

basic education  
Department:  
Basic Education  
REPUBLIC OF SOUTH AFRICA



**NATIONAL  
SENIOR CERTIFICATE**

**GRADE 12**

**RELIGION STUDIES P1  
NOVEMBER 2011  
MEMORANDUM**

**DEPARTMENT OF BASIC  
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**MARKS: 150**

This memorandum consists of 17 pages.

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*25 Nov 2011*  
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**SECTION A (COMPULSORY)**  
**QUESTION 1**

|     |  |       |       |     |
|-----|--|-------|-------|-----|
| (2) | indigenous   | 1.1.1 | 1.1   |     |
| (2) | Theravada  | 1.1.2 | 1.1.2 |     |
| (2) | Judaism  | 1.1.3 | 1.1.3 |     |
| (2) | Eucharist/Holy Communion/Mass  | 1.1.4 | 1.1.4 |     |
| (2) | Shoghi Effendi   | 1.1.5 | 1.1.5 |     |
| 1.2 | Differences  | 1.2.1 | 1.2.1 | (4) |
|     | <ul style="list-style-type: none"> <li>• This refers to the differences that are present within and across religions.</li> <li>• This concept is also useful in the comparison of a variety of religions.</li> <li>• Difference as a concept is also applicable in highlighting the identities of particular religions as well as internal differences within specific religions.</li> <li>• It also means being unlike or a point in which religions are not the same.</li> </ul>   |       |       |     |
|     | Dogma  | 1.2.2 | 1.2.2 | (4) |
|     | <ul style="list-style-type: none"> <li>• The word dogma comes from the Greek word 'dogma' which originally meant 'appearance' or 'opinion'</li> <li>• Today it has two shades of meanings which are:                             <ol style="list-style-type: none"> <li>1. A principle, tenet (teaching) or system of these, particularly as laid down by a collective religious authority.</li> <li>2. A firm declaration of opinion and of faith and religious doctrines.</li> </ol> </li> <li>• Ideology is not a religion; it however has a fairly clear knowledge content which is close to teachings, beliefs or doctrines.</li> <li>• Ideology inspires the adherents with an enthusiasm that is very similar to religion.</li> </ul> |       |       |     |
|     | Ideology   | 1.2.3 | 1.2.3 | (4) |
|     | Unity  | 1.2.4 | 1.2.4 | (4) |
|     | <ul style="list-style-type: none"> <li>• Unity means harmony and agreement.</li> <li>• It would mean religions independently cooperate to achieve certain practical aims in society.</li> <li>• It could also mean that the teachings of various religions are compatible with each other.</li> </ul>  |       |       |     |

*NB: Any other relevant answer must be credited*

|  |   |
|--|---|
| <p>(4)</p> <p>Belief: Belief is sometimes referred to as a religion e.g. Islamic Faith.</p> <ul style="list-style-type: none"> <li>• Belief describes the acceptance of a statement or religious teaching; these are held to be the truth by the adherents/followers of the faiths.</li> <li>• Belief can also be described as trust and confidence.</li> </ul> <p>Teaching: Teaching means to give information or to impart the knowledge in order to reinforce belief in a religion.</p> <ul style="list-style-type: none"> <li>• In religion specifically, to teach often means to give systematic information about the subject.</li> </ul> <p>The relationship between 'teaching' and 'belief': Religious teachings are based on the belief of a religion while teachings are used to reinforce beliefs as religious truths.</p> <ul style="list-style-type: none"> <li>• Religious teachings are regarded as secondary to religious beliefs because religious beliefs are regarded as the ultimate.</li> </ul> | <p>2.1</p> <p>2.1.1</p>   |
| <b>QUESTION 2</b>  |   |
| <b>SECTION B</b>   |   |
| <p>(4)</p> <p>Induna</p> <p>Lutheran</p> <p>Baha'ullah</p> <p>Festival of Lights</p> <p>Kosher</p>   | <p>1.3</p> <p>1.3.1</p> <p>1.3.2</p> <p>1.3.3</p> <p>1.3.4</p> <p>1.3.5</p> |
| <p>(2)</p> <p>(2)</p> <p>(2)</p> <p>(2)</p> <p>(2)</p>   | <p>1.4</p> <p>1.4.1</p> <p>1.4.2</p> <p>1.4.3</p> <p>1.4.4</p> <p>1.4.5</p> |
| <p><b>TOTAL SECTION A: 50</b></p>  |   |
| <p>(4)</p> <p>Comparability</p> <ul style="list-style-type: none"> <li>• This refers to the comparison that might be made between different faith groups or religious institutions (e.g. denominations)</li> <li>• Comparability means that two or more religions are able to be compared in order to establish the similarities and differences.</li> </ul>   | <p>1.2.5</p>  |

*NB: Any other relevant answer must be credited*

- In this sense, teaching is highly significant in some religions, of course less important in others, and of hardly any importance in yet others.
- Teachings in this sense are very important in the religions that developed many years ago.
- These religions have a duty to inculcate their beliefs through their teachings.
- The teachings mostly entail the religious ethics or values of the particular religion and, therefore, teachings and beliefs are interrelated in some religions.
- Religious teachings can be prescriptive in some religions.

(6)

- Hinduism includes a vast array of beliefs and practices.
- Beliefs promote peaceful co-existence among human beings.
- Beliefs encourage the Hindus to live according to acceptable moral values.
- Karma (The life you live presently will bring the results – Cause and Effect).
- The final goal in Hindu/Buddhism thought is moksha/nirvana or release from suffering, old age and ultimately, death itself.
- Belief makes Hindus/Buddhists aware of the supreme state that human consciousness can reach.
- Belief instils trust and hope for life after death.
- There is more emphasis on practice than it is on belief.

2.2

- The role that beliefs play in Islam/Christianity
- Belief assists the Muslim/Christian believers to acknowledge and affirm the existence of Allah/God.
  - Belief also helps the Muslims/Christians to live in accordance with Allah's/God's will.
  - Belief helps the believer to be able to read the divinely-revealed scriptures with understanding.
  - Belief helps the believers to observe and reflect on nature and to endeavour to understand their creator, Allah/God.
  - Belief assures the believers about Allah's/God's love and mercy, which are emphasised in the Quran/Bible.
  - Belief brings hope for life after death, eternal life.
- (Judaism is also an Abrahamic religion)

NB: A candidate who presents one religious group only should be credited 5 marks.

2.3

Taking responsibility for one's actions is a common religious teaching.

(10)

- 2.3.1 Buddhism
- In Buddhism the teaching of responsibility is based on the law of Karma.
  - The law of Karma states that every action has equal and appropriate reaction; hence every individual has to take responsibility for his/her choice of action.
  - Because his/her choices result in their present state.
  - In Buddhism there is no opportunity to blame an external force for one's action or consequences.

- 2.3.2 African Traditional Religion
- The principle of ubuntu is a social responsibility that goes beyond family responsibility.
  - The ritual of communicating with the ancestors shows that even after they are dead, the person is still connected to his or her family.
  - In ATR one cannot become an ancestor if she/he has led an immoral life.
  - One could be an ancestor in ATR only if one had left prosperity (children).
  - Marriage and family are seen as religious responsibility.
  - Respect of elders is important in African Traditional Religion.

- 2.3.3 Judaism
- An important part of being Jewish is to help those who are in need.
  - According to Judaism people have the ability to be both good and evil.
  - Human beings are inherently good, but have a weakness to commit sin which is a temptation.
  - The Torah is a book of law that regulates conduct of Jews.
  - Therefore it is the responsibility of a Jew to study and follow the law.

- 2.4 Myth
- Myths are generally narratives or stories about divine or heroic beings.
  - A myth is a story that is created to explain the invisible through the visible, and to give life to faith through symbols.
  - Myths are not factual but are used to teach values and lessons.

- 2.5
- The role that parables play in religious teachings
  - The word parable refers to the story that is told to illustrate a religious principle or answer a religious question.
  - A parable is usually very short and contains a definite moral.
  - It is quite similar to a teaching.
  - While parables are in an art form, teachings are not necessarily so. But the two are connected.

(8) [50]

NB: One example of a parable will carry 2 marks.

QUESTION 3

3.1 3.1.1 Religious teachings

For example: CHRISTIANITY

- Catholic Church: The Catholic Church claims to be the original church.
- Everyone is born in sin, because of Adam's and Eve's disobedience to God.
- God is made up of three persons Father, Son and Holy Spirit, i.e. the Trinity
- The Holy Spirit comes from God the Father and the Son.

- Eastern Orthodox
- The Holy Spirit comes from God the Father only, and not from the Son.
- They believe that they are the 'rightly guided church'.
- Supreme authority of the Pope was not recognised.

Protestantism

- The Bible has more authority than the Pope.
  - Rituals are not important.
  - They teach that faith is the key to salvation.
  - They believe salvation is a gift given freely through the works of Jesus Christ.
- (10)

3.1.2

Governance:

Eg: CHRISTIANITY:

Catholic Church:

- Political control was traditionally seen to be Rome.
- The head of the Catholic Church is the Pope.
- The first Pope is said to be St Peter.
- Mainland Europe remained Catholic. Countries colonised by mainland Europe also adopted Catholicism, for example South America and parts of Africa.
- The Catholic Church has many orders of monks, priests, friars, and nuns.
- All Catholic Churches are governed by the Vatican
- The Parish is an area or district with a particular church and priest.

Eastern Orthodox

- Political control was traditionally Constantinople (Istanbul).
- Eastern Orthodox churches are found in the Middle East, parts of Africa, Greece and Russia.
- The church structure comprises priests and bishops.
- There is no single leader.
- Authority within the Church is in the hands of a group of

- bishops. It is believed that authority and the grace of God is directly passed down to Orthodox bishops and clergy through the 'laying of hands'.
- A diocese is a group of parishes under the leadership of a bishop.

Protestantism

- This movement was started in 1517 by a German monk named Martin Luther.
- He attacked the Catholic Church about abuses by church officials.
- Soon, England, Scotland, Netherlands, Scandinavia, and parts of Switzerland and Germany became Protestant.
- The churches are ruled by ordained ministers and bishops or elected elders in some churches.
- Overall rule is by higher authority such as a Synod or General Assembly, chaired by the presiding bishop.
- However, in other Protestant Churches, each church is independent, and not responsible to any higher authority than the congregation, for example Baptist and the Congregational Churches.
- Other examples of Protestant Churches are the Reformed Churches, United Presbyterian Church of South Africa.

(10)

CHRISTIANITY:

3.1.3

Religious practices

- Catholic
  - Lighting of candles.
  - Attendance of the Holy Mass
  - Incense
  - Baptism as a Sacrament
  - Marriage as a Sacrament
  - Confirmation as a Sacrament
  - Veneration of the Cross
  - Veneration of Mary, the Virgin and other Saints
  - Confession of sins to the priest
  - Observation of different Feast days (Holy Days).
  - Sacrament of Unction (anointment)
- Eastern Orthodox
- Lighting of candles.
  - Holy Communion
  - Kissing of the images of Saints, called icons.
  - Incense
  - Baptism

3.1.1

For example: ISLAM

- Attendance of Sunday services.
- Holy Communion services
- Baptismal services
- Healing services
- Revival crusades
- No veneration of Saints and the Cross.

Protestantism

(10)

3.1.2

Governance

For example, ISLAM

- They believe that the caliphate (successor) should be from the descendants of the Prophet Muhammad.
- They claim that these caliphs are divinely – appointed imams with supernatural knowledge and authority who must lead the faithful.
- They commemorate the death of Hussain whom they believe that was martyred at Karbala.
- They share a collective guilt for not coming to his aid when he was killed.
- They practice self mutilation.

Shi'a

(10)

Sunni

- There is no clergy in Sunni Islam.
- Any Muslim can serve on community boards.
- Governance is community based.
- Scholars of Islam (ulema) and community members (volunteers) serve on governing boards of mosques and madrassas and schools.
- In governance, the sunnah of the Prophet is observed e.g. governing by Shura (or committee), and consultation.

Shi'a

- Shi'a Muslims revere the descendants of the Prophet Muhammad, and believe they have a divine right to lead Muslims.
- They reserve the title 'imam' for certain past leaders who were believed to be chosen by God.
- Governance is in the hands of mullahs (priests).

(10)



• The mullahs also have considerable political influence.

3.1.3 Religious practices

For example, ISLAM

Sunni

• Religious practices are strictly in accordance with the sunnah (for example) of the Prophet, as laid down in the Hadith.

• An 'imam' is simply the leader of congregational prayer.

• 'Imam' does not denote formal training in Sunni Islam.

• There are four recognised scholars with regard to legal matters in Islam.

• The concept of Mutah (temporary marriage) is not recognised in Sunni Islam, as sunnis claim it was done away

by the Prophet.

Shi'a

• Those hadith from Ali and Fatima, daughter of the Prophet, are given more prominence.

• The shrine of Hussain in Karbala is an important pilgrimage

for Shi'as.

• Shi'a Muslims are allowed to combine the five daily prayers

into three.

• Mutah (temporary marriage) is allowed.

• There are two schools of legal opinion-Akbari and Usuli.

(10)

3.1.1 Religious teachings

For example, HINDUISM

• For a long time, Hinduism did not have subdivisions as in other religions.

• This is because the religion had no central control.

• Reformers worked within the existing system.

• Traditional Hinduism centred on worship in the home and temple.

• Each temple was independent.

Saivism

• Regarded as the oldest of Hindu schools.

• It comprises mystical and devotional practices to achieve moksha (liberation).

• Followers believe Shiva is the supreme god.

• Shiva is seen as both creator and destroyer.

• He is also called 'Lord of the Cosmic Dance'.

Vaishnavism

• Vaishnavites worship Vishnu as supreme god.

• He is seen as a kind and loving deity in Hinduism.

- He is associated with conquering of evil and ignorance.
- Also seen as preserver of cosmic order, as well as power of knowledge.
- In Hindu mythology, the world was created from a lotus flower that grew out of Shiva's navel.

Shaktism

- Only school in Hinduism that worships a supreme goddess.
- Followers worship goddess Shakti, or 'Great Mother'.
- She is sometimes known as Devi.
- She is seen as source of life and creative energy in the universe.
- She is seen as creator and controller of all forces of nature.
- Followers believe that only complete devotion to Shakti can free humans from ignorance and desire.

Neo-Hindu Movements

- Groups such as The Divine Life society, International Society for Krishna Consciousness are quite different from traditional Hinduism, and called neo-Hindu movements.
- Less emphasis is placed on ritual and more on individual and group devotion.
- This is called bhakti.
- Bhakti still involves some formal ritual element.

Governance

3.1.2

HINDUISM

- Governance:
- Every temple was independent in terms of governance
  - Rituals were also not prescribed, but determined by local priests from communities.
  - Today, in countries with a major Hindu presence have a governing body that represents both traditional and neo-Hindu movements.
  - In South Africa, such a body is the S.A. Hindu Maha Saba. There are also regional organisations with a linguistic and cultural focus (for example Gujarati, Hindi, Telegu).

Religious practices

3.1.3

HINDUISM

- Sanatan
- Lighting of lamps
- Sacred fire ceremony
- Veneration of deities and Saints
- Veneration of avatar (incarnations)

- Observance of many religious festivals

- Arya Samaj
- Sacred fire ceremony
- Veneration of formlessness
- Limited observation of festivals
- Emphasis on vedic mantras
- Limited ritual worship.

(10)

NB: A Candidate must be credited for the content even if he/she did not present the response under the headings in the question paper.

Uniqueness of ANY ONE of the religions: 3.2.1

|              |  |         |   |
|--------------|--|---------|---|
| Hinduism     | <ul style="list-style-type: none"> <li>• Does not have a founder</li> <li>• Does not have dogmas or doctrines.</li> <li>• But has a set of principles that govern the central teachings.</li> <li>• Made up of many different schools and traditions that developed their unique independent ideas and practices.</li> <li>• A religion that is open and tolerant to other cultures and influences.</li> <li>• Belief in one supreme deity that can appear in many different forms.</li> </ul>             | Buddism | <ul style="list-style-type: none"> <li>• There is no God that is at the centre of the religion's beliefs and teachings.</li> <li>• Rejects the idea that humans have a soul that lives on after death.</li> <li>• The founder is the Buddha who went out in search of meaning of life.</li> <li>• He taught that the universe is impermanent.</li> <li>• Humans are in a state of suffering because they cling on the illusion of a permanent self and soul.</li> </ul>                                       |
| Aka religion | <ul style="list-style-type: none"> <li>• The Aka nomadic life style is highly reflected in their belief system.</li> <li>• Their rituals are directed to ancestors and animal spirits for hunting.</li> <li>• There is a great variance of belief among the Aka tribe.</li> <li>• The creator, Bembe is said to have retired soon after creation.</li> <li>• The forest spirit, Dzengi receives most religious attention.</li> <li>• They believe in reincarnation restricted within a species.</li> </ul> | Yoruba  | <ul style="list-style-type: none"> <li>• Believe that the cosmos has two levels, sky and earth.</li> <li>• Sky for supreme God, deities and ancestors.</li> <li>• Each deity has its own priesthood.</li> <li>• Earth for humans and animals. Yorubas pray to deities rather than to the supreme God.</li> <li>• There are a number of deities, for example Obatala, Orunmila, Shango, Oya and Oshum.</li> <li>• In community festivals ancestors are represented by men in colourful costumes and</li> </ul> |

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|   |        |
|---|--------|
| <ul style="list-style-type: none"> <li>• They believe that witchcraft is fought by witchcraft.</li> </ul> | masks. |
| N.B: A candidate must be credited for presenting a generic response in ATR ONLY                           |        |

3.2.2 Similarities that exist within the above group of religions:

Middle-Eastern religions (Judaism and Christianity)

- Believe in one God
- Believe in the existence and the role of the Devil or Satan.
- Believe in the existence and the role of angels.
- Believe in life after death.
- Believe in the authority of the Bible as the Word of God.

(Eastern religions) Buddhism and Hinduism

- Believe in reincarnation.
- Believe in the Law of Karma.
- Believe in deities is not necessary.
- The goal of life is Moksha and Nirvana.
- The practice of celibacy.

African Traditional Religion

- God created the first generation.
- God revealed religion to the first generation.
- The first generation became the first ancestors after having died.
- Believe in one Supreme Creator.
- No particular founder.
- No sacred books.
- Veneration of ancestors.
- No specific dogma or doctrine.
- Mainly ritual based belief systems.

### QUESTION 4

4.1 Human rights:

- Buddhism as an example.
- They believe in eightfold path.
- Right views, right intentions, right speech, right actions, right livelihood, right effort, right mindfulness, right concentration which lead to Nirvana.
- The Buddha thought living a moral life would bring about self discipline and self control.
- As you sow so shall you reap.
- You must practise non-attachment.

NB: A candidate must be credited maximum marks for only mentioning the

eight paths.

- Followers of Bahá'í believe that harmony and unity between all people will be achieved.
- Bahá'í followers believe God as the unknowable essence above human attributes.
- They believe in oneness of humankind and that they were created to know and love God.
- They teach that all human beings are equal.
- They teach the unity of all religions.

(20)

- The rise in secularism is not necessarily anti-spiritual.
- Much of modern secular and religious thought places great emphasis on matters such as environmental protection and an end to armed conflicts.
- Both promote worldwide social, racial and economic justice.
- Many may argue that a world with less religion would be a world that is less spiritual.
- The evidence to date does not support such a conclusion.

Yes

- Attendance at religious gatherings is dropping world-wide.
- This is especially true among the youth (World Council Religion for Peace findings)
- Religions are seen as irrelevant in terms of present day challenges, for example socio-political challenges.
- Religious leaders are caught up in clear materialism.
- The economic challenges have not been addressed by religion.
- Both capitalism and communism weaken religious values.

(6)

4.2.2

Secular world view

- Secularism in personal life involves a commitment to: An ethics based on reasoning about human nature without reference to God (s)
- Understanding universe without appealing to religious explanation.

(4)

4.2.3

Atheism as an example

- Atheism is a secular world view that denies the existence of a Supreme Being.
- Atheists are people who do not believe that divine beings or a Supreme Being or a divine power exists.
- There are different forms of atheism: neutral (soft), positive (strong).

(8)

It is a philosophy to be understood in various ways.

The individual

4.3 4.3.1

OPTION A

- Life could become materialistic.
- Life could also be individualistic.
- Belief in a supreme being would cease to exist.
- Religious gatherings and festivals would not be observed.

OPTION B

- A person will be free exercising his/her own choice.
- Values / Ethics could be made up by applying one's intellect.
- Science and reason would dictate decision-making.
- Free enquiry would be encouraged.

*(Any reasonable scenario should be credited.)*

(6)

The society as a whole

4.3.2

OPTION A

- Social morality would decline.
- Accountability from the political process would be greatly reduced.
- There would be a rise in anti-social behaviours.
- The environment would not be viewed as spiritual rather an opportunity to plunder.

OPTION B

- There will be no religious persecution.
- Populist movements would determine values.
- There will be no fear of the unknown.
- There will be no need to believe in the supernatural.

*(Any reasonable scenario should be credited.)*

(6) [50]

### QUESTION 5

5.1 5.1.1

Example A:

- Religious conflict in Ayodhya
- 500 years ago Babri Mosque was built in Ayodhya.
- Hindus have always maintained that the Mosque was built on the birth place of Lord Rama.
- The temple was destroyed to build the mosque.
- Some archaeological evidence says that this may be true.
- In December 1992 some Hindus tore down the mosque.
- The matter was handed to the High Court of Uttar Pradesh.

Example B:

- The Darfur conflict in Southern Sudan started more than 100

Please turn over

(10)

- The main divisions were ethnic/tribal and cultural.
  - Religion is not a radical source of division.
  - Most people of Darfur are Sunni Muslims, as is the government of Khartoum.
  - There are some Christians and ATR adherents in the south.
  - Drought has increased competition for limited resources, and brought nomads and farmers into conflict.
  - In 1983 there was civil war when the Muslim government tried to impose Islamic law in the south.
- (Any other reasonable scenario should be credited.)*

5.1.2

Religious conflict in Ayodhya as an example

- After the matter lying in the court for many decades, the high court passed judgement in September 2010.
- The court sub-divided the disputed property into three parts.
- The aggrieved parties were unhappy and the matter is being appealed at the Supreme Court of India.

Example B: Darfur conflict as an example

- In 2005 South Africa brokered a peace deal between the North and South.
- However, conflict continued.
- In 2006, the President Omar Bashir resisted United Nations involvement to resolve the dispute.
- A UN backed referendum in 2011 decided on partition of the South.
- There were harmonious relationships with the Khartoum government.

(6)

5.1.3

Example A:

- Many claim that political leaders have used the religious sentiments to further their own interests.
- Hindus and Muslims used to pray in the same structure for many decades.
- The dispute was being handled in a mature manner by the people of Darfur conflict.
- When national political leaders and fundamentalist religious leaders joined the dispute, the matter became out of control.
- Many people lost their lives in this dispute which was led by fiery political and religious leaders.

Example B:

- Religion is not a radical source of division.
- Most people on both sides of the conflict are Sunni Muslims.
- Religion played an indirect role in the 1983 civil war.
- Religions have played a major role in trying to help.

- Two religious organisations involved were the Islamic Relief Agency and The Catholic Agency for Overseas Development
- This help included the building of clinics and schools, and repairing infrastructure.
- However, the conflict still continued.

(10)

Summarise your findings.

5.1.4

- Example A:
- The attitude of the people towards the dispute has considerably matured.
  - The latest court judgement was received with academic/technical understanding.
  - No violence was reported.
  - Religious and political leaders have resolved to behave in a restrained manner and not whip up the emotions of the people.
  - This has resulted in peace.
  - The religious leaders used religion to create unity.

Example B:

- The conflict was not a religious one.
- It was socio-economic in nature.
- International and religious bodies both played a role in resolving the conflict.
- There was harmonious relationship between North and South.

(4)

Option A:

5.2.1

5.2

- The article refers to an 'overwhelming majority' supporting the death penalty.
- It refers to "Biblical solutions" to the problem of violent crime.
- The death penalty is advocated only for serious and violent crimes, such as rape and murder.
- United States of America studies are in favour of the death penalty.

Option B:

No

- International and local studies do not show the death penalty as a deterrent.
- Judge Chaskalson suggests that violent crime is not caused by the abolition of the death penalty.
- Judge Dennis Davis feels that the public should be educated about the South African Constitution
- The protesting persons are described as 'fundamentalist', showing a negative bias.

(4)



5.2.2

Option A:

- The article says 'Almost all research conducted on crime shows South Africans believe crime is the most serious problem in the country'
- The article names 'Africa Christian Action' group as pro-death penalty.

Yes

Option B:

- The protesters are called 'fundamentalist'
- The US research findings are refuted by local and international research.
- The judges quoted do not see the death penalty as a solution to the high levels of crime in South Africa.

No

Option A:

- The Christian group is responding to media articles on high crime rates in South Africa.
  - The Bible advocates the death penalty for serious crimes, where reference is made to the 'sword' (Romans 13), (Genesis 9-Verse 6). However, the article indicates that research shows the death penalty to be an ineffective deterrent.
  - The media encourage secular world views. The same is not done for religious functions.
  - Advertising of alcohol (and its consumption) goes against the teachings of many religions, for example Islam, Buddhism, Hinduism.
- (NB: *Electronic refers to TV and Social Networks*)

Option B:

- Religious people will retain their religious beliefs.
- The Bible does not advocate the death penalty, but encourages forgiveness.
- It does not attack religious teachings.
- In South Africa, the Broadcasting Complaints Commission of South Africa (BCCSA), ensures that there is no harmful reporting, or bias.
- The South African Constitution allows freedom of expression, even if the ideas are contrary to the South African Constitution.

5.2.4

- He is against it.
- He believes the public's pro-death penalty stance is the lack of education by government and media about the Constitution.

TOTAL SECTION B:

100

[50]  
(4)

(8)

(4)

