



NATIONAL SENIOR CERTIFICATE EXAMINATION  
NOVEMBER 2012

**RELIGION STUDIES: PAPER I**

**MARKING GUIDELINES**

Time: 2 hours

150 marks

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**These marking guidelines are prepared for use by examiners and sub-examiners, all of whom are required to attend a standardisation meeting to ensure that the guidelines are consistently interpreted and applied in the marking of candidates' scripts.**

**The IEB will not enter into any discussions or correspondence about any marking guidelines. It is acknowledged that there may be different views about some matters of emphasis or detail in the guidelines. It is also recognised that, without the benefit of attendance at a standardisation meeting, there may be different interpretations of the application of the marking guidelines.**

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**SECTION A**

**QUESTION 1**

- 1.1 C
- 1.2 D
- 1.3 A
- 1.4 B
- 1.5 B
- 1.6 C
- 1.7 A
- 1.8 C
- 1.9 D
- 1.10 D (20)

- 1.11 1.11.1 Ideology (2)
- 1.11.2 Parable (2)
- 1.11.3 Dogma (2)
- 1.11.4 Myth (2)

1.12

<b>A (Religions)</b>	<b>B (Subdivisions)</b>	<b>C (Chief Doctrines)</b>
Christianity	Catholicism	Resurrection
Judaism	Conservative	Covenant
Buddhism	Vajrayana	Enlightenment
Hinduism	Krishna Consciousness	Re-incarnation
African	amaZulu	Ancestor-worship

(10)

- 1.13 1.13.1 *Uniqueness*: Refers to characteristics or groups of characteristics in a religion which are found only in that religion. (2)
- 1.13.2 *Unity*: A closeness between two or more religions of such a nature that they practically appear to be as one. (2)
- 1.13.3 *Similarity*: Used of two or more religions which have a large number of significant characteristics in common. (2)
- 1.14 1.14.1 Orthodox *or* Reformed *or* Conservative (2)
- 1.14.2 International Society for Krishna Consciousness *or* Brahma Samaj *or* Arya Samaj *or* Divine Life Society, etc. (Almost all are modern, neo-Hindu movements) (2)
- 1.14.3 Theravada *or* Mahayana *or* Vajrayana (Zen *or* Pure Land *may* be accepted) (2)

**50 marks**

**SECTION B****QUESTION 2**

*The following is a paradigm as envisaged by the examiner. Credit must be given for valid insights not forming part of these guidelines.*

- 2.1 A non-religious world-view is one which, without reference to Divinity, attempts to explain the world systematically, in terms of itself alone. (3)
- 2.2 2.2.1 The Nuremberg rally is an event which uses the large-scale visual impact of religious worship to overwhelm its secular audience. The participants are ordered around a central, altar-like structure from which the proceedings are centralised. The rally uses the massed spectacle to evoke belief in the teachings of the Third Reich. The leaders on the platform create for themselves a role which seems to imitate that played by the priests in the Mass. The Nazis use uniforms and banners to heighten this effect. (4)
- 2.2.2 In both cases, ritual is a way of drawing large numbers of people together into a single act of worship. In the case of the Church, it is worship of God. In the case of the Nazis, it is unquestioning obedience to and belief in the ideology and leaders of Nazism. (2)
- 2.3 2.3.1 The view of the imposing, domed-and-columned building of St Peter's basilica is imitated on a colossal scale by Speer in a clear imitation of the great Church building. (2)
- 2.3.2 Speer does this in order to evoke a powerful aesthetic and emotional response in the hearts of Germans approaching it. Its scale, seven times that of St Peter's, is itself suggestive of the impact Speer wished to create. (2)
- 2.4 2.4.1 That Lenin is a significant and great leader, whose significance outlives his human life. Since a mausoleum was a place of worship, the conferring of religious aura upon Lenin, without actually saying so, is inescapable. (2)
- 2.4.2 Lenin was presented in mystical, quasi-religious terms after his death. No doubt they were aware of the hold religion still had on the people of the Soviet Union, and wished to transfer this religious feeling to Lenin, a secular leader, by recreating him as a religious, almost Messianic, figure, beyond criticism or reproach. (3)
- 2.4.3 The embalmed body Lenin would remind people of the embalmed bodies of saints in churches. Again, the Soviets cashed in on the residual religious instincts of the people. They were trying to create a secular substitute for religion. (3)
- 2.5 Secular humanism seems to recognise that human beings need to believe in higher ideas in order to give their lives meaning. Up until secular humanism became a mainstream ideology, people had believed in, and worshipped, God. Secular humanists therefore not only used the forms of religion, which were ingrained into people's hearts and minds over centuries of practice, they also used these to create of their ideologies and leaders an object of belief. (4)
- 2.6 Candidates may argue for or against. Arguing for, they would need to show not only the use made of religion by secular humanists, both conscious and reflex, but

- would need to argue that the secular humanists themselves believe in the quasi-religious ideas they propagate. In the converse, they would need to argue that secular humanists merely use, but do not necessarily believe in, the ideas they propagate. (6)
- 2.7 2.7.1 The mark is allocated for the part of Africa from which the named religions comes. This is important, since each region often has its own characteristics, and being able to identify the region is one way of confirming that the candidate has an understanding of the nature of differences in African Traditional religion. (2)
- 2.7.2 These are nearly always: belief in a supreme being, ancestor worship, shamans/mediums to communicate with the spirit world. (3)
- 2.7.3 The contrasts will be particular to the religions studied. Since these are not specified by the subject statement, any may diverge considerably from place to place, details cannot be given with any degree of comprehensiveness. (4)
- 2.8 The Baha'i religion is less than 200 years old and as yet no divisions have appeared. This may happen with the passage of time. (1)
- 2.9 The individual characteristics for each religion may not be unique individually, but as a combination of characteristics they need to profile the religion unambiguously. They should also be main characteristics of the religion, not peripheral or incidental details. (3 × 3 = 9)

<b>50 marks</b>
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### QUESTION 3

*The following is a paradigm as envisaged by the examiner. Credit must be given for valid insights not forming part of these guidelines.*

- 3.1 3.1.1 Benin, Chad, Ivory Coast, Kenya, South Africa, Tanzania, Zimbabwe. (7)
- 3.1.2 Angola, Burundi, Nigeria. (3)
- 3.1.3 In some countries the numbers of adherents has grown; in some it has decreased. It has increased in more countries. (2)
- 3.1.4 Population growth, the effects of other religions. Although factors such as war and famine would have an effect, they would tend to affect all the citizens of a country, and thus are *less likely* to affect the religious trends addressed in this question – i.e. there is no comparison between countries. Their effects would tend to be greater on the relative statistics between *Christianity and Islam*, e.g. Biafra or Sudan. A half-mark could be given for *one* of these factors. (2)
- 3.2 3.2.1 While some countries have experienced a growth in numbers and others a decrease, *all* the countries concerned show a decrease in the *percentage* of the population adhering to ATR. (2)
- 3.2.2 Angola (97.4%), Burundi (96.3%), Kenya (85.3%). (6)
- 3.2.3 Oral tradition/ storytelling/ initiation/ experiential/ acknowledges a supreme

God and an array of lower spirits (8)

- 3.3 *Conscience*: The right to follow what one believes to be right, that to which one's 'inner voice' calls one.

*Religion*: The right to practice in public and without hindrance the religion of one's choice, within the bounds of mutual respect for and tolerance of each other.

*Thought*: The right to hold one's own ideas and thoughts, without being forced to think in ways imposed by the State or others.

*Belief*: The right to hold fast to what one recognises as true and convincing, not necessarily with reference to religion – this could involve political, social and other beliefs.

*Opinion*: The right to hold and *express in the public forum* one's views on issues, again with due respect for fellow citizens at large. (5 × 2 = 10)

- 3.4 Although marks are not allocated for naming the religions, this is necessary for the answer to be intelligible. In each religion, two marks should be allocated for sources identified; three for an explanation of how they promote freedom. The candidate should be able to reflect at least some link between sources and actions in promoting freedom. (2 × 5 = 10)

<b>50 marks</b>
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#### QUESTION 4

*Credit must be given for valid insights not forming part of these guidelines.*

- 4.1 In the picture, the sculptor reverses roles and has the ape pondering on the human skull. The ape seems to be wondering about the nature of human beings, which is a puzzle beyond his understanding. The dividers held between the ape's toes emphasise the whimsical/humorous nature of the piece. (3)
- 4.2 The candidates can argue for or against this statement as long as they argue from their own religious viewpoint. *Any cogent and relevant account of the statue can be considered.* (5)
- 4.3 God created the universe as part of his divine plan. God created the world in six days. Adam and Eve lived in a perfect garden and had free will. When they disobeyed God they were exiled from Eden. Orthodox views see these creation myths as the truth. More liberal views would regard evolution as part of God's divine plan. (3)
- 4.4 4.4.1 'Cradle of Humankind' suggests that the human species was 'born' in this place and that it 'grew up' here. In other words, the term 'Cradle of Humankind' suggests that there is a origin of the human species. (3)
- 4.4.2 A 'driving stress,' as the article presents it, is some kind of pressure to which early human beings were subjected, which causes the intellect to be stretched to new heights as it endeavours to overcome the problem. (3)
- 4.4.3 Candidates would most likely agree that 'driving stress' is an example of Darwinian natural selection – survival of the fittest. Human beings were able to adapt to the dangerous world in which they find themselves by

developing to such a stage that they now endanger the species that once endangered them, even to the point of possible extinction. According to the theory of 'driving stress,' the survival mechanism developed by humans is intelligence. *Opposing answers on merit: consistency and reasoned, rather than emotive or confessional arguments, are the yardstick here.* (3)

4.5 Muslims and fundamentalist Christians, who have a very literal understanding of their sacred writings, would tend to see the development of species as contradictory to their belief: and need no further comment. The broader stream of Christianity and Judaism would regard the message of Genesis as religious rather than scientific, and not see any particular conflict. Hinduism and Buddhism would generally not be concerned with the mechanics of creation so much as its deep spiritual meaning. (5) *For full marks, candidates must identify their chosen religion. The details may differ from religion to religion, but the essence should be much like this description. Full marks should be given if the essence is grasped and explained, 3 – 4 for a partial explanation, 2 for an unclear one, 0 – 1 for a confused one.* (5)

4.6 *A variety of organisations could have been studied, from the World's Parliament of Religions to the South African Council of Churches. Whichever is chosen, concrete details need to be offered as to the role it plays. Some background to the history of the organisation needs to be offered in order to explain its purpose.* (10)

4.7 Positively speaking, a religious dogma is a universal, timeless teaching which never changes. (It is originally a Catholic term, used to describe definitions of such truths made by an Ecumenical Church Council in response to a specific error or heresy.) Negatively speaking, the term 'dogmatic' is sometimes used to describe a very prescriptive position, one which is unnecessarily inflexible. (5)

4.8 4.8.1 As in other questions, the range of possible religions studied in depth precludes comprehensive information from being offered in the marking guidelines. It is important that the candidate is clear and unambiguous as to the specific origins and role of evil within the religious system he/she has studied – the presentation must have at least elements which show that the candidate is aware of systematic teachings within a religion. (5)

4.8.2 Candidates cannot merely give the two areas requested as independent answers. For full marks, candidates must be able to demonstrate an understanding of the implications which the successful or otherwise overcoming of sin in the life of the adherent has for the achieving/obtaining of eternal life and the way in which it is experienced. (5)

<b>50 marks</b>
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**Total: 150 marks**