



Province of the
EASTERN CAPE
EDUCATION

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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 2**2.1 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.

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 Africa.
 - Mahatma Gandhi.

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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 principle, 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 linked 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.

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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.

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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

5.2

Bespreek die punte van kritiek met betrekking tot die konflikteorieë.

- Word gesê dat hulle vanuit 'n valse uitgangspunt begin.
- Hulle het 'n baie eensydige siening wat aan konflik 'n allesoorheersende rol toeskryf.
- Die minstens gelykwaardige van altruïsme, spontane samewerking in die lewe onderskat.
- Konsentreer nie net op hoe dinge werk nie.
- Bevorder in werklikheid ook konflik.
- Slaag nie die toetse van ooreenstemming en bruikbaarheid nie.
- Ingeboude vooroordeel.
- Bring nie die feite in berekening dat godsdiens dikwels nie bloot klassebelange steun nie.
- Maar sodanige belange teengestaan.
- Teorieë nie altyd ooreengestem met die werklike rol wat godsdiens in die samelewing speel nie.
- Dus van beperkte nut.
- Beskou materiële dinge as van die uiterste belang.
- Weerspreek nie noodwendig die werklike toegedrag van sake nie.
- Ekonomie is sterker as godsdiens.
- Ekonomiese magte sal dus altyd godsdiensige faktore bepaal.
- Ekonomiese beïnvloed godsdiens en godsdiens beïnvloed ekonomie.

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TOTAAL: 150

VRAAG 5

5.1 5.1.1

Dialog van die lewe

- Is mees algemeenste vorm van dialoog.
- Vervys na die verhoudings wat mense van verskillende geloofsoortuigings tuis, op skool en in die werkplek ontwikkel.
- Mense vier byvoorbeeld mekaar se verjaarsdae, woon mekaar se trou by en ondersteun mekaar in tye van teenspoed.
- Hulle bespreek nie noodwendig godsdiens nie.
- Hulle steun op waardes van hul verskillende oortuigings en tradisies en op hul gemeenskaplike menslikheid.
- In Suid-Afrika byvoorbeeld, die Joodse organisasie B'nai B'rith.
- Lede bied basiese dienste in hospitale op Kersdag aand.

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5.1.2

Dialog van aksie

- Dialog is afhanklik van onderlinge begrip en vertroue.
- Baie geleenthede vir gemeenskaplike ontstaan wanneer mense van verskillende geloofsoortuigings meer vertroue opbou en leer om mekaar te vertrou.
- Die verbintenis om alle vorme van ongeregtigheid teen te staan.
- Om die versperings van ras, geslag of klas af te breek.
- Om onregverdig maatskaplike strukture te bevraagteken.
- Die verbintenis om die gemeenskap in onderwys, gesondheidsorg en maatskaplike dienste te dien.
- Teen die ongelyke verdeling van hulpbronne te stry.
- Onderlinge verband tussen vrede en regverheid te probeer verstaan.
- Inter-kerklike hospies wat terminaal siekte versorg.
- Uitreiking na haweloses, straatkinders en bejaardes.
- Slagoffers van MIV/Vigs te ondersteun.

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5.1.3

Dialog van diskoers

- Gewoonlik die leiers van verskillende geloofsoortuigings wat betrokke is.
- Luister na mekaar in 'n poging om mekaar se godsdiens op 'n dieper vlak te verstaan.
- Om punte van ooreenkomste en verskille te identifiseer.
- Probeer om saam moderne probleme op te los.
- Besprekingsprogramme op televisie.
- Nasionale Forum vir Godsdienstige leiers.

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4.2

Wanneer sal jy sekere ontspanningsaktiwiteite as oneties of immoreel beskou? Verduidelik jou siening vanuit godsdienslike oogpunt.

- Wanneer dit neig om skadelik tot mense te wees, bv. rook.
- Hondegevegte is skadelik vir honde wat in die aktiwiteit betrokke is.
- Mense wat hondegevegte toelaat is betrokke in onetiese gedrag.
- Dobbels is oneties omdat dit van kosbare tyd beroof waar hulle iets betekenisvol kon gedoen het.
- Drank is ook oneties omdat dit neig aanleidings gee tot baklei met ander mense.
- Dit kan ook lei tot pleeg van misdade soos steel, verkrag en moord.
- Die meeste godsdiensleë is geheel en al gekant teen bogenoemde punte.

LW. Hierdie is 'n oop vraag en enige betekenisvolle argument en punte sal deur die nasien gekrediteer word.

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4.3

Ontwikkel 'n omvattende en uitgebreide verslag oor die etiek van die ontspanning industrie. Sluit in jou verduideliking die betekenis van die woord 'etiek', 'ontspanning' en die siening van twee godsdiensleë in.

- Dit is 'n feit dat die ontspanningsindustrie baie mense met geleenthede voorsien om hulself te geniet.
- Mense wat geld maak met ontspanning dien hul eie belange en die belange van hul kliente.
- Hulle wil hul werk behou en meer geld maak.
- Om werk te behou en geld te maak kan tot pnetiese praktieke lei.
- Etiek verwys na wat reg en verkeerd is.
- Etiek en moraliteit kan wisselgebruik word.
- Ontspanning verwys na vermaaklikheidsaktiwiteite.
- Dit laat mense gelukkig voel.

Die gemeenskaplike onetiese praktieke is:

- Om tydens wedstryde en speletjies te kul – knoeierye (bv. om spelers te betaal om so swak te speel dat mense wat wed, geld verloor).
- Valse beloftes en leuens.
- Kaartjies aanbied, vakansie en geleenthede om mense te ontmoet met die wete dat die dinge nooit sal gebeur nie.
- Die Christendom as godsdiens is geheel en al gekant teen onetiese praktieke soos kullery, wedstrydknoeierye, leuens vertel en dobbel in algemeen.
- Christendom bevorder handwerk en eerlike gewin.

LW. Hierdie is 'n oop vraag en enige akademiese relevante punte sal deur die nasien gekrediteer word.

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3.2.2

Liberalisme

- Baie godsdiensgemeenskappe het die koloniale heerskappy teengestaan.
- Hulle het die rassisme van die Nasionale Party en die manier hoe dit godsdiens gebruik het om die mag van Wit Afrikaners sedert 1950's, teengestaan.
- Leiers van verskillende godsdiensgemeenskappe het byeengekom om deel van hul verskille te sien en saam te staan in hul gemeenskaplike doel vir geregtigheid, gelykheid en nie rassisme.
- Die Inter-Godsdiensige stryd teen apartheid was die skepping van die Wêreld Konferensie vir Godsdiens en Vrede (WKGV) in 1984.
- Die grootste godsdiens wat bymekaar gekom het was Hindoeïsme, Judaïsme, Islam en Christendom.
- Die Anti-Apartheid groep het die volgende ingesluit:
 - Suid-Afrikaanse Raad van Kerke (1968)
 - Groepe van Islam (1984)
 - Jode vir Geregtigheid (1985)
- Die grootste godsdiensige en politieke figure in die stryd teen apartheid was:
 - Desmond Tutu, die Aartsbiskop van die Anglikaanse Kerk.
 - Eerw. Dr. Frank Chikane van die Apostoliese Sending Kerk.
 - Eerw. Dr. Allen Boesak van die Apostoliese gereformeerde Kerk in Suid-Afrika.
 - Mahatma Gandhi.

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VRAAG 4

4.1

Differensieer tussen advertensie en borgskappe.

- Advertensie en borgskappe is nou verbonde sodat dit moeilik is om tussen die twee te onderskei.
- In beginsel is advertensie 'n openhartige transaksie.
- advertensie-uitvoerder van 'n maatskappy kan 'n halwe bladsy in 'n koerant koop en op die helfte plaas wat hy/sy wil.
- Daar is nie 'n direkte verband wat jy betaal en wat jy kry nie.
- Borgskap is meer ingewikkeld.
- Indien 'n maatskappy geld aan 'n sportspan gee, mag hulle vermag om iets daaruit te kry.
- Dit wat hulle terugkry mag ietwat advertensie insluit, soos om die borg se embleem op die speler se uitrusting te plaas.
- Borg mag oor 'n lang tydperk wees.
- Advertensie is tot 'n spesifieke periode beperk.
- Godsdiensige organisasies word weinig deur advertensie en borg bevoordeel.
- Min kerke het toegelaat dat advertensieborde opgesit word en dit is hoe ver dit strek.
- Liefdadighedsorganisasies wat aan godsdiensige organisasies gekoppel is, kan en doen aansoek vir borgskappe.

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3.1.3

Sekularisme

- Die woord sekulêr kom van die Latynse *Saeculum* wat ouderdom of wêreld (hierdie wêreld) beteken).
- 'n Sekulêre staat is nie vyandig tot godsdiens nie.
- Dit is nie toegewyd tot enige besondere godsdiens, godsdienslike tradisie, godsdienslike geloof of beoefeninge nie.
- Die hoofkenmerk van 'n sekulêre staat is die skeiding tussen staat en godsdiens.
- In 'n land waar daar meer as een godsdienslike tradisie is, identifiseer of bevoordeel die staat nie enige godsdienslike organisasie of gemeenskap nie.
- Die hoofdoel van 'n sekulêre staat is om te sien na welsyn al inwoners ongeag tot watter kultuur of godsdiens hulle behoort. In terme van godsdiens, al wat die regering hoef te doen is om te verseker dat hulle die wet en regulasie volg en toepas op alle mense.
- Al wat die staat moet doen is om godsdiensvryheid van alle godsdiens te verseker.
- Die regering het geen gesag om mense te adviseer of aan mense voor te skryf watter godsdiens hulle moet volg nie.
- In 'n sekulêre staat is daar nie gesamentlike aktiwiteite tussen godsdiens en staat, ongeag in teorie of praktyk, privaat of openbaar, nie.

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3.2

3.2.1

Die geskiedenis van kolonialisme

- Toe Suid-Afrika onder Britse koloniale beleid was moes alle mense van Suid-Afrika die reëls en regulasies van die koloniale regeerder volg.
- Die Afrikaner mense moes die godsdiens van koloniste volg, bv. Christelike geloof.
- ATG was nie as 'n godsdiens beskou nie, slegs Christendom.
- Afrika-gewoontes, rituele, tradisies en praktieke was as nie-godsdienslik en as heidens beskou.
- Die bekering van Afrikaner tot Christene was ook in die politieke en ekonomiese belang van Europese lande wat probeer het om beheer oor die land en mense te verkry.
- Christelike geloof was gebruik om Afrikaner-mense te onderdruk en hulle te verhoed om weerstand teen koloniale oorheersing te bied.
- Baie sendelinge het die Afrikaner probeer stop om hul tradisionele geloof te beoefen sodra hulle tot Christelike geloof bekeer het.
- Alles wat Afrikaner was, was as minderwaardig geag; selfs die name was na Christelike name verander, daarom is daar baie Afrikaner met Westerse Name soos John, Jane, Swartbooi, ens.

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VRAAG 3

3.1 3.1.1

Teokrasie

- 'n Teokrasie is 'n vorm van regering waarin daar 'n sterk verhouding tussen een besondere godsdiens en regering is.
- Teokrasie verwys na waar godsdiens en staat so nou verbind is, hulle vir alle praktiese doeleindes as een gesien kan word.
- Bekend as teokrasie (regering deur God), het godsdienslike organisasies publieke mag en godsdienslike wette is die van die staat.
- Dit het 'n negatiewe impak op ander godsdienslike wat nie nou verbind is met die regering het nie.
- Hul geloofstelsel neig om oorweldig te word deur die geloofstelsel wat direkte verbindings met die regering het.
- Dit is geneig om godsdienslike oorloë te lei.
- Laasgenoemde het 'n negatiewe impak op die ekonomie en sosiale lewe van die land.

(10)

3.1.2

Staatsgodsdiens

- 'n Staatsgodsdiens is een met 'n besondere godsdiens wat erken word as die amptelike godsdiens van die land en deur regering ondersteun word.
- Die verhouding tussen godsdiens en staat in hierdie geval kan verskil van land tot land.
- Soms word 'n godsdiens erken as die amptelike godsdiens van 'n land maar kry dit nie spesiale voorregte nie.
- Boeddhisme het deur Indië versprei en het Boeddhistiese sending na lande soos Thailand, Sri Lanka en Laos geneem waar die 'n staatsgodsdiens geword het.
- Alhoewel Boeddhisme nie meer die staatsgodsdiens van hierdie lande is nie, het dit steeds 'n groot invloed op die mense in hierdie lande.
- Die Rooms Katolieke Kerk in Italië het 'n groot invloed in 1984 gehad, veral na die ondertekening van die ooreenkoms bekend as die "Concordat" met die Italiaanse regering.
- In staatsreëligie kan ander godsdienslike beskerm word afhangelende van die land se verhouding.

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2.2

Analiseer soorte rituele en bespreek hul rol in godsdiens

- Eerstens is 'n ritueel 'n stel formele aksies of gedrag met 'n seremoniële doel waar tussenposes binne 'n spesifieke omgewing voorgedra word.
- Verskillende soorte rituele gee betekenis aan verskillende seremonies binne die geloofsgemeenskap.
- Die hoofsoorte rituele is die volgende:
 - Aanbidtingsrituele: dit is rituele wat gereeld beoefen word wat uitdrukking gee aan iemand se geloof bv. daaglikse of weeklikse aanbidding
 - Levenssiklus rituele: dit is rituele wat aan verskillende fase van 'n individu se lewe gekoppel word bv. besnydenis, huwelik, siekte of dood.
 - Jaarlikse siklusse: dit is rituele wat tydens 'n spesifieke tyd van die jaar plaasvind, bv. feeste: Kerstes van Christene, ens.
 - Gedenk rituele: (rituele van herdenking en nagedagtenis).
 - Offer rituele: baie godsdiensleë sluit offers as deel van hul rituele in.

ROLLE VAN RITUELE IN GODSDIENSTE

Rolle van rituele wat na gekyk gaan word is sosiale, sielkundige en geestelike perspektiewe.

Sosiale rolle

- Rituele het 'n belangrike sosiale funksie.
- Dit bring mense met gemeenskaplike gelowe en belangstellings saam.
- Daardie mense herdenk en onthou hul geskiedenis.

Sielkundige rolle

- Rituele bevredig 'n deel van menswees wat nie logies verduidelik kan word nie.
- Sommige sit blomme op 'n graf.
- Dit word nie gedoen vir mense wat dood is nie of vir ander om te sien nie, maar dit bevredig 'n diep persoonlike behoefte.
- Die behoefte vir rituele in ons lewens blyk om sy oorsprong in die regterkant van die brein te hê.

Geestelike rolle

- Sulke rituele word beoefen om die bande tussen mense en goddelike te verstewig.
- Die doel van godsdienslike rituele is om die wêreld en die goddelike bymekaar te bring.
- Wanneer 'n paar van die Rooms-Katolieke tradisie die Mis beoefen, word gesê dat die liggaam en die bloed van Jesus een is met water en wyn.

VRAAG 2

2.1 2.1.1

Verteenwoordigende simbole

- 'n Verteenwoordige simbool is 'n simbool wat staan vir (verteenwoordig) iets anders.
- Dit kan soms eenvoudig funksioneer as 'n teken bv. wanneer 'n kruis op 'n gebou gebruik word om 'n plek van aanbidding aan te dui.
- Die kruis is die magtige simbool wat tradisie verteenwoordig asook die sentrale glo in 'n geloof.
- Die kruis herinner Christene aan die dood van Jesus Christus aan die kruis by Golgota.
- Alfa en Omega is ook 'n verteenwoordig simbool en herinner Christene dat Christus die begin en die einde is.
- Hy is die eerste en die laaste.

(10)

2.1.2

Voorstellende simbole

- Dit is iets soortgelyk is aan die ding wat dit voorstel.
- Byvoorbeeld, 'n straatkaart is 'n baie kleiner voorstelling van die werklike landskap.
- In godsdienste is die voorstellende simbool soortgelyk aan die ding waarvoor dit staan.
- In die Ortodokse Christelike tradisie is daar houtschilderye aan die mure, wat ikone genoem word, waarin die heilige volgens ooreenwringte teenwoordig is.
- Die ikoon van die Maagd Maria en die baba Jesus is nie Maria en Jesus.
- Wat dit wel 'n ikoon maak is die teenwoordigheid van die heilige wat, soos gesê, in die prent is.
- 'n Icoon kan 'n klank, 'n woord, 'n gesag, 'n gebaar of 'n houding wees.
- Byvoorbeeld, wanneer die "OM"-klank in die Hindoe-oefening gesing word, word geglo dat dit heilige energie dra.
- Wanneer die Hare Krishna-toegewydes die naam van Krishna sing, glo hulle dat Krishna in die klank van die gesang teenwoordig is.

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2.1.3

Fokus simbole

- Die woord "fokus" verwys na 'n sentrale punt van aandag of belang.
- Dit word gebruik om geloof te fokus.
- Dit is gewoonlik 'n hoofsimbool vir 'n spesifieke tradisie.
- In Judaïsme sluit fokus simbole die Ster van Dawid en die Menorah in.
- In die Christendom sluit fokus simbole die kruis en die vis in.
- In Hindoeïsme is die OM-teken en verskeie gode fokus-simbole.
- Fokus simbole kan gehoor word byvoorbeeld, die oproep tot gebed by die Muezzin in Islam, en die klank "OM" in meditasie in Hindoeïsme.

(10)

- Die Romeine was eerste om paie in Europa te bou.
- Teen hierdie tyd het verskillende godsdienste tegnologie gebruik om die evangelie te versprei.
 - In China het Konfusianisme harmonie bevorder.
- (10)
- 1.4 Godsdien en samelewing: Samelewings met 'n meer gevorderde tegnologie
- Baie godsdienste oral in die wêreld het begin om te groei en te verander.
 - Sommige state het tot groot ryke gegroei.
 - Hoe groter die samelewings geword het hoe moeiliker was dit om seker te maak dat al die rykdom en mag gelyk deur almal gedeel word.
 - In die meeste gevalle was die rykdom en leierskap van die samelewing in die hande van 'n paar mense.
 - Of die leier wat die posisie geeft het, of iemand wat dwang gebruik het om beheer van die land en die mense oor te neem.
 - Soos plaasdorpie tot groot stede gegroei het, het baie samelewing begin om alle vorme van tegnologie te verbeter.
- (10)
- 1.5 Godsdien en samelewing: Kontemporêre tegnologie samelewing
- Moderne tegnologiese samelewing het in Europa eers tydens die Industriële Revolusie in die 18^{de} eeu NC ontwikkel.
 - Stoomenjin was uitgevind.
 - Interne verbandings-enjin (wat krag aan motors gee).
 - Elektrisiteit het die lewens van gemeenskappe verander.
 - Vliegtuie het die lewe makliker gemaak om te reis.
 - Motors, rekenaars en CD-spelers het 'n groot rol in beide godsdien en samelewing gespeel.
 - Telefoon, faks, e-pos het kommunikasie verbeter.
 - Tegnologie het godsdien gemeenskappe gehelp om kwaliteit gebou op te rig:
 - Hindoe Tempels,
 - Christen Kerke,
 - Joodse Sinagoges en
 - Moslem Moskees.
- (10)
- LW. Die nasieners sal enige akademiese toepaslike punte wat deur die kandidaat gegee of aangebied word aanvaar.
- [50]

VRAAG 1

1.1

Godsdienst en samelewing: Jagter-versamelaar

- Jag en versamel was 'n manier van lewe wat sedert die vroeë ontwikkeling van die mens bestaan het.
- Mense het in grotte gewoon.
- Hulle het basse van die bome geëet.
- Hulle was nomadies.
- Hulle het vuur gemaak deur klippe teen mekaar te skuur.
- Hulle het die diere se vleis geëet.
- Hulle het diervelle gedra.
- Gedurende hierdie tyd was daar nie hutte nie.
- Die era was bekend as die Steentydperk omdat die mense klippe gebruik het om diere dood te maak en vuur te maak.
- Rituele het rondom jag gesentreer.

(10)

1.2

Godsdienst en samelewing: Vroeë voedsel produseerders

- Mense het opgehou rondtrek in die soeke na kos en beskutting.
- Mense het huiself begin vestig in permanente gemeenskappe.
- Hulle het begin met die produksie van voedsel.
- Met verloop van tyd het jag minder en minder geword.
- Hulle het begin om skape en koeie by huise aan te hou.
- Hulle het begin om te boer deur te saai of te produseer.
- Hulle het begin om gemeenskappe te vorm.
- Die manier van lewe het verander: hulle het begin om nuwe maniere van lewe in te stel om hul leefstyl te verbeter, bv. pootbakkerij, maak van metaal (soos yster) en klerie te weef.
- Teen hierdie tyd was daar voldoende voorsiening van voedsel.
- Gestruktureerde tipe leierskap was gevorm om groter sosiale groepe te bestuur.

(10)

1.3

Godsdienst en samelewing: Vroeë staat samelewing

- Mense was permanent in gemeenskappe gevestig.
- Hulle het in grootte gegroei.
- Meer sosiale en politieke strukture was nodig.
- In baie gemeenskappe het dit tot die vorming van state gelei waar klein dorpie of stede onder beheer van 'n leier of koninklike familie gekom het.
- Al die groot wêreldgodsdienste (Islam, Christendom, Judaïsme, Boeddhisme en Hindoeïsme) het tydens die vroeë staat-samelewing begin.
- Groot samelewing soos Afrika, Europa, Indië, Suid-Amerika, en so meer, het tot ingewikkelde samelewings met merkwaardige kulture en kunstige tradisies gegroei wat oor lang afstande met ander samelewing handel gedryf het.
- Weermagte om handelaars en besighede te beskerm was nodig.
- Huishoudelike diere was in hierdie tyd merkwaardig gebruik in Judaïsme en Afrika Tradisionele Geloof (ATG).
- Die Egiptenare het gereedskap ontwerp en die beroemde piramides gebou.



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