This memorandum consists of 7 pages.
QUESTION 1

1.1 (i) Inter – religious dialogue begins when people meet and begin communicating with one another.
- It is not limited to people of different religions.
- In dialogue the people of different faiths talk to each other in real life situations.
- When people of different faiths enter into a dialogue, relationships are established.
- They start sharing their common humanness.
- Dialogue is very important in situations of religious diversity.
- The more the people of different faiths are in contact, the more they start talking to each other.

(ii) Dialogue of life is the most common form of dialogue.
- It refers to the relationships that people of different faiths develop in different places.
- The example is, people celebrate each other's birthdays, attend each other's weddings and visit each other during times of suffering.
- These events enable them to draw on the values of their different beliefs and traditions on their common humanness.
- In South Africa the members of the Jewish organisation B'nai B'rith volunteer basic services on Christmas day.
- This enables their regular nursing staff to spend time with their families.

(iii) In the dialogue of action, dialogue depends on mutual understanding and trust.
- It emerges as people of different faiths grow in confidence and learn to trust each other.
- An important element of this dialogue is the commitment to resist all forms of human injustice, to break down barriers of race, sex and class and to challenge unjust social structures.
- There are many examples of dialogue of action.
- There are inter – faith hospices that accept people regardless of their religious affiliation.
- People often reach out across religious barriers to assist those in need.
- There are many examples in South Africa where people of different faiths work together to care for people who are living with HIV and AIDS.

1.2 Religious Pluralism from the Christian faith.
- Positive acceptance of many different religions.
- Religious traditions do not readily accept other religions.
- Christianity did not readily accept religious pluralism.
- That was because most Christians see Christ as the only way to salvation.
- Western Christian Theologians supported that Christianity is the only true religion.
- Modern theologians questioned the exclusivist position e.g. Kant and
Schleiermacher.

- They pioneered Relativism – there is no single ultimate truth.
- Opposed to that, there was the theory by Ernst Troeltsch who taught that there was never-ending change and development taking place in religions.
- Karl Barth claimed that the grace of God came exclusively through Jesus Christ.
- Recent developments reject relativism and exclusivist to accept more inclusive approach.
- God is in the centre of religions.

**QUESTION 2**

2.1 Functionalist view

- There are many functionalist theories.
- Functionalist view sees elements of society including religions as systems made up of parts that run smoothly.
- Elements do not only relate to one another but also operate smoothly.
- Functionalist theory is borrowed from biology.
- It is about equilibrium, peace and harmony.
- Religion itself is seen as a smooth operating system.
- If the equilibrium is disturbed, the system takes the necessary steps to restore it.

- Any part that contributes to the equilibrium is called functional.
- Any part that disturbs the equilibrium is called dysfunctional.
- Religion is viewed as part of the larger system of society as a whole.
- Religion, politics and economy are examples of “organs” of a large social body.
- The function of religion is that it fits smoothly into the larger body so that there is equilibrium in the society.
- According to the functionalist view if one system changes, all other subsystems have to change.
- It states that there are two aspects of human life i.e. a spiritual world and a material world.
- ‘Religion creates and maintains social solidarity’ Emile Durkhein (1858-1917)
- He views religion as a cement of society and it brings social equilibrium.
- By encouraging respect for the gods, religion is in fact encouraging respect for society.
- Hans Mol is also champion of the functionalist theory.
- He called religion the “sacralisation of identity”
- For him religion exists for the sake of preserving identity.
- Religion can serve ethnic, national, cultural and other kinds of identity.

2.2 Criticism of the Functionalist Theory

- Functionalism like most views has its limitations.
- The Functionalist view draws our attention to the fact that religion does not exist in isolation of other aspects of life and society.
- It overemphasises the supportive role of religion.
- It can be argued that religion is not subordinate to other aspects of life but it also has a certain autonomy or independence.
At times there is conflict between religion and other subsystems of society.

Unless religion is recognised as having an autonomous existence, the result is likely to be a cynical view of religion as simply socially useful or functional.

It does not reflect accurately how people experience their different faiths in their religions.

People in different religions usually do not experience their religion as serving other interests but as an aim itself.

The critics also view functionalism as being idealistic.

Its picture of human life as a smoothly operating system of subsystems is far from reality.

**QUESTION 3**

**3.1 The African Traditional Religions**

- They do not have a united policy about the environment.
- Most of their religious ceremonies are conducted in the open air, and plants and animals are the sources of medicines used by traditional healers.
- The animals also play a vital role in the myths and rituals of ATR.
- ATR shares the view that nature is sacred.
- In most African religions land is viewed as sacred especially if the ancestors are buried there.
- The Hindu faith has always maintained strong links with its origins.
- Hinduism began as the religion of an agricultural society and supports the respect of nature as part of great divine reality.
- Some schools of the Hindu faith regard this world as a divine illusion and one to be taken seriously.
- The majority of Hindus in India live in small villages that are largely self-sustaining.
- Trees and rivers have been greatly respected in the Hindu faith.
- The protection that is given to animals such as monkeys, snakes and even rats in certain Hindu temples indicates the importance of nature.
- The religious rulings have been insufficient to protect the environment.
- In the ancient Hindu scriptures it is written that India was at one stage covered with thick lush forests.
- Many of the places mentioned in the ancient Hindu scriptures are now scrubland.
- Some parts of India are in danger of becoming a desert.
- Overpopulation, the unrestricted harvesting of timber, overgrazing and soil erosion are destroying India’s natural environment.
- India is one of the rapidly industrialising and urbanising nations in the world and that is causing destruction to the natural environment.
3.2. In Judaism, keeping the Shabbath (Sabbath) as a day of rest is an important religious activity.
- It starts on Friday sunset to Saturday sunset.
- During the Sabbath no work is done and no one is allowed to participate in leisure activities that are work related.
- In most forms of Christianity Sabbath is a day of rest.
- Worship services are held from Saturday midnight to Sunday midnight.
- The Seventh-day Adventists and Ibandla lamaNazaretha follow the older Jewish ideal of keeping the Sabbath on a Saturday.
- In most countries including South Africa, law enforced Sunday observance.
- Cinemas, theatres and pubs were not allowed to operate on Sunday.
- The new government relaxed these restrictions.

- Islam does not command Muslims not to work on Friday.
- A Muslim should take at least one of the five daily prayers in a mosque, rather than performing them all alone.
- Most Muslims in South Africa devote Friday to religious affairs.

- Hinduism does not have a regular seven-day schedule of work and rest.
- There are many festivals throughout the year that the followers of the Hindu faith have roughly the same number of days off work as Jews and Christians.
QUESTION 4

4.1
- The Christian faith arrived in South Africa 500 years ago.
- The first explorers and then settlers brought it from Europe.
- The first settlers were the Dutch who came with Jan van Riebeeck in 1652.
- The Dutch settlers did not allow any religion except a particular denomination of Christianity.
- The Dutch Reformed Church was initially the only Christian Church denomination that was allowed to practise religion.
- In 1778 the Dutch settlers allowed the Lutherans to worship in public.
- In 1806 the British took over and introduced freedom of religion in principle.
- The British introduced Anglicanism, Catholicism, Methodism and other various Protestant churches.
- German settlers brought Lutheranism.
- The missionaries spread the Christian faith among the indigenous Africans.
- By the end of 19th century Christianity was well established among the Africans.
- Africans wanted their own form of Christianity developed by themselves.
- They rejected European leadership and started their own churches.
- The African initiated Churches started developing in the late 1800’s.
- The 2001 census figures show that nearly 5 million people belong to the African Initiated Churches.

(30)
4.2 • Many religious communities played a vital role in a struggle against racism of the National Party rule.
• The National Party's rule abused religion to justify apartheid.
• From the 1950’s leaders from different faith communities stood united to fight for justice, equality and non-racism.
• In 1984 members of the different faiths such as Hindus, Jews, Muslims and Christians formed the World Conference on Religion and Peace (WCRP).
• The South African Council of Churches formed in 1968 played an important role in the struggle against apartheid.
• The SACC was very critical of the apartheid government.
• It drew lots of international support for the anti-apartheid struggle.
• The SACC brought many people into the peaceful protests against the apartheid regime.
• The Call of Islam was formed in 1984 and it fought against apartheid.
• The Jews for Justice formed in 1985 also played a vital role in the struggle for freedom.
• Archbishop Desmond Tutu was the outspoken critic of the apartheid government.
• In 1984 Desmond Tutu won the Nobel Peace Prize for his role in the fight against apartheid and for encouraging the involvement of religious communities to bring about a free and just South Africa.