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Department:  
Education  
**REPUBLIC OF SOUTH AFRICA**

**NATIONAL  
SENIOR CERTIFICATE**

**GRADE 12**

**RELIGION STUDIES P2**

**NOVEMBER 2009**

**MEMORANDUM**

**MARKS: 150**

**This memorandum consists of 10 pages.**

**QUESTION 1**

1.1 Explain the impact of apartheid on religious tolerance in South Africa.

- During the apartheid era the government promoted Christian National Education.
- In public schools, only Bible education and religious education which was Christian-based was allowed in the school curriculum.
- All other religions were misrepresented and were not given any funding.
- For example, Islam was known as Mohammedanism; ATR was called animism and Hindus were referred to as pagans.
- Customary marriages were not recognised unless it was a Christian marriage.
- Certain denominations of Christianity were promoted by the state in terms of land allocations, appointment of chaplains, youth counsellors etc.
- Apartheid prohibited inter-religious dialogue.
- The only missionary work allowed was Christian missionary work.

(15)

1.2 How has this changed in post-apartheid South Africa?

- The constitution of South Africa has the Bill of Rights.
- Everyone has the right to freedom of conscience, religion, thought, belief and opinion.
- Religious observances can be conducted at state or state-aided institutions provided that they are observed in accordance with the rules of public authority and conducted on an equitable basis and attendance is free and voluntary.
- Persons belonging to a cultural, religious or linguistic community may not be denied the right to associate with other members of the community.
- However, the rights of communities come with responsibilities.
- The school curriculum does not promote any particular religion, but the academic study of all religions is encouraged.
- State funding is allocated on an equitable basis.
- Customary marriages are now recognised.
- Government funded chaplains and youth counsellors are appointed from all religions.
- Nobody can be excluded from any government institution on the basis of religion, creed or race.

(15)

## 1.3 Discuss the role of the World Conference of Religions for Peace (WCRP).

- The origin of WCRP was the desire to explore the possibilities of organising a religious summit to address the need for believers around the world to take action towards achieving peace.
- Its role was also to encourage an exploration of possibilities for a worldwide conference of religious leaders. This culminated in the conference in Kyoto in 1970.
- In this conference more than 1 000 religious leaders from every continent gathered.
- This vision goes back even further, to 1893, when a Parliament of Religions was held in Chicago.
- Its hope is to promote a multi-religious dialogue.
- Also, exchange insights on the causes of conflicts.
- Also, explore various approaches towards achieving peace.
- Also, share experiences on dealing with conflict areas.
- To build a common multi-religious approach to achieve peace.
- In 1984 the South Africa branch of the World Conference of Religions for Peace brought people from many different religions together in a fight against apartheid.

(20)  
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## QUESTION 2

Read the following statement and answer the questions that follow:

South Africa observes "Sixteen Days of Activism" each year to highlight the problem of violence against women and children.

What, do you think, can the country's various religious organisations do to also address the problem of violence against women and children? Write your answer under the following headings.

2.1 *Analysis of the present situation with regard to violence against women and children.*

- Gender prejudice is prevalent in all communities in South Africa.
- This is because of the patriarchal orientation of this society.
- This orientation brings about the dominance of the male members in the family.
- The claim to superiority arises from physical, economic and social strength.
- Females are seen as inferior to males and do not enjoy equal rights.
- Children are seen as the responsibility of the mother – absent-father syndrome.
- Abusive relationships result in unstable families and abused children.
- The abuse can be emotional, verbal, physical or sexual (rape).

(10)

**2.2      *Evaluation of the present campaigns with supporting relevant examples.***

- Radio programmes: community leaders, abused women and children and religious leaders are interviewed.
- Government departments put advertisements in the printed, audio and visual media.
- Municipalities and NGO's hold seminars and awareness campaigns.
- These campaigns seems to have little effect since this type of violence persists.
- More children's homes, abused women's shelters/forums are continuing to be formed.
- Legislation itself has not reduced the number of cases reported.

(10)

**2.3      *The role that various religious organisations can play with supporting references from normative sources.***

- Media campaigns can stress the value of women and children. E.g. 'where women are honoured the gods dwell' (Hindu); 'paradise is beneath the feet of the mother' (Islam); 'he who loves his wife loves himself' (Christianity).
- Religious organisations can regard this aspect as one of their priorities.
- Religious texts are clear on the importance of women in society. E.g. in Hindu culture the woman is also expressed as the divine; the virgin Mary is revered in the Christian faith; Islamic law recognises the right of women to inheritance.
- Religious organisations can stress the idea that children learn through example. Perpetuating violence in front of them, makes them believe that violence is acceptable.
- Religious schools should be used to conscientise children on their rights and responsibilities. These schools regard children as future leaders.
- The concept of the love of God to humankind is promoted in all religions. This teaching must be emphasised by all religious organisations.
- Religious leaders must become good examples to teach the idea of respect and love for children and women.

(15)

**2.4      *At least THREE examples of joint programmes that can be arranged between government and religious organisations.***

- Creation of forums that are funded by government and run by religious organisations for the purpose of:
  1. Abused women shelters in all areas to cater for temporary shelter for women.
  2. Orphanages to have a place where orphans can grow up with dignity.
  3. Places of safety to provide an environment of safety for all who were abused and traumatised.

- **Government and religious organisations should run conferences and seminars on an ongoing basis.**
  1. **Run conferences at grassroot level so that information could reach the people.**
  2. **Seminars for religious leaders and government officials.**
  3. **The rights and responsibilities of all citizens to be highlighted by the government and religious structures.**
- **Consultative forums such as Council of Religious Elders and other religious societies should advise government on the needs of society.**
  1. **Regular communication should exist between religious communities and government.**
  2. **Statutory committees to be set up.**
- **Conducting of roadshows to highlight solutions to the problem of violence against women and children.**

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### QUESTION 3

Read the following quotation and answer the questions that follow.

“The 19th century theory of biological evolution, a scientific theory, posed a potential threat to the Christian understanding of the creation of humans. Christians believe that humans are created in the image of God.”

[Adapted from: *Shuters Religion Studies Grade 12*, Hofmeyr et al. Page 69]

- 3.1 Discuss the relationship between religion and science. (10)
- 3.2 Explain the impact that Darwin's theory of evolution had on creation, according to Christian belief. (20)
- 3.3 Discuss the response of any ONE religion, other than Christianity, to the theory of evolution. (20)
- 3.1 ***The relationship between religion and science.***
- **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 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)

**3.2     *The impact of Darwin's theory of evolution had on creation according to the Christian belief.***

- 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.
- 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.
- Most orthodox and conservative believers insist that these creation myths should be read as literal truths because if they are false, then it calls into question other beliefs and teachings.

(20)

**3.3     *The response of any ONE religion other than Christianity to the theory of evolution.***

- The Hindu religion has not been unduly shaken by the theory of evolution.
- While it does not agree with the entire concept, in principle the theory finds support among Hindu scholars.
- Many Hindus have a problem with evolution that is based merely on physical and natural selection.

- While they may accept the theory of evolution, they argue that it also has to add a spiritual element to the theory based on the form of consciousness.
- The law of Karma states that one gains a body in accordance with her/his previous actions. The present body must be in keeping with the level of consciousness of the present being.
- The theory of intelligent design does not reject evolution but they claim that it cannot be the only explanation for how everything in the universe was created.
- According to Hinduism there must be an intelligent designer behind evolution because it believes that everything that exists is part of Brahman, which is the highest form of consciousness.

(20)  
[50]**QUESTION 4**

With reference to ONE selected religion, discuss the following concepts:

- 4.1 Contemporary inspiration (20)
- 4.2 Sacred books (20)
- 4.3 The hermeneutical principles that apply to the normative sources of the selected religion (10)

4.1 ***Contemporary inspiration.***

- Inspiration is an extremely important normative source in many religions.
- The term contemporary inspiration refers to inspiration that still take place today.
- In most religions there are figures with followers who believe were inspired by higher power or wisdom.
- The founding figures in religious history generally claim to be inspired.
- We do not know the names of all the inspired figures, such as early African Traditional Religion or Hinduism.
- However many famous figures who were inspired were Abraham, Moses, Confucius, Vedvyas, the Buddha, Jesus, Muhammed and Baha'u'llah.
- These figures are believed to have stood face to face with God.
- In African Traditional Religion people communicate with their ancestors and receive messages.
- In the Abrahamic faiths they believe that their prophets received divine inspiration which was written down as their holy scriptures.
- In the Eastern religions divine inspiration occurred to a number of people who became divine teachers.



- Baha'u'lla was the founder of the Bahai faith who lived in the 19th century.
- In terms of religious history it is quite recent and he received divine inspiration. (20)

#### 4.2 ***Sacred books.***

- Writing entered the religious scene roughly four thousand years ago.
- As technology of writing became more prevalent, it increasingly entered into the texture of tradition itself.
- Tradition became more fixed.
- Oral traditions which can run parallel to written traditions are very fluid.
- In Hinduism revealed (heard) writings (shruti) are distinguished from secondary, (remembered) derived from humanly composed writings. The sacred book is the Vedas.
- In Judaism the primary scriptures are collectively known as the Tenach. Of these the first group enjoys canonical status.
- Of all religions Islam takes more seriously the idea of divine revelation as perfectly written down.
- The Qur'an itself is generally seen as a perfect copy of original eternal inscribed tablet in heaven.
- Often sacred books do not exist just as an individual writing, but as parts of larger collection.
- An important distinction must be made between primary sources and commentaries.
- Commentaries are secondary writings.
- They are explanations and applications of the normative primary sources.
- Most religions with sacred books also have many commentaries on primary scriptures. (20)

#### 4.3 ***The hermeneutical principles that apply to the normative sources of the selected religion.*** (10)

[NOTE: THE FOLLOWING IS AN EXAMPLE OF THE RESPONSES BASED ON CHRISTIANITY AND ISLAM.]

- The word hermeneutics means to interpret.
- Taken in its traditional context, hermeneutics has meant the attempt by men and women of either secular or religious view point or bias to interpret scripture primarily in the light of their own beliefs and secondly in its historical context.
- The principles of hermeneutical interpretation are:
  1. Grammar and historical context.
  2. Clearest meaning.
  3. Plan, purpose and context.
  4. Meaning of words.
  5. Figurative language.

**6. The consideration of other sacred texts.**

- The Christian Bible consists of the Old and the New Testaments.
- These scriptures were declared authoratative by the previous faith communities.
- Never in the history of the Bible has there been only one way of interpreting Biblical texts.
- According to Islam, the Qur'an is a sacred scripture which contains divine revelation from God to his messenger.
- Muslim scholars refer to interpretation, commentary, hermeneutics as "tafsir".
- The "tafsir" is a complex term and refers to the comprehensive understanding and knowledge of the Qur'an.
- It also refers to the process of finding its meaning and to the process of stating and applying its rules, wisdom and maxims.

(10)  
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**QUESTION 5**

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

(The following is a guideline to the expected answer. Christianity is used as an example. All other answers will follow the same format.)

**5.1 *Nature of divinity.***

- 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.

**5.2 *Nature of the world.***

- 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.

(10)

**5.3 *Place and responsibility of humanity in the world.***

- Christians believe that humans were created in the image of God.
- After creating Adam and Eve, God instructed them to look after the garden of Eden and the whole of creation.
- As co-creators with God humans are God's representatives on earth.
- God has appointed them to look after his property, the world.
- They are accountable to God.

(10)

**5.4      *Origin of evil.***

- 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.

**(10)****5.5      *Life after death.***

- Christians believe that human beings were created immortal.
- However Adam and Eve disobeyed God's commands.
- The penalty for this sin was death for the human race.
- Even after this condemnation, God still tried to liberate humanity from evil and death.
- After death Christians envisage a new community that will be marked by love, sharing and caring.

**(10)**  
**[50]****TOTAL:      150**