

ERP BOOKLETS IN THIS SERIES

1. **HIV/AIDS: THE RIGHTS OF LEARNERS AND EDUCATORS**
2. **SEXUAL VIOLENCE: THE RIGHTS OF LEARNERS AND EDUCATORS**
3. **THE EDUCATION RIGHTS OF REFUGEES, ASYLUM SEEKERS AND MIGRANTS**
4. **LANGUAGE RIGHTS AND SCHOOLS**
5.  **RELIGION AND SCHOOLS**
6. **DISABILITY: THE RIGHTS OF LEARNERS**
7. **SCHOOL GOVERNING BODIES: RIGHTS AND RESPONSIBILITIES**
8. **THE COST OF SCHOOLING: YOUR RIGHTS**
9. **ADMISSION POLICY: YOUR RIGHTS**
10. **THE RIGHTS OF ADULT LEARNERS**
11. **CORPORAL PUNISHMENT AND BULLYING: THE RIGHTS OF LEARNERS**
12. **EARLY CHILDHOOD DEVELOPMENT AND EDUCATION RIGHTS**
13. **THE RIGHT TO EDUCATION AND PROTECTION FROM DISCRIMINATION**

These booklets are dedicated to the millions of young people who are brutalised by the socio-economic and socio-cultural cruelties of life. Unfortunately, young people are also brutalised by those who are meant to provide healing in our country, at home and in school.

These booklets are also dedicated to those educators in formal and informal institutions, and organic intellectuals in social movements and unions, who see their own knowledge as a gift of trust from the people, who see the learning process as a mutual experience, who encourage the building of self-discipline and hard work through their own example, and whose greatest happiness comes from seeing those with whom they have been exploring and changing the world around them, go on to share the process with others.

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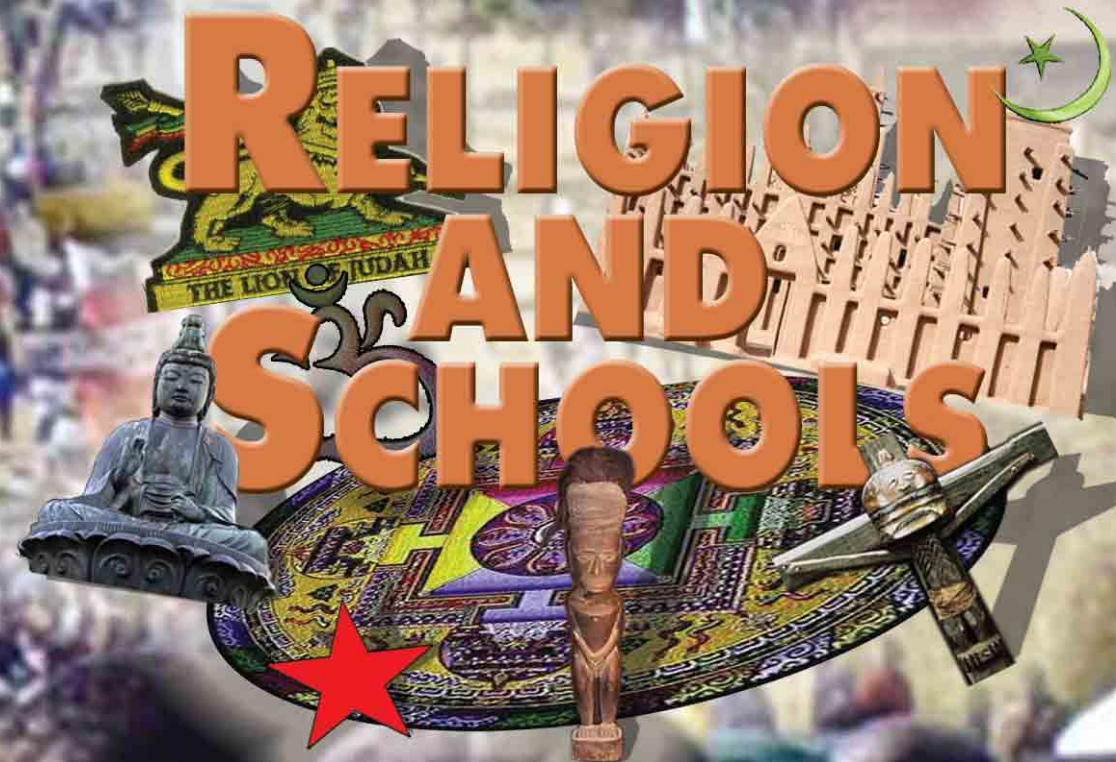
Save the
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Education Rights for
Learners, Parents
and Educators

book
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Religion and Schools

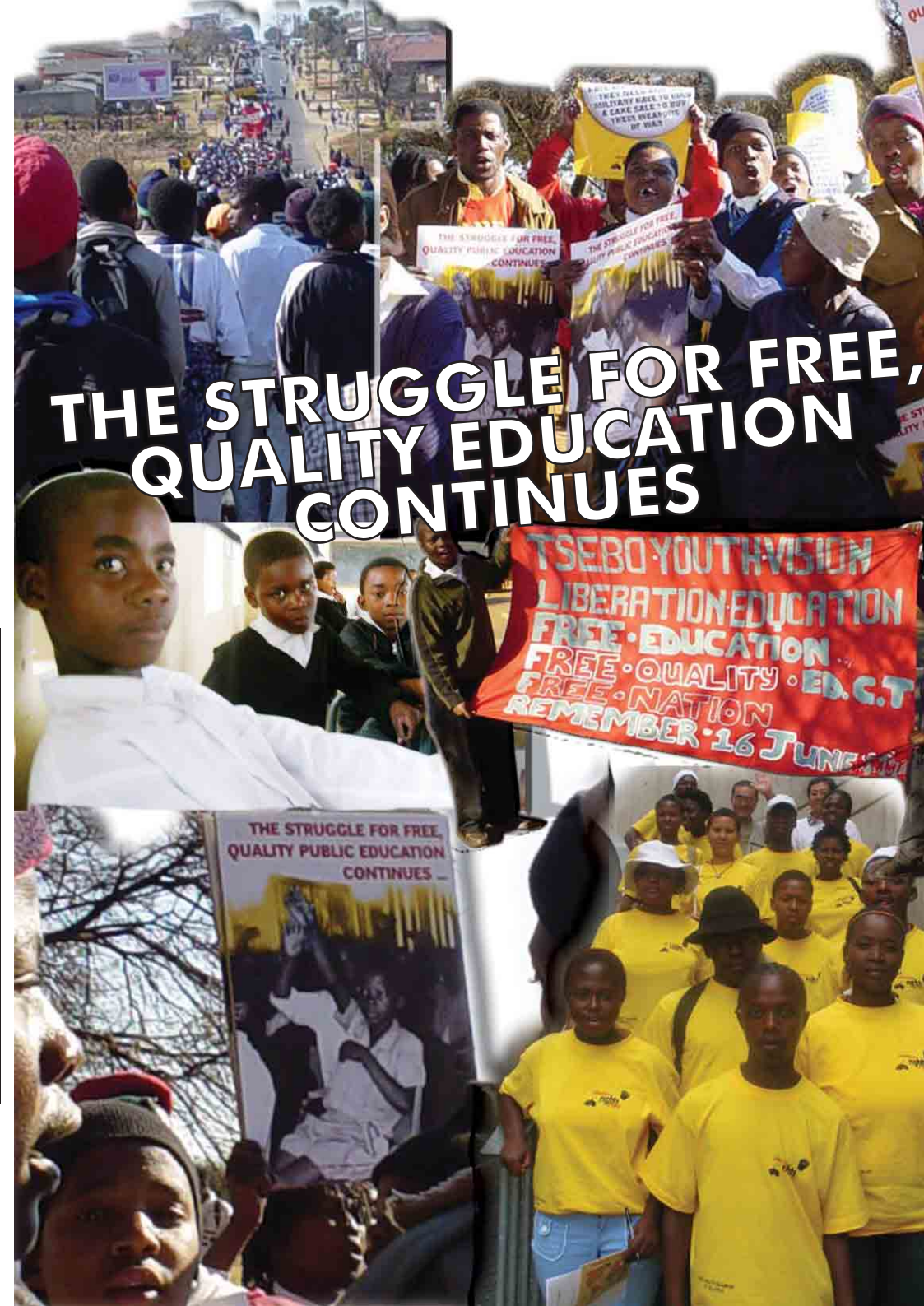
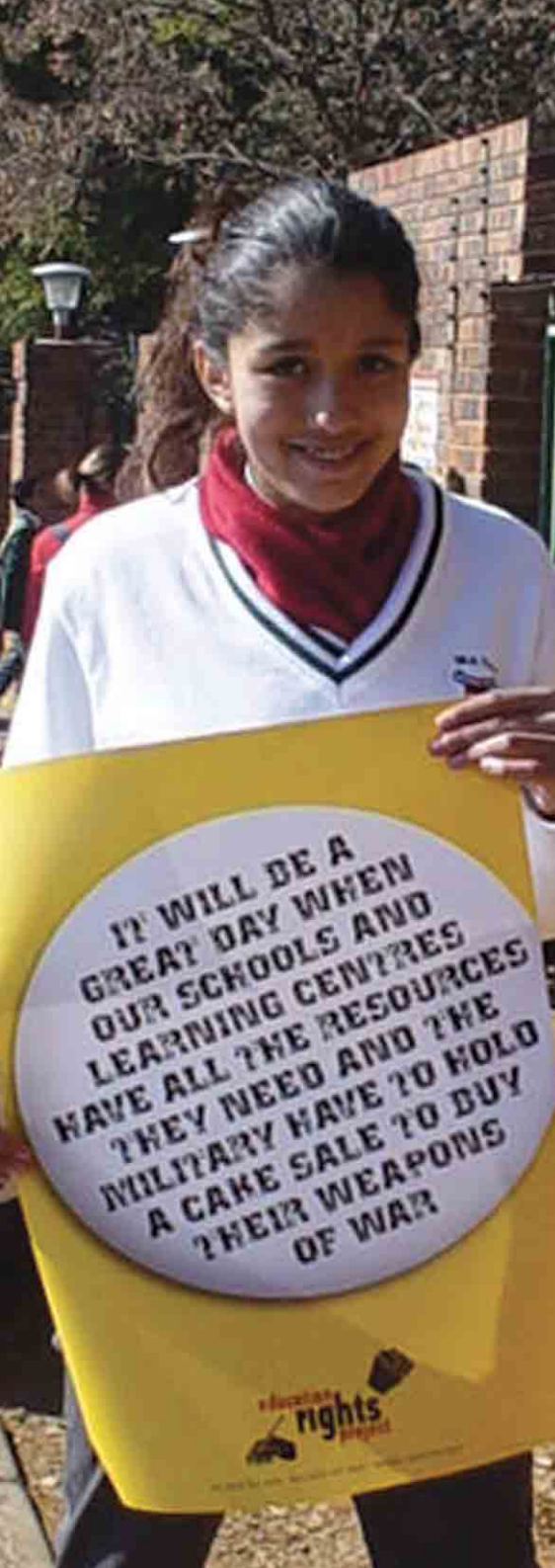
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We have attempted to ensure that the information in these booklets is accurate up to the time of publication-June 2005. Policies, laws and regulations change. Please contact the ERP for regular updates. All of these booklets are being translated into isiZulu, Sesotho and Afrikaans. The edition on migrant and refugee rights will be translated into French and Portuguese as well. Non-profit organisations are welcome to reproduce them. Suggestions for improvements are appreciated. Please acknowledge the Education Rights Project if you intend using this material.

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INTRODUCTION

Most South Africans are religious people, following a number of different religions. In South Africa we have followers of African Traditional Religions, Buddhism, Christianity, Hinduism, Islam, Judaism, Rastafarianism and other religions. There are also a number of South Africans who do not follow any religion.

Because religion plays an important role in the lives of many South Africans, it is important for us to have a policy dealing with religion and education or the teaching of religions in schools. The question of teaching religions in schools is a very sensitive one and many people become very passionate when discussing the matter.

*Religious education** and the practice of religion in schools is not a new issue. Even the apartheid government dealt with the issue. But, under apartheid, only one particular Calvinist form of Christianity was respected and favoured and all other forms of religion (even other Christian religions) were discriminated against. The South African education system under apartheid was called 'Christian National Education'. As a system based on racism, however, it was not very Christian. And it also was not really national since there were different kinds and standards of education for different so-called racial groups.

Our history in South Africa has been one of discrimination on the grounds of 'race', gender, class and religion. But even today, more than a decade after our first democratic election, we still see people being discriminated against on the basis of social class, gender, disability, religion, linguistic background, national origin and wealth. Part of the responsibility of our new society and of education in the new society is to challenge this and to correct the discrimination of the past.

In 1994, the issue of *religious education* was being discussed again. Even before 1994, from 1990, there was much discussion about how a new education system, under a democratic system of governance, should deal with the question of religion. Some people – especially those who supported Christian National Education in the past – wanted Christianity to be the only religion

* Italicised words are explained in the word list at the end of the booklet.

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taught in schools. Others wanted to completely remove religion from schools, as is the case in France.

Most South Africans, however, recognised that different religious groups played an important role in the struggle for our new democracy. They also recognised that, in the past, religions and religious differences were used by the colonialists and the apartheid government to divide people. Religion should now play a role, they believed, to unite South Africans. And the teaching of religions in schools could play an important role in learning and knowing about each others' religions. The *diversity* that exists in our society in terms of religions, languages and cultures could be very valuable and should be celebrated. Our attitude should reflect the motto on South Africa's coat of arms: *!Ke E:/Xarra //ke* or Unity in Diversity.

For most people who follow a religion, their religions and traditions are very important to them. Many such people do not feel as if they are full human beings if they are not allowed to practise their religions and teach their children about their traditions. In our democratic society, all religions and their followers have a place and have the right to be respected by the state, by state institutions and by all citizens. Similarly, people who do not have a religion also have the right to the same kind of respect. The government policy on Religion and Education is an attempt to give that respect to all our citizens within the school environment. It is also an attempt to give meaning to our constitution as it relates to religion and education.

The policy is necessary because we have found that without it learners have been discriminated against on the basis of their religious beliefs. This booklet has been based on the following:

- The 1996 Constitution of the Republic of South Africa;
- The 1996 Schools Act;
- The 2003 National Policy on Religion and Education; and
- The 2005 Draft National Guidelines on School Uniforms.

The process of developing the South African National Policy on Religion and Education.

- Early 1990s – National Education Policy Investigation.
- 1993-1994 – Discussions in the National Education and Training Forum.
- Up to 1996 – Discussions and consultations on the South African Schools Act.
- 1999 – Discussions by the Ministerial Committee on *Religious Education*.
- 2000 – Discussions by the Ministerial Workgroup on *Religious Education*.
- September 2003 – adoption of the South African National Policy on Religion and Education.
- April 2005 – Publication of the Draft National Guidelines on School Uniforms.



WHAT DOES THE CONSTITUTION SAY ABOUT RELIGION AND EDUCATION?

The South African Constitution gives recognition to the role of faith and religion in our society. The preamble to the Constitution ends with the words:

May God protect our people.

Nkosi Sikelel' iAfrika. Morena boloka setjhaba sa heso.

God seën Suid-Afrika. God bless South Africa.

Mudzimu thatutshedza Afurika. Hosi kateskisa Afrika.

The most important statement in the Constitution regarding religion is Clause 15 in the Bill of Rights, headed 'Freedom of religion, belief and opinion', which states:

- (1) Everyone has the right to *freedom of conscience*, religion, thought, belief and opinion.
- (2) *Religious observances* may be conducted at state or state-aided institutions, provided that –

Religion and Schools

- a.those observances follow the rules made by the appropriate public authorities;
- b.they are conducted on an equitable basis; and
- c.attendance is free and voluntary.

Later, in Clause 31, on 'Cultural, religious and linguistic communities,' the Bill of Rights says:

- (1) Persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community –
 - a.to enjoy their culture, practise their religion and use their language; and
 - b.to form, join and maintain cultural, religious and linguistic associations and other organs of civil society.

The Constitutional clauses relating to 'Freedom of expression', 'Assembly, demonstration, picket and petition' and 'Freedom of association' are also relevant to the issue of religion in our society and to the place of religion in educational institutions.

The Constitution does not say anything specific about education and religion. However, from the clauses listed above, two points are clear:

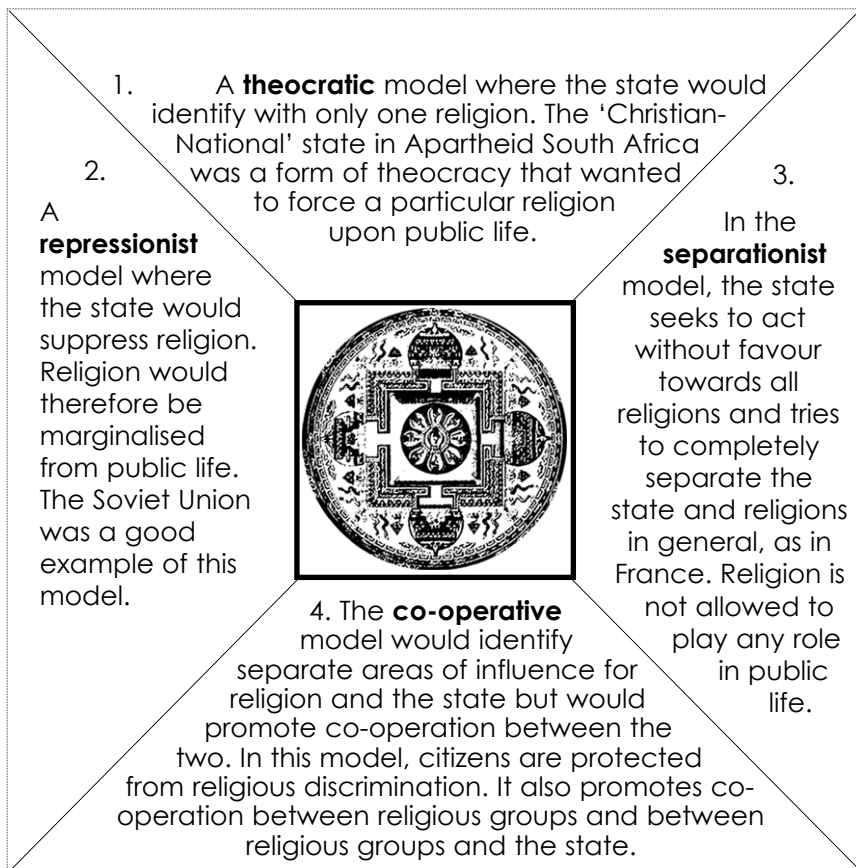
- the South African Constitution recognises the importance of religion and religious symbols to the life of South Africa as a nation; and
- not only do South African citizens have the right to believe in whatever religion they wish to, express that belief and form associations to promote and maintain that belief, they also may use state or state-aided institutions (such as schools) as places where *religious observances* may be performed.

In taking this approach, the South African Constitution takes a neutral position so that it does not favour any particular religion and it also does not seek to suppress religion. The Constitution requires the state to deal with all religions fairly, without favouring or discriminating against any particular one.

three

DIFFERENT WAYS OF THINKING ABOUT THE RELATIONSHIP BETWEEN RELIGION AND STATE

The Policy on Religion and Education lists four possible strategies South Africa could have adopted in dealing with the relationship between religion and the state:



Considering that a large majority of South Africans are religious people, it is appropriate that the Constitution promotes a co-operative model. The Policy on Religion and Education says: 'A strict separation between the two spheres of religion and state is not desirable, since without the commitment and engagement of religious bodies it is difficult to see us improving the quality of life of all our people.'

4 TWO TYPES OF RELIGION-RELATED EDUCATION

Religion-related education can take many forms, depending on the purpose of that education. There are two types of education about religion that we must keep in mind:

1. *Religious instruction* or *religious education*. This is a kind of education which teaches about a particular religion and teaches learners how to be good followers of that particular religion. Examples of *religious instruction* include Christian Sunday Schools, Muslim Madressas and special Hindu classes. These are usually organised by members of the particular religious community and held outside of school times. A number of schools have arrangements with community organisations so that religious communities use school facilities for *religious instruction*, as long as the religious classes do not disrupt normal schooling activities.

Another form of *religious instruction* is what happens in the home when children are taught about their religions, taught how to pray, certain rituals and about the important festivals of their religions. According to the Policy on Religion and Education, this form of education should not be practised in public schools. This form of education is the responsibility of parents, families and communities for their children and members of their own religious communities.

2. *Religion education*. This is a form of education which does not focus on any one particular religion but teaches about many different religions. Its aim is not to teach learners about their own religions only and it does not teach how to pray and the details of how to perform other duties in their traditions. Its aim is to teach learners about the different religions that exist in our country and the rest of the world so that we might be able to understand each other and each other's traditions better. Educators teaching *Religion Education* have to be careful to treat all the religions fairly. This is the form of education which should be carried out in public schools.

The Education Department's policy on religion and education makes it clear that the government will provide only one type of education with respect to religion: *Religion Education*. Public

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educational institutions have a responsibility to provide *Religion Education* in a way that shows a 'profound appreciation of spirituality' but does not focus on any particular religion and does not aim to provide *religious instruction*. Schools must teach learners what religions are all about and, by doing so, increase understanding among citizens, build respect for *diversity* and value spirituality. In a diverse society such as ours, *Religion Education* is education about *diversity*.

In other words, an educator who teaches *Religion Education* must be able to teach about certain aspects of all religions. This means that a Muslim educator, for example, who is teaching a class on religious festivals must be able to explain to the learners about the Muslim festivals of Eid as well as other festivals such as Christmas, Deepavali or Hannukah. Or, for that matter, an educator who is not a follower of any religion should be able to teach about various religions in a fair manner.

The job of educators of *Religion Education* is not to convince learners that a particular religion is better than others or to convince learners that all religions are good or that all religions are bad. The job of educators of *Religion Education* is to teach learners certain aspects of the many religions that they might witness. It is also about the followers of these religions, and to know something about their beliefs.

What Religion Education can do

- *Religion Education* can help to build a school community of respect and understanding.
- It can help the learner understand how her or his beliefs are different from those of other learners.
- It can strengthen the idea of unity in *diversity*.

What Religion Education does not do

- *Religion Education* does not say that all religions are the same.
- It does not try to say that one religion is better than another.
- It does not try to make a new religion.
- It does not try to make everyone have the same religious beliefs.

five RELIGIOUS OBSERVANCES IN SCHOOLS

There are two types of *religious observances* that are relevant when we are talking about schools.

Firstly, religious communities may use school facilities for *religious observances* or *religious instruction* classes. The Constitution and the Schools Act say that public schools may make their facilities available to religious communities for such purposes. Where schools do make their facilities available to religious communities, this must be done in a way that is fair to all communities that apply. When communities use public schools in this way, these *religious observances* are not regarded as being part of the official business of the school.

In general, such *religious observances* would happen outside of school hours. However, learners belonging to certain religions might need space to pray or study their religion together during school breaks. Schools are encouraged to cooperate with learners (and their parents) in this regard.

The policy on religion and education also allows for *religious observances* to be officially organised by the school. This is the *second* kind of religious observance in schools. Such *religious observances* may be held at any time that the school decides. They could be held during the school assembly or at any other time. However, when a school organises a religious observance, then the event should acknowledge South Africa's religious *diversity* and the fact that South African society is made of many different religious traditions. It is the responsibility of school governing bodies to make sure that this policy is followed.

If these observances take place during the assembly, then the school could use a prayer which followers of all religions will feel comfortable with. Or, readings from the religious books or scriptures of a number of different religions can be used. The school may also decide to rotate *religious observances*, focussing on different religions on different days. Learners and educators are allowed to excuse themselves from assemblies where *religious observances* will be held.

Religious observances such as prayers might be held for religious occasions and for other occasions as well. For example, a school principal could decide to have multi-faith prayers on the 8 August to commemorate National Women's Day, which is on the 9 August. In that case, she or he might, for example, ask educators or learners from different religious groups to present brief prayers during the school assembly.

When these observances are not held during the assembly, children can be separated into their different religious groups. Children who are not followers of any particular religion should also be provided for. The policy does not allow a particular religion to be favoured in the practice of *religious observances*. A Christian principal of a school, for example, is not allowed to have only Christian *religious observances* in his school while not allowing the *religious observances* of any other religion. If she or he has Christian *religious observances* in the schools, then the *religious observances* of other religions, especially religions whose followers might be learners of the school, must also be observed. Similarly, this principal is not allowed to give space to the Christian community for Sunday School classes but to deny permission for Muslim or Jewish classes if they ask for space.

6 WHO DOES THE POLICY APPLY TO?

The Department of Education policy on *Religious Instruction* and on *Religious Observances* do not apply to independent schools (Often referred to as private schools). A number of independent schools are set up by religious communities and it is expected that these schools will provide *Religious Instruction* for learners from their particular religious community. Also, the manner in which these schools will hold *religious observances* will be different from the manner in which they would be done in public schools.

Independent schools with a religious character, for example, might celebrate the festivals of the particular religion to which the schools belong but will not celebrate the festivals of other religions. However, the curriculum standards for *Religion Education* apply to both independent and public schools. The minimum outcomes for *Religion Education* must be attained by both public and independent schools.

WHAT WILL BE TAUGHT IN RELIGION EDUCATION

Curricula for *Religion Education* begin with the most general and simple issues about different religions and gradually move to the more specific and complex issues. Such education can begin at an early age and must be provided to learners at three levels: the Foundation Phase, the Intermediate Phase and the Senior Phase.

In the Foundation Phase, learners discover the religious *diversity* in our society. They learn about many religious expressions as practised in religious institutions like churches, mosques, synagogues and temples.

Learners in the Intermediate Phase are taught various aspects of different religions: their founders, their sacred places, rituals, festivals, stories and songs.

At senior secondary level, learners could be taught *Religion Studies*. *Religion Studies* from Grades 10 to 12 can be taken as a subject. Religion is also discussed in the Life Orientation Learning Area, under the focus area: Social Development from Grade R to 9, and under Learning Outcome 2: Citizenship Education from Grade 10 to 12. (For an outline of these areas, see Appendix 1). Learners will undertake the study of religion and religions in general. If they wish, they may specialise in one or more religion. They will also be introduced to ways in which they can think critically about important *ethical* and *moral* issues.

It is important to realise that the purpose of *Religion Education* is not to strengthen or assess the student's faith. It is not aimed at making the learner a better believer in a particular religion; this is the role of religious communities and families. The role of *Religion Education* is to get learners to understand and appreciate the *diversity* of religions and believers in our society and to get them to appreciate that different religious people, as well as people with no religion, have different ways of dealing with *ethical* and *moral* issues. Learners will be assessed for *Religion Education* as they are assessed for other subjects and areas of the curriculum. Their observation, reading, writing and thinking skills are assessed, not their beliefs.

8

POSSIBLE PROBLEMS IN USING THE POLICY

Our new democracy is very young, just over a decade old. Our Constitution is even younger. And the Policy on Religion and Education is younger still. Therefore, it is likely that there will be problems, mistakes and oversights that will take place in using the policy on religion and education. There are a number of possible problems that parents, learners or educators could face. Some examples and possible solutions are given below.

- **An educator teaches *Religious Instruction* rather than *Religion Education*.**

Sometimes, educators might begin treating their lessons as if they were *Religious Instruction* lessons rather than *Religion Education* lessons. This happens when an educator from whichever faith tries to promote one religion or set of beliefs by preaching the virtues of one or other ritual in his or her religion. For example, a Muslim educator who tries to teach learners how to pray as Muslims do. This educator would have gone against the policy. If this happens, the learner or parent should approach the educator and remind her or him that *Religious Instruction* is not acceptable in a *Religion Education* class.

- **An educator refuses to teach *Religion Education*.**

Educators must be prepared to teach *Religion Education* if called upon to do so. They may not refuse. Learners and their parents may demand from the school that educators be provided to teach *Religion Education*.

- **Learners want to wear religious symbols to school.**

While this issue does not fall directly within the topic of *Religion Education*, it is a problem that may be faced by learners, parents or educators. The Draft National Policy on School Uniforms talks about the issue of protecting pupil's religious expression. Learners must be allowed to wear clothes that they believe are necessary in terms of their religious beliefs. This includes, for example, Muslim girls who want to wear scarves or Jewish boys who want to wear yarmulkes to school. These learners must be allowed to wear this religious attire. It does not matter if other learners or educators within the same religious tradition do not wish to wear such clothes.

So, for example, even if other Muslim girls in the school do not believe it is necessary, according to their religion, to wear scarves or if other Jewish boys do not believe it is necessary for them to wear yarmulkes, those Muslim girls who wish to wear scarves and Jewish boys who wish to wear yarmulkes must be allowed to do so. The Draft National Policy on School Uniforms does not mention any other religious clothing except for scarves and yarmulkes. However, this category of religious attire and symbols may include crucifixes, dreadlocks, the aum symbol, beards, *imibhaco* or *iintsimbi* (beads), as long as these are used for religious purposes and not because it is the latest fashion.

Case Study

Grayden is a 7 year old Rastafari boy who was trying to attend school. He was from a very poor community and his parents could not afford to send him further away than the school servicing the local area.

However, because he had dreadlocks, the principal of the school did not want to admit him without a haircut. As a child born into Rastafari, his parents had vowed never to cut his hair or flesh.

Despite lots of media attention and an appeal to the South African Human Rights Commission, the

school refused to admit him. They said his dreadlocks were against the code of conduct for learners. A month later the Rasta family agreed that their son would wear a cap to school to 'tidy up his appearance'. But the school still refused to admit him. Grayden was behind his friends and was forced to stay in pre-primary school.

This is a story of a young learner who was discriminated against because of his religious beliefs and practice. With the new policy on Religion and Education and the Draft Guidelines on School Uniforms, the school will be required to accept someone like Grayden into Grade One.

• **Educators discriminate against learners on the basis of their religion.**

No learner may be discriminated against by educators or principals because of the religion she or he follows. It is possible that this kind of discrimination could take place during *Religion Education*, during any other subject or in the

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normal course of school life. For example, if a principal treats the followers of a particular religion more harshly than he does everyone else, that would be discrimination.

- **A learner does not wish to take part in *religious observances* during assemblies.**

While all learners are encouraged to take part in all activities of the school, some learners might feel that their *freedom of conscience* is violated when *religious observances* are held during assemblies. In particular, but not only, learners who do not follow any religion might prefer not to take part in such assemblies. No learner may be forced to take part in assemblies where *religious observances* are held. Learners cannot be forced to take part in the *religious observances* of a religion that is not their own.

- **Educators *stereotype* certain religions or followers of certain religions.**

It is possible for this kind of stereotyping to take place during *Religion Education* lessons, during other lessons (e.g. history) or at other times such as during assemblies. Negative stereotyping is not acceptable in schools. If an educator tells the class that Muslims are terrorists or that they all want to be suicide bombers, for example, this would be negative stereotyping. Another form of negative stereotyping is in the use of language. For example, if an educator insists on saying that traditional healers (such as isangomas or inyangas) are 'witch doctors', this would be unacceptable negative stereotyping and would be against the Policy.

Case Study

Muhammad was a learner in a Johannesburg school. Most of his friends, at school and at home, were children who were not Muslims as he was. But that did not make a difference. He often visited his friends at their homes and they visited him. The children would sometimes eat at each others' homes. Their parents also became friends.

When Muhammad started Grade 9, he had a new educator for English. From the first day, the children noticed that the educator would make fun of Muhammad's name. Whenever religion was discussed in

any lesson, the teacher would also say nasty things about Muslims. The day after bombs exploded in Madrid, Spain, the educator began picking on Muhammad, saying that he was like 'all the other Muslim terrorists.' One day, he asked Muhammad whether he was going to 'become a suicide bomber and blow up our school.' Sometimes, the educator would talk to the other children but ignore Muhammad.

The boy used to get very good grades in English. But his parents noticed that he was now failing his tests. They also noticed that none of his friends would visit him at home anymore.

Such a situation should not occur in any school. This is an example of stereotyping as well as discrimination on the basis of religion. The treatment that Muhammad received is against the Constitution, the Schools Act and the Policy on Religion and Education. With assistance from community organisations, Muhammad's parents were able to get the provincial education department to get the educator, the school principal and the School Governing Body to apologise to Muhammad. The educator also faced disciplinary action.

If educators, learners or parents face any of the above problems, then attempts should be made to resolve them as quickly as possible. If a learner or a parent has a problem with an educator, she or he should speak to the educator directly or speak to the principal of the school to try and resolve the problem. If this does not work, then the provincial education department should be contacted for advice or to intervene in the matter. The contact telephone numbers of the national education department as well as the provincial education departments are listed in this booklet. Learners, parents or educators may also contact one of the organisations listed in this booklet for advice or assistance.

nine RESOURCE PEOPLE FOR RELIGION EDUCATION

Where to go if you want help

If you need assistance with understanding the South African Policy on Religion and Education or any laws related to religion in schools, or if you feel that you or someone else has been discriminated against because of your (or that person's) religious beliefs, you may get assistance from the following organisations.

South African Human Rights Commission 011 484-8300
**Commission for the Rights of Cultural,
Religious and Linguistic Communities** 011 484-3000

Religious organisations

These are organisations that can be contacted if you need assistance with dealing with the Policy on Religion and Schools. They could also be contacted if schools require resource people from different religious communities to advise the schools on *Religion Education* or *Religious Instruction* or if you need members of a particular religious community to speak to a class or a school. There are many organisations that exist in each religious community that can be listed here. The following list contains only a few such organisations.



African Traditional Religion

· Icamagu –
040 653-0132 or 073 227 4080



Hindu

· South African Hindu
Maha Sabha –
031 309-1951



Bahai

☆ · Baha'i National
Centre – 011 462-0100



Jewish

· Union of Orthodox
Synagogues of South
Africa – 011 485-4865
· Jewish Voices – 082 330 2068



Buddhist

· Nanhua Temple –
013 931-0009
· Johannesburg Buddhist
Centre – 011 614-1948



Muslim

· Muslim Judicial
Council –
021 696-5150 or
021 696-5151
· Muslim Youth Movement –
031 306-2011 or 084 574 2674



Christian

· South African Council
of Churches –
011 492-1448
· Ditshwanelo Car²as –
011 476-2226
· Institute for Contextual
Theology – 011-339-1176
· Young Christian Workers –
011-837-1395



Ecumenical

· World Conference on
Religion and Peace –
031 309-6774

Religion and Schools

Government Departments

National Department of Education

012 312-5420

012 312-5465

012 312-5428

012 312-5377

Provincial Departments of Education

Province	Telephone Number
Eastern Cape	040 608-4230
Free State	051 404-4911 / 404-8434
Gauteng	011 355-0597
Kwazulu Natal	031 274-4013
Limpopo	015 290-7600 / 290-7661
Mpumalanga	013 766-5300
Northern Cape	053 839-6500
North West	018 387-3424 / 5
Western Cape	021 467-2577

010 WORD LIST

Diversity – The presence of a wide variety of cultures, opinions, ethnic groups, language groups and different socio-economic backgrounds.

Religion Education – a form of education that teaches about many different religions in a neutral way.

Religious Instruction or **Religious Education** – a form of education that teaches the followers of a particular religion all about their religion, how they should behave as followers of that religion and what they should believe in.

Religious Studies or **Religion Studies** – the Religion Education curriculum at senior secondary level is called Religious Studies or Religion Studies.

Religious Observances – includes worship, prayer, religious singing and devotional scripture reading.

Ethical – Following accepted rules or principles of right and wrong in a person's life

Moral – Something that relates to the principles of what is right and wrong.

Stereotype – something that agrees with a pattern; especially an idea that many people have about a group of people and that may often be untrue or only partly true.

Freedom of conscience – the freedom to believe whatever a person wants to believe. These beliefs could be religious, political or any other kind of belief.

APPENDIX 1:

Revised National Curriculum Statement Grades R – 9

LIFE ORIENTATION-LEARNING OUTCOME 2:

SOCIAL DEVELOPMENT FOUNDATION PHASE

Grade R – Identifies and names symbols linked to own religion.

Grade 1 – Matches symbols associated with a range of religions in South Africa.

Grade 2 – Describes important days from diverse religions.

Grade 3 – Discusses diet, clothing and decorations in a variety of religions in South Africa.

INTERMEDIATE PHASE

Grade 4 – Discusses significant places and buildings in a variety of religions.

Grade 5 – Discusses festivals and customs from a variety of religions in South Africa.

Grade 6 – Discusses the dignity of the person in a variety of religions in South Africa.

SENIOR PHASE

Grade 7 – Explains the role of oral traditions and scriptures in a range of the world's religions.

Grade 8 – Discusses the contributions of organisations from various religions to social development.

Grade 9 – Reflects on and discusses the contributions of various religions in promoting peace.

National Curriculum Statement Grades 10-12

LIFE ORIENTATION-LEARNING OUTCOME 2:

CITIZENSHIP EDUCATION

Grade 10 – Displaying an understanding of the major religions, ethical traditions and indigenous belief systems in South Africa, and exploring how these contribute to a harmonious society:

- Major religions (e.g. Judaism, Christianity, Islam, Hinduism, Buddhism)

Education Rights Project

- Ethical traditions
- Indigenous belief systems
- Living in a multi-religious society

Grade 11 – Reflecting on knowledge and insights gained in major religions, ethical traditions and indigenous belief systems, and clarifying own values and beliefs with the view to debate and analyse contemporary moral and spiritual issues and dilemmas:

- Clarify own values and beliefs
- Identify various moral and spiritual issues and dilemmas
(e.g. right to life, euthanasia, cultural practices and tradition, economics issues, environmental issues)
- Process of critical analysis
- Respect differing opinion

Grade 12 – Reflecting on and explaining how to formulate a personal vision mission statement based on core aspects of personal philosophies, values, beliefs, religion and ideologies, which will inform and direct own actions in life and contribute meaningfully to society.

- Awareness of own personal views, values, beliefs, religion, ideology.
- Develop own mission statement for life.
- Respect the right of others to hold different views and values.

*We merely mention those aspects of the Assessment Standards from the Learning Outcomes that relate to religion. A Learning Outcome is a description of what (knowledge, skills and values) learners should know, demonstrate and be able to do. Assessment Standards describe the level at which learners should demonstrate their achievement of the learning outcome.