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EASTERN CAPE
EDUCATION

**NATIONAL
SENIOR CERTIFICATE**

GRADE 12

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**RELIGION STUDIES P2
MEMORANDUM**

MARKS: 150

This memorandum consists of 10 pages.

QUESTION 1

1.1 Central teachings of any ONE religion: (African Traditional Religion as an example)

1.1.1 Nature of divinity

- There is the belief in a supreme being or God.
 - God created the world and lives in a spiritual realm.
 - God is seen as a great power that is far removed from the life of humans.
 - It teaches that God is beyond the understanding or control of human beings.
 - God does not play a central part in African religious life, knowledge and practice of the first generation of humans.
 - When the first generation of humans died, they joined the Supreme Being in the spiritual world.
- (Any relevant answer should be credited.)

(10)

1.1.2 Nature of the world:

- African Traditional Religion believes that even those who are dead (the ancestors), are still seen as part of the living community.
 - The living members communicate with the ancestors through the ritual of sacrifice.
 - Ancestors take part in events that happen in families, e.g. birth, marriage, etc.
 - People are immortal – they do not die but merely pass on to the spiritual realm, and live forever.
 - The world is understood more as a cosmos than simply as Planet Earth.
- (Any relevant answers should be credited.)

(10)

1.1.3 Place and responsibility of humanity in the world.

- One of the most well-known African teachings is the idea of “*ubuntu*”.
 - Ubuntu comes from the saying, “*Umntu ngumntu ngabantu*” – this means that a person is a person through his or her relationship with other people.
 - Everyone must teach each other with love.
 - From the first generation, God gave human beings principles and values so that they would always live in harmony.
 - Most of the teachings and practices that make up ATR are concerned with harmony and good relationships with family or clan, community, ancestors, natural world and God.
- (Any relevant answer should be credited.)

(10)

1.2 Central teachings of Taoism:

1.2.1 Origin of evil

- Middle-Eastern (Abrahamic) religions tend to define evil.
 - For Taoism there is no such thing as evil.
 - But that does not mean there is no human suffering.
 - The teaching has little say about human suffering and how life can be lived in a way that minimise suffering.
 - Human suffering arises when human desires are thwarted.
 - In Taoism thwarted means running up against the Tao.
- (Any relevant answers should be credited.)

(10)

1.2.2 Life after death

- In the Taoist view you need nothing more than once wonderful life to feel that life is worth living.
 - You do not need a life after death.
 - The fact that you have been part of the universe from the start and will continue to be, is a cause for joy and sadness.
 - Do not be afraid of death; make fun of it.
 - We may not want it. It is merely a stage in the on-going process of transformation which characterises the universe as a whole.
- (Any relevant answers should be credited.)

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QUESTION 2**2.1 The role of normative sources.****2.1.1 Contemporary inspiration**

- Inspiration refers to the breath (power and knowledge), of the extra-ordinary beings or power, for example a deity coming into a person and taking over, as to speak with that person's own breath.
- People may feel that they are possessed by such a power or that they have had very special, direct and immediate access to a dimension of being.
- The understanding of power that is beyond everyday experience.
- Such inspiration may have authority.
- These people then drive secondary inspiration from original and primary inspiration.
- Inspiration is an extremely important normative source in many religions.
- At the very foundation of most religions stand figures who their followers believe were inspired by a higher power or wisdom.
- The followers of various religions believe that such original inspiration lies behind their various religious books.
(Any relevant answer should be credited.)

(10)

2.1.2 Sacred books

- The original inspiration is spread first by oral tradition, then through texts.
- The original message is passed on from one person to another, but is now written in manuscripts.
- Such texts may be transmitted faithfully for hundred or even thousands of years.
- Writing is a relatively recent invention.
- Texts can serve as normative source of prime importance throughout religious history.
- In the olden days messages were passed on by word of mouth from one generation to another before writing was invented.
- It increasingly entered into the texture of tradition itself.
- Tradition became more fixed.
- Oral traditions, which can run parallel to written traditions, are very fluid, but once they have been written down, they turn to become fixed yardsticks of measuring right and wrong.
(Any relevant answer should be credited.)

(10)

2.1.3 Oral tradition

- The original inspiration was spread first by oral tradition.
- The original message was passed from one generation to another, and from one person to another by a word of mouth.
- Such oral tradition may be transmitted faithfully for hundreds and even thousands of years.
- Writing is a relatively recent invention.
- It is a normative source of prime importance throughout religious history.
- Traditions changed, develop and adapt over time.
- This takes nothing away from the remarkable phenomenon of oral tradition as a normative of prime importance throughout religious history.

(Any relevant answer should be credited.)

(10)

2.2 Hermeneutical principles

- Hermeneutics is the science or art of interpreting religion or sacred texts.
- The technical term for this on-going business of interpreting normative sources is hermeneutics.
- However, all religions face the same set of challenges, and so certain basic hermeneutical strategies have developed that are common to all religions.
- Two of these broad hermeneutical approaches can be applied more strictly or more loosely.
- Generally, the conservative style of interpretation is called fundamentalism.
- Fundamentalist interpretation takes every word of the source absolutely literally and applies it to the letter, without concerning itself at all with the question of how societies change over time.
- A fundamentalist interpretation of a normative source written when men dominated women could simply insist that men must still dominate women in all respects today, as they did when the source was written.
- Fundamentalism usually claims that it does not interpret normative sources at all, but simply repeats messages that have always existed in sources.

(Any relevant answers should be credited.)

(10)

2.3 Religion and science.

The relationship between religion and science

- Science developments have changed our world.
- At the deeper level, science has challenged the way people look at the world.
- More importantly science has challenged the very foundations of the traditional religions.
- The difficulties between religion and science have emerged in the last four centuries.
- In all cultures religion through the ages has traditionally provided answers to questions such as the following:
 - How and when the world started?
 - When did humans make their first appearance?
- While some religions regarded it as a major conflict, others have fewer difficulties in the reconciling of their teachings with the theories of science.

(Any relevant answer should be credited.)

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QUESTION 3**3.1 Social problems in South Africa.
(Poverty as an example)****Causes of the problem:**

- People who are categorised as poor are unable to meet their family's basic needs. (Food, shelter, clothing and medical care.)
- In South Africa many people fall into this category.
- Women and children are particularly likely to be vulnerable to poverty.
- South Africa is one of the countries where there is unequal distribution of wealth.
- This was partly caused by the legacy of apartheid.
- These apartheid laws were overturned, and since 1994 the democratic government has put in place many new policies to try to undo the inequality created by apartheid.
- It is easy for people to become trapped in a cycle of poverty because if a family is poor, the children are likely to receive poor quality education which in turn leads to these children finding it difficult to get a good job.
- Social and economic problems also manifests themselves in the following ways:
 - > Teenage pregnancy
 - > The numbers of unemployed youth is increasing
 - > HIV/Aids is common among teenage mothers
 - > They are forced into abusive relationships
 - > Poverty weakens family structure and support leaving young people vulnerable to negative influences.
 - > Substance abuse (drugs and alcohol) is done mostly by young people.
 - > This causes a financial strain on the economy.

(Any relevant answer should be credited.)

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**3.2 Solutions of TWO religions to the problem:
(Hinduism and Judaism are discussed as examples.)**

HINDUISM:

- In Hinduism a person's suffering is usually blamed on karma.
- They are seen to be paying the price in this life for the evil deeds they committed in their previous lives.
- Hindus give charity throughout the year and also during of certain festivals.
- They let the rich man satisfy the one who seeks help.

JUDAISM:

- In the Jewish faith charity is encouraged.
- In Jewish homes, there are collection boxes where adults and children are encouraged to deposit money before spending on themselves.
- The Lord require of you to do justice.
- You must show love, kindness, and walk humble with your God.
(Micah 6:8)
- Blessed is the one who considers the poor. (16)

3.3 FIVE practical steps by a religious organisation:

- The problem can be tackled at a national provincial and local levels.
- The national government can pass policies which address poverty.
- It can support poverty alleviation programs.
- It can allocate funds to train people to acquire skills that can make them to be self-supporting or employable.
- The religious communities can also work with non-government organisation (NGO's) to fight poverty.
- The faith communities can work with business people to establish community projects to help the poor.
- The government can work with different religious bodies to fight poverty.
- Give examples of religious bodies.
(NOTE: Discussion of HIV/Aids, unemployment, crime, corruption, violence to women and children and teenage pregnancy must be credited.)
(This is an open-ended question. Any relevant facts must be credited.)

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QUESTION 4**4.1 The impact of apartheid on religious tolerance in South Africa.**

- During the apartheid era the government promoted Christian National Education.
 - In public schools, only Bible Education and Religious Education, which was Christian-based, was allowed in the school curriculum.
 - All other religions were not given any funding.
 - For example, Islam was known as Mohammedanism.
 - ATR was called animism.
 - Hindus were called pagans.
 - Customary marriages were not recognised, unless it was a Christian marriage.
 - Certain denominations of Christianity were promoted by the state in terms of land allocations and youth councillors.
 - The only missionary work allowed was Christian missionary work.
 - There were no rights to freedom of conscience, religion, thoughts, belief and opinion.
 - The school curriculum does not promote any particular religion, but the academic study of all religions was discouraged.
 - No school funding was allocated.
- (Any relevant answer should be credited.) (20)

4.2 How this changed in the democratic S.A

- The Constitution of South Africa is based on a Bill of Rights.
 - Everyone has the right to freedom of conscience, religion, thought, belief and opinion.
 - The rights of communities come with responsibilities.
 - The school curriculum does not promote any particular religion, but the academic study of all religions is encouraged.
 - State funding is allocated on an equitable basis.
- (Any relevant answer should be credited.) (10)

**4.3 Overview of a sacred scripture in any ONE religion.
(Christianity discussed as an example)**

- In spite of the differences in religions content, Christianity reveals the same patterns in the unfolding of a written tradition as Judaism.
 - Christianity accepted the Hebrew tradition and re-interpreted it from its own religion perspective.
 - It then compiled its own collection of texts, which was accepted as divine revelation.
 - After the death of Jesus, the good news concerning his person and his message was transmitted orally.
 - Within two decades of his death quite a large number of gospels were written down, and circulated.
 - The fixing of the Christian canon was a long process which was only finalised towards the end of the fourth century.
 - The first apostles were seen as the source of the true religion.
 - Throughout the history of Christianity, church leadership and theological scholarship in various denominations have produced a strong commentarial tradition.
 - Christianity also has its sets of rejected and of lower-order non-canonical books
 - They are called apocryphal books.
- (Any relevant answer should be credited.)

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TOTAL: 150

4.3

Oorsig van 'n heilige skrif van EEN godsdiens. (Christendom word as voorbeeld bespreek.)

- Ten spyte van die verskille in godsdienslike konteks, openbaar Christendom dieselfde patrone as Judaïsme ten opsigte van die openbaarmaking van 'n geskrewe tradisie.
- Christendom aanvaar die Hebreeuse tradisie en herinterpreteer dit vanuit sy eie godsdienslike perspektief.
- Dit het dan sy eie versameling tekste saamgestel wat as goddelike openbaring aanvaar is.
- Na die dood van Jesus, was die goeie nuus van sy persoon en sy boodskap mondelings oorgedra.
- Binne twee dekades na sy dood, was 'n aantal evangelies geskryf en gesirkuleer.
- Die vasstelling van die christelike kanon was 'n lang proses wat eers teen die einde van die vierde eeu gefinaliseer was.
- Die eerste apostels was beskou as die bron van die ware godsdiens.
- Dwaarsdeur die geskiedenis van die Christendom, het kerkleierskap en teologiese skoliërskap in verskeie denominasies 'n sterk kommentaar-tradisie geproduseer.
- Die Christendom het ook sy stel verwerpte en lae-orde nie-kanonieke boeke.
- Hulle word apokriewe boeke genoem.

(Enige relevante antwoord moet gekrediteer word.)

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TOTAAL: 150

VRAAG 4

4.1 Die impak van apartheid op godsdienstige verdraagsaamheid in Suid-Afrika

- Gedurende die apartheidsera het die regering Christelike Nasionale onderlig bevorder.
- In openbare skole is slegs Bybelonderrig en godsdiensonderrig wat op Christelike godsdiens gebaseer is, in die skoolkurrikulum toegelaat.
- Alle ander godsdienste is nie enige befondsing gegee nie.
- Byvoorbeeld, Islam was bekend as Mohammedanisme.
- ATG was animisme genoem.
- Hindoes is heidene genoem.
- Gewoonthuwelike is nie erken nie, tensy dit 'n Christelike huwelik was.
- Sekere denominasies van die Christendom was bevorder deur die staat in terme van grondtoekennings en jeugberaders.
- Die enigste sendingwerk wat toegelaat was, was Christelike sendingwerk.
- Daar was geen regte vir vryheid van gewete, godsdiens, denke, geloof en opinie nie.
- Die skoolkurrikulum het nie enige spesifieke godsdiens bevorder nie, maar die akademiese studies van alle godsdienste was ontmoedig.
- Geen skoolfondse was geallokeer nie.

(Enige relevante antwoord moet gekrediteer word.)

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4.2 Hoe dit in die demokratiese Suid-Afrika verander het

- Die grondwet van Suid-Afrika is gebaseer op 'n Handves van Menseregte.
- Elkeen het die reg tot vryheid van gewete, godsdiens, denke, geloof en opinie.
- Die regte van gemeenskappe kom met verantwoordelikhede.
- Die skoolkurrikulum bevorder nie enige spesifieke godsdiens nie, maar die akademiese bestudering van alle godsdienste word aangemoedig.
- Staatsbefondsing word op 'n gelyke grondslag toegeken.

(Enige relevante antwoord moet gekrediteer word.)

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3.2

Oplossings van TWEE godsdienste vir die probleem:
(Hindoeïsme en Judaïsme word as voorbeelde bespreek.)

HINDOEÏSME:

- In Hindoeïsme word karma vir 'n persoon se lyding blameer.
- Hulle betaal nou die prys in die lewe vir die bose dae wat hulle in hul vorige lewens gepleeg het.
- Hindoes gee aalmoese dwarsdeur die jaar en ook gedurende sekere feeste.
- Hulle laat die ryk man die een wat hulp soek tevrede stel.

JUDAÏSME:

- In die Joodse geloof word liefdadigheid aangemoedig.
- In Joodse huise, is daar kollektedose wat volwassenes en kinders aanmoedig om geld in te sit voordat hulle dit op huisself spandeer.
- Die Here vereis van jou om geregtigheid te doen.
- Jy moet liefde, goedhartigheid bewys en jy moet nederig saam met jou God Wandel. (Miga 6:8).
- Gesênd is die een wat die armes in ag neem.

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3.3

VVF praktiese stappe deur godsdienstige organisasies:

- Die probleem kan op nasionale, provinsiale en plaaslike vlakke aangepak word.
- Die nasionale regering kan beide aanneem wat armoede aanspreek.
- Dit kan armoede verligtingsprogramme ondersteun.
- Dit kan fondse beskikbaar stel om mense op te lei om die nodige vaardighede te bekom wat hulle selfonderhoudend of werkgeere maak.
- Die godsdienstige organisasies kan ook met nieregierings organisasies (NG's) werk om armoede te bestry.
- Die geloofsgemeenskappe kan ook met besighedsmense werk om gemeenskapsprojekte te begin om die armes te help.
- Die regering kan met verskillende godsdienstige liggame werk om armoede te bestry.
- Gee voorbeelde van godsdienstige liggame.
(LET WEL: Bespreking van HIV/Vigs, werkloosheid, misdaad, korrupsie, geweld teenoor vroue en kinders en tienerswangerskappe, moet gekrediteer word.)

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VRAAG 3

**3.1 Sosiale probleme in Suid-Afrika
(Armoede as 'n voorbeeld)**

Oorsake van die probleem:

- Mense wat as arm gekategoriseer word is nie in staat om in hul gesinne se basiese behoeftes te voorsien nie. (Voedsel, skooling, klerie en mediese sorg.)
- In Suid-Afrika is daar baie mense wat in die Kategorie val. Veral vroue en kinders is veral kwesbaar vir armoede.
- Suid-Afrika is een van die lande waar daar 'n oneweredige verspreiding van rykdom is.
- Dit was deels veroorsaak deur die nalatenskap van apartheid. Hierdie apartheidswette was omgekeer, en sedert 1994 het die demokratiese regering baie nuwe beleide in plek gesit om die ongelikheid wat deur apartheid geskep was, ongedaan te maak.
- Dit is maklik vir mense om in 'n siklus van armoede vasgevang te word omdat, indien 'n familie arm is, hul kinders swak-gehalte onderwys sal ontvang. Dit lei weer daartoe dat die kinders dit moeilik sal vind om 'n goeie werk te kry.
- Sosiale en ekonomiese probleme manifesteer hulself in die volgende maniere:

- > Tienerswangskappe
- > Werklööshedsyfer onder jeug wat toeneem
- > HIV/Vigs wat algemeen is by tienermoeders.
- > Hulle word in gedwing mishandelde verhoudings
- > Armoede verswak familiestrukture en ondersteuning en maak jongmense kwesbaar vir negatiewe invloede.
- > Misbruik van dwelms en alkohol word meestal deur jongmense gedoen.
- > Dit veroorsaak finansiële druk op die ekonomie.

(Enige relevante antwoord moet gekrediteer word.)

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2.3 Godsdien en wetenskap

Verhouding tussen godsdien en wetenskap

- Wetenskaplike ontwikkeling het ons wêreld verander.
- Op 'n dieper vlak het wetenskap die manier waarop mense na die wêreld kyk, uitgedaag.
- Meer belangrik is dat wetenskap die fondasies van tradisionele godsdienste uitgedaag het.
- Die verskille tussen godsdien en wetenskap het in die laaste vier eeue na vore gekom.
- In alle kulture het godsdien tradisioneel antwoorde op die volgende vrae voorsien:
 - Hoe en waar het die wêreld ontstaan?
 - Wanneer het die mens sy eerste verskyning gemaak?
- Terwyl sommige godsdienste dit as 'n groot teenstrydigheid sien, is dit vir ander minder moeilik om hulle leerstellings met die teorieë van die wetenskap te versoen.

(Enige relevante antwoord moet gekrediteer word.)

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2.1.3 Mondelinge tradisie

- Die oorspronklike inspirasie was eerste deur mondelinge tradisie versprei.
- Die oorspronklike boodskappe was mondeling vanaf een generasie na n ander, en van een persoon na n ander oorgeë.
- Sulke mondelinge tradisies mag getrou vir honderde en selfs duisende jare oorgeë was.
- Skryfkuns is n relatiewe onlangse uitvinding.
- Dit is n normatiewe bron van primêre belang dwarsdeur godsdienstige geskiedenis.
- Tradisies verander, ontwikkel en word met verloop van tyd aangepas.
- Dit neem egter niks weg van die merkwaaardige verskynsel van mondelinge tradisie as n normatiewe bron van primêre belang deur die geskiedenis nie.

(Enige relevante antwoord moet gekrediteer word.)

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2.2 Hermeneutiese beginsels

- Hermeneutiek is die wetenskap of kuns om godsdienstige of heilige tekste te interpreteer.
- Die tegniese term vir die voortgaande besigheid om normatiewe bronne te interpreteer, is hermeneutiek.
- Nietemin kom alle godsdienste te staan teen dieselfde stel uitdagings, en daarom is sekere basiese hermeneutiese strategieë ontwikkel wat algemeen in alle godsdienste is.
- Twee van hierdie hermeneutiese benaderings kan meer streng of meer losser toegepas word.
- Die konserwatiewe styl van interpretasie word oor die algemeen fundamentealisme genoem.
- Fundamentealistiese interpretasie neem elke woord van die bron absoluut letterlik en pas dit tot die letter toe, sonder om in ag te neem hoe gemeenskappe met die verloop van tyd verander het.
- n Fundamentealistiese interpretasie van n normatiewe bron wat geskryf is toe mans die vrouens domineer het, kan eenvoudig daarop aandring dat mans vandag steeds vroue moet domineer, soos toe die bron geskryf was.
- Fundamentealisme maak gewoonlik aanspraak dat dit nie normatiewe bronne interpreteer nie, maar dat dit slegs boodskappe herhaal wat altyd in bronne bestaan het.

(Enige relevante antwoord moet gekrediteer word.)

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VRAAG 2

2.1 Die rol van normatiewe bronne

2.1.1

Kontemporêre inspirasie

- Inspirasie verwys na die asem (krag en kennis), van die buitengewone wesen of mag, byvoorbeeld 'n godheid wat in 'n persoon kom en hom/haar oorneem en sodoende deur die persoon se eie asem te praat.
- Mense voel dat hulle deur so 'n mag in besit geneem word dat hulle baie spesiale, direkte en onmiddellike toegang tot 'n dimensie of wese het.
- Die verstaan van mag wat bo die alledaagse ervaring is.
- Sodanige inspirasie mag gesag hê.
- Hierdie mense verkry dan sekondêre inspirasie vanaf oorspronklike en primêre inspirasie.
- Inspirasie is 'n baie belangrike normatiewe bron in baie godsdienste.
- Aan die fondasie van die meeste godsdienste staan figure wat deur die volgelinge glo deur 'n hoër krag of wysheid geïnspireer is.
- Die volgelinge van verskeie godsdienste glo dat sulke oorspronklike inspirasie agter die verskillende godsdienstige boeke lê.

(Enige relevante antwoorde moet gekrediteer word.)

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2.1.2

Heilige boeke

- Die oorspronklike inspirasie is eersens versprei deur mondelinge tradisie en daarna deur geskrifte.
- Die oorspronklike boodskap is van persoon tot persoon oorgedra, maar is nou in manuskripte geskryf.
- Sodanige tekste is getrou vir honderde en selfs duisende jare oorgedra.
- Skryfkuns is 'n relatiewe onlangse uitvinding.
- Tekste kan as normatiewe bron van primêre belangrikheid deur die godsdienstige geskiedenis dien.
- In die vroeë tyd word boodskappe mondelings van een generasie na 'n ander oorgedra, voordat skryfkuns uitgevind was.
- Dit word toenemend in die tekstuur van tradisie self ingelei.
- Tradisie het meer vas geword.
- Mondelinge tradisies wat parallel met geskrewe tradisies kan loop, is baie vloeibaar, maar wanneer dit eers neergeskryf is, word dit vaste maatsstawe waarmee reg en verkeerd gemeet word.

(Enige relevante antwoorde moet gekrediteer word.)

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1.2 Sentrale leringe van Taoïsme:

1.2.1 Oorsprong van die bose

- Midde-Oosterse (Abrahamitiese) godsdienste neig om die bose te definieer.
- Vir Taoïsme is daar nie iets soos die bose nie.
- Dit beteken egter nie dat daar geen mense-lyding is nie.
- Die lering het min te sê oor menslike lyding en hoe lewe geleef kan word op 'n manier wat lyding minimaliseer.
- Menslike lyding kom voor wanneer menslike se begertes gedwarsboom word.
- In Taoïsme beteken dwarsboom om teen Tao te hardloop. (Enige relevante antwoord moet gekrediteer word.)

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1.2.2 Lewe na die dood

- In die Taoistiese seining het jy niks meer nodig as een wonderlike lewe om te voel dat die lewe werd is om geleef te word.
- Jy het nie 'n lewe na die dood nodig nie.
- Die feit dat jy deel van die heelal vanaf die begin was en aanhou sal wees, is 'n rede vir blydschap en ongelukkigheid.
- Moenie bang wees vir die dood nie; maak pret daarvan.
- Ons mag dit nie wil hê nie. Dit is slegs 'n fase in die voortgaande proses van transformasie wat die heelal as 'n geheel kenmerk.
- (Enige relevante antwoord moet gekrediteer word.)

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VRAAG 1

1.1 Sentrale leringe van enige EEN godsdiens
(Afrika Tradisionele Godsdiens as 'n voorbeeld)

1.1.1 Aard van goddelikheid

- Daar is die geloof in 'n opperwese of God.
- God het die wêreld geskep en leef in 'n geestelike ryk.
- God word gesien as 'n groot mag wat verhewe van die lewe van mense is.
- Die leer dat God bo die verstaan of beheer van menslike wesen is.
- God speel nie 'n sentrale rol in die Afrikaan godsdienslike lewe, kennis en die praktiese van die eerste generasie mense nie.
- Toe die eerste generasie mense gesterf het, het hulle by die Opperwese in die geestelike wêreld aangesluit.

(Enige relevante antwoord sal gekrediteer word.)

(10)

1.1.2 Aard van die wêreld:

- Afrika Tradisionele Godsdiens glo dat selfs diegene wie dood is (die voorvaders), nog steeds as deel van die lewende gemeenskap gesien word.
- Die lewende lede kommunikeer met die voorvaders deur die ritueel van offers.
- Voorvaders neem deel aan gebeure wat in families plaasvind, soos bv. geboortes, huwelike, ens.
- Mense is onsterflik – hulle sterf nie maar gaan slegs oor na die geestelike ryk, en leef vir ewig.
- Die wêreld word meer verstaan as die kosmos eerder as die planeet Aarde.

(Enige relevante antwoord moet gekrediteer word.)

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1.1.3 Plek en verantwoordelikheid van die mens in die wêreld.

- Een van die mees welbekende Afrikaan-leringe is die idee van "ubuntu".
- Ubuntu kom van die gesegde, "Umntu ngumntu ngabantu" – dit beteken dat 'n mens is 'n mens deur hom of haar verhouding met ander mense.
- Elkeen moet mekaar met liefde leer.
- God het mense van die eerste generasie beginsels en waardes gegee sodat hulle altyd in harmonie met mekaar kan lewe.
- Die meeste leringe en gebruike van ATG hou verband met harmonie en goeie verhoudinge met familie of stam, voorvaders, natuurlike wêreld en God.

(Enige relevante antwoord moet gekrediteer word.)

(10)

**NASIONALE
SENIOR SERTIFIKAT**

GRAAD 12

SEPTEMBER 2014

**RELIGIESTUDIES V2
MEMORANDUM**

PUNTE: 150

Hierdie memorandum bestaan uit 10 bladsye.