



basic education

Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

NATIONAL SENIOR CERTIFICATE

GRADE 12

RELIGION STUDIES P1

NOVEMBER 2011

POSSIBLE ANSWERS

MARKS: 150

This memorandum consists of 17 pages.

SECTION A (COMPULSORY)**QUESTION 1**

- | | | | |
|-----|-------|--|-----|
| 1.1 | 1.1.1 | indigenous | (2) |
| | 1.1.2 | Theravada | (2) |
| | 1.1.3 | Judaism | (2) |
| | 1.1.4 | Eucharist/Holy Communion/Mass | (2) |
| | 1.1.5 | Shoghi Effendi | (2) |
| 1.2 | 1.2.1 | Differences <ul style="list-style-type: none"> • This refers to the differences that are present within and across religions. • This concept is also useful in the comparison of a variety of religions. • Difference as a concept is also applicable in highlighting the identities of particular religions as well as internal differences within specific religions. • It also means being unlike or a point in which religions are not the same. | (4) |
| | 1.2.2 | Dogma <ul style="list-style-type: none"> • The word dogma comes from the Greek word 'dogma' which originally meant 'appearance' or 'opinion' • Today it has two shades of meanings which are: <ol style="list-style-type: none"> 1. A principle, tenet (teaching) or system of these, particularly as laid down by a collective religious authority. 2. A firm declaration of opinion and of faith and religious doctrines. | (4) |
| | 1.2.3 | Ideology <ul style="list-style-type: none"> • Ideology is not a religion; it however has a fairly clear knowledge content which is close to teachings, beliefs or doctrines. • Ideology inspires the adherents with an enthusiasm that is very similar to religion. | (4) |
| | 1.2.4 | Unity <ul style="list-style-type: none"> • Unity means harmony and agreement. • It would mean religions independently actively cooperate to achieve certain practical aims in society. • It could also mean that the teachings of various religions are compatible with each other. | (4) |

NB: Any other relevant answer must be credited

- 1.2.5 Comparability
- This refers to the comparison that might be made between different faith groups or religious institutions (e.g. denominations)
 - Comparability means that two or more religions are able to be compared in order to establish the similarities and differences. (4)

NB: Any other relevant answer must be credited

- 1.3 1.3.1 Induna (2)
- 1.3.2 Lutheran (2)
- 1.3.3 Baha'ullah (2)
- 1.3.4 Festival of Lights (2)
- 1.3.5 Kosher (2)
- 1.4 1.4.1 C
- 1.4.2 D
- 1.4.3 A
- 1.4.4 E
- 1.4.5 B (5 x 2) (10)

TOTAL SECTION A: 50

SECTION B

QUESTION 2

- 2.1 2.1.1 Belief:
- Belief is sometimes referred to as a religion e.g. Islamic Faith.
 - Belief describes the acceptance of a statement or religious teaching; these are held to be the truth by the adherents/followers of the faiths. (4)
 - Belief can also be described as trust and confidence.
- 2.1.2 Teaching:
- Teaching means to give information or to impart the knowledge in order to reinforce belief in a religion.
 - In religion specifically, to teach often means to give systematic information about the subject. (4)
- 2.1.3 The relationship between 'teaching' and 'belief':
- Religious teachings are based on the belief of a religion while teachings are used to reinforce beliefs as religious truths.
 - Religious teachings are regarded as secondary to religious beliefs because religious beliefs are regarded as the ultimate.

- In this sense, teaching is highly significant in some religions, of course less important in others, and of hardly any importance in yet others.
- Teachings in this sense are very important in the religions that developed many years ago.
- These religions have a duty to inculcate their beliefs through their teachings.
- The teachings mostly entail the religious ethics or values of the particular religion and, therefore, teachings and beliefs are interrelated in some religions.
- Religious teachings can be prescriptive in some religions.

(6)

2.2

- Hinduism includes a vast array of beliefs and practices.
- Beliefs promote peaceful co-existence among human beings.
- Beliefs encourage the Hindus to live according to acceptable moral values.
- Karma (The life you live presently will bring the results – Cause and Effect).
- The final goal in Hindu/Buddhism thought is moksha/nirvana or release from suffering, old age and ultimately, death itself.
- Belief makes Hindus/Buddhists aware of the supreme state that human consciousness can reach.
- Belief instils trust and hope for life after death.
- There is more emphasis on practice than it is on belief.

The role that beliefs play in Islam/Christianity

- Belief assists the Muslim/Christian believers to acknowledge and affirm the existence of Allah/God.
- Belief also helps the Muslims/Christians to live in accordance with Allah's/God's will.
- Belief helps the believer to be able to read the divinely-revealed scriptures with understanding.
- Belief helps the believers to observe and reflect on nature and to endeavour to understand their creator, Allah/God.
- Belief assures the believers about Allah's/God's love and mercy, which are emphasised in the Qur'an/Bible.
- Belief brings hope for life after death, eternal life.
(Judaism is also an Abrahamic religion)

(10)

NB: A candidate who presents one religious group only should be credited 5 marks.

2.3

Taking responsibility for one's actions is a common religious teaching.

2.3.1 Buddhism

- In Buddhism the teaching of responsibility is based on the law of Karma.
- The law of Karma states that every action has equal and appropriate reaction; hence every individual has to take responsibility for his/her choice of action.
- Because his/her choices result in their present state.
- In Buddhism there is no opportunity to blame an external force for one's action or consequences.

2.3.2 African Traditional Religion

- The principle of ubuntu is a social responsibility that goes beyond family responsibility.
- The ritual of communicating with the ancestors shows that even after they are dead, the person is still connected to his or her family.
- In ATR one cannot become an ancestor if she/he has led an immoral life.
- One could be an ancestor in ATR only if one had left prosperity (children).
- Marriage and family are seen as religious responsibility.
- Respect of elders is important in African Traditional Religion.

2.3.3 Judaism

- An important part of being Jewish is to help those who are in need.
- According to Judaism people have the ability to be both good and evil.
- Human beings are inherently good, but have a weakness to commit sin which is a temptation.
- The Torah is a book of law that regulates conduct of Jews.
- Therefore it is the responsibility of a Jew to study and follow the law.

(6 x 2)

(12)

2.4 Myth

- Myths are generally narratives or stories about divine or heroic beings.
- A myth is a story that is created to explain the invisible through the visible, and to give life to faith through symbols.
- Myths are not factual but are used to teach values and lessons.

(6)

2.5 The role that parables play in religious teachings

- The word parable refers to the story that is told to illustrate a religious principle or answer a religious question.
- A parable is usually very short and contains a definite moral.
- It is quite similar to a teaching.
- While parables are in an art form, teachings are not necessarily so. But the two are connected.

(8)
[50]NB: *One example of a parable will carry 2 marks.*

QUESTION 3

3.1 3.1.1 Religious teachings

For example: CHRISTIANITYCatholic Church:

- The Catholic Church claims to be the original church.
- Everyone is born in sin, because of Adam's and Eve's disobedience to God.
- God is made up of three persons Father, Son and Holy Spirit. i.e. the Trinity
- The Holy Spirit comes from God the Father and the Son.

Eastern Orthodox

- The Holy Spirit comes from God the Father only, and not from the Son.
- They believe that they are the 'rightly guided church'.
- Supreme authority of the Pope was not recognised.

Protestantism

- The Bible has more authority than the Pope.
- Rituals are not important.
- They teach that faith is the key to salvation.
- They believe salvation is a gift given freely through the works of Jesus Christ.

(10)

3.1.2 Governance:

Eg: CHRISTIANITY:

Catholic Church:

- Political control was traditionally seen to be Rome.
- The head of the Catholic Church is the Pope.
- The first Pope is said to be St Peter.
- Mainland Europe remained Catholic. Countries colonised by mainland Europe also adopted Catholicism, for example South America and parts of Africa.
- The Catholic Church has many orders of monks, priests, friars, and nuns.
- All Catholic Churches are governed by the Vatican
- The Parish is an area or district with a particular church and priest.

Eastern Orthodox

- Political control was traditionally Constantinople (Istanbul).
- Eastern Orthodox churches are found in the Middle East, parts of Africa, Greece and Russia.
- The church structure comprises priests and bishops.
- There is no single leader.
- Authority within the Church is in the hands of a group of

NSC –

bishops.

- It is believed that authority and the grace of God is directly passed down to Orthodox bishops and clergy through the 'laying of hands'.
- A diocese is a group of parishes under the leadership of a bishop.

Protestantism

- This movement was started in 1517 by a German monk named Martin Luther.
- He attacked the Catholic Church about abuses by church officials.
- Soon, England, Scotland, Netherlands, Scandinavia, and parts of Switzerland and Germany became Protestant.
- The churches are ruled by ordained ministers and bishops or elected elders in some churches.
- Overall rule is by higher authority such as a Synod or General Assembly, chaired by the presiding bishop.
- However, in other Protestant Churches, each church is independent, and not responsible to any higher authority than the congregation, for example Baptist and the Congregational Churches.
- Other examples of Protestant Churches are the Reformed Churches, United Presbyterian Church of South Africa.

(10)

3.1.3 CHRISTIANITY:

Religious practices

Catholic

- Lighting of candles.
- Attendance of the Holy Mass
- Incense
- Baptism as a Sacrament
- Marriage as a Sacrament
- Confirmation as a Sacrament
- Veneration of the Cross
- Veneration of Mary, the Virgin and other Saints
- Confession of sins to the priest
- Observation of different Feast days (Holy Days).
- Sacrament of Unction (anointment)

Eastern Orthodox

- Lighting of candles.
- Holy Communion
- Kissing of the images of Saints, called icons.
- Incense
- Baptism

NSC –

Protestantism

- Attendance of Sunday services.
- Holy Communion services
- Baptismal services
- Healing services
- Revival crusades
- No veneration of Saints and the Cross.

(10)

3.1.1 For example: ISLAM
Religious teachings

Sunni:

- Sunni's believe that the faithful, rather than the descendents, should elect their leaders.
- Sunni refers to 'following' the sunnah (example) of the Prophet Muhammad.
- All the companions of the Prophet are given equal respect in Islamic jurisprudence.

Shi'a

- They believe that the caliphate (successor) should be from the descendents of the Prophet Muhammad.
- They claim that these caliphs are divinely – appointed imams with supernatural knowledge and authority who must lead the faithful.
- They commemorate the death of Hussain whom they believe that was martyred at Karbala.
- They share a collective guilt for not coming to his aid when he was killed.
- They practice self mutilation.

(10)

3.1.2 Governance

For example, ISLAM

Sunni

- There is no clergy in Sunni Islam.
- Any Muslim can serve on community boards.
- Governance is community based.
- Scholars of Islam (ulema) and community members (volunteers) serve on governing boards of mosques and madressas and schools.
- In governance, the sunnah of the Prophet is observed e.g. governing by Shura (or committee), and consultation.

Shi'a

- Shi'a Muslims revere the descendants of the Prophet Muhammad, and believe they have a divine right to lead Muslims.
- They reserve the title 'Imam' for certain past leaders who were believed to be chosen by God.
- Governance is in the hands of mullahs (priests).

(10)

NSC –

- The mullahs also have considerable political influence.

3.1.3 Religious practices

For example, ISLAM

Sunni

- Religious practices are strictly in accordance with the sunnah (for example) of the Prophet, as laid down in the Hadith.
- An 'imam' is simply the leader of congregational prayer.
- 'Imam' does not denote formal training in Sunni Islam
- There are four recognised scholars with regard to legal matters in Islam.
- The concept of Muttah (temporary marriage) is not recognised in Sunni Islam, as sunnis claim it was done away by the Prophet.

Shi'a

- Those hadith from Ali and Fatima, daughter of the Prophet, are given more prominence.
- The shrine of Hussain in Karbala is an important pilgrimage for Shi'as.
- Shi'a Muslims are allowed to combine the five daily prayers into three.
- Muttah (temporary marriage) is allowed.
- There are two schools of legal opinion-Akbari and Usuli.

(10)

3.1.1 Religious teachings

For example, HINDUISM

- For a long time, Hinduism did not have subdivisions as in other religions.
- This is because the religion had no central control.
- Reformers worked within the existing system.
- Traditional Hinduism centred on worship in the home and temple.
- Each temple was independent.

Saivism

- Regarded as the oldest of Hindu schools.
- It comprises mystical and devotional practices to achieve moksha (liberation).
- Followers believe Shiva is the supreme god.
- Shiva is seen as both creator and destroyer.
- He is also called 'Lord of the Cosmic Dance'.

Vaishnavism

- Vaishnavites worship Vishnu as supreme god.
- He is seen as a kind and loving deity in Hinduism.

NSC –

- He is associated with conquering of evil and ignorance.
- Also seen as preserver of cosmic order, as well as power of knowledge.
- In Hindu mythology, the world was created from a lotus flower that grew out of Shiva's navel.

Shaktism

- Only school in Hinduism that worships a supreme goddess.
- Followers worship goddess Shakti, or 'Great Mother'.
- She is sometimes known as Devi.
- She is seen as source of life and creative energy in the universe.
- She is seen as creator and controller of all forces of nature.
- Followers believe that only complete devotion to Shakti can free humans from ignorance and desire.

Neo-Hindu Movements

- Groups such as The Divine Life society, International Society for Krishna Consciousness are quite different from traditional Hinduism, and called neo-Hindu movements.
- Less emphasis is placed on ritual and more on individual and group devotion.
- This is called bhakti.
- Bhakti still involves some formal ritual element.

(10)

3.1.2 Governance

HINDUISM

Governance:

- Every temple was independent in terms of governance
- Rituals were also not prescribed, but determined by local priests from communities.
- Today, in countries with a major Hindu presence have a governing body that represents both traditional and neo-Hindu movements.
- In South Africa, such a body is the S.A. Hindu Maha Saba.
- There are also regional organisations with a linguistic and cultural focus (for example Gujarati, Hindi, Telegu).

(10)

3.1.3 Religious practices

HINDUISM

Sanatan

- Lighting of lamps
- Sacred fire ceremony
- Veneration of deities and Saints
- Veneration of avatar (incarnations)

NSC –

- Observance of many religious festivals

Arya Samaj

- Sacred fire ceremony
- Veneration of formlessness
- Limited observation of festivals
- Emphasis on vedic mantras
- Limited ritual worship.

(10)

NB: A Candidate must be credited for the content even if he/she did not present the response under the headings in the question paper.

3.2 3.2.1 Uniqueness of ANY ONE of the religions:

Buddhism	Hinduism
<ul style="list-style-type: none"> • There is no God that is at the centre of the religion's beliefs and teachings. • Rejects the idea that humans have a soul that lives on after death. • The founder is the Buddha who went out in search of meaning of life. • He taught that the universe is impermanent. • Humans are in a state of suffering because they cling on the illusion of a permanent self and soul. 	<ul style="list-style-type: none"> • Does not have a founder • Does not have dogmas or doctrines. • But has a set of principles that govern the central teachings. • Made up of many different schools and traditions that developed their unique independent ideas and practices. • A religion that is open and tolerant to other cultures and influences. • Belief in one supreme deity that can appear in many different forms.
Yoruba	Aka religion
<ul style="list-style-type: none"> • Believe that the cosmos has two levels, sky and earth. • Sky for supreme God, deities and ancestors. • Each deity has its own priesthood. • Earth for humans and animals. • Yorubas pray to deities rather than to the supreme God. • There are a number of deities, for example Obatala, Orunmila, Shango, Oya and Oshum. • In community festivals ancestors are represented by men in colourful costumes and 	<ul style="list-style-type: none"> • The Aka nomadic life style is highly reflected in their belief system. • Their rituals are directed to ancestors and animal spirits for hunting. • There is a great variance of belief among the Aka tribe. • The creator, Bembe is said to have retired soon after creation. • The forest spirit, Dzengi receives most religious attention. • They believe in reincarnation restricted within a species.

masks.	<ul style="list-style-type: none"> • They believe that witchcraft is fought by witchcraft.
<i>N.B: A candidate must be credited for presenting a generic response in ATR ONLY</i>	

3.2.2 Similarities that exist within the above group of religions:

Middle-Eastern religions (Judaism and Christianity)

- Believe in one God
- Believe in the existence and the role of the Devil or Satan.
- Believe in the existence and the role of angels.
- Believe in life after death.
- Believe in the authority of the Bible as the Word of God.

(Eastern religions) Buddhism and Hinduism

- Belief in reincarnation.
- Belief in the Law of Karma.
- Belief in deities is not necessary.
- The goal of life is Moksha and Nirvana.
- The practice of celibacy.

African Traditional Religion

- God created the first generation.
- God revealed religion to the first generation.
- The first generation became the first ancestors after having died.
- Belief in one Supreme Creator.
- No particular founder.
- No sacred books.
- Veneration of ancestors.
- No specific dogma or doctrine.
- Mainly ritual based belief systems.

(10)
[50]

QUESTION 4

4.1 Human rights:

Buddhism as an example.

- They believe in eightfold path.
- Right views, right intentions, right speech, right actions, right livelihood, right effort, right mindfulness, right concentration which lead to Nirvana.
- The Buddha thought living a moral life would bring about self discipline and self control.
- As you sow so shall you reap.
- You must practise non-attachment.

NB: A candidate must be credited maximum marks for only mentioning the eight paths.

Baha'i

- Followers of Baha'i believe that harmony and unity between all people will be achieved.
- Baha'i followers believe God as the unknowable essence above human attributes.
- They believe in oneness of humankind and that they were created to know and love God.
- They teach that all human beings are equal.
- They teach the unity of all religions.

(20)

4.2

4.2.1

No

- The rise in secularism is not necessarily anti-spiritual.
- Much of modern secular and religious thought places great emphasis on matters such as environmental protection and an end to armed conflicts.
- Both promote worldwide social, racial and economic justice.
- Many may argue that a world with less religion would be a world that is less spiritual.
- The evidence to date does not support such a conclusion.

Yes

- Attendance at religious gatherings is dropping world-wide.
- This is especially true among the youth (World Council Religion for Peace findings)
- Religions are seen as irrelevant in terms of present day challenges, for example socio-political challenges.
- Religious leaders are caught up in clear materialism.
- The economic challenges have not been addressed by religion.
- Both capitalism and communism weaken religious values.

(6)

4.2.2

Secular world view

Secularism in personal life involves a commitment to:

- An ethics based on reasoning about human nature without reference to God (s)
- Understanding universe without appealing to religious explanation.

(4)

4.2.3

Atheism as an example

- Atheism is a secular world view that denies the existence of a Supreme Being.
- Atheists are people who do not believe that divine beings or a Supreme Being or a divine power exists.
- There are different forms of atheism: neutral (soft), positive (strong).

(8)

- It is a philosophy to be understood in various ways.

4.3 4.3.1 The individual

OPTION A

- Life could become materialistic.
- Life could also be individualistic.
- Belief in a supreme being would cease to exist.
- Religious gatherings and festivals would not be observed.

OPTION B

- A person will be free exercising his/her own choice.
- Values / Ethics could be made up by applying one's intellect.
- Science and reason would dictate decision-making.
- Free enquiry would be encouraged.

(Any reasonable scenario should be credited.)

(6)

4.3.2 The society as a whole

OPTION A

- Social morality would decline.
- Accountability from the political process would be greatly reduced.
- There would be a rise in anti-social behaviours.
- The environment would not be viewed as spiritual rather an opportunity to plunder.

OPTION B

- There will be no religious persecution.
- Populist movements would determine values.
- There will be no fear of the unknown.
- There will be no need to believe in the supernatural.

(Any reasonable scenario should be credited.)

(6)

[50]

QUESTION 5

5.1 5.1.1

Example A:

Religious conflict in Ayodhya

- 500 years ago Babri Mosque was built in Ayodhya.
- Hindus have always maintained that the Mosque was built on the birth place of Lord Rama.
- The temple was destroyed to build the mosque.
- Some archaeological evidence says that this may be true.
- In December 1992 some Hindus tore down the mosque.
- The matter was handed to the High Court of Uttar Pradesh.

Example B:

- The Darfur conflict in Southern Sudan started more than 100

NSC –

years ago.

- The main divisions were ethnic/tribal and cultural.
- Religion is not a radical source of division.
- Most people of Darfur are Sunni Muslims, as is the government of Khartoum.
- There are some Christians and ATR adherents in the south.
- Drought has increased competition for limited resources, and brought nomads and farmers into conflict.
- In 1983 there was civil war when the Muslim government tried to impose Islamic law in the south.

(Any other reasonable scenario should be credited.)

(10)

5.1.2 Religious conflict in Ayodhya as an example

- After the matter lying in the court for many decades, the high court passed judgement in September 2010.
- The court sub-divided the disputed property into three parts.
- The aggrieved parties were unhappy and the matter is being appealed at the Supreme Court of India.

Example B: Darfur conflict as an example

- In 2005 South Africa brokered a peace deal between the North and South.
- However, conflict continued.
- In 2006, the President Omar Bashir resisted United Nations involvement to resolve the dispute.
- A UN backed referendum in 2011 decided on partition of the South.
- There were harmonious relationships with the Khartoum government.

(6)

5.1.3 Example A:

- Many claim that political leaders have used the religious sentiments to further their own interests.
- Hindus and Muslims used to pray in the same structure for many decades.
- The dispute was being handled in a mature manner by the people of Darfur conflict.
- When national political leaders and fundamentalist religious leaders joined the dispute, the matter became out of control.
- Many people lost their lives in this dispute which was led by fiery political and religious leaders.

Example B:

- Religion is not a radical source of division.
- Most people on both sides of the conflict are Sunni Muslims.
- Religion played an indirect role in the 1983 civil war.
- Religions have played a major role in trying to help.

- Two religious organisations involved were the Islamic Relief Agency and The Catholic Agency for Overseas Development.
- This help included the building of clinics and schools, and repairing infrastructure.
- However, the conflict still continued.

(10)

5.1.4 Summarise your findings.

Example A:

- The attitude of the people towards the dispute has considerably matured.
- The latest court judgement was received with academic/technical understanding.
- No violence was reported.
- Religious and political leaders have resolved to behave in a restrained manner and not whip up the emotions of the people.
- This has resulted in peace.
- The religious leaders used religion to create unity.

Example B:

- The conflict was not a religious one.
- It was socio-economic in nature.
- International and religious bodies both played a role in resolving the conflict.
- There was harmonious relationship between North and South.

(4)

5.2

5.2.1

Option A:

Yes

- The article refers to an 'overwhelming majority' supporting the death penalty.
- It refers to "Biblical solutions" to the problem of violent crime.
- The death penalty is advocated only for serious and violent crimes, such as rape and murder.
- United States of America studies are in favour of the death penalty.

Option B:

No

- International and local studies do not show the death penalty as a deterrent.
- Judge Chaskalson suggests that violent crime is not caused by the abolition of the death penalty.
- Judge Dennis Davis feels that the public should be educated about the South African Constitution
- The protesting persons are described as 'fundamentalist', showing a negative bias.

(4)

5.2.2

Option A:

Yes

- The article says 'Almost all research conducted on crime shows South Africans believe crime is the most serious problem in the country'.
- The article names 'Africa Christian Action' group as pro-death penalty.

Option B

No

- The protesters are called 'fundamentalist'
- The US research findings are refuted by local and international research.
- The judges quoted do not see the death penalty as a solution to the high levels of crime in South Africa. (4)

5.2.3

Option A:

Yes

- The Christian group is responding to media articles on high crime rates in South Africa.
- The Bible advocates the death penalty for serious crimes, where reference is made to the 'sword' (Romans 13), (Genesis 9-Verse 6). However, the article indicates that research shows the death penalty to be an ineffective deterrent.
- The media encourage secular world views. The same is not done for religious functions.
- Advertising of alcohol (and its consumption) goes against the teachings of many religions, for example Islam, Buddhism, Hinduism.

(NB: *Electronic refers to TV and Social Networks*)

Option B:

No

- Religious people will retain their religious beliefs.
- The Bible does not advocate the death penalty, but encourages forgiveness.
- It does not attack religious teachings.
- In South Africa, the Broadcasting Complaints Commission of South Africa (BCCSA), ensures that there is no harmful reporting, or bias.
- The South African Constitution allows freedom of expression, even if the ideas are contrary to the South African Constitution. (8)

5.2.4

- He is against it.
- He believes the public's pro-death penalty stance is the lack of education by government and media about the Constitution. (4)

[50]**TOTAL SECTION B: 100**

GRAND TOTAL: 150