers and interpreters in causing or healing divisions within their religious traditions. Use examples from TWO religious traditions you have studied. | 15 |

QUESTION 9. Women and Religion

Women can be said to have played an integral part in the development of religious traditions.

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| (a) | Comment on this statement using TWO examples from ONE religious tradition. | 6 |
| (b) | Choose a religious tradition different from that used in part (a). Describe TWO examples where women have been influential <i>EITHER</i> in the life of the founder <i>OR</i> in the religious stories of the early period of that tradition. | 9 |
| (c) | Contemporary women have had to develop their own responses to the challenges facing their religious traditions at the end of the twentieth century. Describe ONE of these challenges. Discuss how women today, from TWO religious traditions, have influenced the responses of their traditions to this challenge. | 15 |

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