



basic education

Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

NATIONAL SENIOR CERTIFICATE

GRADE 12

RELIGION STUDIES P1

NOVEMBER 2011

MARKS: 150

TIME: 2 hours

This question paper consists of 8 pages.

INSTRUCTIONS AND INFORMATION

1. This question paper consists of SECTION A and SECTION B.
2. SECTION A: COMPULSORY
SECTION B: Answer any TWO questions from this section.
3. Read ALL the questions carefully.
4. Number the answers correctly according to the numbering system used in this question paper.
5. Write neatly and legibly.

SECTION A (COMPULSORY)**QUESTION 1**

- 1.1 Complete the following sentences by using the words provided in the list below. Write only the word next to the question number (1.1.1–1.1.5) in the ANSWER BOOK, for example 1.1.1 Iraq.

Mahabharata; Baha'u'llah; indigenous; Bodhisattva; Iraq; Eucharist; Theravada; Shoghi Effendi; Judaism

- 1.1.1 African religion is defined as the ... religion of the Africans. (2)
- 1.1.2 The oldest branch of Buddhism is ... (2)
- 1.1.3 Those who believe that the Torah is the Word of God belong to the religion of ... (2)
- 1.1.4 One of the major sacraments of the Catholic Faith is the ... (2)
- 1.1.5 The person who succeeded Abdu'l-Baha was ... (2)
- 1.2 Explain, in TWO sentences, each of the following concepts in the context of religion:
- 1.2.1 Differences (4)
- 1.2.2 Dogma (4)
- 1.2.3 Ideology (4)
- 1.2.4 Unity (4)
- 1.2.5 Comparability (4)
- 1.3 From each group of words below, choose the word that does NOT fit. Write only the word next to the question number (1.3.1–1.3.5) in the ANSWER BOOK.
- 1.3.1 Pundit; Imam; Induna; Rabbi (2)
- 1.3.2 Talmud; Pentateuch; Lutheran; Torah (2)
- 1.3.3 Brahma; Vishnu; Baha'u'llah; Shiva (2)
- 1.3.4 UNkulunkulu; Festival of Lights; Mukuru-kuru; Modimo (2)
- 1.3.5 Dharma; Karma; Kosher; Ahimsa (2)

- 1.4 Choose an item from COLUMN B that matches a word or description in COLUMN A. Write only the letter (A–E) next to the question number (1.4.1–1.4.5) in the ANSWER BOOK, for example 1.4.6 F.

COLUMN A		COLUMN B	
1.4.1	Baha'i	A	African Traditional Religion
1.4.2	Hadith	B	Nirvana
1.4.3	Veneration of ancestors	C	Kitáb-i-Aqdas
1.4.4	New Testament	D	Islam
1.4.5	Buddha	E	Christianity

(5 x 2) (10)

TOTAL SECTION A: 50

SECTION B

Answer any TWO questions from this section.

QUESTION 2

Read the extract below and answer the questions that follow.

In Orthodox Islam there is very little room for variation as far as the central tenets (fundamental teachings) of the religion are concerned: besides Allah there is no other god, and Muhammad is his prophet. Neither of these two pillars is in the least open to doubt. Very much the same applies in Orthodox Christianity. In such religions people who deviate from the correct 'belief' may have to suffer certain social consequences. In the past some even had to pay with their lives.

In mainstream Hinduism things are very different. It is more important to do the right things and behave in the right way than to believe in the right things. In another Indian religion, Buddhism, 'belief' as the acceptance of certain views may even be seen as a hindrance on the way to salvation. Attachment to beliefs, some Buddhists say, is just as bad as attachment to money, for example, because it leads to suffering for oneself and for others.

[Source: *Religion Studies Grade 12*, Steyn et al, page 39]

- 2.1 In the context of religion, answer the questions that follow.
- 2.1.1 Briefly define the term *belief* as it is used in the context of religion. (4)
- 2.1.2 Explain the concept *teaching* as it is used in Religion Studies. (4)
- 2.1.3 Give a short explanation of the relationship between 'teaching' and 'belief' in the context of religion. (6)
- 2.2 Compare the role of belief in any ONE Eastern religion with that of any ONE of the Abrahamic religions. (10)
- 2.3 Taking responsibility for one's actions is a common religious teaching. Briefly discuss the issue of responsibility with reference to any TWO of the following religions:
- 2.3.1 Buddhism
- 2.3.2 African Traditional Religion
- 2.3.3 Judaism (6 x 2) (12)
- 2.4 Describe the concept *myth* in the context of religion. (6)
- 2.5 Explain the role that the parables play in religious teachings. (8)

[50]

QUESTION 3

3.1 Read the extract below and answer the questions that follow.

While every religion obtains its uniqueness from certain core (central) beliefs that are non-negotiable, there are certainly differences within a religion in terms of the impact it has on day-to-day living. Sometimes these differences are major (Protestants and Catholics have gone to war over their beliefs) and sometimes they are minor, for example the various church denominations within Protestantism.

Select ONE major religion from the following:

- Hinduism
- Christianity (two branches, for example Catholicism and/or Protestantism)
- Islam

Discuss this religion's internal differences under the following headings:

- 3.1.1 Religious teachings (10)
- 3.1.2 Governance (10)
- 3.1.3 Religious practices (10)

3.2

Although religions share many similarities, each of them has something that makes it unique from the other. Religions are often grouped according to geographic origins, such as:

- Judaism, Christianity and Islam (Middle Eastern religions)
- Buddhism and Hinduism (Eastern religions)
- Any African Traditional Religion – AmaZulu/isiXhosa/Tsonga/Lobedu/SeSotho and Aka, Yoruba (African Traditional Religion)

With reference to any ONE grouping above, answer the questions that follow.

- 3.2.1 Give a clear explanation of the uniqueness of any ONE of the religions from the group you have selected. (10)
- 3.2.2 Discuss the similarities that exist within the group of religions that you have selected. (10)

[50]

QUESTION 4

4.1 Human rights have always been an important part of religion.

In terms of any TWO religions, discuss FIVE teachings that promote human rights. (20)

4.2 Some people feel that religion plays a less significant role in modern society than it did in the past. As religious institutions appear to lose influence, there is a rise in secular world views such as atheism and agnosticism.

4.2.1 Do you agree with the above quotation? Give reasons for your answer. (6)

4.2.2 What is meant by *secular world view*? (4)

4.2.3 Briefly discuss ONE secular world view, for example agnosticism, secular humanism, communism and atheism. (8)

4.3 If religion was no longer practised, what do you think would be the impact on the following:

4.3.1 The individual (6)

4.3.2 Society as a whole (6)
[50]

QUESTION 5

5.1 Religious conflicts are common in many countries. Many countries like Egypt, Nigeria and Sudan are going to conduct elections or referenda in 2011 and this is a recipe for an increase in religious conflicts.

[Adapted from *Die Burger*, 24 January 2011]

5.1.1 Identify ONE region or country of conflict in the world, and give a brief history of the conflict. (10)

5.1.2 Describe the current situation of the conflict you have identified. (6)

5.1.3 Explain the role of religion in the conflict. (10)

5.1.4 Summarise your findings. (4)

5.2

CALLS FOR THE RETURN OF THE NOOSE (GALLOWS; DEATH PENALTY) GROW LOUDER AS HORRIFIC EVENTS HIT THE NEWS

Almost all research conducted on crime shows that South Africans believe crime is the most serious problem in the country. An overwhelming majority favours the death penalty for murder, aggravated rape and child abuse.

In Cape Town, a group of fundamentalist Christians, Africa Christian Action, staged a mock trial and execution of a rapist outside Parliament on 8 August to draw government's attention to 'biblical solutions to women's oppression'.

The question challenging legal experts is whether the death penalty will be enough to stem the tide of violent crime that engulfs South Africa. Studies in the US support the notion that capital punishment will reduce the murder rate. However, just as many studies internationally and locally suggest it will not.

In the 1995 State versus Makwanyane judgment, Judge Arthur Chaskalson said the violence experienced in post-apartheid South Africa was not the result of the abolition of the death penalty.

Judge Dennis Davis believes the public's pro-death penalty stance is the result of lack of education by government and media about the Constitution.

[Adapted from Donne, et al, page 90 (*Business Day*), 23 October 2003]

- 5.2.1 Is the article in favour of, or against the death, penalty? Motivate your answer. (4)
- 5.2.2 Do you think the opinion in this media report represented the Christian view on the death penalty? Support your answer by referring to the article. (4)
- 5.2.3 Do you think the media in general influences people to go against the teachings of their religion? Give TWO examples from the media (both print and electronic) to illustrate your view. (8)
- 5.2.4 Would you say that Judge Davis is pro or against the death penalty? Motivate your answer in TWO sentences. (4)

[50]

TOTAL SECTION B: 100
GRAND TOTAL: 150



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RELIGION STUDIES P1

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MEMORANDUM

MARKS: 150

This memorandum consists of 17 pages.

SECTION A (COMPULSORY)**QUESTION 1**

- 1.1 1.1.1 indigenou (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 (4)
- 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.
- 1.2.2 Dogma (4)
- The word dogma comes from the Greek word 'dogma' which originally meant 'appearance' or 'opinion'
 - Today it has two shades of meanings which are:
 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.
- 1.2.3 Ideology (4)
- 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.
- 1.2.4 Unity (4)
- 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.

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. (10)
(Judaism is also an Abrahamic religion)

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: CHRISTIANITY

Catholic 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 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

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).
- The mullahs also have considerable political influence.

(10)

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.
- 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)
- Observance of many religious festivals

Arya Samaj

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

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.

(10)

3.2 3.2.1 Uniqueness of ANY ONE of the religions:

<p>Buddism</p> <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. 	<p>Hinduism</p> <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.
<p>Yoruba</p> <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 masks. 	<p>Aka religion</p> <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. • They believe that witchcraft is fought by witchcraft.
<p><i>N.B: A candidate must be credited for presenting a generic response in ATR ONLY</i></p>	

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.

Bahai

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

(8)

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 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.

(10)

(Any other reasonable scenario should be credited.)

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)

TOTAL SECTION B: 100
GRAND TOTAL: 150



basic education

Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

**NATIONAL
SENIOR CERTIFICATE**

GRADE 12

RELIGION STUDIES P2

NOVEMBER 2011

MARKS: 150

TIME: 2 hours

This question paper consists of 4 pages.

INSTRUCTIONS AND INFORMATION

1. This question paper consists of FIVE questions.
2. Answer only THREE of the five questions.
3. Read ALL the questions carefully.
4. Number the answers correctly according to the numbering system used in this question paper.
5. Write neatly and legibly.

QUESTION 1

Read the statement below and answer the questions that follow.

Many major social problems exist in South Africa. Religious teachings of all religions offer solutions and relief to these major social problems.

- 1.1 Identify ONE social problem and show how it manifests itself in society. (10)
- 1.2 Discuss how economic and social factors play a role in causing the problem. (10)
- 1.3 Choose ONE religion and show how it offers solutions to the problem. (10)
- 1.4 Develop a practical strategy in the context of religion to address the problem. (20)
- [50]**

QUESTION 2

Read the extract below and answer the questions that follow.

Many people predicted that Darwin's evolution theory would mean the end of religion. While it caused great divisions in many religious communities, the theory of evolution has not replaced religious beliefs.

[Source: *Focus*, RD Donne and S Harbour, p.99]

- 2.1 What, in your opinion, is the relationship between science and any ONE of the following: (10)
- Eastern religion
 - Middle Eastern religion
- 2.2 Choose ONE religion and discuss whether it is in conflict with Darwin's theory of evolution. (20)
- 2.3 Discuss the big bang theory and compare it to creation in any ONE religion. (20)
- [50]**

QUESTION 3

- 3.1 Discuss the hermeneutical principles of interpreting normative sources of any ONE religion. (20)
- 3.2 Discuss the roles of the following in the context of religion:
- 3.2.1 Inspiration (10)
 - 3.2.2 Oral tradition (10)
 - 3.2.3 Sacred books (10)
- [50]**

QUESTION 4

Read the statement below and answer the questions that follow.

Christian settlers arrived in South Africa in 1652, Muslims in 1796 and Hindus in 1860, whilst African Traditional Religion had always been practised in the country.

- 4.1 Discuss interreligious dialogue (if any) in South Africa, prior to 1996. (10)
- 4.2 Analyse the role of present legislation in encouraging healthy interreligious relations in South Africa. (20)
- 4.3 Explain the role of interreligious organisations in the international community. (20)
- [50]**

QUESTION 5

Discuss the central teachings of any ONE religion under the following headings:

- 5.1 The nature of divinity (10)
- 5.2 The nature of the world (10)
- 5.3 The individual and the community (10)
- 5.4 The place and responsibility of humanity in the world (10)
- 5.5 The nature of evil (10)
- [50]**

TOTAL: 150



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GRADE 12

RELIGION STUDIES P2

NOVEMBER 2011

MEMORANDUM

MARKS: 150

This memorandum consists of 12 pages.

QUESTION 1

- 1.1 Social problem, show how it manifests itself in society:
- Example, teenage pregnancy.
 - Teenage pregnancy results in female learners having to leave school without completing their studies.
 - The number of unemployed youth is increasing.
 - STIs (including HIV and AIDS) is common among teenage mothers.
 - Teenage mothers abandon their babies.
 - This causes a financial strain on the economy.
 - This also results in social challenges such as crime, as the child grows up without family support.
- (10)
- 1.2 Economic and social factors:
(Socio and economic factors may overlap)
- Poverty makes girls susceptible to abuse.
 - They are forced into abusive relationships.
 - Poverty weakens family structure and support, leaving young persons vulnerable to negative influences.
 - Some girls become pregnant in order to access the Child Support Grant.
 - There is a lack of effective sexuality education, especially in poor communities.
 - There is a lack of youth and sporting programmes to keep youth constructively engaged.
 - Substance abuse (drugs and alcohol) is a major factor in gender abuse and teenage pregnancy.
 - Easy access to pornography and explicit sexual material add to sexual experimentation.
 - Faith-based organisations are not as effective in reaching the youth, as was in the past.
- (10)
- 1.3 Solutions to the problem:
Judaism is an example.
- Jews must give back at least 10% of their profit to the community to alleviate poverty.
 - They engage in outreach programmes to assist schools with, for example, skills training.
 - Bar Mitzvah is a celebration of a boy attaining manhood.
 - He is made aware of responsibilities of a man.
 - Sexual intercourse is reserved for married couples only.
 - The family unit is emphasised, as it protects and guides its members.
 - 'Thou shalt not commit adultery.' (Ten Commandments). This teaching expressly prohibits teenage sex.
- (10)

1.4 Practical strategy:

- Start sexuality education among the youth.
- Debate the A-B-C approach to sexuality and compare with Jewish teachings on sex.
- The recommended dress codes of religions encourage modesty, and reduce temptation.
- Teach rights and responsibilities, as well as respect, of male and female.
- Sex before marriage is discouraged. It should be emphasised that this is regarded as a major sin in most religions.
- Religious initiation (rites of passage) should be encouraged among the youth, as these include sexuality education.
- Clarify the boundaries of conduct between the sexes.
- Participate in health and sporting/youth programmes.
- Government does not undermine religious teachings, but supports them e.g. Moral Regeneration Programme.
- Engage in discussions on how the Constitution compares with religious teachings, e.g. Child Protection Act allows a 12 year old to assent to HIV testing, without parental consent.
- Discuss religious teachings about contraception.

(20)
[50]

NB. This is an open-ended question. The learners should be credited for the responses that are relevant even when the strategies are drawn from more than one religion.

QUESTION 2

2.1 Science and religion:

- Scientific developments have changed our world.
- At a deeper level science has challenged the way people look at the world.
- More importantly, science has challenged the very foundations of traditional religions.
- The difficulties between religion and science have emerged in the last four centuries.
- The two approaches became increasingly competitive, even conflicting.
- In all cultures religion through the ages has traditionally provided answers to questions such as the following:
 1. How and when did the world start?
 2. When did the humans make their first appearance?

While some religions regarded it as a major conflict, others had less difficulty in reconciling their teachings with the theories of science.

(10)

2.2 Religion in conflict with Darwin's theory of evolution:

Darwin's theory consists mainly of four ideas:

1. Species contain a great variety of minor differences.
2. Both the world and species change over time.
3. In the fight for survival, better adapted variations will be favoured while those that aren't will struggle to survive.
4. In this way a species may gradually change its form and become more complex – by developing along a path of successful variation.

Example: Christianity

- According to the creationists there can be no doubt that God created the universe as part of His divine plan for humanity.
- Genesis describes how God created the world in seven days.
- God created Adam and Eve, thus there seems to be no place for the theory of evolution in creation.
- Darwin's work was regarded as controversial by the church.
- Darwin's idea was criticised as follows:
 1. There was no evidence in human history for the development of new species.
 2. There was no evidence of one species having developed from another.
 3. The attempts to create new species by cross-breeding tend to be unsuccessful because the hybrids cannot breed.
- One of the reasons that Darwin's idea had such an impact on the church is that they appeared to provide an alternative explanation which did not need the idea of an intelligent designer.

Example: Hinduism

- Hindus have no problem with evolution because the universe is based on evolution.
- Hinduism is the only religion that shows relationship to Darwin's theory.
- They have a more advanced theory of evolution than the scientific because the scientific theory is based on the physical.
- Hinduism provides a more comprehensive view because it includes the spiritual.
- Scientists see evolution as a process that happens by chance.
- Hindus believe that you have control over both your spiritual and physical evolution.
- Good life leads to gradual evolution to advanced forms
- Ultimately, you will achieve liberation from the physical and become one with god.
- Darwin's theory did not create a conflict with Hindu thought and belief for it contributed to the understanding of evolution towards Moksha. (20)

NB. The candidate is not confined to one religion

There could be more views expressed regarding Darwin's theory in various religions.

The learners should be credited for any view on the relationship between science and religion including Darwin's Theory.

2.3 Compare the big bang theory to creation in any ONE religion:

Big Bang Theory:

- Currently, the most popular scientific theory of the universe is the so-called big bang theory.
- Before the big bang it was not known what existed.
- After the big bang the universe had appeared and filled out to an enormous size. It happened about 15 billion years ago.
- Small temperature differences in the initial explosion led to varying densities throughout the universe.
- These eventually formed into clusters throughout the universe.

Middle Eastern Religions:

- The scriptures of the Middle Eastern religions – Judaism, Christianity and Islam – are said to be inspired by God or to be the direct word of God.
- They share a similar view of creation:
- There is one omnipotent, omniscient, perfect Creator.
- He created human beings as the centrepiece of creation.
- Creation took six days; it started by separating light from dark.
- It was made from nothing and there were only two humans to start with who had been made from clay.

Hinduism:

- To Hindus, the universe is the Creator. The Creator has existed and will exist for all time. The creator has no limitations and therefore is not a 'he' or 'she' or anything else.
- The Creator is simply the Creator. The Creator exists in either active or passive state:
- The passive state is a state of rest when nothing happens. At rest, the universe has no form and is undifferentiated.
- After a very long time the Creator becomes active. This is when parts of the universe look and are different from other parts and 'creation' begins.
- Humans are a product of creation.

(20)
[50]

NB. Hinduism has been used as an example. The learners should be credited for the responses including other religions e.g Buddhism.

QUESTION 3

3.1 Hermeneutical principles of interpreting normative sources:

Example: Christianity

- Hermeneutical principles refer to the interpretation of sacred texts.
- It involves looking at a spiritual text in its context. The following factors also have to be considered:
 - What type of writing it is
 - When was it written?
 - Who wrote it?
 - For whom was it written?
 - What were the circumstances at the time it was written?

Some principles of hermeneutic interpretation:

- Grammar and historical context: this means one must use the rules of grammar and the historical facts to interpret sacred texts.
- Clearest meaning: one should take the literal meaning of the text.
- Plan, purpose and context: a piece of writing should be viewed as a whole. What is the writing plan or structure? What was the author's purpose in writing this text? What is the context of the passage being looked at?
- Meaning of words: the meaning of words change over time and in different places. Find out the original meaning as they were used in the normative source.
- Figurative meaning: figurative and non-literal meaning must be taken into account.
- Other sacred texts: sacred texts themselves may be used to interpret other sacred texts.

(20)

NB. The Hermeneutical principles differ from one religion to another; therefore, the markers should credit the candidates for any kind of relevant responses.

3.2 3.2.1 Inspiration:

- Inspiration: this refers to the 'breath' (power,
- Knowledge) of an extraordinary being or power.
- E.g. a deity taking over a person and inspiring him/ her with divine knowledge.
- Most religions have founding figures who were inspired by a higher power or wisdom.
- Examples are Abraham, Moses, Confucius, the Buddha, Jesus, Prophet Muhammad and Baha'ullah.
- The inspiration of these figures is accepted by their followers as having been direct and immediate.
- They are believed to have stood face to face with God.
- Such immediate contact with a dimension beyond everyday life lies at the root of African religion.
- Mediums and diviners specialise in communication with ancestors and spirits in general.

(10)

NB. The candidates should be credited for any relevant responses other than the above answers.

3.2.2 Oral tradition:

- In many religions, the original inspiration is often spread first by oral tradition.
- Such oral tradition may be transmitted faithfully over hundreds or even thousands of years.
- Oral tradition as a normative source is of prime importance in religious history.
- Before written tradition, oral traditions were carried by word of mouth only.

NSC – Memorandum

- E.g. The New Testament, second part of the Bible, gives details of Jesus' life and teachings.
- These are a record of what Jesus' apostles remembered about their contact with Jesus, i.e. oral tradition was later recorded in written form.
- The message may lose its meaning with the passing of time.

(10)

3.2.3 Sacred books:

- Writing entered the religious scene about 4000 years ago.
- Since then, it has played an ever increasing role.
- The difference between oral and written is not merely one of medium: tradition became more fixed as a result of writings.
- Oral traditions which can run parallel to written tradition are very fluid. But once written down, they too tend to become fixed.
- In religions of the Book (Judaism, Christianity and Islam), sacred scriptures play a key role in teachings.
- In Indian and Far eastern religions, in spite of written tradition, they place less emphasis on the "book" quality of their traditions.
- Sacred books do not exist merely as individual writings, but as part of larger collections.
- Even in ATR, there are attempts to write down some basic beliefs of the religion.

NB. The above answers are a guide the candidate could include more points and, therefore, should be credited for relevant responses.

(10)
[50]**QUESTION 4**

4.1 Interreligious dialogue in South Africa, prior to 1996:

- Christianity was the State Religion.
- Other religions were given little or no recognition.
- Religious freedom and equality were not in the statute books.
- There was separate observation of religious observances.
- This was in line with Apartheid government's goal of separate development.
- People were not educated about other religions.
- However, Apartheid served to unite religions.
- The South African Council of Churches (SACC) was formed in 1968. It united Christians of various denominations.
- The Call of Islam was formed in 1984.
- Jews for Justice was formed in 1985.
- The inter-faith struggle against Apartheid resulted in the formation of the South African branch of the World Conference of Religions for Peace (WCRP) in 1984.

(10)

NB. If the candidate simply writes 'there was no interreligious dialogue, he/she should explain why there was no interreligious dialogue and then be credited accordingly.

4.2 Healthy interreligious relations in South Africa:

- In 1997 President Nelson Mandela called on religious communities to work together to build a free and just South Africa.
- This coalition was called the national Religious Leaders' Forum (NRLF).
- A moral summit was held in October 1999.
- Concerns were poverty, children and women abuse, prevention of HIV and AIDS, etc.
- The SA Constitution was adopted in 1996.
- It establishes SA as a secular state, with no State religion.
- It forbids discrimination on the basis of religion or beliefs.
- Religious observance may be conducted at state institutions, provided that
 - They are conducted on an equitable basis, and
 - Attendance at them is free and voluntary.
- These provisions ensure that there is harmony, (freedom of association is entrenched).
- Respect for different rituals/practices/beliefs and
- Tolerance among the various religions in South Africa.
- Freedom of expression encourages mutual communication between religions, without fear.
- Freedom of opinion gives a platform to religions to pronounce on matters of state or social issues.
- As recognition of South Africa's progress towards religious tolerance, the world Parliament of Religions was convened in Cape Town in 1999.

NOTE: Any other relevant legislation that the learner discusses should be credited, for example Religion and Education Policy, South African Schools Act.

(20)

4.3 Role of interreligious organisations in the international community:

World's Parliament of Religions

- The initiative was started in 1893 (World's Parliament of Religions).
- The Unitarian and Universalistic churches were the main drivers of this initiative.
- Western and Eastern religions were represented.
- Swami Vivekananda introduced Hindu thought to the West.
- This was a crucial stage in interreligious dialogue, as previously eastern religion was not understood/ accepted as a religion by the Western world.
- Christianity, Islam, Buddhism and Judaism were represented. This was the starting point of modern inter-religious dialogue.
- Native American and African religions were not represented.
- A hundred years later the second parliament was held in Chicago.
- Here, a decision was taken to hold the parliament every five to six years, in different cities.
- The 1993 Parliament issued a document called 'Towards a Global Ethic'
- The 1999 Parliament in Cape Town had representation from nearly all of the world's religions.

- The last Parliament was held in Barcelona in 2004. The focus was on religions commitment to addressing global challenges.
- E.g. war/religious conflict, drug trade, poverty, global warming, etc.
- Interreligious bodies follow through in their commitments, because of their strong beliefs.

The World Conference of Religions for Peace (WCRP)

- It was formed in 1970.
- It was made up of leaders from all religions.
- Its common goal is peace.
- This body believes that its interreligious relationships are the best way to bring people of different races, and classes and cultures together, for a common goal.
- This is because religions organise people into cohesive bodies that are committed to helping others in need.
- Their focus areas are:
 - Conflict and reconciliation
 - Children and families
 - Disarmament and security
 - Human rights and responsibility
 - Peace education
- WCRP meets every five years.

Interfaith Action for Peace in Africa (IFAPA)

- IFAPA focuses on support for Africa.
- Their efforts were mainly in Sudan.
- This interfaith coalition has the following aims:
 - Promote interfaith cooperation.
 - Create common space for religions to work together.
 - Bring about acceptance and mutual respect towards each other.
 - Recognise unity in diversity.

WCC –World Council of Churches

- Founded in Amsterdam in 1948.
- It is purely Christian.
- It re-affirms the Trinity of God.
- It included the following Christian denominations:
 - Anglican
 - Baptist
 - Congregational
 - Lutheran
 - Methodist
 - Moravian
 - Old Catholic
 - Orthodox
 - Presbyterian
 - Reformed
 - Society of Friends.

NOTE: Maximum of TWO marks for mentioning two or more denominations.

- The Roman Catholic Church is not affiliated to the WCC.
- The Council promoted the following:
 - Ecumenical fellowship
 - Service
 - Study
- The role of the WCC is to promote unity,
- tolerance and respect among Christians
- It also aims to find solutions to social and economic challenges in a Christian context.

(20)
[50]**QUESTION 5**

Central teachings: Christianity and Buddhism as examples:

5.1 The nature of divinity

Christianity:

- Christians believe in the existence of a Supreme and Divine Being known as God.
- God manifests Himself as three persons.
- God the Father as Creator of the universe.
- God the Son as Saviour and Liberator of humanity.
- And God the Holy Spirit as Counsellor of Christians.

Buddhism:

- Most forms of Buddhism accept that powerful beings exist whom we call God.
- Buddhists teach that everything is impermanent, even the gods.
- Each Buddhist must find enlightenment alone.
- They follow the Buddha's instruction.
- They may pray to the local deity.

(10)

5.2 The nature of the world:

Christianity:

- According to Christianity in the beginning there was nothing but chaos.
- The book of Genesis says God created the world and the universe in six days and rested on the seventh day.
- The world was perfect after the Holy Trinity had finished with the creation.
- Human, marine, animal and plant life all belong to God.
- According to Christian understanding the world is subject to the governance of humanity.

Buddhism:

- The world is just one of millions of worlds.
- In each of these worlds a Buddha will rediscover the true nature of beings.
- Buddhism flourishes for thousands of years and then it slowly dies out.
- Another man will try to understand why people suffer and he becomes the next Buddha.
- Each cycle has a Buddha.

(10)

5.3 The individual and the community:

Christianity:

- According to the creation stories, God created humanity.
- Human beings reflect the characteristics, the attributes and even the personality of God.
- In the Christian view no person should dominate or exploit any other.
- God created man and women to be companions.
- Humans should be a community.
- Individuals should look and protect one another.

Buddhism:

- Human beings are part of reality and have no special status.
- Human beings are blessed with immortal souls that set them apart from other creatures.
- They may be reborn as animals as a punishment.
- Humans sit in the middle of creation.
- Above them are gods and the animals are below human status.
- You have to be born as humans to attain nirvana.

(10)

5.4 The place and responsibility of humanity in the world:

Christianity:

- Christians believe that humans were created in the image of God.
- God instructed them to look after the Garden of Eden and the whole of creation.
- They are accountable to God for whatever they do to God's creation.
- The world is finite and exhaustible and can be used up if we over use it and are reckless.
- This means that environmental and ecological concerns are our responsibility.

Buddhism:

- Being born as a human is very rare and precious.
- Humanity is the only condition in which enlightenment is possible.
- The primary responsibility of every human is to become enlightened.
- One should share this way of enlightenment with others.
- They are actively engaged in the field of nuclear disarmament, anti-war efforts and ecological action.

(10)

5.5 The nature of evil:

Christianity:

- According to Christianity God did not create evil when he created the world.
- He created a perfect world and perfect human beings.
- Evil was introduced later when Adam and Eve disobeyed God's commands.
- Christians call this kind of disobedience 'sin'.
- Christians believe that evil is often used by Satan who was once God's angel, but rebelled against God.

Buddhism:

- Evil is not the problem in Buddhist, understanding, but ignorance is.
- Sees people as basically good, but unaware of their potential.
- Evil has no origin, because reality itself has no origin.
- Universes arise, last for a while and then disappear.
- Within these universes, Buddhas appear to show people how to escape from the suffering that characterises reality.

(10)

[50]

NB. Any relevant responses from candidates should be considered and candidates be credited.

TOTAL: 150