



Province of the
EASTERN CAPE
EDUCATION

**NATIONAL
SENIOR CERTIFICATE**

GRADE 11

NOVEMBER 2014

**RELIGION STUDIES P1
MEMORANDUM**

MARKS: 150

This memorandum consists of 8 pages.

SECTION A**QUESTION 1 (COMPULSORY)**

- 1.1 1.1.1 Patriarchy – Refers to the social system that has been in place over in most of the world for centuries, in which the male and father is in charge over the family, and in society. (2)
- 1.1.2 State religion – A state religion is a religion that is supported by the state. (2)
- 1.1.3 Meditation – A wide variety of spiritual exercises or techniques which are undertaken to achieve religious results. (2)
- 1.1.4 Syncretism – When one religion incorporates the teachings, beliefs or practices of another religion. (2)
- 1.1.5 Religious imperialism – Refers to the way powerful religions spread to other countries and become the main religions in these countries, converting the people away from the religions they followed before. (2)
- 1.2 1.2.1 F – The five daily prayers that every Muslim man and woman must offer.
- 1.2.2 A – African Traditional Religion (2)
- 1.2.3 E – Hinduism (2)
- 1.2.4 B – Christianity (2)
- 1.2.5 D – Buddhism (2)
- 1.2.6 C – Islam (2)
- 1.3 1.3.1 FALSE
 1.3.2 TRUE
 1.3.3 TRUE
 1.3.4 TRUE
 1.3.5 TRUE (5 x 2) (10)
- 1.4 Steps in revitalisation of religion.
- D
 - C
 - E
 - A
 - B (5 x 2) (10)

1.5 They celebrate the birth of Jesus Christ. (2)

- 1.6
- Life cycle rituals (rites of celebration)
 - Commemorative rituals (rites of memorial)
 - Sacrificial rituals (rites of sacrifice)
 - Seasonal rituals
- (3)

- 1.7
- Islam
 - Christianity
 - Buddhism
 - Baha'i religion

NB: Any three of the above. (3)

TOTAL SECTION A: 50

SECTION B**QUESTION 2**

- 2.1 2.1.1 A miracle is a supernatural act or deed. (2)
- 2.1.2
- Rituals are special acts that are performed at special times in a specific or prescribed way.
 - Rituals also refer to a task that is performed very solemnly or seriously.
 - The acts people perform when they practice religion are called rituals.
 - A ritual brings people together with common beliefs and interests.
 - It allows them to celebrate and remember their history.
 - Rituals satisfy a part of being a human that cannot be explained logically.
 - Rituals strengthen the ties between people and that which they perceive to be divine.
- NB: Any relevant explanation will be credited. (5 x 2) (10)
- 2.1.3 She demonstrated her faithfulness and purity by walking on fire. (2)
- 2.1.4
- They are respected just as men are (treated equally as men).
 - They have a prominent role in the religion.
 - The fire walking festival is based on the heroic act of woman.
- (2 x 2) (4)
- 2.1.5 The worshippers walk barefoot through a pit of hot coals. (2)
- 2.2 2.2.1
- Solemn or serious actions that are carried out in the same way every time.
 - Many include particular gestures, words, clothing and other non-visual symbols.
 - Usually mark a special movement in the life of a religion, or a rite of passage of an individual in the community. (2 x 2) (4)
- 2.2.2
- Rites of passage are ceremonies.
 - Rituals that mark transitions
 - Or changes from one stage of life to another. (2 x 2) (4)
- 2.2.3 Learners may mention any THREE of the following:
- Birth rites
 - Initiation/puberty rites
 - Marriage rites
 - Death rites (2 x 3) (6)

- 2.3
- Religions use symbols in order to express ideas that often cannot be easily explained in words.
 - Religion is concerned with the issues like the meaning of life and death, what is beyond and divine.
 - These are not easy to speak about and the language of symbols helps to give expression to these experiences. (3 x 2) (6)
- 2.4 Examples of visual symbols – words, pictures and statues. (4)
Examples of non-visual symbols – sounds, smells, gestures and actions.
- 2.5
- Examples when a symbol functions as a sign of something clearly visible, like a badge to identify a person or a building, then we say that it is representing something.
 - When a symbol is used to try and express a deep truth or complex ideas, rather than presenting them, it is a representing symbol.
 - Their connection is not as direct as when symbols (as a sign) represent the identity of a person or a building. (3 x 2) (6)
- [50]**

QUESTION 3

- 3.1
- 3.1.1 Guru Nahak was the founder of Sikhism. (2)
- 3.1.2 It was founded about 500 years ago. (2)
- 3.1.3 Sikhism is to be found in India and Pakistan. Many Sikhs went to Britain in the 1960s in search for work. (2)
- 3.1.4 Sikhism was based on Islam and Hinduism. (2)
- 3.1.5 Sikhism share the same belief in the cycle of birth, death and rebirth with Hinduism, and the belief that there is only one god, which is the central belief in Islam. (2)
- 3.2
- A theory is a device which attempts to explain a phenomenon or event.
 - It has to be tested or approved before it can be accepted as a true adequate explanation.
 - A theory is a set of ideas that explains why something happens or exists.
 - The basic function of a theory is to help us see connections between things.
 - Theories are like maps, they help us see the bigger picture.

NB: Any relevant fact will be credited. (5 x 2) (10)

- 3.3
- Functionalist theories attempt to explain the purpose of religion in society as a way of helping people cope with life's difficulties.
 - They give people hope and meaning in the face of meaninglessness, evil and suffering.
 - Yinger, who is a functionalist theorist, suggests that religion is more about believing in something, and not so much about the objective of belief.
 - So according to him, there does not have to be a God or supernatural being.
 - If people believe in something outside of themselves, and this helps them find answers to the ultimate questions, then it is a religion.
(Emile Durkheim and Hans Mol's theories will be credited.) (10)
- 3.4
- Karl Marx's ideas about the failure of capitalism to look after the needs of the working class have influenced his ideas about economics.
 - He saw how wealthy industrialists and factory owners exploited workers paying them very little and forcing them to work in terrible conditions.
 - He believed that religion helped to maintain inequalities that were a source of conflict between the different classes in society, as they preach a gospel of acceptance of hardship with a view to earning a place in heaven.
 - They did not challenge the injustice and the greed of the superiors, but placed the burden of struggle on the workers.
 - Marx's idea influenced theologians to develop more critical ideas about religion and its role in society – to challenge the unjust structures in society. (10)
- 3.5
- Conflict theories see religion as playing a negative role in society.
 - They are even leading to conflict.
 - They say social systems live religions help support inequalities, even through force.
 - Feminist theology can be considered an example of a conflict theory.
 - It examines the way how religions marginalise and exclude women from religious power and participation in structures.

NB: Learners/Candidates:

May mention examples of exclusionary mechanisms in different religions, e.g. from leadership in religious structures and public rituals. They should name religions where this happens. (10)

[50]

QUESTION 4

- 4.1 4.1.1 Structured interview – in this type of interview the questions have been formulated carefully and would be asked in a strict order.
Unstructured interview – questions are not formulated beforehand.
The questions usually present themselves as the interview unfolds. (4)

4.1.2 (Any THREE of the following.)

- Ask some open-ended questions. These need more than a single word as an answer. They often start with these words: What? Why? When? Who? Where? How?
- Ask some close questions. These need single word answers. For example YES/ NO.
- Avoid double-barrelled questions which ask two things at once. For example: What are the roles of women and how do they feel about this?
- Keep questions short and to the point. (6)

- 4.1.3
- What are some roles that women occupy in the religious community?
 - What work do women do in the religious community?
 - Do women make decisions?
 - How do women feel about their place in the religious community?
 - If women are not included in leadership, why is this so?
 - Would things have been different, if women were leaders in the religious community?

NB: Any question in this fashion will be credited. (10)

- 4.2 4.2.1
- Creation myths
 - Stories that explain natural phenomena.
 - Myths about a great flood.
 - Myths of the mother goddess.
 - Hero/Founder legends.
 - How the world began.
 - Conflict between good and evil.
 - Origin of natural events of life and death. (5)

- 4.2.2
- Myths help people understand how the world works
 - by providing stories to explain aspects of life that are difficult to comprehend,
 - e.g. how the world began (with examples of various creation myths).
 - Natural phenomena (with examples).
 - How society is organised with an example – it can be either a matriarchy or patriarchy or both.

NB: Any relevant point will be credited. (5 x 2) (10)

4.3 4.3.1 **Learners will express their ideas, but should include some of the following:**

- The Industrial Revolution in the 17th and 18th centuries introduced the modern era and with it came the shift to an age of machines and movements to the cities, away from farms and agricultural pursuits, to factories and urban living.
- Scientific discoveries challenged beliefs and people's independence on religion to resolve their needs. They also gave people a sense of their own ability to control their own destiny.
- Lifestyles changed dramatically and so did traditional religious beliefs and practices.
- The demands of city life and a more technological society meant there was less time for religion, and there were no longer religious rituals based on the agricultural seasons and festivals.

(5)

- 4.3.2
- Post-modernism stands for a shift in thinking in response to what is considered the failure of the modern era.
 - They respond to the global challenges – large-scale poverty, wars, and loss of hope and meaning. For many this situation has been interpreted as a failure of both science and religion. Post-modern thinkers argue that there is no objective truth.
 - Knowledge is constructed or shaped by particular realities. They pay attention to what women know, the poor know, and what cultures know – this is knowledge that was suppressed by dominant groups in society.

NB: Any relevant point will be credited.

(5)

4.3.3 Religion has responded in different ways to the challenges of post-modernism, for example by:

- Withdrawing from modern society completely and creating their own self-contained societies. An example is the Amish in the United States.
- Trying to enforce traditional laws and practices, like the Taliban in Afghanistan.
- Finding ways to adapt and practice their religion in the modern life e.g. Orthodox Jews and Muslims.
- Engaging with the challenges and finding new ways to speak about religions/spiritual matters/science in relation to these challenges.

NB: Any relevant response will be credited.

(5)

[50]

TOTAL SECTION B: 100
GRAND TOTAL: 150

4.3 4.3.1 **Leeders sal hulle menings weergee, maar moet die volgende punte insluit:**

- Die Industriële Revolusie in die 17^{de} en 18^{de} eeue het die modern era ingelei en saam met dit het die verskuiwing gekom na die tydperk van masjiene en bewegings na stede, weg van plase en landbou-aktiwiteit na fabriek en die stedelike lewe.
- Wetenskaplike uitvindings het oortuigings uitgedaag en mense se afhanklikheid van religie om in hul behoeftes te voorsien. Dit het ook vir mense die gevoel gegee van hul eie vermoë om hul eie lot te bepaal.
- Lewensstyle het drasties verander en saam met tradisionele oortuigings en praktyke.
- Die eis van die stadslewe en 'n meer tegnologiese samelewing het beteken dat daar min tyd vir religie was, en daar nie meer religieuse rituele wat op die landbouseisoene en feesse gebaseer is nie.

(5)

- Postmodernisme staan vir 'n verskuiwing in denke in reaksie op wat beskou word as die mislukking van die modern era.
- Hulle reageer op globale uitdaginge – grootskaalse armoede, oorloë, en verlies van hoop en betekenis. Vir baie mense was dit 'n mislukking aan die kant van wetenskap sowel as religie. Post-moderne denkers argumenteer dat daar geen objektiewe waarheid is nie.
- Kennis word saamgestel of gevorm word deur bepaalde realiteite. Hulle skenk aandag aan wat vroue weet, wat die armes weet, en wat kulture weet wat verdruk was – dit is kennis wat deur dominante groepe in die samelewing onderdruk was.

(5)

LW: Enige relevante punt kan gekrediteer word.

4.3.3 **Religieë het op verskillende maniere op die uitdaginge van postmodernisme gereageer, byvoorbeeld deur:**

- Heeltemal van die moderne samelewing te onttrek en hul eie selfonderhoudende samelewings te skep. 'n Voorbeeld is die Amies in die Verenigde State.
- Te probeer om tradisionele wette en praktyke af te dwing, soos die Taliban in Afghanistan.
- Maniere te vind om aan te pas en hul religie in die moderne lewe te beoefen, bv. ortodokse Jode en Moslems.
- Betrokke te raak by die uitdaginge en maniere te vind om oor religieuse/geestelike sake/wetenskap in verhouding met die uitdaginge te praat.

(5)

LW: Enige relevante antwoord kan gekrediteer word.

[50]

TOTAAL AFDELING B: 100
GROOTTOTAAL: 150

VRAAG 4

(NOVEMBER 2014)

RELIGIESTUDIES V1

7

- 4.1 4.1.1 Gestruktureerde onderhoude – in hierdie tipe onderhoud word die vrae versigtig formuleer en sal streng in 'n vasgestelde orde gevra word.
Ongestruktureerde onderhoud – vrae word nie vooraf formuleer nie. Die vrae word gevra namate die onderhoud vorder en word bepaal deur die verloop van die onderhoud. (4)
- 4.1.2 (Enige DRIE van die volgende.)
 - Vra 'n paar oop vrae. Dit het meer as 'n enkele woord as 'n antwoord nodig. Dit begin dikwels met die woorde: 'Wat? Waarom? Wanneer? Wie? Waar? Hoe?'
 - Vra 'n paar geslote vrae. Dit het 'n enkele woord as antwoord nodig, byvoorbeeld JA of NEE.
 - Vermoed tweekledige vrae, wat twee dinge gelyktydig vra byvoorbeeld: 'Wat is die rol wat vroue behoort te vervul en hoe voel hulle hieroor?'
 - Hou vrae kort en tot die punt. (6)
- 4.1.3
 - Wat is die sommige van die rolle wat vroue in die godsdienstige gemeenskap vervul?
 - Watter werk doen vroue in hierdie godsdienstige gemeenskap? Neem vroue groot besluite of is hulle deel van die besluitnemingsproses?
 - Hoe voel vroue oor hul plek in die godsdienstige gemeenskap? As vroue nie in die leierskap ingesluit word nie, waarom is dit so? Sou dinge anders gewees het, as vroue leiers in die godsdienstige gemeenskap was?

LW: Enige vraag in hierdie vorm kan gekrediteer word. (10)
- 4.2 4.2.1 Skeppingsmites
 - Verhale wat natuurverskynsels verduidelik.
 - Mites oor 'n groot vloed.
 - Mites van die moedergodin.
 - Heide/Stigterslegendes.
 - Hoe die wêreld begin het.
 - Konflik tussen die goeie en die bose.
 - Oorsprong van natuurlike gebeurtenisse van lewe en dood. (5)
- 4.2.2
 - Mites help om te verstaan hoe die wêreld inmeekaarsteek.
 - Deur stories te verskat om aspekte van die lewe te verduidelik wat moeilik is om te begryp.
 - bv. hoe die wêreld ontstaan het (met voorbeelde van verskeie skeppingsmites)
 - Natuurverskynsels (met voorbeelde)
 - Hoe die samelewing georganiseer is (met 'n voorbeeld van of 'n matriargie of patriargie of beide).

LW: Enige relevante punt kan gekrediteer word. (5 x 2) (10)

[50]

(10)

LW: Leerders/kandidate:
 Leerders kan voorbeelde van uitsluitingsmeganismes in verskillende gelowe noem, bv. uit leierskap in godsdienste strukture en openbare rituele. Hulle moet die gelowe noem/identifiseer waar dit gebeur.

(10)

3.5

- Volgens konflikteorieë speel godsdiens 'n negatiewe rol in die samelewing.
- Dit lei selfs tot konflik.
- Hulle sê dat sosiale stelsels soos godsdiensste help om ongelykheid te ondersteun, selfs met dwang.
- Feministiese teologie kan as 'n voorbeeld van 'n konflikteorie beskou word.
- Die manier waarop godsdiensste vroue marginaliseer en van godsdiensste mag en deelname aan strukture uitsluit, word deur dit ondersoek.

3.4

- Karl Marx se idee oor die mislukking van kapitalisme om na die behoeftes van die werkersklas om te sien, het 'n invloed op sy idee oor die ekonomie gehad.
- Hy het gesien hoe ryk nywerars en fabriekenaars die werkers uitbuit-deur hulle min te betaal en hulle gedwing om in haatlike toestande te leef en te werk.
- Hy het geglo dat godsdiensste help het om ongelykheid wat 'n bron van konflik tussen die verskillende klasse in die samelewing was, in stand te hou omdat hulle 'n geloof van swaarkry met die oog daarop om 'n plek in die hemel te verdien verkondig het.
- Hulle het nie die ongeregthede en die gierigheid van die eienaars bevrage nie, maar die las van die swaarkry op die werkers geplaas.
- Marx se idee het teoloë beïnvloed om meer kritiese denke oor godsdiensste die rol daarvan in die samelewing en die onregverdigste strukture te bevrage.

(10)

3.3

- Funkisionalistiese teorieë probeer om die doel van godsdiensste in die samelewing te verduidelik, as 'n manier om mense te help om die lewe se probleme te hanteer.
- Om vir mense hoop en betekenis in die aansig van betekenisloosheid, boosheid en lyding te gee.
- Yinger, 'n funksionalistiese teoretikus, sê dat godsdiensste meer daarop gaan om in iets te glo en nie souseer oor die objek van die geloof nie.
- Dus, volgens hom, hoef daar nie 'n God of bonatuurlike wese te wees nie.
- As mense in iets buite hulle self glo en dit help hulle om antwoorde op die uiteindelijke vrae te kry, dan is dit godsdiensste.
- (Emile Durkheim en Hans Mol se teorieë sal gekrediteer word.)

VRAAG 3

- 3.1 3.1.1 Guru Nanak was die stigter van Sikhisme. (2)
- 3.1.2 Dit is ongeveer 500 jaar gelede gestig. (2)
- 3.1.3 Sikhs word in Indië en Pakistan aangetrof, aangesien baie Sikhs in die 1960's na Brittanje toe gegaan het op soek na werk. (2)
- 3.1.4 Sikhisme word op Islam en Hindoeïsme gegrond. (2)
- 3.1.5 Sikhisme deel dieselfde geloof in die siklus van geboorte, dood en hergeboorte met Hindoeïsme, en die geloof dat daar net een God is, wat die sentrale lering in Islam is. (2)
- 3.2 • 'n Teorie is 'n hulpmiddel, wat probeer om 'n verskynsel of gebeurtenis te verduidelik.
 • Dit moet getoets of bewys word, voordat dit as waar of 'n toereikende verduideliking aanvaar kan word.
 • 'n Teorie is 'n stel idees wat verduidelik hoekom iets gebeur of bestaan.
 • Die basiese funksie van 'n teorie is om ons te help om verbindings tussen dinge raak te sien.
 • Teorieë is so kaarte; hulle help ons om die grote geheel te sien.
- LW: Enige relevante feit kan gekrediteer word. (5 x 2) (10)
- 2.3 • Godsdienste gebruik simbole om idees uit te druk wat dikwels nie maklik in woorde verduidelik kan word nie.
 • Geloof gaan oor kwessies soos die betekenis van die lewe en dood, wat daarna kom, en heiligheid.
 • Dit is nie maklike dinge om oor te praat nie en die taal van simbole help om uitdrukking aan die ervarings te gee. (3 x 2) (6)
- 2.4 Voorbeelde van sigbare simbole: woorde, prente en beelde.
 Voorbeelde van onsigbare simbole: kleure, reuke, gebare en aksies. (4)
- 2.5 • Wanneer 'n simbool dien as 'n teken van iets wat duidelik sigbaar is, soos 'n wapen om 'n persoon of gebou te identifiseer, dan sê ons dit stel iets voor.
 • Wanneer 'n simbool gebruik word om 'n diepe waarheid of komplekse idees uit te druk, dan sê ons dit verteenwoordig die idees, eerder as om dit voor te stel.
 • Die verband is nie altyd so direk soos wanneer simbole (as 'n teken) die identiteit van 'n persoon of 'n gebou voorstel nie. (3 x 2) (6)

[50]

AFDELING B

VRAAG 2

2.1	2.1.1	<p>Wonderwerk is 'n bonatuurlike daad of handeling.</p>	(2)
2.1	2.1.2	<ul style="list-style-type: none"> • Rituele is spesiale handeling wat uitgeoer word op spesifieke tipe op 'n spesifieke of voorgeskrewe wyse. • Rituele verwys ook na 'n taak wat baie plegtig of ernstig uitgeoer word. • Die handeling wat mense uitvoer wanneer mense godsdiens beoefen word rituele genoem. • Rituele bring mense met gemeenskaplike oortuigings en belange byeen. • Dit laat hulle toe om dinge te vier en om hul geskiedenis te onthou. • Rituele bevredig 'n deel van mens wees wat nie logies verklaar kan word nie. • Rituele versterk die bande tussen mense en wat hulle waarnaem as heilig te wees. 	(10)
2.1	2.1.3	<p>Sy demonstreer haar getrouheid en reinheid deur op die vuur te loop.</p>	(2)
2.1	2.1.4	<ul style="list-style-type: none"> • Hulle word gerespekteer op dieselfde wyse as waarop mans gerespekteer word (word dieselfde as mans behandel). • Hulle het 'n prominente rol in die godsdiens. • Die vuurloop-fee is gebaseer op die heldedaad van 'n vrou. 	(4)
2.1	2.1.5	<p>Die aanbidders loop kaalvoet deur 'n warm put met vuurwarm kole.</p>	(2)
2.2	2.2.1	<ul style="list-style-type: none"> • Gewyde aksies wat elke keer op dieselfde manier uitgeoer word • Kan bepaalde gebare, woorde, klere en ander nie-visuele simbole insluit. • Merk gewoonlik spesiale oomblikke in die lewe van 'n godsdiens, of 'n deurgangsrites van 'n individu in 'n gemeenskap. 	(4)
2.2	2.2.2	<ul style="list-style-type: none"> • Deurgangsrites is seremonies/rituele wat die oorgang of verandering van een lewensstadium na 'n ander simboliseer. 	(4)
2.2	2.2.3	<p>Die leerder kan enige DRIE van die volgende noem:</p> <ul style="list-style-type: none"> • Geboorte-rituele • Inisiasie/puberteitsrites • Huweliksrites • Sterfte-rites 	(6)

1.5	Hulle vier die geboorte van Jesus Christus.	(2)
1.6	<ul style="list-style-type: none"> • Lewensklus-rituele (ritueel van feesvieringe) • Herdenkingsrituele (rituele van herdenking) • Offerande-rituele (Offerande rites) • Seisoenale-rituele 	(3)
1.7	<ul style="list-style-type: none"> • Islam • Christendom • Boeddhisme • Baha'i godsdiens 	LW: Enige drie hierbo. (3 x 1)
TOTAAL AFDELING A:		50

AFDELING A

VRAAG 1 (VERPLIGTEND)

1.1	1.1.1	Patriargie – Verwys na die sosiale stelsel wat vir eeue in die meeste plekke in die wêreld bestaan het, waarin die man en vader in beheer van die familie is, en in die gemeenskap.	(2)
	1.1.2	Staatsreligie – 'n Godsdienst wat deur die staat ondersteun word.	(2)
	1.1.3	Meditasie – 'n Wye verskeidenheid van geestelike oefeninge en tegniese wat uitgevoer word om religieuse resultate te bereik.	(2)
	1.1.4	Sinkretisme – Wanneer een geloof die leringe, oortuigings of praktyke van 'n ander geloof inkorporeer.	(2)
	1.1.5	Godsdienstige imperialisme – Verwys na die manier waarop magtige godsdienste na ander lande versprei en die hoofgodsdienste in hierdie lande geword, deur mense weg te bekeer van die godsdienste wat hulle voorheen beoefen het.	(2)
1.2	1.2.1	F – Die vyf daaglikse gebede wat elke Moslem man en vrou moet doen.	(2)
	1.2.2	A – Afrika Tradisionele Godsdienste	(2)
	1.2.3	E – Hindoeïsme	(2)
	1.2.4	B – Christelike geloof	(2)
	1.2.5	D – Boeddhisme	(2)
	1.2.6	C – Islam	(2)
1.3	1.3.1	VALS	
	1.3.2	WAAR	
	1.3.3	WAAR	
	1.3.4	WAAR	
	1.3.5	WAAR	
1.4	Stappe in die heropwekking van 'n godsdienst.		(10)
		• D	
		• C	
		• E	
		• A	
		• B	
		(5 x 2)	(10)

Hierdie memorandum bestaan uit 8 bladsye.

PUNTE: 150

**RELIGIESTUDIES V1
MEMORANDUM**

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GRAD 11

**NASIONALE
SENIOR SERTIFIKAT**

