



education

Department:
Education
REPUBLIC OF SOUTH AFRICA

**NATIONAL
SENIOR CERTIFICATE**

GRADE 12

RELIGION STUDIES P1

EXEMPLAR 2008

MARKS: 150

TIME: 1½ hours

This question paper consists of 9 pages.

INSTRUCTIONS AND INFORMATION

1. This question paper consists of FOUR questions.
2. QUESTION 1 is COMPULSORY. Choose any TWO questions from the remaining three questions.
3. ALL questions have equal marks.
4. Read ALL the questions carefully.
5. Number the answers correctly according to the numbering system used in this question paper.
6. The length of your answers must be in accordance with the marks allocated to each question.
7. Write neatly and legibly.

QUESTION 1 (COMPULSORY)

1.1 Briefly explain the following concepts with reference to religion:

- 1.1.1 Identity (2)
- 1.1.2 Uniqueness (2)
- 1.1.3 Unity (2)
- 1.1.4 Similarity (2)
- 1.1.5 Difference (2)

1.2 Name THREE main branches of Judaism. (6)

1.3 Choose the correct answer and write only the letter next to the question number.

The following form of Christianity has its origin in South Africa:

- A Presbyterian Church
- B African Indigenous Churches
- C African Traditional Religion (2)

1.4 Differentiate between the *traditional healer (inyanga)* and the *diviner (isangoma)*. (10)

1.5 Identify the person regarded by the Baha'i Faith as the last prophet and saviour, and indicate the Baha'i view concerning God. (4)

1.6 What are the TWO common features in African Traditional Religion of sub-Saharan Africa? (4)

1.7 Briefly state ONE unique feature of Buddhism with regard to its teachings about God. (2)

1.8 In what sense may forms of Hinduism be referred to as polytheistic? (2)

1.9 Choose a religion from COLUMN B that matches a sacred source in COLUMN A. Write only the letter (A – E) next to the question number (1.9.1 – 1.9.5) in the ANSWER BOOK.

COLUMN A		COLUMN B	
1.9.1	The Qur'an	A	Baha'i
1.9.2	The Bible	B	Hinduism
1.9.3	The Vedas	C	Buddhism
1.9.4	The Pali Canon	D	Christianity
1.9.5	The Kitáb-i-Aqdas	E	Islam

(5 x 2)

(10)
[50]

Choose any TWO of the following three questions.

QUESTION 2

- 2.1 Read the following extract from the *Sunday Times* of 12 February 2006 about the conflict between religion and the media and answer the questions that follow.

SA MUSLIMS TOLD TO REMAIN CALM

Theologians reject threats of violence, call for peaceful protest. The cabinet said the media's right to freedom of speech should be balanced with other rights.

CHARLES MOLEFE

South Africa's Muslim leaders on Friday appealed for calm following a week of protests over the publication of caricatures of Prophet Mohammed.

In a statement, published in the *Sunday Times* today, the Jamiatul Ulama Transvaal said it did not condone the threat of violence voiced by some in this country and asked Muslims to protest peacefully.

It called on them to 'end the boycott of the *Sunday Times* and of any other media that demonstrate sensitivity towards the beliefs and practices of the various faith-based communities in the country'.

The statement came as tensions came to a head over the publication of the cartoons in several countries around the world and in the *Mail & Guardian* locally.

Internationally, there were no reports of violent confrontations or death threats on Friday. The lull came after Danish embassies in Syria and Beirut were attacked last weekend and at least eight people were killed in Afghanistan as security forces tried to suppress protests on Monday and Tuesday.

In South Africa, an impromptu and localised boycott of the *Sunday Times* by Muslims was followed by a huge protest outside the Danish embassy in Pretoria this week. Protest marches were also held in Cape Town and Durban.

The protesters called for a boycott of Danish products – in line with international calls. The fever-pitch of emotions even led to the cabinet addressing the issue on Wednesday. In a statement, it said the media's right to freedom of speech should be balanced with other rights protected in the Constitution.

'South Africa upholds the principle of freedom of speech. Our Constitution enjoins us, in exercising this right, to respect the sensitivities of individuals and communities, and to eschew actions that may be interpreted as hate speech,' it said.

The outpouring of anger also led police to beef up security at Danish missions around South Africa.

The anger boiled over in South Africa on Friday last week when the *Sunday Times* refused to give Jamiatul Ulama an undertaking that it would not publish the cartoons. The newspaper wanted to defend its right to make its own editorial decisions rather than be dictated to by pressure groups.

The Jamiat then successfully sought a late-night interdict to prevent the newspaper publishing the cartoons, with judge Mohammed Jajbhay reining in the *Sunday Times* because 'the right to dignity, both for an individual and a group, was more important than the right to freedom of speech'.

His decision was greeted with dismay by editor Mondli Makhanya and the SA National Editors' Forum, which saw this as a serious blow to the freedom of the press.

However, following a week of discussion with the *Sunday Times*, the Jamiatul Ulama said in its statement, 'The editor of the *Sunday Times* has satisfied us to this publication's willingness to balance the importance of freedom of expression with the sensitivities of all its readers.'

Meanwhile, the *Mail & Guardian*, the only paper in South Africa to have published one of the cartoons, on its world page, has apologised, saying it had not intended to 'trample' on the religious sensibilities of Muslims.

'It is our established practice that if we trample on the religious or ethnic sensibilities of any group of South Africans, we will apologise unconditionally,' it said in its editorial. 'Last year, we apologised to the Jewish community over a cartoon that had given offence. It is in the same spirit that we offer our apologies to Muslims offended by our publication last week on one of the cartoons whose appearance in a Danish newspaper sparked widespread protest in Europe and the Middle East.'

Torben Brylle, the Danish ambassador to South Africa, said he had conveyed the anger of local Muslims to the Danish government. He had also assured Muslim leaders in South Africa that there was no intention to offend Muslims.

[Source: *Religion Studies Grade 12*, Steyn Kruger Clasquin, page 220]

- 2.1.1 How did the Jamiatul Ulama respond to the protests by South African Muslims? (2)
- 2.1.2 'The cabinet said the media's right to freedom of speech should be balanced with other rights.'
- Write down the TWO considerations that the media, according to the cabinet, should bear in mind in exercising the right to freedom of speech. (4)
- 2.1.3 What was the reason for the South African Muslims' impromptu boycott of the *Sunday Times*? (2)
- 2.1.4 Do you think the publication of the cartoons of Prophet Muhammed was the appropriate thing to do? Motivate your answer. (4)
- 2.1.5 Do you think the article on the *Sunday Times* presents both sides fairly, or does it try to influence the readers to take sides? Motivate your answer. (4)
- 2.1.6 How did the Danish ambassador in South Africa respond to the Muslim protests? (2)
- 2.1.7 What led the police to beef up security at Danish missions around South Africa? (2)
- 2.1.8 Write a letter in your school newspaper in which you balance the right to free speech and the responsibility to uphold and promote religious tolerance. (10)
- 2.2 Read the following extract about conflict between religions and answer the questions that follow.

CASE STUDY: RELIGIOUS CONFLICT IN AYODHYA

Over 500 years ago, a beautiful mosque called the Babri Mosque was built in Ayodhya in the province of Gujarat in India. Hindus have, however, always maintained that the site of the mosque was the birthplace of their revered god, Lord Rama, and that a temple was torn down in order to build the mosque. Today there is some archaeological evidence that this might be true.

Over many years, there has been tension about this site, and at one stage there were separate Muslim and Hindu places of worship on the site. The boundaries between the two groups were, however, often violated and the pressure between the groups increased. The tension exploded in 1992, when thousands of radical Hindus destroyed the ancient mosque. When angry Muslims retaliated by attacking Hindus, the riots that followed claimed the lives of nearly 3 000 people.

Soon after, the World Hindu Council announced that a temple in honour of Rama would be built on the site. In preparation, a number of artisans started carving sandstone figures and columns on the site and thousands of people started making pilgrimages to the area. Muslims (who make up more than 10 percent of India's one billion people), however, wanted the mosque rebuilt. The courts in India banned any activity at the site until the matter was resolved and thousands of security police were deployed to guard the site.

Then, in 2002, a train carrying Hindus who had visited the site was fire-bombed by Muslims and 58 people, including many women and children, were burnt to death. This sparked enormous violence all over the province which eventually left 500 dead and thousands homeless after their homes were burnt down. A curfew was ordered in 26 cities in the province and strikes were held in large parts of the country. The political party who supported the call for a Hindu temple to be built on the site saw its parliamentary representation jump from 2 to 86 in the elections that followed the uproar.

The next time Ayodhya was in the news was in July 2005, when six suspected Muslim militants attacked the site and were killed after a long shooting battle with security forces. Some not particularly well-attended protest marches followed, roads were closed and traffic disrupted and police arrested more than 3 000 people. But, despite the anger on both sides, this time the protests did not lead to the death of anybody and quickly died down.

[Source: *Religion Studies Grade 12*, Steyn Kruger Clasquin, page 230]

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| 2.2.1 | How did each faith community justify violence towards the other in this dispute? | (6) |
| 2.2.2 | What did the Indian courts do as a temporary solution to the problem? | (2) |
| 2.2.3 | Explain how the different faith communities can be part of the solution in Ayodhya. | (6) |
| 2.2.4 | How did the political party which called for the building of the Hindu temple benefit from this event? | (2) |
| 2.2.5 | Compare the responses of the community after the violent clashes in 2002 and 2005. | (4) |
| | | [50] |

QUESTION 3

- 3.1 Explain the meanings of the following terms in brief paragraphs:
- 3.1.1 Doctrine (4)
 - 3.1.2 Dogma (4)
 - 3.1.3 Parable (4)
 - 3.1.4 Myth (4)
- 3.2 Write a detailed definition of the concept *hermeneutics*. (10)
- 3.3 Briefly discuss any secular world view and how it interacts with religion. (14)
- 3.4 Write a brief overview of the sacred scriptures in the Christian faith. (10)
[50]

QUESTION 4

- 4.1 Read the following simplified extract concerning the theory of evolution and answer the questions that follow. Use the extract and your own knowledge to answer the questions.

According to the theory of evolution all forms of life are connected, and go back to a common origin. The different types of life are not absolutely different, but occur on one single continuum.

- A Life evolves in a process leading from simple to complex. The various forms of life did not appear perfectly formed, but developed over time.
- B This process started many millions of years ago, and is still continuing. Life did not emerge within a few days a few thousand years ago, but goes back to approximately 3 500 million years ago.
- C Human beings are included in this process. From the point of view of evolution, human beings are not different from other forms of life. Humans are part of the process of life coming into being and passing away. Humans emerged over a long process, spanning millions of years, until 'modern' humans finally emerged about 100 000 years ago.

[Source: *Religion Studies Grade 12*, Steyn Kruger Clasquin, page 239]

- 4.1.1 Briefly discuss the convictions of the traditional religious outlook on life and human existence that may, according to some believers, be challenged by the theory of evolution. (8)
- 4.1.2 Explain the term *atheism* and explain how some atheists may want to use the theory of evolution to support their world view. (12)
- 4.1.3 Briefly discuss how, from the conservative, orthodox point of view, the Torah, the Christian Bible and the Qur'an would support creationism. (10)

4.2 Read the following passage and answer the questions that follow.

Through its Peace Education Standing Commission, the World Conference of Religions for Peace focuses on shared values in three general areas of study to promote tolerance and common living among people of the world:

- Multireligious education
- Violence-free communication and conflict resolution
- Environmental and developmental education

[Adapted from: *Focus on Religion Studies Grade 12*, R Delle done and S Harbour, page 26]

Discuss how the THREE general areas of study indicated in the above extract can positively contribute in the promotion of tolerance and common living among people globally and in South Africa.

(20)
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TOTAL: 150