



Province of the
EASTERN CAPE
EDUCATION

**NATIONAL
SENIOR CERTIFICATE**

GRADE 12

SEPTEMBER 2016

**RELIGION STUDIES P1
MEMORANDUM**

MARKS: 150

This memorandum consists of 11 pages.

SECTION A**QUESTION 1 (COMPULSORY)**

- 1.1 1.1.1 Talmud (2)
- 1.1.2 ecumenism (2)
- 1.1.3 atheism (2)
- 1.1.4 Halal (2)
- 1.1.5 Theravada (2)

1.2 Define the following concepts in the context of religion.**1.2.1 Doctrine**

- The term 'doctrine' is a synonym for 'teaching'.
- The term doctrine does not have a negative connotation.
- The word doctrine refers to a religious teaching.
- Just like teaching, doctrine does not necessarily have any negative meaning. (Any 2 x 1) (2)

1.2.2 Ideology

- This concept is generally used as a substitute for religion.
- Examples are Fascism, Marxism, nationalism, etc.
- Ideology is not a religion; it nevertheless has a fairly clear knowledge that is close to teaching/learning principles, religions/beliefs or doctrines.
- Ideology inspires fans with an enthusiasm that is very similar to religion. (Any 2 x 1) (2)

1.2.3 Parable

- A parable refers to a story that is told to illustrate a religious principle or answers a religious question.
- It is usually very short and contains a definite moral lesson.
- They contain religious beliefs, ideas, moral lessons and warnings.
- It is located in the cultural and social environment of the people who deliver/tell it. (Any 2 x 1) (2)

1.2.4 Dogma

- It has two shades of meaning that are relevant in the context of religion.
- This concept refers to a principle, tenet or system of these particularly as laid down by a collective religious authority.
- Dogma also has an added connotation which is of collective religious authority. (Any 2 x 1) (2)

1.2.5 Comparability

- This concept refers to comparing of two or more things.
- The comparability of things does not imply that things are similar.
- Things can be compared and it can be found that they are different.
- The other meaning could be that things can be compared because they are fit to be compared. (2)

1.3 Two branches of Islam:

- Shi'a (2)
- Sunni (2)

1.4 Ubuntu

- Comes from the saying '*Umuntu ngumuntu ngabantu*' (terminology to this effect from other languages is accepted).
- A person is a person through his/her relationships with other people.
- This concept is central to teachings in African Traditional Religion.
- It is a philosophy of communal spirit. (3 x 2) (6)

1.5 From each of the group of words below choose the word that does not fit.

1.5.1 Darwin (2)

1.5.2 Bible (2)

1.5.3 Modimo (2)

1.5.4 Caliph (2)

1.5.5 Baha'u'llah (2)

1.6 Choose an item from COLUMN B that matches a word/description in COLUMN A.

1.6.1 B (2)

1.6.2 E (2)

1.6.3 D (2)

1.6.4 A (2)

1.6.5 C (2)

TOTAL SECTION A: 50

SECTION B**QUESTION 2****2.1 Uniqueness of any ONE religion:****Example 1: Unique features of Judaism**

- Judaism is a monotheistic religion, while most other religions of the time was polytheistic.
- God (Yahweh) is righteous and at work in the natural and social order.
- God is seen as having human qualities – a father, a king, a shepherd, as well as wrathful and judging. God is loving.
- God entered into a covenant with the people of Israel.
- God revealed himself and his law to the Jews.
- God chose the Jews as bearers of the special light so that in their history the world could see the presence of their God.

Example 2: Unique features of African Traditional Religion

- African Traditional Religion has no founder, but the elders are the leaders.
- All African religions believe in God as the creator.
- God gave the first generation of humans all the laws and taboos of how to live in harmony.
- They also believe in ancestors and rituals.
- Ancestors play an intermediary role between God and the living.
- Ancestors are in spirit form and is everywhere.
- *Isangoma/amagqirha* have ancestral powers to heal the living.
- The ancestors provide for the welfare of the living, mainly through the intervention of the elders who transmit values and rituals verbally to the youth.
- Many African religions are clan-based.
- There is no special day of worship. Rather, rituals themselves are regarded as holy.
- There is no written sacred text, but the focus is on moral teaching and ritual practice.
- Individualism is discouraged, and the communal way of life is the most important aspect of Ubuntu.

(10)

2.2 Belief:

- Belief is sometimes referred to as a religion, e.g. the 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.
- Belief can also be described as trust and confidence.
(Any relevant information.)

(4)

2.3 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)

2.4 The role that parables play in religious teachings

- The philosophical teaching of this parable is that every person is part of the divine. Nobody is truly bad – it depends on your perception.
- Everyone is believed to be having an ability to be good, thus the king concludes that all are good at heart and should be given an opportunity.
- 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.

NOTE: One example of a parable will carry 2 marks. (12)

2.5 2.5.1 Role of belief: Islam as an example.

- In Islam there is very little room for variation as far as the central tenets of the religion is concerned.
- Besides Allah there is no other God.
- Muhammad is his prophet.
- Neither of these two pillars is in the least open to doubt. (10)

2.5.2 Christianity:

- Orthodox Christianity does not allow for deviation from the scriptures.
 - Very little room is allowed for different interpretations.
 - Those that deviate from the belief, may suffer certain social consequences.
 - In the past some had to pay with their lives. (10)
- [50]**

QUESTION 3**3.1 Code of conduct for religious tolerance**

- All learners are free to practise and participate in any religion of their choice.
- Attendance at religious practices and gatherings is voluntary and open to everyone.
- Religious holidays of all religions will be treated equally.
- Religious dress is allowed on special religious holidays.

NOTE: Any valid point that is in line with the Constitution of South Africa and promotes religious freedom and tolerance must be credited. (8)

3.2 Comparison on the views on religious freedom

- During the apartheid era only Christianity was recognised as a state religion. / Christianity was the dominant religion.
- Christian National Education was the state's education policy.
- State funds were used to pay salaries only of some Christian ministers.
- In a democratic South Africa all religions are given equal status.
- Religion Studies is a NSC subject that studies different religions.
- It replaced Biblical Studies and other subjects that focused only on one religion.
- Freedom of religion is enshrined in our constitution.
- At all state and official meetings, prayers are either universal in nature, or multi-faith.

NOTE: Candidates must be credited for similar valid points. (12)

3.3 Discuss the role/contribution of the leader of an organisation, e.g.

- The vision of World Conference of Religions for peace started in the 19th century when a World Parliament of Religions was held in Chicago in 1893.
- Religious leaders arranged two conferences in the USA.
- The resolution was taken in Kyoto to form an inter-religious body.
- The last conference was held in Cape Town in 1999 attracted 7 000 people.
- Does mediation between groups at war with each other in countries such as Sierra Leone.
- Help with reconstruction.
- Has a programme to help children in Africa who are affected by HIV and Aids.
- Has a programme to address poverty and illness. (10)

3.4 The concept *human rights*, with special reference to religion.

- Human beings have the right to life.
- Human beings have the right to human dignity.
- Human beings have the right to shelter.
- The law does not discriminate against any person based on race or creed.
- Example in Christianity, “You shall not kill.” – Ten Commandments. (10)

3.5 Religious Freedom:

- Religious freedom may be explained as the act of enabling the community of a particular area to pursue the religions of their choice.
- It means the freedom of choice regarding religion.
- People in a particular country are free to subscribe to any religious belief.
- It also means that everyone everywhere has the freedom to believe what they wish about God.
- It also means that people are free to actively follow and practise the religion of their choice.

EXAMPLE: The South African Constitution provides for religious freedom and prohibits unfair discrimination on the basis of religious beliefs. (10)

[50]

QUESTION 4**4.1 4.1.1 Example and brief history of the conflict****Example A: Religious conflict in Ayodhya**

- The Babri Mosque was built in Ayodhya 500 years ago.
- Hindus have always maintained that the mosque was built on the birthplace 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

- The Darfur conflict in Southern Sudan started more than 100 years ago.
- The main divisions were ethnic/tribal and cultural.
- Religion was 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)

4.1.2 Religious conflict in Ayodhya as an example

- After the matter lying in the court for many decades, the high court passed judgment 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.

Darfur conflict as an example

- In 2005 South Africa brokered a peace deal between the North and South.
- However, conflict continued.
- In 2006, President Omar Bashir resisted United Nations involvement to resolve the dispute.
- There were harmonious relationships with the Khartoum government. (6)

4.1.3 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 involved in the Ayodhya 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 conflicts 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)

4.1.4 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.

Summarise your findings: 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 is now a harmonious relationship between the North and South.

(4)

4.2 4.2.1 Cause of the riots

- Muslims were upset about cartoons about the prophet Muhammad that appeared in a Danish newspaper.
- They regarded it as blasphemous.
- They attacked Christians in Northern Nigeria.
- The attacks were in retaliation for the attacks by Muslims on Christians in Northern Nigeria.

NOTE: The question asked for only one point – credit the candidate 4 marks even if the candidate wrote only one point.

(4)

4.2.2 Possible consequences of these riots

- There would be further religious violence.
- There would be inter-religious dialogue and problem-solving.
- The police/state would be blamed for taking sides, leading to increased violence.
- Religious leaders would appeal to their followers for calm.
- The economy of the country will be negatively affected.
- It will result in continuous violence or war.
- It will lead to lawlessness in the country.

(6)

4.2.3 Do you think the article presents a balanced view?

- Yes. It does not blame any religion or take sides.
- It mentions the cause as the Danish cartoons.
- It is factual.

OR

- No, it says nothing about the link between the caricatures and the violence.
- It implies that Muslims started the riots, but is silent on the role of Christians in Northern Nigeria.

(4)

4.2.4 **Does the media in general present religious issues in a balanced, unbiased way?**

- Yes, all religions are given equal coverage as on SABC TV and radio.
- The major religions are covered in rotation.
- The religious observances of all religions are given coverage in the print media, e.g. *Post*, *Daily News*; etc. cover Diwali, Eid, Christmas, and Yom Kippur etc.
- This is done from the point of view of believers of that religion.

OR

- No.
- The Western media in particular link attacks by certain individuals to particular religions.
- Those allegedly carrying out suicide bombings in occupied territories are called jihadists.
- While reports of ‘terrorist’ attacks committed in the USA by US citizens make no mention of religion, e.g. the recent attack on the US Revenue Offices by a disgruntled taxpayer.

(6)
[50]

TOTAL SECTION B: 100
GRAND TOTAL: 150