



Province of the
EASTERN CAPE
EDUCATION

**NATIONAL
SENIOR CERTIFICATE**

GRADE 12

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**RELIGION STUDIES P1
MEMORANDUM**

MARKS: 150

This memorandum consists of 10 pages.

SECTION A (COMPULSORY)**QUESTION 1**

- 1.1 1.1.1 **Belief** means a firm opinion.
It also means faith or religion. (2)
- 1.1.2 **Myth** means fable.
It also means reference to religious stories in which deep truths about life are revealed. (2)
- 1.1.3 A **parable** refers to a story that is told to illustrate a religious principle or answer a religious question. It is usually very short and contains a definite moral. (2)
- 1.1.4 **Teaching** means to give information or to impart the knowledge in order to reinforce belief. It also means to give systematic information about the subject. (2)
- 1.1.5 **Ideology** refers to a substitute for the term religion. It is a system of beliefs supporting a social or political system and secular system OR that which is not based on authority. (2)
- 1.2 1.2.1 calabash (2)
- 1.2.2 Torah (2)
- 1.2.3 Halaal (2)
- 1.2.4 Hebrew (2)
- 1.3 1.3.1 FALSE
Baha'u'llah is the prophet/founder of the Baha'i faith. (2)
- 1.3.2 FALSE
According to the Jewish history, Abraham was the first man to realise that there is one God. (2)
- 1.3.3 FALSE
The Vedas are regarded as the holy scripture within the Hindu faith. (2)
- 1.3.4 FALSE
The Presbyterian Church has its origin in Scotland. (2)
- 1.4 1.4.1 William Shakespeare (2)
- 1.4.2 London (2)
- 1.4.3 Rome (2)
- 1.4.4 Freedom Charter (2)
- 1.4.5 Dalai Lama (2)

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|-----|---|---|------------------------------|-----|
| 1.5 | 1.5.1 | D | Divine Law of Islam | (2) |
| | 1.5.2 | E | Kitab-i-Aqdas | (2) |
| | 1.5.3 | A | African Traditional Religion | (2) |
| | 1.5.4 | B | China | (2) |
| | 1.5.5 | C | Constitution | (2) |
| 1.6 | <ul style="list-style-type: none">• Secularism is a belief in the separation of religion and state.• It is a belief that the government should not be based on religion. | | | (4) |

TOTAL SECTION A: 50

SECTION B

QUESTION 2

- | | | | | |
|-----|-------|----------------------|---|-----|
| 2.1 | 2.1.1 | Uniqueness | <ul style="list-style-type: none">• It is those features that make the religion different from other religions.• It is those features that make it identifiable as a different religion.• There is uniqueness in beliefs, practices and normative texts. | (4) |
| | 2.1.2 | Unity | <ul style="list-style-type: none">• Unity refers to those factors that lead to the sharing of a common identity.• It refers to harmony and concord that exist among religions.• It may also refer to the acknowledgement of common ground among different faith groups. | (4) |
| | 2.1.3 | Similarity | <ul style="list-style-type: none">• It refers to 'being alike'.• It is important to specify similarities. | (4) |
| | 2.1.4 | Comparability | <ul style="list-style-type: none">• This means that two or more things are able to be compared.• This does not mean that they are similar.• Things can be compared and it is found that they are different.• The other meaning may be that things can be compared because they are fit to be compared. | (4) |

2.1.5 Identity

- Identity means individuality.
- It means the religion has a certain individuality or a certain personality that distinguishes it from other religions.
- Means affirmation of dignity and value of a religion.
- It means an exclusive religious identity in which one identifies strongly with the beliefs and doctrines of the religion and sees these as defining one's life.

(4)

2.2 Analyse the internal differentiations in any ONE religion.**Example chosen: Judaism****Orthodox Judaism**

- This branch accepts the entire Torah.
- This includes the written form (Pentateuch) and oral (the Talmud) as revealed by God himself.
- Their daily lives are lived according to the commandments of God.
- Observance of the prescriptions reflects obedience to God, and is considered of the utmost importance.

Reform Judaism

- This movement started in Germany in the 19th century.
- The Jews felt that they should adapt their religion to a changing world.
- They saw their homeland as the country of their birth.
- They did not expect a Messiah to lead them back to the Holy Land of Palestine.
- They declared many observances (such as dietary laws and prayer boxes) to be unnecessary.
- They would observe the fundamental principles, but would not observe practices they felt were out-dated.

Conservative Judaism

- This movement came as a reaction to a Reform Judaism.
- Conservative Jews reject many practices of the Orthodox groups as non-essentials.
- They accept the Torah and the Talmud as authoritative, but reject some of the prescriptive aspects.

(20)

2.3 Role of ancestors in African Traditional Religion.

- They are messengers of the creator.
- They are seen by followers as the supervisors of the physical world.
- They look after the welfare of the living.
- They reveal themselves through dreams and sometimes through visions to communicate with the living.
- To communicate with God, the living uses the ancestors – they are intermediaries.

(10)
[50]

QUESTION 3**3.1 Functions that are fulfilled by the uniqueness of a religion.**

- It strengthens the believer's faith.
- It identifies the religion from amongst other religions.
- It guides the believer's way of life.
- It helps the believer to unite in the spiritual life as a communion with other believers.
- It helps believers to explain why they have chosen that religion.
- It helps members to identify who belongs to the faith and who does not. (10)

**3.2 Unique features of any ONE religion.
(Christianity is used as an example.)**

- It is referred to as a monotheistic religion, belief in one God.
- They believe in life after death in the context of a judgement day.
- They believe in the existence of angels.
- They believe in prophets.
- They believe in the existence of heaven and hell.
- They believe in the resurrection of the dead. (10)

3.3 3.3.1 Doctrine

- The term 'doctrine' is synonym for 'teaching'.
- It does not have a negative connotation.
- The word doctrine refers to a religious teaching.
- Just like teaching, doctrine does not necessarily have any negative meaning.
- It is a set of religious teachings.
- 'Doctrinaire' is a word derived from the concept doctrine.
- Doctrinaire certainly has a negative connotation.
- A doctrinaire person applies doctrine in all circumstances without regard to practical consideration.
- It is a body of principles or values that is accepted by the followers. (10)

3.3.2 Dogma

- It has two shades of meanings that are relevant in the context of religion.
- This concept refers to a principal, tenet or system of these particularly as laid down by a collective religious authority.
- Dogma also has an added connotation which is of collective religious authority.
- Dogma has an element of collective authority.
- Dogma is presented by the religious collective authority as founded in divine revelation.
- There is no cut-off point between a teaching and a dogma. (10)

3.4 **Differentiate between religious and non-religious people.**

- Most religious people have special moments for meditation and prayer.
- Most religious people observe special days to perform rituals.
- Religious people believe in a god or a supreme being.
- Non-religious people do not observe special days to perform rituals.
- Non-religious people do not believe in a god or a supreme being.
- Non-religious people do not have special moments for meditation and prayer.

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QUESTION 4

4.1 4.1.1 **Doctrine of reincarnation**

- A natural corollary to the law of Karma is the doctrine of reincarnation.
- The soul goes through a series of births and deaths.
- This process is fuelled by desires.
- As a person casts off worn-out garments and puts on others that are new, so does the soul cast off worn-out bodies and enter into others that are new.
- So says the Bhagavad Gita.
- The spirit cannot die.

(6)

4.1.2 **Role of parables in African Traditional Religion**

- Many parables exist in Africa often with telling each other stories with hidden meanings.
- They were used as everyday form of teaching the community.
- They provide ethical and moral guidelines for correct behaviour as well as warnings about immoral behaviour.
- Parables played a vital part in transmitting the beliefs of Africans such as about ancestors, the creator and service to others.

(4)

4.1.3 **Secularism as an example**

- It involves ethics based on reasoning about human nature.
- It does not refer to a god or gods.
- The understanding of the universe is purely scientific.
- It does appeal to religious explanations for life and the world.
- It tends to go with the democratic forms of government.
- Its proponents subscribe to freedom of religion within the bounds of the secular laws of the land.
- It supports human rights.
- It supports non-discrimination on the basis of religious beliefs.
- A movement that wants to be independent from religion in its social and political activities.
- It believes that religion is socially divisive rather than uniting.
- It tolerates religion.

(20)

- 4.2 4.2.1 **Cause of the riots.**
- The attacks were in retaliation for attacks by Muslims on Christians in northern Nigeria. (2)
- 4.2.2 **Possible consequences of the riots.**
- There would be further religious violence.
 - There would be inter-religious dialogue and problem-solving.
 - The police/state would be blamed for taking sides, leading to increased violence.
 - Religious leaders would appeal to their followers for calm.
 - The economy of the country will be negatively affected.
 - It will result in continuous violence or war.
 - It will lead to lawlessness in the country. (6)
- 4.2.3 **Present the article a balanced view.**
- Yes.
 - It does not blame any religion or take sides.
 - It mentions the cause as the Danish cartoons.
 - It is factual.
- OR**
- No.
 - It says nothing about the link between the caricatures and the violence.
 - It implies that Muslims started the riots, but is silent on the role of the Christians in northern Nigeria.
 - The Danish publishers were not sensitive about other religions.
 - This was not of public interest hence the violent riot erupted. (6)
- 4.2.4 **Your experience of the media.**
- Yes, all religions are given equal coverage as on SABC TV and radio programmes.
 - The major religions are covered in rotation.
 - There is no bias.
 - The religious observances of all religions are given coverage in the print media, e.g. *Post*, *Daily News* etc. cover Diwali, Eid, Christmas, Yom Kippur, etc.
 - This is done from the point of view of believers of that religion.

OR

- No.
- The Western media in particular link attacks by certain individuals to particular religions.
- Those allegedly carrying out suicide bombings in occupied territories are called Jihadists.
- While reports of 'terrorist' attacks committed in the USA by US citizens make no mention of religion.
- E.g. the recent attack on the US revenue office by a disgruntled taxpayer.
- Media sensationalises mistakes committed by religious leaders but say little when the same is done by a non-religious leader or organisation.

Please note: Candidates should be credited if they contextualise the responses to their local environment.

(6)
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QUESTION 5

5.1 5.1.1 **Conflict in Darfur**

- 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 a civil war when the Muslim government tried to impose Islamic law in the south.

(Acknowledge any relevant example.)

(8)

5.1.2 **Current situation of the conflict in Darfur**

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

(6)

5.1.3 Role of religion in the conflict

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

(6)

5.2 Definition of tolerance.**5.2.1 OPTION A**

- I agree.
- Tolerance will be applicable when there is more than one point of view within a given community.
- People can tolerate each other only when their religious practices differ.
- There is no need for people to tolerate each other if they have similar religious practices.
- Religious tolerance will be more meaningful when there is an element of respect.
- This should happen even though other people's religious beliefs seem strange or untrue.

OPTION B

- I do not agree.
- Religious tolerance may mean not trying to force people to have only one religion.
- This is a view held by Eastern religions.
- This is because Eastern religions do not practice conversion activity.
- To the Eastern religions tolerance means to be left alone.
- It may also mean that one individual may belong to more than one religion.

(6)

5.2.2 Relationship between religious tolerance and religious freedom.

- The two terms are closely related.
- Religious freedom is determined by the government of the day.
- It is an environment created to allow for the free expression and practice of religious practices.
- Religious tolerance is mainly dependent on the attitudes of religious groups or individuals with a given community.
- It is the acceptance and respect of the religious beliefs and practices of other people without any preconditions.
- Religious freedom prepares a good ground for religious tolerance.

(8)

5.2.3 Advantages of society with religious freedom.

- **Religious harmony**
 - Religious groups can exist along and among each other without any confrontation.
 - Different religions can grow and develop without any hindrances.
 - Different religions can share common non-religious resources/amenities.
- **Religious peace**
 - Religious conflicts would be avoided when there is religious tolerance.
 - Conflicts would be properly addressed if there is religious tolerance.
- **Inter-religious dialogue**
 - Religious tolerance prepares a perfect ground for religious dialogues.
 - Different religious groups could come together to address common societal problems or challenges.
 - The formation of local (National Religious Leaders Forum in South Africa) and international (World Conference of Religions for Peace) religious organisations are encouraged by religious tolerance.

(8)

5.2.4 Disadvantages of society with no religious freedom

- No religious harmony.
- Religious groups would not work together to fight a common social ill.
- Social cohesion will be difficult if religious tolerance is not encouraged.
- Some religious practices would be suppressed as they would be construed as not acceptable by other religious groups.
- There would be occurrences of religious conflicts.
- There would be religious discriminations and prejudice if there is no religious tolerance.

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TOTAL SECTION B: 100
GRAND TOTAL: 150

5.2.3 Voordele van 'n gemeenskap met godsdiensvryheid.

- **Godsdienstige harmonie**
 - Godsdienstigroep kan naas of tussen mekaar bestaan sonder enige konfrontasie.
 - Verskillende godsdiensleer kan sonder hindernisse groei en ontwikkel.
 - Verskillende godsdiensleer kan gemeenskaplike nie-godsdiensleer hulpbronne deel.

- **Godsdienstige vrede**
 - Godsdienstige konflik kan vermy word as daar godsdiensleer verdraagsaamheid is.
 - Konflikte kan deeglik aangespreek word as daar godsdiensleer verdraagsaamheid is.

- **Inter-godsdiensleer dialoog**
 - Godsdiensleer verdraagsaamheid berei 'n perfekte basis vir godsdiensleer dialoog voor.
 - Verskillende godsdiensleer groepe kan byeen kom om gemeenskaplike sosiale probleme en uitdagings aan te spreek.
 - Die vorming van plaaslike (Nasionale Godsdiensleer forum in Suid-Afrika) en Internasionale (Wêreldkonferensie van Godsdiensleer vir Vrede) godsdiensleer organisasies word aangemoedig deur godsdiensleer verdraagsaamheid.

(8)

5.2.4 Nadele van 'n gemeenskap sonder godsdiensvryheid.

- Geen godsdiensleer harmonie.
- Godsdiensleer groepe sal nie saamwerk om 'n gemeenskaplike sosiale siekte te beveg nie.
- Sosiale saamwerking sal moeilik wees indien godsdiensleer verdraagsaamheid nie aangemoedig word nie.
- Sommige godsdiensleer praktiese kan onderdruk word indien dit verbind word as nie aanvaarbaar deur ander godsdiensleer groepe nie.
- Godsdiensleer konflik sal voorkom.
- Daar sal godsdiensleer diskriminasie en vooroordeel wees indien daar geen godsdiensleer verdraagsaamheid is nie.

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(8)

TOTAAL AFDELING B: 100
GROOTTOTAAL: 150

5.1.3 Rol van godsdiens in die konflik.

- Godsdiens is nie 'n radikale bron van verdeling nie.
- Die meeste mense aan beide kante van die konflik is Sunni Moslems.
- Godsdiens het 'n indirekte rol in die 1983-burgeroorlog gespeel.
- Godsdiens het 'n groot rol gespeel om te probeer help.
- Twee godsdiensige organisasies wat betrokke was, was die Islamitiese Verligtingagentskap en die Katolieke Agentskap vir Oorsese Ontwikkeling.
- Hierdie hulp het die bou van klinieke en skole en die herstel van die infrastruktuur ingesluit.
- Die konflik het egter voortgedaan.

(6)

5.2 5.2.1 Definisie van verdraagsaamheid.**OPSIE A**

- Ek stem saam.
- Verdraagsaamheid is van toepassing waar daar meer as een siening binne 'n gegewe gemeenskap is.
- Mense kan mekaar verdra slegs wanneer hulle godsdiensige beoefeninge verskil.
- Dit is nie nodig vir mense om mekaar te verdra as hulle eendertse godsdiensige beoefeninge het nie.
- Godsdiensige verdraagsaamheid sal meer betekenisvol wees wanneer daar 'n element van respek is.
- Dit sal gebeur selfs as ander mense se godsdiensige oortuigings vreemd of onwaar lyk.

OPSIE B

- Ek stem nie saam nie.
- Godsdiensige verdraagsaamheid mag beteken dat mense nie gedwing moet word om een godsdiens te hê nie.
- Dit is 'n siening wat deur Oosterse godsdiensige gehuldig word.
- Dit is omdat Oosterse godsdiens nie bekeringaktiwiteit beoefen nie.
- Vir die Oosterse godsdiens beteken verdraagsaamheid om alleen gelaat te word.
- Dit mag ook beteken dat een individu aan meer as een godsdiens behoort.

(6)

5.2.2 Verhouding tussen godsdiensige verdraagsaamheid en godsdiensvryheid.

- Die twee terme is nou verwant.
- Godsdiensvryheid word bepaal deur die regering van die dag.
- Dit is 'n omgewing wat geskep word vir die vrye uitdrukking en praktiese van godsdiensige beoefeninge.
- Godsdiensige verdraagsaamheid is hoofsaaklik ahanklik van die houding van godsdiensgroepe of individue binne 'n gegewe gemeenskap.
- Dit is die aanvaarding en respek van die godsdiensige oortuigings en beoefeninge van ander mense sonder enige voorwaardes.
- Godsdiensvryheid berei goeie gronde vir verdraagsaamheid voor.

(8)

VRAAG 5

5.1 5.1.1

Die Darfoer-konflik

- Die Darfoer-konflik het meer as 100 jaar gelede begin.
- Die hoof verdeeldheid/skeidings was etnies/stam en kultureel van aard.
- Godsdien is nie 'n radikale bron van verdeling nie.
- Die meeste mense in Darfoer is Sunni-Moslems, soos die regering van Darfoer.
- Daar is 'n paar Christene en ATG-volgelinge in die suide.
- Droogte het verhoogde kompetisie vir beperkte hulpbronne tot gevolg gehad en dit het tot konflik tussen die nomades en boere gelei.
- In 1983 was daar burgeroorlog toe die Moslem-regering probeer het om die Islamitiese wet in die Suide af te dwing.

(8) (Gee erkenning aan enige relevante voorbeeld.)

5.1.2

Huidige situasie in die Darfoer-konflik

- In 2005 het Suid-Afrika die vredesooreenkoms tussen die Noorde en Suide bemiddel.
- Konflik het egter voortgeduur.
- In 2006 het die President die Verenigde Volke se betrokkenheid om die dispuut by te lê, teegestaan.
- In 2011 het 'n VV-gesteunde referendum op die verdeling van die Suide besluit.
- Daar is harmonieuse betrekkinge met die Kartoom-regering.

(6)

Let wel: Kandidate moet gekrediteer word indien hulle die antwoorde tot hul plaaslike omgewing kontekstualiseer.

(6)

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- Nee.
- Veral die Westerse media koppel aanvalle deur sekere individue aan spesifieke godsdienste.
- Die wat sogenaamd selfmoord-bomaanvalle in besette gebiede uitvoer, word Jihadiste genoem.
- Terwyl berigte van 'terroriste'-aanvalle wat in die USA deur VS-burgers gemaak word, nie godsdien noem nie.
- Bv. die onlangse aanval op die VS-inkomste kantore deur 'n ongelukkige belastingbetaler.
- Die media sensationaliseer foute wat deur godsdiensteleiers gemaak word maar sê min wanneer dieselfde die nie-godsdiensteleiers of organisasies gedoen word.

4.2 4.2.1 Oorsaak van die onluste.

- Die aanvalle was weerraak vir aanvalle deur Moslems op Christene in Noord-Nigerië.

(2)

4.2.2 Moontlike gevolge van die onluste.

- Daar kan verdere godsdienstige geweld plaasvind.
- Daar kan inter-godsdienstige dialoog en probleemoplossing wees.
- Die polisie/staat kan blameer word dat hulle kant kies, wat tot verdere geweld lei.
- Godsdienstige leiers moet 'n beroep doen op hul volgelinge om kalm te bly.
- Die ekonomie van die land gaan nadelig beïnvloed word.
- Dit sal tot voortsepende geweld of oorlog lei.
- Dit sal tot wetteloosheid in die land lei.

(6)

4.2.3 Bied artikel 'n gebalanseerde siening aan.

- Ja.
- Dit blameer nie een van die godsdienste of kies kant nie.
- Dit noem die oorsaak as die Deense spotprente.
- Dit is feitlik.

OF

- Nee.
- Dit sê niks van die verband tussen die spotprente en die geweld nie.
- Dit impliseer dat Moslems die oproer begin het, maar is stil oor die rol van die Christene in noordelike Nigerië.
- Die Deense uitgewers was nie sensitief oor ander godsdienste nie.
- Dit was nie in belang van die publiek nie, daarom het die geweld uitgebreek.

(6)

4.2.4 Jou onderverinding van die media.

- Ja
- Alle godsdienste word gelyke dekking gegee soos op SABC TV en programme.
- Die groot godsdienste word roterend gedek.
- Daar is geen partydigheid nie.
- Die godsdienstige nalewing van alle godsdienste word dekking in die gedrukte media gegee, soos bv. *Post*, *Daily News* dek Diwali, Eid, Kerstees, Yom Kippur, ens.
- Dit word gedoen uit die oogpunt van gelowiges van daardie godsdienste.

OF

VRAAG 4

4.1 4.1.1

Doktrine van reïnkarnasie

- 'n Natuurlike uitvloeiing van die wet van Karma is die leerstelling van reïnkarnasie.
- Die siel gaan deur 'n reeks geboortes en sterftes.
- Hierdie proses word aangevuur deur begeertes.
- Net soos 'n mens verslete klere uittrek en nuwes aantrek, so verwerp die siel verslete liggame en trek in nuwes in.
- So sê die Bhagavad Gita.
- Die siel is onsterflik.

(6)

4.1.2

Rol van gelykenisse in ATG

- Baie gelykenisse bestaan in Afrika met mense wat dikwels vir mekaar stories vertel met verborge betekenis.
- Dit is gebruik as 'n alledaagse vorm van gemeenskapsonderrig.
- Dit verskat etiese en morele riglyne vir korrekte gedrag asook waarskuwings oor onsedelike gedrag.
- Gelykenisse speel 'n belangrike rol in die oordra van oortuiginge van Afrika soos oor die voorvaders, die skepper en diens aan ander.

(4)

4.1.3

Sekularisme as 'n voorbeeld.

- Dit behels etiek gebaseer op beredenering oor die menslike natuur.
- Dit verwys nie na 'n god of gode nie.
- Die begrip van die heël is suiwer wetenskaplik.
- Dit doen 'n beroep op godsdiensige verduidelikings vir die lewe en die wêreld.
- Dit neig om met demokratiese regeringsvorme saam te gaan.
- Voorstaanders onderskryf godsdiensvryheid binne die grense van die sekulêre wette van die land.
- Dit ondersteun menseregte.
- Dit ondersteun nie-diskriminasie op die basis van godsdiensige oortuiginge.
- 'n Beweging wat onafhanklik wil wees van godsdiens in sosiale en politieke aktiwiteite.
- Dit glo dat godsdiens sosiaal verdeelende eerder as verdedigend is.
- Dit duld/verdra godsdiens.

(20)

3.4

Onderskei tussen godsdiensige en nie-godsdiensige mense.

- Die meeste godsdiensige mense het spesiale oomblikke wat gebruik word vir meditasie en gebed.
- Die meeste godsdiensige mense gedenk spesiale dae om rituele uit te voer.
- Godsdiensige mense glo in 'n god of 'n opperwese.
- Nie-godsdiensige mense gedenk nie spesiale dae om rituele uit te voer nie.
- Nie-godsdiensige mense glo nie aan 'n god of 'n opperwese nie.
- Nie-godsdiensige mense het nie spesiale oomblikke van gebed en meditasie nie.

(10) [50]

VRAAG 3

- 3.1 **Funksies wat deur die uniekheid van 'n godsdiens vervul word.**
- Dit versterk die gelowige se geloof.
 - Dit identifiseer die godsdiens tussen ander godsdiens.
 - Dit help die gelowige op sy lewenspad.
 - Dit help die gelowige om in die geestelike lewe te verenig as 'n eenheid met ander gelowiges.
 - Dit help gelowiges om te verduidelik waarom hulle daardie godsdiens gekies het.
 - Dit help lede om te identifiseer wie aan die geloof behoort en wie nie.
- (10)
- 3.2 **Unieke kenmerke van enige EEN godsdiens. (Christelike godsdiens as 'n voorbeeld)**
- Daar word daarna as 'n monoteïstiese godsdiens, geloof in een God, verwys.
 - Hulle glo in die lewe na die dood in die konteks van 'n oordeelsdag.
 - Hulle glo in die bestaan van engels.
 - Hulle glo aan profete.
 - Hulle glo aan die bestaan van 'n hemel en 'n hel.
 - Hulle glo aan die opstanding uit die dood.
- (10)
- 3.3 **Doktrine**
- 3.3.1 **Doktrine**
- Die term 'doktrine' is 'n sinoniem vir leerstelling/lering.
 - Die term 'doktrine' het nie 'n negatiewe konnotasie nie.
 - Die woord 'doktrine' verwys na 'n godsdienslike lering/leerstelling.
 - Net soos lering/leerstelling het 'doktrine' nie noodwendig enige negatiewe betekenis nie.
 - Dit is 'n stel godsdienslike leerstellings.
 - 'Doktrine' is 'n woord wat van die konsep 'doktrine' afgelei is.
 - Waar 'doktrine' nie 'n negatiewe konnotasie het nie, het 'doktrine' definitief een.
 - 'n Doktrine mens pas doktrine in alle omstandighede toe sonder inagneming van praktiese oorwegings.
 - Dit is 'n stel begrippe of waardes wat deur die volgelinge aanvaar word.
- (10)
- 3.3.2 **Dogma**
- Dit het twee betekenisnuanses wat relevant in die konteks van godsdiens is.
 - Hierdie konsep verwys na 'n beginsel, leerstuk/leerstelling of stelsel hiervan, veral soos neergeleë deur 'n kollektiewe godsdienslike gesag.
 - Dogma het ook 'n bykomende konnotasie; een van kollektiewe godsdienslike outoriteit/gesag.
 - Dogma het 'n element van kollektiewe gesag.
 - Dogma word deur die kollektiewe godsdienslike owerheid aangebied soos gevind in goddelike openbaring.
 - Daar is geen skeidslyn tussen 'n lering en 'n dogma nie.
- (10)

- 2.1.5 **Identiteit**
- Identiteit beteken individualiteit.
 - Dit beteken die godsdiens het 'n sekere individualiteit of 'n sekere persoonlikheid wat dit van ander godsdiens onderskei.
 - Dit beteken bevestiging van waardigheid en waarde van 'n godsdiens.
 - Dit beteken 'n eksklusiewe godsdiensige identiteit waarin jy sterk met die oortuiging en leerstellinge van die godsdiens identifiseer en dit as definierende van jou lewe beskou.
- (4)
- 2.2 **Analiseer die interne verskille in enige EEN godsdiens.**
- Judaïsme as voorbeeld gekies**
- Ortodokse Judaïsme**
- Hierdie tak aanvaar die hele Tora.
 - Dit sluit die geskrewe vorm (Pentateug) en mondelinge deel (die Talmoed) in, soos deur God self geopenbaar.
 - Hulle daaglikse lewes word volgens die gebooe van God geleef.
 - Nakoming van die voorskritte weerspieël gehoorsaamheid aan God, en dit word as baie belangrik gesien.
- Hervormde Judaïsme**
- Die beweging het in die 19^{de} eeu in Duitsland begin.
 - Die Jode het gevoel dat hulle hul geloof by 'n veranderende wêreld moet aanpas.
 - Hulle het hulle tuisland as die land van hul geboorte gesien.
 - Hulle het nie verwyg dat 'n Messias hulle sal teruglei na die Heilige Land van Palestina nie.
 - Hulle verklaar dat baie voorskritte (soos dieetwette en gebedskamers) onnodig is.
 - Hulle het die fundamentele beginsels gevolg, maar nie praktieke wat hulle gedink het is verouderd nie.
- Konserwatiewe Judaïsme**
- Hierdie beweging het ontstaan as 'n reaksie op Hervormde Judaïsme.
 - Konserwatiewe Jode verwerp baie van die praktieke van die Ortodokse groepe as onnodig.
 - Hulle aanvaar die Tora en die Talmoed as gesaghebbend, maar verwerp sommige van die voorskrywende aspekte.
- (20)
- 2.3 **Rol van die voorvaders in Afrika Tradisionele Godsdiens (ATG)**
- Hulle is boodskappers van die skepper.
 - Hulle word deur volgelinge gesien as toesighouers van die fisiese wêreld.
 - Hulle sorg vir die welsyn van die lewendes.
 - Hulle onthul hulself deur drome en soms deur visioene om met die lewendes te kommunikeer.
 - Om met God te kommunikeer, gebruik die lewendes die voorvaders – hulle is tussengangers.
- (10) [50]

1.5	1.5.1	D	Heilige Wet van Islam	(2)
	1.5.2	E	Kitab-i-Aqdas	(2)
	1.5.3	A	Afrika Tradisionele Godsdiens	(2)
	1.5.4	B	Sjina	(2)
	1.5.5	C	Grondwet	(2)
1.6			<ul style="list-style-type: none"> • Sekularisme is 'n geloof in die skeiding tussen godsdiens en staat. • Dit glo dat die regering nie op godsdiens gebaseer moet word nie. 	(4)

TOTAAL AFDELING A: 50**AFDELING B****VRAAG 2**

2.1	2.1.1	Uniekheid	<ul style="list-style-type: none"> • Dit is daardie eienskappe wat die godsdiens anders maak as ander godsdiens. • Dit is die eienskappe wat dit identifiseerbaar maak as 'n unieke godsdiens. • Daar is 'n uniekheid in oortuigings, praktyke en normatiewe tekste. 	(4)
	2.1.2	Eenheid	<ul style="list-style-type: none"> • Eenheid verwys na die faktore wat kan lei tot die deel van 'n gemeenskaplike identiteit. • Dit verwys na harmonie en samehorigheid wat tussen godsdienste bestaan. • Dit kan ook verwys na die erkenning van gemeenskaplike gebied tussen verskillende geloofsgroepe. 	(4)
	2.1.3	Eendersheid	<ul style="list-style-type: none"> • Dit verwys na 'eenders wees'. • Dit is belangrik om ooreenkomste te spesifiseer. 	(4)
	2.1.4	Vergelykbaarheid	<ul style="list-style-type: none"> • Dit beteken dat twee of meer dinge met mekaar vergelyk kan word. • Dit beteken nie dat hulle eenders is nie. • Dinge kan vergelyk word en daar kan steeds gevind word dat hulle verskillend is. • Die ander betekenis mag wees dat dinge vergelyk kan word omdat dit geskik is om vergelyk te kan word. 	(4)

Hierdie memorandum bestaan uit 10 bladsye.

PUNTE: 150

**RELIGIESTUDIES V1
MEMORANDUM**

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**NASIONALE
SENIOR SERTIFIKAAT**

Province of the
EASTERN CAPE
EDUCATION

