



Province of the
EASTERN CAPE
EDUCATION

**NATIONAL
SENIOR CERTIFICATE**

GRADE 11

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**RELIGION STUDIES P1
MEMORANDUM**

MARKS: 150

This memorandum consists of 8 pages.

SECTION A

QUESTION 1: (COMPULSORY)

1.1	1.1.1	Prayer refers to words or actions to communicate with the divine for a special purpose.	(2)
	1.1.2	Meditation is a form of mental and spiritual discipline found in different religious traditions.	(2)
	1.1.3	<ul style="list-style-type: none"> • Worship includes both expressions of reverence to a divine being or supernatural power • This emphasizes the focus of worship; and a form of religious practice with set of beliefs and rituals. • This explains how worshippers show this focus. 	(2)
	1.1.4	Doctrine is a religious teaching or set of beliefs.	(2)
	1.1.5	Dogma is a principal, tenet or system, laid down by a collective religious authority.	(2)
1.2	1.2.1	F Dharma and Karma	(2)
	1.2.2	E The Eightfold Path	(2)
	1.2.3	B The Ten Commandments	(2)
	1.2.4	C The Five Pillars	(2)
	1.2.5	A The law of love and forgiveness	(2)
	1.2.6	D Ubuntu	(2)
1.3	<ul style="list-style-type: none"> • Christianity • Islam • Buddhism • Baha'i 	(Any 2 x 2)	(4)
1.4	<p>Religious tolerance</p> <ul style="list-style-type: none"> • It is a policy (usually a government policy) whereby the people of a country are free to belong to whatever religion they choose and to worship that religion in public. • Citizens are encouraged to treat diverse religions with respect. 		(4)
1.5	1.5.1	False	(2)
	1.5.2	True	(2)
	1.5.3	False	(2)
	1.5.4	False	(2)
	1.5.5	False	(2)
1.6	1.6.1	Judaism	(2)
	1.6.2	Islam	(2)
	1.6.3	Karl Marx	(2)
	1.6.4	sangoma	(2)
	1.6.5	Animims	(2)

TOTAL SECTION A: 50

SECTION B

QUESTION 2

2.1	2.1.1	<p>Mission</p> <ul style="list-style-type: none"> • Mission comes from the Latin word <i>mittere</i> which mean ‘to send’. • The word was associated with Christ sending his disciples out to preach the Christian message. • ‘Mission’ and ‘missionary’ are often used in an extended sense refer to all religions that make a deliberate attempt to gain followers from outside. 	(4)
	2.1.2	<p>Evangelism</p> <ul style="list-style-type: none"> • Is about sharing information about a set of beliefs of a particular religion with others who do not hold those beliefs. • Those who do this work are called evangelists. • They either do their work in their home country, or as missionaries in other countries. • With reference to Christianity, the word ‘evangelise’ comes from the Greek word translated as ‘euangelion’. • The writers of the four Christian gospels are known as the four evangelists: Matthew, Mark, Luke and John. 	(4)
	2.1.3	<p>Proselytising</p> <ul style="list-style-type: none"> • Is similar to evangelizing but it has a stronger meaning. • It sometimes involves forcing others to convert to another religion. • Originally, the word ‘proselyte’ was used to refer to a non-Jew (a gentile) who wanted to convert to Judaism. • Now it is used to refer to any religion (or worldview) when adherents try to convert others to their point of view, in a forceful or coercive way. 	(4)
	2.1.4	<p>Ecumenism</p> <ul style="list-style-type: none"> • Is derived from the Greek word <i>oikoumene</i> which means ‘the whole inhabited world’. • It was originally used to refer to advancing a vision of unity among the different Christian church communities that had formed after the death of Jesus. • Nowadays, it refers to activities aimed at finding unity and cooperation between Christian denominations which developed after the reformation in Europe. 	(4)
	2.1.5	<p>Religious imperialism</p> <ul style="list-style-type: none"> • When a powerful religion spread into other regions and countries and becomes the main religion in these countries. • By converting people away from the religions they followed before. • The powerful religion is like a military conqueror, defeating the previous religion. 	(4)

2.2	<p>Inter-religious dialogue</p> <ul style="list-style-type: none"> • Dialogue begins when people meet and begin communicating with one another. • Dialogue is not limited to people of different religions sitting around a table and comparing the teachings of their respective faiths. • What dialogue really means is that people of different faiths talk to each other in real-life situations. • It is when ordinary people of different faiths enter into dialogue with one another that relationships are established and that they start sharing their common humanity. • Dialogue is therefore extremely important in situations of religious diversity. • The more people of different faiths are in contact with each other, the more they will enter into dialogue with each other. 	(10)	
2.3	<p>Five steps in religious revitalisation</p> <ul style="list-style-type: none"> • When there is harmony between religion, society and the natural environment. • When there are changes in society or natural environment, and these make a few members uncomfortable and start to question their worldview of religious beliefs. • When many people start to feel uncomfortable, and to realise that their religious and cultural practices and beliefs are no longer making sense in their lives. • When challenges start to occur in the religious or cultural system and these new ideas and ways are accepted by many people in the culture or religion. • When there is a new period of harmony and acceptance. 	(10)	
2.4	2.4.1	<ul style="list-style-type: none"> • Christianity has been changed or adapted to fit in with African experience or understanding of how the world works. 	(2)
	2.4.2	<ul style="list-style-type: none"> • “In effect Zionism harnesses the distilled spiritual energy of Christianity to respond to modern African needs and channels it through African categories of thought or action, though without denuding it entirely of Christian categories”. • “Thus there is a retention of some African religious methods and techniques but these draw from a new source of power – the Holy Spirit rather than the ancestral spirits”. 	(4)
	2.4.3	<ul style="list-style-type: none"> • The Zionist Prophet insists that his or her diagnosis and treatments will not be effective unless they are focused on prayer, and the patient has to spend even more time praying within the church groups as on-going treatment. • The diviner uses a technique called throwing the bones (shells or stones or flat pieces of wood) and interpret the person’s condition and prescribe a remedy (herbal medicine) for the condition. • The person is not required to pray for healing. 	(4)

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QUESTION 3

3.1	3.1.1	<p>African beer</p> <ul style="list-style-type: none"> • It is used on ritual occasions as a way of communicating with the ancestors. • People drink this beer when they are seated in the cattle kraal (<i>ubuhlanti</i>) for a ritual. • The meat they slaughter and eat on these occasions is also symbolic of family belonging, and of the duties require both of the living family members and the ancestors towards each other. 	(4)
	3.1.2	<p>Statue of Buddha</p> <ul style="list-style-type: none"> • It is used in Buddhist ceremonies for people to focus on. • It symbolises the historical person Siddharta Gautama, who lived in India about 500 BCE. • It also symbolises all he taught about the people as a symbol that what the Buddha taught would lift people out of their suffering. • The hand gestures of the statue are symbols of events in his life. 	(4)
	3.1.3	<p>The Cross</p> <ul style="list-style-type: none"> • This is an icon of Christianity. • It represents the central belief of Christianity that Jesus died on a cross to save humankind from their sins. • It represents Jesus' victory over death. 	(4)
	3.1.4	<p>Menorah</p> <ul style="list-style-type: none"> • Symbol of Jewish identity reminding Jews of their history when this candlestick of seven candles was part of their worship. • First in the tabernacle (a special place of worship) • And then in the temple. 	(4)
	3.1.5	<p>Hajj</p> <ul style="list-style-type: none"> • Everyone, men and women, wears a simple, identical covering known as <i>ihram</i>. • This symbolises that all Muslims, regardless of wealth, status or gender, are equal before God. 	(4)
3.2	3.2.1	<ul style="list-style-type: none"> • It was passed down orally. • The story was later recorded in the Old Testament manuscripts. • The Old Testament manuscripts were carefully preserved until they formed part of the Bible. 	(2)
	3.2.2	<ul style="list-style-type: none"> • To teach about the continuous fought between good and evil. 	(2)
	3.2.3	<ul style="list-style-type: none"> • David believes that <i>Evil</i> would never conquer <i>Good</i>. • He did not need Saul's armour to defeat the evil. • What he needed was to be on the side of the good (God). 	(4)
	3.2.4	<ul style="list-style-type: none"> • A myth is a story of supernatural beings of the past that is believed to be true. • Myth's offer explanation how inexplicable natural phenomena, social customs and so on came into existence. • Myths are used to explain the deeper meaning of life. • A narrative is an account of events, experiences and so on that is important in religion. • A narrative also has a purpose of moral teachings. 	(4)

	3.2.5	<ul style="list-style-type: none"> David represents the <i>Good</i> and God. He refused to put on the armour that Saul gave him and relied on God's strength to defeat Goliath. 	(4)
3.3	Ritual	<ul style="list-style-type: none"> Rituals take place at special places and times. Often special clothes are worn and there are a set of actions and behaviours. All helping to emphasise the importance of the occasion for those who participate. Different types of passage are accompanied by special rituals. Rituals contribute to people's ideas of who they are – their sense of identity – and make them feel part of a community. 	(4)
3.4	3.4.1	<ul style="list-style-type: none"> The Batswana call God, <i>Molimo</i>. 	(2)
	3.4.2	<ul style="list-style-type: none"> The Batswana God is considered part of the whole of life. And not separated into a religious or spiritual aspect. All of life is sacred. 	(4)
	3.4.3	<ul style="list-style-type: none"> God is accessed through ancestral spirits who serve as intermediaries for people, often communicating through dreams. Diviners help people to understand their dreams. 	(4)

[50]**QUESTION 4**

4.1	Buddhist architecture	<ul style="list-style-type: none"> Stupas – It is used to house Buddhists relics or to commemorate important facts about Buddhism. (2) Pagodas – They are erected as a memorial or shrine in Buddhism. They are symbols of the five elements of the universe – earth, water, fire, air and ether, and also of the ultimate reality – consciousness. (2) Monasteries – It is the oldest form of Buddhist architecture. It is decorated with carving, paintings and stone images of Buddha. (2) Caves – It dated back to about 100 BCE in India. It was often decorated with carving, paintings and stone images of the Buddha. (2) 	(8)
4.2	4.2.1	<ul style="list-style-type: none"> Washing before prayer is a process of purification and cleansing before prayer, as a sign of respect to Allah. 	(2)
	4.2.2	<ul style="list-style-type: none"> Festivals commemorate aspects of Muhammad's life. Muslims say prayers of blessings on the Prophet whenever he is named. In the ninth position the person prays for Muhammad and Muslims all over the world. While praying believers face the <i>qibla</i>, which is the direction of Mecca (where Mohammad was born). 	(6)
4.3	4.3.1	<p>Secular state</p> <ul style="list-style-type: none"> It does not interfere with religious matters. 	(4)
	4.3.2	<ul style="list-style-type: none"> It is a state where the existence of a Supreme being is denied. Albania; China; Vietnam; North Korea 	(4)
	4.3.3	<p>Yes</p> <ul style="list-style-type: none"> Religious communities can gather in places of their choice. The state does not interfere in religious issues. People can worship freely. Religious freedom is embraced in the Constitution of the country. 	(4)

	4.3.4	<ul style="list-style-type: none"> It is the freedom to worship the religion of your choice. Attendance of religious activities must be free and voluntarily practised. Religious practices must be practised on an equal basis. 	(6)
4.4	Politics	<ul style="list-style-type: none"> Politics is the form, organisation and administration (government) of a state and its relationship with other states (countries). Matthew 22 Jesus says, "Render unto Caesar the things that are to Caesar's; and Unto God, the things that are God's." Ever since some people have believed that Jesus was saying that politics and religion should be separate. They say that politics is about government and law and all people, even Christians, should be obedient to the law. Religion is about spiritual life and salvation, and the law of god applies only in that spiritual realm. In all states, there have always been religious groups or individuals who are critical of the state. Tension between religion and the state have been part of the history of almost all the great religious traditions. 	(10)
4.5	Impact of religion on society	<ul style="list-style-type: none"> Help to resolve conflicts. Care for the sick and the needy, including AIDS sufferers, orphans, and victims of violence. Promote peaceful co-existence among all people. Care for the environment. 	(6)

[50]**QUESTION 5**

5.1	5.1.1	<ul style="list-style-type: none"> Non-violent resistance is a politically activist strategy which seeks to oppose injustice with massive peaceful, non-co-operation. 	(2)
	5.1.2	Ghandi; He was a Hindu	(4)
	5.1.3	<ul style="list-style-type: none"> Human carry within them a 'God-given force'. Anything that debases humans is not of God, i.e. it is evil. Christian scriptures contain teachings that challenge unjust authorities: St Peter when he said to the rulers of his day, "Shall we obey God or man?" Suffering is part of the Christian way: "It is inevitable that in working for Freedom some individuals and some families must take the lead and suffer". Liberation and human freedom come about through suffering: "the road to Freedom is via the Cross". 	(4)
	5.1.4	<p><u>It is more effective.</u></p> <ul style="list-style-type: none"> There is not lost of human lives. Properties are respected and not damaged. Problems are addressed by means of negotiations and consultations. <p><u>It is less effective.</u></p> <ul style="list-style-type: none"> Government does not take the problems of people serious. A lot of time and resources are wasted. People become angrier because of long processes. 	(6)

5.2	Religion and the natural environment <ul style="list-style-type: none"> • Religious organisations can promote their views about respect for the environment. • They can promote living in harmony with the environment more assertively. • They can help to make citizens of the world think about the need for social equity. • The need to allow poor people worldwide to close the gap between their standard of living and the standard of living in rich countries. • They can help to spread the message about global sustainable development because it is the only way in which this is going to happen. • Religious organisations are themselves global. • They cut across boundaries. • They can therefore be used very efficiently to create pressure groups worldwide which push governments to pass laws that lead to sustainable development. 		(10)
5.3	5.3.1	<ul style="list-style-type: none"> • Disaster relief including distribution of new blankets, new clothing and food parcels. • Health care clinics, feeding schemes. • Water purification and water wells. • Bursaries, educational support. • Agricultural and entrepreneurial self-help schemes and job creation. • Counselling services, drug rehabilitation, HIV/Aids workshops. • Skills development. 	(4)
	5.3.2	<ul style="list-style-type: none"> • The Sufi teaching has inspired the work of <i>Gift of the Givers</i>. • It is about living in faith, rather than just knowing about it. • It is about responding with compassion to people in need in very practical ways. 	(4)
	5.3.3	<ul style="list-style-type: none"> • From the number of countries where the <i>Gift of Givers</i> has been active, it is clear that their efforts reach out to anyone in need. • Regardless of race, religion, colour, class, political affiliation or geographical boundaries. 	(4)
5.4	5.4.1	<ul style="list-style-type: none"> • Shamima Shaikh – Islam • Exclusion from congregational prayer • Anu Pillay – Hinduism • Exclusion from the temple 	(8)
	5.4.2	<ul style="list-style-type: none"> • They experience some form of exclusion on account of their gender. 	(2)
	5.4.3	<ul style="list-style-type: none"> • I agree with them because of discrimination against them. <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> • I do not agree because they deserve to be treated like that. <p>(Any relevant answer is acceptable.)</p>	(2)

[50]**TOTAL SECTION B: 100****GRAND TOTAL: 150**