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Basic Education
REPUBLIC OF SOUTH AFRICA

NATIONAL SENIOR CERTIFICATE

GRADE 12

RELIGION STUDIES P1

NOVEMBER 2012

MEMORANDUM

MARKS: 150

This memorandum consists of 11 pages.

SECTION A (COMPULSORY)**QUESTION 1**

1.1	1.1.1	Arya Samaj	(2)
	1.1.2	Theravada	(2)
	1.1.3	Talmud	(2)
	1.1.4	Baha'u'llah	(2)
	1.1.5	Iraq	(2)
			[10]

- 1.2 1.2.1 **Unity**
- Unity means harmony and agreement.
 - It would mean religions actively cooperate to achieve certain practical aims in society.
 - It could also mean that the teachings of various religions are compatible with each other. (4)
- 1.2.2 **Fundamentalism**
- A form of conservatism (liking traditional ways and disliking changes), selectively utilising elements of an old tradition.
 - It blends elements of an old tradition with elements of modern society with a view to promoting the interests of a religious group. (4)
 - A religious interpretation that upholds a mainly literal meaning./ Extremist interpretation
- 1.2.3 **Uniqueness**
- It means having no like, equal or parallel.
 - The dictionary meaning is unusual, remarkable or significant
 - It refers to identification of features which set one religion the only one of its kind – apart from another religion. (4)
- 1.2.4 **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)

NOTE: For QUESTIONS 1.2.1.-1.2.4, any other relevant answer must be credited.

- 1.2.5 **Reincarnation**
- It is the central belief in both Buddhism and Hinduism.
 - A religious concept that the soul begins a new life in a new body..
 - It is the belief that beings are born into a next life over again.
 - The new body may be spiritual , or human, depending on the quality of the previous life's action (4)

- It means human soul is born many times on earth.
- It is also a central belief in the Aka religion of Central Africa.

[20]

- | | | | |
|-----|-------|---|------------|
| 1.3 | 1.3.1 | Shoghi Effendi.
Others are Scientists, Shoghi Effendi is a person that succeeded Abdu'l-Baha | (2) |
| | 1.3.2 | Cremation
The three are related to ATR, there is no cremation in the ATR. | (2) |
| | 1.3.3 | Nirvana;
In Buddhism, Nirvana is release from suffering and the cycle of rebirth; the highest goal of Buddhist practice Others are the Hindu triad of gods.(These are the three Hindu gods). | (2) |
| | 1.3.4 | Baha'u'llah
He is the founder of the Baha'i faith. Others are leaders of the Abrahamic faiths. | (2)
[8] |
| 1.4 | 1.4.1 | False – Syncretism is the blending of religions / Hermeneutics is the science of interpreting religious texts. | (4) |
| | 1.4.2 | False – A shaman is someone who acts as a medium between the visible and the spiritual world,/ A shaman acts as a traditional healer/ Umvelinqangi is their Creator.(Any similar name from ATR is accepted | (4) |
| | 1.4.3 | False – Vajrayana is the school (or main branch) of Buddhism, while the others are branches of Hinduism | (4) |
| | | | [12] |

TOTAL SECTION A: 50

SECTION B**QUESTION 2**

2.1

2.1.1

African Traditional Religion.

- They believe in the existence of the Supreme Being.
- They communicate with their God through the ancestors.
- Their communication with the ancestors is through the ritual of animal sacrifice.
- Harmony between the living and the ancestors is of great importance.
- Ancestors can bring illness, misfortune, and also blessings
- During the ritual of sacrifice the living call the ancestors to be present
- Community solidarity is a pronounced feature in ATR.
- The community orientation of African society is clearly reflected in its rituals.
- Rituals are rich in symbols, e.g. goat-hide bracelet (Isipandla)
- They do not have a special day of worship.
- There is no founder.
- There is no written text.
- There are no sacred buildings, but there are sacred places.
- There is a great variance of belief among African Traditional Religions.

Judaism

2.1.2

- They are the descendants of Gods covenant people.
- They believe that Abraham was the first to realise that there is one God
- Abraham was the spiritual founder of the Jews
- Abraham was the first Patriarch
- Moses led them out of the Egyptian slavery.
- They promised to serve God as they were the chosen ones.
- Their scripture is the Torah/ Tanach
- Their place of worship is the synagogue.
- They have a unique dress code (Orthodox Jews)
- They eat food that is kosher (permissible for Jews)

(10)

(10)

2.2

2.2.1

Religious teachingsShi'a

- They believe that the caliphate (successor) should be from the descendents of the Prophet Muhammad.(namely Ali)
- They claim that these caliphs are divinely – appointed imams with supernatural knowledge and authority who must lead the faithful.
- They follow some Hadith (e.g. recordings of Ali and Fatima) of Prophet Muhammad. ,and reject others

- They commemorate the death of Hussain whom they believe was martyred at Karbala.
- They share a collective guilt for not coming to his aid when he was killed.
- The Shi'a have two schools of law.
- The Shi'a follow the teachings of a modern day Imam

Sunni

(10)

- Sunni's believe that the faithful, rather than the descendents, should elect their leaders.(e.g. Abu Bakr)
- Sunni refers to 'following' the Sunnah (example) of the Prophet Muhammad.
- All the companions of the Prophet are given equal respect in Islamic jurisprudence.(Islamic law)
- The Sunni have four schools of law
- The Sunni follow the teachings of the 7th and 8th Century scholars.

2.2.2. **Religious practices in Islam**Sunni

- Religious practices are strictly in accordance with the Sunnah of the Prophet, as laid down in the Hadith.
- An 'imam' is simply the leader of the congregational prayer.
- 'Imam' does not denote formal training in Sunni Islam.
- There are four recognised scholars with regard to legal matters in Islam.
- They pray five times daily
 - The concept of Muttah(temporary marriage) is not recognised.
 - In the event of a dispute, the issue is decided upon by a consensus.

(10)

Shia

- Those hadith from Ali and Fatima, daughter of prophet, are given more prominence.
- The shrine of Hussain in Karbala is an important pilgrimage for Shi'as.
- Muttah is allowed..
- The Shi'a are allowed to combine some of their daily prayers.
- They can pray three times a day
- They practise self mutilation (striking themselves)
- In the event of a dispute, the issue is decided upon by a central authority (ayatollah)

2.3

- Both originated in India
- Belief in reincarnation.
- Believe in the Law of Karma.
- Belief in deities is not necessary.
- The goal of life is Moksha and Nirvana.

(10)

- The practice of celibacy.
- Correct action is emphasised more than correct belief.

[50]**QUESTION 3**

- 3.1
- They provide us with a rich source of religious teaching (wisdom).
 - They contain religious beliefs, ideas, morals, and warnings.
 - They speak about God, the world, human relationships and the nature of things.
 - It is a simple story that conveys a deep, spiritual truth.
- (4)
- 3.2
- Example of a parable in Islam**
- *Parable of His Light- In Islam.*
 - This parable describes Allah as the source of all enlightenment.
 - Accepting and practising the laws of God will enlighten the believer, and remove the darkness of ignorance.
 - It will also remove the darkness of ignorance.
- Example of a parable in Christianity**
- *Parable of a sower.*
 - It means one has to listen with understanding and practise it for the kingdom of God.
 - You reap as you sow
 - You face the consequences of your actions.
- Any other parable will be credited. TWO marks for naming a parable, with or without religion being named.*
- (8)
- 3.3
- Doctrine is a belief held by a religious group.
 - It is a synonym for teaching.
 - It is sometimes used to refer to the entire set of beliefs in a religion.
 - Doctrine is a statement of essential beliefs.
 - It functions to safeguard what is essential to the religion
 - They are the essential pillars of the religion.
 - Teaching doctrine is closely connected to the notion of religious teachings.
- Doctrine discussed in context of a specific religion must be credited.*
- (10)
- 3.4
- Myths are generally narratives or stories about divine or heroic beings.
 - A myth is a story which explains why something is as it is.
 - A myth could also mean word or fable (a short story that teaches about behaviour, often with animals as characters).
 - Myths are symbolic ways of explaining how the world began (creation myths)
 - Myths are also used to teach people about their culture and religion.
 - It is a sacred story mainly about the origin, the end of time, or other key teachings.
 - They are not factual accounts but they convey spiritual truths.
- (10)

3.5 **Communism**

- A political system where the State controls property, production, 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.

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), positive (strong).
- Soft atheism is denial of existence of God/ gods, but does not actively reject the idea of God/gods.
- Strong atheism believe there is evidence to support that there is no God/gods.
- It is a philosophy to be understood in various ways.

Secular humanism

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
- 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 and principles naturally leads to atheism, on the basis that religious views cannot be supported rationally.

(10)

Agnosticism

- Agnosticism is a secular response to religious knowledge.
- Some agnostics believe in God/gods but do not subscribe to any religion
- It is a philosophy that claims it is impossible to know for certain whether a Supreme Being exists
- They mainly reject most religions and their teachings on the basis that understanding a Supreme Being is beyond human comprehension.
- They therefore are sceptical of religious doctrine.
- They reject especially religions that claim to have true spiritual knowledge.

Definition is limited to TWO marks only.

3.6

- 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 sacred texts as the Word of God
- They believe in Judgement Day

(8)
[50]

QUESTION 4**4.1 I do not agree.**

- 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.
- In 1983 there was civil war when the Muslim government tried to impose Islamic law in the south.
- In 2005 South Africa brokered a peace deal between the North and South.
- However, conflict continued.
- A UN backed referendum in 2011 decided on partition of the South.
- The harmonious relationship between Khartoum and Juba was short-lived.
- The conflict continues, with the main issue being the Heglig oil fields
(*Any other reasonable scenario should be credited.*)

I agree.

- In the south of Sudan, there is a considerable Christian presence, as well as ATR adherents, while the North is completely Muslim.
- There is gross neglect of the mainly non-Muslim South by the Khartoum government.
- This is evidenced by a complete lack of infrastructure.
- The economy of the South has been destroyed because of neglect by Khartoum.
- This results in widespread poverty in the South.
- Attacks by militia (janjaweed) on non-Arab villages in the South are common.
- The Khartoum government has done nothing to stop these raids.
- While there is tribal conflict, it is also along religious lines, as entire tribes follow one single religion.
- The 1983 imposition of Sharia law was an attempt by the North to completely dominate the South.

(*Any other reasonable scenario should be credited.*)

(14)

4.2

- In 1997 the National Religious Leaders' Forum was formed.
- It comprised the leaders of the various religions present in South Africa.
- Its aim was to work towards creating a society that was moral and compassionate.
- The constitution of the country guarantees that all religions are treated equally.
- School subjects such as Life Orientation and Religion Studies teach about religions to foster understanding, respect and tolerance.

(8)

4.3

- Familiarise learners with the policies governing religion in Education.
- An example is the SA Schools' Act, which says that attending religious functions in school must be voluntary

- Have assembly talks to inform learners about holy days of each and every religion.
 - No propagation should be permitted in school.
 - Benefits of religious diversity and tolerance will be promoted via posters, plays and stories.
- (8)

4.4 **Religious freedom**

- Religious freedom means that every person should be free to follow and practise his /her beliefs.
- There should be no fear of persecution.
- Religious freedom is spelt out in a country's constitution/ legislation.
- This is determined by the government of the day
- Freedom of religion allows for free expression and practice of any religion.

Religious tolerance

- Religious tolerance means to understand and respect religious beliefs and practices different from one's own.
 - This applies even if one does not agree with the other.
 - Religious tolerance mainly depends on interaction between religious groups and individuals in a community.
 - Religious and political leaders play a significant role in fostering a culture of religious tolerance.
 - It is based on respect, tolerance, and understanding of religions other than one's own.
 - Religious freedom is a precondition for religious tolerance.
- (4)

4.5 **4.5.1 Buddhism**

- They promote shared humanness.
 - There is a shared aspiration of gaining happiness and avoiding suffering.
- (4)

4.5.2 Christianity

- Love thy neighbour as you love yourself: This teaching encourages treating everyone equally.
 - Thou shalt not kill: This refers to the sanctity of human life.
- (4)

4.5.3. Islam

- There is no compulsion to convert to Islam-That is, proclaiming one's faith should be voluntary and sincere.This allows for freedom of religion
 - The institution of zakaat (charity) ensures that basic needs of food, shelter and clothing are satisfied.
- (4)

4.5.4 African Traditional Religion

- The principle of ubuntu encourages helping one's community.
 - The practice of Ilima is one in which the community provides help to those of its members who are indigent.
- (4)

(Any other relevant fact must be credited. Teachings may be expressed in the learner's own words.)

QUESTION 5

5.1 Yes/No (2)

Note: This is an open ended question, and credit must be given to relevant examples given by learners.

5.2 **YES**

- In South Africa,(or other countries) there is equal coverage given to each religion.
- E.g. TV programme, "Issues of faith".
- If Religious coverage is not fair, complaints are made to the BCCSA or the Human Rights Commission.
- These are made by individuals or religious bodies such as the Jewish Board of Deputies, Hindu Maha Sabha, etc.
- Representatives of various faiths are themselves interviewed.
- This allows for different viewpoints to be represented.

NO

- Research shows this is not the case, as in the extract above.
- The Catholic Church gets mainly negative coverage regarding alleged child abuse by its priests.
- The media never engages in the promotion of religion or general religious issues.
- Only sensationalist reporting is done.
- In world media, religion is often depicted as being the cause of wars, suffering and abuse.(e.g. abuse of women).

(10)

- 5.3
- The wars in Iraq and Afghanistan have thrust Islam into the limelight.
 - In the West little was /is known about it in the past,
 - There is increased competition among media houses.
 - Wars and conflict often divide people along religious lines.
 - The coverage is only on issues that sell newspapers, such as scandals, conflict with secular law, etc.
 - Religion is seen as big business, in many cases.
 - Examples of this are the Hajj, the ZCC Easter gathering, etc.

(10)

- 5.4
- The civil conflict in Nigeria is often shown as conflict between the Muslim north and Christian south.
 - There is an effort by Muslims to enforce Shariah law, even on non Muslims.
 - Muslims fear that they will be ruled by a Christian government.
 - Christians fear that Nigeria would become an Islamic state.
 - There is concern as to who will exert political control over the oil resources.
 - The oil interests also encourage foreign powers to take sides in the conflict.
 - Some Muslim sects have lost faith in the government, and have taken the law into their own hands, e.g. Boko Haram
 - Boko Haram provides basic services to its supporters, in the absence of government services.

[Mail and Guardian, 2 April 2012, p.24)

(10)

- 5.5
- E.g. Homosexuality and the Catholic church
 - The Catholic church is strongly against homosexuality.
 - The Catholic church refers to the Biblical story of Sodom and Gomorra.
 - Numerous protests condemning the church's stand get much media coverage.
 - The church's view do not get the same coverage in the media as do anti-religious sentiments.
- (10)
- 5.6
- E.g. Polygamy in ATR or Islam
 - Women in polygamous marriages are shown as being abused by their husbands
 - Women involved in extra-marital relationships are presented as more acceptable.
 - This is evident in the many extra-marital relationships shown on TV .
 - Religious texts are often misquoted by the media to justify the ill-treatment of women.
- (8)
[50]
- TOTAL SECTION B: 100**
GRAND TOTAL: 150