2023 VCE Religion and Society external assessment report

General comments

For the 2023 VCE Religion and Society examination, the majority of students kept their responses within the provided space, showing the ability to select relevant information for the question, and to be guided by the allocated marks.

Most students:

- answered the generic questions well, with very few students providing direct references to specific religious traditions in the generic questions
- showed they were able to reference features of the stimulus image and relate them to the question focus
- attempted to use sources.

Some responses were weakened by the lack of clear statements and explanation. This lack of clarity was exacerbated by handwriting that was difficult to read. Students need to be advised early in their study of Units 3 and 4 to improve their handwriting.

Some students did not answer the question directly, especially in the extended responses. This is a significant skill that students need to acquire when preparing for the exam.

In the questions on the aspects of religion, students struggled to explain how the aspects helped with the search for meaning. The claim that the aspects addressed existential questions was tagged onto responses without a logical link. The definitions of the aspects 'texts', 'social structures' and 'sacred stories' needs further clarification. Greater clarity is needed to distinguish between the definitions, the role or function of the aspects; that is, what they do in a religion. Also, students need to make a more overt connection between those functions and the search for meaning.

Overall, the ability to incorporate discussion of stimulus statements within responses was not handled well.

The use of sources to support claims in responses still needs much refinement. Correct citing of references was not always done well. In many responses, there was no citing. Putting quotation marks around single words or restated phrases with the question or stimulus statements does not count as use of a source. Students should prepare a number (3–4) of quotations for each of the Areas of Study, memorising them and their correct citation.

On questions related to Unit 4, the repeated use of only one source, even when it's the sacred scripture of the particular tradition, is not adequate. The analysis of challenges requires studying and referencing a range of historical texts that provide different interpretations of the challenge.

There was confusion over the type of challenges studied in Area of Study 4.1. Many students claimed as theological a challenge that was about continued existence or ethics.

Many students lost time and writing space through the inclusion of superfluous storytelling.

It is important for students to locate their selected religious tradition or denomination correctly in its historical context. The specific tradition or denomination cannot be referred to as present in a challenge that occurred prior to its existence.

The range of individuals used in case studies for Area of Study 3.3 remained similar to 2021–2022.

- Oscar Romero
- Teresa of Kolkata
- CS Lewis
- Elie Wiesel
- Jan Ruff O'Herne
- Pope John Paul II
- Esther Wachsman
- Malcolm X
- Karen Armstrong
- Desmond Doss
- Sister Helen Prejean
- Marc Weiner
- Father Rob Galea
- Desmond Doss
- Dietrich Bonhoeffer
- Cardinal Bernardin

Some case studies were not successful choices, as students concentrated on providing the biographical details and were vague on the precise religious beliefs of the person. Thus they could not demonstrate the nature of change in specific beliefs as required in the third dot point of key knowledge and key skills.

The range of challenges used for Unit 4.1 and 4.2 also remained similar to those of 2021–2022.

- Climate change / environment
- Euthanasia / Voluntary Assisted Dying
- Artificial contraception
- Riba in Islam
- Corona virus – impact on religious practice
- Women's ordination
- Child sexual abuse
- Same sex marriage
- Justice for refugees
- Modernity
- Benedict Spinoza
- Protestant Reformation
- the Black Death
- Medieval Anti-Semitism
- Crusades (from Christian or Islamic perspective)
- Islamophobia
- Arian Christological Controversy
- The Great Schism
- Heliocentrism / Galileo
- Roman persecution of early Christians
- The Nazi Holocaust
- Rise of Islam
- Hasidism
- Death of Mohamed
- Early Muslim persecution
- Industrial Revolution – abuses of human dignity
- Heliocentrism & Galileo
- Darwin's Theory of Evolution **or** Darwin's Theory of Natural Selection

Some of these challenges were not successful choices, as students showed confusion over the focus of the challenge. In both Areas of Study 4.1 and 4.2, the focus of the challenge is the religious tradition. Also, the religious tradition or religious denomination is the focus for the discussion of the stances, the supporting responses, and the consequences of the religious tradition or religious denomination, not individuals. There were also factual errors and, for the detailed challenge of 4.2, a lack of relevant wider context. Some challenges were so broad over time and place that over-generalisations were made. In examination questions, students need to select from their broad study the content that fits the question. The knowledge and understanding of these challenges presented in responses seemed limited by insufficient research.

Specific information

Section A

Note: Student responses reproduced in this report have not been corrected for grammar, spelling or factual information.

This report provides sample answers, or an indication of what answers may have included. Unless otherwise stated, these are not intended to be exemplary or complete responses.

The statistics in this report may be subject to rounding resulting in a total more or less than 100 per cent.

Question 1

Mark	0	1	2	3	4	5	6	Average
%	4	8	18	21	23	14	12	3.4

The focus of this question was on the particular ways that life experiences are significant for religious beliefs, not for ethics or adherents or for society.

Some points that students could make included:

- A life experience is significant if it acts as a catalyst for change in religious beliefs and has an immediate or lasting positive or negative effect on the person's religious beliefs.
- A life experience is significant if it leads to the questioning of religious beliefs and to weakening of faith (that is, trust or confidence or commitment) or even to rejection of religious beliefs already held.
- A life experience is significant if it leads to the questioning of religious beliefs, resulting in confirmation or strengthening of religious beliefs already held.
- A life experience is significant if it leads to a new understanding of or insights into existing religious beliefs or to a new way of expressing those religious beliefs.
- A life experience is significant if a person gains commitment to, adherence to and faith in (that is trust and acceptance) their religious beliefs.

This question was not answered well by students. Many students didn't identify 'ways' and did not make the link to religious beliefs. Many referred to religion or significant life experiences instead of religious beliefs.

This was a general question, not to be answered from the perspective of a specific religious tradition. Responses that did so were not awarded full marks. Responses that had a mix of general and tradition-specific points received marks for the general points, assuming they were accurate. Responses that were completely from the perspective of a specific religious tradition or religious denomination received no marks.

Question 2a.

Mark	0	1	2	3	4	Average
%	4	17	38	28	12	2.3

The focus of this question was on the particular ways that ethics contributes to the search for meaning. Any definition of 'ethics' had to be related to the ways that ethics contributes to the search for meaning – that is, how the principles, values, social mores, standards of behaviour and other components of ethics help people to identify and develop awareness and understanding of the meaning and purpose of existence generally and for individuals.

Some points that students could make included:

- Ethics guide adherents to make good behaviour choices, which could provide meaning and value for individual life and life in general by supporting community, both religious and wider.
- When religious beliefs about an afterlife are dependent on right behaviour, ethics provide guidance on how to live a good life that guides towards providing meaning and value for individual life and the purpose of existence generally.
- Ethics can nurture personal identity and an understanding of how to fulfil useful roles in religious communities and within the wider society, thereby providing meaning and value for individual life and the purpose of existence generally.

Most students made one point, that ethics provide a framework or guidelines for making moral decisions; that is, discerning right from wrong choices. The second point was often missing or comprised a rewording of the first point.

This was a general question, not be answered from the perspective of a specific religious tradition or religious denomination. Responses that did so were not awarded full marks. Responses that had a mix of general and tradition-specific points received marks for the general points, assuming they were accurate. Responses that were completely from the perspective of a specific religious tradition or religious denomination received no marks.

Question 2b.

Mark	0	1	2	3	4	Average
%	7	20	33	26	14	2.2

The focus of this question was on the ways that social structures contribute to the search for meaning. Any form of definition of 'social structures' needed to be related to the ways that the various components of social structures contribute to the search for meaning. That is, how those particular features of the overall social structure of a religion help people to identify and develop awareness and understanding of the meaning and purpose of existence generally and for individuals.

Some points that students could make included:

- Social structures can include leaders of religious traditions who use their authority and knowledge to guide adherents towards a meaningful life.
- Social structures can include schools, universities and other educational facilities, which can assist in growth and meaning-making for a religious adherent.
- Social structures nurture personal identity, developing an understanding of how to fulfil useful roles in religious communities and within the wider society.

Most students made one point and struggled to provide a second. In general, neither point explained the connection to the search for meaning

This was a general question, to be answered from the perspective of a specific religious tradition or religious denomination. Responses that did so were not awarded full marks. Responses that had a mix of general and specific points received marks for the general points, assuming they were accurate. Responses that were completely from the perspective of a specific religious tradition or religious denomination received no marks.

Question 3a.

Mark	0	1	2	3	Average
%	7	20	33	26	1.7

The focus of this question was on what rituals **do** within a religion; that is, their function/role. Any form of definition of 'rituals' had to be related to the ways they contribute to the search for meaning. The response needed to show how those actions/functions/roles help people to identify and develop awareness and understanding of the meaning and purpose of existence generally and for individuals.

Some points that students could make included the following:

- Rituals can assist adherents to find communal identity in the search for meaning as they enable a communal acting out of the religious idea in symbolic action, reinforced by the solidarity of being within a community of believers.
- Rituals can assist adherents to find personal identity in the search for meaning as they enable an acting out of the religious idea in personalised symbolic action, supported by faith statements within the texts of rituals.
- Rituals provide opportunities for adherents to experience acceptance and support within a like-minded group, sharing their search for meaning, nurturing identity, purpose in life and guidance on how to live a good life.
- Rituals enable adherents to demonstrate commitment to and engagement with religious beliefs, nurturing understanding of religious beliefs and confidence in their truth (faith) as they search for meaning.
- Rituals can enable very personal and intense experiences of a spiritual nature that enhance understanding of the answers found to existential questions in the search for meaning.

This was the best handled of the aspect questions. Most students could provide some logical reason connecting rituals with the search for meaning. Responses that misfocused by only defining rituals were not awarded marks unless the definition alluded to the function/role and the way it assists in the search for meaning.

This was a general question, not be answered from the perspective of a specific religious tradition or religious denomination. Responses that did so were not awarded full marks. Responses that had a mix of general and tradition-specific points received marks for the general points, assuming they were accurate. Responses that were completely from the perspective of a specific tradition or religious denomination received no marks.

Question 3b.

Mark	0	1	2	3	Average
%	7	33	39	21	1.7

The focus of this question was on what sacred stories **do** within a religion; that is, their purpose/role. Any form of definition of 'sacred stories' had to be related to the ways in which they contribute to the search for meaning.

Some points that students could make included:

- Sacred stories provide responses to existential questions, forming an understanding of life that forms the basis of the search for meaning.
- Sacred stories pass on the history of the tradition, providing knowledge of how the religious tradition or religious denomination has developed answers about why we exist and how to live in the ongoing search for meaning.
- Sacred stories offer an accessible introduction to religious beliefs that give answers to existential questions in the search for meaning.
- Sacred stories can offer multiple layers of meaning for adherents so that personal meaning can be found through them and thus assist a person in the search for meaning in their life.
- Sacred stories provide an overarching story that becomes the truth narrative for religions, offering a communal response in the search for meaning for individuals and for the community.
- Sacred stories provide role models, individuals whose life offers guidance in how to live a life of meaning and purpose, thereby assisting adherents in their search for meaning.
- Sacred stories teach ethical principles and moral values to guide human behaviour in searching for a life that has meaning and purpose.

Many students referred to different forms of sacred stories being handed down through generations but did not show how those particular forms of sacred stories contributed to the search for meaning. Most students relied on the generalised claim that sacred stories answer existential questions. Responses that misfocused by only defining sacred stories were not awarded marks unless the definition alluded to the function/role of sacred stories and how it assists in the search for meaning.

This was a general question, not to be answered from the perspective of a specific religious tradition or religious denomination. Responses that did so were not awarded full marks. Responses that had a mix of general and tradition-specific points received marks for the general points, assuming they were accurate. Responses that were completely from the perspective of a specific tradition received no marks.

Question 4

Mark	0	1	2	3	4	Average
%	16	18	26	25	16	2.0

Some points that students could make included:

- The challenge supports the religious tradition or religious denomination's theology or practices and so reinforces the status quo.
- The challenge is in line with the tradition's ethics and is therefore compatible with existing moral codes.
- The challenge could create a positive outcome for adherents and offers positive individual rewards.
- The challenge could result in the wider population having a more favourable impression of the religion and therefore makes interaction with the wider community easier.
- The challenge could result in more favourable publicity for the religion and consequently builds an environment where reception of the religion in the wider community is positively received.
- The challenge could result in conversion to the religion and aids the spread of a religion in the wider community.
- The challenge could result in the religion gaining more authority in the community and therefore allows a religion's message to be accepted more readily into the wider community.

This question was not answered well. Many students missed the importance of 'support' in the question or didn't know what it meant for a religious tradition or religious denomination to take a stance supporting a challenge.

This is a general question, not to be answered from the perspective of a specific religious tradition or religious denomination. Students who referred to a specific challenge and/or a particular religious tradition or religious denomination did not receive full marks. Responses that had a mix of general and

challenge/tradition-specific points could receive marks for the general points, assuming they were accurate. Responses that were completely from the perspective of a specific challenge or tradition received no marks.

Question 5

Mark	0	1	2	3	4	5	6	Average
%	3	9	20	24	23	14	6	3.2

Students were expected to use features of the cartoon to support the points in their answers. If they did not, full marks were not given.

Some points that students could make included:

- Science and religion are already mentioned in the cartoon and there is a clear link established between a desire for greater understanding through new areas of knowledge and an image of ultimate reality that seems to forbid any such challenge to the existing order, as indicated in the finger blocking the view of the telescope.
- There can be a tension between an established understanding of ultimate reality and different ideas or new areas of knowledge. New knowledge is represented in the cartoon through the presence of the telescope; however, new knowledge is not limited to science but can come from insights into ultimate reality or revelations from ultimate reality, suggested in the rays coming from the clouds.
- Some religious beliefs can change over time. The cartoon, in the connection between the telescope and the finger from the clouds, can be seen as a clear clash or meeting between an established belief about ultimate reality and the search for new knowledge.
- The cartoon suggests that answers to the search for meaning are being sought outside the human world and ultimate reality is beyond that earthly world as indicated by the hand emerging from the clouds. The telescope represents the human desire to reach beyond established boundaries.

Higher-scoring responses demonstrated an understanding that the cartoon depicted an anthropomorphic image of ultimate reality. Some students recognised that the cartoon was a parody of the Michelangelo painting of God and Adam, which they applied to the cartoon as the gifting of creativity and enlightenment of humanity by ultimate reality, seen in the touching of the finger and the telescope.

This was a general question, not to be answered from the perspective of a specific religious tradition or religious denomination. Responses that did so were not awarded full marks. Responses that had a mix of general and tradition-specific points received marks for the general points, assuming they were accurate. Responses that were completely from the perspective of a specific tradition received no marks.

Section B

Question 1a.

Mark	0	1	2	Average
%	7	55	38	1.3

This was a religious tradition– or religious denomination–specific question. The challenge used in Question 1 had to be different to the challenge used in Question 3.

Some students wrongly identified as theological a challenge that was ethical or about continued existence. Some stated challenges were potentially theological but were not discussed that way.

The following is an excerpt from a high-scoring response.

The rejection of Zakat (obligatory charity-one of the five pillars of Islam) was a challenge faced by early Islam after the death of the prophet Muhammad in 632CE. Many Muslims abandoned this religious duty, weakening understanding of beliefs about Allah.

Question 1b.

Mark	0	1	2	3	4	5	6	Average
%	9	16	24	22	17	8	5	2.7

This was a tradition-specific question.

Many students indicated confusion over differentiating between stances and their supporting responses, and discussed the supporting responses in part b. instead of part c.

Some students spent time and effort providing an unnecessary historical overview of the challenge.

The following is an excerpt from a high-scoring response.

The leaders of Islam after the Prophet's death took a stance opposing those who refused to pay Zakat. Their stance was because those rejecting Zakat were not following Allah's commands. The stance was also to provide a solution to the challenge, to guide Muslims back to the straight path which would allow them to live a purposeful life and prepare for the Afterlife. It also allowed for a more just and ethically responsible society to be established in following the foundations and fundamentals revealed by Allah.

Question 1c.

Mark	0	1	2	3	4	Average
%	17	23	28	21	12	1.9

This was a religious tradition– or religious denomination–specific question.

Responses did not obtain full marks if they did not relate to the stance/s mentioned in part b.

Lower-scoring responses restated in detail the stances from part b. before mentioning the related supporting responses.

Some lower-scoring responses demonstrated problems in maintaining question focus through selection of relevant material. These responses included supporting responses that were from the 20th or 21st centuries, so not part of the historical stances that they had mentioned in part b.

The following is an excerpt from a high-scoring response.

> *The leader, Abu Bakr, denounced the rejectors of Zakat. He advised Muslims that Allah had commanded Zakat. He also told them that there is severe punishment of Hell for those who do not honour Zakat. Allah says 'establish and give Zakat' (Quran 2:110). He advised Muslims that they are required to obey Prophet Muhammad even after his death.*
>
> *He had to commence a war against the rejectors to bring them to understand their obligation of Zakat.*

Question 2a.

Mark	0	1	2	Average
%	6	37	57	1.5

This was a religious tradition— or religious denomination–specific question. Only one belief was to be stated and required an explanatory statement to outline the belief clearly. However, some students referred to two beliefs.

Some responses were confused about what constitutes a theological idea rather than an ethical principle, moral norm or social justice statement.

The following is an excerpt from a high-scoring response.

> *Judaism maintains a belief about Divine Revelation, whereby God has chosen to reveal Godself throughout history to humans individually, as a collective as well as specifically to the Nation of Israel.*

Question 2b.

Mark	0	1	2	3	4	5	6	7	8	Average
%	6	9	15	18	18	13	11	6	3	3.6

This was a religious tradition— or religious denomination–question.

Most responses showed misunderstanding about the aspect 'texts'. Texts are all the various written, oral or visual ways that religious beliefs are conveyed by traditions. In the question, the term was plural, 'texts', so more than one type of text was required.

Repeated references to the Bible or the Quran counted as only one text.

Some responses mentioned a prayer or a liturgical reference but didn't have the quotations to demonstrate how those texts expressed the religious belief.

The following is an excerpt from a high-scoring response.

> *In the Torah, the central foundational text of Judaism, there are many examples of God's self-revelation. God reveals Godself to humanity through 'a rainbow God set in the cloud' (Genesis 9:13). Also, God reveals Godself to individuals such as Moses in Exodus 3:2 when God 'appeared to him as a fire blazing out of a bush'. Moreover, God revealed Godself to the entirety of the Jewish people when God 'came down' (Exodus 19:20) from Mt Sinai in a 'thick cloud' (Exodus 19:9) to affirm the national covenant with the people of Israel.*
>
> *There are also different prayers in Judaism that give specific vocabulary to the belief about Divine Revelation, such as in the Adon Olam in which God is portrayed as 'a banner and a refuge'. This prayer text affirms that as a banner God can and has shown Godself to humans.*

Question 3

Mark	0	1	2	3	4	5	6	7	8	9	10	Average
%	5	5	9	14	15	16	12	10	8	4	2	4.7

This was a religious tradition– or religious tradition–specific question.

It required use of source material to support the claims in the response. The challenge used in Question 3 had to be different from the challenge used in Question 1, parts a., b. and c.

Some points that students could make included:

- evidence that the challenge had an immediate effect on the religious tradition or religious denomination, influencing its future development
- features of the challenge that took time to have an impact on the religious tradition or religious denomination, and eventually influenced its future
- effects of the challenge upon the religious tradition or religious denomination that were only fully understood over time
- the reasonably likely effect upon the future of the religious tradition or religious denomination (if writing about a recent challenge).

Higher-scoring responses could include:

- a possible effect of a seemingly unsuccessful or partially successful challenge can be to build up resistance to any further attempt at change. It can promote a deeper conservatism within a religious tradition or religious denomination that can only be seen after the passing of several generations of adherents
- conversely, even very subtle challenges can change the perception of a tradition from the standpoint of the wider society and new members of the tradition.

Not many students followed the instruction to 'analyse the extent of relevance of the stimulus statement to the selected challenge. If this was mentioned, it was as an unsupported claim at the beginning or end of the response. Many responses were abbreviated versions of a summary of the Key Knowledge points for Area of Study 4.2, rather than a selection from the key knowledge studied about the challenge that addressed the question. Basic/general skills related to directly answering the question and addressing the command term analysis (see VCAA Glossary of command terms) require much more attention.

The focus of this question was the impact of the challenge on the religious tradition or religious denomination, not on an individual. This mistake featured in most responses related to the challenge of the Protestant Reformation.

The following is an excerpt from a high-scoring response.

This statement largely represents what has happened to Reform Judaism regarding the ongoing ethical challenge (1960s-present) of reconciling homosexuality and same sex marriage with traditional Jewish beliefs. During the widespread civil rights movements beginning in the 1960s, Reform Judaism was forced to determine whether and how it could embrace homosexual individuals, influencing the future development of the tradition as it required a reinterpretation of traditional understandings of references in the Torah condemning homosexuality.

Diverging from the statement, Reform Judaism did not 'take time for the effect to develop' as already in 1965, the Women of Reform Judaism (WR) issued a statement showcasing the denomination's stance of acceptance of the challenge by referring to homosexuals as 'our brothers and sisters' (WE 1965).

Question 4

Mark	0	1	2	3	4	5	6	7	8	9	10	Average
%	5	4	8	12	16	15	15	11	8	4	1	4.8

This was a religious tradition– or religious denomination–specific question.

It required use of source material to support the claims in the response.

Some points that students could make included:

- The person's 'level of adherence', and 'understanding of religious beliefs' and 'engagement with expression through the related aspects of religion'.
- How the experience affected the person's understanding of the belief by increasing understanding or causing reflection on the belief.
- Faith may not be considered a defence or protection against difficult life experiences but rather a source of power.
- The person originally had little or no faith (that is, little or no trust or confidence in the related religious beliefs) but the significant life experience enhanced or created faith in particular religious beliefs. The impact on those religious beliefs needed to be shown.
- Something other than faith, or faith combined with something else, acted as a protection in difficult situations. For example, the support of others, rereading of texts, consulting commentaries on texts.

Many students repeated everything they had studied for Area of Study 3.3. These answers did not address the question, contained few specific details and limited, if any, use of sources. An adequate context (2–3 sentences) for the person or their significant life experience was missing in many responses. Some students included an unnecessary detailed life overview, robbing them of time and space to deal with the focus of the question.

Overall, responses suffered from a lack of detail in stating the specific beliefs that underwent some form of stress or testing. Repeatedly stating 'beliefs were tested or not tested' achieved nothing in answering the question. The actual, specific beliefs needed to be stated. What was tested about those beliefs? Was it the understanding of them? Or their efficacy for the significant life experience? Very few students, answering from any tradition, discussed the idea of faith protecting beliefs. The repeated use of the term 'faith' was meaningless without some explanation of it – that it is the level of trust or confidence in the validity of religious beliefs or the intensity of meaning found in religious beliefs.

The following is an excerpt from a high-scoring response.

In the Roman Catholic Tradition, the statement accurately reflects the significant life experience of San Salvador's former Archbishop, Oscar Romero. During the 1970s, in the midst of deep civil unrest between El Salvador's government and the working, farmer communities of the nation, Romero came face to face with struggling and impoverished working class people, as well as witnessing violence and murder. This exposure to inequality and conflict caused Romero to reflect upon and adjust his beliefs about what it meant to follow Jesus, especially as a leader of the Church. Romero stayed firm in his faith, trusting in the saving power of Jesus, guiding him through the questioning of his former understandings to new insights of how to live as a Jesus follower and be a trusted pastoral leader of Jesus' people.

Question 5

Mark	0	1	2	3	4	5	6	7	8	Average
%	11	8	12	15	17	14	11	8	3	3.6

This was a tradition-specific question. It required use of source material to support the claims in the response.

Most students chose the belief that God is the creator of all and that meant that the natural world was created by God.

Higher-scoring responses referred to the account of creation in Genesis chapter 1, emphasising that after each stage of creation God pronounced that it was good (Gen 1:4, 10, 12, 18, 21, 25). Then they referenced the final stage of creation, humanity, and noted that God pronounced it very good (Gen 1:31). Then that humanity, a part of the natural world, had been given a special role to protect and nurture the whole of God's creation – stewardship (Gen 1:26-30). Some noted that the connection between God the Creator and the rest of the natural world, incorporating humanity, was based on the shared role of creative responsibility.

These points were incorporated clearly and competently in various ways, according to the religious tradition or religious denomination.

However, the majority of responses moved directly from God the Creator into a summary of the beliefs about stewardship, usually supported by moral values and social justice statements, rather than the question focus, which was on the connection between the beliefs about ultimate reality and the natural world.

The following is an excerpt from a high-scoring response.

> In Catholic Christianity, the ultimate reality is God, the Creator of the world. This belief is inherently related to a belief that the natural world is good. 'God saw that it was good' (Genesis 1) is a statement of God made repeatedly during the creation of the natural world. Then, in his goodness, God 'entrusted the Earth and its resources to the common stewardship of humanity' (Catholic Catechism paragraph 2402).

> In Islam, ultimate reality, Allah is the creator of everything that exists. All of Allah's creations have intrinsic value. All of Allah's creations, the animal kingdom, the plant kingdom and humanity are closely connected to Allah. Humanity must respect Allah's creations. All of Allah's creations share a common purpose, to worship Allah and this is achieved in their own way.