



education

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RELIGION STUDIES P1

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MEMORANDUM

MARKS: 150

This memorandum consists of 9 pages.

SECTION A (COMPULSORY)**QUESTION 1**

- 1.1 1.1.1 In Judaism the primary scriptures are collectively known as the **Tanach** (2)
- 1.1.2 The **Pali Canon** is a sacred text of Buddhism. (2)
- 1.1.3 The Qur'an was written in the **Arabic** language. (2)
- 1.1.4 The **Upanishads** are sacred texts of Hinduism. (2)
- 1.1.5 ATR does not have a special day of **worship**. (2)
- 1.2 1.2.1 Similarity.
 Refers to being alike. (2)
- 1.2.2 Difference.
 Means a point at which things are not the same. (2)
- 1.2.3 Dogma.
 It is a principle or tenet, or a system of these, particularly as laid down by a collective religious authority OR a principle of sound teaching based on religious authority. (2)
- 1.2.4 Ideology.
 It refers to a substitute for the term religion. It is a system of beliefs supporting a social or political system and secular system OR that which is not based on authority. (2)
- 1.3 1.3.1 Martin Luther, Isaiah Shembe, Abraham, **William Shakespeare** (2)
- 1.3.2 Mecca, Jerusalem, **New York**, Moria (2)
- 1.3.3 Kitab-i-Aqdas, Baha'ulla, Bahai, **Rome** (2)
- 1.3.4 New Testament, Old Testament, Vedas, **The Freedom Charter** (2)
- 1.3.5 Jesus Christ, Prophet Muhammad, Siddharta Gautama, **Dalai Lama**. (2)
- 1.3.6 Zion Christian Church, Nazareth Baptist Church (Ibandla lamaNazaretha), International Pentecostal Christian Church, **Methodist Church**. (2)
- 1.4 • Orthodox Judaism
 • Conservative Judaism.
 • Reform Judaism. (6)

- 1.5
- This term basically refers to enlightenment (illumination).
 - They are those enlightened beings who delay nirvana so that they can help others until all sentient (animate, breathing, aware) beings reach enlightenment. (6)
- 1.6
- African Traditional religion teaches that God is beyond the understanding or control of human beings.
 - God can only be reached through the ancestors.
 - The first generation of ancestors were from the first generation of humans.
 - The ancestors live in the spirit world.
 - They have the power to protect the living.
 - They communicate with God on behalf of the living. (6)
- 1.7 They all believe in the existence of one God only. (2)
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SECTION B

QUESTION 2

- 2.1 2.1.1. Hinduism
- Truth or God is one ,sages call it by various names.
 - It does not have a founder.
 - There is no unifying belief or teaching. (4)
- 2.1.2. Judaism
- They believe that they are the descendents of a people who entered into a covenant with God around 1250 BCE.
 - Abraham is considered to be the spiritual founder.
 - According to the Jewish tradition, the obligations of the covenant are expressed in the Ten Commandments. . (4)
- 2.2
- Understanding similarities and differences. (2)
 - Discovering common features. (2)
 - Understanding how religions differ without judging them. (2)
- 2.3
- Besides being different, religions have similarities.
 - Inter-religious movements focus on similarities rather than differences.
 - Inter-religious movements promote tolerance.
 - Inter-religious movements would contribute to peaceful co-existence. (4)
- 2.4
- Sunni Muslims.
 - Shi'a Muslims.
 - Sunnis believe that any worthy Muslim could be Muhammad's successor.
 - Shi'a Muslims believe that only a person within the bloodline of Muhammad should be his successor.
 - Most Sunnis accept the hadith collection of Imam Bukhari. (8)

- 2.5. • Theravada
 • Mahayana
 • Vajrayana. (4)

2.6. Yes, I agree.

Palestinian-Israeli war as one example

- The conflict is one of territory since the Balfour Declaration of 1917.
- It is not a war based on religious differences.
- There is no intention to convert or propagate.
- Zionist Israelis have used the concept of the “promised Land” of Israel as belonging to the Jews.
- Muslims call this a “just war” in terms of Islamic principles, fighting the occupier, and fighting for their land.
- Zionist Jews have struck alliances with the Christian lobby in the US, and are guaranteed support.
- This support by some Christians of the Jewish cause results in tension between the USA and the Muslim world.
- The US uses its power of veto in the United Nations, protecting Israel from international sanctions.
- Organisations such as HAMAS are labelled terrorist organisations, thus being excluded from peace initiatives in Palestine.
- Muslims feel that there is an anti Muslim bias in the media, and this increases tension between the West and the Muslim world.

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QUESTION 3

3.1 Christianity

Once there was a man who went out to sow corn. As he scattered the seed in the field, some of it fell along the path, and the birds came and ate it up. Some of it fell on the rocky ground, where there was little soil. The seeds soon sprouted, because the soil wasn't deep but when the sun came up, it burnt the young plants; and because the roots had not grown deep enough, the plants soon dried up. Some of the seeds fell among thorn bushes, which grew up and choked the plants. But some seeds fell in good soil and the plants produced good corn; some produced hundred grains others sixty, and others thirty. And Jesus concluded, “Listen then if you have ears!”

This parable teaches about different responses to God's word. It tells us that some people accept God's word quickly, but it is easily taken away by the evil one. Secondly, when the word of God is preached, it may not get a foothold so that PEOPLE may change from their evil ways. However, to those who give it a place in their hearts and minds, it helps them to leave their sins and live according to God's will.

Hindu parable

Lord Krishna and the Kings

Lord Krishna wanted to test the wisdom of his kings. One day he summoned a king called Duryodana. Duryodana was well known through out the land for his cruelty and greed, and his subjects lived in terror.

Lord Krishna said to king Duryodana, "I want you to go and travel the world over and find for me one truly good man."

Duryodana replied, "yes, Lord," and obediently began his search. He met and spoke with many people, and after much time had passed he returned to Lord Krishna saying, "Lord, I have done as you asked and searched the world over for one truly good man. He is not to be found. All of them are selfish and wicked. Nowhere is there to be found this good man you seek!"

Lord Krishna sent him away and called another king, called Dharmaraja. He was a king well known for his generosity and kindness and well loved by his people. Krishna said to him, "king Dharmaraja, I wish for you to travel the world over and bring to me one truly wicked man."

After much time had passed he returned to Krishna saying, "Lord, I failed you. There are people who are misguided, people who are misled, people who act in blindness but no way could I find one truly evil man. They are all good at heart despite their failings!"

The philosophical teaching of this parable is that every person is part of the divine. Nobody is truly bad- it depends on your perception. Everyone is believed to be having an ability to be good, thus the king concludes that all are good at heart and should be given an opportunity.

(14)

3.2

3.2.1

Buddhism.

In Buddhism, 'belief' as the acceptance of certain views can be seen as a hindrance on the way to salvation. Attachment to beliefs, some Buddhists say, is just as bad as attachment to money, for example, because it leads to suffering for oneself and others.

(4)

3.2.2

Judaism

In Orthodox Judaism there is very little room for variation as far as the central tenets (teachings) of religion are concerned.

Judaism is based on certain fundamental principles of belief.

Jews believe in God, who created the world, and their beliefs come from the experience of receiving the Torah. They believe that God is Almighty, Omnipresent and All Knowing.

(4)

3.2.3

Baha'i.

Baha'is regard God as an unknowable essence, immensely exalted above the attributes or understanding of human beings. God is not limited hence belief is not limited to any particular doctrine or dogma.

(4)

- 3.3 3.3.1. Free enquiry.
Follow democratic principles
Oppose any tyranny over the mind of people, any effort by ecclesiastical, political, ideological or social institution to shackle (restrict) free thought.
Education should be the essential method for building humane, free, and democratic societies. (6)
- 3.3.2 Separation of church and state.
The lessons of history are clear: wherever one religion or ideology is established and given a dominant position in the state, minority opinions are in jeopardy. They are doubtful of the traditional use of divinity. (6)
- 3.3.3 Reason.
Concerned about attack by non- secularists on reason and science. They are committed to the use of rational methods of inquiry, logic and evidence in developing knowledge and testing claims to truth.
Recognise the need for intellectual modesty and the willingness to revise beliefs in the light of criticism. (6)
- 3.3.4 Science and technology.
The scientific method, though imperfect, is still the most reliable way of understanding the world. They look to the natural, biological, social and behavioural sciences for knowledge of the universe and humankind's place in it. They deplore the efforts by fundamentalists to invade the science classroom. (6)
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QUESTION 4

4.1. Buddhism

- All trembles at punishment, life is dear to all.
- Comparing others with one.
- One should neither kill nor cause to kill.

Christianity

- You shall love your neighbour as yourself.
- He has sent me to bring good news to the poor to proclaim liberty to the captives and to set the oppressed free.
- The people of God need to be free spiritually and in other aspects of life.
- Do unto others as you would wish them to do unto you.

(This verse is found in many religions)

Hinduism

- Love makes the heart tender towards all; such tenderness brings the priceless treasure called friendship.
- Not to return evil to those who do evil unto you, is, they say, the crown of wisdom.
- May all become happy and none be afflicted with misery. (18)

- 4.2 4.2.1.
 - Responsibility does not merely mean restrictions or limitations; rather it is taking accountability for your actions.
 - For example, children have the right not to be abused but they have the responsibility to be accountable for their actions. (4)
- 4.2.2. Islam as an example
- Muslims believe that all human beings are created of God.
 - Because of this, there are basic individual responsibilities that everyone is obliged to fulfil.
 - The obligations to humanity include social obligations, e.g. to family, neighbours, the wider community, the state, etc.
 - Elaborate regulations that govern rites, interpersonal relationships and agreements such as marriage, financial contracts, etc.
 - Moral regulations like helping a blind person crossing the street.
 - The Islamic approach towards human rights integrates individual freedom, and the ethical, moral and religious needs of human society.
 - Islam teaches that an individual can never upset the humane identity of society even to achieve higher material goals.
 - Give full measure and be not of those who diminish. And weigh with the true balance and not defraud men of their subsistence, and do not act corruptly in the earth.
 - Avoid suspicion: for suspicion in some cases is sin, and spy not on each other, nor speak ill of each other behind their backs
 - You shall not shed blood amongst you nor turn your people out of your dwelling.
- (18)
- 4.3.
 - In Islam it is said there should be no compulsion in religion.
 - In Hinduism it is said just as all rivers flow to the sea, so does all paths lead to God.
 - According to the Constitution of South Africa, everyone has the right to freedom of conscience, religion, thought, belief and opinion.
 - Religious observances may be conducted at state or state aided institutions, provided that those observances follow rules made by the appropriate public authority.
 - They should be conducted on an equitable basis and attendance at them should be free and voluntary.
 - The right does not extend to advocacy of hatred that is based on race, ethnicity, gender or religion, and that constitutes incitement to cause harm. (10)
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QUESTION 5

- 5.1.
 - Generally an objective presentation with a few inflammatory words.
 - The article presents mainly facts and avoids providing opinions.
 - The article then can be said to have a conciliatory tone.
 - The article provides the idea that both sides are looking for a solution that is acceptable to all. (6)
- 5.2.
 - Yes, by providing the heading that the Dalai Lama treads where others fear to go.
 - The Dalai Lama is a reputable world figure and his intervention means that this is a major issue.
 - The Ayodhya issue involves, he said, “too much of politics and emotions” thus implying that the government together with the opposition parties are involved in the dispute. A claim like this shows it is a very important issue.
 - “It is only over the past decade that it has assumed immense significance in India's politics,” proving that the dispute is a national one.
 - No, the article does not propagate any one-sided solution or views. (8)
- 5.3.
 - “While the Dalai Lama's credentials to mediate in the dispute are impeccable, the possibility that he will find a solution acceptable to both sides seems bleak.”
 - This promotes the idea that the Dalai Lama will also be a failure and there is no hope for a solution. (4)
- 5.4.
 - No. The article provides mere information.
 - The article refers to Muslims who built the Mosque as invaders and Hindus who tore it down as extremists.
 - The Dalai Lama's mediation has been welcomed by all the interested parties.
 - The solution lies in India's tradition of religious tolerance.
 - A solution acceptable to both sides seems bleak. (10)
- 5.5. The Danish cartoon controversy
 - There is no question that these cartoons are offensive to many Muslims.
 - They offend against their convention in Islam that the Prophet should not be depicted.
 - In a free country, people should be free to publish whatever they want within the limits set by law.
 - No country permits completely free speech.
 - Typically, it is limited by prohibitions against libel, defamation, obscenity, judicial or parliamentary privilege.
 - It is not a good idea for a newspaper to insult people's religious beliefs.
 - In the newspaper's view, the fewer constraints are placed on free speech the better.
 - Shouldn't the right to free speech be tempered by a sense of responsibility?

- The media ought to show special sensitivity when the things they say might stir up hatred or hurt.
- Protecting free expression will often require hurting the feelings of the individual or groups.

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