



education

Department:
Education
REPUBLIC OF SOUTH AFRICA

**NATIONAL
SENIOR CERTIFICATE**

GRADE 12

RLGS. 1

RELIGION STUDIES P1

FEBRUARY/MARCH 2010

MARKS: 150

TIME: 2 hours

This question paper consists of 7 pages.

AFTERNOON SESSION



INSTRUCTIONS AND INFORMATION

1. This question paper consists of SECTION A and SECTION B.
2. SECTION A: COMPULSORY
SECTION B: Answer any TWO questions from this section.
3. Read ALL the questions carefully.
4. Number the answers correctly according to the numbering system used in this question paper.
5. Write neatly and legibly.

SECTION A (COMPULSORY)**QUESTION 1**

- 1.1 Complete the following sentences by filling in the missing word(s). Write only the word(s) next to the question number (1.1.1 – 1.1.5) in the ANSWER BOOK.

worship; Arabic; Pali Canon; Tanach; Upanishads; Septuagint

- 1.1.1 In Judaism the primary scriptures are collectively known as the ... (2)
- 1.1.2 The ... is a sacred text of Buddhism. (2)
- 1.1.3 The Qur'an was written in the ... language. (2)
- 1.1.4 The ... are sacred texts of the Hindus. (2)
- 1.1.5 African Traditional Religion does not have a special day of ... (2)
- 1.2 Briefly define the following concepts in the context of religion:
- 1.2.1 Similarity (2)
- 1.2.2 Difference (2)
- 1.2.3 Dogma (2)
- 1.2.4 Ideology (2)
- 1.3 From each group of words below, choose the word that does NOT fit. Write only the word next to the question number (1.3.1 – 1.3.6) in the ANSWER BOOK.
- 1.3.1 Martin Luther, Isaiah Shembe, Abraham, William Shakespeare (2)
- 1.3.2 Mecca, Jerusalem, New York, Moria (2)
- 1.3.3 Kitáb-i-Aqdas, Baha'u'lla, Baha'i, 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 Name THREE branches of Judaism. (6)



- 1.5 Explain the concept *Bodhisattva* as it is understood in Buddhism. (6)
- 1.6 Briefly explain the concept *ancestral worship* as it applies to African Traditional Religion. (6)
- 1.7 Why are Christianity, Judaism and Islam called monotheistic religions? (2)
- [50]**

SECTION B

Answer any TWO questions from this section.

QUESTION 2

- 2.1 Name TWO unique features of:
- 2.1.1 Hinduism (4)
- 2.1.2 Judaism (4)
- 2.2 State THREE advantages of studying the comparability of religions. (6)
- 2.3 Give TWO reasons why the formation of interreligious movements would promote unity. (4)
- 2.4 Name the TWO main branches within Islam and identify ONE distinguishing feature of each of the branches. (8)
- 2.5 Name TWO main branches of Buddhism. (4)
- 2.6 In the numerous flashpoints (conflicts) around the world, be it the Middle East, Sri Lanka or Africa, ... "religious differences are not the only cause for the violence. Rather, it is clear that religion is used by politicians to gain support for themselves and their parties."

[Adapted from: *Religion Studies Grade 12* by Steyn et al, page 232]

Do you agree? Discuss the above statement with regard to any ONE of the following conflicts:

- The Palestinian-Israeli conflict
 - The Sri Lankan conflict
 - The war in Iraq
 - The conflict in southern Sudan
- (20)
- [50]**



QUESTION 3

3.1

'Religions sometimes make use of stories or parables to communicate a moral or philosophical idea.'

[Adapted from: *Religion Studies Grade 12* by Steyn et al, page 42]

Discuss any parable from any ONE religion that communicates a moral, philosophical or religious teaching.

(14)

3.2

Explain the term *belief* in the context of each of the following religions:

3.2.1 Buddhism

(4)

3.2.2 Judaism

(4)

3.2.3 Baha'i

(4)

3.3

'Secular humanism is a vital force in the contemporary world ... It is opposed to all varieties of belief that seek supernatural sanction for their values or espouse rule by dictatorship.'

[Extract from: 'A Secular Humanist Declaration' from *Focus Grade 12* by R Donne et al, page 78]

Discuss any secular world view under the following subheadings:

3.3.1 Free enquiry

(6)

3.3.2 Separation of church and state

(6)

3.3.3 Reason

(6)

3.3.4 Science and technology

(6)

[50]**QUESTION 4**

4.1

'All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in the spirit of brotherhood.'

[Adapted from: 'Universal Declaration of Human Rights' from *Shuters Religion Studies Grade 12* by J Hofmeyr et al, page 168]

In the light of the above statement, discuss from any THREE religions how the idea of human rights is supported.

(18)



- 4.2 'All religions impose limitations on their followers, and although their teachings give high status to human beings, they also impose restrictions on humans. Thus, in religious circles, the concept of responsibility is mostly given equal emphasis to that of human rights. It is pointed out that there can be no rights without responsibilities.'

[Adapted from: *Religion Studies Grade 12*, by Steyn et al, page 208]

- 4.2.1 What do you understand by the term *responsibility*? (4)
- 4.2.2 Choose any ONE religion and discuss how the idea of individual responsibilities is supported. (18)

- 4.3 'Respect for the rights and dignity of others is not an impractical religious idea, but a vital ingredient in the development of healthy, free and prosperous societies.'

[Adapted from: *Focus Grade 12* by R Donne et al, page 78]

In the context of the above quotation, indicate how religious freedom is encouraged in society.

(10)
[50]

QUESTION 5

Read the extract and the newspaper article below and answer the questions that follow.

'Over 500 years ago, a beautiful mosque called the Babri mosque was built in Ayodhya in the province of Uttar Pradesh in India. Hindus have however always maintained that the site of the mosque was the birthplace of their revered god, Lord Ram, and that a temple was torn down in order to build the mosque. Today there is some archaeological evidence that this might be true.'

[Adapted from: *Religion Studies Grade 12* by Steyn et al, page 230]

DALAI LAMA TREADS WHERE OTHERS FEAR TO GO

By Sudha Ramachandran

BANGALORE – The Dalai Lama is likely to be the new mediator in the dispute over the Babri-masjid Ram Janmabhoomi site in Ayodhya. But while the Dalai Lama's credentials to mediate in the dispute are impeccable, the possibility that he would find a solution acceptable to both sides, seems bleak.

The Dalai Lama, the exiled Tibetan spiritual leader, has generally adopted a low profile in India – the country he and his followers fled to in 1959, following the occupation of Tibet by the Chinese. He has generally refrained from making public statements, especially on contentious issues, as his government in exile has its home in Dharamshala in northern India.



In an unusual appeal earlier this month, though, the Dalai Lama called on India's Hindus and Muslims to adopt a 'mature, far-sighted and open-minded' approach to resolve the dispute over the site. The Ayodhya issue, he said, involves 'too much of politics and emotions' and the 'master key' to solving it lies in India's 'tradition of religious tolerance'.

The dispute is over a plot of land which Hindus believe is the birthplace of the Hindu deity Ram. Hence the name Ram Janmabhoomi (or Ram's place of birth). A temple that stood on this site was destroyed by Muslim invaders, who then built a mosque there. In December 1992, Hindu extremists, led by the Vishwa Hindu Parishad (VHP – World Hindu Forum) tore down the 16th century mosque. While the dispute over the site has existed for centuries, it is only over the past decade that it has assumed immense significance in India's politics.

Several attempts have been made to resolve the mandir-masjid (temple-mosque) dispute, but none have succeeded so far. Last year, the widely revered Hindu pontiff, the Shankaracharya of Kanchi, stepped in to mediate between the parties to the dispute. That effort ran aground. Now the Dalai Lama will try his hand.

The Dalai Lama has clarified that he has no 'proposal or agenda' to solve the issue at present. But he has outlined the basic elements of his approach. There should be mutual trust between the parties, there should be no losers at the end, and only a middle path will ensure that there is a lasting solution.

What is more, his mediation has been welcomed by all the interested parties to the dispute. Not only does he have the backing of Prime Minister Atal Bihari Vajpayee and Deputy Prime Minister Lal Krishna Advani, but also the Sangh Parivar, the VHP, the Shahi Imam of the Jama masjid in Delhi and the Muslim Personal Law Board have all come out in favour of the Dalai Lama effort.

[Adapted from: *Asia Times* online (internet)]

- 5.1 Comment on the tone of the article. Give THREE reasons for your answer. (6)
- 5.2 Do you think that this article is attempting to sensationalise (give undue attention to) the issue? Support your answer with FOUR references from the article. (8)
- 5.3 Provide evidence from the article to show whether an attempt is made to influence public opinion. (4)
- 5.4 Would you consider this article biased in favour of either community? Provide evidence for your answer from the above article. (10)
- 5.5 Identify any ONE other religious issue that has received coverage in the media. Discuss this issue with reference to respect for religious beliefs and freedom of the press. (22)

[50]

TOTAL: 150

