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NATIONAL SENIOR CERTIFICATE

GRADE 12

RELIGION STUDIES P2

NOVEMBER 2011

POSSIBLE ANSWERS

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.

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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

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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.
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)

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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.

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[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

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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.

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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.

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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.

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- 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
- 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.

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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.

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[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.

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- 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.

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

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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.

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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.

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- 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.

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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.

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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.

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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

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

TOTAL. 150