



education

Department:
Education
REPUBLIC OF SOUTH AFRICA

**NATIONAL
SENIOR CERTIFICATE**

GRADE 12

RELIGION STUDIES P1

EXEMPLAR 2007

MEMORANDUM

This memorandum consists of 7 pages.

QUESTION 1 (COMPULSORY)**1.1****1.1.1** Identity means...

- Individuality ,
- Personality,
- Acknowledging who I am, we are and who others are. (2)

1.1.2 Uniqueness means

- Being unusual,
- Being remarkable,
- Being significant. (2)

1.1.3 Unity means

- Harmony or concord between persons, religions etc.
- Peaceful co existence of religions. (2)
- It may be taken to mean the one-ness of all religions.

1.1.4 Similarity means

- Being alike
- Having resemblance
- Being of the same kind, having the same nature, amount, shape, etc. (2)

1.1.5 Difference means

- Opposite of similarity
- Being unlike
- Not the same (2)

1.2 Three main branches of Judaism.

- Orthodox Judaism
- Reform Judaism
- Conservative Judaism (6)

1.3**1.3.1** B. African Indigenous Churches (2)**1.4** The difference between the traditional healer (inyanga) and the diviner (isangoma).

- The traditional healer (inyanga) is primarily a healer
- She/he treats people with herbs.
- She/he treats people with natural medicines.
- The diviner (isangoma) is basically concerned with divination.
- She/he is also concerned with mediation between the ancestors and the living.
- The diviner (isangoma) may also perform some of the functions of the traditional healer (inyanga). (10)

1.5

- Baha'u'llah.
- There is one God, worshiped in all religions, and finally in Baha'i. (4)

- 1.6 Two common features in African Traditional Religion of Sub – Saharan Africa are:
- The belief in a Supreme Being.
 - Veneration of the ancestors.
 - The absence of sacred writings.
 - They do not have founders. (4)
- 1.7 A unique feature of Buddhism with regard to its teachings about God is that there is no God at the centre of its beliefs and its teachings. (2)
- 1.8 Many Hindu followers worship a number of deities although some believe there is a single God who is supreme. (2)
- 1.9 Matching a source in column A with a Religion in column B
- | | | |
|-------|---|-------------|
| 1.9.1 | E | (2) |
| 1.9.2 | D | (2) |
| 1.9.3 | B | (2) |
| 1.9.4 | C | (2) |
| 1.9.5 | A | (2) |
| | | [10] |
| | | (50) |

QUESTION 2

2.1

- 2.1.1 The Jamiatul Ulama responded by asking the Muslims to protest peacefully (2)
- 2.1.2
- The media should respect the sensitivities of individuals and communities.
 - The media should eschew actions that may be interpreted as hate speech. (4)
- 2.1.3 The reason for the impromptu boycott of Sunday Times was because this newspaper did give and undertaking not to publish the caricatures of the Prophet Mohammed. (2)
- 2.1.4
- In his/her answer the learner should give evidence of a sound understanding of the need to keep the two requirements (the right to freedom of speech; and the responsibility to promote tolerance) in the right balance.
 - The right to freedom of speech should never be used to insult the sensitivity of religions. (4)
- 2.1.5
- Yes it presents both sides of the conflict
 - We can point at the information that explains the perspective of the newspapers and also point at the information which refers to the perspective of the Muslim community. (4)
- 2.1.6 The Danish ambassador to South Africa responded by conveying the anger of the local Muslims to the Danish government and assured Muslim leaders in South Africa that there was no intention to offend Muslims. (2)

- 2.1.7 The outpouring of anger led police to beef up security at Danish missions around South Africa. (2)
- 2.1.8
- The letter should point out the importance of freedom of speech as enshrined in the constitution.
 - Free speech should not be used to speak maliciously about other religions.
 - Free speech should not be used to advocate hatred that is based on religion.
 - One should show respect and appreciation of the beliefs of others.
 - Freedom of speech should not be used inconsiderately because this may offend the adherents of a particular religion and then lead to confrontation and violence. (10)
- (30)**
- 2.2
- 2.2.1
- The Hindus have maintained that the site of the mosque was the birth place of their revered god, Lord Rama.
 - The temple was torn down in order to build the mosque.
 - There is some archaeological evidence to support the Hindu claim.
 - The Muslims maintained that a mosque called Babri was built in Ayodhya over 500 years ago, therefore the site belongs to them. (6)
- 2.2.2
- The courts in India banned any activity on the site until the matter was resolved (2)
- 2.2.3
- They should have talks and reach a practical compromise about the site.
 - They must learn to tolerate one another, and encourage tolerance among their followers.
 - They can build their places of worship on the same site and learn to worship in one site. (6)
 - They can form a standing inter-religious committee to monitor the situation and advise concerned parties.
- 2.2.4
- It saw its parliamentary representation jump from 2 to 86 in the elections that followed the uproar. (2)
- 2.2.5
- In 2002 there was violence throughout the province. 500 people died and thousands were left homeless.
 - In 2005 there were protest marches and the protests did not lead to the death of anyone. (4)
- (20)**

QUESTION 3**3.1**

- 3.1.1
- While teaching refers to formally imparting systematic information about a subject, it is for all practical purposes synonymous to 'doctrine'.
 - The two terms can be used interchangeably.
 - Unlike 'doctrinaire' which has a negative connotation, 'doctrine' does not necessarily have any negative meaning. (4)
- 3.1.2
- The word dogma comes from a Greek word 'dogma' originally meaning 'appearance, or 'opinion'
 - Today it has two meanings that are relevant to us.
 - The first meaning is a 'principle, tenet or system of these as laid down by a collective religious authority.
 - Though close to teaching and belief in meaning, 'dogma' has an added connotation of collective religious authority.
 - The other element of dogma is that it is presented by the collective religious authority as founded in divine revelation.
 - There is however no absolute cut-off point between teaching and dogma.
 - The second meaning of 'dogma' is 'an arrogant declaration of opinion' (4)
- 3.1.3
- The word 'parable' refers to a story that is told to illustrate a religious principle or answer a religious question.
 - It is usually very short and contains a definite moral.
 - It is quite similar to a teaching.
 - The main difference being that a parable is presented in an art form. (4)
- 3.1.4
- The word 'myth' comes from the word 'mythos' which means 'word' or 'fable'.
 - It refers to those religious stories in which deep truths about creation, life and death are revealed.
 - In everyday usage the term refers to something that is not true.
 - A myth does not necessarily try to make a moral point.
 - It forms however the basis of teachings and even dogma in some religions. (4)
 - Myths are sacred stories that explain why the world is as it is and the nature of human experience.
 - They are regarded as sacred because they are seen to come from the divine realm.
 - For instance, most religions have myths that explain how everything was divinely created and will happen to humans after they die.

3.2

- 3.2.1
- The word hermeneutics is derived from the Greek word *hermeneuein*.
 - The Greek word *hermeneuein* means to interpret or having to do with interpretation.
 - It means the interpretation of sacred texts.
 - The word text does not exclude oral religious texts.
 - It involves looking at a spiritual text in its context and considering all factors.
 - In ATR teachings are communicated through spoken word and are not written down .
 - In interpreting a text we also try to understand its meaning by applying hermeneutical principles.
- (10)

3.2.2

[The candidate may choose any secular worldview]**(In this memorandum secular humanism has been done)**

- Term(humanism) was originally a religious term.
- A humanist during the time of the Renaissance time was anyone who studied the classical literature and education.
- It was then a movement that encouraged people to use their powers of reason to understand revelation.
- In the 19th century the meaning of humanism shifted to mean atheism to most English speakers.
- The term human secularism was first used in the 1950's.
- The council for human secularism was founded in 1980.
- Secular humanism is neither a creed or a dogma.

Interaction with religions

- It is opposed to all varieties of belief that seek supernatural sanctions for their values.
- People who follow secular humanism do not hold a particular religious belief or belong to a religious community.
- It advocates the separation of church and state.
- It rejects the notion that values are the exclusive property of religious institutions.
- Secular humanists hold the view that it is duty of public education to deal with the values.
- They reject supernatural claims.

3.3

- Christianity accepted the Tenach (Old Testament) and re-interpreted it to form its own religious perspective.
 - It then compiled its own collection of texts, accepted as divine revelation (the New Testament).
 - Immediately after the death of Jesus the good news concerning his person and his message was transmitted orally.
 - Within two decades of his death quite a large number of gospels were written down and circulated.
 - The Christians were forced to define its boundaries against other views.
 - A corpus of absolutely true, divinely inspired writings had to be chosen.
 - The fixing of the Christian Canon was formulated towards the end of the fourth century.
 - The Christian faith also has its sets of totally rejected and lower-order, non-canonical Apocrypha.
- (10)

QUESTION 4**4.1**

- 4.1.1
- That a divine being (god, God or gods) created the earth.
 - That existence on earth has a particular purpose
 - That there is a relationship between the human beings and a particular supreme being or a relationship between the human beings and particular deities.
- 4.1.2
- That humans are superior to other creatures. (8)
 - Atheism is a world view that denies the existence of divine beings or a supreme power.
 - There are two forms of atheism.
 - Namely the soft (neutral) atheism and the strong (positive) atheism.
 - Some atheists argue that it is not logical to believe in a divine beings or a supreme power.
 - Because there is no evidence that such beings or power exists.
 - They would then often turn to science to explain the nature of the world and the universe rather than rely on faith.
 - For some atheists the theory of evolution provides convincing evidence that faith does not explain life on earth. (12)
- 4.1.3
- Creationism refers to view that creation by God as narrated by the holy books should be accepted as the literal truth.
 - According to creationism there is no doubt that God created the universe as part of his divine plan for humanity.
 - The three texts agree that God created the universe in a given time.
 - They reject totally the idea of human evolution.
 - To them Adam was the first person that God created.
 - It is therefore impossible for the human race to have evolved from lower forms of life.
 - To them, accepting the evolution theory would imply that also then other beliefs and teachings will not be able to stand. (10)

4.2**4.2.1 Multi-religious education:**

- Multi-religion education encourages respect for people of other faiths
- It prepares people to put aside prejudice and intolerance.
- Religious and ethnic conflict globally would be addressed effectively if this area is followed.
- South Africa has managed to deal with ethnic conflicts by eradicating prejudice and intolerance.
- Xenophobia is one of the challenges facing South Africans.

Violence-free communication and conflict resolution:

- Helps people to avoid disputes through calm dialogue
- To settle disputes without violence.
- Wars and disputes globally would be dealt with effectively if this area is followed.
- South Africa managed to settle political disputes peacefully during the transition from Apartheid to democracy.

Environmental and development education:

- Raises awareness of the need to ensure that all people have access to adequate food and shelter.
- That people are granted basic human rights.
- The importance of preserving the earth and its resources.
- Gross violation of human rights would be avoided in Africa and the world if this route is followed. (20)
- The quality of life would improve and diseases would be controlled and eradicated globally if the area is adhered to.
- Global warming and the destruction of the ozone layer would be prevented.

GRAND TOTAL 150