



# basic education

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

**NATIONAL  
SENIOR CERTIFICATE**

**GRADE 12**

**RELIGION STUDIES P1**

**NOVEMBER 2011**

**MEMORANDUM**

**MARKS: 150**

**This memorandum consists of 17 pages.**

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

- 1.1 1.1.1 indigenou (2)
- 1.1.2 Theravada (2)
- 1.1.3 Judaism (2)
- 1.1.4 Eucharist/Holy Communion/Mass (2)
- 1.1.5 Shoghi Effendi (2)
- 1.2 1.2.1 Differences (4)
- This refers to the differences that are present within and across religions.
  - This concept is also useful in the comparison of a variety of religions.
  - Difference as a concept is also applicable in highlighting the identities of particular religions as well as internal differences within specific religions.
  - It also means being unlike or a point in which religions are not the same.
- 1.2.2 Dogma (4)
- The word dogma comes from the Greek word 'dogma' which originally meant 'appearance' or 'opinion'
  - Today it has two shades of meanings which are:
    1. A principle, tenet (teaching) or system of these, particularly as laid down by a collective religious authority.
    2. A firm declaration of opinion and of faith and religious doctrines.
- 1.2.3 Ideology (4)
- Ideology is not a religion; it however has a fairly clear knowledge content which is close to teachings, beliefs or doctrines.
  - Ideology inspires the adherents with an enthusiasm that is very similar to religion.
- 1.2.4 Unity (4)
- Unity means harmony and agreement.
  - It would mean religions independently actively cooperate to achieve certain practical aims in society.
  - It could also mean that the teachings of various religions are compatible with each other.

*NB: Any other relevant answer must be credited*

- 1.2.5 Comparability
- This refers to the comparison that might be made between different faith groups or religious institutions (e.g. denominations)
  - Comparability means that two or more religions are able to be compared in order to establish the similarities and differences. (4)

*NB: Any other relevant answer must be credited*

- 1.3 1.3.1 Induna (2)
- 1.3.2 Lutheran (2)
- 1.3.3 Baha'ullah (2)
- 1.3.4 Festival of Lights (2)
- 1.3.5 Kosher (2)
- 1.4 1.4.1 C
- 1.4.2 D
- 1.4.3 A
- 1.4.4 E
- 1.4.5 B (5 x 2) (10)

**TOTAL SECTION A: 50**

## SECTION B

### QUESTION 2

- 2.1 2.1.1 Belief:
- Belief is sometimes referred to as a religion e.g. Islamic Faith.
  - Belief describes the acceptance of a statement or religious teaching; these are held to be the truth by the adherents/followers of the faiths. (4)
  - Belief can also be described as trust and confidence.
- 2.1.2 Teaching:
- Teaching means to give information or to impart the knowledge in order to reinforce belief in a religion.
  - In religion specifically, to teach often means to give systematic information about the subject. (4)
- 2.1.3 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.
  - Religious teachings are regarded as secondary to religious beliefs because religious beliefs are regarded as the ultimate.

- 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)

- 2.2
- 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.

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 Qur'an/Bible.
- Belief brings hope for life after death, eternal life. (10)  
(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.

#### 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.

(6 x 2) (12)

## 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.

(6)

## 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)

### 3.1.3 CHRISTIANITY:

#### 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

##### Protestantism

- Attendance of Sunday services.
- Holy Communion services
- Baptismal services
- Healing services
- Revival crusades
- No veneration of Saints and the Cross. (10)

3.1.1 For example: ISLAM  
Religious teachings

Sunni:

- Sunni's believe that the faithful, rather than the descendents, should elect their leaders.
- Sunni refers to 'following' the sunnah (example) of the Prophet Muhammad.
- All the companions of the Prophet are given equal respect in Islamic jurisprudence.

Shi'a

- They believe that the caliphate (successor) should be from the descendents 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.

(10)

3.1.2 Governance

For example, ISLAM

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 madressas 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).
- The mullahs also have considerable political influence.

(10)



## 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 Muttah (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.
- Muttah (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.

(10)

## 3.1.2 Governance

### 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).

(10)

## 3.1.3 Religious practices

### 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.

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.

(10)

## 3.2 3.2.1 Uniqueness of ANY ONE of the religions:

<p><b>Buddism</b></p> <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>	<p><b>Hinduism</b></p> <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>
<p><b>Yoruba</b></p> <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.</li> <li>• 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 masks.</li> </ul>	<p><b>Aka religion</b></p> <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> <li>• They believe that witchcraft is fought by witchcraft.</li> </ul>
<p><i>N.B: A candidate must be credited for presenting a generic response in ATR ONLY</i></p>	

## 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

- Belief in reincarnation.
- Belief in the Law of Karma.
- Belief 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.
- Belief in one Supreme Creator.
- No particular founder.
- No sacred books.
- Veneration of ancestors.
- No specific dogma or doctrine.
- Mainly ritual based belief systems.

(10)  
[50]

**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.*

## Bahai

- Followers of Baha'i believe that harmony and unity between all people will be achieved.
- Baha'i 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)

4.2 4.2.1 No

- 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).
- It is a philosophy to be understood in various ways.

(8)

## 4.3 4.3.1 The individual

## 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)

## 4.3.2 The society as a whole

## 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 years ago.
- 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.

(10)

*(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)

## 5.1.4 Summarise your findings.

## 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)

## 5.2 5.2.1

## Option A:

## Yes

- 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:  
Yes
- 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.
- Option B  
No
- 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. (4)
- 5.2.3 Option A:  
Yes
- 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:  
No
- 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. (8)
- 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. (4)

**TOTAL SECTION B: 100**  
**GRAND TOTAL: 150**