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EDUCATION

**NATIONAL**

**SENIOR CERTIFICATE**

**GRADE 12**

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| **RELIGION STUDIES – PAPER TWO**  **MEMORANDUM** |

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| This memorandum consists of 8 pages. |

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| **QUESTION 1** | | | | |  |
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| 1.1 | **Internal differentiations in any religion.**  **Example chosen: Christianity** | | | |  |
|  | * Christianity is divided into three main branches. | | | |  |
|  | * These are Roman Catholic, Protestant and Orthodox. | | | |  |
|  | * These divisions are not rigid. | | | |  |
|  | * In addition, the three main branches have several sub-branches. | | | |  |
|  | * Within the Protestant branch there are e.g. Methodist, Lutheran, Anglican, Pentecostal, Adventist, Moravian, Congregationalist, Rhenish Lutheran Church, etc. | | | |  |
|  | * The Orthodox branch is divided into Coptic, Greek, Russian, etc. | | | |  |
|  | * The Orthodox Church and the Roman Catholic Church split | | | |  |
|  | * Because of disagreement over the supreme authority of the Pope. | | | |  |
|  | * There was also disagreement over the origin of the Holy Spirit. | | | |  |
|  | * The Roman Catholic Church teaches that the Holy Spirit comes from God the Father and the Son. | | | |  |
|  | * The Orthodox or Eastern Church teaches that the Holy Spirit comes only from God the Father. | | | |  |
|  | * The Protestant movement began as a result of the Reformation that started in 1517. | | | |  |
|  | * The father of the Protestant movement was the German monk, Martin Luther. | | | | (30) |
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| 1.2 | 1.2.1 | | **Oral tradition** | |  |
|  |  | | * Divine inspiration is first received orally. | |  |
|  |  | | * Divine inspiration is spread orally from person to person. | |  |
|  |  | | * The original message is passed on from one generation to the next by word of mouth. | |  |
|  |  | | * Before the invention of writing, traditions were carried by word of mouth. | |  |
|  |  | | * Oral traditions do change and adapt over time. | |  |
|  |  | | * In African Traditional Religion, oral tradition has transmitted divine inspiration over many centuries. | |  |
|  |  | | * In Islam, oral traditions regarding the teachings and practices of Prophet Muhammed were later recorded in the books of Hadith. | |  |
|  |  | | * Such an oral tradition may be transmitted faithfully for hundreds and even thousands of years. | | (10) |
|  |  |  | | |  |
|  | 1.2.2 | **Sacred books** | | |  |
|  |  | * Writing is a fairly recent invention. | | |  |
|  |  | * Writing entered the religious scene roughly four thousand years ago. | | |  |
|  |  | * Sacred writing has played a key role in many religions. | | |  |
|  |  | * Some examples are Quran, the Bible and the Vedas. | | |  |
|  |  | * Oral tradition can run parallel to written texts. | | |  |
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|  |  | * In many cases sacred books do not exist as individual writings, but as parts of larger collections (canons). | | |  |
|  |  | * There are primary and secondary sacred writings. | | |  |
|  |  | * Secondary writings are commentaries on primary writings. | | |  |
|  |  | * In Christianity for instance the Hebrew scriptures were accepted, but interpreted from the Christian perspective. | | |  |
|  |  | * Christianity then compiled its own collection of texts, accepted as divine revelation (New Testament). | | |  |
|  |  | * Within decades of Jesus’ death a number of gospels were written down and circulated. | | | (10) |
|  |  |  | | | **[50]** |
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| **QUESTION 2** | | | |  |  |
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| **Central teachings of ONE religion.** | | | | |  |
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| (The following is a guideline to the expected answer. Christianity is used as an example. All other answers will follow the same format). | | | | |  |
|  |  | | |  |  |
| 2.1 | **Nature of divinity** | | | |  |
|  | * Christians believe in the existence of a Supreme and Divine Being known as God. | | | |  |
|  | * God manifests Himself as three persons. | | | |  |
|  | * God the Father as Creator of the universe. | | | |  |
|  | * God the Son as Saviour and Liberator of humanity. | | | |  |
|  | * And God the Holy Spirit as Counsellor of Christians. | | | | (10) |
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| 2.2 | **Nature of the world.** | | | |  |
|  | * According to Christianity there was nothing but chaos in the beginning. | | | |  |
|  | * The book of Genesis says God created the world and the universe in six days and rested on the seventh day. | | | |  |
|  | * The world was perfect after the Holy Trinity had finished with the creation. | | | |  |
|  | * Human, marine, animal and plant life all belong to God. | | | |  |
|  | * According to Christian understanding the world is subject to the governance of humanity. | | | | (10) |
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| 2.3 | **Place and responsibility of humanity in the world.** | | | |  |
|  | * Christians believe that humans were created in the image of God. | | | |  |
|  | * After creating Adam and Eve, God instructed them to look after the garden of Eden and the whole creation. | | | |  |
|  | * As co-creators with God humans are God’s representatives on earth. | | | |  |
|  | * God has appointed them to look after his property, the world. | | | |  |
|  | * They are accountable to God. | | | | (10) |

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| 2.4 | **Origin of evil** | |  |
|  | * According to Christianity God did not created evil when he created the world. | |  |
|  | * He created a perfect world and perfect human beings. | |  |
|  | * Evil was introduced later when Adam and Eve disobeyed God’s commands. | |  |
|  | * Christians call this kind of disobedience ‘sin’. | |  |
|  | * Christians believe that evil is often used by Satan who was once God’s angel, but rebelled against God. | | (10) |
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| 2.5 | **Life after death** | |  |
|  | * Christians believe that human beings were created immortal. | |  |
|  | * However Adam and Eve disobeyed God’s commands. | |  |
|  | * The penalty for this sin was death for the human race. | |  |
|  | * Even after this condemnation God still tried to liberate humanity from evil and death. | |  |
|  | * After death Christians envisage a new community that will be marked by love, sharing and caring. | | (10) |
|  |  |  | **[50]** |
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| **QUESTION 3** | |  |  |
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| 3.1 | **Atheism (This is one example of a world view. The candidates may choose other secular world views).** | |  |
|  |  | |  |
|  | * Atheists do not believe in the existence of divine beings or supreme power. | |  |
|  | * Atheism is seen as a secular world view because it is opposite of theism (believe in divine). | |  |
|  | * There are different forms of atheism. | |  |
|  | * Soft (neutral) atheism doubts the existence of God, gods and goddesses. | |  |
|  | * They do not actively reject or aim to prove that divine beings do not exist. | |  |
|  | * Strong (or positive) atheists believe that there is evidence to support their rejection of divinity. | |  |
|  | * They strongly reject the idea of a living being. | |  |
|  | * In some cases soft or neutral atheists reject both theism and strong atheism because they feel that these beliefs depend on proof and faith to support their claims. | |  |
|  | * Many atheists argue that it is not logical to believe in divine power. | |  |
|  | * They argue that there is no evidence that such power exists. | |  |
|  | * Some atheists turn to science to explain the nature of the universe. | |  |
|  | * Others reject religion because of so-called intra-and inter-religious conflicts, e.g. Catholic-Protestant, Sunni-Shia, Hindu-Sikh. | | (20) |

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| 3.2 | **This is an open question.** | | |  |
|  | **Read learners’ answers carefully. It is possible that some material may apply to both sections (3.2 and 3.3), in only one of the sections which was discussed. Learners must not be penalised therefore, but must be given credit.** | | |  |
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|  | **Some of the major problems which confront the South African youth of today.** | | |  |
|  | * Identify problems facing the youth, e.g. HIV/Aids, | | |  |
|  | * Racism, crime, | | |  |
|  | * Poverty substance abuse, | | |  |
|  | * Unemployment, ecological challenges. | | |  |
|  | * Objective causes. | | |  |
|  | * Economic, and social factors, | | |  |
|  | * Such as single-parent families, | | |  |
|  | * Which result in problems mentioned. | | |  |
|  | * What are the consequences of the problem. | | |  |
|  | * E.g. poor self-esteem/loss of confidence and trust. | | | (14) |
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| 3.3 | **Above-mentioned problems with regard to rights and responsibilities in the light of the Constitution of South Africa.** | | |  |
|  | * Discuss the Bill of Rights in the Constitution. | | |  |
|  | * Equality, human dignity, | | |  |
|  | * Privacy, freedom of religion. | | |  |
|  | * Discuss the responsibilities of youth: | | |  |
|  | * Accountability, respect for others and | | |  |
|  | * Respect for property. | | |  |
|  | * Discuss key ideas: rights and responsibilities. | | |  |
|  | * Natural law leading to universal dignity | | |  |
|  | * Values and community duties and development. | | | (16) |
|  |  | | | **[50]** |
| **QUESTION 4** | |  | |  |
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| 4.1 | **Identification and analyses of ONE social problem** | | |  |
|  | For the purposes of this memorandum, only ONE social problem (HIV and Aids) is dealt with as an example. | | |  |
|  |  | | |  |
|  | * HIV and Aids affect mainly the youth in our communities. | | |  |
|  | * Present efforts to contain it are only partly successful. | | |  |
|  | * Some statistics support this: e.g. one in ten aged 18-25 is HIV positive. | | |  |
|  | * HIV and Aids is a viral infection that spreads mainly by sexual intercourse and mother to child transmission. | | |  |
|  | * It destroys the immune system. | | |  |
|  | * As there is no cure, prevention is the best strategy. | | |  |
|  | * The Aids pandemic weakens family structure | | |  |
|  | * It destroys self-confidence and trust. | | |  |
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|  | * It creates large numbers of HIV and Aids orphans. | | |  |
|  | * Many of them are HIV positive and also vulnerable to abuse. | | |  |
|  | * Aids affects the economically active, and depletes the work force. | | |  |
|  | * The health care sector is overburdened with long-term care of HIV and Aids patients. | | |  |
|  | * Anti-retrovirals (ARV’s) are not readily available. | | |  |
|  | * Anti-retrovirals (ARV’s) are also abused in some cases. | | |  |
|  | * HIV and Aids victims and family are often stigmatised, leading to further difficulty. | | | (20) |
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| 4.2 | **Practical steps to address the social problem.** | | |  |
|  | * The practical steps would be derived from the teachings of relevant faiths. | | |  |
|  | * All faith-based organisations acknowledge that their communities are not immune to the HIV and Aids pandemic. | | |  |
|  | * To date much has already been done to address the challenge | | |  |
|  | * The Abrahamic faiths all reinforce conservative teachings, values and morals. | | |  |
|  | * They emphasise marriage as a religious act and institution. | | |  |
|  | * They improve the understanding of HIV and Aids by disseminating scientific information about the disease. | | |  |
|  | * They lay down social guidelines, based on their scriptures, to act as preventative measures. | | |  |
|  | * They provide care to those infected and affected to HIV and Aids. | | |  |
|  | * They conduct home visits to de-stigmatise the disease. | | |  |
|  | * Basic support (food, shelter and clothing) are provided. | | |  |
|  | * In future faith-based organisations (FBOs) in South Africa should co-ordinate the efforts more closely | | |  |
|  | * FBO’s should also improve their co-operation with government. | | |  |
|  | * Uganda and Tanzania are two examples of successful co-operation. | | | (20) |
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| 4.3 | **Views of homosexual marriages. (Christian religion as example).** | | |  |
|  | * The Bible is clear about the view of Christians. | | |  |
|  | * God created man and woman. | | |  |
|  | * Man and woman must marry each other. | | |  |
|  | * Children can only be born out of intercourse between men and women. | | |  |
|  | * Children cannot be born out of sexual intercourse between man and man. | | |  |
|  | * Sexual intercourse between two men is seen as sin. | | |  |
|  | * Religious leaders are prohibited to marry two men. | | (10) | |
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| **QUESTION 5** | |  |  |
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| 5.1 | **Relationship between religion and science** | |  |
|  | * Scientific developments have changed our world. | |  |
|  | * At a deeper level science has challenged the way people look at the world. | |  |
|  | * More importantly, science has challenged the very foundations of traditional religions. | |  |
|  | * The difficulties between religion and science have emerged in the last four centuries. | |  |
|  | * The two approaches became increasingly competitive, even conflicting. | |  |
|  | * In all cultures religion through the ages has traditionally provided answers to questions such as the following: | |  |
|  | * How and when did the world start | |  |
|  | * When did humans make their first appearance | |  |
|  | * While some religions regarded it as a major conflict, others had less difficulty in reconciling their teachings with the theories or science. | | (10) |
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| 5.2 | **Response of any ONE religion to the theory of evolution.**  **(Hinduism as example)** | |  |
|  | * The Hindu religion has not been unduly shaken by the theory of evolution. | |  |
|  | * While it does not agree with the entire concept, in principle the theory finds support among Hindu scholars. | |  |
|  | * Many Hindus have a problem with evolution that is based merely on physical and natural selection. | |  |
|  | * While they may accept the theory of evolution, they argue that it also has to add a spiritual element to the theory based on the form of consciousness. | |  |
|  | * The Law of Karma states that one gains a body in accordance with his/her previous actions. | |  |
|  | * The present body must be in keeping with the level of consciousness of the present being. | |  |
|  | * The theory of intelligent design does not reject evolution, but they claim that it cannot be the only explanation for how everything in the universe was created. | |  |
|  | * According to Hinduism there must be an intelligent designer behind evolution. | |  |
|  | * Because it believes that everything that exists is part of Brahman, which is the highest form of consciousness. | | (20) |

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| 5.3 | **Views about abortion** | |  |
|  | 5.3.1 | **Christianity** |  |
|  |  | * There are different views about abortion in the different Christian denominations. |  |
|  |  | * However, many Christians are against abortion. |  |
|  |  | * Those who are against abortion believe that human beings are created in God’s image. |  |
|  |  | * Life is believed to be a gift from God. |  |
|  |  | * All kinds of life are believed to be sacred. |  |
|  |  | * Human life is believed to begin at conception. |  |
|  |  | * The foetus should be respected as any other form of life. |  |
|  |  | * The destruction of the foetus is seen as murder. |  |
|  |  | * Some Christians would be against abortion being used as a means of birth control, but would agree if the mother’s life is in danger. |  |
|  |  | * Christians believe that responsible behaviour at all times is an important aspect of their relationship with God. |  |
|  |  | * Most Christian groups encourage young people to abstain from sex until they are married. | (10) |
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|  | 5.3.2 | **Islam** |  |
|  |  | * There are different opinions on the issue of abortion in the Islamic faith. |  |
|  |  | * Muslim law states that once the foetus is completely formed and has been given a soul, abortion is forbidden. |  |
|  |  | * There are different believes regarding what stage the foetus is given a soul. |  |
|  |  | * According to another famous legal tradition the foetus is given a soul 120 days after conception. |  |
|  |  | * According to this tradition it is permissible for a pregnant woman to have an abortion for a valid reason during the first 120 days of pregnancy. |  |
|  |  | * Other Islamic legal traditions argue that the foetus is given a soul at conception. |  |
|  |  | * According to this view it is at any other given time forbidden. |  |
|  |  | * Both traditions allow abortion when the life of the mother is in danger. |  |
|  |  | * The mother’s life is more important because she has other responsibilities and commitments. |  |
|  |  | * The foetus has no responsibilities and commitments. |  |
|  |  | * Sex before marriage and out of marriage is morally irresponsible | (10) |
|  |  |  | **[50]** |
|  |  |  |  |
|  |  | **TOTAL:** | **150** |