



# basic education

Department:  
Basic Education  
**REPUBLIC OF SOUTH AFRICA**

## **NATIONAL SENIOR CERTIFICATE**

**GRADE 12**

**RELIGION STUDIES P1**

**NOVEMBER 2013**

**MARKS: 150**

**TIME: 2 hours**

**This question paper consists of 7 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 Indicate whether the following statements are TRUE or FALSE. Choose the answer and write 'true' or 'false' next to the question number (1.1.1–1.1.5) in the ANSWER BOOK. Give a reason if the statement is FALSE.
- 1.1.1 In the Christian tradition, the phenomenon of the Resurrection is interpreted as the end of the New Creation. (4)
- 1.1.2 For the Islamic believer, the community consists of three dimensions, namely the living human beings, the living dead and those yet to be born. (4)
- 1.1.3 The sacred book of Judaism is called the Kitáb-i-Aqdas. (4)
- 1.1.4 The Hindu concept of time is cyclical. (4)
- 1.1.5 In Buddhism, the Supreme Being is beyond physical description and is referred to by a wide range of titles reflecting his divine attributes. (4)
- 1.2 Choose an item from COLUMN B that matches a description in COLUMN A. Each item can be used ONCE only. Write only the letter (A–G) next to the question number (1.2.1–1.2.5) in the ANSWER BOOK.

COLUMN A		COLUMN B	
1.2.1	Following the model of the Holy Trinity, humanity should have a relationship of mutual respect and love.	A	traditional Hinduism
		B	Torah
		C	Islam
1.2.2	The supreme authoritative body is in Haifa, Israel.	D	Baha'i
		E	Christianity
1.2.3	While there are several paths to God, the proper performance of domestic and temple rituals is obligatory for all.	F	myth
		G	Qur'an
1.2.4	Religious stories in which deep truths about life are revealed.		
1.2.5	Two groups parted ways because of political differences.		

(5 x 2) (10)

- 1.3 Define the following concepts in the context of religion:
- 1.3.1 Ideology (2)
  - 1.3.2 Belief (2)
  - 1.3.3 Navaratri (2)
  - 1.3.4 Ubuntu (2)
- 1.4 In TWO sentences, explain the following religious concepts:
- 1.4.1 Inspiration (4)
  - 1.4.2 Comparability (4)
  - 1.4.3 Karma (4)

**TOTAL SECTION A: 50**

**SECTION B**

Answer any TWO of the four questions in this section.

**QUESTION 2**

2.1 With reference to any ONE of the following:

- Hinduism
- Buddhism
- Judaism

2.1.1 Discuss FIVE reasons for internal differences in the religion. (10)

2.1.2 Elaborate on FIVE differences in the teachings amongst the branches of the same religion. (10)

2.1.3 Discuss FIVE differences in governance. (10)

2.2 A strong religious identity strengthens the unity of a religion.

Do you agree? Select TWO religions and discuss ONE example from each of them to illustrate your answer.

(20)  
**[50]**

**QUESTION 3**

3.1 Five of the human rights from the Universal Declaration of Human Rights (1948) are given below. Discuss relevant teachings from the various religions you have studied that highlight each of these human rights.

3.1.1 All human beings are born free and equal in dignity and rights. (4)

3.1.2 Everyone is entitled to the same rights, without distinction such as race, colour, sex, language, and religious, political or other opinion. (4)

3.1.3 Everyone has the right to life, liberty and security of person. (4)

3.1.4 All are equal before the law and are entitled to equal protection of the law. (4)

3.1.5 No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. (4)

3.2 Discuss FIVE similarities between Christianity and African Traditional Religion (ATR). (10)

3.3 Discuss FOUR differences between Hinduism and Buddhism. (8)

3.4 State TWO unique features of religious teaching in each of the following:

- |       |                                    |     |
|-------|------------------------------------|-----|
| 3.4.1 | African Traditional Religion (ATR) | (4) |
| 3.4.2 | Hinduism                           | (4) |
| 3.4.3 | Christianity                       | (4) |
- [50]**

#### QUESTION 4

4.1 Explain any ONE of the following secular world views with regard to their views on religion:

- Atheism
  - Agnosticism
  - Secular humanism
  - Communism
- (10)

4.2 Does media opinion really influence people with strong religious beliefs to go against their religious teachings? Give THREE reasons for your answer. (8)

4.3 What positive role can the media and religions play in discouraging people from living passive secular lives? (4)

4.4 Do you think the media provides fair coverage on religious issues, both internationally and locally? Give reasons for your answer. (18)

4.5 For the Baha'i there is only one 'tree' or religion that exists. The religions of the world are not regarded as separate, as they are all 'fruits' of the same tree. In your own view, what is the Baha'i's view on secular world views? (10)

**[50]**

**QUESTION 5**

5.1 Study the extract below and answer the question that follows.

**RELIGIOUS CONFLICT?**

Religions have often been blamed for bloody conflicts. However, a close analysis of so-called religious conflict shows that it is caused by two interrelated factors. The first of these is fundamentalism. This is when a religious group selects and acts only on selected teachings of a religion, while disregarding the broader teachings.

Another contributing factor to religious conflict is religious nationalism: owing to weak government, religious organisations use politics to strengthen a religion (or religious sect) and gain political control.

[Adapted from: *Religious Nationalism and the Role of Collective Representation*:  
<http://www.annualreviews.org>]

In the light of the above extract, analyse the conflict in ONE of the following:

- Sudan
  - Palestine
  - Northern Ireland
- (20)

5.2 Religions can play a meaningful role to bring about peace in conflict situations. Give TWO examples of this. In each case, briefly discuss:

- The conflict
  - Name the organisations involved
  - Give a description of the work done by the organisations
- (20)

5.3 Select any ONE religion and discuss FIVE factors that make it unique (different from others). (10)

**[50]**

**TOTAL SECTION A: 100**  
**GRAND TOTAL: 150**



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## **NATIONAL SENIOR CERTIFICATE**

**GRADE 12**

**RELIGION STUDIES P1**

**NOVEMBER 2013**

**MEMORANDUM**

**MARKS: 150**

**This memorandum consists of 16 pages.**



**SECTION A (COMPULSORY)****QUESTION 1**

- 1.1 1.1.1 False – The phenomenon of the Resurrection is interpreted as the beginning of the New Creation. (4)
- 1.1.2 False – The African Traditional Religion believes that the community consists of three dimensions. (4)
- 1.1.3 False – The sacred book of Judaism is called the Tanach.  
OR  
The Kitáb-i-Aqdas is the sacred book of the Baha'i faith. (4)
- 1.1.4 True (4)
- 1.1.5 False – According to the Islamic faith/African Traditional Religion/Christianity/Judaism/Baha'i/Hinduism the Supreme Being is beyond physical description. (4)

NOTE: Two marks are awarded for False, and two marks for the correct reason. In 1.1.4, four marks are awarded for TRUE.

- 1.2 1.2.1 E (2)
- 1.2.2 D (2)
- 1.2.3 A (2)
- 1.2.4 F (2)
- 1.2.5 C (2)
- 1.3 1.3.1 **Ideology**
- This concept is generally used as a substitute for religion.
  - Examples are Fascism, Marxism, nationalism, etc. (2)
- 1.3.2 **Belief**
- This concept may refer to acceptance of something, such as a fact, a statement or a teaching.
  - Belief may also refer to a firm opinion. (2)
- 1.3.3 **Navaratri**
- This concept refers to the worship of the Divine Mother in Hinduism./It is nine Divine nights/It is a Hindu festival (2)
- 1.3.4 **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. (2)

- 1.4      1.4.1      **Inspiration**
- This concept refers to the 'breath' (power, knowledge) of an extraordinary being or power, e.g. a deity coming into a person and taking over that person's own breath.
  - An inspired person may also feel that he or she is possessed by a certain power.
  - Example : the Buddha/Moses/Jesus Christ, etc (4)
- 1.4.2      **Comparability**
- This concept refers to comparing of two or more things.
  - The comparability of things does not imply that things are similar.
  - Comparability could be done between various religions .e.g the Abrahamic faiths are comparable. (4)
- 1.4.3      **Karma**
- Karma refers to the action or deed.
  - It also implies the results/consequences of actions.
  - According to the scripture called Upanishads the law of Karma is clearly formulated.
  - It teaches that a person's actions in the past are responsible for his or her present state. (4)
- TOTAL SECTION A:      50**
- [12]**

**SECTION B****QUESTION 2**

2.1 2.1.1

NOTE: For 2.1.1-2.1.3 accept any 15 facts on internal differences pertaining to the selected religion. Ensure that no additional marks are awarded for repetition.

**Buddhism**

- The disciples were in disagreement with each other regarding the meanings of the Buddha's teachings.
- When the disciples met and held the second Council, a hundred years later, they concluded that the differences had become huge. Owing to these differences; they decided to split into branches or schools.
- Buddhism was then sub-divided into Mahasanghika and Sthaviravada.
- Those who followed the Mahasanghika school believed that Buddhism needed to be more open to change if it was to grow and spread out of India to other parts of the world.
- The Sthaviravada school was seen as more orthodox and believed that the teachings of the Buddha had to be followed strictly and remain unchanged.
- Due to great growth and of increasingly different schools of thought within it, Buddhism split into two distinct doctrines which resulted in two systems or schools, namely Mahayana and Theravada.
- Theravada school believes that the most important text is the Tripitaka and that its teachings must be followed strictly as the original teachings of the Buddha.
- Mahayana Buddhists base their teachings on the Mahayana *sutras (texts)* which are teachings that, they claim, come directly from the Buddha, who passed them on to only a few of his most advanced disciples.

**Hinduism**

- Due to the expansive geographical region, different cultural and ethnic groups spread from India to different parts of the world. All these groups are treated as equal Hindus.
- Although there are differences there is a great deal of respect and tolerance for different interpretations of Hindu beliefs and practices.
- Some Hindu schools do not agree that there is one God; they worship all the deities equally, while others believe that Bhagwan is one.
- The British broke the intellectual isolation of the Indians and brought them into contact with Western science, literature and history.
- Hindus in India have suffered from racist treatment when they were ruled by the British Empire. This treatment has led Hindu leaders to work for racial harmony and justice.
- Three major reform movements emerged, the Brahma Samaj, the Arya Samaj, and the Ramakrishna Mission.

- During the twentieth century more new Hindu organisations sprang up, such as the Divine Life Society and the International Society for Krishna Consciousness.
- These were in response to interaction between Hinduism and Western philosophy.
- The Saivism and Vaishnavism are the two schools that worship one God whom they regard as supreme.

### **Judaism**

- The two main groups found in Judaism are the Sephardim and Ashkenazim.
- The differences between the two groups came as a result of cultural practices and customs.
- The reasons for the differences include food, choice of songs, dress code, prayer and pronunciation of Hebrew.
- The differences were mainly as a result of interpretations of the holy text i.e. whether it should be interpreted literally or figuratively.
- The differences were also based on the interpretation of the Torah and the ritual practices.

Over time, Judaism has gone through many changes because of this. The two main movements based on religious differences are Reform Judaism and Orthodox Judaism.

(10)

### 2.1.2

#### **Buddhism**

- Impermanence lies at the heart of all Buddhist philosophy.
- Theravada Buddhism regards the Buddha as an enlightened human being.
- The ideal in Theravada Buddhism is for the individual to lead a life of meditation in order to become enlightened, and many monks do just this.
- Mahayana Buddhism regards the Buddha as an object of devotion; he is worshipped as a divine being who came to earth out of compassion for suffering humanity.
- Mahayana Buddhism developed the concept of the Bodhisattva (a person who could on his or her own merit enter Nirvana).
- Mahayana also teaches that many Buddhas came before Siddharta Gautama and that many Buddhas will come in the future.
- In Vajrayana Buddhism there is a teaching that the followers attain enlightenment not by the patient meditation that is practised by Theravada and most forms of Mahayana, but by radical shock techniques.
- The ideal in Theravada Buddhism is for the individual to live life of meditation in order to become enlightened.

**Hinduism**

- For a long time, Hinduism did not have subdivisions as in other religions.
- This is because the religion had no central control.

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 the supreme God above all other deities.
- Vishnu is seen as a kind and loving deity in Hinduism.
- He is associated with the conquering of evil and ignorance, the preservation of the cosmic order, as well as the power of knowledge.

Shaktism

- Shaktism is the only school within Hinduism that worships a supreme Goddess.
- Followers of Shaktism worship the Goddess Shakti, which means 'Great mother'.
- Shakti, or Devi as she is sometimes known, is seen as the source of life and the creative energy that rules the whole universe.
- The Shaktas believe that only through complete devotion and love to the 'Great Mother' can one be free of the ignorance and desire that causes humans to be trapped in the cycle of rebirth.

Smartas

- The Smartas are a community of Hindu priests, or Brahmins, who believe that the most important part of Hinduism is not devotion (*bhakti*)
- They believe that understanding and living according to the sacred texts (Vedas) is the key to achieving liberation.
- The Smartas do not worship one deity in particular, but worship all Hindu deities.

**Judaism**Reform Judaism

- The Reform Jews believed that the tradition, and its interpretation of the Torah, needed to change to suit different times as well as different societies.
- They argued that the only homeland they knew was the country of their birth (Germany) and they did not expect a Messiah to lead them back to the Holy Land of Palestine.

Orthodox Judaism

- This school of Judaism believes that the Torah is God's word as revealed to Moses and can therefore not be changed or adapted.
- Orthodox Judaism sees itself as the only true form of Judaism because it obeys all the commandments and customs that are written in the holy text.

Conservative Judaism.

- Conservative Jews accept the Torah and Talmud as authoritative.
- They also maintain that some prescriptions are simply cultural expressions and not divine commandments.
- There are, furthermore, great differences in how strictly different members of the same group practise these observances.

(10)

**2.1.3 Judaism**

- Judaism does not have a leader or a single body that is in charge of the community.
- The different branches usually have their leadership in their specific regions.
- Each synagogue is usually led by a rabbi.
- Both Orthodox and Reform synagogues are run by the members of the congregation.
- The rabbis are employees mandated to run the religious life.
- In the Orthodox tradition only men can become rabbis.

**Buddhism**

- The head of Tibetan (Mahayana) Buddhism is the Dalai Lama.
- The Dalai Lama is the title that has been used in Tibet since 1301.
- He is an example of Bodhisattva, followed in Mahayana Buddhism.
- Mahayana Buddhism has organised outreach programmes to aid the needy.
- Mahayana Buddhism believes that ordinary people can achieve Nirvana, and therefore do not advocate monkhood to the extent of Theravada Buddhism.
- Theravada Buddhism believes that monks are closest to Nirvana. Therefore the monastery is central to governance in Theravada Buddhism.
- The community of monks and nuns known as Sangha leads the Theravada Buddhists.
- They proclaim “No Buddhism without Sangha”, showing the governing role of the Sangha.

**Hinduism**

- Every temple was independent in terms of governance.
- Rituals were also not prescribed, but determined by local priests from communities.
- Today, 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 (eg. Gujerati, Hindi, Telegu).

(10)

**2.2 YES**

Discussion on religious identity and unity

- Religious identity refers to a certain personality or presence that distinguishes it from others.
- It also affords dignity to a religion.
- Religious identity enables people belonging to one religion to identify with each other.
- It brings together people who share the same beliefs.
- Therefore, religious identity strengthens the unity of a religion.
- This identity is reinforced by common rituals and symbols.
- Example: Christianity
  - In Christianity, Catholics observe the Holy Communion.
  - The sharing of bread and wine are symbolic of Christ.
  - The congregation unites through the body of Christ.
- Example: Islam
  - In Islam, during the annual pilgrimage (Hajj), people from all over the world unite in Mecca as one body of believers.
  - All male pilgrims have to dress in identical clothing, removing differences of class, culture and nationality.

**OR****NO**

Discussion on religious identity and unity

- Religious identity refers to a certain personality or presence that distinguishes it from other religions.
- It brings together people who share the same beliefs.
- However, religious identity is not necessary where religions do not compete with one another.
- Unity in such cases is developed through ritual and governance.
- Example: African Traditional Religion (ATR)
  - Ethnicity unites the community.
  - When African Traditional Religion was first practised, there were no other religions present. Therefore, there was no need for a unique religious identity.
  - However, religious leaders did have distinctive identifying attire. E.g. chiefs, inyangas and the sangomas all wore a special dress.
  - Tribal identity was also practised in ATR, and this was a unifying factor, rather than religious identity.

- Example: Baha'i faith
  - In this faith, there is no outward religious identity in the general membership.
  - This is because this religion is inclusive of all religions, and focuses on unity of humankind, rather than religious segregation.
  - In such religions, there is greater flexibility of belief and ritual.
  - Conformity and unity of the religion is less important.

**NOTE:** A maximum of 8 marks can be allocated for discussion on religious identity and unity. Six marks XX must be allocated for examples from the two religions. If the concept of unity is implied, the learner must be credited Any TWO religions may be discussed by the learner, in the relevant context.

(20)

**[50]****QUESTION 3**

- 3.1      3.1.1      **African Traditional Religion**  
Ubuntu in the African Traditional Religion is among other things associated with human dignity and rights. (4)
- 3.1.2      **Judaism**  
In the Jewish religion everyone is entitled to the same rights without distinction, for 'people are born good. Each person has a holy spark, a divine soul with unlimited potential for good'. (4)
- 3.1.3      **Christianity**  
'Thou shall not kill' is one of the Ten Commandments that is found in the Bible. This is also in line with human rights, which promulgates that everyone is entitled to life.
- Buddhism**  
The Buddhist religion teaches that one should refrain from taking life. Killing is prohibited. (4)
- 3.1.4      **Baha'i Faith**  
The Baha'i Faith discourages all forms of religious, political, economic and patriotic prejudices. According to the Baha'i faith humanity will not be able to achieve the success and prosperity of which it is capable until women are treated as equal to men. Human beings are viewed as equal in this faith. (4)
- 3.1.5      **Islam**  
The Islamic religion encourages people's right to privacy. A person may not enter a stranger's household without permission. If there is no response after asking thrice, the visitor must leave (hadith). (4)

**NOTE:** The learner may refer to examples from any number of religions. Examples of teachings other than those in the memorandum must be accepted, provided that they emphasise the human rights in the question. Religious teachings must be linked to human rights. If all teachings are from only one religion, the learner is entitled to do so.



- 3.2
- They both have religious symbols
  - They both believe in the existence of one deity e.g. God in Christianity and Supreme Being. E.g. Modimo, Unkulunkulu, uMvelinqangi in African Traditional Religion.
  - In Christianity God lives in people in the form of the Holy Spirit, creating contact between God and the people. In ATR the Supreme being communicates with the living via the ancestors.
  - They both have sub-divisions
  - They both have communal rituals.
  - They both believe in an afterlife.
  - Any other relevant similarities should be accepted. (10)

3.3

HINDUISM	BUDDHISM
<ul style="list-style-type: none"> <li>• It does not have a founder and has no unifying belief or teaching.</li> <li>• There is a belief in one deity that can appear in many different forms as other deities (polytheistic)</li> <li>• Hindus believe in the existence of an everlasting soul.</li> <li>• Hindus believe in the eternal nature of God.</li> <li>• Hinduism is open and tolerant of cultural and social influences.</li> </ul>	<ul style="list-style-type: none"> <li>• Buddha is the founder</li> <li>• There is no God at the centre of its beliefs and teachings.</li> <li>• Buddhists believe that everything in the universe is impermanent.</li> <li>• Rejects the idea that humans have a soul that lives on after death.</li> <li>• Buddhism recognises interreligious marriages, but is not tolerant of syncretism</li> </ul>

(8)

3.4

3.4.1

**African Traditional Religion**

- The role of religious teachings in African Traditional Religion is that it teaches that there is One God, called Mvelinqangi, meaning the one who was there first.
- It is also to ensure that the followers understand the importance of the ancestors as intermediaries.
- It is also meant to mould the society to have firm principles of 'ubuntu'.
- ATR also teaches that the Supreme Being cannot be known as one can know a particular cow or tree.
- ATR uses oral tradition to convey the teachings to its followers. (4)

3.4.2

**Hinduism**

- The role of Hindu religious teachings is to ensure that its followers understand that Hinduism is an eternal faith.
- Its role is also to ensure that the followers realise that there are fundamental aspects of spiritual life that include the knowledge of the nature of God, the soul, the relationship between God and the soul, and most importantly, methods by which the soul may attain God and eternal peace. (4)

**3.4.3 Christianity**

- In Christianity there are doctrines of salvation, the belief in the Trinity and of the end.
- In Reformed Christianity, groups are formalized and systematic teachings are extremely important.
- In Charismatic groups there is less emphasis on teachings.

**NOTE:** Any other relevant explanation of the differing roles of religion must be accepted.

(4)  
[50]

**QUESTION 4****4.1 Atheism**

- 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 divine power exists.
- There are different forms of atheism: neutral (soft), and positive (strong).
- It is a philosophy to be understood in various ways.
- Atheists do not believe in the existence of God or gods.

**Agnosticism**

- It is the view that we cannot know whether God or gods exist/s.
- It is a secular response to religious knowledge.
- Some agnostics believe in God/gods but do not subscribe to any religion.
- They mainly reject most religions and their teachings on the basis that understanding a Supreme Being is beyond human comprehension.
- They are sceptical of religious doctrine.
- They reject especially religions that claim to have true spiritual knowledge.

**Secular humanism**

Secularism in personal life involves a commitment to:

- An ethics based on reasoning about human nature without reference to God(s)
- Understanding the universe without appealing to religious explanation
- It is a branch of humanism that rejects religious belief and the existence of the supernatural.
- It is often associated with scientists and academics.
- They generally believe that following humanist principles naturally leads to atheism, on the basis that religious views cannot be supported rationally.

**Communism**

- It is a political system where the State controls property, production, and trade.
- It denies existence of a supreme being.
- It is a political system in which individuals are not allowed to own property.
- The idea is that everything belongs to everybody.
- It is a course of action for a people's revolution to overthrow capitalism and eventually to bring about a classless society.

(10)

4.2 **NO**

- If members are empowered they will be firmly rooted and won't be negatively influenced.
- It is rare to find members being influenced because of indoctrination.
- People with strong religious beliefs believe that media is brainwashing people's minds. Therefore there is a lack of interest in knowing what the media is saying.
- Media often advertises "temptation towards vice"

**OR****YES**

- Due to the information from the media, members may identify with the changing and developing world.
- Members who have reached a certain level might have a need to grow and if not given room for growth the media might suggest greener pastures for them.
- Members might not be able to resist pressure on their beliefs and might adopt secular world views.

NOTE: In the event of the learner contradicting him/herself the line of argument overrides the YES/NO response,

(8)

## 4.3

- The media can expose religious activities in a positive way.
- People can be made aware that if they don't belong to a religious organisation they can't expect to get the benefits of that organisation.
- Religious organisation must utilize media services to promote their programmes and make known their activities to communities

(4)

4.4 **YES**

- Constitutional rights allow a fair coverage on media issues.
- The media are bound by Independent Complaints Commission.
- Freedom of the press is reflected in the variety of viewpoints expressed in different media.
- All religions are given equal coverage e.g. religious documentaries like "Issues of Faith".
- Religious organisations have an opportunity to advertise and promote their programmes on different Medias
- Media allow religious group to express themselves by allowing their religious representatives to be interviewed.
- Coverage of religious matters has almost doubled from the previous study ten years ago.
- The Roman Catholic Church received the most coverage, but coverage on Islam is also dramatically up.

**AND/OR**

**NO**

- Some religious organization are still getting negative coverage e.g. coverage regarding alleged child abuse by priests.
- The media most of the time never engages in promotion of religion and religious issues.
- In world media, religion is depicted as being the cause of wars.
- The time slot for religious issues is so limited compared to other social issues.
- The media is a business and will seek out newsworthy items first.
- Reporters mostly approach religious issues from a secular and political perspective.
- Towards orthodox faiths the tone is mostly hostile but towards minority religions it is favourable.
- The persons interviewed most often are those who question orthodox religions.

(18)

4.5 Secularism involves ethics based on reasoning about human nature. Baha'i's view is as follows:

- Baha'i Faith says that humans are the greatest representatives of God.
- For Baha'i's the purpose of life is to know and love God.
- Every human being thus has the capacity to recognise the truth and follow it, and so every individual has to look for truth, through whichever path chosen
- According to the Baha'i Faith, humanity was created to know God and to worship him.
- Humanity has the responsibility to carry forward an ever-advancing civilisation by aligning its will to the will of God.
- The Baha'i emphasise unity of all religions and human kind.
- The approach of Baha'i is that all persons have equal respect, regardless of whether they are religious, or secular.
- It is stated in the teachings of "Abdu'l Baha, that we are all flowers of the same garden."

(10)  
**[50]****QUESTION 5**5.1 **SUDAN**

- In the Sudan, the conflict is not religious in nature, as most of the people of the Sudan are Sunni Muslim
- However, the government has its own interpretation of Shariah law.
- The Khartoum government is strong, and it is led by the National Islamic Front (NIF). This party uses military force to impose Islamic Shariah law on all of Sudan, including non- Muslims.
- This could be seen as religious nationalism, as politics is used to strengthen a particular religious interpretation.
- This is not permissible under Islamic teaching, as the Qur'an states "there is no compulsion in religion".
- The narrow interpretation of religious teachings is an example of how fundamentalism fuels conflict.
- The conflict is rather ethnic in nature.
- The conflict is over territory and oil.

- Even with the split into North and South Sudan, border conflicts and ethnic rivalry continue.
- Religion, therefore, is not the cause of the Sudan conflict

### **THE (ISRAELI-) PALESTINE CONFLICT**

- After World War Two, Jews were determined to establish a homeland of their own.
- The conflict began with the establishment of Israel, in what was then Palestine, in 1946.
- Through a number of wars with the Arabs, the Jews extended the boundaries of what they called Israel.
- Palestinians claimed that they were dispossessed of their land by terror attacks by Jewish gangs.
- Thousands of Palestinians live in exile in many parts of the world. They also live in refugee camps in Gaza and the West Bank
- Israel has continued to build settlements on land it has forcibly taken from Palestinians.
- Hard-line Israelis and Zionists claim that, according to their scriptures, Palestine rightfully belongs to the Jews.
- They thus use religion as a basis for their claim to the land.
- This is an example of religious nationalism as the Likud party came to power by promoting extremist views.
- Fundamentalism also plays a part as it is an extreme interpretation of the Jewish scriptures that is used to justify the Jews' claim to Palestine.
- Palestinians formed the PLO (Palestinian Liberation Organisation) under Yasser Arafat.
- In the early 1990s, a split occurred in the PLO, and two political parties—the Palestinian Authority and HAMAS were formed.
- Hamas was formed through religious nationalism. Their spiritual leaders were also political advisors.
- There is no evidence of fundamentalism among the Palestinian political parties.
- This conflict is an example of how fundamentalism and religious nationalism can perpetuate a conflict.

### **NORTHERN IRELAND**

- Northern Ireland is governed by the United Kingdom.
- Its population comprises both Catholics and Protestants.
- For many years, some Catholic groups gave fought for independence from Britain.
- One of them is Shin Fein.
- They preferred unification with Ireland
- However, the Protestants in Ireland have resisted.
- This resulted in a civil war that has only recently been resolved.
- This conflict can be seen as religious nationalism, as Catholics wanted religious unity with Ireland.
- It can also be seen as fundamentalist, as there was a desire not to accept Protestants into the resistance.

(20)

**5.2 SRI LANKA**

- In the Sri Lankan conflict between Tamil Tigers and the Sinhalese government, there were many interfaith interventions to end the conflict.
- One such organisation was the International Interfaith Foundation.
- It was founded in 1983.
- It comprised all the religious groups of Sri Lanka, including Muslims and Christians.
- The aim was to unite all the faith groups through interfaith dialogue.
- It also rendered assistance to the poor and needy, as well as victims of war.

**SUDAN**

- In the conflict in Sudan, the World Conference of Religions for Peace (WCRP) spoke out against the government of Sudan.
- The WCRP is the world's largest interfaith organisation.
- It comprises leaders or representatives from different religions that work together to resolve conflict.
- It promotes interfaith cooperation.
- It fosters acceptance and mutual respect for different religions.
- In the Sudan, the WCRP succeeded on bringing together Christian and Muslim organisations.
- Together they formed the Interfaith Action for Peace in Africa (IFAPA)

**SOUTH AFRICA**

- Under apartheid, the Nationalist government used Christianity to justify its racist ideas.
- However, several faith-based organisations were formed to oppose the apartheid regime.
- The South African Council of Churches was formed in 1968. This united all Christian denominations, except the Catholic Church.
- The Call of Islam was formed in 1984, and galvanised Muslim organisations in opposing apartheid on religious grounds.
- Jews for Justice was formed in 1985, and provided a forum for Jewish organisations to voice their objection to apartheid.
- All of these faith-based organisations held rallies and marches to register their opposition to apartheid.
- Memoranda of grievances were also delivered to government.

**NOTE:**

- Mark any TWO examples (10 marks each) Any other example of intervention by religious bodies in other conflict situations must be accepted.(e.g. Afghanistan, Pakistan, India, etc.)
- There is no sub total for the three aspects
- In sub questions 5.1. and 5.2, learners may present alternative arguments, but these must be supported by relevant facts.

(20)

**5.3 ISLAM**

- Islam believes that God (Allah) has no partner.
- It recognises all the messengers of God from Adam to Prophet Muhammad.
- A fundamental belief is that Prophet Muhammad is the final Messenger of God.
- Its holy book is the Quran, which in prayer is recited in the original Arabic.
- Islam has a universal dress code for males and females. However, cultural dress that conforms to this dress code is permissible.
- Muslims must pray the obligatory five daily prayers.
- Muslims try to emulate the examples and teachings (Sunnah) of the Prophet in their everyday lives.
- There is no priesthood in Islam.
- Every Muslim is required to propagate the religion.

**AFRICAN TRADITIONAL RELIGION (ATR)**

- ATR practises ancestral worship
- Practitioners of ATR believe that ancestors are a medium between the living and a supreme being
- Ancestors have the power to bring about good luck or misfortune.
- Animal sacrifices help in communicating with the ancestors.
- There is a strong community spirit in ATR e.g. Ubuntu

**CHRISTIANITY**

- Christians believe that Jesus is the Son of God.
- Jesus was sent to Earth to save the world from sin.
- Jesus was resurrected from the dead after crucifixion.
- Jesus is the only true Messiah.
- Christians believe in the Holy Trinity.

**NOTE:** Any other unique characteristic of the religion described is acceptable. However, the characteristic must not be shared by any other religion.

(10)  
[50]

**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 2013**

**MARKS: 150**

**TIME: 2 hours**

**This question paper consists of 4 pages.**



**INSTRUCTIONS AND INFORMATION**

1. This question paper consists of FOUR questions.
2. Read ALL the questions carefully before selecting THREE questions.
3. Answer only THREE of the four questions.
4. Each question carries 50 marks.
5. Number the answers correctly according to the numbering system used in this question paper.
6. Write neatly and legibly.

**QUESTION 1**

1.1 Read the paragraph below and answer the questions that follow.

Different religions take the role of guiding and supporting their followers as a significant responsibility. However, for the followers to meaningfully engage with and spiritually benefit from their various religions, it is expected that they should follow particular norms and standards. And, therefore, for the adherents to find answers on their journey of faith, it is inevitable to return to their specific religious normative sources.

[Adapted from *Religion Studies*, Steyn et al. p. 44]

In the light of the above paragraph describe the role of the following in any ONE religion:

- |       |                  |      |
|-------|------------------|------|
| 1.1.1 | Inspiration      | (10) |
| 1.1.2 | Oral tradition   | (10) |
| 1.1.3 | Sacred scripture | (10) |

1.2 Religion is not the source of the oppression: rather, it is the *misinterpretation* of religious normative sources that results in the oppression of women.

[Adapted from *Religion Studies*, Steyn et al. p. 44]

Apply the hermeneutical interpretation of the religious teachings of ANY ONE religion to discuss the above statement on the oppression of women.

(20)  
**[50]**

**QUESTION 2**

Read the statement below and answer the questions that follow.

Reports on television, radio and newspapers reveal an increase in sexual violence and other forms of violence. The reports include incidences of rape of grandmothers by the youth young enough to be their grandchildren.

[Source: [www.genderjustice.com](http://www.genderjustice.com)]

- |     |   |      |
|-----|---|------|
| 2.1 | Give possible reasons why sexual violence is so common among the youth.   | (20) |
| 2.2 | Suggest strategies that religious communities can use to combat this social problem.                                  | (10) |
| 2.3 | Write down TEN points from different religious teachings that you think could address the problem of sexual violence. | (20) |

**[50]**

**QUESTION 3**

Read the extract below and answer the questions that follow.

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

[Adapted from *Focus on Religion Studies*, Donne and Harbour, p. 99]

In light of the above statement, discuss the responses of the following religions to the theory of evolution:

- |     |                              |             |
|-----|------------------------------|-------------|
| 3.1 | Buddhism                     | (10)        |
| 3.2 | African Traditional Religion | (10)        |
| 3.3 | Judaism                      | (10)        |
| 3.4 | Islam                        | (10)        |
| 3.5 | Christianity                 | (10)        |
|     |                              | <b>[50]</b> |

**QUESTION 4**

Read the extract below and answer the questions that follow.

The 'World Parliament of Religions' is referred to by different terms, including Parliament of World's Religions and World's Parliament of Religions. These meetings are not elected assemblies of lawmakers. The Parliaments are also restricted to issuing strong warnings, but have no real power to make laws.

[Adapted from *Religion Studies*, Steyn et al. p. 29]

- |     |   |             |
|-----|---|-------------|
| 4.1 | Discuss the history and the work of the World Parliament of Religions.                            | (20)        |
| 4.2 | Critically evaluate the present status of interreligious dialogue in the international community. | (20)        |
| 4.3 | Discuss the contribution of any one multifaith organisation in bringing about religious harmony.  | (10)        |
|     |   | <b>[50]</b> |

**TOTAL: 150**