Province of the

**EASTERN CAPE**

EDUCATION

**NATIONAL**

**SENIOR CERTIFICATE**

|  |
| --- |
| **GRADE 11** |

**NOVEMBER 2010**

|  |
| --- |
| **RELIGION STUDIES – PAPER 2**  **MEMORANDUM** |

##### **MARKS: 150**

|  |
| --- |
| This memorandum consists of 9 pages. |

|  |  |  |
| --- | --- | --- |
| **QUESTION 1** | | |
|  | | |
| 1.1 | *“Religious pluralism refers to the positive social acceptance of different religions.”*  *In the light of this statement, discuss the views of ANY ONE religion regarding religious pluralism.* |  |
|  |  |  |
|  | **For the purpose of this memorandum only Hinduism are dealt with as an example.** |  |
|  |  |  |
|  | * The various religious traditions are seen as different revelations of the one divine reality. * Offering different ways of achieving liberation. * Hinduism is a broad-minded and tolerant religion. * The Vedas are regarded as the perfect revelation of divine reality. * All other religions are tested against this. * There is only one divine reality revealed by the Hindu scriptures. * Other revelations are seen as secondary and need to be checked against the Hindu revelation. * Hinduism does not accept exclusive truth claims of any other religion. * They believe themselves to be the receivers and custodians of the true revelation. * That they can attempt to convince others of this truth. | (20) |
|  |  |  |
| 1.2 | *Unemployment is one of the biggest social problems in South Africa. Discuss the contributions religious leaders can make to address this problem.* |  |
|  |  |  |
|  | **This is an open question**. **The following is only guidelines. Room for**  **individual interpretations of learners must be allowed.** |  | |
|  |  |  | |
|  | * Religious leaders, businesses and the government must take hands to resolve this problem. * They must bring projects to the community. * They must increase the long-term benefits of assistance to the unemployed. * The unemployed must be treated with dignity. * Charity services must be rendered to the unemployed. * Food and clothes can be collected by the congregations and distributed amongst the unemployed. * Buildings can be used to teach the unemployed skills. * Leaders can help with applications for jobs. * Unemployed can also be taken care of pastorally and spiritually. * Institutions can supply jobs to the unemployed temporarily. | (20) | |

|  |  |  |  |
| --- | --- | --- | --- |
| 1.3 | *Briefly explain where theories come from.* | |  |
|  |  | |  |
|  | * Theories are not so much discovered, as invented or created. * Theories are developed by people who have the ability to make connections between elements where no previous connections existed. * People have to work very hard to create theories. * They have to present them in a way that is convincing. * Theories can and should be criticised. * Tools to be used to explain how things relate to one another. * Theories are useful rather than true. * It is like maps giving us a sense of orientation and a way of finding our way. | | (10) |
|  |  | | **[50]** |
|  |  | |  |
| **QUESTION 2** | | |  |
|  |  | |  |
| 2.1 | 2.1.1 | *Dialogue of life* |  |
|  |  |  |  |
|  |  | * 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. * Members volunteer basic services in hospitals on Christmas Day. | (10) |
|  |  |  |  |
|  | 2.1.2 | *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 barriers of race, sex and class. * To challenge unjust social structures. The commitment to serve the community in education, health care and the social services. * To struggle against the 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. | (10) |

|  |  |  |  |
| --- | --- | --- | --- |
|  | 2.1.3 | *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 solve modern problems. * Inter-religious discussions on television. * National Religious Leaders Forum. | (10) |
|  |  |  |  |
| 2.2 | *Discuss the points of criticism with regard to the conflict theory.* | |  |
|  |  | |  |
|  | * They are said to start from a false position. * They have a one-sided basic view that gives an all important role to conflict. * There are at least equally important values of altruism and voluntary spontaneous cooperation of human life. * Not remain focused on how things work. * Actually promote conflict. * Fail the tests 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 as stronger than religion. * Economic forces always determine religious factors. * Economics influences religion and religion influences economics. | | (20) |
|  |  |  | **[50]** |
|  |  |  |  |
| **QUESTION 3** | | |  |
|  |  | |  |
| 3.1 | *The different religions have different rituals which are performed during the birth of children. Discuss the rituals of ANY THREE religions which are performed during the birth of children.* | |  |
|  |  | |  |
|  | **For the purposes of this memorandum the rituals of only three religions are dealt with.** | |  |
|  |  | |  |
|  | * The birth rituals *(imbeleko)* of the amaXhosa take place shortly after birth. * Members of the tribe gather in the cattle pen where they slaughter an animal. * The skin is kept for the child to sleep on, especially when the child is ill or in need for comfort. * The ritual leads the child into the clan which include the ancestors. | |  |

|  |  |  |
| --- | --- | --- |
|  | * The Adhan is the first word which a Muslim baby must hear. * The call for prayer is whispered in his ear after birth. * They cut the hair of the baby on the seventh day at a special ceremony. * Traditionally the weight of the baby in gold are given to the poor. * In the Hindu tradition, when a child is born, prayers are sung to keep the evil spirits away. * On the twelfth day there is a name-giving ceremony. * It is followed by other ceremonies when the baby is brought for the first time in the sun. * For the first time eat solid food. | (20) |
|  |  |  |
| 3.2 | *Explain why South Africa can be seen as a secular state.* |  |
|  |  |  |
|  | * The word ‘secular’ comes from the Latin word *saeculum*, meaning ‘age’ or ‘world’. * A secular state is not hostile to religion. * It is not committed to any particular religion, religious tradition, or religious beliefs and practices. * The main feature 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. * Its main task is taking care of the well-being of all its citizens, no matter which culture or religion they belong to. * Government has no authority to advise or dictate to people of religion, * Other than to ensure that they follow the laws and regulations that apply to all people. * The government has to ensure that people enjoy freedom of religion. * And the freedom to publicly express their religious convictions. * No government department or agency may discriminate against a person on the grounds of his or her religious beliefs. * Religion and politics are not separate. * Individuals and groups may participate in political actions. * They are free to criticise or support government policies. * Politicians and state officials have the right to belong to religions of their choice. * As long as they do not favour people of their own religion in their official work. | (20) |

|  |  |  |
| --- | --- | --- |
| 3.3 | *Briefly discuss the Christian symbols of the ‘fish’ and the ‘cross’.* |  |
|  |  |  |
|  | * It is believed that the fish symbol come from the Greek word ‘ichtus’ which means fish. * In Greece it is the word which you find every time if the first letter in the sentence: Jesus Christ, God, Son, Saviour and Jesus, Theos Huios Soteria, name. * This fish symbol was used as a secret sign during the prosecution of Christians. * Around the third century the symbol of the cross became the preferred symbol of the Christian faith. * Christians believe that the cross represent the victory of Jesus Christ over the death. * The cross of the Roman Catholic Church often represents the body of Christ on it. * In the Protestant Church they leave the cross empty because they believe it represent the resurrection of Christ. | (10) |
|  |  | **[50]** |
|  |  |  |
| **QUESTION 4** | |  |
|  |  |  |
| 4.1 | *“The environment affects how people see themselves, their world and even how they understand divinity. In the light of this statement, critically discuss the views of ANY TWO religions about the environment.* |  |
|  |  |  |
|  | **For the purpose of this memorandum two religions, namely African**  **Traditional Religion and Hinduism are dealt with.** |  |
|  |  |  |
|  | **African Traditional Religion**   * They do not have a united policy about the environment. * Most of their religious ceremonies are conducted in the open air. * Animals and plants are the sources of medicines used by traditional healers. * The animal also plays a vital role in the myths and rituals of the ATR. * ATR share the view that nature is sacred. * In most African religions land is viewed as sacred, especially if the ancestors are buried there.   **Hinduism**   * Hinduism began as the religion of an agricultural society. * It supports the respect of nature as part of the great divine reality. * Some schools of the Hindu faith regard this world as a divine illusion and one to be taken seriously. * The majority of Hindus in India live in small villages that are largely self sustaining. * Trees and rivers have been greatly respected in the Hindu faith. * The protection that is given to animals such as snakes, monkeys and rats in certain Hindu temples indicates the importance of nature. | (20) |

|  |  |  |
| --- | --- | --- |
| 4.2 | *Discuss the views of ANY THREE religions about leisure, rest and recreation.* |  |
|  |  |  |
|  | **For the purpose of this memorandum only Judaism, Christianity and Islam are dealt with.** |  |
|  |  |  |
|  | **Judaism**   * In Judaism, keeping the Shabbath (Sabbath) as a day of rest * It is an important religious activity. * It starts on Friday sunset until Sunday sunset. * During this period no work is done. * No one is allowed to participate in leisure activities which are work related.   **Christianity**   * For most Christian groups the Sabbath is a day of rest. * It lasts from Saturday midnight to Sunday midnight. * The Seventh-day Adventists and ‘Ibandla Lama Nazaretha’ follow the older Jewish ideal of keeping the Sabbath on a Saturday. * In many countries, including South Africa, law enforced Sunday observance. * Cinemas, theatres and pubs were not allowed to be open on Sundays. * This law was recently relaxed to be less strict.   **Islam**   * Islam does not prohibit Muslims to work on Fridays. * Believers must pray one of their five prayers in a mosque, instead of doing it alone. * Many South African Muslims devote Fridays to religious affairs. * There are also feasts throughout the year. * Followers of this religion must have the same amount of free days as the Jews and Christians. | (30) |
|  |  | **[50]** |

|  |  |  |
| --- | --- | --- |
| **QUESTION 5** | |  |
|  |  |  |
| 5.1 | *Explain the historic development of ANY ONE religion.* |  |
|  |  |  |
|  | **For the purpose of this memorandum the African Traditional Religion are dealt with.** |  |
|  |  |  |
|  | * The African Traditional Religion (ATR) is composed of many different religious systems and practices. * The San-community practiced a form of ATR already for more than   2 000 years.   * It makes the San religion the oldest religion in South Africa. * About 2 000 years ago the African shepherds migrated from the north to the south of Africa. * They brought a lot of African Practices with them which are still practiced by African groups today. * Most African societies did not document the early history of the ATR. * Different people come in contact with each other and share ideas and material things. * Amongst the Tshivenda speaking people we find traditional songs in Shona. * These songs show that Tshivenda and Shona speaking people have contact with each other and shared ideas long ago. * In the African societies ideas are not record in written form but are delivered verbally. * The antique stories about belief and creation myths are conveyed orally. * Changes in the ATR took place recently. * Amongst the Zulus there is a rigid distinction between the Isangoma and a Inyanga (traditional leader). * During the 20th century the difference became vague but it does not disappear totally. * Some sangomas used plants and herbs to treat people. * This shows that ATR is not static but dynamic. * The ATR also moved to the other side of the boundaries of their land of origin. * The African slaves who were taken to America took their religion with them. * There they mixed with other religions like Christianity. | (20) |

|  |  |  |
| --- | --- | --- |
| 5.2 | *“Religious communities and their leaders played a very important role in the struggle against apartheid in South Africa.” Discuss this statement.* |  |
|  |  |  |
|  | * Many religious communities played a vital role in the struggle against racism of the National Party rule. * The National Party’s rule abuse religion to justify apartheid. * From the 1950’s leaders from different faith communities stood united * To the fight for justice, equality and non-racism. * In 1984 members of different faith such as Hindus, Jews, Muslims and Christians. * Formed the World Conference on Religion and Peace (WCRP). * The South African Council of Churches was formed in 1968 and played an important role in the struggle against apartheid. * The Call of Islam was formed in 1964. * The Jews for Justice was formed in 1985 and also played a vital role in the struggle for freedom. * Archbishop Desmond Tutu was an outspoken critic of the apartheid government. * In 1984 Desmond Tutu won the Nobel Peace Prize for his role in the fight against apartheid. * And for encouraging the involvement of religious communities to bring about a free and just South Africa. * Dr Alan Boesak, a religious leader, also fought against apartheid. | (20) |
|  |  |  |
| 5.3 | *Explain the word ‘mass media’ and describe how it can contribute to the spreading of religions.* |  |
|  |  |  |
|  | * The mass media are a distinct form of the media. * Information is send from one person to many people. * One person can reach literally millions of people through mass media such as television or radio. * The oldest form of mass media is the book. * Religion was one of the first social institutions to benefit from this invention. * The first printed books were almost exclusively Bibles. * Once people owned and read a Bible, they started to discuss the meaning of its verses. | (10) |
|  |  | **[50]** |
|  |  |  |
|  | **TOTAL:** | **150** |