



Province of the  
**EASTERN CAPE**  
EDUCATION

# **NATIONAL SENIOR CERTIFICATE**

**GRADE 11**

**NOVEMBER 2011**

**RELIGION STUDIES P2  
MEMORANDUM**

**MARKS: 150**

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This memorandum consists of 11 pages.

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**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 18<sup>th</sup> 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 3**3.1 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 5**5.1 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**