



Province of the
EASTERN CAPE
EDUCATION

**NATIONAL
SENIOR CERTIFICATE**

GRADE 11

NOVEMBER 2013

RELIGION STUDIES P1

MARKS: 150

TIME: 2 hours

This question paper consists of 9 pages.

INSTRUCTIONS AND INFORMATION

1. This question paper consists of SECTION A and SECTION B.
2. SECTION A: (QUESTION 1) is COMPULSORY.
3. Number the answers correctly according to the numbering system used in this question paper.
4. The length of your answers must be in accordance with the marks allocated to each question.
5. Answer each question on a NEW page.
6. Write neatly and legibly.

SECTION A**QUESTION 1: (COMPULSORY)**

1.1 Define the following concepts in the context of religion:

- 1.1.1 Prayer (2)
- 1.1.2 Meditation (2)
- 1.1.3 Worship (2)
- 1.1.4 Doctrine (2)
- 1.1.5 Dogma (2)

1.2 Fit the teaching in COLUMN B with the religion in COLUMN A. Write the letter (A–F) next to the question number (1.2.1–1.2.6) in your ANSWER BOOK.

COLUMN A		COLUMN B	
1.2.1	Hinduism	A	The law of love and forgiveness (2)
1.2.2	Buddhism	B	The Ten Commandments (2)
1.2.3	Judaism	C	The Five Pillars (2)
1.2.4	Islam	D	Ubuntu (2)
1.2.5	Christianity	E	The Eightfold Path (2)
1.2.6	African Traditional Religion	F	Dharma and Karma (2)

1.3 Name any TWO missionary religions. (4)

1.4 Briefly explain the concept *religious tolerance*. (4)

1.5 Indicate whether the following statements are TRUE or FALSE. Choose the answer and write only “true” or “false” next to the number (1.5.1–1.5.5) in your ANSWER BOOK.

- 1.5.1 Monotheism is the belief in more than one god. (2)
- 1.5.2 The Muslims worship in a mosque. (2)
- 1.5.3 South Africa has a state religion. (2)
- 1.5.4 A matriarchal system is a social order in which men, or the father figure, are central in power, authority and social importance. (2)
- 1.5.5 The sangoma is the founder of the African Traditional Religion. (2)

1.6 Choose the correct word from those given in brackets. Write only the word next to the question number (1.6.1–1.6.5) in the ANSWER BOOK.

- 1.6.1 (Christianity/Islam/Buddhism/Judaism) is a non-missionary religion. (2)
- 1.6.2 (Islam/Hinduism/Buddhism/African Traditional Religion) is one of the Abrahamic religions. (2)
- 1.6.3 (Emile Durkheim/Mahatma Gandhi/Karl Marx/Martin Luther King) is a conflict theorist. (2)
- 1.6.4 The (pastor/sangoma/priest/rabbi) is a spiritual leader who heals his/her patient by consulting the ancestors. (2)
- 1.6.5 (Animism/Atheism/Theism/Polytheism) is the belief that all natural things have spirits and can influence human events. (2)

TOTAL SECTION A: 50

SECTION B

Answer any TWO of the FOUR questions in this section.

QUESTION 2

2.1 Explain each of the following concepts in the context of religion:

- 2.1.1 Mission (4)
- 2.1.2 Evangelism (4)
- 2.1.3 Proselytising (4)
- 2.1.4 Ecumenism (4)
- 2.1.5 Religious Imperialism (4)

2.2 Briefly explain the term '*inter-religious dialogue*'. (10)

2.3 List the FIVE steps that take place in the process of religious revitalisation. (10)

2.4 Read the following extract and answer the questions that follow.

Zionism can be understood as 'a refinement of Christianity in relation to African experience. In effect Zionism harnesses the distilled spiritual energy of Christianity to respond to modern African needs and channels it through African categories of thought and action, though without denuding it entirely of Christian categories. Thus there is a retention of some African religious methods and techniques but these draw from a new source of power – the Holy Spirit rather than the ancestral spirits'.

He points out that people have commented on the similarities between the Zionist prophet and an African diviner, in that they both diagnose the cause of a person's illness or distress, and recommend treatment. But the difference, he says, is that the Zionist prophet's diagnoses and treatments are not considered effective unless they are centred in prayer, and include the patient spending even more time praying within the church group as on-going treatment. Zionists are not, then, just bringing together Christianity and African Religion; they have actually developed a new form of African Christianity. 'Zionists are creating and extending Christian clearings in what I see as the societal jungle, oases in a moral desert, pockets of order in the midst of disorder.'

[Source: '*The African Independent Churches*' in Martin Polzesky and John de Gruchy (eds) 1995.

Living Faiths in South Africa. Cape Town: David Phillip pp122, 127]

2.4.1 What do you think the author means by saying that Zionism is a 'refinement of Christianity in relation to the African experience'? (2)

2.4.2 The author thinks that Zionists' spiritual power has its source in Christianity rather than in African Religion. Quote TWO sentences from the extract which indicates this. (4)

2.4.3 Explain in your own words what the difference is between a Zionist prophet and a diviner. (4)

[50]

QUESTION 3

3.1 Briefly explain the meaning of each of the following religious symbols.

- 3.1.1 African beer (4)
- 3.1.2 Statue of Buddha (4)
- 3.1.3 The Cross (4)
- 3.1.4 Menorah (4)
- 3.1.5 Hajj (4)

3.2 Read the following extract and answer the questions that follow.

The land was being invaded by an enemy tribe called the Philistines. King Saul called together an army, and set up a camp opposite the Philistine army. Everyday a Philistine, a giant called Goliath, would come out and shout across to King Saul's army, challenging any of his soldiers who were brave enough, to fight him in single combat. The winner would gain victory for his army and the loser's army would be defeated. Goliath terrified Saul's army and no one was prepared to fight until David, a young shepherd, arrived at the king's camp bringing food for his soldier brothers.

He heard the challenge and was ashamed of the cowardice of King Saul's army. He volunteered to fight their champion. He refused to wear the armour King Saul gave him. Instead, he took his shepherd's sling and five stones and, saying God would use him to destroy Goliath, he fitted a stone into his sling and let fly at Goliath. The stone hit Goliath on the forehead and knocked him unconscious. Then David went over, took Goliath's sword and cut his head off. The Philistine army fled in terror.

[Extract from *Shuter's Religion Studies, Grade 11* by Hofmeyer et al 2006 p31]

- 3.2.1 The event in this narrative took place many years ago. How was it preserved before it appeared in written form? (2)
 - 3.2.2 What was the purpose of the narrative? (2)
 - 3.2.3 Why did David refuse to put on Saul's armour when faced with the trained soldier like Goliath, except for the fact that the armour was too big and heavy for him? (4)
 - 3.2.4 Explain the difference between the concepts *myth* and *narrative*. (4)
 - 3.2.5 According to the narrative, what does David represent? Quote ONE statement from the passage to motivate your answer. (4)
- 3.3 Briefly explain the concept *ritual*. (4)

3.4 Read the following extract and answer the questions that follow.

BATSWANA SPIRITUALITY

Today, as it was in the past, Batswana say prayers to God for a variety of needs. Prayers are made for the sick, for good health, for healing, to help with infertility, for success in one's business or political career, for success in academic studies, for stable family life, for rain, for the departed, as well as for good luck. In Tswana traditional religion prayer is always addressed to God through the ancestral spirits who are considered intermediaries between God (Modimo) and the Tswana nation.

[From James Amanze, *African Christianity in Botswana*, p8]

- 3.4.1 What is the name that the Batswana give for God? (2)
- 3.4.2 How does this passage describe the relationship that believers have with God? (4)
- 3.4.3 How do diviners help people to understand the ancestors' wishes? (4)
- [50]**

QUESTION 4

- 4.1 'Buddhist architecture includes a number of different structures – stupas, pagodas, monasteries and caves.' Give a brief explanation of each of these structures. (8)
- 4.2 'There are three main types of prayer in Islam.' Answer the following questions regarding Muslims in prayer.
- 4.2.1 Why, do you think, washing before prayer is considered to be so important for Muslims? (2)
- 4.2.2 Suggest THREE ways that prayer in the Muslim religion connects believers with their founder, Muhammed. (6)
- 4.3 Read the extract below and answer the questions that follow.

The Constitution of the Republic of South Africa assures religious diversity. Chapter 2 of the Bill of Rights deal with fundamental human rights which include acknowledgement and protection of religious freedom in South Africa. Article 15: Freedom of religion, belief and opinion declare that:

- 1 Anyone has the right to freedom of conscience, religion, thought and opinion.
- 2 Religion observances may be conducted at state or state-aided institutions provided that:
 - a) Those observances follow rules by appropriate public authorities;
 - b) They are conducted on an equitable basis;
 - c) Attendance at them is free and voluntary.

- 4.3.1 Is South Africa a secular or theocratic state? Give a reason for your answer. (4)
- 4.3.2 What is an atheistic state? Name ONE country as an example. (4)
- 4.3.3 Do you think that South Africa endorse Article 1 of the United Nations? Motivate your answer. (4)
- 4.3.4 Define *religious freedom* and show how it can be promoted and applied at your school. (6)
- 4.4 Briefly explain the concept '*politics*' in the context of religion. (10)
- 4.5 Name THREE ways in which religion has an impact on society. (6)
- [50]**

QUESTION 5

- 5.1 Read the following extract and then answer the questions that follow.

(I view) non-violent passive resistance as a non-revolutionary and, therefore, a most legitimate and human political pressure technique for a people denied all effective forms of constitutional striving ... Laws and conditions tend to debase human personality – a God-given force – be they brought about by the state or other individuals, must be relentlessly opposed in the spirit of defiance shown by Saint Peter when he said to the rulers of his day, "Shall we obey God or men?" It is inevitable that in working for Freedom some individuals and some families must take the lead and suffer: the Road to Freedom is via the Cross.

[Nobel Prize winner Chief Albert Luthuli]

- 5.1.1 What is *non-violent resistance*? (2)
- 5.1.2 Who was the founder of this form of political struggle and which religion does he represent? (4)
- 5.1.3 In what way does the author's religious belief support his political views? Quote ONE example from the text to support your answer. (4)
- 5.1.4 Do you think non-violent resistance is more or less effective against oppression than violent resistance? Explain your answer. (6)
- 5.2 Discuss the role which religion has to play to protect the natural environment. (10)

- 5.3 Read the extract below and answer the questions that follow.

The Gift of the Givers Foundation was started by Dr Imtiaz Sooliman in 1992 and is the largest disaster relief organisation in Africa (although its efforts have reached across the world to disaster sites like Haiti, Iran, India and China). Besides disaster relief, the Foundation provides primary health care clinics, feeding schemes, water purification and water well provision, distribution of new blankets, new clothing and food parcels.

Bursaries, educational support, agricultural and entrepreneurial service, HIV/Aids workshops skills development and life-altering workshops are some of their diverse activities that have benefited millions worldwide. They have delivered R450 million in aid to assist 32 countries around the world, including South Africa. The Foundation assists people irrespective of race, colour, class, political affiliation or geographical boundary.

[From *Shuters Top Class Religion Studies Grade 11*, p136]

- 5.3.1 List TWO works the Gift of Givers does for the people who are in need. (4)
- 5.3.2 In your own words, explain the religious teaching that has inspired the work of the Gift of the Givers. (4)
- 5.3.3 Are the efforts of the Gift of the Givers confined to people of the same religion as the teaching that inspired their work? Why do you think this? (4)
- 5.4 Read the following extracts from stories by women about their experiences of exclusion and answer the questions that follow.

Reflection on women's exclusion from congregational prayer in the mosque, Shamima Shaikh asserted that the exclusion of women from congregational prayer was a betrayal of the teachings of the Prophet.

Reflecting on the purity codes for women in the Hindu tradition, Anu Pillay says, "When my brothers would go to the temple on a Sunday morning, if I was menstruating I had to stay at home. And I rebelled against that ... and I went to the temple. And I kept wondering if the walls would fall down, or I would be punished."

[From *Shuters Top Class Religion Studies Grade 11*, p75]

- 5.4.1 Identify each woman's religion and say how she feels excluded. (8)
- 5.4.2 What do these two women have in common? (2)
- 5.4.3 What is your response to what they are saying? (2)

[50]

TOTAL SECTION B: 100
GRAND TOTAL: 150