



# basic education

Department:  
Basic Education  
**REPUBLIC OF SOUTH AFRICA**

## **NATIONAL SENIOR CERTIFICATE**

**GRADE 12**

**RELIGION STUDIES P2**

**EXEMPLAR 2014**

**MEMORANDUM**

**MARKS: 150**

**This memorandum consists of 7 pages.**

**Answer any THREE of the four questions.**

**QUESTION 1**

**For the purpose of the memorandum, only Judaism will be discussed. However, the marker must accept any of the prescribed religions presented by the candidate.**

**1.1 The nature of divinity**

- The Jewish concept of divinity involves several of Maimonides' Thirteen Articles.
- God exists, and He is one.
- Judaism is a monotheistic faith.
- It does not allow the Christian concept of Trinity.
- Man relates directly to God.
- God has no form.
- God is continuously involved in the world.
- God does not have a material body.
- He continuously judges the world and intervenes in history.
- God has a personal relationship with every person.
- God is eternal.
- God alone is to be worshipped.
- No prophet will ever be as great as Moses.

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**1.2 The nature of the world and humanity**

- To understand the world, humans must understand the Torah.
- The Torah is a book, an idea and a quality of life.
- The Torah is a Pentateuch.
- It is all tradition and reflection dealing with God, man and the world.
- God is universal and relates to all people of the world.
- Jews express their faith through what they do.
- 'A person cannot live by faith alone' is a Jewish fundamental message.
- Meaning and principles should be used to determine our ordinary behaviour.
- Jews are expected to keep the 613 Commandments, known as Mitzvot.
- Each person has to do what is right, and in doing so, the whole world will be perfect.
- A Jewish community should be structured such that it looks after and uplifts the dignity of its members.
- Those who are needy must be taken care of.
- The poor must be looked after and not only those of the Jewish religion, even the non-Jewish people.
- The Jew who benefits financially in the town where he or she lives is obliged to give back to it.
- No one is supposed to be a parasite on society.
- Individual Jewish communities must form structures to practically alleviate poverty.

- They must feed, clothe and provide housing, maintain the health and take care of the elderly.
- Charity structures are established to cater for the spiritual needs of the community.
- Jewish day schools provide for the education of Jewish children.
- Every school or organisation sees itself as having a responsibility to uplift the citizens of its city and country.

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### 1.3 **Reward and punishment**

- God is interested in every person's deeds.
- Every person is required to fulfil a Torah of deed.
- The Torah speaks of reward and punishment.
- Judaism believes in a world to come and a world of the soul.
- Jews believe that humans will never fully understand the divine system of reward and punishment.
- As people do God's will, the world slowly evolves to its perfection.
- Jewish believers expect the coming of the Messiah, known as the Mashiach, or Anointed One in Hebrew.

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### 1.4 **Life after death**

- The thirteen articles of faith say that there will be resurrection of the dead in the time of the Mashiach.
- When a person dies, the soul moves to another existence.
- However, the Torah does not discuss the world of the soul; it only hints on it.
- One attains a place in the world to come by performing good deeds in this world.
- Belief in the world to come is based on the belief that the soul returns to a place of spiritual closeness to its source.
- Heaven and hell are part of a spiritual reality that has no time or space.
- The Maimonides states that the righteous of all nations have a place in the world to come.

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### 1.5 **The origin and role of evil**

- People are born free of evil.
- Each person is a divine soul with unlimited potential good.
- According to Judaism, God is all good and all loving.
- Everything that emanates from Him is good, that is trials and challenges that life presents us with.
- God gives each person the choice of how to relate to the world around him/her.
- The study and the practice of the Torah are seen as the antidote to evil.
- This helps humankind to appreciate the true goodness and strive for it.
- Through repentance, human beings are able to draw close to God.

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**QUESTION 2**

- For a long time, Hinduism did not really have subdivisions.
- However, across India beliefs and rituals did vary.
- Different languages were used and different gods were worshipped.
- There was never a true break-away, since there was no central control.
- The reformers worked within the overall system.
- Traditional Hinduism centred on worship at home.
- Hindus also worshipped at temples.
- Every temple was independent.
- The differences between various kinds of Hinduism are more obvious in Hindu communities outside India.
- There are Tamil (South Indian), Hindi and Gujarati (North Indian) temples.
- These differences are based on linguistic and regional cultural differences.
- Three major reform movements emerged.
- The Brahmo, the AryaSamaj and the Ramakrishna mission.
- During the twentieth century more new Hindu organisations sprang up.
- These include the Divine Life Society and the International Society for Krishna Consciousness.
- Such movements are termed neo-Hindu movements.
- The above groups of Hinduism are distinct from traditional Hinduism.
- In the countries where there is a great visibility of Hindus, there is a body that represents both traditionalist temples and the neo-Hindu movements.
- In South Africa, the representative body is the South African Hindu Maha Sabha.
- Traditional Hinduism teaches that the proper performance of domestic and temple ritual is obligatory to all.
- There are also many paths that lead to God according to traditional Hinduism.
- Rituals are significant in traditional Hinduism.
- There is the lighting of lamps, the correct preparation of food, etc.
- In neo-Hinduism there is less emphasis on rituals.
- Instead, there is greater emphasis on service to man (seva).
- Neo-Hinduism emphasises both individual and group devotion.
- The devotions involve formal ritual elements, but these are fewer than in traditional Hinduism.

**[50]****QUESTION 3****3.1      3.1.1      Prostitution**

- The country is ravaged by moral degeneration.
- The reality is that there are many girls who are found in the streets engaging in prostitution.
- There are numerous causes of prostitution.
- Some of the causes include being compelled by circumstances such as poverty.
- The increase in the number of child-headed families has escalated the rate of prostitution in the country.

**3.1.2 Teenage pregnancy**

- Many South African schools are experiencing the problems of teenage pregnancies.
- Teenage pregnancy has numerous causes.
- The fact that parents do not spend adequate quality time with their children is a major cause.
- Lack of communication between the parents and their children is also a factor.
- Alcohol abuse by parents has also led to neglect of children and therefore leading to promiscuity.
- Substance and drug abuse is another major factor.

**3.1.3 Diseases**

- Many children are left parentless due to the death of their parents.
- Diseases such as HIV and Aids are still prevalent in the country.
- Education is still a solution towards the fight against the spread of various diseases such as TB, HIV and Aids.

**Poverty****3.1.4**

- Poverty is still a worrying factor in South Africa.
- There are many other children, besides Nothando, who are poverty stricken.
- Poverty is also a causal factor for other social problems, such as prostitution and teenage pregnancy.
- Unemployment is a scourge that must be addressed urgently by the state and other structures of the society.

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**3.2**

- Invite the different religious leaders and other community leaders into a particular venue.
- Form a committee.
- Ensure that the committee is representative of all stakeholders in the community.
- Establish subcommittees to analyse the different social challenges.
- Ensure the outsourcing of support from relevant government departments.
- Involve the youth in different committees, by setting up youth camps.
- Establish community projects to ensure that each member of the community contributes positively towards community development.
- Establish programmes, such as 'one family, one garden'.
- Ensure that the established committee visits different religious communities to encourage support where it is required.
- Work closely with local government agencies.
- Make the government aware of the social problems in the community.
- Encourage the youth to participate in the cultural activities, such as virginity testing, 'Reed Dance' and scouting.
- The motivation for these activities should be based on shared religious teachings, e.g. respect for one's elders, sanctity of the physical body, protection of children, etc.

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**QUESTION 4****4.1 NO**

- Every sacred text was passed down orally before being written down.
- The understanding may change as teachings are passed down orally.
- It may also change again after it is written down (e.g. in translation).
- Sacred text is a frozen moment in a fluid development of beliefs and teachings.
- The human emotions may have affected the way they wrote about events and how they interpret them.

**YES**

- Written text has played an ever increasing role for roughly a thousand years.
- It became more fixed due to technological advancements in writing (e.g. the printing press).
- It is central in many various religions ('revealed religions': Judaism, Christianity and Islam).
- Sacred texts exist as part of larger collections – canon means 'general rule or principle'.
- The word 'canon' means an authoritative set of writings.
- Written texts can either be primary or secondary.
- Commentaries are secondary writings and are explanations and applications of primary sources.

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- 4.2**
- They create unity in the church/religion through common understanding of beliefs.
  - They lead to common understanding of sacred text.
  - We learn culture and language from people of the past.
  - We learn history and appreciation of lifestyle of the past.
  - We learn wisdom and philosophy through hermeneutical principles.

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- 4.3**
- **Grammar and historical context** – Grammatical-historical principle means you must use the rules of grammar and the historical facts to interpret sacred text. You must look at the exact meaning of the words used in their most ordinary sense.
  - **Clearest meaning** – People write to communicate thoughts and ideas. The writer generally aims to do this as clear as possible. When interpreting a sacred text or any normative source, you should take the meaning that is the clearest to you.
  - **Plan, purpose and context** – You need to view a piece of writing as a whole. What is the writing plan or structure underlying it? What was the author's purpose in writing the text?
  - **Meanings of words** – The meanings of words change over time and in different places. Try to find out what the meanings of the words were when they were originally used in the normative source.
  - **Figurative language** – Some sacred texts use highly figurative, non-literal language. This needs to be taken into account when interpreting such texts.

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- 4.4
- In African Traditional Religion, people communicate with their ancestors and receive messages.
  - Individual personality is terminated and the mediator or diviner receives a new personality.
  - Diviners have an intermediary function between the realm of human beings and spirits.
  - There are prophets in African Traditional Religion who receive inspiration from ancestors.
  - Priests are also very important intermediaries between divinity and human beings.

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**[50]****TOTAL: 150**