



**2004** **Religion and Society GA 3: Written examination**

## GENERAL COMMENTS

The quality of student responses varied greatly again this year; however, there was general improvement with more students achieving above average results. It was thrilling to read the insightful responses of some students yet there continues to be certain problem areas, such as understanding key terms of the Religion and Society Victorian Certificate of Education Study Design, understanding question instructions, and demonstrating analytical and discussion skills.

It was obvious from student responses that teachers had worked hard at training students to read questions and relate their material to the question. However, there is still much room for improvement.

Teachers and students should be familiar with the Study Design, and ensure they are fully aware of the various requirements and focus for each of the Units and their related Areas of Study.

Students should remember that examination questions do not ask for the same type of responses as school-assessed work. Most of the school-assessed work deals with the continued description and analysis of specific examples for some parts of the Area of Study. Examination questions invariably ask students to show their understanding of the larger context of the Areas of Study and to use specific examples to illustrate the general nature of religion or the general nature of experience of a religious tradition.

### Essay Technique

This area needs a lot of work. Introductions to essays are tremendously important – the answer to the question should be clear in the introduction. The rest of the essay should provide substantiating evidence and arguments for the position stated in the introduction.

### Context

Some students' responses seemed to indicate ignorance of basic historical and theological knowledge. The absence of this background knowledge meant that they lacked perspective for their topic and their responses were often full of generalisations, with very little supportive evidence. Their work also contained little evidence of addressing the inquiring and analytical requirements of the Study Design. Factual accuracy was often a casualty too.

It is essential that students acknowledge the religious tradition from which basis they are responding to a question. If the student is writing from a particular theological perspective from within that selected religious tradition, it is of equal importance that the particular perspective be acknowledged and not used as a representation of the whole tradition. If the perspective taken is that of the official teaching of a religious tradition, this should be made clear and, where appropriate to the question, the existence of differing positions within the tradition should also be acknowledged.

### Topics

The selection of appropriate topics has certainly improved, although, as new topics are explored each year, some miss the required theological focus of the relevant Area of Study. It is essential when developing a new topic that all the dot points under the key skills and knowledge areas are adequately addressed – it is important that the topic does not stay at a generalised overview.

### Aspects

Exam responses indicated that this section of the study was poorly understood, or at least inadequately explained in responses. Students need to be more familiar with the eight aspects of religion as mentioned in the Study Design. They should be able to define these eight aspects, correctly spell them, and be aware of their interconnectedness. Students also need to be clearer about the key knowledge area of the expression of beliefs through aspects of a tradition. This should be in general terms of traditions overall and in specific terms of one or more religious traditions. Students should be able to explain the manner of this expression of belief without immediately using an example, then use a specific example to illustrate the relationship that has been explained. To do this effectively, students need an adequate vocabulary.

### Core Beliefs

The identification of core beliefs is still a problem area. Students must be clear on the core beliefs of the tradition or traditions they are studying, as they permeate each area of the Study Design. The core beliefs of any religious tradition are the theological foundation upon which that tradition establishes its uniqueness. There was continuing evidence in student papers this year that significant ethical principles and discipleship responsibilities were being confused with



core theological teachings about God and human existence. For example, in Christianity, the call to discipleship requires that ‘we bring good news to the poor’. This in itself is not part of the theological core beliefs of Christianity, but it is a fundamental requirement for living as a Christian. An example of extreme confusion, which fortunately was not common, was one response which stated, ‘The [name of tradition]’s core belief is to ask questions.’

## SPECIFIC INFORMATION

### Section A – Short answer questions

The questions in Section A are short answer questions, therefore students should not write more than one page in response, and even that is excessive. These questions require careful selection of information, which should be expressed in precise and concise language. Mark allocation should be used as an indication of the required length of the response.

Generally the standard of responses in this section had improved.

#### Question 1

**In the religious tradition you have studied, identify and explain two ways in which religious traditions express beliefs to members.**

Marks	0	1	2	3	4	5	6	Average
%	3	7	14	20	21	18	18	3.8

One mark was available for identifying each way and two marks for explaining how each expressed belief to members.

This question covered Unit 3, Area of Study 1, ‘Meaning in religious traditions’, with emphasis on the knowledge point from Outcome 1:

- the expression of these core beliefs in aspects of the religious tradition(s).

Students were expected to clearly identify two other aspects of religion used to express the aspect of beliefs.

This question focused on the explanation of the expression of belief. Students had to explain how these aspects support, demonstrate, enact, articulate, illustrate, represent, and live out (in behaviour or in structures of power and participation) religious beliefs. This explanation could be done in general terms and/or through specific examples.

Some students successfully answered the question using contingent beliefs to show how understanding of a core belief is developed. Weaker responses went straight from the identified aspect to the example without providing an explanation of how the aspect ‘expresses belief’.

Generally students found it was easier to use such aspects as ritual, symbol, story and text (sacred and doctrinal) to explain the manner of expressing religious belief. Some students appeared to ignore the instructions and listed all eight aspects from the Study Design with an accompanying list of examples.

Students should develop a wider vocabulary to help them explain the particular type or manner of expression. It is inadequate to repeatedly use variations of only ‘express’ or ‘show’.

Following is an example of a successful response to Question 1 in the Catholic Christian tradition.

*In the Catholic Christian tradition, belief in God, which constitutes an understanding of ultimate reality, is expressed predominately through Sacred Texts and rituals. In the Hebrew Scriptures, God is revealed as the creator of all that exists (Genesis, Isaiah). In Exodus, God reveals that not only did he create the world, but also that he is all of existence, ‘I Am Who I Am’.*

*In the ritual of the Eucharist, Catholics demonstrate belief in God as personified in Jesus. The continuity of this ritual indicates certainty that Jesus was indeed God and His instructions divine.*

*Texts and Rituals both ensure that certain beliefs are communicated to members of each generation. Whilst scriptural expression can serve to preserve certain teachings, rituals are equally important, as they stimulate feelings of belonging and holiness which supports the underlying belief.*

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## Question 2

**Identify one challenge that has arisen in the religious tradition you have studied.**

**Explain the main effect of that challenge on the religious tradition.**

Marks	0	1	2	3	4	5	6	Average
%	3	5	16	23	23	19	11	3.6

Two marks were available for identifying a challenge and four marks for the explanation.

This question covered Unit 4, Area of Study 1, 'Investigation of a significant challenge', with emphasis on the knowledge points from Outcome 1:

- a particular challenge faced by one or more religious traditions
- the impact of the challenge on the religious tradition
- the response of the religious tradition to the challenge
- the effects of the response, both within the religious tradition and in its relationship to society.

Students were required to identify and clearly state the nature of the challenge to the religious tradition. There should also have been a clear historical context for the challenge, and students should have at least placed the challenge within the correct century. In explaining the main effect of the challenge, responses should then have shown what this challenge did to aspects of the religion. Did it threaten, weaken or strengthen beliefs, authority, credibility, or the actual existence of the tradition? Did it split the tradition? Did it require significant changes to the tradition?

A whole list of effects was not required; rather students were to show their ability to evaluate and compare by selecting the main effect upon the religious tradition. The answer could cover both the immediate main effect upon the tradition and its response, as they may be tightly interwoven. The response required careful selection and summary rather than lengthy detail.

Generally this question was answered quite well and most students were able to articulate a challenge and give some insight into the effect of the challenge. However, there was a tendency to move onto the response of the religious tradition without fully articulating the challenge and its effect or without clearly stating that the response was also the effect.

The following student response is unfinished and although some of the points could be more clearly and fully expressed, it is already very sound. Unfortunately this student spent too much time on historical background before moving to the main effect. It is a response more suited to the introduction of an essay. It would have been preferable for the student to state the main effect in the second sentence, then go on to the explanation (to the degree that time allowed).

*The challenge of sexual perversity within the Catholic Church, especially that directed towards children, has caused friction between the Catholic Christian tradition and the rest of society.*

*In the Church, as in the rest of society, individuals exist who commit crimes of paedophilia or sexual abuse. In the past, the Church chose to deal with these offenders drawing on the Gospel message of forgiveness rather than involving the authorities in many cases. This response to sex crimes is no longer acceptable and as cases of sexual assault are reported they are met with a barrage of media attention. Although today the Church cooperates fully with legal authorities its tendency in the past to forgive offenders and then give them another chance has coloured many individuals' opinions of the church. For some the Church will now always be associated with...*

## Question 3

**'In the beginning.....'**

**In the religious tradition you have studied, how could these words be completed into a statement of religious belief?**

**Explain the religious meaning of this statement in that tradition.**

Marks	0	1	2	3	4	5	6	7	8	Average
%	6	4	8	14	16	17	16	12	8	4.5

Two marks were available for the completion of the statement and a further six marks for the explanation.

This question covered Unit 3, Area of Study 1, 'Meaning in religious traditions', with emphasis on the knowledge point from Outcome 1:

- a range of core beliefs in one or more religious tradition including:
  - ⇒ the conception of ultimate reality



- ⇒ the nature and purpose of human life
- ⇒ the relationship between human life and the rest of the natural world
- ⇒ questions of meaning in life.

This question required students to show their understanding of the core beliefs of the religion studied. Students could restate appropriate belief(s) as they are written in sacred texts or official writings, or they could convey the meaning of the belief(s) in a different expression.

Students also had to articulate what those beliefs mean for the believers' understanding of self, the 'other', relationships between self and the 'other', and the ultimate meaning and purpose of existence. Simply restating a credal statement did not address the question adequately.

Although this question was worth more marks than Questions 1 and 2, many students actually wrote less for this. The main weakness in responses was in the explanation of the meaning of the statement.

Most responses from the Judaic and the Christian traditions looked at the belief statement, 'In the beginning God created the universe.' While this allowed for satisfactory answers about belief in God and creation, very few students developed the significance of the beliefs; that is, the meaning of these beliefs in relation to the religious tradition and therefore to the believers.

This question was an opportunity for students to show their understanding of the interconnectedness of the core beliefs of religious traditions – to show why these beliefs continue to be pivotal beliefs in the lives of members of religious traditions. The weakest students saw the question as an opportunity to 'preach' about their personal faith, ignoring the objective focus of the question.

Following are excerpts from two successful responses to Question 3, which explained the meaning for the Jewish tradition and the Christian tradition.

*The most significant religious meaning of this statement, 'in the beginning...', to the Jewish belief in divine creation is the conviction that God pre-existed before creation.*

*Since God created in His image and out of love, the Catholic tradition believes that humans are ultimately good and loving and can know God through other humans.*

## Section B – Essay questions

Question Chosen	0	4	5
%	1	40	59

### Question 4

**In religious traditions, understandings of core beliefs must sometimes be brought up to date.**

**Discuss how far this statement applies to the continuity and to the development of a belief in a religious tradition you have studied.**

**As part of your discussion, consider the internal and external factors that influence the development of this belief.**

This question covers Unit 3, Area of Study 2, 'The development of religious beliefs', with emphasis on the knowledge points from Outcome 3:

- the continuous dimension of a core belief within one or more religious traditions
- the factors internal and external to the tradition, which have prompted development, reformulation, reinterpretation or change in the expression of a core religious belief(s).

Although all students should have been able to answer this question successfully, it was a complex question that offered the more able students an opportunity to show the depth and breadth of their understanding. Students needed to give their explanation of 'brought up to date'. While this interpretation varied, responses were successful if the student's argument was consistent with their interpretation of 'brought up to date' and provided accurate supportive evidence from the tradition they had studied.

Students had to agree or disagree with the statement in the first line of the question. They needed to state a position related to the statement and the **continuity** of beliefs, plus state a position related to the statement and to the



**development** of beliefs. These position statements should have enabled the students to show that they had a general knowledge of the religious tradition studied. Students could then use one or more specific examples to illustrate the positions they were arguing.

The religious tradition should have been clearly established and referred to throughout the essay. A general discussion related to religious traditions as a totality was not acceptable.

There were a number of weak spots in responses to this question.

- Some students seemed to miss the focus of the question and wrote about rituals, as though they had prepared an essay about the expression of a belief. These responses tended to give a lot of detail about changes in ritual, with little reference to the belief being communicated through the ritual.
- Many responses had no time frame or dates, though they were clearly arguing from a particular historical situation. This absence of context made any reference to relevant internal and external factors very vague.
- Some students dealt with this question as a challenge and response question, with little attention given to the issues of continuity and development of the belief and its expression.
- Often there was very little analysis of the belief itself before the student discussed its development. The belief needed to be fully explored before talking about its continuity and development and certainly before attempting any discussion on the concept of the belief being 'brought up to date'.
- Some responses from the Christian tradition focused on general changes brought by Vatican II rather than on the 'understandings of core beliefs' that Vatican II developed. These students seemed to have studied Vatican II in a way that was better suited to Question 6.

Following is an example of a response to Question 4 which, while not perfect, is certainly successful in attempting to answer the question. It is also an illustration of an effective introduction, which is followed by excellent detailed argument that regularly referred to the question. The conclusion of this essay is also included to demonstrate a response that successfully discusses the material with relevance to the question.

*In the Jewish tradition, the understanding and interpretation of a religious belief often needs to be brought up to date to ensure the belief remains dynamic and meaningful to followers of the tradition. In relation to the core Jewish doctrine of Messianism, this statement applies to a large degree as the continuity, and dynamism of the belief was dependent upon various interpretations. It is important to note that the need for a belief to be brought up to date often derives from the tradition being responsive to both internal and external factors. Sometimes, a belief develops to serve as a source of hope for the followers of religious tradition, or to help reaffirm other core beliefs. However in assessing the development of Jewish Messianism it becomes clear that most developments occur to ensure that the belief remains meaningful to its followers thereby bringing the belief 'up to date'.*

*Due to a number of reformulations of Jewish Messianism, Jewish ideology in the middle ages did not inherit a united or coherent concept of the Messiah. Many were unsure of the true nature of the doctrine, and Moses Maimonides recognised the need for a central understanding of the belief. Maimonides included Jewish Messianism as one of the thirteen principles of faith and stated that 'I believe with perfect faith in the coming of the Messiah, however long it takes I will await his coming.' However Maimonides realised that Jews could not identify with many of the basic principles of the doctrines. He averred that the restoration of the Jews ancient homeland was unlikely, and developed Messianism to represent a political deliverance of the Jews from the rule of the Gentiles. This shows Messianism to be brought up to date by responding to an internal crisis faced by European Jewry, primarily the difficulties of maintaining their Jewish faith amid relentless persecution and discrimination. Jews now understood the Messiah to be both a political and spiritual leader. Maimonides was vigorous in his assertion that the Messianic Age would not be a miraculous period, and his changes to the understanding of Jewish Messianism, saw the belief become less extreme, and hence more moderate and meaningful, leading to a central belief adopted once again by a large majority of Jews.*

Topics used in Question 4 included:

- liberation theology
- hypostatic union
- revelation from the Jewish perspective
- the sabbath and Seventh Day Adventists
- covenant in Christianity
- peace and a just war
- original sin
- reformation crisis in Christianity
- resurrection in Christianity
- eucharist in Christianity
- the Kingdom of God
- messianism.



### Question 5

#### Why do people believe?

**Discuss this question with reference to significant life experiences of a particular individual or group you have studied.**

This question covered Unit 3, Area of Study 1, 'Meaning in religious traditions', with emphasis on the knowledge points from Outcome 2:

- significant life experiences such as commitment, suffering, death, and human relationships which may be interpreted in light of core beliefs
- the impact of core religious beliefs on a person's or group's experience of suffering, commitment, death, human relationships and/or other significant life experiences.

This question asked students to deal with the general range of reasons why people believe religiously. The case study was to be used as an illustration of some of the reasons for believing in religious traditions, thus students who focused only on the story of a person or group did not satisfy the question, which, like the requirements of the Study Design, was broader than the one example.

The weakest responses were where students lost sight of the focus of the question and referred to belief in a person, such as Jean Donovan or Mother Theresa, or belief in the Catholic Church, rather than to the theological beliefs of the religious tradition from which the person or group arises.

Many responses that used the film resource 'The Mission' did not look at 'why' the character believed nor could they identify a significant life experience. These responses did not demonstrate an understanding of the complexity of the issues or the driving force of particular religious beliefs in the story. In most responses there was no attempt to place this story in the historical context of the issues for Christianity.

Whilst the use of a film text is a valid choice for study, the nature of how the text is analysed against its historical, social and religious contexts needs much greater work. Currently these film topics tend to be presented in the exam largely as uncritical film reviews that just retell the story. The film becomes the reality for many students and they miss the point of the real world in terms of religious beliefs and the journey of the individual to understand and live their beliefs.

The potentially wonderful example of Archbishop Romero continued to be treated simplistically by many students, who lacked a depth of understanding or a sense of where Romero's experience fits in terms of his religious tradition and his personal struggle to understand the meaning of his religious beliefs in his life. Many responses that used Romero and Helen Prejean for this question chose poorly, as their responses indicated that their study of these people would have better suited the focus of Question 7.

Again, good essay techniques were missing in many students' responses. It was not adequate to just give token recognition to the first part of this question in the first and last paragraphs of an essay. Some students gave excessive biographical and historical detail without discussing its relevance to the question focus of beliefs and their meaning in the lives of believers.

It was pleasing to see that some students were able to show the breadth of their understanding of the interaction between religion and society as they addressed the factor of enculturation in believing, although some students saw it only as a negative indoctrination process.

Following is an excerpt from an unusual approach to the question which resulted in a very successful response. It could have been improved by more careful explanation of the tradition's beliefs and the relationship of those beliefs to the stages of grieving described in the letter. Unfortunately the essay was quite short.

*What can be more painful than for a family to lose a child? The pain felt by parents is virtually unimaginable. This is what happens to the Wholgelernter family when their child and sister dies at the age of fourteen due to complications with diabetes. Through this letter readers gain an insight into Devorah's state of mind as well as her religious beliefs. It is soon established that Devorah is an Hassidic Jew, thus Devorah holds the belief that one day she will be reunited with her beloved daughter at the time of the messianic era...*

*Upon examination of this particular case it can soon be established the Jewish religion holds certain beliefs customs and rituals to assist those in coping with the loss of a loved one. One example is that of the time of Shiva the official mourning period. This is a time when Devorah recalls that people keep coming the neighbours bring food, I am part of a community. The word Community in particular underlines how there is so much collective support within the Jewish community during a time of need such as a*



*bereavement. A further example of the traditions held by Judaism to lend support to those in need relates to the 'hesed' or eulogy delivered by the father of Chana at her funeral. It is said by Devorah that it is the funeral oration which inspires her to move on. This thought is triggered when she recalls Chana saying just before her death, 'Mommy promise me that we will keep in touch.'*

Topics used in Question 5 included:

- American native spirituality and Christianity (movie – Sunchaser)
- evangelisation and Christianity (movie – The Mission)
- Romero
- Helen Prejean
- Dorothy Day
- Cardinal Bernadin
- CS Lewis
- Damien of Molokai
- St Paul
- Mother Theresa.

## Section C – Essay questions

Question Chosen	0	6	7
%	1	26	72

### Question 6

**'If it isn't broken, don't fix it.'**

**Discuss the extent to which this statement describes the various ways in which religious traditions respond to significant challenges.**

This question covers Unit 4, Area of Study 1 'Investigation of a significant challenge' with emphasis on the knowledge points from Outcome 1:

- a range of internal and external challenges that have faced one or more religious communities
- a particular challenge faced by one or more religious traditions
- the historical, social and religious context of the particular challenge
- the impact of the challenge on the religious tradition
- the response of the religious tradition to the challenge
- the effects of the response both within the religious tradition, and in its relationship to society.

This was a question of many layers, which offered the more able students the opportunity to explore their knowledge and understanding.

Students had to take a position in relation to the statement and present an argument to support that position; writing a detailed, descriptive essay about one challenge did not satisfy the question. The specific example should have been used to illustrate some of the types of responses that religious traditions can have to significant challenges. Also, other possible responses that were not explored in detail through the particular example or examples should have been mentioned when exploring the meaning of the statement.

Weaker responses to this question highlighted some continuing problems:

- a lack of essay technique and skill at working with the question asked hindered some students
- the 'big picture' context of how religions in general meet challenges was largely ignored and students went straight into their one example
- little attention was given to the phrase 'various ways', or what could have been explored by looking at the variety of approaches the tradition used to deal with challenge
- as in Questions 4 and 5, the first line of the question was ignored by many students who zoomed in on the key terms 'respond' and 'significant challenges' and wrote according to a plan rather than responding to the question asked
- students need to practise pulling questions apart and planning responses to them.

Some of the topics for Unit 4, 'Challenge and Response', that focus on contemporary issues lack a grounding in the core beliefs of the studied tradition. They deal with the issue in over-generalised and often superficial levels of analysis, presenting popular clichés as belief statements. A range of ecological issues suffer from this inadequate treatment.



Following is an example of a response from the Jewish tradition that successfully engaged with the question and proposed an answer within the introduction. The subsequent detailed argument was excellent.

*The challenge posed by the Holocaust or 'Shoah', to Judaism was considered the most poignant in all Jewish history. Judaism has encountered a number of challenges, such as the destruction of the second temple in 70CE, the pogroms and persecution in the middle ages, and the challenges posed by the emancipation of Western European Jewry in the 19<sup>th</sup> century. The phrase 'If it isn't broken, don't fix it' describes to a certain extent the various ways the Jewish tradition responded to the challenge. However the statement does not mention the resilience of the tradition was dependent on successful responses by Holocaust theologians. These theologians had to first identify that the religion was not 'broken', before arguing that it did not need to be 'fixed' or 'changed'.*

The introduction of another successful response is also shown, this time from the Catholic Christian tradition.

*In the Catholic tradition (CCT), marriage is upheld as indissoluble and sacramental. Any who divorce and remarry are considered to be living in sin and are thus denied the Eucharist. This system of dealing with the victims of failed marriages is centuries old, and, according to the Church's Magisterium, 'isn't broken'. However, individuals within the Church are speaking out against the system with suggestions of how it can be 'fixed'. The ensuing debate has caused a rift in the Church, especially in Germany where much of the discussion is taking place.*

Topics used for Question 6 included:

- the black plague and Christianity
- pacifism and a just war
- the age of enlightenment and the emancipation of the Jews
- the Holocaust and the Jewish tradition's belief in God
- space travel and Christianity
- the environment and Christianity
- early threats to the survival of Islam
- early persecution of Coptic Christianity
- marriage, divorce and remarriage.

### Question 7

**With reference to the actions of an individual or group from a religious community you have studied, discuss the degree to which beliefs have the power to influence change in society.**

This question covers Unit 4, Area of Study 2 'Beliefs in action' with emphasis on the knowledge points from Outcome 2:

- the vision of human community implied in the beliefs of one or more religious traditions
- the ways in which beliefs impel individuals or groups to act to transform society
- specific examples of the actions of individuals and/or groups when impelled by their religious beliefs about the ideal human community.

This question asked for a detailed account of a particular example that showed 'beliefs in action'. Successful responses skimmed over the biographical detail; indeed there may be no need for any biographical detail beyond placing the person or group in the historical context which brought about their social action. The focus of the question was on the interaction of beliefs and religious and life experiences that stimulate, provoke or drive social activity. Students were to take an evaluative position on the importance of specific religious beliefs to the social action of the individual or group.

Students should have made a distinction between 'power to influence' and 'power to achieve'. The more successful responses addressed the limits and/or the failures of the actions taken by the religious individual or group.

Some of the groups chosen for study in Unit 4 need to be rethought. Any group selected for this Area of Study should have a common life experience that is grounded in the same religious tradition and expresses the beliefs and ethics of that tradition in the beliefs of the individual members and in the group's common action. Organisations which do not have a foundation in the same religious tradition are not appropriate; some of the more contemporary social action or drug rehabilitation groups fall into this problem category.

In many of the responses, the claim was made that the person or group wants to create a perfect society. This claim was usually unsubstantiated either theologically or in terms of the motivation, intentions and achievements of the group or individual studied





There were still answers that gave a biography without analysing the underlying beliefs of the individual or group. Many of these answers listed vague, general beliefs that the person or group has towards people or society, without looking for the religious basis for these beliefs. These personal beliefs do need to be specifically articulated and they should also be referred back to specific beliefs of the religious tradition. Some students were able to look at the underlying beliefs and spirituality of the focus group or individual and identify the power to change that is stimulated by these beliefs.

There needs to be more recognition of the difference between the strength of religious beliefs and the power to influence change in society. A consistent claim in responses to this question was that the focus person or group has changed or transformed a religious tradition, or indeed society, completely. Such claims exaggerate and romanticise the studied person or group. These responses are unrealistic, contain many over generalisations, offer little supportive evidence, and often omit analysis and discussion.

The following extract from a response from the Islamic tradition is very competent, though it would have been improved by relating information about the Islamic group more consistently to the question. The response also needed to be more analytical and evaluative of the actions of the particular group.

*An ideal Islamic society is one that implements the Shariah – Rule of Allah, commences Salat – prayer five times a day, gives Zalcat – charity money, fasts during the month of Ramadan, takes care of the elderly, respects one another, acknowledges that everyone is equal, avoids acts of harm such as drinking, gambling, adultery, exposing body parts i.e. legs, worships Allah solely and lives a life at peace with humans and nature.*

*However Western and secular societies do not uphold the majority of Islamic values, morals and expectations. As a result of this, a number of Muslims have strived to establish aspects of Islamic society within secular societies, in aims to prevent Muslims from succumbing to the ways of secularism.*

Topics used for Question 7 included:

- Dr John Billings and contraception
- Caritas Australia
- San Egidio
- Ozanam
- Brigidines
- Sr Helen Prejean
- Jean Vanier
- Frederick Ozanam
- Catherine McAuley
- Caritas Australia
- Mary McKillop
- Marcellin Champagnat
- Daniel Delaney – Brigidines
- Thomas Berry and Miriam Mac Gillis – Genesis Farm
- John Baptiste De La Salle
- Mother Theresa (this was not an appropriate choice for Question 7).