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Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

NATIONAL SENIOR CERTIFICATE

GRADE 12

RELIGION STUDIES P1

FEBRUARY/MARCH 2015

MEMORANDUM

MARKS: 150

This memorandum consists of 9 pages.

SECTION A (COMPULSORY)**QUESTION 1**

- | | | | |
|-----|--------|---|-----|
| 1.1 | 1.1.1 | C ✓ | (1) |
| | 1.1.2 | D ✓ | (1) |
| | 1.1.3 | D ✓ | (1) |
| | 1.1.4 | D ✓ | (1) |
| | 1.1.5 | D ✓ | (1) |
| | 1.1.6 | A ✓ | (1) |
| | 1.1.7 | B ✓ | (1) |
| | 1.1.8 | C ✓ | (1) |
| | 1.1.9 | D ✓ | (1) |
| | 1.1.10 | C ✓ | (1) |
| 1.2 | 1.2.1 | Siddhartha Gautama is the founder and first Buddha of Buddhism. ✓
Buddha means 'Enlightened One' in Buddhism. ✓ | (2) |
| | 1.2.2 | This is a Christian ceremony in which a person is made a member of that church community. ✓
Water is used during the ceremony as a sign of purification and new life. ✓ | (2) |
| | 1.2.3 | A Muslim religious leader whose authority is believed to be derived from Prophet Muhammad. ✓
His authority is believed to be derived from Prophet Muhammad./
A successor of Prophet Muhammad. ✓ | (2) |
| | 1.2.4 | A Jewish boy's coming of age or initiation. ✓
It is a synagogue ceremony, performed by a rabbi. ✓ | (2) |
| | 1.2.5 | This is a belief that, after death, the soul is reborn in another body. ✓
This is a belief in Hinduism and Buddhism. ✓ | (2) |

NOTE: Any other relevant fact must be credited.

- | | | | |
|-----|-------|---------------|-----|
| 1.3 | 1.3.1 | Pastor ✓✓ | (2) |
| | 1.3.2 | Sufism ✓✓ | (2) |
| | 1.3.3 | Evolution ✓✓ | (2) |
| | 1.3.4 | Tanach ✓✓ | (2) |
| | 1.3.5 | Mpumalanga ✓✓ | (2) |

- 1.4 1.4.1 FALSE ✓ – Karma is the belief that every action has a consequence which is either good or bad. ✓ (2)
- 1.4.2 FALSE ✓ – Buddhism does not teach about a god/gods but encourages a way of living to end suffering. ✓ (2)
- 1.4.3 FALSE ✓ – The African Traditional Religion is recognised as an official religion in the world./It is common in urban and rural areas. ✓ (2)
- 1.4.4 FALSE ✓ – Abrahamic faiths believe that in the beginning there was God and nothing. God made creation out of nothing. ✓ (2)
- 1.4.5 FALSE ✓ – According to Baha'i teachings, all religions can be seen as different stages of humanity's spiritual development as we move towards one world faith. ✓ (2)
- 1.5 1.5.1 F ✓ (1)
- 1.5.2 D ✓ (1)
- 1.5.3 A ✓ (1)
- 1.5.4 G ✓ (1)
- 1.5.5 C ✓ (1)
- 1.5.6 B ✓ (1)
- 1.6 • Teaching comes from the word 'to teach', which may simply mean to impart knowledge or understanding in one way or another. ✓
- Teachings are related to belief in the sense that a follower will have faith in a particular religion because they have learned a set of teachings that they feel is true. ✓
- Belief is sometimes used as a synonym for 'religion'. ✓
- A firm opinion, how a person feels or thinks about a religious world view. ✓ (4)

TOTAL SECTION A: 50

SECTION B

NOTE: In this section, each bullet denotes TWO marks.

QUESTION 2**2.1 AFRICAN TRADITION RELIGION**

- They venerate the ancestors.
- Communal way of life is central.
- It is a clan-based religion.
- It is characterised by the concept of ubuntu.

JUDAISM

- They believe that they are the nation chosen by God.
- They believe that Messiah will come and rule the world with them.
- God revealed Himself and His Law to the Jews.
- They believe that there is only one God who is righteous and at work in the natural and social order.

(8)

- 2.2**
- Members join the organisation and get membership status.
 - Worshipping together in a particular place (communal worship).
 - Following a common dress code creates a unique identity.
 - Teachings of that particular religion are accepted by all its adherents.

(4)

2.3 AFRICAN TRADITION RELIGION**AMAZULU, THE YORUBA and THE AKA**

- They all venerate the ancestors.
- The diviners or mediums are mediators between the ancestors and the living death.
- They all carry out ritual practices.
- They all believe in the Supreme Creator.

JUDAISM**ORTHODOX, CONSERVATIVE JUDAISM**

- They all believe that the Torah is the sacred scripture.
- They live their life according to the Ten Commandments.
- They choose one rabbi as their leader in a particular area.
- They believe in one God called YHWH or Elohim.

NOTE: Any TWO valid points from each branch must be awarded marks.

(8)

- 2.4 2.4.1 • The South African Constitution guarantees freedom of religion.
 • Leaders from diverse religious communities in South Africa came together.
 • The formation of the South African branch of the World Conference for Religions for Peace (WCRP).
 • President Nelson Mandela's initiative: formation of the National Religious Leaders' Forum (NRLF).
 • A Summit on Morality held in October 1999 brought together many religious and political leaders. (10)
- 2.4.2 **WCRP (World Conference on Religions for Peace)**
 • Provides a forum for dialogue among different religions and find common solutions.
 • The dialogue helped the Christian denominations not to discriminate against each other.
 • Encouraged religious communities to vote in the elections.
 • South African elections have become the success story in Africa.
 • Promoted no discrimination amongst religions.
 • State functions are conducted by leaders of different faiths.
- NRLF (National Religious Leaders' Forum)**
 • To stop the abuse of children and women.
 • They are not succeeding in their campaigns as statistics shows an increase in children and women that are abused.
 • To spread awareness of HIV and Aids and to help people with HIV and Aids.
 • This assisted in the minimisation of the spreading of HIV and Aids.
 • To promote ethical and moral values.
 • To promote religion in education.
 • To promote peace. (10)
- 2.4.3 **Yes**
 • This will promote freedom of choice.
 • It will encourage tolerance and respect amongst religions.
 • Religious organisations will have an opportunity to stand together in fighting challenges facing the society.
- No**
 • Religious differences are often the contributing factors for religious conflict.
 • Some religions might take advantage due to resources to dictate, influence and overpower other religions.
 • The fear of losing membership due to conforming to the teaching of other religions.
- NOTE:** ANY valid points must be credited. (6)

- 2.4.4
- Interdenominational – fellowship within different denominations of the same religion.
 - Interreligious – fellowship within different religions irrespective of their belief.

(4)
[50]

QUESTION 3

3.1 3.1.1

Negative impact

- People might easily turn away from their religions due to what they hear/see from the media.
- They might be tempted to model characters they see in the media.
- People might be misled and think that the media is the solution to their problems.
- Most of the time what we see in the media does not reflect the true life of those people.
- People become addicted to media and they socialise less.

Positive impact

- Media can be used effectively to reach people who are unreachable, e.g. *Khumbulekhaya*
- Media can be used to promote an awareness campaign to people.
- Media can be used to promote religious events and educate people on recent matters.

NOTE: Candidates should be credited for any combination of negative and positive facts.

(12)

3.1.2

Yes

- Soap operas deal with many moral issues such as life after death, mixed marriages and promiscuity.
- They address sensitive issues which cannot be addressed by most religious organisations.
- These programmes are popular with the youth, and moral lessons from soaps can be transmitted to them.
- The moral lessons are presented in life-like situations; the audience can readily identify with them.

No

- Mostly what is being portrayed is just entertainment.
- It does not represent reality.
- Soapies sensationalise controversial religious issues, e.g. sex outside marriage, abortion, racism, etc.
- The youth often 'mirror' the risky behaviour depicted in soapies.
- Poor communities do not have access to TV and radio, and are therefore not affected by the 'moral lessons'.

NOTE: Any other valid responses should be credited.

(8)

- 3.1.3
- They can protest against the media.
 - They can organise their members to boycott the media.
 - They can approach the legal challenge.
 - They can be involved in counter-argument and challenge the media in order to voice their side of the story.
 - They can be engaged in a collective response from interdenominational or interreligious organisations.

NOTE: Any other valid responses should be credited. (10)

- 3.2
- Religious organisations need to understand the place of religion in the South African Constitution (Bill of Rights).
 - They must honour the Universal Declaration of Human Rights which was produced and signed by governments all over the world.
 - All religions, however, impose limitations on their followers, and although their tenets give high status to human beings, they also impose restrictions on humans.
 - Secular and some religious critics point out that, despite the idea of equality in the eyes of God, many religions have put serious limitations on certain categories of people, such as women and slaves. This must not happen in order to promote human rights.
 - Rights of women must be recognised in all religions.
 - They can help make the citizens of the world think about the need for social equity, to allow poor people worldwide to close the gap between their standards of living and the standard of living in rich countries.

NOTE: Any other valid responses should be credited. (10)

- 3.3
- All religions are treated equally and their holy days are equally observed.
 - There is tolerance and respect amongst all the religions.
 - The Constitution is respected by all religious groups.
 - People are not forced to join any religion, but have a right to choose their own religions.
 - The Constitution guarantees every citizen, community and religious community the right to practise their religion in peace as they see fit.
 - The right of a community to practise its religion is also limited because this right may not be exercised in a manner which is contrary to the Bill of Rights.
 - Many religious people are comfortable with the humanist approach to human rights, where freedom of conscience and belief is a dominant value without reference to any religion.

NOTE: Any FIVE valid responses should be credited. (10)

QUESTION 4**4.1 Yes**

- The conflict is between Muslim and Christian.
- No other reason, besides religion, is mentioned.
- This is an example of 'ethnic cleansing', based on religion.
- Christians are forcing Muslims to flee, and torching their property.
- There are organised groups based on religious lines.

No

- Not only Muslims are targeted. Foreigners are also fleeing.
- No mention is made of the CAR army or government forces.
- This indicates that it was the collapse of the government that caused the conflict.
- The looting of property indicates that criminal elements may be taking advantage of the conflict.

(10)

4.2

- They can have multi-faith gatherings to create religious tolerance.
- All religions should work with government, so that all religions are treated equally by the state.
- All religions should advocate freedom of religion. People would then choose religions or world views, based on free will.
- Both Christian and Muslim leaders should support peace initiatives.
- They should show support for the African Union peacekeepers.
- They should jointly participate in humanitarian efforts, so as to develop a working relationship.

(12)

4.3

- Poverty is often a catalyst in religious conflict.
- This is because, when people compete for scarce resources (arable land, water, etc.) there is bound to be conflict.
- Both Christianity and Islam have a strong presence on the continent.
- Each has its own identity.
- People live in communities which have a strong religious identity, being either Muslim or Christian.
- Both religions are actively propagated. This can lead to confrontation.
- Since the poor usually work in the informal economy, they remain within their religious groupings.
- This further reinforces the religious divide.
- Governments in Africa are weak, and do not enforce law and order.
- They also sometimes favour one religion over another. This then leads to religious tension.
- African countries have poor border control.
- This allows for trade in illegal weaponry.

NOTE: Alternative relevant points must be credited.

(20)

- 4.4
- Evangelical wars
 - These are wars waged by a religious state to convert a neighbouring state to the 'true' religion.
 - Wars of conquest
 - One state conquers another, for the 'glory of God'.
 - Wars of retaliation
 - These are fought to avenge a wrongdoing. An offence committed against a specific religion, can be avenged.
 - Wars of self-defence
 - Such wars are seen as being waged in the interest of justice: evil must be opposed, and good must be upheld.

NOTE: Alternative relevant points must be credited.

(8)
[50]

TOTAL SECTION B:	100
GRAND TOTAL:	150