



Province of the
EASTERN CAPE
EDUCATION

**NATIONAL
SENIOR CERTIFICATE**

GRADE 11

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**RELIGION STUDIES P2
MEMORANDUM**

MARKS: 150

This memorandum consists of 11 pages.

QUESTION 1**1.1 Religion and society: Hunter-gatherers**

- Hunting and gathering is a way of life that existed since the early development of humans.
- People stayed in caves.
- They ate barks from trees.
- They were nomadic.
- They made fire through the use of stones-hitting them against each other.
- They ate meat of animals.
- They wore the skins of animals.
- There were no huts during this era.
- The era was known as Stone Age, because people used stones to kill animals and make fires.
- Rituals centred around hunting.

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1.2 Religion and society: Early food producers

- People ceased to roam around in search for food, water and shelter.
- They began to settle down in permanent communities.
- They began with production of food.
- Hunting decreased over time.
- They started domesticating animals such as sheep and cows.
- They started farming like crop farming or production.
- They formed settled communities.
- The way of life changed: they began to invent new ways of improving their lifestyle e.g. pottery, metal making (such as iron) weaving cloth.
- During this time there was a steady supply of food.
- The structured kinds of leadership were established to manage bigger social groups.

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1.3 Religion and society: Early state societies

- People were permanently settled in communities.
- They grew in size.
- More social and political structures were needed.
- In many societies this led to the formation of state where small villages or cities came under control of one leader or royal family.
- All major world religions (Islam, Christianity, Judaism, Buddhism and Hinduism) began in early state societies.
- Major communities such as Africa, Europe, India, South America and as on grew into complex societies with amazing cultural and artistic traditions that traded long distance with other societies.
- Armies to protect traders and business were needed.
- Domesticated animals were used remarkably during this time e.g. in Judaism and African Traditional Religion (ATR).
- The Egyptians developed tools to design and build the famous pyramids.
- Romans were the first to build roads in Europe.
- At this time, different religions used technology to spread the gospel.
- In China Confucianism was used to promote harmony.

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1.4 Religion and society: Societies of more advance technology

- Many religions all over the world began to grow and change.
- Some state societies grew into large empires.
- The larger the societies became, the more difficult it was to make sure that all the wealth and power was shared equally amongst everyone.
- In most cases, the wealth and leadership of society were always in the hands of a few people.
- Either the leader who had inherited the position or someone who used force to take control of the land and the people.
- As farming villages grew into large cities, many began to improve all forms of technology.

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1.5 Religion and society: Contemporary technology society

- Modern technology societies first developed in Europe with the Industrial Revolution, in the 18th Century CE.
- Steam engine was invented.
- Internal-combustion engine (which powers cars).
- Electricity changed the live of societies.
- Aeroplanes made life easier for travelling.
- Cars, computers and CD players the major role in religion and societies.
- Telephone, fax, e-mail improved communication.
- Technology helped the religious communities to erect buildings of good quality:
 - Hindus Temples,
 - Christian Churches,
 - Jewish Synagogues and
 - Islamic Mosques.

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NB. The marker will accept any academically appropriate point given or presented by the candidate.

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QUESTION 22.1 2.1.1 Representational symbols

- A representational symbol is a symbol that stands for (represents) something else.
- It can sometimes function simply as a sign e.g. when a cross is used on a building to indicate a place of worship.
- The cross is of course the powerful symbol that represents tradition and the central belief of a faith.
- The cross reminds Christians of the death of Jesus Christ on the cross at Golgotha.
- Alpha and Omega is also representation symbols it reminds Christians that Christ is the beginning and the end.
- He is the first and the last.

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2.1.2 Presentational symbols

- It is something that is similar to the thing it represents.
- For example a street map is a much smaller representation of the landscape.
- In religion, a presentational symbol is similar to the thing it stands for.
- In Orthodox Christian traditions there are paintings on wood, called icons, in which the sacred is said to be present.
- The icon of Virgin Mary and baby Jesus is not Mary and Jesus.
- What makes it an icon is the presence of the sacred said to be in the picture.
- An icon can be a sound, a word, a gesture or posture.
- For example when the sound "OM" is chanted in Hindu practices, it is believed to carry energy.
- When Hare Krishna devotees chant the name of Krishna, they believe that Krishna is present in the sound of the chant.

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2.1.3 Focal symbols

- The word "focal" refers to a central point of attention or interest.
- It is used to focus belief.
- It usually a main symbol for a specific tradition.
- In Judaism, focal symbols include the Star of David and the Menorah.
- In Christianity, focal symbols include the cross and the fish.
- In Hinduism, the AUM sign and various deities are focal symbols.
- Focal symbols can also be aural (heard), for example, the call to prayer by Muezzin in Islam, and the sound "OM" in meditation in Hinduism.

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2.2 Analyse types of rituals and discuss their roles in religions

- Firstly, a ritual is a set of formal actions or behaviour with a ceremonial purpose performed at regular intervals within a particular environment.
- Different types of rituals give meaning to different ceremonies within the faith community.
- The main types of rituals are:
 - Worship rituals: these are rituals which are performed frequently to express one's faith e.g. daily or weekly worship
 - Life-cycle rituals: these are rituals connected with different stages of an individual's life e.g. initiation, marriage, illness or death.
 - Annual cycles: these are rituals that take place at a particular time of the year e.g. festivals: Christmas for Christians, etc.
 - Commemorative rituals: (rites of celebration and memorial).
 - Sacrificial rituals: Many religions include sacrifice as part of their ritual.

ROLES OF RITUALS IN RELIGIONS

Roles of rituals will be looked at social, psychological and spiritual perspective.

Social roles

- Rituals have an important social function.
- It brings together people with common beliefs and interest.
- Those people celebrate and remember their history.

Psychological roles

- Rituals satisfy a part of being human that cannot be explained logically.
- Some put flowers on a grave. This is not done for the person who has died, or for others to see but it satisfies a deep personal need.
- The need for rituals in our lives seems to have its origins in the right side of the brain.

Spiritual roles

- Such rituals are performed to strengthen the ties between people and the divine.
- The intention of religious rituals is to bring together this world and the divine.
- When a priest in the Roman Catholic tradition performs Mass, the body and the blood of Jesus Christ is said to be one within the water and the wine.

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QUESTION 33.1 3.1.1 Theocracy

- A theocracy is a form of government in which there is a very strong relationship between one particular religion and government.
- Theocracy refers to where religion and state are closely so linked that they should, for practical purposes, be regarded as one.
- Known as theocracy (government by God), religious organisations hold public power and religious law is the law of the state.
- This impact negatively to other religions that do not have the close link to the government.
- Their belief system tends to be overwhelmed by belief systems of religion that has a direct link with the government.
- This tends to lead to religious war.
- The latter has the negative impact on the economy and social life of the country.

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3.1.2 State religion

- A state religion is when one particular religion is recognised as official religion of the country and is supported by the government.
- The relationship between a religion and the state in this situation can vary from country to country.
- Sometimes a religion is recognised as the official state religion of a country, but does not get special privileges.
- Buddhism spread throughout India and carried Buddhist missionaries to countries such as Thailand, Sri Lanka and Laos where it was made the state religion.
- Although Buddhism is no longer the state religion of these countries, it still has great influence over the people in these societies.
- Roman Catholic Church in Italy had major influence in 1984, especially after signing of an agreement known as Concordat with the Italian government.
- In state religion, other religions may be protected though, which is dependent on the country's relationship.

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3.1.3 Secularism

- The word secular comes from Latin Saeculum meaning 'age' or 'world' (this world).
- A secular state is not hostile to religion.
- It is not committed to any particular religion, religious tradition, religious beliefs or practices.
- The main feature of a secular is the separation of state and religion.
- In a country where there is more than one religious tradition, the state does not identify with or favour any religious organisation or community.
- The main task of secular state is taking care of the well-being of all its citizens, no matter what culture or religion they belong.
- In terms of religion, all the government has to do is ensure that they follow the laws and regulations that apply to all people.
- All the state does is ensuring religions freedom of all religions.
- The government has no authority to advise, dictate to people of religions which religion to follow.
- In secular state there are no joint activities between religion and state, whether in theory or practice, privately or publicly. (10)

3.2 3.2.1 The history of colonialism

- When South Africa was under the British Colonial rule, all people of South Africa had to follow the rules and regulations of the colonial government.
- The African people had to accept the colonial's religion e.g. Christianity.
- ATR was not regarded as religion at all, only Christianity was.
- Africa customs, rituals, traditions and practices were regarded as non-religious and heathen.
- The conversion of Africans to Christianity was also in the political and economic interest of European countries who were trying to gain control of the land and people.
- Christianity was used to oppress the African people and stop them from resisting colonial rule.
- Many of the missionaries tried to get Africans to stop practicing their traditional beliefs once they converted to Christianity.
- Everything was regarded as inferior even the names were replaced with Christian names hence there are many Africans with Western names as John, Jane, Swartbooi, Grootboom, etc. (10)

3.2.2 Liberation

- Many religious communities opposed the colonial rule.
- They opposed the racism of National Party and the way in which it used religion to justify the power of White Afrikaners from the 1950s onwards.
- Leaders from diverse religious communities came together to see past their differences and stand united in the common aim for justice, equality and non-racism.
- The Inter-Faith struggle against apartheid was the formation of the World Conference on Religion and Peace (WCRP) in 1984.
- The major religions that came together were Hinduism, Judaism, Islam and Christianity.
- The apartheid groups included:
 - South African Council of Churches (1968)
 - Call of Islam (1984)
 - Jews for Justice (1985)
- The major religious and political figures in the struggle against apartheid were:
 - Desmond Tutu, the Archbishop of the Anglican Church.
 - Rev. Dr. Frank Chikane of the Apostolic Faith Mission Church.
 - Rev. Dr. Allan Boesak of the United Reformed Church in Southern African.
 - Mahatma Ghandi.

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QUESTION 4

4.1 Differentiate between advertising and sponsorships.

- Advertising and sponsorship are closely related to a point that it is difficult to distinguish between the two.
- In principal, advertising is a straight forward transaction.
- The advertising executive of the company can buy half a page in a newspaper and on the half can put whatever he/she likes.
- There is no direct relationship between what you pay and what you get.
- Sponsorship is more complicated.
- If a company gives some money to a sport team, they may expect to get something out of it.
- The return may even include some advertising, such as putting the sponsor's logo on the players' kit.
- Sponsorship may extend over a long period of time.
- Advertising is limited to a specific period.
- Religious organisations rarely benefit from advertising and sponsorship.
- Few churches allow the erecting of advertising boards and that is as far as it goes.
- Charitable organisations that are link to religious organisations can and do apply for sponsorship.

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4.2 When would you regard certain recreational activities as unethical or immoral? Explain your point of view from a religious perspective.

- When they tend to be harmful to people's lives e.g. smoking.
- Dog-fighting is harmful to dogs engaged in the process or activity.
- People who allow dog fighting are engaged in unethical practice.
- Gambling is unethical because it robs people of valuable time which could have been utilised for meaningful gain.
- Drinking is also unethical because it tends to lead to fight other people.
- It may also lead to committing crime like stealing, rape and murder.
- Most religions are totally against the stated points.

NB. This is an open-ended question and any meaningful argument and point will be credited by the marker. (10)

4.3 Develop an extensive and comprehension report on the ethics of the leisure industry. In your explanation include the meaning of the words "ethics", "leisure" and the viewpoint of two religions.

- It is a fact that leisure industry provides many people with opportunities to enjoy themselves.
- People who make money from leisure serve their own interests and interests of their customers.
- They want to keep their jobs and make money.
- The keeping of jobs and making money may result in unethical practices.
- Ethics refer to what is right or wrong.
- Ethics and morality can be used interchangeably.
- Leisure refers to recreational activities.
- It makes people feel happy.

The common unethical practices are:

- Cheating at games and match-fixing (i.e. paying players to play badly, so that people betting lose money).
- False promise and lies.
- Offering tickets, holidays and opportunities to meet people, knowing that these things will never happen.
- Christianity as the religion is totally against the unethical practices like cheating, match fixing, telling lies and gambling in general.
- Christianity promotes handwork and gain.

NB: This is an open-ended question and any academically relevant point will be credited by the marker. (20)
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QUESTION 55.1 5.1.1 Dialogue of life

- It is the most common form of dialogue.
- Refers to the relationships of different faiths developed at home, at school and in the workplace.
- For example, people celebrate each other's birthday, attend each other's weddings, and are there for each other during times of suffering.
- They do not necessarily discuss religion.
- They draw on values of their different beliefs and traditions, and on their common humanity.
- In South Africa, for example, the Jewish organisation B'nai B'irth.
- Member volunteer basic services in hospitals on Christmas Day.

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5.1.2 Dialogue of action

- Dialogue depends on mutual understanding and trust.
- Many opportunities for serving the community emerge as people of different faiths grow in confidence and learn to trust each other.
- The commitment to resist all forms of human injustice.
- To break down the barriers of race, sex and class.
- To challenge unjust social structures.
- The commitment to serve the community in education, health and the social services.
- To struggle against unequal distribution of resources.
- To seek to understand the interconnection of peace and justice.
- Interfaith hospices where terminally ill people are cared for.
- Reach out to the homeless, street children and the aged.
- Assist victims of HIV/Aids.

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5.1.3 Dialogue of discourse

- Usually involves the leaders of different faiths.
- They listen to one another in an effort to understand each other's religion at a deeper level.
- To identify points of similarity and difference.
- Together they try to resolve modern problems.
- Inter-religious discussion on television.
- National Religious Leaders Forum.

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5.2 Discuss the points of criticism with regard to the conflict theory.

- They are said to start from a false position.
- They have a one-side basic view that gives an all important role to conflict.
- There are at least equally important values of altruism and voluntary spontaneous cooperation on human life.
- Not mainly focused on how things work.
- Actually promote conflict.
- Fail the test of correspondence and usefulness.
- Built-in biasness.
- Overlooks the fact that religion often did not simply support class interests.
- But went against such interests.
- Such theories do not always correspond with the real role played by religion.
- Therefore have only limited usefulness.
- View material things as all-important.
- This does not necessarily reflect how things really are.
- Economics are stronger than religion.
- Economics forces always determine religious factors.
- Economics influences religion and religion influences economics.

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TOTAL: 150