

KEY CONTENT SOR

CHRISTIANITY

1.1 paul of tarsus

1. JOURNEYS - MODEL OF SERVICE + EVANGELISATION

- Paul undertook 3 missionary journeys in his life (Mediterranean and Asia minor)
- He established many early Christian communities + converted Gentiles and Jews into Christians.
- Paul provided an example of service/discipleship that is continually revitalised and adapted over time, inspiring adherents to answer his call to evangelisation
- Allows an adherent to live in **right relationship** with God by spreading his teachings

2. EPISTLES

- Paul wrote 13 letters to communities and individuals throughout the roman empire
- Paul's epistles outlined what it meant to be Christian, influencing an understanding of beliefs and reinforcing the importance of modelling **Jesus**, and criticising those who failed to do so.
- Paul's teachings influenced many reformers, such as Protestant Martin Luther.
 - It was from Paul's writings that Luther's interpretation of sola fide, faith alone, in achieving salvation, developed.

3. BELIEFS - BODY OF CHRIST

- Paul often used the metaphor of Christ's body to represent the universal church. He emphasised that *all* Christians are united in Christ
- With this unity comes an ethical responsibility to **live like Christ** and an emphasis on the universal dignity of the human person.
- Paul taught that the Body of Christ is dependent on each member embodying agape and building the **Kingdom of God**

4. ETHICS - AGAPE THROUGH CHARITY

- Paul's ethical teachings are grounded in Jesus' commandment of love, and focus on agape, a selfless, unconditional love
- Paul taught that agape can be expressed through charity, and by modelling **Jesus' example** of service
- Those who practise agape will build the **Kingdom of God** (where values of love, justice and peace prevail in a world living in accordance with God's plan)

2.1 environmental ethics

1. GOD AS CREATOR

- God created the world and as his final creation, Christians have the obligation to care for the environment.
- Influences adherents to live in **right relationship** with God by caring for His creation
- While all believe in God as creator, the responsibility of service that comes with this teaching is interpreted differently across the tradition
 - Majority = humans have a responsibility to maintain creation
 - Minority = As God is the infinitely wise creator, human actions cannot impact the environment

2. HS SUSTAINS CREATION

- The Holy Spirit provides gifts and fruits to adherents i.e. fortitude and charity/kindness, which allow them to sustain God's creation
 - The Spirit guides the Christian response to environmental issues
- Ruach - Hebrew word for God's breath and spirit
- The Trinitarian formula dwells within humanity and calls adherents to be stewards of God's creation

3. RESPONSIBLE STEWARDSHIP

- Humans were given dominion over nature, which brings with it a responsibility to care for creation
- Christians have a responsibility to model **Jesus' example** of service and compassion in regards to environmental care
- The necessity of stewardship grounded in Jesus' example of servant leadership. It challenges Christians to actively apply the command to "love your neighbour" to caring for creation.

3.1 describe Baptism

- Comes with an ongoing responsibility and promise to live like Jesus through service and compassion
- The importance of Baptism to living in a right relationship with God is reaffirmed by Jesus' own Baptism/modelled by Jesus
- Inseparable from building KOG - Candidates have a responsibility to build KOG through service, mercy, love etc
- Baptism is a call, a lifelong journey, commitment and promise

3.2 Baptism beliefs

- Baptism reaffirms beliefs for the adherent, connecting them to their faith and emphasising the importance of emulating Jesus and his commitment to service
- Allows an adherent to contribute to KOG through care for the vulnerable

1. Holy Trinity

- Adherents are baptised into trinity, reflecting a belief in the trinitarian formula and reinforcing the importance of following in the Son
- Water is used 3 times by aspersion, affusion, immersion

2. Death and resurrection

- The act of immersing and raising the candidate up from the water, mirrors the death and resurrection of Christ, portraying that through Baptism adherents die to their old lives and are raised to a new life of living like Jesus through service

3. Salvation

- Baptism is a necessary element of Salvation
- Seen by the use of water - which is symbolic for washing away sins

3.3 significance of Baptism

1. INDIVIDUAL

- DISCIPLESHIP;

- Through Baptism, adherents make a promise to follow in Jesus' example of servant leadership

2. COMMUNITY

- BODY OF CHRIST;

- Through Baptism the person is welcomed into the body of Christ which is the Church community. Reaffirms the ethical responsibility to uphold a person's dignity as a member of this body.

JUDAISM

1.1 RASHI (Rabbi Solomon Ben Isaac)

1. Commentaries

- Wrote first comprehensive commentary on the Babylonian Talmud and Tanakh
- Provide full explanations, logical structure, relevant analogies, translated - made oral law **accessible** and caused a greater increase in Talmudic study
- Allows adherents to understand **covental** obligations + how to live in **right relationship** with God
- He synthesised, comparing oral to written, establishing relevance for his time
- Authoritative source. Never superseded by other scholars.
- Still the most widely used source for explanation and a mandatory tool for any Jewish scholar

2. Yeshiva

- Opened his own Yeshiva and established Yeshivot in Troyes

- Influenced education by establishing scholarly behaviour in the Jewish community and fostered a pattern of Talmudic study for his time and the future
- Open to everyone - made oral law **accessible**
- Allowed for emergence of Tosafots

2.1 **SEXUAL ETHICS**

- Guide adherents to conduct sexual relationships in a way considered '**kosher**' by God, thereby, living in **right relationship** with him and upholding **covental obligations**

1. **Niddah**

- Time of separation begins at first sign of blood and ends in the evening of the woman's 7th 'clean day'
- After the seventh day, she must immerse in the Mikvah. Which is composed of living water.
- They pray and say a blessing whilst immersing
- These laws are often unknown and unpracticed by adherents outside of Orthodox communities
 - However, Orthodox women use niddah as a method by which to develop a personal and right relationship with God

2. **Contraception**

- Orthodox - can be used when pregnancy/birth may harm the mother, to limit the number of children for the benefit of the family, or to delay/space out children.
 - They can not use contraception for the selfish reason of avoiding children altogether.
- Contraception methods can not harm or waste semen - comes from the story of Onan.
 - Methods allowed are the ones which do not damage or stop sperm from getting to its intended destination, such as the pill
 - Progressive streams of Judaism allow birth control and different methods for a wide range of reasons, such as condoms for sexual health.

3. **Homosexuality**

- Orthodox - Homosexual acts are forbidden as they are considered as an abandoning of family duty.
- Progressive/conservative - accept same sex couples as god made ALL humankind in his image, thus, all people must be supported and respected

3.1 **DESCRIBE MARRIAGE**

1. **Aufruf and Mikvah pool** - Orthodox/Conservative Jewish men will read from the Torah. In Progressive Judaism both bride and groom read from the Torah. When the aliyah blessing is completed, the entire congregation wishes them luck and happiness by throwing soft candies at them, usually only Orthodox do this.
2. **Signing of the Ketubah** - Jewish marriage document, details requirements for get (divorce)
 - Orthodox
 - Ketubah read and given to the Kallah
 - Written in Aramic/Hebrew
 - She cannot live with her Husband if it is lost
 - Signed by 2 male witnesses

- Details Chatan's obligations to Kallah
- Progressive
 - Signed by the couple
 - Written in vernacular
 - Agreeing of responsibilities to/from both
- 3. **Badeken (unveiling)**
- 4. **Walk towards the Chuppah**
- 5. **Bride circles groom (Hakafot)** - In progressive, couples circle one another or even circle around the Chuppah to consecrate the space.
- 6. **Kiddushin (betrothal) stage begins with Birkat Erusin**
- 7. **Giving of the rings** - Chatan gives the Kallah ring in Orthodox. In progressive, both exchange rings
- 8. **Reading of the Ketubah**
- 9. **Nisuin stage begins with Sheva Berakhot**
- 10. **Breaking of the glass**
- 11. **Yichud**

3.2 MARRIAGE EXPRESSING BELIEFS

1. **One God**
 - Chuppah = open nature symbolises constant and welcome presence of God in the couple's life
 - Hakafot = Circles 7 times, representative of God creating world in 7 days
 - Sheva Berakhot = acknowledge God as omniscient, omnipotent and omnipresent
2. **Covenant**
 - Giving of the rings = 'law of moises' references covenant. Rings symbolise commitment to covenant.
 - Ketubah = mirrors/parallels covenantal relationship between God and Hebrew people. Not just covenant with partner, but also with God.
3. **Moral law**
 - Companionship mitzvah = purpose of marriage

3.3 SIGNIFICANCE OF MARRIAGE

1. **Individual**
 1. **Covenant** - it is a mitzvah to marry (Gen 2:24). Elianna Yolkut
 2. **Companionship and elevation** - fulfilling Gen 2:18 elevates them/the relationship. Rabbi moss
 3. **Family and structure** - signfines new family, (Ezekial 11:16). Ketubah structures lives.
 4. **History and culture** - i.e. Badeken
2. **Community**
 1. **Continuation** - contains community as it allows for procreation (Gen 1:28). Ensures traditions are passed down
 2. **Unifying** - In progressive and conservative it allows for empowerment of same-sex relationships. Emanuel synagogue

3. **Reminder of vows** - marriage reminds other couples in the community of their covenant with God and one another. Rabbi Moss
4. **History** - rituals remind the community of their role as God's chosen people i.e. smashing of glass
5. **Family** - basic social unit for interaction with the community. Shalom Bayit.

ISLAM

1.1 **A'ISHA** (bint abu bakr)

1. **Hadith**

- A'isha narrated and transmitted 2210 hadith
- Allowed Prophet's sayings and influence on islam to be preserved
- Allows adherents to understand and emulate the Prophet's **submission**

2. **Revelations - affair of the Slander**

- Prayed to Allah, demonstrating Shahadah, after being accused of adultery, resulted in revelation which continues to influence sharia law today.

3. **Battle of the camel (analysis)**

- Opposed Ali, Muhammed's son in law, who Shi'a muslims believe to be Muhammed's rightful successor.
- Shia muslim's disregard her influence

4. **Mother of believers/ example of submission/ role model/ impact on practice**

- Hafiz - memorised the quran
- Aisha's example of **submission** guides adherents to model her obedience
- Exemplified a life of submission, through practice of 5 pillars - thereby continuing to influence the ummah
- Salat = revolutionised traditional wudu with dry ablutions (Tayyaumum), resulting in a revelation. Prayed 5 times a day.

2.1 **BIOETHICS**

1. **Bioethical principles**

- **Human life is sacred** - Most fundamental teaching. Life must be protected as it was created by Allah in the best form.
- **Perception of suffering** - compensates for sins and elevates one's spiritual degree, so they can achieve **Jannah** in the Akhirah.
- **Lesser of two evils** - when confronted with 2 evils, the lesser must be chosen.
- **Seeking treatment** - an obligation. However, if treatment is keeping the patient in a vegetative state of prolonging death then withholding or refusing treatment (passive euthanasia) is acceptable.

2. **Abortion**

- Abortion mostly haram as it violates
 - Sanctity of life - potential for life is still sacred

- However, haram or halal dependent on the time of ensoulment (Allah breathes a soul into the body), which varies between Madhabds;
 - Hanafi Sunni = 120 days. Makruh (unwanted) before.
 - Hanbali sunni = 40 days.
- Abortion can also be permitted if the mother's life is in danger because of the teaching to take the lesser of 2 evils. Her survival is more important as her life is already established.

3. VAD

- active/assisted euthansia/ VAD = haram, as it violates
 - Human life is sacred
 - Obligation to seek treatment
 - Perception of suffering.
- Passive is allowed in some circumstances i.e. if the person is brain dead/vegetative

3.1 DESCRIBE HAJJ

- Extremely transformative. An act of complete submission. Unifies Ummah. Develop Taqwa. 5th pillar/religious obligation. Must be completed if physically and financially able.
1. IHRAM = renunciation of old life. Cleansing and wearing white robes. Symbolic of equality before Allah.
 2. TAWAF = circumambulation 7 times around Kaaba
 3. SA'Y = brisk walk 7 times between Mount Safa and Mt Marwah. Recalls ZamZam water revealed by Jibril to Hagar and Isma'il
 4. WUQUF = day of standing at Mt. Arafat. Glorify Allah through prayer and ask for forgiveness, and are thus restored to union with Him. Recalls adam and eve's forgiveness at Arafat after expulsion from eden
 5. JAMARAT = stoning of 3 pillars represents rejection temptation. Re-enacts Ibrhaim who was ordered by Jibril to reject the devil by throwing stones.
 6. EID AL-ADHA = festival of sacrifice. Organise sheep slaughter and send food to needy countries. Recalls when Abrham was to sacrifice his son but instead sacrificed a sheep
 7. HALQ/TAQSIR = shaving/trimming hair after hajj. Either or required by men to leave Ihram
 8. TAWAF
 9. Now men are Hajji. Women are Hajja

3.2 HAJJ EXPRESSING BELIEFS

1. **Tawhid** = hajj is for Allah
 - Fundamental tenet of Islam. Belief in oneness of Allah
 - Tawaf = represents that He is at the centre of their universe. Their life's of cyclical and continuous submission to Him.
 - Wuquf = restores relationship with Allah.
 - Also Akhirah, as they ask for forgiveness in the hope of gaining Jannah.
 - Talbiyah - prayer invoked throughout Hajj

2. **Rusul** = connects adherents to actions of the Prophets
 - Kaaba built by Ibrahim and Isma'il
 - Eid = recalls Abraham's willingness to sacrifice his son, reinforces importance of surrender to Allah
3. **Akhira** = adherents strive to attain Jannah through submission at Hajj
 - Ihram = symbolic of equality on the day of judgement
 - Jamarat = rejection of temptation to gain Jannah
4. **Malakia**
 - Sa'y = recalls Jibril revealing the well of Zamzam

3.3 SIGNIFICANCE OF HAJJ

1. Individual

1. **Submission** - Sura 3:97
2. **Peace and rebirth** - Bukhari and Muslim. Wuquf. Maryam Gul.
3. **Spiritual elevation and strengthen faith** - rituals i.e. ihram connects individuals to beliefs. Gamal Fouda
4. **Connects to Ummah and history** - Sa'y. Zara Mohammed.

2. Community

1. **Uniting** - unites Ummah to complete 5th pillar. Ihram reminds them of equality and strength. Yaqeen institute.
2. **Sense of community** - Tawaf. Gamal Fouda
3. **History** - rituals i.e. Sa'y and Wuquf, re-enact Quranic events and connect the individual to these events
4. **Eid** - allows for Zakat. Unities global ummah and reinforces importance of charity

RELIGION AND PEACE

- ★ A right relationship with God/Allah is the beginning of all peace for Muslims and Christians as it provides => comfort, strength, support, sustenance.

CHRISTIANITY

INNER PEACE

- ★ Adherents can gain inner peace by modelling Jesus, which in turn, sustains a personal and right relationship with God

1. PRAYER

- Prayer allows an adherent to emulate Jesus
- Provides fortitude during hardship by deepening a relationship with God
- Facilitates a personal and right relationship with God
 - Provides guidance

- By following the teaching to prayer, adherents are comforted by the hope of the eternal peace to be gained through salvation
- Encourages a rejuvenated relationship with God
- Source of comfort and strength
- Adherents find solace in faith

2. FORGIVENESS

- Allows an adherent to model Jesus/live in the image of Christ, who is the ultimate example of forgiveness as he forgave during his suffering on the cross
- By doing so, adherents derive a sense of peace by living in right relationship with Him
- Through mercy, they can find comfort in the promise/offer of the eternal peace of salvation.
- Allows the individual to build the kingdom of God through mercy

WORLD PEACE

- ★ Adherents can spread peace in their sphere of influence by living in accordance with the teachings of Christian sacred texts, as this builds the Kingdom of God, a place of complete peace.
- ★ They are challenged to constantly be actively engaged in bringing about the KOG on earth

1. LOVING ONE'S NEIGHBOUR

- Living out Jesus commandment of love and teaching of the good samaritan, allows adherents to build the Kingdom of God, the highest form of peace on earth.
- Promotes compassion and justice
- God's kingdom = place where humanity lives in accordance with God's will and is governed by His love. Mercy, justice and equality.

2. SOCIAL JUSTICE

- Adherents can strive for peace in their sphere of influence by modelling Jesus' service towards the vulnerable and marginalised
- They have an ethical duty to create peace by working for Justice in their wider community
- By enacting Justice, the Kingdom of God is built on earth.
- Creates peace by fostering tolerance, understanding and equality.

3. BODY OF CHRIST

- Teaching of BOC encourages adherents to uphold the dignity of all, because of shared unity in christ
- Builds the kingdom of God, as this teaching challenges adherents to what extent that can emulate Jesus' love towards ALL members of His body.
- This establishes unity and thus contributes to world peace
- Promotes respect, dignity and care

4. SOCIAL UNITY/INTERFAITH DIALOGUE

- Christians have a responsibility to not just love their christian neighbour, but to extend this love to all
- This allows for not only unity and harmony, but also a greater atmosphere of respect and understanding
- They are called to work for peace through compassionate interfaith dialogue

ISLAM

INNER PEACE

- ★ Adherents can gain inner peace by submitting to allah's will, as this sustains a personal and right relationship with Him, and leads to Jannah in the Akhirah

1. HAJJ

- As the last of the 5 pillars, hajj is an act of complete submission to Allah
- Through this submission, adherents gain inner peace as they are comforted by the promise of Jannah in the Akhirah
- By completing hajj, adherents develop a personal and right relationship with God which provides comfort
- Taqwa = closeness with Allah

2. FORGIVENESS

- Journey for rida (contentment)
- Muslims must undertake the greater jihad = the struggle against one's nafs (ego, desires) to reach complete submission
- Allah's continuous role as the most merciful encourages adherents to model this mercy in order to sustain a personal relationship with Him, which bestows comfort in challenging situations
- Sakinah = serenity

3. SWAM

- A pillar, fasting during the month of Ramadan
- Allows for Taqwa through just focusing on Him, and living in right relationship with Allah
- Completely overcoming the ego (nafs) in utter obedience to Allah
- Develops discipline
- Transcending earthly desires and concerns, in complete submission to Allah
- Act of spiritual cleansing
- Opportunity to disconnect from worldly affairs and focus on the divine

4. SALAT

- Salat = 5 daily prayers
- Instrumental to inner peace as it sustains taqwa and right relationship, thus, giving adherents

someone to turn to during adversity

- It allows them to overcome daily difficulties, if only for a few minutes, focused on complete submission and a show of gratitude to Allah due to his constant role as “the Source of Serenity” (Sura 59:23)

WORLD PEACE

- ★ Adherents can bring peace into their sphere of influence through submission to Allah, as these teachings demand adherents to work for and spread peace.

1. SOCIAL UNITY

- Muslims have a responsibility to spread peace in their sphere of influence by building social harmony
- Fraternity (harmony within the ummah) is a necessary component to undertaking the lesser jihad, an outward struggle for the peace that comes with submission
- Not just fraternity within the ummah, but interfaith unity is also essential, as in order to submit to Allah, muslims must form peaceful relationships within society
- This is important because Allah created a perfect world, and this creation must be sustained through unity.
- Adherents can work for peace in their sphere of influence by fostering harmony, in order to submit to and spread Allah’s tenets of love and unity

2. JUSTICE THROUGH ZAKAT

- Zakat is a pillar of Islam = muslims must give 2.5% of their wealth to charity (almsgiving)
- Submitting to the teaching of zakat allows adherents to spread peace by propagating Justice on an international scale.
- Not only contributes to peace in their sphere of influence, but also, inner peace through comfort of Jannah.
 - Through zakat, Muslims are removed of the baggage of material wealth and instead sustained by the peace of submission

RELIGION AND NON RELIGION CONTENT

1.1 expression of religious dimension

1. ANIMISM

- The belief that all natural objects possess a soul and contain spirits
- Nature reveals the divine and must be respected
- Rituals are held to sustain natures' balance and protect
- Spirits inhabit trees, rocks and water, any natural disasters are evidence of god’s anger
- Aboriginal totems and sacred sites are animistic

2. POLYTHEISM

- The belief in and worship of many gods
- These gods are distinguished by particular functions and often take on human characteristics

3. MONOTHEISM

- The belief in one god
- One omnipotent, omniscient, omnipresent God

1.2 significance of religious dimension

1. MEANING AND PURPOSE - QSB

- Questions Structure Belonging
- Religion provides life with meaning by **answering questions** of our origins, purpose and destiny
 - Sacred texts outline creation stories
 - I.e. purpose of life for Muslims is submission
 - Religion provides a person with ethical expectations and duties - i.e. 10 commandments
- Gives life **structure** and consistency
 - I.e. Salat
- Religion creates **cultural identity and a sense of belonging**
 - Each religion celebrates important stages i.e. baptism, bar mitzvah, hajj
- Women may feel that traditional religion denies them authority

2. SOCIAL COHESION - CC

- Community Celebrations
- The way society works together and remains harmonious
- Provides a **sense of community** by giving people a common purpose
- Brings people together through celebrations i.e. easter and ramadan

3. SOCIAL TRANSFORMATION

- Refers to how a society changes and develops
- Religion can act as a means for change by caring for the vulnerable

1.3 global distribution of religion

REASONS FOR DISTRIBUTION

- Christianity
 - Began in the middle east
 - Spread by St Paul + apostles
 - Persecuted in the roman empire but eventually became accepted under emperor constantine
 - Great schism = split between roman catholic and eastern orthodox churches

- Reformation = created protestant churches
- Colonisation = spread christianity to empires in africa, asia, america.
- Islam
 - Founded by Muhammed in Medina
 - Spread by 4 rightly guided caliphs
 - After ww2 many muslims resettled to countries such as UK and US
- Hinduism
 - Originated in India
 - Not self-propagating
- Buddhism
 - Began as a stem of Hinduism
 - Founded by Siddhartha Gautama
 - Buddhist Missionaries spread the word of Buddha in east asia
- Judaism
 - Began in Israel
 - Persecuted and conquered by Assyrians, Babylonians and Romans = scattered Jewish people across europe and middle east
 - holocaust
 - 1948 = state of israel established => became home to second largest jewish pop

2.1 rise of NRE

- Very diverse
- Individualistic - focused on needs of individual
- There is usually no structure of hierarchy associated with NRE and there is usually no particular commitment required

1. SEARCH FOR PERSONAL FULFILMENT - CCIB

- Commitment Calm Individualistic Belonging
- NRE are easy and simple ways for people to become happier without making major **commitments** to a traditional religion
 - Can select the values they choose, do not have to make a commitment
- Provides **relaxation** and a sense of calm in today's industrial and technology world
- Religions designed for large groups may **not be personalised** enough for the individuals' needs
- Allows the individual to find a community + feeling of belonging with others that have a similar spiritual outlook

2. SEEK ETHICAL GUIDELINES - IA

- Irrelevant Accepting
- Traditional religious ethics may be outdated, as they were established many years ago and **not applicable** to today's world/cannot provide answers to emerging problems
 - Most modern problems i.e. cloning, are not addressed in sacred texts
- **Not accepting** enough

- i.e. homosexuality is now widely acceptable but wasn't at the time when the abrahamic religions emerged
- Meditation = allows for an introspection of personal ethics

3. SEEK TO CLARIFY RELATIONSHIP WITH SOCIETY - MBC

- Meaningful Belonging Community
- NRE allow people to develop a meaningful relationship with society and give back to it, without necessarily adopting the commitments of traditional religions
- NRE recognises that people don't have to be part of formal religious practice to feel connected
 - NRE offer practices that allow people to connect and meet with others

2.2 growth of NRE

1. RISE OF MATERIALISM

- Obsession with having things and possession
- The 21st century is governed by consumerism and a desire for individualism
 - A person's value is now based on their material worth rather than tangible achievement
- Materialism in NRE
 - NRE focus on experiences or items i.e. crystals which can be bought
 - Traditional religions instead focus on the afterlife, and morality rather than personal improvement or gaining a sense of self-worth through objects
- Rejection of materialism
 - The materialistic nature of secular society has caused some to seek out NRE's that reject materialism
 - Desire for a simpler life, free of financial difficulty => creation of communities with a focus on communal sharing and self-sufficiency

2. SCIENTIFIC PROGRESS

- Rapid scientific advancement has raised serious questions for some religious perspectives
 - I.e. Darwin's theory of evolution contradicted the creation story as explained in Genesis
- However, science cannot explain all ontological questions, so adherents have turned to new religions which align or complement science rather than traditional religious perspectives which can override a scientific view
- Although, many may find that religion and science can coexist

3. GROWTH OF ECOLOGICAL AWARENESS

- Monotheistic religions generally place humans above the environment whereas new age religions see humans as a part of the environment.
- A number of new age religious spiritualities are creation centred spiritualities which adopt animistic and ancient nature religions.
 - They have a focus on the environment and the need to protect it

- NRE often connect the individual to nature, which many feel develops mindfulness that has a relaxing influence on their lives

4. DISENCHANTMENT WITH TRADITIONAL RELIGION

- Changing views on ethical issues i.e. homosexuality, had made people view traditional religion as **outdated** or **irrelevant** to their current opinions
- Abuse of power in Christian churches and radicalism associated with Islam have tainted many people's perceptions of religion

3.1 agnosticism, atheism and humanism

1. AGNOSTICISM - EAE

- Evidence Autonomy Ethical
- Idea that there is no way of knowing of a god or transcendent being exists
- God's existence can neither be proved nor disproved
- Humanity will never know everything about the universe
- Emphasis on living ethically
 - Being ethical is part of our human duty
- Behaviour should be focused on bettering ourselves and society rather than being obedient to a divine power = autonomy

2. ATHEISM - SMA

- Self determination Moral relativism Aspiration
- Believe there is no God or divine being
- The universe and its life evolved by a natural scientific process
- Atheists also argues for self-determination
 - The human has complete free will, rather than it being determined by a transcendent being
- Humanity has no further aspirations because there is no life after death
 - The ultimate goal is therefore to live a full life on earth
- Moral relativism
 - Morals are intuitive and relative to the individual
- Secular laws and regulations can achieve order in society

3. HUMANISM - EPA

- Ethics Potential Amsterdam
- No reliance on external ethics + meaning
 - Autonomy of the individual
 - Focus on living ethically + enjoyment as only one life
 - Personal liberty must be combined with social responsibility
- Humanists believe in the goodness and potential of humans
 - There is no afterlife, so we should reach our full potential on earth
 - Solution to problems lie in human thought and action

- The Amsterdam Declaration (1952) is accepted by most humanist societies as defining the principles of this worldview.
 - These include that humanism is ethical, rational and must be combined with social responsibility.
- Rational humanism
 - Rational human thought guides progress
- Scientific humanism
 - Place a large emphasis on the power of science and tech to fix global issues

4.1 atheism vs christianity

1. CONCEPT OF THE TRANSCENDENT

- Christianity
 - Based on the belief that there is a transcendent God that holds ultimate power of the world
 - God is the supreme creator and controls life on earth
 - Afterlife
 - Life's meaning and purpose are derived from God
- Atheism
 - Rejects the transcendent, no belief in gods or an afterlife

2. THE HUMAN PERSON

- Christianity
 - The human person is sacred
 - "God created mankind in his own image" (Gen 1:27)
 - Comprised of mind, body and soul
 - Has a spiritual destiny after death
 - Is guided by an ethical responsibility
- Atheism
 - Consists of body, intellect and emotion
 - No spiritual destiny after death
 - Self-sufficient in terms of ability to reason, does not need divine intervention
 - Ethical living is determined by experiences and socially accepted norms

3. SOCIAL RESPONSIBILITY

- Christianity
 - Responsibility to "Love your neighbour" (lev 19)
 - Build the kingdom of God, live like Jesus
 - Ethical responsibility to uphold the dignity of the human person as all humans are equally made in the image of God
 - Caring for the environment is critical because it is God's creation
 - Obligation to contribute to a just and meaningful society
- Atheism
 - Determined by laws
 - Moral relativism - is up to the individual to determine what their social responsibility is
 - Thus, an understanding of social responsibility among atheists is very diverse

RELIGION IN AUSTRALIA POST-1945

1.1 dreaming

- Dreaming = Underpins all beliefs and practices of aboriginal spirituality, giving meaning to all aspects of life.
 - Metatemporal = incorporates the past, present and future
 - **INEXTRICABLY CONNECTED TO LAND**
 - **Land is the physical medium through which the dreaming is expressed**
 - Ancestor spirits continue to reside within the land
 - Very diverse - each language group as different practices, language, totem etc
 - 900 aboriginal nations in Australia, i.e. Gadigal.

1. KINSHIP

- Kinship identifies a complex and dynamic system of belonging and responsibilities within a clan
- Kinship is not only based on family, but also one's totem, usually a plant or an animal, which represent a person's or group's connection with the Ancestor Spirits
 - Totems unify clans under the same ancestral beings, which fosters a metaphysical connection to Dreaming
- Kinship ties govern all interactions with other people (such as who you can marry, who you can talk to, etc.), as well as responsibilities (such as educating younger generations, etc.)
- Moiety
 - Everything is split into 2 halves, each half is a mirror of the other
 - People who share the same moiety are considered siblings - forbidden to marry and have a reciprocal relationship

2. CEREMONIAL LIFE

- Maintains a continuous connection to Dreaming
- Art
 - illustrates the actions of the Ancestor Spirits in the Land
- Stories
 - Explains how ancestor beings created current land features
 - Learning the Dreaming stories is a lifelong process, and is important for teaching Aboriginal people the moral conduct of their people and of society
- Rituals
 - Rituals from the Dreaming relive the actions of the Ancestor Spirits/ make them present
 - Balance rites aim to ensure harmony within the land and assist the proliferation (growth) of a particular species
 - Totems carry with them balance rites, as Aboriginal people have important ritualistic responsibilities to the animal/plant of their totem.

3. OBLIGATIONS TO LAND AND PEOPLE

- The Land is of paramount importance in Aboriginal spirituality

- Aboriginal people regard the Land as their mother
 - Thus, the identity of the individual is inextricably linked to the Land
- Aboriginal people are the caretakers, inhabitants and custodians of the Land
- Aboriginal peoples have responsibilities to maintain their sacred sites, as these sites are places where the ancestor beings dwelt

1.2 continuing effect of dispossession

1. SEPARATION FROM LAND/KINSHIP GROUPS

- **DISPOSSESSION**; forcible removal of aboriginal people from their Land
- 1788; settlement and establishment of Terra Nullius (nobody's land)
- Protectionism
 - Directed aboriginal people to live on reserves
 - Removed connection to land and disrupted kinship ties
- Assimilation
 - Forced aboriginal people to adopt european culture = lost their spiritual identity
- **CONTINUING EFFECT**
 - **Impact = integrational trauma and disadvantage**
 - Creates the burden of not being able to fulfil ritual responsibilities
 - Leads to loss of language > which is critical for identity
 - Very detrimental to all aspects of aboriginal spirituality
 - Land is inextricably connected to kinship, ceremonial life, family connections and relationships
 - Loss of land also destroyed much of the system of totemic responsibilities

2. STOLEN GENERATIONS

- ATSI children removed from their homes and families 1900-72
- Protectionism = aboriginal children placed in missions or homes
- Assimilation = removal of aboriginal children who had mixed heritage (aboriginal and european) to force them to assimilate into white-australian customs
- Attempts to rectify
 - Bringing them home report (1997) = documented experiences of stolen gens
 - Contained 54 recommendations to redress the wrongs done to first nations peoples
 - Particularly an official acknowledgement of and an apology for the forcible removal of children
 - Kevin Rudd formally apologised to stolen gens in 2008
 - Sorry day = day to acknowledge stolen gens survivors
 - NAIDOC week = celebrates history, culture and achievements of aboriginal people

1.3 land rights

- LAND RIGHTS MOVEMENT

- A political movement that seeks to secure the inherent rights of Aboriginal peoples to their land, and to ensure that their religious, spiritual and cultural integrity is preserved

- **MABO DECISION 1992**
 - The high court decided that Eddie Mabo and the Meriam people continued to have traditional right to possess and live on most lands of Mer (Murray Islands in the Torres Strait)
 - Represented a rejection of Terra Nullius
- **NATIVE TITLE ACT 1993**
 - As a result of Mabo decision, Au High Court passed Native Title Act
 - Recognition that First Nations people have rights and interests to land and water according to their traditional law
 - Native title exists where people have maintained continuous traditional connection with the land
 - Native title cannot prevail over freehold title i.e. homes, farms, commercial properties still have priority
- **WIK CASE**
 - High Court's judgement 1996 = Native title could co-exist in land subject to pastoral leases, under claim by the Wik people of western cape York Queensland
 - In any conflict, pastoralists' rights would prevail
 - Led to Native Title Amendment Act (1998) (Howard gov) (10 pt plan)
 - Worked in favour of the leasehold title holder in response to the pressure from rural investors who wanted to reduce the potential rights of native claims
 - Significantly wound back native title rights recognized in the mabo and Wik decisions
- **IMPORTANCE OF DREAMING FOR LAND RIGHTS MOVEMENT**
 - **Dreaming is the catalyst for the land rights movement**
 - LRM sustains the inextricable connection between Land and dreaming
 - Land is crucial for connecting to dreaming
 - I.e. having access to sacred sites on which to perform ceremonies is an essential part of strengthening/maintaining relationships with ancestral beings and meeting obligations to land and people
 - By gaining land back, they have access to all beliefs and practices necessary to maintain their spiritual and cultural identity.

2.1 census data

- 2021
 - Christianity = 43.9%
 - No religion = 38.9%
 - Islam = 3.2%
 - Hinduism = 2.7%
 - Buddhism = 2.4%
 - Judaism = 0.4%
- Christianity = sharp decline
 1. Catholicism
 2. Anglican
 3. Uniting church
- Non religion = rapid increase
- Hinduism = fastest growing non-christianity religion out of the big 5.

- Islam = increasing
- Buddhism/Judaism = remaining steady
- **Census trends**
 - NSW is most religious, Tasmania is least
 - Other religions
 - 2021 = 10%
 - Age
 - Millennials (25-39) have the largest proportion of No-religion in comparison to other age groups
 - 75+ have the highest proportion of Christian adherents
 - Religions of recent migrants 2016-21
 - Christianity/No religion = 28.4%/28.5%
 - Other religions = 40.7%

2.2 present religious landscape

CHRISTIANITY AS THE MAJOR RELIGIOUS TRADITION

- 43.9% currently, reduced from 52.1% in 2016 and 61.1% in 2011
 - 1947 = 88%
 - Consistently declined since 1991
- From 2016-21
 - Anglican church has the largest decrease of any denomination
 - 2021 = 9.8%
 - Avg of an anglican is 56 compared with 47 yrs for christians overall
 - Christianity nfd was the largest growing christian response to the census
 - 2021 = 2.7%
 - Greek + serbian orthodox also increased
- Catholicism as the largest denomination overtook Anglican in 1986
 - Is declining but not as quickly as other denominations, largely due to immigration from asia + south america
 - 2021 = 20%
 - 2016-21 = migration of 191,000 catholics slowed decrease.
- Pentecostalism
 - Period of growth (particularly in youth) between 1990s and 2016
 - 2021 = Pentecostalism declined by 2% since 2016
 - Strongest drop among young people
- UC
 - Third largest + still declining

IMMIGRATION

- 1st wave of immigration (Post ww2)
 - Increase in Judaism
 - Jews escaping holocaust
 - 1945-60 = 30,000 Jews arrived from europe
 - Increase in Christian diversity (not just anglican)
 - Increase in Catholicism
 - Displaced people from west europe

- Increase in Orthodoxy
 - Displaced people from east europe
- Increase in Not Christianity = era of multiculturalism
 - White australia policy abolished 1966-1973 (all finally removed)
- 2nd wave of immigration (conflict in Asia and middle east)
 - Increase in Judaism, Christianity, Islam
 - Arab Israeli wars
 - Increase in Buddhism, Christianity
 - End of vietnam war in 1975
 - Australia accepted 120,000 refugees from indochina
 - Increase in Christianity, Islam
 - Lebanese civil war 1975-90
- Third wave (result of war, famine, terrorism, job opportunities)
 - Increase in Islam
 - Afghanistan, Iraq and Syrian Civil wars (beginning in the 2000s)
 - Increase in Hinduism
 - Skilled migrants from Asia with employment visas

DENOMINATIONAL SWITCHING (moving from one denomination of christianity to another)

- Most common within protestantism
 - Number of Catholics switching is low
- Many switch to Pentecostalism due to charismatic and engaging Church life
 - Those switching into Pentecostal denomination are more likely to have switched from another Pentecostal denomination
 - Decreasing popularity with traditional churches
 - However many leave Pentecostalism after around 2 years, it is a short term switch.
- Uniting church is decreasing as there is a dispute over same-sex marriage

SECULARISM

- 2016 = 30%. 2021 = 38.9%
- Religion should not be integrated into the public affairs of society
- Why ?
 - Rise of individualism
 - Loss of trust in religion following scandals
 - Perception that religious teachings are archaic i.e VAD, sexuality
 - Perception that science has disproved religious teachings

2.3 ecumenism

- Ecumenism = the movement for dialogue and mutual understanding amongst christian denominations
- Uniting church
 - Christian denomination established in 1977
 - Consisted of Presbyterians, Congregationalists and Methodists (PCM)

2.4 inter-faith dialogue

- Interfaith dialogue = refers to co-operative and positive interaction between adherents of different religious traditions
 - Aims to facilitate greater understanding and respect in the broader Australian community
 - Necessary and of increasing importance because we are multi faith and multicultural
 - 61% of Australians indicated a religion on the 2021 census
 - Fosters acceptance, understanding and mutual respect

2.5 reconciliation

- Process of reconciliation = acknowledging past injustices, and the ongoing impact of these injustices, in order to build a relationship between Aboriginal and non-Aboriginal people based on respect.
- Uluru Statement from the Heart (2017) = calls for reform to realise Indigenous rights through the establishment of an Indigenous Voice to Parliament and a Makarrata Commission