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Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

SENIOR CERTIFICATE EXAMINATIONS

RELIGION STUDIES P1

2018

MARKING GUIDELINES

MARKS: 150

These marking guidelines consist of 12 pages.

SECTION A (COMPULSORY)**QUESTION 1**

1.1	1.1.1	C✓	(1)
	1.1.2	A✓	(1)
	1.1.3	B✓	(1)
	1.1.4	D✓	(1)
	1.1.5	A✓	(1)
	1.1.6	D✓	(1)
	1.1.7	B✓	(1)
	1.1.8	B✓	(1)
	1.1.9	C✓	(1)
	1.1.10	A✓	(1)
			(10 x 1) (10)
1.2	1.2.1	baptism✓	(1)
	1.2.2	mantra✓	(1)
	1.2.3	moksha✓	(1)
	1.2.4	Ten Commandments✓	(1)
	1.2.5	Hajj✓	(1)
	1.2.6	rituals✓	(1)
			(6 x 1) (6)
1.3	1.3.1	D✓	(1)
	1.3.2	G✓	(1)
	1.3.3	A✓	(1)
	1.3.4	E✓	(1)
	1.3.5	F✓	(1)
	1.3.6	B✓	(1)
			(6 x 1) (6)
1.4	1.4.1	Sikhism✓ The others are Abrahamic Religions.	(2)
	1.4.2	Divinity✓ The others refer to comparison between religions./ Concepts that are often used in the context of religion.✓	(2)
	1.4.3	Sanskrit✓ The others belong to Islam. ✓	(2)
	1.4.4	Bab✓ The others belong to Hinduism. ✓	(2)
			(4 x 2) (8)

- 1.5 1.5.1
- The interpretation of sacred texts/scriptures. ✓
 - The word comes from the Greek word *hermeneuein* meaning 'interpret'. ✓ (2)
- 1.5.2
- This is a fundamental belief in Taoism. ✓
 - All the world's processes are made up of two opposing forces, Yin and Yang. ✓
 - The Yang is active, light, forceful, male and the Yin is passive, dark, yielding, female. ✓ (2)
- 1.5.3
- It is a solemn promise/agreement/vow/pledge. ✓
 - It is generally assigned to Judaism. ✓
 - The covenant was made by God as an agreement between Him and the Jews. ✓ (2)
- 1.5.4
- The word comes from Sanskrit, meaning 'enlightened one'. ✓
 - It was given as a title to Siddhartha Gautama, founder of Buddhism. ✓
 - Because of the Buddhist belief in reincarnation there is a succession of Buddhas, so there is more than one Buddha. ✓ (2)
- 1.5.5
- This person is known as a sangoma. ✓
 - She/He acts as an go-between/ intermediary between humans and the ancestors. ✓
 - She/He is a foreteller of the destiny of a person. ✓ (2)
- NOTE: Other relevant responses must be credited.** (5 x 2) (10)
- 1.6 1.6.1
- FALSE. ✓ Theravada means the 'Way of the Elders' or 'Tradition of the Elders'. ✓/
- Mahayana Buddhism is known as the Greater Vehicle. ✓ (2)
- 1.6.2
- FALSE. ✓ Ubuntu dictates the moral order in African Traditional Religion. ✓/
- Syncretism is the formation of a new religion by combining aspects of different religions. ✓ (2)
- 1.6.3
- FALSE. ✓ Shoghi Effendi (1897–1957) was a leader of the Bahá'í Faith. ✓ (2)
- 1.6.4
- TRUE ✓✓ (2)
- 1.6.5
- FALSE. ✓ They attain Enlightenment or Nirvana. ✓/
- Karma is the belief that every action has a consequence, which may show up in the present lifetime or only in a later reincarnation. ✓ (2)

TOTAL SECTION A: 50

SECTION B:**QUESTION 2**

- 2.1. 2.1.1
- Literally the word means 'the science/study of ideas'. It is a system/set of ideas/beliefs, (values and opinions that determine the way a person or group behaves, thinks and looks at the world.
 - For people without a religion their ideology is the way they see the world and therefore it may be a substitute for religion. (world view)
 - Examples: communism, Marxism/ fascism/ nationalism/ democracy/ socialism. (4)
- 2.1.2
- It is a synonym for religious teachings or beliefs.
 - It refers to divine instruction.
 - Example: Moksha is liberation from the ongoing cycle of reincarnation in Hinduism. /
 - Jesus Christ is the Son of God in Christianity./
 - There is only one God (Allah) in Islam. (4)
- 2.1.3
- Religions are not in conflict but co-exist peacefully.
 - Religions co-operate/work together on a humanitarian crisis.
 - Example: Religions are united when they are in agreement, for example on a teaching, e.g. a sense of unity/being one with the divinity is an important part of religious experience.
 - A religion's identity creates unity within it by creating a sense of belonging. (4)
- 2.2 2.2.1
- The name of the divinity in Islam is Allah.
 - Allah's attribute is that He does not beget nor is He Begotten.
 - The sacred scripture is the Qur'an.
 - It was dictated verbatim by the archangel Gabriel to the illiterate Prophet Mohammed.
 - According to their dietary laws, only food described as 'halaal' may be eaten. (4)
- 2.2.2
- Christianity believes in the Trinity; that there is only one God and in this one God there are three persons.
 - The three persons of the Trinity are God the Father, God the Son and God the Holy Spirit.
 - Jesus is the Son of God.
 - Jesus is God incarnate.
 - Jesus died on the cross and rose again from the dead/ resurrection. (4)

- 2.2.3
- Hinduism has many gods and goddesses who represent aspects of Brahman. Krishna, Shiva, Vishnu are examples.
 - In Hinduism the soul is regarded as eternal and unchangeable.
 - Hindus have four aims in life: dharma (the way of Higher Truth), artha (acquisition of wealth), kama (sensual enjoyment), moksha (release from suffering).
 - There are four castes/classes in society: priestly (Brahmanas/Brahmins), ruler (ksatriyas), workers or traders (vaisya/vaishyas), servants (sudras).
 - There are four stages of life (ashramas): student, married, retirement and the optional devout stage (sannyasins).
 - Hindus believe in reincarnation, where the soul goes through a series of births and deaths.
 - The soul is driven from birth to death and from death to birth in a continuous cycle called samsara.
 - A unique feature of Hinduism is the concept of reincarnation – rebirth in various life forms.
- (4)
- 2.2.4
- Their central idea is Tao, the closest to an idea of divinity.
 - Tao means 'the path of the universe'.
 - All the world's processes are made up of the two opposing forces of Yin and Yang, e.g. hate and love.
- NOTE: Other relevant responses must be credited.**
- (4)
- 2.3 2.3.1
- Ancestors communicate with living members of the family through an intermediary.
 - Ancestors may communicate via animals.
 - This intermediary is called a sangoma/diviner who fulfils a continued relationship with the ancestors.
 - A common way of communication is through dreams and visions.
- (4)
- 2.3.2
- The belief that the ancestors guide and protect the family strengthens the family, which in turn builds up the community.
 - There is a great sense of connection and continuity within the family and community.
 - This makes members feel secure because it gives them a great sense of identity and belonging.
 - One is encouraged to live a chaste life. One is rewarded for this in the world by the ancestors, who are believed to be the mouthpiece of the Creator.
- (6)
- 2.3.3
- African Traditional Religion does not have written scriptures.
 - Instead it has a strong oral tradition in which story-telling is important.
 - Story-telling performs the same function as written texts in this religion.
- NOTE: Other relevant responses must be credited.**
- (2)

- 2.4
- A myth is usually a 'large-scale' story told in an exaggerated way.
 - It conveys a spiritual truth.
 - It refers to a religious story in which the truth about life is revealed, e.g. about the creation of the world, life after death.
 - A parable is a story that teaches a moral or a lesson.
 - Unlike the large scale of a myth, a parable involves any kind of character, even a simple and ordinary person.
 - It is usually short.

NOTE: Two marks are awarded for “myth” and two marks for “parable”

(4)

- 2.5
- The three Abrahamic Religions – Judaism, Christianity, and Islam – are all monotheistic.
 - They are sometimes called 'religions of the book' because they all believe in divinely inspired Holy Scriptures.
 - The Holy Scripture is very important in these religions, and leads to their placing strong emphasis on teaching.
 - They are known as Abrahamic Religions because they all recognise Abraham as a great prophet.
 - They believe in angels.
 - They believe in life after death.
 - They share a common belief about creation.
 - They believe in the Final Judgement of all mankind.
 - In all three religions the discipline of fasting is encouraged to nurture spirituality.
 - They believe in the prophets.

NOTE: Other relevant responses must be credited.

(6)

[50]

QUESTION 3

- 3.1 3.1.1 • We live in a 'global village' of mass communication and social networks. The increase may be a natural part of the general increase in media coverage on all matters.
• More people are interested in religion.
• With easier access to information the lay person can challenge and hold the 'religious expert' accountable. This leads to controversy, which raises public interest.
• The media is a powerful tool to spread information and teachings and is being used by religions themselves for this purpose.
• People are drawn by curiosity and sensational stories.
• The media uses this to sell their news and make a profit.
NOTE: Other relevant responses must be credited. (4)
- 3.1.2 • Sensationalism sells, thus increasing profits.
• They want to make profit.
• They lack genuine information about religion.
• They tend to be biased.
• They use negative stereotypes in reporting.
NOTE: No credit is given for examples.
Other relevant responses must be credited. (4)
- 3.1.3 • They should have strong policies and procedures in place to guide them about how they conduct themselves and how they interact with the media.
• Religions must ensure that their members follow protocol.
• They must have a spokesperson who will deal with media issues.
• Members need to display a high level of discipline and be accountable.
• Their conduct and positive use of the media will serve to counteract any negative reporting.
• If there is negative reporting, they can use the media to set the record straight.
NOTE: Other relevant responses must be credited. (6)
- 3.1.4 • The media usually reports from a certain 'angle' to gain the effect they desire.
• They carefully select the visual material they use.
• Their headlines draw our attention.
• Their use of language is deliberate to support their angle – tone, vocabulary, etc.
• They interview popular people and celebrities.
• They select where they place an article in print media.
• The repetition of the same message in different ways leads to the recipient eventually accepting the message, even if it is untrue.
NOTE: Other relevant responses must be credited. (8)

3.1.5 **EXAMPLE 1: CONFLICTS**

- Conflict in the Middle East and Africa is seen as religious, e.g. Israel/Palestine, Syria, Iran, Libya and Nigeria.
- Israel/Palestine: The struggle between the Jews and Palestinians is long-standing and there hardly seems to be a solution.
- Syria, Iraq: The intra-religious Muslim conflict in these parts with the involvement of ISIS is a 'hot topic'. It has led to the humanitarian crisis of refugees fleeing their war-torn country, many of them heading to North Africa and from there on risky boats across the Mediterranean to Europe.
- Nigeria: Boko Haram, a Muslim group, has carried out a number of attacks on civilians and the government.

WHY?

- People want to be kept informed about the conflict situations mentioned.
- They want to know the level of religious involvement.
- The issues above have caused humanitarian crises, for example the refugee problem.
- As a journalist I would want to expose the suffering of the people and encourage a resolution of the problem.

EXAMPLE 2: OTHER TOPICAL RELIGIOUS ISSUES

- Issues of topical interest: prosperity religion, bling pastors, fake pastors.

WHY?

- As a journalist I would want to expose the abuse of religious power.
- Vulnerable people are being preyed upon in the name of God/religion.

NOTE: TWO marks are awarded for each issue, and TWO marks are awarded for each reason.

Other relevant responses must be credited.

(8)

3.2

3.2.1

- This is an open mind and an open attitude./ A person should not be prejudicial.
- A person finds out about a religion simply to be able to understand and appreciate it.
- There is no other motive/reason, such as to judge or compare.

(4)

3.2.2

- The unique things of a religion make it different from others.
- The unique things of a religion are the things it comes to treasure most.
- Its followers can become protective and defensive of these.
- Consequently they become easily offended and upset if others do not give them due respect.
- People fear differences.

NOTE: If the learner has merely repeated verbatim from the dialogue, a maximum of TWO marks must be awarded.

(6)

- 3.2.3
- Ben admires the diversity among religions/ He is tolerant of other religions.
 - He thinks that the unique things about a religion are beautiful.
 - He thinks these make the religion great. (2)
- 3.2.4
- Shireen thinks that understanding and tolerance can be risky.
 - There is no certainty that one will receive understanding and tolerance in return.
 - The other religion might still try to convert her.
 - It might adopt a superior attitude.
 - It might discriminate against her. (6)
- 3.2.5 **BEN:**
- Visit places of worship of different religions.
 - Meet people of different faiths.
 - Join an interfaith group.
 - Support an interreligious charity organisation.

OR

SHIREEN:

- Take action to increase your knowledge, understanding and/or experience of your own religion.
- Tolerate and respect other religious beliefs, even if one does not agree with them.

NOTE: Other relevant responses must be credited.

(2)
[50]

QUESTION 4

- 4.1 4.1.1 • It is a basic right given to every human being without discrimination.
• It is given to a person simply because he/she is a person, deserving human dignity. (4)
- 4.1.2 • The judgement upheld freedom of religion as a human right for all (constitution) when it declared it illegal to favour any one religion above another.
• The judgement allowed religious observances to be held in public schools on three conditions. These three conditions correspond exactly with the constitution.
The three conditions are:
• 1. Observances must follow rules made by the appropriate public authorities (in the case of a school, this would be the school governing body).
• 2. They are conducted on an equitable basis.
• 3. Attendance at them is free and voluntary. (10)
- 4.2 4.2.1 • Programme for Christian-Muslim Relations in Africa (PROCMURA)
• Interfaith Action for Peace in Africa (IFAPA)
• The African Council of Religious Leaders (Religions for Peace) (ACRL/R/P)
(Any ONE of the above)
NOTE: Accept a South African interreligious organisation. Do not credit a solely humanitarian organisation. (2)
- 4.2.2 • Parliament of World Religions/Parliament of the World's Religions/World Parliament of Religions
• World Conference of Religions for Peace
NOTE: Even humanitarian global interreligious organisation can be accepted.
(Any ONE of the above) (2)
- 4.2.3 **EXAMPLE 1: PARLIAMENT OF THE WORLD'S RELIGIONS (PWR)**
• Meeting for the first time in 1893, it brought people of different religions together to engage in dialogue.
• This is often regarded as the start of modern time awareness of positive inter-religious relationships.
• At the second meeting a 100 years later it was decided to meet regularly every approximately five years.
• The document/declaration of who they are and what they stand for, called 'Towards a Global Ethic', was an outcome of this second meeting.
• The initial idea of PWR was to provide a space for religious dialogue. That was seen as the need of those times.

- There has been a progression from that beginning towards joint action to tackle social problems across the world.
- Successive PWRs have tackled issues such as HIV/Aids, religious violence, safe water, refugees, and eliminating external debt in developing countries.
- They supported and gave input for the Millennium Development Goals for the eradication of poverty.
- Included in the Millennium Development Goals are reconciliation, global climate change and sustainability.

EXAMPLE 2: WORLD CONFERENCE OF RELIGIONS FOR PEACE (WCRP)

- WCRP was involved in training communities about the human rights of the child (Convention on the Rights of the Child, the most widely ratified human rights agreement in history).
- It helped build reconciliation in Bosnia and Kosovo in Europe.
- It mediated among warring groups in Sierra Leone.
- It set up an international network of religious women's organisations.
- In partnership with other organisations it formed Hope for African Children which tackled the problem of vulnerable children as a result of HIV/AIDS in Africa. This included malnutrition, abuse and exploitation; orphans, absence from school because of having to look after sick family members, poverty.

(10)

4.2.4

EXAMPLE 1: PARLIAMENT OF THE WORLD'S RELIGIONS (PWR)

- There is an attitude of mutual respect, inclusivity and dialogue.
- Barriers between religions have been broken down.
- It moved from dialogue to action.
- It responds to the needs expressed in dialogue.

NOTE: If 4.2.2. is incorrect, then 4.2.3 and 4.2.4 can be credited only if there is clear reference to ONE global interreligious organisation.

EXAMPLE 2: WORLD CONFERENCE OF RELIGIONS FOR PEACE (WCRP)

- There is an attitude of mutual respect, inclusivity and dialogue.
- Religions are working co-operatively towards world peace.
- It is the largest international inter-religious body and it is active on every continent.
- From its reconciliation and mediation work in conflict areas it can be seen that it is a trusted negotiator.

(6)

- 4.2.5
- At state functions, such as the opening of parliament, the inauguration of the state president, etc. religious leaders from a variety of religions are invited to participate in the ceremony.
 - At public holiday celebrations, such as Human Rights Day and Heritage Day, religious leaders from different religions take part.
 - Interfaith services are held.
 - There are many religious NGOs (Non-Governmental Organisations) serving the needs of the vulnerable of all faiths and none.

NOTE: Other relevant responses must be credited.

(6)

- 4.2.6
- Religion can influence people's behaviour in both positive and negative ways.
 - It is a very individual matter, as people have their own ways of seeing and doing things.
 - Most religions teach good manners.
 - They instil values like care and respect for one's neighbour.
 - This can have a very positive effect on a person's upbringing and formation.
 - However, a person can be intolerant of other religions because of pride, ignorance, even fear.

NOTE: Other relevant responses must be credited.

(10)

[50]

TOTAL SECTION B	100
GRAND TOTAL	150