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**GRADE 12**

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**RELIGION STUDIES P2  
MEMORANDUM**

**MARKS: 150**

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This memorandum consists of 9 pages.

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**SECTION A****QUESTION 1****1.1 Darwin's theory evolution and its impact on religious beliefs.**

- This theory teaches that all humans and other life forms on earth were created through the process of gradual development or evolution.
- Humans developed from apes/chimpanzees.
- Humans were not created by a divine being or a supreme being.
- This could mean that religions or that religious teaching were false.
- For some, this could mean the end of religion.
- This theory caused great divisions in many religious communities.
- Some felt that evolution is compatible with religious views. (14)

**1.2 The responses of the three Abrahamic religions (Judaism, Christianity and Islam).**

- The three Abrahamic religions tend to reject the idea of evolution.
- The greater part of the Jews, Christians and Muslims are more traditional or orthodox.
- They believe that everything in the universe, humans included, was created by their God.
- The Abrahamic religions belief that their holy text contains the Word of God, and therefore, the story of the Book of Genesis that explains how everything was created should be accepted as literal truth.
- This view is referred to as creationism.
- God created the universe as part of divine plan for humanity.
- Orthodox groups within Abrahamic religions say that it states in the Qur'an, the Bible and the Torah that God created Adam, the first human.
- It is impossible that the human race evolved from an animal.
- The other religious groups: the liberal or progressive Jews, Christians and Muslims argue that if everything in the universe was created by God, then the process of evolution is also part of God's divine plan.
- The synthesis of evolution and religious doctrine is referred to as guided or theistic evolution.
- According to this view, the theory of evolution is accepted as an explanation for how everything was created but that the process was guided by the divine force.
- They believe that God controls and guides everything. (16)

### 1.3 African Traditional Religion as example

- There are thousands of variations in African Traditional Religion.

#### AmaZulu Religion

- The traditional AmaZulu religion acknowledges the existence of a Supreme Being and Creator called, *Umvelinqangi* or 'the First to Exist'.
- All communication with the Supreme Being is done through the ancestors.
- The AmaZulu religion has a feminine divinity called *uNomkhubulwane*.
- The feminine divinity is associated with fertility.
- The ancestors are more significant as in other religions.
- Most of the rituals are led by the eldest male of the household.
- When the whole tribe is gathered for a celebration, the King of AmaZulu presides.

#### The Aka Religion

- The Aka from Central Africa are nomadic hunter-gatherers.
- There is great variance among the Aka tribes.
- They believe in the creator spirit, Bembe.
- They believe that Bembe retired from creation after the act of creation.
- The forest spirit, Dzengi, receives the most religious attention from the Aka.
- The Aka believe in reincarnation.
- They believe that animals and humans reincarnate within their own species.

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## QUESTION 2

### 2.1 2.1.1 Identity

- Means individually
- Personality
- Characteristics that define a religion
- An exclusive self-image
- A religion sets boundaries that separate one religion from all others.
- When we are talking about identity in religion we are saying that particular religion has a certain individuality.
- This individuality distinguishes it from other religions.
- Identity also carries the meaning of dignity and value
- It has unique features.
- No two religions are ever absolutely the same, down to every detail.
- Religious identity involves the self-declaration of those who believe in and follow a particular religion.
- Doctrines, rituals and customs are part of identity.
- Religious identities sometimes mix (syncretism).

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### 2.1.2 Uniqueness

- Means there is only one of its kind.
- Having no like, equal or parallel.
- This points to the peculiarity of the religion.
- To say that a religion is unique is not the same as saying that it is 'true'.
- To say that a religion is unique does not mean that it is 'better' than other religions.
- To speak of the uniqueness of the features in religion can also be a statement about relationships between religions.
- Uniqueness implies more than just differences.
- It may refer to the single most important feature which sets one religion apart from another.
- Each religion, no matter how closely linked to others, has unique features.
- To speak of uniqueness in religion can be an expression of how the adherents themselves see their own religion. (20)

### 2.1.3 Unity

- A feeling of being at one with something.
  - Harmony/agreement amongst people.
  - Religions co-operate actively to achieve certain goals in society.
  - Different religions have unit/agreement of certain core beliefs, e.g. Judaism and Islam share a common understanding of God.
  - A religious person finds unity with God/Supreme Being through prayer.
  - Through inter-religious movements, religions discover the similarities that create this unity.
  - Unity also refers to the institutional unification of two previously separate institutions. (10)
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**QUESTION 3****3.1 Religious Concepts****3.1.1 Contemporary inspiration**

- Inspiration is an extremely important normative source in many religions.
- The term contemporary inspiration refers to inspiration that still take place today.
- In most religions there are figures with followers who believe were inspired by a higher power or wisdom.
- The founding figures in religious history generally claim to be inspired.
- We do not know the names of all inspired figures, such as early African Traditional Religion or Hinduism figures.
- However many famous figures who were inspired were Abraham, Moses, Confucius, the Buddha, Jesus, Muhammed and Baha'u'llah.
- These figures are believed to have stood face to face with God.
- In African Traditional Religion people communicate with their ancestors and receive messages.
- In the Abrahamic faiths they believe that their prophets received divine inspiration which was written down as their holy scriptures.
- In the Eastern religions divine inspiration occurred to a number of people who became divine teachers.
- Baha'u'llah was the founder of the Bahai faith who lived in the 19<sup>th</sup> century.
- In terms of religious history it is quite recent, although he received divine inspiration.

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**3.1.2 Sacred books**

- Writing entered the religious scene roughly four thousand years ago.
- As technology of writing became more prevalent, it is increasingly entered into the texture of tradition itself.
- Tradition became more fixed.
- Oral traditions which can run parallel to written tradition are very fluid.
- In Hinduism revealed (heard) writings (shruti) are distinguished from secondary, (remembered) derived from humanly composed writings. The sacred book is the Vedas.
- In Judaism the primary scripture are collectively known as the Tenach. Of these the first group enjoys canonical status.
- Of all religions Islam takes more seriously the idea of divine revelation as perfectly written down.
- The Qur'an itself is generally seen as a perfect copy of an original eternal inscribed tablet in heaven.
- Often sacred books do not exist just as an individual writing, but as parts of a larger collection.
- An important distinction must be made between primary sources and commentaries.

- Commentaries are secondary writings.
- It is explanations and applications of the normative primary resources.
- Most religions with sacred books also have many commentaries on primary scripture.

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### 3.1.3 **The hermeneutical principles that apply to the normative sources of the selected religion.**

- The word hermeneutics means to interpret.
- Taken in its traditional context, hermeneutics has meant the attempt by men and women of either secular or religious viewpoints or bias to interpret scripture primarily in the light of their own beliefs and secondly in its historical context.
- The principles of hermeneutical interpretation are:
  1. Grammar and historical context
  2. Clearest meaning
  3. Plan, purpose and context
  4. Meaning of words
  5. Figurative language
  6. The consideration of other sacred texts.
- The Christian Bible consists of the Old and the New Testaments.
- These scriptures were declared authoritatively by previous faith communities.
- Never in the history of the Bible has there been only one way of interpreting Biblical texts.
- According to Islam, the Qur'an is a sacred scripture which contains divine revelation from God to his messenger.
- Muslim scholars refer to interpretation, commentary, and hermeneutics as "tafsir".
- The "tafsir" is a complex term and refers to the comprehensive understanding and knowledge of the Qur'an.
- It also refers to the process of finding its meaning and to the process of stating and applying its rules, wisdom and maxims.

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**QUESTION 4****Central teachings of Christianity as an example****4.1 Nature of divinity**

- 4.1.1
- Christians believe in the existence of a supreme and divine being known as God.
  - God manifests Himself as three persons:
    - God the Father as Creator of the universe.
    - God the Son as Saviour and Liberator of humanity.
    - And God the Holy Spirit as Counsellor of Christians
- (10)

**4.1.2 Place and responsibility of humanity in the world**

- Christians believe that humans were created in the image of God.
  - After creating Adam and Eve, God instructed them to look after the Garden of Eden and the whole of creation.
  - As co-creators with God, humans are God's representatives on earth.
  - God has appointed them to look after his property, the world.
  - They are accountable to God.
- (10)

**4.1.3 Life after death**

- Christians believe that human beings were created to be immortal.
  - However, Adam and Eve disobeyed God's commands.
  - The penalty for their sin was death for the human race.
  - Even after this condemnation, God still tried to liberate humanity from evil and death.
  - After death Christian envisaged a new community that will be marked by love, sharing and caring.
- (10)

**4.1.4 The origin of the evil**

- According to Christianity God did not create evil when he created the world.
  - He created a perfect world and perfect human beings.
  - Evil was introduced later when Adam and Eve disobeyed God's commands.
  - Christians call this kind of disobedience, 'sin'.
  - Christians believe that evil is often used by Satan who was once God's angel, but rebelled against God.
- (10)

#### 4.1.5 Nature of the world

- According to Christianity in the beginning there was nothing but chaos.
- The book of *Genesis* says God created the world and the universe in six days and rested on the seventh day.
- The world was perfect after the Holy Trinity had finished with the creation.
- Human, marine, animal and plant life all belong to God.
- According to Christian understanding the world is subject to the governance of humanity.

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### QUESTION 5

#### 5.1 PRACTICAL STEPS TO CURB AN ESCALATION RATE OF CRIME

- Crime should be condemned in strongest possible terms by all religious leaders.
- The leaders of various religions should engage with other social structures to fight against crime.
- The structures are community forums
- The social workers.
- The Department of Education
- The Police Department
- Projects like sewing, farming, vegetable gardens.
- Skills should be introduced, such as brick making, carpentry, tiling, painting etc.
- The various religious leaders cannot do this alone successfully.
- Other departments – Social Development and Agriculture needs to be engaged.
- Youth should be engaged in sporting activities so that the youth ceases to be idle because it is a well-known fact that devil finds work for an idle person.
- Awareness campaigns by all stakeholders need to be held.
- Religious conferences should be held in which the danger of criminality is clarified.
- Crime does not pay concept needs to be reiterated and stressed.
- Religious leaders alone cannot overcome this mammoth evil of the society; it calls for collective effort.

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## 5.2 The learner may discuss HIV/Aids, violence against and children, etc.

### Example: HIV/Aids

- This is one of the biggest social challenges facing Sub-Saharan Africa.
- This is because it has a negative impact on an individual's health and life expectancy.
- Family units are broken up and it results in absent parents.
- The economy is affected because of the loss of productive young adults.
- The health system is under pressure because HIV treatment is very expensive and long-term, but it is not a cure.
- In Uganda, the HIV pandemic was reversed by joint interaction between faith-based organisations (FBOs) and the government.
- The government focused on the funding of publicity, prevention and treatment.
- Religious teaching in every faith emphasise the sanctity of the family unit;
- And warn of the severe consequences of adultery
- E.g. The Bible states "thou shall not commit adultery" – EXODUS.
- E.g. the Quran warns, "Do not even go near to adultery, as it open the way to other evils" –Sure Isareal
- In South Africa, the NRLF (National Religions Leaders Forum) informs the government's approach to religious groupings.

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## 5.2 Die leerder mag HIV/Vigs, geweld, geweld teen kinders, ens. bespreek

### Voorbeeld: HIV/Vigs

- Dit is een van die grootste uitdagings wat Sub-Sahara Afrika in die gesig staar.
- Dit is omdat dit 'n negatiewe effek op die individu se gesondheid en lewensverwagting het.
- Familie eenheid word verbreek en dit het atwesige ouers tot gevolg.
- Die ekonomie word geaffekteer as gevolg van die verlies van produktiewe jeugdiges.
- Die gesondheidsstelsel is onder druk omdat HIV behandeling baie duur en langtermyn is, maar nie genesing is nie.
- In Uganda, was die Vigs pandemie omgekeer deur gesamentlike interaksie tussen geloof-gebaseerde organisasies (GGOs) en die regering.
- Die regering fokus op die befondsing van publisiteit, voorkoming en behandeling.
- Godsdienstige leringe in elke geloof beklemtoon die heiligheid van die familie eenheid;
- En waarsku teen die ernstige gevolge van owerspel
- Bv. Die Bybel verklaar "Jy mag nie egbreuk pleeg nie" – EKSODUS.
- Bv. Die Koran waarsku, "Moet nie eens nader aan die owerspelige gaan nie want dit maak die weg vir ander euwels oop" – Sure Isareal
- In Suid-Afrika word die regering se benadering deur die Nasionale Godsdienstige Leiers Forum (NGLF) ingelig.

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## 4.1.5 Aard van die wêreld

- Volgens die Christelike godsdiens was daar niks in die begin behalwe chaos nie.
- Die boek Genesis vertel dat God die wêreld en die heeal in ses dae geskep het en op die sewende dag gerus het.
- Die wêreld was perfek nadat die Heilige Drie-Eenheid klaar was met die skepping.
- Mense, seelewe, diere en plante behoort alles aan God.
- Volgens Christelike oortuigings is die wêreld onderhewig aan die bestuur van die mensdom.

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## VRAAG 5

## 5.1 PRAKTIESE STAPPE OM 'N TOENAME IN MISDAAD HOK TE SLAAN

- Misdaad moet deur alle godsdiensige leiers in die sterkste moontlike terme veroordeel word.
- Die leiers van verskillende godsdiensige moet betrokke raak met ander sosiale strukture om teen misdaad te veg.
- Die strukture is gemeenskap forums.
- Die maatskaplike werkers.
- Die Departement van Onderwys
- Die Polisie Departement
- Projekte soos naaldwerk, boerdery, groentetuinte, ens.
- Vaardighede soos steenmakery, skrynwerk, teel, vert, ens. moet bekendgestel word.
- Die verskeie godsdiensige leiers kan dit nie alleen suksesvol doen nie.
- Ander Departemente soos Maatskaplike Ontwikkeling en Landbou moet betrokke gemaak word.
- Die jeug moet in sportaktiwiteite betrokke gemaak word sodat hulle ophou om ledig te wees, omdat dit algemeen bekend is dat die duiwel werk vind vir die ledige persoon.
- Bewusmaking veldtogte moet deur al die aandeelhouders gehou word.
- Godsdiens konferensies moet gehou word waartydens die gevaar van misdadigheid verduidelik word.
- Die misdaad betaal nie konsep moet beklemtoon en benadruk word.
- Godsdiensige leiers kan nie alleen die mammoet bese van die gemeenskap oorkom nie; dit benodig 'n kollektiewe poging.

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## VRAAG 4

## Sentrale leringe van Christenskap as voorbeeld

## 4.1 Aard van goddelikheid

- 4.1.1 Christene glo in die bestaan van 'n hoër en goddelike wese naamlik, God.
- God onthul Homself as drie persone.
  - God die Vader as Skepper van die heil.
  - God die Seun as redder van mensdom.
  - God die Heilige Gees as die Berader van Christene.
- (10)
- 4.1.2 **Plek en verantwoordelikheid van die mensdom in die wêreld**
- Christene glo dat mense na die beeld van God geskape is.
  - Nadat Adam en Eva geskep is, het God hulle opdrag gegee om na die tuin van Eden en die hele skepping om te sien.
  - As medeskippers saam met God, is mense God se verteenwoordigers op aarde.
  - God het hulle aangestel om na sy eiendom, die wêreld, om te sien.
  - Hulle is verantwoordbaar aan God.
- (10)
- 4.1.3 **Lewe na die dood**
- Christene glo dat mense geskep is om onsterflik te wees.
  - Adam en Eva het egter God se opdragte verontagsaam.
  - Die straf vir hierdie sonde vir die mensdom, was die dood.
  - Selfs na hierdie straf, het God steeds probeer om die mensdom van die bose en die dood te bevry.
  - Christene verwag 'n nuwe gemeenskap na die dood wat gekenmerk sal word deur liefde, mededeelzaamheid en omgee.
- (10)
- 4.1.4 **Oorsprong van die bose**
- Volgens die Christelike godsdiens het God nie die bose geskep toe hy die wêreld geskep het nie.
  - Hy het 'n perfekte wêreld en perfekte mense geskep.
  - Die bose is later bekend gestel toe Adam en Eva God se opdragte verontagsaam het.
  - Christene noem hierdie tipe ongehoorsaamheid, 'sonde'; Christene glo dat die bose deur Satan, wat eens God se engel was maar teen God gerebelleer het, gebruik word.
- (10)

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- Kommentaar is sekondêre geskrifte.
- Dit is verduidelikings en toepassings van die normatiewe primêre bronne.
- Die meeste godsdienste met heilige boeke het ook baie kommentaar op primêre geskrifte.

## 3.1.3

### Die hermeneutiese beginsels wat van toepassing is op die normatiewe bronne van die godsdienste.

- Die woord hermeneutiek beteken om te interpreteer.
- Geneem uit die tradisionele konteks, was hermeneutiek die poging deur mans en vroue vanuit sekulêre of godsdienslike oogpunte of perspektief of vooroordeel om die geskrif hoorsaaklik in die lig van hulle eie oortuigings te interpreteer, en tweedens in die historiese konteks.
- Die beginsels van hermeneutiese interpretasie is:
  1. Grammatikale- en historiese konteks
  2. Duidelikste betekenis
  3. Plan, doel en konteks
  4. Betekenis en woorde
  5. Figuurlike taal
  6. Die oorweging van ander heilige geskrifte.
- Die Christen Bybel bestaan uit die Ou en Nuwe Testamente. Hierdie geskrifte is as gesaghebbend verklaar deur vorige geloofsgemeenskappe.
- Noot in die geskiedenis van die Bybel was daar net een manier om Bybeltekste te interpreteer nie.
- Volgens Islam is die Koran 'n heilige geskrif wat goddelike openbaring van God aan sy boodskappers bevat.
- Moslemgeleerdes verwys na interpretasie, kommentaar en hermeneutiek as "tafsir".
- Die "tafsir" is 'n komplekse term en verwys na die omvattende begrip en kennis van die Koran.
- Dit verwys ook na die proses om die betekenis te vind en die proses om die reëls, wysheid en grondstellings te stel.

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## VRAAG 3

## 3.1 Godsdienstige Konsepte

## 3.1.1 Kontemporêre inspirasie

- Inspirasie is 'n belangrike normatiewe bron in baie godsdienste. Die term kontemporêre inspirasie verwys na inspirasie wat vandag steeds plaasvind.
- In die meeste godsdienste is daar figure met volgelinge wat glo dit hulle deur 'n hoër krag of wysheid geïnspireer is.
- Die stigtingsfigure in godsdienstige geskiedenis beweër gewoonlik dat hulle geïnspireer is.
- Ons ken nie die name van al die geïnspireerde figure, soos in vroeë Afrika Tradisionele Godsdiens of Hindoeïsme nie.
- Baie bekende figure wat egter geïnspireer is, sluit in Abraham, Moses, Confucius, Vedvyas, die Boeddha, Jesus, Mohammed en Baha'u'llah.
- Daar word geglo dat hierdie figure van aangesig tot aangesig met God gekom het.
- In die Afrika Tradisionele Godsdiens kommunikeer mense met hulle voorvaders en ontvang hulle boodskappe.
- In die Abrahamitiese gelowe glo hulle dat hulle profete goddelike inspirasie ontvang het wat as hul heilige geskrifte neergeskryf is. In die Oosterse godsdienste het 'n aantal mense wat heilige leermeesters geword het, goddelike inspirasie ontvang.
- Baha'u'llah was die stigter van die Bahai-godsdiens wat in die 19<sup>de</sup> eeu geleef het.
- In terme van godsdienstige geskiedenis was dit redelik onlangs, tog het hy goddelike inspirasie ontvang.

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## 3.1.2 Heilige boeke

- Skryfkuns het ongeveer vier duisend jaar gelede op die godsdiens toneel verskyn.
- Soos wat skryftegnologie meer algemeen geword het, het dit meer en meer in die teksuur van tradisie ingedring.
- Tradisies het meer vas geword.
- Mondelinge tradisies wat parallel met geskrewe tradisies kan loop, is baie vloeibaar.
- In Hindoeïsme word onderskei tussen ontsluerde (gehoorde) en geskrifte (shruti) en sekondêre (onthoude) geskrifte wat deur mense opgestel is. Die heilige boek is die Vedas.
- In Judaïsme staan die primêre geskrifte saam bekend as die Tenach. Van hierdie geniet die eerste groep kanon status.
- Van alle godsdiensneem Islam die idee van goddelike openbaring as perfek neergeskrywe geskrifte die ernstigste op. Die Koran word algemeen beskou as 'n perfekte kopie/afskrif van die oorspronklike ewige tablet met inskripsies in die hemel.
- Heilige boeke bestaan dikwels nie net as 'n individuele werk nie, maar as deel van groter versamelings.
- 'n Belangrike onderskeid moet tussen primêre bronne en kommentaar gemaak word.

## 2.1.2 Uniekheid

- Beteken dat daar slegs een van 'n soort is.
- Het geen soortgelyke, gelyke of parallelle nie.
- Dit wys op die besonderheid van die godsdiens.
- Om te se dat 'n godsdiens uniek is nie dieselfde as om te se dat dit 'waar' is nie.
- Om te se dat 'n godsdiens uniek is beteken nie dat dit 'beter' as ander godsdiens is nie.
- Om te praat van die uniekheid van die kenmerke in godsdiens kan ook 'n verklaring oor wat die verhouding tussen godsdiens is.
- Uniekheid impliseer meer as net verskille.
- Dit mag verwys na die enkele mees belangrikste eienskap wat een godsdiens van 'n ander onderskei.
- Elke godsdiens, ongeag hoe verbind hulle tot ander is, het unieke eienskappe.
- Om te praat van uniekheid in godsdiens kan 'n uitdrukking wees van hoe aanhangers self hulle eie godsdiens sien.

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## 2.1.3 Eenheid

- 'n Gevoel van een met iets wees.
- Harmonie/oreenkoms tussen mense.
- Godsdiens te werk saam om sekere doelwitte in die gemeenskap te bereik.
- Verskillende godsdiens te eenheid/oreenkoms van sekere kern oortuigings, bv. Judaïsme en Islam deel 'n gemeenskaplike verstaan van God.
- 'n Godsdiens te persoon vind deur gebed eenheid met God/Opperwese.
- Deur inter-godsdiens te bewegings, ontdek godsdiens die ooreenkoms te eenheid te bewerkstellig.
- Eenheid te verwys ook na die institutionele vereniging van twee vorige aparte instellings.

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1.3 Afrika Tradisionele Godsdiens as voorbeeld

- Daar is duisende variasies in Afrika Tradisionele Godsdiens.

**Amazulu Godsdiens**

- Die tradisionele Amazoele godsdiens erken die bestaan van 'n Opperwese en Skepper wat *Umvelinqangi* of 'die Eerste om te bestaan' genoem word.
- Alle kommunikasie met die Opperwese word deur die voorvaders gedoen.
- Die Amazoele godsdiens het 'n vroulike goddelikheid wat *nNomkhulwane* genoem word.
- Die vroulike goddelikheid word met vrugbaarheid geassosieer.
- Die voorvaders is baie belangriker as in ander godsdiens.
- Die meeste rituele word deur die oudste man in die huishouding gelei.
- Wanneer die hele stam saamkom vir 'n viering, is die koning van die Amazoele die voorsitter.

**Die Aka Godsdiens**

- Die Aka van Sentraal Afrika is nomadiese jagter-versamelaars.
- Daar is 'n groot verskeidenheid van gelowe tussen die Aka stamme.
- Hulle glo in die skepper gees, Bembe.
- Hulle glo dat Bembe afgetree het van skepping kort na die skeppingsdaad.
- Die bosgees, Dzengi, ontvang die meeste godsdiensige aandag van die Aka.
- Die Aka glo in reïnkarnasie.
- Hulle glo dat diere en mense re-ïnkarneer binne hul eie spesies.

**VRAAG 2**

2.1 2.1.1 Identiteit

- Beteken individualiteit
- Persoonlikheid
- Eienskappe wat 'n godsdiens definieer
- 'n Eksklusiewe selfbeeld
- 'n Godsdiens stel grense wat een godsdiens van al die ander onderskei.
- Wanneer ons praat van identiteit in godsdiens dan sê ons dat daardie spesifieke godsdiens 'n sekere individualiteit het.
- Daardie individualiteit onderskei dit van alle ander godsdiens.
- Identiteit dra ook die betekenis van waardigheid en waarde.
- Dit het unieke eienskappe.
- Geen twee godsdiens is ooit absoluut dieselfde in elke opsig nie.
- Godsdiensige identiteit sluit die selfverklaring in van diegene wie in 'n spesifieke godsdiens glo en dit volg.
- Doktrines, rituele en gebruike is deel van identiteit.
- Godsdiens identiteit vermenigvuldig (sinkretisme).

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## AFDELING A

## VRAAG 1

1.1 Darwin se evolusieteorie en die impak daarvan op godsdiensige gelowe.

- Hierdie teorie leer dat alle mense en ander vorme van lewe op aarde deur die proses van geleidelike ontwikkeling of evolusie geskep is.
- Mense het uit ape/sjimpansees ontwikkel.
- Mense was nie deur 'n goddelike wese of 'n Opperwese geskep nie.
- Dit kan beteken dat godsdiensige leringe vals was.
- Vir sommige kan dit die einde van godsdiens beteken.
- Die teorie het groot verdeeldheid in baie godsdiensige gemeenskappe veroorsaak.
- Sommige voel dat evolusie vergelykbaar met godsdiensige sieninge is.

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1.2 Die reaksies van drie Abrahamitiese godsdiens (Judaïsme, Christendom en Islam).

- Die drie Abrahamitiese godsdiens is geneig om die idee van evolusie te verwerp.
- Die meerderheid van die Jode, Christene en Moslems is meer tradisioneel of ortodoks.
- Hulle glo dat alles in die heelal, insluitende mense, was deur God geskape.
- Die Abrahamitiese godsdiens glo dat hulle heilige tekste bevat die Woord van God en daarom verduidelik die storie van die boek Genesis hoedat alles geskep is en as die letterlike waarheid aanvaar moet word.
- Hierdie siening word na verwys as kreationisme.
- God het die heelal as deel van 'n goddelike plan vir die mensdom geskep.
- Ortodokse groepe binne die Abrahamitiese godsdiens se dat dit in die Koran, die Bybel en die Tora verklaar word dat God vir Adam, die eerste mens, geskep het.
- Dit is onmoontlik dat die menseras uit diere ontwikkel het.
- Die ander godsdiens groepe: die liberale en progressiewe Jode, Christene en Moslems argumenteer dat as alles in die heelal deur God geskape is; dat die proses van evolusie ook deel van God se goddelike plan is.
- Die sinteses van evolusie en godsdiensige doktrine word na verwys as leidende of teistiese evolusie.
- Volgens hierdie siening word die evolusieteorie aanvaar as 'n verduideliking vir hoe alles geskep is maar dat die proses deur 'n goddelike mag geleidelik was.
- Hulle glo dat God alles lei en beheer.

(16)

Hierdie memorandum bestaan uit 9 bladsye.

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**RELIGIESTUDIES V2  
MEMORANDUM**

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Province of the  
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EDUCATION

