Shuter's
TOP CLASS
Religion Studies
GRADE 12
TEACHER'S GUIDE
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PART A Introduction

To the teacher

Welcome to Top Class Religion Studies Grade 12. This course meets all the requirements of Religion Studies at Grade 12 level for the National Senior Certificate (NSC). There is a Learner’s Book and Teacher’s Guide for Grades 10, 11 and 12. This book:

• Helps you understand the national Curriculum and Assessment Policy Statement (CAPS)
• Sets out a term-by-term teaching plan for the year
• Gives you thorough lesson guidelines (with notes on preparation, answers, background information and classroom management advice)
• Provides extension and additional activities
• Offers advice on how and when to assess learners (including test and examination papers with full marking memorandums)
• Includes rubrics and assessment recording guidelines.

1 OVERVIEW OF THE CAPS FOR RELIGION STUDIES

A single and comprehensive Curriculum and Assessment Policy document has been developed for each subject. This replaces the Subject Statements, Learning Programme Guidelines and Subject Assessment Guidelines in Grades R to 12.

Aims of the Curriculum:

• For learners to acquire and apply meaningful knowledge and skills applicable in both local and global perspectives.
• Equipping all learners irrespective of socio-economic background, race, and gender, physical or intellectual ability with the knowledge, skills and values necessary for meaningful participation as citizens of a free country.
• To provide access to higher education.
• To facilitate the transition of learners from education institutions to the workplace.
• Provide future employers with a profile of a learner’s competence.

The National Curriculum Statement is based on the following principles:

• Equal education opportunities for all.
• Active and critical learning.
• High knowledge and high skills.
• Progression on content and context from simple to complex in each grade.
• Inclusivity, human rights, environmental and social justice.
• Valuing Indigenous Knowledge by acknowledging the history and heritage of the country to nurture the values contained in the Constitution.
The National Curriculum aims to produce learners who:

- Identify and solve problems and are able to make decisions using critical and creative thinking.
- Work effectively as individuals and in a team.
- Organise and manage themselves and their activities effectively.
- Collect, organise, analyse and critically evaluate information.
- Communicate effectively.
- Use Science and Technology effectively showing responsibility towards the environment and the health of others.
- Demonstrate an understanding of the world as a set of related systems and recognise that problem solving contexts do not exist in isolation.

Inclusivity and diversity

Inclusivity should become a central part of the organisation, planning and teaching at each school. The key to managing inclusivity is ensuring that all barriers are identified and addressed by the relevant support structures within the school community.

Time allocation

The instructional time in Grades 10 to 12:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Time allocation per week (hours)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Home Language</td>
<td>4.5</td>
</tr>
<tr>
<td>First Additional Language</td>
<td>4.5</td>
</tr>
<tr>
<td>Mathematics</td>
<td>4.5</td>
</tr>
<tr>
<td>Life Orientation</td>
<td>2</td>
</tr>
<tr>
<td>A minimum of any three subjects selected from Group B of the policy document (National Policy pertaining to the programme and promotion requirements of the National Curriculum Statement Grades R – 12, subject to the provisions stipulated in paragraph 28 of the document.)</td>
<td>12 (3 x 4 hours)</td>
</tr>
<tr>
<td></td>
<td>27.5</td>
</tr>
</tbody>
</table>

Group B

<table>
<thead>
<tr>
<th>Agriculture</th>
<th>Agricultural Management Practices</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Agricultural Sciences</td>
</tr>
<tr>
<td></td>
<td>Agricultural Technology</td>
</tr>
<tr>
<td>Culture and Arts</td>
<td>Dance Studies</td>
</tr>
<tr>
<td></td>
<td>Design</td>
</tr>
<tr>
<td></td>
<td>Dramatic Arts</td>
</tr>
<tr>
<td></td>
<td>Music</td>
</tr>
<tr>
<td></td>
<td>Visual Arts</td>
</tr>
<tr>
<td>Business, Commerce and Management Studies</td>
<td>Accounting</td>
</tr>
<tr>
<td></td>
<td>Business Studies</td>
</tr>
<tr>
<td></td>
<td>Economics</td>
</tr>
<tr>
<td>Language</td>
<td>All official languages and a number of non-official languages</td>
</tr>
<tr>
<td>Engineering and Technology</td>
<td>Civil Technology</td>
</tr>
<tr>
<td></td>
<td>Electrical Technology</td>
</tr>
<tr>
<td></td>
<td>Mechanical Technology</td>
</tr>
<tr>
<td></td>
<td>Engineering Graphics and Design</td>
</tr>
</tbody>
</table>
Provisos

1. A candidate may offer more than the required minimum of seven subjects provided that he or she complies with the following requirements:
   • The additional subjects must be offered for all three years of the National Senior Certificate programme, namely Grades 10–12.
   • All the internal assessment requirements and the Practical Assessment Tasks as contemplated in the policy document National Protocol for Assessment Grades R–12 and the Curriculum and Assessment Policy Statements for the required subjects where applicable, must be met for all three years of study, namely Grades 10, 11 and 12.

2. Not more than one language shall be offered from the same language group, namely:
   • isiXhosa, isiZulu, SiSwati and isiNdebele
   • Sepedi, Sesotho and Setswana.

3. The same language shall not be offered on Home Language and First or Second Additional Language level, or on First and Second Additional Language level.

4. A candidate may not offer both Mathematics and Mathematical Literacy.

5. A candidate may not offer both Consumer Studies and Hospitality Studies.

Religion Studies

The subject contains the following four topics:
• Variety of religions
• Common features of religions as a generic and unique phenomenon
• Topical issues in society
• Research into and across religions

Specific aims

Religion Studies aims to:

i. enhance the constitutional values of citizenship, human rights, equality, freedom from discrimination and freedom of conscience, religion, thought, belief and opinion;

ii. develop the learner holistically, that is, intellectually, physically, socially, emotionally and spiritually;

iii. enhance knowledge, skills and values necessary for the enrichment of each learner, interpersonal relationships and an open and democratic society;
iv. equip the learner with knowledge and understanding of a variety of religions and how they relate to one another; and

v. equip the learner with knowledge and skills for research into religion as a social phenomenon, and across religions as well as to relate and systematise universal dimensions of religion.

**Time allocation**

Four hours per week are allocated to Religion Studies in the NCS. This means that there are 132 hours available for the teaching of Religion Studies in Grades 10, 11, and 112 hours in Grade 12. The groupings of content in Section 3 of the CAPS document are paced across the 40 weeks (160 hours) of the school year to ensure coverage of the curriculum.

**Weighting of topics**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Grade 10</th>
<th>Grade 11</th>
<th>Grade 12</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Weeks</td>
<td>Hours</td>
<td>Weeks</td>
</tr>
<tr>
<td>Variety of religions</td>
<td>9</td>
<td>36</td>
<td>8</td>
</tr>
<tr>
<td>Common features of religions as a generic and unique phenomenon</td>
<td>10</td>
<td>40</td>
<td>11</td>
</tr>
<tr>
<td>Topical issues in society</td>
<td>8</td>
<td>32</td>
<td>8</td>
</tr>
<tr>
<td>Research into and across religions</td>
<td>6</td>
<td>24</td>
<td>6</td>
</tr>
<tr>
<td>Contact time</td>
<td>33</td>
<td>132</td>
<td>33</td>
</tr>
<tr>
<td>Examinations</td>
<td>7</td>
<td>28</td>
<td>7</td>
</tr>
<tr>
<td>Total hours</td>
<td>40</td>
<td>160</td>
<td>40</td>
</tr>
</tbody>
</table>
## Overview of topics

<table>
<thead>
<tr>
<th>Topic</th>
<th>Grade 10</th>
<th>Grade 11</th>
<th>Grade 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variety of religions</td>
<td>- Various clusters of religions</td>
<td>- Main developments of religions</td>
<td>- Conceptual distinctions</td>
</tr>
<tr>
<td></td>
<td>- The beginnings of the religions of the world</td>
<td>- The mutual interdependence of religion and social factors</td>
<td>- Internal differentiations</td>
</tr>
<tr>
<td></td>
<td>- The nature of the religions in South Africa</td>
<td>- Influence and adaptation between religions</td>
<td>- Main features of such differentiations</td>
</tr>
<tr>
<td></td>
<td>- Statistical spread of religions</td>
<td>- Important concepts</td>
<td>- Unique features of various religions</td>
</tr>
<tr>
<td></td>
<td>- Interaction of religions</td>
<td>- Approaches aimed at inter-religious dialogue</td>
<td>- History and present dynamics of inter-religious relationships</td>
</tr>
<tr>
<td>Common features of religions as a generic</td>
<td>- Definitions of religion</td>
<td>- Symbols</td>
<td>- Religious teachings</td>
</tr>
<tr>
<td>and unique phenomenon</td>
<td>- Aspects of understanding religion</td>
<td>- Theories about religion</td>
<td>- The central teachings in one religion</td>
</tr>
<tr>
<td></td>
<td>- Major dimensions common to all religions</td>
<td>- The nature and role of narrative and myth in religion</td>
<td>- Normative sources in various religions</td>
</tr>
<tr>
<td></td>
<td>- Origins of religions</td>
<td>- Types of rituals and their role in religions</td>
<td>- Interpreting one normative source</td>
</tr>
<tr>
<td></td>
<td>- Roles of social forms, institutions and roles in religion</td>
<td>- Concepts: faith, worship, prayer, meditation, mysticism, spirituality</td>
<td>- Analysis of secular worldviews</td>
</tr>
<tr>
<td></td>
<td>- Social forms that have been produced in various religions</td>
<td>- and the artistic expression of religion</td>
<td>- The origin, purpose and influencing factors behind at least two worldviews</td>
</tr>
<tr>
<td></td>
<td>- Leadership roles produced in various religions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Topical issues in society</td>
<td>- Topical issues in South Africa</td>
<td>- Religion and the state</td>
<td>- Developing a strategy to solve a major social problem</td>
</tr>
<tr>
<td></td>
<td>- Topical issues in Africa and the world</td>
<td>- How religious beliefs influence the development of state policies and</td>
<td>- Role of media in influencing public opinion on religion</td>
</tr>
<tr>
<td></td>
<td>- Principles of ethical decision-making pertaining to public life</td>
<td>- practices</td>
<td>- Religious freedom, human rights and responsibilities</td>
</tr>
<tr>
<td></td>
<td>- Religions and economics</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Critical analysis of the relationship between religions and economics</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Research into and across religions</td>
<td>- Important principles of research in Religion Studies</td>
<td>- Interviews on gender issues</td>
<td>- Religion in areas of conflict in South Africa, Africa and the world</td>
</tr>
<tr>
<td></td>
<td>- Rituals</td>
<td>- Relaxation and leisure from an ethical point of view</td>
<td>- Religion and the natural sciences</td>
</tr>
<tr>
<td></td>
<td>- Inter-religious relationships</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TERM 1

SECTION 1

Variety of religions & Research into and across religions

Introduction

As this is the final year of the course in the study of religion, the material will provide learners with an opportunity both to consolidate existing knowledge, and to extend and develop further knowledge and analytical tools. They will apply these to several topical issues in society in which religion has an important place.

To begin the course, encourage learners to page through the Learner's Book and to recognise aspects they have already encountered, and also to familiarise themselves with the new themes to be covered. Mention some of the projects and tasks they will complete during the year – a summary of the formal assessment tasks is given in this Teacher's Guide in the final unit of each section. Reassure them that the programme has been structured in such a way as to allow ample time for exam preparation in Term 4.

This first section covers some familiar conceptual, historical and contextual ground and also introduces learners to new ideas and developments. Learners will examine internal differentiations that occur in different religions, from historical and current perspectives. This is followed by a study of the unique features of different religions. They will then explore in greater depth the relationships between religions – historically and in current times. And finally, they will sharpen their research skills through an analysis of conflict situations in which religions are involved.

In summary, the following topics will be covered.

<table>
<thead>
<tr>
<th>Topics covered in Section 1</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Some important concepts</td>
<td>1.1, 1.2, 1.3, 1.4, 1.5</td>
</tr>
<tr>
<td>Internal differentiations within religions</td>
<td>1.6, 1.7, 1.8, 1.9, 1.10, 1.11, 1.12, 1.13</td>
</tr>
<tr>
<td>Unique features of various religions</td>
<td>1.14, 1.15, 1.16, 1.17, 1.18, 1.19, 1.20, 1.21</td>
</tr>
<tr>
<td>Inter-religious relationships past and present</td>
<td>1.22, 1.23, 1.24, 1.25, 1.26, 1.27, 1.28, 1.29</td>
</tr>
<tr>
<td>Researching religion in areas of conflict</td>
<td>1.30, 1.31, 1.32</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Skills</th>
<th>Values and attitudes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Display analytical, critical and constructive thinking and debate</td>
<td>Tolerance towards those who are different</td>
</tr>
<tr>
<td>Reflect on own religious identity</td>
<td>Self-reflection and openness to other ways of thinking</td>
</tr>
<tr>
<td>Empathise with others</td>
<td>Self-respect and self-esteem</td>
</tr>
<tr>
<td>Solve problems</td>
<td>Social justice</td>
</tr>
<tr>
<td>Categorise information</td>
<td>Understanding and respect for religious diversity, and different views</td>
</tr>
<tr>
<td>Write reports</td>
<td>Religious tolerance</td>
</tr>
<tr>
<td>Group discussion and debate</td>
<td>Religious cooperation</td>
</tr>
<tr>
<td>Writing paragraphs, essays, reports</td>
<td>Recognise the value of assisting people in need</td>
</tr>
</tbody>
</table>

Before beginning the first unit, encourage learners to engage with the
introduce the unit with a general discussion on the concepts of identity, uniqueness, unity, similarity, difference and comparability. Encourage a wide range of responses and especially allow responses that are not specifically religious.

**RELIGIOUS IDENTITY**

**ACTIVITY 1.1 Define your identity (Learner's Book page 3)**

**Purpose**

The purpose of this activity is to encourage learners to think about who they are and how they and others define themselves. At this point the definition of identity does not specify religious identity so that learners first internalise the meaning of the word identity in a general way, before applying it as a religious concept. People who are religious will often include this aspect in a definition of identity, so it is possible that some learners will naturally identify themselves as Muslim or Hindu and so on. Even if they do not, it is easy enough to change the categories they have chosen as identifiers to include religious ones. A further purpose is to provide the opportunity for learners to explore issues relating to self-reflection. It is important to encourage honesty and to facilitate genuine insight.

**Process**

1. Learners work on their own to write a definition of how they identify themselves. If they seem unsure about how to proceed, use yourself as an example. For instance, you might say something like: I am a South African teacher who lives in PortElizabeth and am also a wife and mother. You should explain to learners that their definition should include some personal details such as their interests, likes and dislikes. Again, if they seem unsure you could use yourself as an example: I really love gardening and I hate seeing people being treated unfairly.

2. When the learners have completed their definitions, ask them to work in pairs. They should take turns to read and discuss their definitions. Encourage learners to express their thoughts about how their partners have defined themselves. What was unexpected? Does anything need clarification? Facilitate a discussion between partners as to how they reacted to the other's definition.

Explain to learners that often the way we see ourselves is different to the way others see us. You could invite different pairs to come forward and speak about how they would define their partner. Discuss any differences that arise.

Now lead a class discussion on how religion can be used to define identity. Check how many people used religious affiliation in their definitions. Explain how in some parts of the world, particularly where there is religious conflict, religious identity would play a major role in defining who the person is. Ask the learners if they can think of some examples of situations of religious conflict. You could add the Iraq, the Middle East, Nigeria, Northern Ireland, Serbia and the Sudan.
Additional activity
Ask learners to write definitions of their religious identity. This activity may be contentious in areas in which certain religions are in the minority and where adherents feel they are stigmatised by belonging to that group. If this is the case, tell the learners that they may choose not to share their definitions. The activity should be done in an atmosphere of trust and tolerance. It would also be appropriate to remind learners of how the Constitution guarantees freedom of religion.

ACTIVITY 1.2

★ Analyse a source and do a presentation
(Learner's Book page 3)

Purpose
In this activity learners are guided through an online text and are exposed to concepts regarding self-declaration and self-identity. They present an oral and take part in an evaluation exercise – the assessment is qualitative rather than quantitative.

Process
Learners should work in groups to complete this activity. Encourage discussion. For many learners, a religion or faith plays a central part in their lives and yet they may not be able to declare this unless they feel they are in a 'safe environment. Do not assume that all learners follow a faith, and allow them to express any qualms or doubts they might have. Do not impose one religion onto the learners as 'the' religion to follow. Try to encourage tolerance in the class so that the learners experience a true multi-faith atmosphere.

1. Learners read and discuss the text on page 4 of the Learner’s Book.
2. Here are possible answers:
   a. Self-identity is how you view yourself. This is a good time to refer back to Activity 1.1, where learners had to tell others how they view themselves. We all have 'hidden' sides (sides known to ourselves but hidden from others), 'blind' sides (sides about us that others know but we do not), 'unknown' sides (parts unknown to both ourselves and others), and a 'free side' (things known both to others and ourselves). These ideas are based on the Johari window concept.

<table>
<thead>
<tr>
<th></th>
<th>Known by self</th>
<th>Unknown by self</th>
</tr>
</thead>
<tbody>
<tr>
<td>Known by others</td>
<td>Open arena</td>
<td>Blind spot</td>
</tr>
<tr>
<td>Unknown by others</td>
<td>Hidden</td>
<td>Unknown</td>
</tr>
</tbody>
</table>
The Johari window (named after the two psychologists – Joseph Luft and Harrington Ingham – who formulated the concept) depicts us as having four distinct sides, and the more we reveal to others, the more we become ‘free’ and less is ‘hidden’ from others:
- Known to me and known to others: free
- Unknown to me and known to others: blind
- Known to me and unknown to others: hidden
- Unknown to me and unknown to others: unknown

b. Self-declaration is what we tell others (about our beliefs). This can be verbal ("I am a Christian") or non-verbal (such as wearing traditional religious clothing like a yarmulke [Jewish] or a chador [Muslim]).

c. Probably the Abrahamic religions – Judaism, Christianity, Islam. But in terms of religious practice, all religions have ‘uniqueness’.

d. No, they have to change with the times. Over the years, the doctrine does not change, but the interpretations, practice and thought can.

3. Before learners start this task, give out the rubric that follows so that they know what criteria will be used to assess the oral presentations. It is good practice to do so, as learners can negotiate the assessment and ‘buy into’ the process. It serves to get a discussion going around the criteria, standards and grading.
**Informal assessment: Peer and teacher**

Use this rubric to assess the oral presentation in Activity 1.2. Let the class rate groups according to the criteria and give an average. Give your rating, with reasons. Agree on an assessment breakdown with the class (e.g. peer - 50%, teacher - 50%) so that all are committed to the process. If you feel this is weighted too heavily on the side of learners, try one of these combinations: 40:60; 51:49; 2/3:1/3; 25:75. (Numbers are expressed as percentages, in the order learner:teacher.)

<table>
<thead>
<tr>
<th>Ranking</th>
<th>Criteria (discuss, explain and agree on with class)</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Oral gripping - well researched, informed, interesting, authoritative. Group exceeds expectations all of the time. Excellent - Very good.</td>
</tr>
<tr>
<td>6</td>
<td>Oral mostly gripping - mostly researched, informed, interesting. Group exceeds expectations most of the time. Very good - Good.</td>
</tr>
<tr>
<td>5</td>
<td>Oral sometimes gripping - evidence of some research; informed and interesting some of the time. Group achieves, and just exceeds, expectations. Good - Better than average.</td>
</tr>
<tr>
<td>4</td>
<td>Oral occasionally gripping - evidence of some research; sometimes informed and interesting. Group sometimes reaches expectations. Average - Satisfactory.</td>
</tr>
<tr>
<td>3</td>
<td>Group does not really reach expectations. Little evidence of research. Not that authoritative or informed. Below average.</td>
</tr>
<tr>
<td>2</td>
<td>Group does not reach expectations. Research weak. Little interest is generated. Oral not really informed or interesting. The task is half done or poorly done.</td>
</tr>
<tr>
<td>1</td>
<td>Task not done at all, or done very poorly. Expectations have not been met at all.</td>
</tr>
</tbody>
</table>

**UNIQUENESS**

### ACTIVITY 1.3  ✪ Discuss what makes religions unique  
(Learner's Book page 5)

**Purpose**

This activity should help learners to grasp the essential, unique feature of various religions. It is important that learners understand the core feature or features that distinguish one religion from another. A great deal of time is spent in this course looking at features that are common to all religions, so it is important to remind learners that there are certain traits that are unique to each religion. In order to do this activity, learners need to have a good overview of each of the religions.

A second purpose of this activity is to recap the main features of Judaism, Christianity, Islam, Buddhism, Hinduism and African Traditional Religion. Remind them to look back at their Grade 11 work if they are not sure about their main features.

**Process**

- Learners should work in groups of between four and six learners. As the groups discuss the issue, move around and facilitate where necessary. For example, you may hear one group say, “Well, Christians believe in heaven - that makes them unique.” You could then make the comment, “What do
Muslims believe that the faithful after death. In this way you are not correcting learners but simply guiding them in their discussions.
- When you are satisfied that all groups have identified relevant points in the discussion, let them share their responses with the class. Draw a column for each religion on the board. A member from each group fills in what they consider to be the unique characteristic of each religion. Afterwards you have a class discussion about the ideas on the board. What are the common features? Make sure that all the responses are accepted and that there is a tolerant atmosphere. Do not dismiss any responses out of hand; rather pose a question such as, “Why is a belief in one God not unique to Islam?”

Additional activity
Learners can make their own poster with column headings of the religions concerned and list the unique characteristics of each, as determined by the class discussion in Activity 1.3.

UNITY
Read and discuss the information about unity on pages 5 and 6 of the Learner’s Book with the class. Encourage them to give their own examples of times when they have felt a sense of unity (religious or other).

SIMILARITIES AND DIFFERENCES

**ACTIVITY 1.4 Identify religions’ similarities and differences** (Learner’s Book page 6)

**Purpose**
In this activity, learners look at differences and similarities between world religions. This is a precursor to looking more closely at differences within religions in Unit 2.

**Process**
This is quite a complex activity because learners are asked to compare all the religions covered in the curriculum. Start by working with the learners as a class before they work on their own or in pairs to fill in the table. The completed table will be a useful summary and the activity will hopefully lead to interesting discussion, as well as provide an opportunity for revision. Allow for variances and play ‘devil’s advocate’. Also point out that the answers learners give can never be comprehensive. Start by brainstorming what learners know about each religion – write their ideas on the board. Then use their ideas and the notes that follow to help learners identify similarities and differences in these religions.

- Similarities between Judaism, Christianity, and Islam (Abrahamic religions): monotheistic; Middle-Eastern origins; belief that God is just and merciful; belief that humans are ‘judged’ by God; allow for doctrinal ‘sharing’.
- Similarities between Hinduism and Buddhism: belief in reincarnation and karma; Eastern origins.
- Similarity between Hinduism, Judaism, and African Religion, not individually founded religions.
Differences

- Similarity between Hinduism and African Religions: belief in the supernatural power of nature.
- Similairities between Christianity and African Initiated Churches: African Initiated Churches can be seen as syncretic – a merging of cultural beliefs with the central ideas of Christianity.
- Differences between Buddhism, Hinduism and the Abrahamic religions: Buddhism is seen as a non-theistic religion; Hinduism is pantheistic – belief in many gods that are all around in nature (some African Religions are also pantheistic); the Abrahamic religions believe in only one God. (Note: Try not to get ‘bogged down’ by possible comments that Christianity believes in three gods! The trinity represents aspects of one God.)
- Differences between Buddhism and Hinduism: although Buddhism and Hinduism share common strands, Buddhism tends to be more philosophical than Hinduism, and adherents follow the Buddha.
- Differences between Judaism, Christianity and Islam: Christians believe that Jesus was the Messiah and is the Son of God. Islam says that Jesus is a good prophet, but not on the same level as Muhammad whom followers believe has been chosen by Allah as the final prophet. Muslims believe that Muhammad’s teachings lead people to Allah. Jewish people do not believe that either Jesus or Muhammad were divinely ordained by God – they are still waiting for the Messiah.
- Differences between African Initiated Churches and Christianity: Although African Initiated Churches follow the basis tenets of Christianity, they have remained rooted in their history and culture. Sometimes as much attention is paid to prophets and ancestors as to Jesus’ words. African Initiated Churches have adopted and assimilated characteristics and teachings of Christianity, but without the exclusivist nature of Christianity.
- Differences between African Traditional Religion and Hinduism, Buddhism, Judaism, Christianity and Islam: African Traditional Religion has no set of written sacred scriptures. All the others do. (Maybe ask the class to name the established sacred scriptures of the other religions.)

COMPARABILITY

ACTIVITY 1.5 ★ Debate whether religions are comparable (Learner’s Book page 7)

Purpose

This activity builds on Activity 1.4 and gives learners an opportunity to debate the notion of whether or not all religions can be compared. A wide-ranging but structured discussion is envisaged. Encourage learners to formulate their opinions carefully.

Process

Start by discussing the following information about how debates work (they should know this from their other subjects, especially Language).
Debating rules

- There has to be a topic, which is always presented as a definite statement. In this case, it is: 
  All religions can be compared to one another.
- There are speakers who either propose the motion (support) or oppose the motion (speak against it). There are generally two speakers per side.
- Questions can be put to the speakers from the floor (the group).
- Then a speaker from each side is given a chance to summarise their argument or view.
- There should be a vote at the end of the debate to decide whether the proposal has been accepted or rejected.

1. Divide the class into groups of about 10 to 15 learners. Remember there will be two speakers for each side (proposers and opposers), as well as a scribe and members of the floor to pose questions. Ask each group to choose someone to chair the debate - he or she must introduce the debate, announce the topic, introduce the speakers and accept questions from the 'floor'. Remind the scribe to take notes. Facilitate the process by moving around as the debates proceed.

2. When the debates are over, the whole class should reassemble and the scribe from each group should report back on the opinions raised. These should then be compared for similarities and differences.

Informal assessment: Teacher

Divide the learners into small groups. Each group must decide on (and write down) a definition, with examples, for each of these concepts: identity, uniqueness, unity, similarity, difference, and comparability. Take in and mark their work using the national seven-point assessment scale.
All religions display a number of internal differentiations. Some differences lead to ‘denominations’ (Christianity), ‘schools of thought’ (Buddhism) and ‘sects’ (Islam). In this unit differences within seven religions are discussed – African Traditional Religion, Buddhism, Hinduism, Judaism, Islam, Christianity and Baha‘i. However, for purposes of the exam learners are only expected to specialise in one religion with respect to teaching, governance and practice.

**ACTIVITY 1.6**  
⭐ Discuss religious difference  
**(Learner’s Book page 8)**

**Purpose**

This activity explores what learners already know and think about religious differences, in an open-ended way. It introduces the concept ‘difference’ through discussion. Learners consider their personal views on religious difference and tolerance or lack of tolerance.

**Process**

Learners should work in groups to complete this activity. There are no correct answers, but here are possible points for inclusion in the discussion.

1. **It is important to stress that differences do not always lead to disunity.** Differences can be set aside to fulfil a common goal, for example multi-faith projects to respond to social crises, inter-religious dialogue on national issues, and in Christianity, there are also interdenominational services.

2. **It seems that when people are intimately involved with a particular school, sect, denomination, etc. within a religion, they are often more critical of other sects or denominations within that religion than they are of other religions.** Some modern (if extreme) examples of differences that have led to conflict are Protestant/Catholic factions in Northern Ireland, Shi‘a and Sunni Muslims, Orthodox and Reform Jews. If you are less involved, you can be more tolerant of differences in other groups.

**DIFFERENT GROUPS IN BUDDHISM**

Ask learners to read the information on pages 9 to 13 of the Learner’s Book. Point out that the temple at Bronkhorstspruit advocates and articulates an ‘African’ Buddhism. It has a number of African converts and is steadily growing.

Although Buddhism is a small religion in South Africa (compromising 0.01% of the total population) it has a large following in parts of the world, and has a correspondingly huge impact on behaviour, beliefs and activity in the world. Buddhism in South Africa generally follows one of these three schools: Mahayana, Theravada, Tibetan.

Read and discuss the information on pages 9 and 10 of the Learner’s Book with the class. Tell the learners that the Buddha describes nirvana as: “the far shore, the subtle, the very difficult to see, the unaging, the stable, the peaceful, the deathless, the secure, the destruction of craving, the wonderful, the amazing, the unailing, purity, the island, the shelter...”
Work through the information about Tibetan Buddhism on page 11 of the Learner's Book with the class.

**ACTIVITY 1.7**

**Discuss Tibetan Buddhism**

*(Learner's Book page 12)*

**Purpose**

In this activity learners examine Tibetan Buddhism.

**Process**

Learners should work in pairs to complete this activity.

- There is a belief in a 'pantheon' of Buddhas, and lamas formed part of this. They were seen to be reincarnations of 'Masters' and therefore wise teachers. Lamas were seen to have equal authority to the Buddha, thus the term 'Lamaism'.
- This school of thought has to be understood and is firmly rooted in religion and mythology.
- A 'pantheon' refers to a group of wise teachers or leaders who 'direct' this school. It is not only the Buddha who has authority – there are also others of equal status who are looked up to.
- From the text: "In common with Mahayana schools, Tibetan Buddhism believes in a pantheon of Buddhas, bodhisattvas, and dharma protectors."
- It gives a focus, through the soothing and repetitive patterns.

Ask learners to read the information about Zen Buddhism on pages 12 and 13 of the Learner's Book.

**ACTIVITY 1.8**

**Summarise the differences**

*(Learner's Book page 13)*

**Purpose**

In this activity learners work in groups to discuss the main differences between Tibetan, Zen, and Theravada Buddhism with respect to belief/teaching, governance, and practice.

**Process**

Let groups discuss the topic first, then come together as a class. During the class discussion, you could list the differences on the board which learners can copy into their workbooks. Here are some suggested answers. Note that learners may raise and make other valid comparisons.
<table>
<thead>
<tr>
<th>Belief</th>
<th>Hinduism</th>
<th>Buddhism</th>
<th>Zen</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anatta – the ego or the self imprisons us, and once free of the ego, we can become enlightened and experience nirvana; Enlightenment comes about through an individual’s efforts, and not by the intervention or intercession of another.</td>
<td>A pantheon of Buddhas, bodhisattvas, and dharma protectors support the individual’s spiritual journey; Reincarnation of lineages of lamas (teachers); Buddha can be shown in human form.</td>
<td>Dharma transmission: a special transmission outside the scriptures; No dependence upon words and letters; Seeing into one’s own nature and attaining Buddhahood/ enlightenment.</td>
<td></td>
</tr>
<tr>
<td>Governance</td>
<td>Monks of the sangha</td>
<td>A lineage of rulers or lamas</td>
<td>A lineage of teachers</td>
</tr>
<tr>
<td>Practice</td>
<td>Critical methods of analysis: Disciplined meditation.</td>
<td>Meditation, rituals, use of objects and chanting.</td>
<td>Meditation, rituals, daily chanting and recitation of lineage</td>
</tr>
</tbody>
</table>

**Additional activity**

Ask learners to work in small groups to present either a poster or an oral on Buddhist schools of thought and Buddhism in South Africa. They should use information from the Learner’s Book, other written sources and, if available, the internet.

**ISLAM**

**ACTIVITY 1.9  ★ Read and write about hadith**

(Learner’s Book page 14)

**Purpose**

The source in this activity offers an example of differences in Islam. Hadith, collections of sayings or oral teachings ascribed to Muhammad on matters concerning daily life of the community, are not prescribed in the Qur’an. However, these beliefs and practices do impact on all Muslims and so hadith are examined here.

**Process**

Learners should work on their own to complete this activity.

1. You may want to read the source with the learners and make sure that they understand it before they answer the questions.

2. a. True. The Qur’an is accepted by all Muslims as it shows the revelation of Allah to the Prophet Muhammad.

   b. False. All scholars would not agree on the hadith and would not have to weigh these up as to which are the most trustworthy.

   c. True. The hadith represent the traditions used by early Islam; these originated orally.

   d. False. Only scholars of Islam have the knowledge to assess the hadith.

Read and discuss the information on pages 13 to 15 of the Learner’s Book with the class. Explain that Sunni and Shi’i Muslims differ on the leadership and principles they follow. Many of these are the hadith – oral traditions which are followed. The two ‘sects’ (this is the preferred term) differ in practice but accept the fundamentals of Islam. You may want to revise these principles/fundamentals with the class.
Purpose
In this activity learners examine some of the differences between the Sunni and Shi'a sects. They also read some poetry written by the Sufi poet, Rumi.

Process
Learners should work in pairs and as a class to complete this activity.

1. a. Sunnis have persecuted the Shi’as because Sunnis believe that the Shi’a are heretics, and under Islamic law, heretics are to be condemned to death. The divisions began after the death of the Prophet Muhammad over the question of succession and over the years disagreements to do with the interpretation of certain hadith and laws have escalated.
    b. The al-Azhar Shi’a fatwa helped to create greater tolerance between Sunnis and Shi’as by declaring that the Shi’a school of thought was as correct – religiously – as the Sunni school of thought.

2. Some learners may respond that it is not correct to be dogmatic as this can lead to religious intolerance and persecution. Other learners may argue that if religious tolerance is taken too far, the boundaries between religions and denominations can become blurred, and religions can lose their identity.

3. Encourage learners to find other examples of Rumi’s poetry. You may like to organise a poetry reading in class.

Read and discuss the information about Islam in South Africa on page 15 of the Learner’s Book with the class. You may also like to introduce a discussion on PAGAD (People Against Gangsterism and Drugs) and its role in South Africa, in the fight against crime. Note that it does not have the support of all Muslims and so represents a division in Islam in South Africa. Modernists would probably support PAGAD because it is addressing current social problems that plague certain communities. Some modernists, however, would not condone the violence that has at times been associated with PAGAD.

CHRISTIANITY
Ask learners to work in small groups to read and discuss the information on pages 16 and 17 of the Learner’s Book. Point out that there are many different denominations in Christianity. Mormonism is considered by some Christians to be a sect because it differs from mainstream Christianity in some fundamental ways, for example, it does not share the belief in the Trinity as three separate manifestations of God; its belief that God’s ministry extended from Jesus to Joseph Smith (thus, Joseph Smith is seen to part of the lineage of great prophets); and that books other than the Bible are considered authoritative. However, Mormons consider themselves Christians and would be offended if others called them non-Christian.
ACTIVITY 1.11  ★ Research Christian denominations  
(Learner’s Book page 18)

Purpose
In this activity learners apply their research skills to gain a better understanding of two Christian denominations.

Process
Learners should work in pairs to complete this activity.

1. Note that the activity does not specify Rochelle and Daniel’s denominations or sects. Because Daniel does not believe in the Holy Spirit or that Jesus is God’s son, both articulated in the Nicene Creed, we can assume that he is not a Christian. You could problematise the issue by asking learners to consider whether (and why) the Nicene Creed, holds good for all those who call themselves Christians. Rochelle believes that Jesus is God, even though she does not take the Bible literally. We can thus assume that she may be Christian.

   The Nicene Creed is the most widely accepted statement of beliefs in Christianity. Here is an extract from the creed: “I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.”

2. The Christian denominations listed in the Learner’s Book (page 18) differ mainly in their forms of worship, church organisation, and aspects of doctrine, although they all adhere to the Nicene Creed. Tell learners they must present their research findings as a poster, short report, or speech. They must include the following for each denomination:
   • a brief description of the religion
   • information about particular beliefs
   • information about particular rites and rituals
   • information about particular governance structures.

Informal assessment: Teacher
Use this rubric to help you assess the learners’ Activity 1.11 presentations:

<table>
<thead>
<tr>
<th>Ranking</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Response demonstrates excellent insight into the internal differentiations in a religion. Outstanding work.</td>
</tr>
<tr>
<td>6</td>
<td>Response demonstrates very good insight into the internal differentiations in a religion. Meritorious work.</td>
</tr>
<tr>
<td>5</td>
<td>Response demonstrates good insight into the internal differentiations in a religion. Substantial achievement.</td>
</tr>
<tr>
<td>4</td>
<td>Response demonstrates some insight/knowledge into the internal differentiations in a religion. Adequate achievement.</td>
</tr>
<tr>
<td>3</td>
<td>Response demonstrates limited insight into the internal differentiations in a religion. Moderate achievement.</td>
</tr>
<tr>
<td>2</td>
<td>Response demonstrates limited insight into the internal differentiations in a religion. Elementary achievement. The work should be redone, under guidance.</td>
</tr>
<tr>
<td>1</td>
<td>Response demonstrates little or no insight into the internal differentiations in a religion. Outcomes not achieved at all. The work should be redone only after the learner has received further support.</td>
</tr>
</tbody>
</table>
Extension activity
Encourage debate about the role the Christian churches have played in the political life in South Africa and ask learners to find out how things may have changed in Christian churches in South Africa.

AFRICAN TRADITIONAL RELIGION
Work through the information on pages 18 and 19 of the Learner's Book with the class.

ACTIVITY 1.12 ★ Compare differences in beliefs in African Traditional Religion
(Learner's Book page 20)

Purpose
This activity introduces differences in practices and beliefs between groups of African Religion followers, and gives learners an opportunity to analyse whether these differences are fundamental.

Process
Learners should work on their own and in pairs to complete this activity.
1. Tell learners to include both beliefs and practices that are the same as well as those that are different. Their completed tables should look similar to this one:

<table>
<thead>
<tr>
<th>Icamagu Spiritual Development Centre</th>
<th>Other ATR adherents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Believe in God as Creator</td>
<td>Believe in God as Creator</td>
</tr>
<tr>
<td>Believe in the ancestors as part of life</td>
<td>Believe in the ancestors as part of life</td>
</tr>
<tr>
<td>Include ritual practices</td>
<td>Include ritual practices</td>
</tr>
<tr>
<td>Ancestors are found everywhere, in spirit form. They reveal themselves to the living and are always with them. It is not necessary to call them.</td>
<td>The ancestors must be called to the living through burning, for example ‘impepho’.</td>
</tr>
<tr>
<td>The long-dead ancestors are the most revered.</td>
<td>The long-dead ancestors are not remembered.</td>
</tr>
<tr>
<td>The term ‘ghost’ is not used; it is considered a negative term.</td>
<td>The term ‘ghost’ is used to describe the long dead.</td>
</tr>
<tr>
<td>The basic structure of the religion is the clan.</td>
<td>Diviners are the central structure of the religion.</td>
</tr>
<tr>
<td>The clan ancestors are the intermediaries between them and God.</td>
<td>Diviners are the most important intermediaries between God and the living.</td>
</tr>
<tr>
<td>African Traditional Religion is independent of all others.</td>
<td>Some groups in African Traditional Religion trace their roots to ancient Egypt.</td>
</tr>
</tbody>
</table>

2. Answers will contain some of these points:
   a. Learners will give their own opinions. Remind them to give reasons for their answers. It might be argued that the shared belief in the use of ritual, in the ancestors and in God as Creator means that all African Religion followers have enough in common to come together as believers. The differences have to do with: the belief or non-belief in the need for diviners, and which ancestors are most revered.
b. The differences between African Traditional Religion followers might be compared to those between Christians who believe they can approach God directly through prayer (many modern evangelical Christians and, for example, Protestants and Anglicans), and those who use an intermediary (for example, Catholics may ask their priest to intercede on their behalf, or Mary, mother of Christ, or a saint or holy person as a way to approach God).

**HINDUISM**

Ask learners to work in small groups to read and discuss the information on pages 20 and 21 of the Learner's Book. Draw their attention to what they have already learned in Grades 10 and 11 about the main beliefs, the four classes and stages.

**JUDAISM**

Ask learners to work in small groups to read and discuss the information on page 22 of the Learner's Book. Draw their attention to what they have already learned in Grades 10 and 11 about the major divisions in Judaism.

**BAHA'I FAITH**

Remind learners of what they have already learned in Grades 10 and 11 about the origins and development of the Baha'i Faith.

**ACTIVITY 1.13  ★ Research divisions in Hinduism and Judaism (Learner's Book page 23)**

**Purpose**

This activity requires that learners do further research on the divisions in these two religions, with attention to differences in practices, beliefs and governance.

**Process**

Learners should work in pairs to complete this activity. Once they have completed their tables, the information could be shared in class.

Answers will vary, but here is a suggestion of how learners may start.

<table>
<thead>
<tr>
<th>Beliefs</th>
<th>Practices</th>
<th>Governance</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hinduism</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vaishnavism</td>
<td>Monotheistic – believe in Vishnu as one supreme God</td>
<td>Bhakti – devotion to a personal god – is a key practice, as is Bhakti yoga</td>
</tr>
<tr>
<td>Shaivism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shaktism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Smartism</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Judaism</strong></td>
<td>Orthodoxy</td>
<td></td>
</tr>
<tr>
<td>Conservative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reform</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Despite internal differences within religions, there is always a 'core' of fundamentals that constitute each religion. In this unit learners consider what makes religions such as Hinduism, Judaism, Christianity and African Traditional Religion unique. Note that they are only required to specialise in one religion for the purposes of the exam.

WHY IDENTIFY UNIQUENESS IN A RELIGION?

ACTIVITY 1.14 ★ Give your views (Learner's Book page 25)

Purpose
Sometimes people think that religious tolerance can be encouraged by stressing the things that religions have in common, and by downplaying the differences. The purpose of this activity (and the extension activity that follows) is to encourage learners to think seriously about things that make each religion different and unique – and in so doing, to recognise that it is only when differences are understood that tolerance is learned. The activity should also lead learners to appreciate the ways in which they can learn lessons from looking at the unique aspects of what each religion has to offer.

Process
Learners should work in pairs and on their own to complete this activity.
1. & 2. Remind learners to give reasons for their opinions.
3. If time is an issue, learners could choose between this task and the extension activity that follows.

Extension activity
Ask each learner to choose four religions. They must identify one aspect of each religion that they think is unique. In a few paragraphs for each religion they should:
- describe the aspect that they have chosen;
- say why they think it is unique;
- discuss whether or not they think that aspect of the religion could cause tension between adherents of the religion and wider society;
- suggest initiatives that could be taken to ease social tension.

AFRICAN TRADITIONAL RELIGION
Read and discuss the information on pages 25 to 27 of the Learner's Book with the class. Check their understanding by asking them questions about the text.
ACTIVITY 1.15 ★ Compare African and other religions  
(Learner’s Book page 28)

Purpose
This activity gives learners an opportunity to consolidate what they have learned about African Traditional Religion.

Process
Learners should work on their own, in pairs and in groups to complete this activity.
1. The flow diagram on the ancestors might look like this:

```
God created the first generation.

God revealed the religion (laws and taboos) to them.

When they died their spirits joined God in the spiritual world and they became the first ancestors.

The ancestors became the messengers of God and supervisors of the physical world.

They speak mostly through the elderly.

The elderly instruct the youth.
```

2. The learners could choose any religions they know about. For example, Islam, Judaism and Christianity all have particular holy days of the week. They need to consider why African Religion does not have particular holy days (God created all days equally holy), and why many other religions do (for example, a special day of rest to mark when God rested after the creation).

3. There are many similar injunctions, for example, the Christian and Jewish commandment to love your neighbour; giving is a religious duty for Muslims – it takes the form of sadaqah (giving as a personal act of charity) and zakat (a compulsory tax on income and wealth to be handed over annually to the poor); the Buddhist Eightfold Path (especially stages 3 and 4); the Hindu practice of dana or giving – believers are encouraged to share with those in need and to offer hospitality and food to the poor; etc.

Ask learners to read the information on pages 28 and 29 of the Learner’s Book. If there is time, learners may find the information about the significance of twins interesting.
The significance of twins

Within the Xhosa community amawele (twins), irrespective of gender, are regarded as one soul. Since they were conceived in one day, whether they are fraternal (twins) or identical twins, they are thought of as one. Because the twins are considered to be the same soul, they are given similar names, for example, Wele (twin) and Welazana (younger twin), Lindelwa and Lindeka, Lwazi and Nokwazi, Duduzile and Mduduzi. To highlight how special twins are, even the child who is born after them has a special name (imfusi) and is also treated like twins.

Ritual performances for twins are very interesting, as what is done for one must be done for the other. Irrespective of gender differences, if one twin undergoes a rite of passage the other one must be part of the practice.

The birth ritual is one of the most basic rituals performed for an individual in African Religion. One may think that with twins (or triplets or quadruplets) only one animal is slaughtered. However, this is not so – an animal must be slaughtered for each twin. Even though they have one soul, they are two individuals and so may not share one goat.

In all the rites of passage, except in seclusion and dancing if they are of opposite sexes, the twins will participate together in every activity and each twin will have his or her own animal slaughtered. During divination, for example, if one twin is called to be a diviner, the other twin – even if not called – would have his or her own goat slaughtered.

During a male initiation ceremony, two goats will be slaughtered even if the one twin is a girl. The girl twin will sit inside the kraal with her twin brother, each covered with a white blanket. The girl twin will prepare for the rite along with all the boys, and will take part in the umngcane (first ritual during initiation). After the feast they are all handed over to the care of the ikhankatha, the person who looks after the initiates in seclusion. It is compulsory that a boy’s head is shaved before undergoing circumcision and in this too, the girl takes part – she is shaved before her twin brother. Each boy is given ubulungu (a necklace made from the tail brush of a cow) to wear, and one is also put around the girl twin’s neck. In this ceremony she also precedes her brother.

On the day on which the boys go to the circumcision lodge, the girl twin must enter the lodge before her brother and sit down at the spot indicated to her as that which he will occupy. She then gets up and leaves, and her twin brother takes possession of the vacant spot.

If one twin dies, the grave is dug and the surviving twin first enters the grave and lies down in the place to be occupied by the corpse. When she comes out of the grave, the deceased twin is laid to rest and the grave filled in.

Imfusi (a child that comes after twins) is also regarded as special. It is believed that she or he shares the same feelings or spirituality with the twins, thus the special name. In every ritual performed for one twin, the family must make sure that an animal is slaughtered for both twins, irrespective of whether they are alive or deceased. When the remaining twin dies, imfusi has to first enter the grave, lie down in the place to be occupied by the corpse, and then come out of the grave. Thereafter the twin is laid to rest and the grave is filled in.

Extension activity

Ask learners to conduct research to find out about other religions’ or cultures’ attitudes to twins (or triplets, quadruplets, etc.).
**ACTIVITY 1.16 ★ Draw up your own African Traditional Religion test** *(Learner's Book page 30)*

**Purpose**
This activity gives learners another opportunity to consolidate what they have learned about African Traditional Religion.

**Process**
Learners should work in pairs to complete this activity.

1. & 2. You may wish to organise this test differently, either by handing out your own test, or consolidating the best questions from different pairs, or choosing one or two from each pair, to make one identical class test. However you organise it, tell the learners to keep it short (perhaps no more than ten questions), and make sure that in the end each learner answers a test of the same length and approximate level of difficulty. You could also run this as a class quiz, using the questions your learners draw up. Before they begin, give them 'model' questions of different types. For example:
- statements useful in true/false-type question
- open questions that lead to short written answers of various kinds
- closed questions that lead to written answers that are either right or wrong (note the requirement in the Learner's Book for these not to be simple 'yes/no' answers).

**MODERN HINDUISM**
Work through the information on pages 30 to 32 of the Learner's Book with the class.

**ACTIVITY 1.17 ★ Compare Hinduism and other religions** *(Learner's Book page 32)*

**Purpose**
The purpose of this activity is to encourage the learners to think about how religions interact. In particular, it should help the learners to understand that reactions of one religion to another are based, in part, on the beliefs of the former. It should also help learners to understand that, no matter how tolerant adherents of a religion may seem, they often conclude by suggesting that their religion has somehow grasped a greater truth than any other religion.

**Process**
Learners should work in groups and as a class to complete this activity.

1. Although this is a group discussion, ask each learner to make notes of the important points from the discussion. They will use these notes in the classroom discussion which follows.
a. Both Buddhism and Hinduism appear to be tolerant religions by arguing that all religions are paths to a greater truth. Yet, when you analyse them more closely, you see that "the greater truth" they refer to is the Buddhist truth or the "Hindu truth". In other words, both tend to see all other religions as having a lesser truth while only Buddhism (or Hinduism) grasps the ultimate truth.

b. Most of the learners will probably choose two of the Abrahamic religions. If so, one of the most important differences is that both Islam and Christianity have historically been more aggressively missionary. You should ask the learners to think about how interfaith dialogue may be changing this, if at all.

2. Allow the classroom discussion to run in a natural way. Encourage all learners to listen to what others have to say and to reason logically about their point of view. In other words, it is important that the discussion remains calm and rational. Note that if you look objectively at what each religion believes, then it is hard to maintain that they are all talking about the same thing. For example, the divine is absolutely transcendent in the Abrahamic traditions, but in Hinduism the divine is hidden within creation.

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**JUDAISM**

Ask learners to read the information on page 33 of the Learner's Book. Point out that early Judaism viewed God as having many facets but strongly believed that there was only one God (monotheistic) and that this God was a personal God with whom individuals could have a relationship.

---

**ACTIVITY 1.18 ★ Compare Judaism and Hinduism**

*(Learner's Book page 33)*

**Purpose**

In this activity learners compare two religious traditions.

**Process**

Learners should work in pairs to complete this activity.

1. Learners could present their answers in a table like this:

<table>
<thead>
<tr>
<th>Jewish</th>
<th>Hindu</th>
</tr>
</thead>
<tbody>
<tr>
<td>belief in one God</td>
<td>belief in many gods</td>
</tr>
<tr>
<td>monotheistic</td>
<td>pantheistic or polytheistic</td>
</tr>
<tr>
<td>a personal God</td>
<td></td>
</tr>
</tbody>
</table>

2. The temple centralised the worship of this personal God, the One God. This idea came to King David to unify Israel and show that there was one God the Jews believed in.

Read and discuss the information on the nature of God in Judaism (Learner's Book page 34). Remind learners of the apparently contradictory nature of religion – where God has many dimensions.
ACTIVITY 1.19 ★ Write about Judaism (Learner’s Book page 34)

Purpose
In this activity learners critically assess the Judaic notion of God.

Process
Learners should work on their own to complete this activity. Before they write their paragraphs, you may want to read and discuss the information on page 34 with them to make sure they understand the concepts.

CHRISTIANITY

ACTIVITY 1.20 ★ Compare Christianity and other religions (Learner’s Book page 35)

Purpose
This activity has two purposes. First, it is to encourage learners to think critically about whether they, as individuals, have an optimistic or pessimistic view of human nature. Second, by comparing different approaches to ‘sin’ and ‘salvation’, the learners should learn how to summarise different religious beliefs accurately and then to analyse them.

Process
Learners should work in groups and on their own to complete this activity.

1. It is possible for learners to believe that people tend to do things which separate them from God and yet to believe that by hard work and self-discipline this tendency can be corrected. This is a charitable view of human nature. The statement that people are born ‘sinful’ is a much harsher judgement and comes closer to orthodox Christianity. According to this view, human beings are incapable of ‘correction’ by themselves. That is why it was necessary to send Jesus to save humanity.

2. Christianity, Judaism, and Islam are quite complex in their understanding of ‘salvation’.

Christian views range from a relatively ‘this worldly’ view in which it is not about getting to heaven, but about achieving reconciliation with God on Earth through Jesus. In other words, it need not involve going to heaven at death. On the other hand, there are many Christians for whom an afterlife lived in the presence of God is very much the highlight of the salvation process. Islam tends to define salvation more sharply in terms of life in a heavenly abode after death. The route to heaven is belief in Islam. Judaism, like Christianity, is diverse - but with a leaning away from a focus on an afterlife as part of salvation.
ACTIVITY 1.21 ★ Critically analyse religious views
(Learner’s Book page 36)

Purpose
This is a challenging activity which has a few purposes. The first is to teach learners to listen carefully to people during a religious debate. The second is to encourage learners to appreciate how easy it is for believers in different religions to talk past each other. And the third is for learners to appreciate that it may sometimes be impossible for religious believers to reach agreement. This leads naturally to an important question: if it is doctrinally impossible for religions to agree, how can we ensure that society remains peaceful when people living in multi-religious societies believe very strongly in their religion?

Process
Learners should work on their own and in pairs to complete this activity.
1. Give the learners sufficient time to read the debate.
2. Learners should write a paragraph in answer to each of the questions.
   a. How would you decide who is right? There is no correct answer to this question. When you give feedback to the class, you should point out that simply sticking to your beliefs makes it hard to have a discussion or to reach agreement. But you should also point out that that is fine, as long as each side agrees to respect the other and ‘agree to disagree’.
   b. The Hindu says that the Christian is ignorant because, according to the Hindu, the Christian is stuck in a limited view of what ultimate reality is. He says this because, in Hinduism, anyone who believes that God is transcendent and separate from reality has simply not realised that God is in everything. Note how learners judge whether or not this is a fair comment. For instance, the learners may base their judgement on agreeing or disagreeing with the Hindu. In the first case, learners would say ‘it’s fair’, and in the second ‘it’s unfair’. This isn’t a very critical attitude. Point out to the learners that, in the same way that the Hindu is being judgemental, so are they. A more perceptive learner will point out that the Hindu criticism of Christianity is unfair because the Hindu is presenting himself as non-judgemental, and yet he is being judgemental.
   c. & d. The Hindu and Christian views of heaven are similar in one way – it is a place which is not on Earth and it is a ‘nice’ place to which people may go when they die. But to Christians it is perfect – it is the ultimate purpose of creation and lasts forever. It is where God is. To Hindus it is just another place in creation. It is wonderful in the sense that it is like a kind of perfect world. In other words, it is like ordinary life except only good things happen. The problem though, is that it is finite and that you will eventually be reborn back on Earth.
   e. Most societies have hierarchies. The Hindu caste system reflects the way many societies have been organised with kings, priests, farmers and traders, and labourers. Moreover, at times in history, these positions have been hereditary, for example, kings and in some cases, priests. Also, note that children used to often grow up to do what their parents did – and in that way, societies were naturally similar in organisation to the caste system.
However, the Hindu caste system is probably the most successful, rigid organisation of society that the world has ever seen. This is partly because a person’s station in life is rigidly determined by the caste they were born into. Moreover, the social and religious penalties for breaking the caste laws could be severe. From the religious point of view, not living according to the laws of one’s caste resulted in a lower rebirth than before. From the social point of view, it was very hard for people to try live outside their caste – people who broke the caste law were marginalised and socially ostracised.

Although Christian missionaries in India struggled to convert Hindus to Christianity, their criticism of the caste laws had an effect. In the early 1800s, new religious movements emerged which reinterpreted the caste laws differently or, in some cases, rejected them. When India became independent in 1948, its new Constitution banned the caste system.

f. The history of India’s caste evolution supports a view that the caste system and Christian ethics are different. One form that the difference takes is that Hindus have tended to be more fatalistic about poverty and suffering than Christians. This does not mean that there are not many ways in which Hindus do not criticise Christians. Many Hindus, including the early Hindu reformers, noted that Christians did not live according to the ethics they preached. Christians preach an ethic of sisterly and brotherly love, yet their behaviour to non-Christians during the colonial era was often unloving and exploitative.

Assessment plan (formal) (Learner’s Book page 40)

**Type:** Summative

**Method:** Teacher

**Collecting, recording and reporting evidence:** Learners’ marks out of 20 are to be recorded as part of the Term 1 formal assessment mark.

**Task 1a:** Choose any religion and ask for help from an adherent to provide you with source material of the core beliefs of that religion. Briefly summarise what is unique in that religion from the perspective of that religious community (about a page). Your summary should reflect what a group of believers in that religion say about their religion, and not on your opinions. Use quotes from the source to support your argument. Your teacher will give you the rubric on which your work will be assessed.

Assess the report using the following rubric and rating scale: (Be sure to give learners the rubric.)

<table>
<thead>
<tr>
<th>Code</th>
<th>Rating</th>
<th>Mark/20</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>80%- 100% Outstanding achievement</td>
<td>16-20</td>
<td>Response demonstrates an excellent insight into the unique features of the chosen religion. Well-chosen, relevant quotes from sources used.</td>
</tr>
<tr>
<td>6</td>
<td>70%-79% Meritorious achievement</td>
<td>14-15.5</td>
<td>Response demonstrates a very good insight into the unique features of the chosen religion. Good quotes from sources used.</td>
</tr>
<tr>
<td>5</td>
<td>60%-69% Substantial achievement</td>
<td>12-13.5</td>
<td>Response demonstrates a good insight into the unique features of the chosen religion. Some good quotes from sources used.</td>
</tr>
<tr>
<td>4</td>
<td>50%-59% Adequate achievement</td>
<td>10-11.5</td>
<td>Response demonstrates some insight/knowledge into the unique features of the chosen religion. Quotes used but they are not always relevant.</td>
</tr>
<tr>
<td>3</td>
<td>40%-49% Moderate achievement</td>
<td>8-9.5</td>
<td>Response demonstrates a limited insight into the unique features of the chosen religion. Insufficient or irrelevant quotes used.</td>
</tr>
<tr>
<td>2</td>
<td>30%-39% Elementary achievement</td>
<td>6-7.5</td>
<td>Response demonstrates a limited insight into the unique features of the chosen religion. The work should be redone, under guidance. No quotes or irrelevant quotes used.</td>
</tr>
<tr>
<td>1</td>
<td>0%-29% Not achieved</td>
<td>0-5.5</td>
<td>Response demonstrates little or no insight into the unique features of the chosen religion. The work should be redone only after the learner has received further support. Not supported at all by quotes.</td>
</tr>
</tbody>
</table>
In this unit learners explore inter-religious relationships. They look at the history of inter-religious relationships and find out about bodies that promote inter-religious cooperation. Then, using information from sources and an interview, they look at the current situation in South Africa, Africa and internationally.

Read and discuss the information on pages 41 and 42 of the Learner’s Book with the class. Make sure learners understand it before starting Activity 1.22.

**Historical perspectives**

**ACTIVITY 1.22 ★ Talk and write about missionaries**

*(Learner’s Book page 42)*

**Purpose**

In this activity learners critically assess the role missionaries played in the colonies in general and in southern Africa in particular.

**Process**

1. Start the activity by briefly discussing how European nations and the major churches all sent missionaries to the colonies. Find out what learners already know about missionary activities. Learners should then work in pairs or groups and on their own to complete the activity.

   a. It might be popular because the indigenous people in southern Africa (and other countries) often believe that the missionaries tricked their ancestors into giving up their land. They believe that the missionaries worked hand in hand with the colonial powers to rob the people of their birthright. Dube is making the point that the missionaries used religion to fool the people into giving away their land.

   b. There are some good reasons because the missionaries did at times work with the colonial powers and the authorities to get land and use local people as labour. The missionaries also did not always respect the beliefs of the indigenous people and tried to enforce Christianity, at times using harsh methods. Note that learners are free to disagree with this point of view as long they give reasons for their responses.

   c. Supporters of colonialism generally point to the ‘civilising’ effect missionaries had on the local people. The missionaries often initiated formal education and introduced literacy to indigenous peoples. Note that the learners are free to disagree with this point of view and may put forward other equally valid points.

2. Encourage a wide range of responses that show learners have put themselves in the shoes of both groups. You could let learners work in pairs to present their dialogues as a role-play. Here is an example of the kind of dialogue learners may write.
We approach the Creator through our ancestors, but don’t insist that you do so! How dare you call us primitive sinners?

If you don’t convert to Christianity you can’t be saved and you will burn in hell.

We don’t believe in your ideas about hell. We aren’t sinners – we lead good lives in which we care for one another.

Unless you have faith in the Lord Jesus you are living a life of sin. Your beliefs are uncivilised and false. We are here to show you the way to salvation.

3. Encourage learners to use other people as possible sources for their research, as well as consulting what texts they have available. Accept a wide range of answers and encourage discussion on this topic during the report-back session. If learners get stuck with this question remind them that syncretism is when believers incorporate parts of two (or more) different religions into one.

**Informal assessment: Teacher**

Observe the learner’s Activity 1.22 discussions. Note whether they:
- have a clear grasp of the role missionaries played in South Africa
- understand why indigenous people may be resentful about missionaries in the past
- appreciate different points of view regarding missionaries
- understand why AICs could be seen as syncretic.
ACTIVITY 1.23 🌟 Find out about inter-religious relief efforts (Learner's Book page 43)

**Purpose**
In this activity learners will hopefully be exposed – through research – to humanitarian crises in South Africa where different religions have come together. Part of the rationale is to indicate that religious need to go beyond their particular dogma and show reverence to society.

**Process**
Learners should work in groups to complete this activity. Before they start, tell them that they will be assessing their group work skills – read through the informal group and self-assessment criteria on page 54 of the Learner's Book with them. The following is some information you could share with the class on a few relief organisations in different religions.

Islamic Careline is a Muslim charity. The organisation is run entirely by women. It performs various functions, including handing food parcels to needy people. Suraya Nawab is the charity's founding director. She believes Islam is a force that can empower women: “Women will lead Muslim communities in the future. They will push for a more value-based lifestyle, a stronger sense of what is right and wrong. There are already female Muslim MPs in our Parliament, but you can see them taking more public roles in government.”

(Sourced from http://www.guardian.co.uk/comment/story/)

***

ORT SA is a Jewish-led, non-profit, public benefit organisation specialising in education, vocational and job skills training, and community development in South Africa's impoverished communities.

(Sourced from http://www.orts.org.za/)

***

Children’s Villages in South Africa have come about through these religions cooperating with one another: Christian, Muslim, Hindu, Jewish, and traditional religions. In early 2002 an SOS Social Centre was established, which supports HIV and AIDS-affected families.

(Sourced from http://archive.soschildrensvillages.org.uk/property-ad/cape_town.html)

**Informal assessment: Teacher**
You could use this rubric to assess the groups' report-backs.

<table>
<thead>
<tr>
<th>Ranking</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Findings demonstrate an excellent insight into inter-religious cooperation in the crisis. Outstanding work.</td>
</tr>
<tr>
<td>6</td>
<td>Findings demonstrate a very good insight into inter-religious cooperation in the crisis. Meritorious work.</td>
</tr>
<tr>
<td>5</td>
<td>Findings demonstrate a good insight into inter-religious cooperation in the crisis. Substantial achievement.</td>
</tr>
<tr>
<td>4</td>
<td>Findings demonstrate some insight/knowledge into inter-religious cooperation in the crisis. Adequate achievement.</td>
</tr>
<tr>
<td>3</td>
<td>Findings demonstrate a limited insight into inter-religious cooperation in the crisis. Moderate achievement.</td>
</tr>
<tr>
<td>2</td>
<td>Findings demonstrate a limited insight into inter-religious cooperation in the crisis. Elementary achievement. The work should be redone, under guidance.</td>
</tr>
<tr>
<td>1</td>
<td>Findings demonstrate little or no insight into inter-religious cooperation in the crisis. Outcomes not achieved at all. The work should be redone only after the learner has received further support.</td>
</tr>
</tbody>
</table>
CHRISTIANITY, ISLAM AND AFRICAN TRADITIONAL RELIGION IN AFRICA

Ask learners to work in pairs to read and discuss the information on page 44 of the Learner’s Book.

THE GLOBAL PICTURE

Read the information on historical cooperation amongst religions with learners on pages 44 and 45. Ask them if they know of other instances, besides those mentioned.

Some global dynamics between religions today

ACTIVITY 1.24 ★ Discuss the contributions of two popes
(Learner’s Book page 46)

Purpose

In this activity learners read, analyse and comment on two speeches.

Process

1. Learners should work in groups and pairs to complete this activity.
   a. The Pope’s approach in the extract is best described as inclusive. He wishes to include all the faiths of the Middle East, namely Muslims, Christians and Jews.
   b. You could suggest that in order for there to be true peace, all religions should work together to promote tolerance and justice. You cannot have peace if battles or wars are being waged on religious grounds, which is what is currently happening in the Middle East between Jews and Muslims. Note that learners may have other responses which are equally valid – ensure that they give reasons for their views.
   c. Religious leaders do have a lot of influence, thus a conciliatory apology – like the one referred to in the Learner’s Book (page 45) – is often well received. The church apologised because of a growing awareness that it has to bear some responsibility for sins against humanity:
      - sins against Jews and against the dignity of minorities: misery and non-human treatment during the Holocaust (the Holocaust accounted for the death of six million Jews and five million other ‘undesirables’ – amongst whom were homosexuals and gypsies);
      - forcing Christian dogma on others which constitute sins in the service of truth;
      - sins committed in the name of God during apartheid which constitute sins against human rights and sins in the service of truth.

2. Jerusalem is important to Christians because it is the city where Jesus ministered, and where He was crucified, buried and resurrected. The Temple Mount, at the heart of the Old City of Jerusalem, is sacred ground to Jews. (Jerusalem has only been capital of one nation in history, Israel.) There, David was instructed to buy the threshing floor of Araunah to be
the place for the tabernacle for — third most sacred place to Muslim believers, next to Mecca and Medina.

3. These will the learners' own responses. Encourage them to share their ideas and to give reasons.

Extension activity

Learners could work in groups to write an apology that they think should have been written by Pope Benedict after the incident. Let them present their work to the class.

Effects of humanitarian crises on global relationships between religions

Ask learners to work in pairs to read and discuss the information on pages 46 and 47 of the Learner's Book.

** Discuss religions' responses

(Learner's Book page 47)

Purpose

In this activity learners are reminded that religions cannot remain neutral. They discuss a specific situation where different faiths put aside their differences and came together 'for the common good'.

Process

Learners should work in pairs or groups to complete this activity.

1. Once grieving is over, then psychologically people can 'let go', rather than hold on to the past. Grieving makes it possible to carry on with your life.

2. Christians and Buddhists

3. From the text: “Certainly, this crisis is bringing people together. Those who are hanging on to their caste, religion, politics, race, language – they have forgotten all that, and everybody, as people, they have come together.” His organisation has brought people together and caused them to work with and for one another.

4. From the text: “Our people have no faith in you. Yet, through this nightmarish experience our people have gone through in broad daylight, we will rise again because you are there.” Although people initially expressed disillusionment with God, there is a certainty that everything will be all right, because God is there.

5. Learners will give their own opinions.
ORGANISATIONS PROMOTING INTER-RELIGIOUS COOPERATION

Ask learners to read the information on pages 47 to 49 of the Learner’s Book.

ACTIVITY 1.26

Discuss religious cooperation in Africa (Learner’s Book page 49)

Purpose
Thus activity encourages learners to think about the circumstances under which people put aside religious differences for the greater good of humanity.

Process
Learners should work in groups to complete this activity. Ask each group to choose a scribe to record their discussion. Walk around and facilitate the group discussions, for example you could mention current catastrophes in Africa that might have prompted inter-religious cooperation. For the report back, ask each scribe to summarise their group’s ideas. Encourage discussion, particularly in cases where not everybody agrees with the events mentioned.

Additional activity
Ask learners to work in groups to complete a list of events during which people may put aside their religious differences. They can look for relevant pictures and articles in newspapers and create posters or collages showing some of these events.

Ask learners to read the information on pages 50 and 51 of the Learner’s Book.

ACTIVITY 1.27

Discuss the Parliaments of the World’s Religions (Learner’s Book page 51)

Purpose
In this activity learners read and critically discuss a text about the Parliament of the World’s Religions.

Process
Learners should work in pairs to complete this activity.
1. Learners read the extract with a partner. They should use dictionaries to look up the meanings of any words they don’t understand.
2. The following answers can be summarised in learners’ own words:
   a. It was the first time people had come together, on a large scale, and grappled with many issues. They looked at ways in which faiths could agree on the various issues. There was a sense of hope; a sense that something new was dawning.
b. They discussed the issues facing the community globally, the world situation, and ways in which religions could react to these in a proactive manner. They also discussed and highlighted areas of morality and ethics where there was a sense of agreement.

c. There was a great sense of working together: that a new age was dawning.

3. The following extracts explain these points:
   a. “It was not the intention of those who gathered in Cape Town to create a new religion, or to diminish in any way the precious uniqueness of any path.”
   b. “[T]hey came together to demonstrate that the religious and spiritual traditions and communities of Cape Town, of South Africa, and of the larger world can and should encounter one another in a spirit of respect, and with an openness to new understanding.”

Ask learners to read the information on pages 52 and 53 of the Learner’s Book.

**ACTIVITY 1.28 ★ Discuss the Charter for Compassion**

*(Learner’s Book page 53)*

**Purpose**

In this activity learners read about and discuss the Charter for Compassion.

**Process**

Learners should work in pairs to complete this activity.

1. The core principle of the Charter for Compassion is: the principle of compassion ‘in order to create a just economy and a peaceful global community’.

2. Because compassion is a principle that is common across all religions, the Charter offers a global vehicle for mobilising a concerted effort across all major religions, for whom peace and justice are recognised goals.

3. Learners may comment in their own way on these questions. They may mention some of the following ideas in their answers.

   - Many of the organisations mentioned in this unit have women’s issues in society as an aspect of their programmes. However, there does not appear to be a specific focus on challenging gender power relations in religious bodies.
   - While the Charter for Compassion does not speak specifically about the gender part of its vision, there are some in-built assumptions that suggest it is a focus, for example:
     - the words “to honour the inviolable sanctity of every single human being, treating everybody, without exception, with absolute justice, equity and respect” suggests that women’s struggles for justice and equity in religion and society are included;
     - the challenge to ‘chauvinism’ in this passage: “to act or speak violently out of spite, chauvinism, or self-interest, to impoverish, exploit or deny basic rights to anybody, and to incite hatred by denigrating
• that women are equally part of the vision for religion, as suggested in these words: “we call upon all men and women to restore compassion to the centre of morality and religion”.

AN INTERVIEW ON INTER-RELIGIOUS DIALOGUE

Activity 1.29 ★ Write a report based on an interview (Learner’s Book page 54)

Purpose

There are two purposes to this activity. Firstly, learners will read and analyse an interview transcript, using the activity questions as a guide. Secondly, they will write a report based on information derived from the interview. Note that this activity cannot be completed in one lesson.

Process

1. Work through the Cosmas Desmond interview transcript on pages 54 to 58 of the Learner’s Book with the class. Spend time on this and ask questions about the content to check that learners understand it.

Then learners work in pairs to re-read the transcript carefully – they should read for understanding and not try to answer the questions yet.

2. Once learners understand the text, they should construct answers to the questions in the Learner’s Book. This is a fairly complex task so you may need to move around from pair to pair and facilitate matters where necessary.

3. Go through the four stages of report writing with the learners:

   1. Frame the issues and plan
   2. Gather information
   3. Analyse the information
   4. Write the report

Also work through the Parts of a report (Learner’s Book page 58 to 59). Help learners to decide what parts or elements should be included in their report. For example, there will not be a literature review section or an appendix. Learners then write their report. Remind them that this work will be assessed, so they should write as many drafts as they need to.
Assessment plan (formal) (Learner’s Book page 58)

Type: Summative

Method: Teacher

Collecting, recording and reporting evidence: Learners’ marks out of 40 are to be recorded as part of the Term 1 formal assessment mark.

Task 1b: On your own, write a report in which you analyse critically the findings from the interview you have just read with Cosmas Desmond. You may need to read the section on report writing (Learner’s Book page 59) first. This report will be assessed by your teacher and the mark out of 40 will go towards your year mark.

Assess the report using the following rubric and rating scale: (Be sure to give learners this rubric.)

<table>
<thead>
<tr>
<th>Code</th>
<th>Rating</th>
<th>Mark /40</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>80%–100% Outstanding achievement</td>
<td>32-40</td>
<td>Report is outstanding in all respects. It is excellently written, clearly expressed, contains all the main points and is a pleasure to read. It includes full and accurate references.</td>
</tr>
<tr>
<td>6</td>
<td>70%–79% Meritorious achievement</td>
<td>28-31</td>
<td>Report is very good in all respects. It is very well written, well expressed, contains virtually all the main points and reads extremely well. It includes accurate references.</td>
</tr>
<tr>
<td>5</td>
<td>60%–69% Substantial achievement</td>
<td>24-27</td>
<td>Report is good in all respects. It is well written, well and clearly expressed, and contains most of the main points. It is easy to read and follow. It includes references.</td>
</tr>
<tr>
<td>4</td>
<td>50%–59% Adequate achievement</td>
<td>20-23</td>
<td>Report is fairly good in places. It is mostly well written, and for the most part well and clearly expressed although the style is not perfect. Generally it is easy to follow but at times loses the thread. It includes some references.</td>
</tr>
<tr>
<td>3</td>
<td>40%–49% Moderate achievement</td>
<td>16-19</td>
<td>Report is adequate. It covers most of the required criteria but in a rather dull manner. Parts are fairly well written although style and language usage are not very good. It is not particularly easy to read as it is at times somewhat muddled and unclear. It does not include references or they are inaccurate.</td>
</tr>
<tr>
<td>2</td>
<td>30%–39% Elementary achievement</td>
<td>12-15</td>
<td>Report is less than adequate. Few if any of the required criteria are covered. Most of the report is poorly expressed. It is difficult to read as it is muddled and confusing. It does not include references.</td>
</tr>
<tr>
<td>1</td>
<td>0%–29% Not achieved</td>
<td>0-11</td>
<td>The task has either been misunderstood or not completed. It does not include references.</td>
</tr>
</tbody>
</table>
Unit 5  
Researching religion in areas of conflict

In this unit learners will explore the role of religions in situations of conflict. Note, that for the purposes of the exams, learners need only specialise in one religion.

SPOTLIGHT ON CONFLICTS INVOLVING RELIGION
Ask learners to read the information on pages 60 and 61 of the Learner’s Book.

ACTIVITY 1.30  
Write about conflict areas
(Learner’s Book page 62)

Purpose
This activity will help learners to become aware that most conflict situations are multidimensional, with religion playing only a part.

Process
Learners should work on their own to complete this activity. Point out that they may need to do some additional historical research. If space is a problem in the table, tell them to present their work in paragraph form instead. Here is some additional information you could discuss with the learners:

<table>
<thead>
<tr>
<th>Northern Ireland</th>
</tr>
</thead>
<tbody>
<tr>
<td>The conflict is probably more political than religious, but religion makes it worse. It has its origins in the colonisation of Ireland by the English. English rule was brutal. Aside from colonisation, the English also introduced Protestantism to what was mainly a Catholic country. The English made greater inroads in the north, which is closer to England. When Ireland gained its independence in the early part of the 20th century, the island was divided into a republican and independent part in the south (which became Eire) and an English part in the north (which became Northern Ireland) which remained part of Great Britain. Irish people who wanted to stay part of the British Empire (as it was then) were in the majority in the north, but there were substantial numbers of Catholics still living in the north and it was their ideal to reunite with the rest of Ireland. The conflict simmered for years and then burst into the open in the 1960s. It is gradually coming to an end. As with many conflicts, it took a tremendous toll on the economy and on the civilian population on both sides. It was brutal, bitter, and underhand with many innocent people being killed by both sides.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Intra-religious or inter-religious conflict?</th>
<th>Who is the conflict between?</th>
<th>Reason for conflict</th>
</tr>
</thead>
<tbody>
<tr>
<td>The conflict was not purely religious. It was mainly political. But intra-religious differences made the conflict worse. Religious leaders have been among the most extreme leaders on both sides.</td>
<td>The conflict is mainly between the Catholics in Northern Ireland on the one hand and the English and their supporters in Northern Ireland on the other.</td>
<td>The main reason for the conflict is the desire of Catholics in the north to reunite with Catholics in the Republic.</td>
</tr>
</tbody>
</table>
Balkan history is a long history of conflict which goes back for almost as long as recorded history. The problem for people living in the Balkan region is that it is a crossroads between Eastern and Western Europe, and between Europe and the Middle East. The history is reflected in the fact that the population is divided between Muslims and Christians. Before the advent of Islam, the area was mostly Christian. But many people converted to Islam during the period of Muslim expansion more than 1,000 years ago. The Christian Crusades were partly an attempt to strike back at Islam. With the collapse of the Ottoman Empire in the last century, a kind of stability descended on the region from the religious point of view. However, religion continued to have a high potential for conflict. Religious divisions were also tribal. For example, people living in Bosnia were mostly Muslim. People living in the Serbian region were mostly Christian. So, on top of the religious divisions, there were also tribal or ethnic divisions.

What really ensured that the potential for conflict would continue for decades in the modern period is that the population of the region split in the Second World War into those who supported the Germans and those who opposed them. Under a resistance leader called Josip Broz Tito, mostly Christian elements fought a fierce resistance against the Germans and Marshall Tito emerged as the president of what became a united area called Yugoslavia. For some decades, there was peace in the region. But when Tito died in 1980 the region fell apart and the old divisions re-emerged.

As with all wars, the fighting in the Balkans was extremely brutal. Though Muslims were on the receiving end of the greater part of the brutality. Men and boys were rounded up by armed gangs and executed in their thousands. Women were routinely raped and then left. Eventually Nato (the North Atlantic Treaty Organisation) stepped in and stopped the conflict. Currently, the most extreme Serbian leaders have been or are being tried for war crimes in the Hague. Others are being hunted down so that they can stand trial. There is a chance that the region will finally achieve a sustained peace. But learners should be aware that this conflict has been ongoing for centuries.

<table>
<thead>
<tr>
<th>Intra-religious or inter-religious conflict?</th>
<th>Who is the conflict between?</th>
<th>Reason for conflict</th>
</tr>
</thead>
<tbody>
<tr>
<td>If we go back far enough, i.e. to the period of the early Muslim expansion more than 1,000 years ago, then it is possible to call this an inter-religious conflict.</td>
<td>The conflict is between highly nationalistic Christians on the one hand and Muslims on the other. But it is also tribal, for example, it is between Bosnians (who were mainly Muslim) and Serbs (who were mainly Christian).</td>
<td>The reasons for the conflict are multiple, but political and tribal divisions have kept the conflict going for centuries. In the modern period, one of the reasons that the conflict became as bitter as it did was the support that was given to Germans in the Second World War.</td>
</tr>
</tbody>
</table>

Palestine and Israel

How old is this conflict? Some might say it goes back before recorded history. But the modern origins of the conflict lie with the desire of Jews to have a country of their own after the Second World War. For a long time there had been a movement within the Jewish community aimed at re-establishing the kingdom of Israel. After the atrocities and genocide against the Jews in the Second World War, this movement gained considerable strength. Jews began by buying property in the region. Britain, which was governing Palestine at the time, had indicated that it would support Jews in trying to find land on which they could settle. However, the British did not honour their promise. A terrorist war initiated by the Jews began, and rapidly escalated into a more conventional war. The outcome was the establishment of a small Jewish state of Israel in 1948. As a result of that, many of
the original Muslim inhabitants became refugees. They were forced off property that they owned and had to begin new lives in so-called refugee areas outside of the new Jewish state. Palestinian leaders declared that their aim was to get rid of the Jewish state. They developed a terrorist response which has continued to this day.

(Note: we define ‘terrorism’ according to the definition of Thabo Mbeki, that is, the willful targeting of civilians in a conflict. Using this definition, it would be true to say that both modern Jews and Palestinians have fought terrorist battles. Both have not cared if civilians get killed.)

In 1967, the Arab states surrounding Israel massed on the borders for what looked like would be an invasion aimed at destroying the state of Israel. Before the invasion could begin, the Israelis struck and destroyed all the Arab forces in six days. The end result was a truce in which Israel took over a lot more land. Included in this was the whole of Jerusalem, the west bank of the Jordan River, and the whole of the Sinai Peninsula. This made the situation for the Palestinians worse than it had been before.

After a second war in 1973, when Arab states successfully invaded Israeli-occupied territory but were then defeated, the threat to Israel from Arab states declined. Israel was even able to sign peace treaties with some of the Arab states, and in 1978 Menachim Begin of Israel and Anwar Sadat of Egypt won the Nobel peace prize for being peacemakers in the region.

However, none of this helped to solve the Palestinian refugee problem. A low-intensity state of war existed between Palestinians in refugee camps on the one hand, and Israel on the other. Distances are small and each side can easily reach the other.

In 1993 the Palestine Liberation Organisation (PLO) negotiated peace with Israel and it looked as though the conflict might finally be over. However, the peace was destroyed by two forces. The first is that Israel continued to take Palestinian land and allow Jews to build new settlements on what was supposed to be Palestinian land. The Israeli leader who was responsible more than any other for encouraging this was Benjamin Netanyahu, a conservative who was elected to lead Israel after the assassination of Yitzak Rabin (by a Jewish ultra-rightist), the moderate Israeli leader at the time. The second cause of the collapse of the peace was the campaign of civilian suicide bombings launched by extremist Palestinian groups during the election that followed Rabin’s assassination.

Both of these activities destroyed the hopes of moderates and encouraged extremist attitudes to develop on both sides. There is no need to elaborate further: the conflict has become a massive human tragedy. Israel has cracked under the pressure and has become careless of civilian life. Palestinians, on the other hand, have become more extreme than they were and continue to fight in the only way they feel they can, which is to attack anything that is ‘Israel’, whether it is civilian or not. The region is a case study in how human beings can sometimes allow their extreme feelings to triumph over reason, and embark on paths which are inhuman and soul destroying.

<table>
<thead>
<tr>
<th>Intra-religious or inter-religious conflict?</th>
<th>Who is the conflict between?</th>
<th>Reason for conflict</th>
</tr>
</thead>
<tbody>
<tr>
<td>The war is inter-religious, political, and about land. It is about the desire of both sides to have a country of their own. Extremists on the Palestinian and Arab sides, however, would like to destroy the state of Israel.</td>
<td>The main conflict is between Israelis and Palestinians, both sides have supporters that extend far beyond their territories. The United States under George Bush was a strong supporter of Israel, while Muslim states like Syria and Iran are strong supporters of the Palestinians.</td>
<td>As with many intractable conflicts, history has provided both sides with a series of reasons to continue fighting. However, what destroyed the chances of peace in more recent times were: Israel’s policy of taking land from Palestinians for settlements; and Palestinian extremists launching a suicide bombing campaign. Following the assassination of Rabin, moderates on both sides lost support, resulting in escalating polarisation of public opinion on both sides.</td>
</tr>
</tbody>
</table>
Under Saddam Hussein, Iraq was united but oppressed. Saddam Hussein was a Sunni Muslim, but he was not a very strict Muslim. The majority in Iraq are Shias and many of them felt oppressed and discriminated against. In addition, they have support from Iran which is predominantly Shia.

The invasion of Iraq by the United States and its allies in 2003 unleashed internal forces over which the US had no control. From the point of view of establishing peace and democracy, the stated goal of the US, it has been a failure so far. As with so many other conflicts, acts of terror (i.e., targeting civilian populations of the ‘other side’) have led to an escalating polarisation of public opinion. This has made it easier for extremist groups to recruit people to their cause on both sides. And so the spiral of violence continues to escalate, even after the US withdrew from Iraq during President Barack Obama’s first term.

### CONFLICT IN DARFUR IN SUDAN

Work through the information on pages 63 to 67 of the Learner’s Book with the class.

### ACTIVITY 1.31 ★ Discuss whether religions can help create political peace (Learner’s Book page 67)

#### Purpose

The purpose of this activity is to get learners to study what religious organisations are actually achieving in some depth. They then analyse the extent to which, if at all, the activity of these organisations helps to create the conditions for peace.

#### Process

1–3. Learners should work in groups and as a class to complete this activity. Here are some things to think about with respect to the potential role of religions in the Darfur conflict.
• The population is predominantly Muslim. Many of the religious aid organisations are Christian. How can Christian religious groups play a political and social role when most of the people involved in the conflict are Muslim? One reason it is a problem is that Christian leadership and organisations have no authority over the people on either side of this conflict. Christian organisations may be able to play a role by acting as a lobby group to raise awareness among their followers elsewhere in the world, and to put pressure on leaders of powerful countries and at the United Nations.
• Religious organisations do not have weapons or an army. The problem with this kind of conflict is that the men who are fighting it are basically lawless. It is therefore likely that peace will only come to the region through the use of force against these men, or though negotiations in which these men willingly agree to stop fighting. It is unlikely that the Christian organisations would be able to influence these warlords to willingly agree to peace. The Muslim and Christian organisations are unable to impose peace by force.
• One of the few ways in which religious organisations could play a role is by trying to mobilise world opinion against the protagonists in this conflict. The challenge, however, is that other conflicts are seizing the spotlight at the moment, in particular the Middle East. The problem for any religious organisation when it tries to influence world opinion is: how do you get that issue to stay in the spotlight?
• Another possibility would be for religious leaders to try to influence the political leaders in their country, and for those political leaders then to try to use organisations like the UN and the AU to exert pressure. One of the problems with this is that the AU, for example, is quite a weak organisation. Although it has an important role to play in trying to facilitate peace in many countries in Africa, it does not have large financial reserves. It is already in Darfur as a peacekeeping force, but it needs to be much bigger. There is no money to enlarge this force.

Additional activity
Ask learners to write a two-page essay summarising their views on the challenges that confront religious organisations in a situation like Darfur.

Informal assessment: Teacher
If you decide to evaluate the learners' essays, consider these two things in your assessment:
• First, to what extent has the learner accurately summarised key points from the classroom discussion in Activity 1.31?
• Second, to what extent have learners shown the ability to contribute new and original thoughts of their own?
Both accurate summarising and original thinking should be rewarded.
ACTIVITY 1.32 ★ Research the role of religion in a conflict situation (Learner’s Book page 69)

Purpose
The purpose of this activity is to give learners experience of doing complex research and developing presentations on their own. This project forms the final part of their formal assessment task 1.

Process
1–3. Learners should work on their own to complete this activity. Read through the activity instructions and the assessment information with them and make sure they understand what is expected. This is a difficult activity because it requires learners to work on their own in quite a mature way. You can help to orientate them in the following ways:

- Suggest different conflicts that learners can look into. These do not all have to be global or conflicts between countries. You may be able to identify tensions between religious groups in South Africa, for instance.
- You can help learners a lot by giving them ideas for where they may be able to find resources. Learners will have to try to find a library. As with other activities, learners may find that local religious leaders are a major source of help. Some learners may use social networking sites to communicate but please remind them that they need to acknowledge any information gathered in this way by giving the name of the communicant, the date, and referencing it as ‘via Facebook/Twitter’.
- Learners in rural areas or with limited resources should also think of the possibility of contacting the offices of religious organisations in the bigger cities like Johannesburg, Durban or Cape Town. If learners have access to the internet, they should be encouraged to use internet services like Google, but remind them of the necessity to record any internet reference with the full website address and the date accessed.
- Encourage learners to show balance when discussing the role of religion. For example, they should identify at least one way in which religion has been part of the problem, but also suggest how it can be part of the solution.

Take in and review the learner’s draft work.
- Did the learner demonstrate and apply research skills?
- Did the learners identify ways in which religion is part of the problem?
- Did the learner identify ways in which religion is part of the solution?

Give them detailed written feedback and suggestions for improvement. Learners will rework this project in the formal programme of assessment Task 1c (see opposite).
Assessment plan (formal) (Learner's Book page 69-70)
Type: Summative
Method: Teacher

Collecting, recording and reporting evidence: Learners' marks out of 40 are to be recorded as part of the Term 1 formal assessment mark.

Task 1c: Use your teacher's feedback to edit and rework your essay/poster/speech into a final presentation for formal assessment. Your teacher will mark it according to the following rubric and rating scale: (NB: You could also share this extended rubric with learners.)

<table>
<thead>
<tr>
<th>Did the learner</th>
<th>Mark breakdown</th>
<th>Mark obtained</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>successfully identify an area of recent conflict by</td>
<td></td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>• identifying all the religious organisations currently involved in the conflict?</td>
<td></td>
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<tr>
<td>• critically analysing the current situation?</td>
<td></td>
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<tr>
<td>demonstrate and apply research skills by</td>
<td></td>
<td>10</td>
<td></td>
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<tr>
<td>• identifying the historic roles of religions and religious leaders in either making the situation worse or trying to improve it?</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>• finding out what these organisations are doing?</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>identify ways in which religion is part of the problem by</td>
<td></td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>• analysing what the religious leaders say about the conflict?</td>
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<tr>
<td>• analysing the impact that these religious organisations are having on ordinary people's lives?</td>
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<td></td>
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<tr>
<td>• concluding the analysis with a brief summary of the main findings about the role of religion?</td>
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<tr>
<td>identify ways in which religion is part of the solution by</td>
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<td>10</td>
<td></td>
</tr>
<tr>
<td>• analysing what the religious leaders say about the conflict?</td>
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<tr>
<td>• concluding the analysis with a brief summary of the main findings about the role of religion?</td>
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<tr>
<td>Total mark</td>
<td></td>
<td>40</td>
<td></td>
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</table>

Rating scale and marks

<table>
<thead>
<tr>
<th>7</th>
<th>Outstanding (32-40)</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Meritorious (28-31)</td>
</tr>
<tr>
<td>5</td>
<td>Substantial (24-27)</td>
</tr>
<tr>
<td>4</td>
<td>Adequate (20-23)</td>
</tr>
<tr>
<td>3</td>
<td>Moderate (16-19)</td>
</tr>
<tr>
<td>2</td>
<td>Elementary (12-15)</td>
</tr>
<tr>
<td>1</td>
<td>Not achieved (0-11)</td>
</tr>
</tbody>
</table>
Term 1 Formal assessment

You should read and discuss the summative assessment tasks with the learners early on in the term. Make sure they understand clearly what is expected of them before they start. You will need to decide with the learners how much time to allocate to the tasks.

Task 1 Source-based task (Total 100 marks)

There are three writing tasks which learners will complete in the following assessment tasks/activities:

- Task 1a (20 marks) (Learner’s Book page 40)
- Task 1b Activity 1.29 (40 marks) (Learner’s Book page 58)
- Task 1c Activity 1.32 (40 marks) (Learner’s Book page 69)

Task 2 Test 1 (Total 100 marks)

Here is the test, and the marks to allocate for each answer.

1. What is meant by the following terms in Religion Studies? (12)
   a. religious identity
   b. uniqueness
   c. comparability
   d. unity

2. Match the following beliefs of adherents to the correct religion. Write only the letter and the religion next to it. (8)

   | a. central idea of a covenant between God and the people | Buddhism          |
   | b. there is a universal saviour who is also the son of God | Taoism           |
   | c. the final truth about the divine was revealed to their prophet | Confucianism    |
   | d. there is only one ultimate reality, but many paths to reaching it | Judaism         |
   | e. humans should live their lives in harmony with the way of the universe | African Traditional Religion |
   | f. the ancestors are the Creator’s messengers and the supervisors of the physical world | Hinduism        |
   | g. the universe works according to a cosmic order and humans should live accordingly | Islam            |
   | h. follow this Path to end suffering caused by unfulfilled human desire | Christianity    |

3. Name the three ‘schools’ in Judaism and explain how each one relates to the law. (9)

4. Name one characteristic of each of these three Buddhist schools that differentiates it from the others: Theravada, Tibetan, Zen. (3)

5. Name the two major schools of Islamic thought, and the original cause of the split between them. (3)

6. On what are the current differences between the Sunni and Shi’a based? (3)

7. What has the historical relationship between Sunni and Shi’a Muslims been like? (3)

8. Name two Christian denominations and one belief or way of worshipping that is unique to each. (4)

9. Name four important beliefs of followers of African Traditional Religion. (4)
10. Write two paragraphs on what makes modern Hinduism unique. (10)

11. Name the belief that lies at the heart of Christianity, and two implications that flow from this belief. (5)

12. Write a paragraph about the beliefs that lie at the heart of Judaism. (5)

13. What is the difference between an intra- and an inter-religious conflict? Give an example of each. (6)

14. When analysing a religious conflict you need to follow these steps. Write a sentence explaining what each step means.
   Step 1: Analyse the historical context
   Step 2: Analyse the current situation
   Step 3: Analyse the role of religions
   Step 4: Summarise your findings (8)

15. What does the term ‘inter-religious dialogue’ mean? (3)

16. Which of the following is an example of an inter-religious body?
   a. the World Conference of Religions for Peace?
   b. the World Council of Churches? (2)

17. Briefly describe the work of the World Parliament of Religions. (6)

18. Write a paragraph describing what you have enjoyed most about learning in this section. (5)

**Test 1 Marking memorandum**

(Total 100 marks)

Record and report: Here are the answers to the test, and the marks to allocate for each answer. After you have marked the tests and given the learners feedback, keep the tests and the results in the learners’ portfolios.

1. What is meant by the following terms in Religion Studies: (12)
   a. Religious identity involves the self-identification and self-declaration of those who believe in and follow the doctrines of a particular religion.
   b. Uniqueness implies more than just differences. It is the single most important feature which sets one religion apart from another.
   c. Comparability in religions refers to those characteristics that different religions may have in common. For example, the most common feature that underlies all religions is the search for meaning.
   d. Unity, when applied to religions, can mean different things. For example, there are different denominations/groupings in Christianity and Judaism, but they experience a sense of unity in relation to other religions, or when they come together for some social cause. Adherents of a religion may experience unity when they worship together, even though there may be differences in interpretations of teachings.

2. Match the following beliefs of adherents to the correct religion. Write only the letter and the religion next to it. (8)
   a. Judaism
   b. Christianity
   c. Islam
   d. Hinduism
3. Name the three ‘schools’ in Judaism and explain how each one relates to the law.

Orthodox Jews believe that God gave the Jews the whole Torah in its oral and written forms at Mount Sinai. All 613 mitzvot (commandments) are binding as they stand. The Jewish law halakha must be strictly obeyed. They observe the commandments to do with dress, food, sex, work, Sabbath and holy days as it was recorded by commentators in the Middle Ages.

Conservative Jews believe that the Torah was given by God through ideas that humans mediated. They accept the law, but agree that it needs to be adapted to modern times.

Reform Jews accept that the Torah was written by humans over time. They want to keep the values enshrined in the law but do not accept the halakha as binding. All Jews are equal – male and female pray together in the synagogue and there is no separation.

4. Name one characteristic of each of these three Buddhist schools that differentiates it from the others: Theravada, Tibetan, Zen.

Theravada: emphasises critical methods of investigation as opposed to blind faith. The goal is the achievement of the holy life (arahantship), whereupon there is no more returning to the worldly life. The attainment is equal in every way to the realisation attained by the Buddha himself.

Tibetan: three unique traits of Tibetan Buddhism are mentioned on pages 11 and 12 of the Learner’s Book. In addition, it is a secretive school and followers must be initiated into these secrets.

Zen: emphasises meditation, the importance of the Zen teacher, and the notion of dharma transmission (see pages 12 and 13 of the Learner’s Book).

5. Name the two major schools of Islamic thought, and the original cause of the split between them.

Sunni and Shi’a. A disagreement arose over who was the true successor to Muhammad.

6. On what are the current differences the Sunni and Shi’a based?

Over the years, disagreements have spread over the interpretation of certain hadith and laws, with some groups going to war over this.

7. What has the historical relationship between Sunni and Shi’a Muslims been like?

Historically, Shi’a have a history of persecution and intimidation by Sunnis, some of whom consider Shi’a as disbelievers and have at various stages of history condemned them to death.

8. Name two Christian denominations and one belief or way of worshipping that is unique to each.

Learners were asked to research two of these denominations in Learner’s Book page 18, and they learned about many others in Grades 10 and 11, such as Catholics, Anglicans, Baptists, AICs, etc. Their answers will depend on which denominations they choose, and can be fairly general.

9. Name four important beliefs of followers of African Traditional Religion.
Pages 25 to 29 of the Learner's Book explain various beliefs. Any of this content is suitable as an answer.

10. Write two paragraphs on what makes modern Hinduism unique. (10)
See pages 30 to 32 of the Learner's Book for content that learners can use to answer this question.

11. Name the belief that lies at the heart of Christianity, and two implications that flow from this belief. (5)
At the heart of Christianity is the belief in Jesus as the Son of God. The implications that flow from this belief are listed on pages 34 and 35 of the Learner's Book.

12. Write a paragraph about the beliefs that lie at the heart of Judaism. (5)
The essence of Judaism lies in the conviction that there is only one God who is righteous and at work in the natural and the social order. He has revealed himself and His Law to the Jews and has chosen them to be his people, not as recipients of special favours, but to serve as bearers of light – so that in their history the world can see the presence of their God.

13. What is the difference between an intra- and an inter-religious conflict? Give an example of each. (6)
Intra-religious conflict refers to conflict between groups within the same religion, e.g. in Northern Ireland, the conflict has been between Catholic and Protestant Christians.

Inter-religious conflict refers to conflict between different religions, e.g. in Palestine, the conflict has been between Jews and Muslims – two different religions.

14. When analysing a religious conflict you need to follow these steps. Write a sentence explaining what each step means. (8)
(Information can be found in the Learner's Book on pages 67 to 69.)
Step 1: Analyse the historical context
Step 2: Analyse the current situation
Step 3: Analyse the role of religions
Step 4: Summarise your findings

15. What does the term ‘inter-religious dialogue’ mean? (3)
Some dialogues are initiated out of social and political necessity, in order to address pressing issues of interfaith concern like conflict, poverty, values in society, and freedom of religion.

16. Which of the following is an example of an inter-religious body? (2)
a. the World Conference of Religions for Peace (the World Council of Churches is a body for Christian churches).

17. Briefly describe the work of the Parliament of the World’s Religions. (6)
This organisation, comprising believers from many world religions, meets to exchange insights, share wisdom and celebrate unique religious identities. Religious, spiritual, cultural, and civic leaders, groups, and communities work in partnership with the Parliament of the World’s Religions to promote inter-religious dialogue.

18. Write a paragraph describing what you have enjoyed most about learning in this section. (5)
This will be learners’ own answer.
SECTION 2
Topical issues in society & Common features of religion as a generic and unique phenomenon

Introduction

This second section focuses learners’ attention on the relationship between religions and social problems; and the way religions and the media interact. They will also revisit religious teachings in different religions, and devote time to exploring, in depth, the central teachings of Taoism. They will be introduced to the term ‘normative sources’ by looking at sources in a different religion. In particular, they will examine contemporary inspiration, oral tradition and sacred books.

In summary, the following topics will be covered.

<table>
<thead>
<tr>
<th>Topics covered in Section 2</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>How can religious people help to solve social problems?</td>
<td>2.1, 2.2, 2.3a, b, 2.4, 2.5</td>
</tr>
<tr>
<td>How the media influences public opinion on religion</td>
<td>2.6, 2.7, 2.8, 2.9</td>
</tr>
<tr>
<td>Religious teachings in different religions</td>
<td>2.10, 2.11, 2.12, 2.13, 2.14, 2.15</td>
</tr>
<tr>
<td>The central teachings in Taoism</td>
<td>2.16, 2.17, 2.18, 2.19, 2.20, 2.21</td>
</tr>
<tr>
<td>Normative sources in different religions</td>
<td>2.22, 2.23, 2.24, 2.25, 2.26</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Skills</th>
<th>Values and attitudes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Display analytical, critical and constructive thinking and debate</td>
<td>Understanding and respecting different religious views</td>
</tr>
<tr>
<td>Group discussion and debate</td>
<td>Religious tolerance</td>
</tr>
<tr>
<td>Writing paragraphs, essays, reports</td>
<td>Openness to other ways of thinking</td>
</tr>
<tr>
<td>Reflect on own religious identity</td>
<td>Self respect and self-esteem</td>
</tr>
<tr>
<td>Empathise with others</td>
<td>Social justice</td>
</tr>
<tr>
<td>Solve problems</td>
<td>Sensitivity to religious beliefs of others</td>
</tr>
<tr>
<td>Work effectively with others</td>
<td>Appreciate the importance of context</td>
</tr>
<tr>
<td>Organise own research effectively</td>
<td></td>
</tr>
</tbody>
</table>

Before beginning the second unit, encourage learners to engage with the introductory activity as a way of recalling what they already know.
This unit looks at religions' responses to social problems, with a focus on vulnerable children. Note that for the purposes of the exams, learners only have to concentrate on the responses of one religion of their choice.

**ACTIVITY 2.1 ★ Think about how you can help**  
*(Learner’s Book page 72)*

**Purpose**
The purpose of this activity is to encourage learners to reflect on religions and community, with an emphasis on helping and caring for others.

**Process**
Learners should realise that they are not too young to be of real help to others. Help should be practical and the emphasis should be on real caring. Ask learners to read the verses from established canons of each religion on page 73 in the Learner's Book, and to discuss what forms this 'caring' and 'helping' should take. Why are religious people called upon to give this help?

**Extension activity**
Ask learners to conduct research – using the internet or texts from various religions – to find out about what each faith says and/or does regarding helping others.

**IDENTIFYING AND ANALYSING THE PROBLEM**

**ACTIVITY 2.2 Analyse a social problem** *(Learner’s Book page 73)*

**Purpose**
In this activity, learners look at one of three significant social issues affecting South Africans.

**Process**
Learners should work in groups to complete this activity.
1. Each group must choose one of these social problems: poverty, HIV and AIDS, or corruption.
2. a. No faith operates solely individually. There is an injunction to practically care for others, and we cannot sit back and watch others suffer.
   b. Depending on the problem, but the most likely answer is ‘everyone’.
   c. The extent to which we know about the involvement of various faiths may vary – this is a good opportunity to let the class discuss how we find out about these things.
3 & 4. These two questions look at aspects of the issue and responses to it. Listen to the ideas learners suggest for raising awareness about the issue. It is important that various ways of helping are explored. These could be:

- Financial (for example, giving alms to the poor is a cornerstone of Islam);
- Practical (for example, the Christian parable of the talents emphasises people working together, using the talents God has given us);
- Emotional (caring for one another, listening and giving support in times of crises, for example, the African Traditional Religion concept of ubuntu);
- Spiritual (for example, feasting, chanting and praying together in Hinduism).

Additional activity

Ask learners to work in groups to think of some crisis or problem in their community and to suggest appropriate forms of action in response to it. They should give suggestions for the three major categories of help: practical (financial), emotional, and spiritual.

Extension activity

Dietrich Bonhoeffer – a German cleric who was executed by Hitler for standing up against the Nazis during the Second World War – suggested that if a good man does nothing in the face of crime, he is guilty of that crime. Therefore religious people have to act in the face of (social) injustice. Discuss this with the class. Do they agree? Why or why not? You could contextualise the issue in South Africa, using apartheid as the crime.

Encourage learners to work in pairs to read and discuss the information on pages 73 to 75 in the Learner's Book.

ACTIVITY 2.3a ⭐ Discuss religions' contribution to solving social problems
(Learner's Book page 75)

Purpose

The purpose is to get learners to consider the role of religions in solving social problems. Many religions (but not all) look to another world or a better life after death – what is their role on Earth?

Process

Learners should work as a class to complete this activity. Start by holding a debate where one side argues "Religions do not have a role to play in solving social problems" and the other side argues "Religions do have a role to play". Each side must give at least three convincing points in their argument. Then allow for a whole-class forum discussion, where learners do not have to commit to a specific side. The debate should have paved the way for a more informed and 'complete' discussion. Learners should make notes summarising the main points raised in the discussion.
OUTLINING PRACTICAL STEPS TO BE TAKEN TO REACH A SOLUTION

ACTIVITY 2.4 ★ Read a text about vulnerable children
(Learner’s Book page 76)

Purpose
In this activity learners read a text about children at risk.

Process
Learners should work in pairs and on their own to complete this activity.
1. Ask learners to read and discuss the questions.
2. Here are some suggested answers:
   a. Children cannot escape from the situations; millions of children are compromised as they fight to survive.
   b. Some children actively fight in wars; others are affected by the results of war – loss, injury, rape, homelessness, becoming a refugee, lack of access to resources, victims of terrorism, etc.
   c. This depends on the knowledge of the learners. Some faiths do help others in a very practical way. Learners can gather the information they need from the Internet, advertisements, religious services, word of mouth and so on. They should choose to focus their research within one religion.
   d. Learners can choose any points mentioned in the text.
   e. Learners will suggest their own ideas.
   f. Learners can choose any five points mentioned in the text.
   g. Collective efforts are always stronger. They will also attract the support of international organisations like the UN which will provide political support to these religious bodies.
   h. The goal of Religions for Peace is to encourage all religions to work together to solve or address social issues. Specifically, in the case of HIV and AIDS it is to ensure that all bodies cooperate in addressing the issue.
   i. They hope to achieve this goal by liaising with other religious bodies or any organisations that are working on the issue, in order to ensure that all efforts coordinated to achieve the best results.
3. Learners will give their own ideas.

Extension activity
Ask learners what their religion (or a religion they are interested in) says about the elderly, women and children. Learners should try to draw links between the South African Constitution and the beliefs of various faiths.
ACTIVITY 2.5 Discuss religions' role in a particular situation (Learner's Book page 78)

Purpose

In this activity learners discuss issues related to a case study about two vulnerable children in South Africa. They also critically assess the needs of vulnerable children in their community, and make recommendations for establishing projects aimed at helping them.

Process

Learners should work on their own and in groups to complete this activity.

1. Ask learners to read the article quietly to themselves.

2. a. There is no 'right' response, although many learners may respond with a sense of empathy.

   b. Some underlying problems are poverty and the high prevalence of HIV and AIDS.

   c. Learners will give their own ideas.

   d. If possible, learners should bring copies of sacred texts to class. They should scan these texts for relevant quotes. Encourage learners to share their findings with the class.

3. a. Learners may need to conduct research to find out some of this information. If so, let them decide on a time frame within which all research must have been completed.

   b. Learners could refer back to the information about report writing on pages 58 to 59 of the Learner's Book.

   c. Learners should decide for themselves what information to include in their posters. The example of a poster in the Learner's Book is merely a suggestion.

Learners take turns present their work to the group. You should listen and assess selected learners' presentations.
Write about religions' role in society
(Learner's Book page 79)

Purpose
In this activity, learners write about how they personally think religions should be involved in community work.

Process
Learners should work on their own to complete this activity. They should incorporate any notes they made for Activity 2.3a in their paragraphs, and specifically conclude with an indication of how their views may have altered.

Ask the learners to copy and complete the self-assessment activity on page 80 of the Learner's Book. Take in their assessments to see if there are learners who need additional help.

Informal assessment: Teacher

Here is a suggested rubric you could use to help you assess the learners' presentations:

<table>
<thead>
<tr>
<th>Code</th>
<th>Rating</th>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Outstanding achievement</td>
<td>80–100</td>
<td>Detailed, imaginative, relevant; a 'model'.</td>
</tr>
<tr>
<td>6</td>
<td>Meritorious achievement</td>
<td>70–79</td>
<td>Much detail, evidence of original thought.</td>
</tr>
<tr>
<td>5</td>
<td>Substantial achievement</td>
<td>60–69</td>
<td>Much detail, evidence that work is thought through.</td>
</tr>
<tr>
<td>4</td>
<td>Adequate achievement</td>
<td>50–59</td>
<td>Average detail, some evidence that there is thought about topic.</td>
</tr>
<tr>
<td>3</td>
<td>Moderate achievement</td>
<td>40–49</td>
<td>Some detail, but too many irrelevances; a feeling that some of the work is rushed.</td>
</tr>
<tr>
<td>2</td>
<td>Elementary achievement</td>
<td>30–39</td>
<td>Little evidence of detail, original thought, research or commitment to the task.</td>
</tr>
<tr>
<td>1</td>
<td>Not achieved</td>
<td>0–29</td>
<td>Major gaps noted; work is incomplete.</td>
</tr>
</tbody>
</table>
In this unit learners examine the way the media shapes people's ideas about religion and religious issues. They will analyse an important news event and the way different media presented a particular religion. By working through this example learners will be exposed to a number of analytical skills which they can apply to other examples.

**RELIGIOUS ISSUES REPORTED ON IN THE MEDIA**

Ask learners to work in pairs to read and discuss the information on page 81 of the Learner's Book.

**ACTIVITY 2.6 ★ Identify issues raised about religions**  
*(Learner's Book page 82)*

**Purpose**

This activity teaches learners to look critically at a point of view expressed in a letter or a newspaper column about a religion, and to identify the issues that are raised in the text. An important part of the activity is teaching learners to objectively identify issues without necessarily expressing opinions about them.

**Process**

Learners should work in pairs and as a class to complete this activity. Ask them to share what they have gathered from their research in class.

**UNDERSTANDING THE ISSUE**

Ask learners to work in pairs to read and discuss the information on pages 82 and 83 of the Learner's Book.

**ACTIVITY 2.7 ★ Analyse news reports** *(Learner's Book page 83)*

**Purpose**

There are two purposes to this activity: first, to teach learners to critically analyse media reports, in this case newspapers, and to teach them to 'read between the lines'; and second, to teach learners to notice the ways in which the writers are trying to influence public opinion by appealing to emotions.

**Process**

Learners should work in pairs to complete this activity. They should write their answers down. Suggest that they take each newspaper article in turn and answer all three questions for each article. They can jump ahead to answer...
easier questions, but should come back to answer all the questions for each article. Here are some ideas that may help you to evaluate the learners’ answers if you want to assess their work, or that you could discuss once they have completed the activity on their own:

Al-Shihan: Because this is a very short quote, it is hard to work out what the context is. However, the quote seems to be saying that there is some overreaction in the Muslim world because many people are demonstrating without having seen the pictures. It may therefore be aimed at trying to calm some Muslim readers by reminding them not to judge so quickly.

Al-Gomhuria: This extract states a point of view that sees the cartoons as part of a broader conspiracy against Islam. It is addressed to both Muslims and non-Muslims. It seeks to use threats against non-Muslims (“any attack... will not go unpunished”) to stop satire or criticism of Muhammad. It is probably also trying to act as a rallying call to Muslims to resist what is believed to be the conspiracy.

Al-Ahram: Like Al-Gomhuria, this extract is also from Egypt but it has a very different tone. It also expresses a point of view and is addressed mostly to Muslims. It seems to be aimed at calming things down. The main thing it wants to stop is what it believes is the ever increasing polarisation between Muslims and the west. It is suggesting to Muslims that the reaction of some to the cartoons will help reinforce western prejudices about the intolerance of Islam and, in this way, make western biases against Islam even worse than they already are. It is also suggesting to Muslims that all they are doing is helping to make a small time cartoonist, who should be ignored, potentially rich and famous.

Gulf News: This is a moderate editorial. It begins by trying to block criticism from angry Muslims. It does this by saying that it understands why they are angry - implying that it agrees with them. But then it goes on to express a point of view about a particular act, namely, the attacks on the Danish embassies. It criticises these attacks in a forthright way and criticises the governments of Syria and Lebanon for not protecting the embassies. In doing this it is aligning itself with international diplomatic norms according to which all countries have a duty to protect the political envoys from other countries.

Al-Qabas: This short piece tries to communicate in the strongest possible terms how the oil workers feel about the issue. By saying that they would rather “be buried”, they are indicating that they would be willing to die for the issue. It is therefore a warning to anyone wanting to publish or create cartoons about the prophet. This is the kind of threat that the Danish newspaper publisher was talking about, i.e. the threat that stops people from expressing their opinions about Islam.

The Hindu: This short piece does not have an obvious polemical aim. It simply reports on what governments on both sides of the argument have done. But the news does convey the sense of threat that Danes and Swedes felt in relation to the issue. The effect would probably be to harden non-Muslim attitudes against Islam.

De Welt: As with many of the other extracts, this is an opinion piece aimed at both Muslims and non-Muslims. It is trying to reinforce non-Muslim opinion by saying that it is fine to make fun of all religions, including Islam. It is also trying to suggest to Muslims that they should ‘grow up’ and learn to accept having their icons made fun of or criticised in the same way Christians, Jews, and Buddhists have.

See Activity 2.8 for detailed notes on the extracts from the Morocco Times and The Times of London.
ANALYSING THE MESSAGES CONVEYED ABOUT A RELIGION

ACTIVITY 2.8 ★ Give your views on media reports
(Learner’s Book page 84)

Purpose
Activity 2.7 required learners to look at many reports superficially. This activity selects two of the longer reports and is aimed at getting learners to appreciate some of the more subtle ways in which the reports might influence public opinion. In addition, the activity aims to get learners to look at the nuances of what is said and to read between the lines to uncover the detailed opinion that lie behind what is said.

Process
Learners should work on their own to complete this activity.
1. a. & b. Review these two newspapers with the learners.

Morocco Times: This short piece, like the Hindu piece, reports on what certain official bodies are doing, in this case, two very influential international Muslim organisations. The organisations seek to make it a non-Muslim issue by making it a universal religious issue. Many Christians and Muslims would probably support these ideas. This is therefore a report which might establish some common ground between Christians and Muslims.

The Times: This extract focuses on what is happening (protests) but also on the reaction of the Danish editor of the cartoons. It shows that the effect of the protests on the Danish editor has been to harden his attitudes. In other words, he believes even more strongly that Europeans must resist what he feels to be Muslim intimidation, and that Europeans need to uphold freedom of expression. In other words, what the editorial shows is that the effect of the entire episode has been to further polarise the communities. On the one hand, anger at the west has been increased. On the other hand, the west (as represented by the Danish editor) is even more determined not to 'bow' to Muslim pressure. This is probably the subtletest of all the extracts, because it draws attention to events rather than expressing an opinion. Yet the main point it conveys is that the whole episode has increased the levels of polarisation.

2. a. Tell the learners that they should not automatically assume that the goals of the two – the Muslim organisations and the Danish editor – are irreconcilable. Learners should show an appreciation for the fact that what constitutes an 'attack on religious beliefs' can be interpreted very broadly. It can range from poking fun in a very lighthearted way, to what is known as 'hate speech', where the attacker does the best they can to make the audience hate the religion. It is therefore possible that middle ground could be found between the two points of view.

However, learners should also show an appreciation for the fact that finding a middle ground will be most unlikely when everyone is highly emotional and involved in the conflict. Learners should also show an appreciation for how far apart the views of these two are. To the Danish editor the issue is clear: people should be allowed to express themselves freely, even if it results in the believers of a religion feeling uncomfortable or upset. As far as the Danish editor is concerned, the cartoons did not constitute hate speech and did no damage to Islam. By contrast, as far as the leaders of the Muslim organisations are concerned, the issue is equally clear: the cartoon...
of Muslims and should not be allowed (nor should such attacks be allowed on any religion).

b. Again, it is important to evaluate the quality of each learner's argument rather than which side they take. There are merits to both sides. On the OIC side: it is reasonable to want to stop attacks on religions. And it is reasonable to suggest that this should apply to all religions, not just Islam. But there is also a big problem: does that mean, for example, that you would ban any writing or speeches by someone who does not believe in religion? And what about believers of one religion who criticise believers of another on the basis of their own religion? For example, Muslims who criticise Christians for not behaving like Jesus wants them to behave?

The Danish editor is making a strong point about freedom of expression, namely, that it is a value that was not just 'dreamed up' in Europe, but that people arrived at the policy of freedom of expression after centuries of conflict and killing. The policy of freedom of speech is one of the ways Europe achieved peace and it is therefore not going to be given up lightly. Contrary to causing violence and disturbing the peace, it was one of the keys to establishing the kind of tolerance that helped to keep the peace. But there is also a problem: at what point does freedom of expression help to cause such negative feelings about a religion (in this case, Islam) that people are encouraged to discriminate against adherents (in this case, Muslims), or worse?

Additional or extension activity

Ask the learners to write a two-page essay entitled 'What I have learned about interpreting news reports'. On the first page they should briefly outline the main issues they would look out for when interpreting a news report. On the second page they must apply these principles by interpreting an actual news report. Tell them that they will be evaluated on their ability to:

- understand the effect that the report will have on different audiences,
- show appreciation for the apparent objectives of the writer,
- uncover hidden biases in apparently 'objective' reporting.

THE IMPORTANCE OF MEDIA ANALYSIS

Ask learners to work in pairs to read and discuss the information on pages 84 to 86 of the Learner's Book.

LINKS BETWEEN MEDIA AND DIFFERENT RELIGIONS

ACTIVITY 2.9 ★ Research media in two religions

(Learner's Book page 87) (Formal assessment Task 3a)

Purpose

In this activity learners must pull together a range of different media reports about an issue from the perspectives of two religions. The purpose of the activity is not simply to note the content of what gets said about the issue but how these reports relate to their different religious publics, and the potential effects of the reports on public opinion and behaviour.
**Process**

Learners should work on their own to complete this activity. You may need to assist them by directing them to different media sources for each religion, e.g. radio broadcasts, particular magazines or newspapers, or internet sites.

1. Learners need to do the following things:
   a. Select a topical issue (an example could be government corruption or violence in the community, etc.) and gather a range of media reports, preferably downloaded in printed form if they are from the internet, from the perspectives of two religions;
   b. It is important that learners recognise that there are a variety of ‘publics’ - in other words, different religious groups are likely to respond in different ways to some issues. But also that within the same religion there will be different views. Sometimes more liberal groups in two different religions will share similar views as opposed to those held by more conservative groups in their own religion. Learners should show some evidence of this insight in their essays.

2. Learners should present their findings in a well-constructed essay. It should include the following points:
   - an accurate summary of what is in each report;
   - the similarities and differences between the media coverage across the two religions.

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**Assessment plan (formal) (Learner’s Book page 87)**

**Type:** Summative  
**Method:** Teacher  

**Collecting, recording and reporting evidence:** Learners’ marks out of 50 are to be recorded as part of the Term 2 formal assessment mark.

**Task 3a:** Assess the essay using the following rubric and rating scale: (Be sure to share this rubric with learners.)

<table>
<thead>
<tr>
<th>Ranking</th>
<th>Mark /50</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>40-50</td>
<td>Written work is extremely clear and relevant. Points are exceptionally well argued in a well balanced way, and show maturity and insight of an exceptional nature. Style of writing and language usage are extremely good.</td>
</tr>
<tr>
<td>6</td>
<td>35-39.5</td>
<td>Written work is very clear and relevant. Points are generally balanced and are well argued. Points raised show good examples of insight and maturity. Style of writing and language usage are very good.</td>
</tr>
<tr>
<td>5</td>
<td>30-34.5</td>
<td>Work is clear and relevant. Points have some balance, are almost without exception well argued and show insight and maturity. Style of writing and language usage are good.</td>
</tr>
<tr>
<td>4</td>
<td>25-29.5</td>
<td>Work is sometimes clear and relevant, but at times learner seems a bit unsure. Balance of argument a problem. Style of writing and language usage are sometimes problematic.</td>
</tr>
<tr>
<td>3</td>
<td>20-24.5</td>
<td>Work is often unclear, irrelevant, unbalanced and poorly argued or fails to make a point. Language usage and style are weak and not yet up to the standard required.</td>
</tr>
<tr>
<td>2</td>
<td>15-19.5</td>
<td>Little care appears to have been taken in terms of content. No balance, weak argument or very unclear. Too many errors of language and style. Little mastery/understanding evident.</td>
</tr>
<tr>
<td>1</td>
<td>0-14.5</td>
<td>Task not completed, done half-heartedly, with no mastery of content/understanding.</td>
</tr>
</tbody>
</table>
This unit explores religious teachings. In particular, it draws a distinction between teachings and other related notions such as belief, doctrine, dogma, parable, myth and ideology.

Begin by allowing some discussion about whether the terms above are familiar to any of the learners. Then invite learners to work in pairs to read the information on pages 88 and 89 in the Learner's Book.

**ACTIVITY 2.10 ★ Understand the terms (Learner's Book page 89)**

**Purpose**

This activity is to enable learners to understand what the term ‘teaching’ means in a religious context.

**Process**

Start by asking learners to consider what they are ‘taught’ in their religions. Encourage discussion around the fact that teachings include much more than just beliefs. Teaching incorporates morality, sets of ethical considerations, standards of behaviour, family relationships and many aspects of our lives. Then tell them to work in groups to complete this activity.

1. a. The story describes God’s creation of the world and humankind in six days. This is told in the Book of Genesis, the first part of the Old Testament.
   
   b. It is a myth because it is not a scientific or factual explanation of how creation occurred. It is an attempt to respond to the question of ‘origins’ within the context of a pre-scientific worldview.

2. A doctrine

3. This is a dogma that stems from the foundational belief in the total ‘otherness’ of God in Islam.

4. These would be considered ideologies.

5. Learners will provide their own examples.

**BELIEF**

Invite the learners to read the information in the Learner's Book on page 89.

**ACTIVITY 2.11 ★ Define ‘belief’ (Learner's Book page 90)**

**Purpose**

This activity encourages learners to think about the nuances of meaning in the word ‘belief’ – a word that can be used in an ordinary, everyday sense, but that also has a specific religious meaning. Encourage peer assessment in this activity, as it is useful for learners to see how they can all define words and then adjust the definition with the help from a partner.
Process
Learners should work in pairs and on their own to complete this activity.

1. If necessary, help the learners to come up with suitable definitions, such as 'something that adherents to a faith assume to be true'.
2. a. Make sure that learners use the word 'belief' in a religious sense.
   b. Encourage discussion in order to demonstrate that there is a specific religious connotation to the word 'belief'.
3. Learners work with their partner to read the definition given in the Learner's Book. Encourage discussion on the dimensions of the definition that they may have left out of their own. Ensure that learners make a genuine attempt to assess the given definition of 'belief' in a critical and insightful way.

Additional activity
Ask learners to start compiling a Religion Studies dictionary of key words and concepts. They should write definitions of words like these as they work through the section: belief, identity, uniqueness, parable, myth, teaching and spirituality.

DOCTRINE
Read the information in the Learner's Book on page 90 with the learners.

ACTIVITY 2.12 ★ Discuss the concept of 'doctrine'
(Learner's Book page 91)

Purpose
In this activity learners explore and work with a definition of 'doctrine'.

Process
Learners should work on their own to complete this activity.

Ask learners to read all the information about doctrine on page 90 of the Learner's Book.

a. We are affected by the ethos of the period/s in which we live in terms of time (history) and prevalent customs, cultures, beliefs, influential people, etc. This affects our view of the world – our knowledge and understanding of how things work.

b. Allow for debate and discussion here. Some learners may agree: some doctrines do not vary as such; however, the way that doctrine is phrased is important, because that can lead to an acceptance/rejection of the teaching. The key word here is 'adapted' – it does appear that, as ideas and knowledge advance, so too must the thought in order to keep the doctrine 'alive'. Other learners may disagree: if doctrine is adapted it becomes another teaching entirely.

c. One point of view might be that although it is issued by the pope, it is not an essential spiritual focus of Catholicism. Encourage learners to discuss when and/or if ever believers should reject religious teaching. Is it central to faith, in this instance, Catholicism?
d. In Section 1, Unit 2 learners looked at differences within religions. Rebellion against Catholicism (in Christianity) led to the Greek Orthodox and Protestantism. Within Protestantism, many denominations formed because of doctrinal differences (e.g. child/adult baptism, church leadership, etc.). Sometimes doctrinal differences lead to denominations, often with resulting conflict and intolerance – because of beliefs that one group considered itself to be right and others to be wrong.

**DOGMA**
Read and discuss the information about dogma on page 91 of the Learner’s Book with the class. Encourage them to give their own examples of (religious or other) dogmas.

**PARABLES**
Invite the learners to read the information in the Learner’s Book on page 92.

**ACTIVITY 2.13 ★ Talk and write about parables**
(Learner's Book page 93)

**Purpose**
In this activity learners are exposed to a definition of ‘parable’ and work with a variety of parables to find out about the teachings of various religions.

**Process**
1. & 2. Learners should work in groups and on their own to complete this activity. Encourage them to discuss any parables they know. If they don’t know any parables, you can use the ones in the extension activity that follows.
Extension activities

Guide learners through these activities. Write the explanation (in question 1) and the parables (in question 2) on the chalkboard or on large sheets of paper, and display them where the learners can see them.

Ask learners to read this explanation and then to write a few sentences explaining how a parable differs from doctrine and dogma.

Ask learners to read the two parables. They are from a book called Positive Psychotherapy (1968) by Nosrat Peseshkian. The parables originate from Persia (now Iran) and have been retold. One has an obvious meaning; the other is more oblique. Ask learners to decide what truth they think is expressed in each parable. Point out that the two parables are secular rather than religious, so the meanings are more general than those of religious parables.

Parable: name given originally by Greek rhetoricians to a literary illustration. In the New Testament it signifies a short, fictitious narrative, designed to illuminate a spiritual truth; it has been used similarly by later writers to convey a moral point.

Parable 1: Heaven and hell
The prophet Elijah took a man who had just died to hell. There was a long room, with a long table. In the middle of the table was stew. But nobody could get any! The stew was too hot to touch. The spoons the people had were as long as their bodies and they could not manage to get any food in their bodies. There was much noise, and cries of anger, hunger and frustration. "That's hell," said the prophet.
He then led the man to another room, exactly the same as the first. Here there were sighs of contentment. People sat around the table, feeding the person opposite them. All had enough to eat, all were content, all were helped. "That's heaven."

Parable 2: The hedgehogs
Two hedgehogs had a problem in winter. If they slept too close together, they pricked each other and could hurt each other badly. If they slept too far apart, they would freeze to death.

a. Ask the learners to work with a partner who follows the same religion that they do. Tell them to find and write down two parables from their religion. What truths are being told in the parables? How do learners know?
b. Now ask each pair to swap parables with another pair who follow a different religion. How do the pairs interpret each other's parables? What does this say about the nature of parables?

Possible answers to the extension activities

1. Doctrine concerns the essential truths (spiritual) of a religion; dogma contains inarguable truths. Parables are a lot less authoritarian.
2. In the first parable, selfishness is seen as being 'hell' and nobody is satisfied. Conversely, selflessness is seen as being 'heaven' - where all are satisfied. The second parable seems concerned with human relationships and knowing the exact distance to maintain to avoid hurting others. 
ACTIVITY 2.14  ★ Analyse parables (Learner’s Book page 96)

Purpose
In this activity learners discuss the moral or spiritual lessons in three parables and then make up their own parable that demonstrates the wisdom of helping those in need.

Process
Learners should work in pairs to re-read and discuss the parables on pages 93 to 96 and then complete this activity.

1. Here are some suggested answers.

The Buddhist parable illustrates that one person does not have the complete truth. We need everybody’s versions of the truth to form a complete picture; thus nobody is completely correct (or incorrect).

The African Religion parable reminds young people of the consequences of foolish behaviour, particularly not listening to and revering their elders. It also reminds them to have compassion for those in need and to listen to their ancestors.

The Hindu parable supports the lesson of the Buddhist parable. King Duryodana, searching for a truly good man, says to Lord Krishna, “Lord, I have done as you asked and searched the world over for one truly good man. He is not to be found. All of them are selfish and wicked. Nowhere is there to be found this good man you seek!” On the other hand, King Dhammaraja comes to the realisation that humans are not, by nature, evil. In his words, “There are people who are misguided, people who are misled, people who act in blindness but nowhere could I find one truly evil man. They are all good at heart despite their failings!” So, the parable is telling us that people are neither purely good nor purely evil; they are a mixture of both.

2. It is important to note here that all parables are pithy — they are not folk tales or fairy tales. Learners should bear this in mind when they make up their parables. Point out that because a parable is not a traditional story, the emphasis is not on plot or on characterisation (although character types are usually important) but on message. Learners’ parables should not repeat those they already know, but should be original. They need not be long and learners do not need to write them down. Ask a few learners to share their parables with the class. This can be done in any language.

3. In the Muslim parable the light of Allah is being compared to a spiritual enlightenment. Allah is portrayed as all-powerful over heaven and earth. The light of Allah is compared to a lamp that is placed in a niche or corner and that shines brilliantly and all powerfully. Allah wishes all people to be guided by this light and by the truths one can learn.

3. Because of the teachings of specific religions, the meanings of their parables, in many cases, have been ‘cast in stone’. But the meanings are not always clear to every person, particularly those who have not been brought up in that religious tradition. This illustrates that parables are not always that clear to everyone, perhaps because of their symbolic nature.

Learners should read and discuss the different parables (pages 93 to 96 in the Learner’s Book) before doing the next activity.
Additional activity

If the learners need more practice interpreting parables, read this Christian parable to them and ask them to say what they think the lesson or spiritual truth is. The parable is from the Gospel of St Luke (10:25–37) and is told by Jesus to illustrate that compassion should be for all people.

**The Good Samaritan**

A lawyer asks Jesus to define who your neighbour is when Jesus says that it is important to love one's neighbour as oneself.

Jesus then tells a parable about a Jewish man who was attacked and robbed and left to die by the side of a road. Later, a Jewish priest saw the stricken figure and avoided him. Similarly, a member of the Hebrew tribe of Levites saw the man and ignored him as well. Then a Samaritan (not Jewish) passed by and, despite the mutual ill feeling between Samaritan and Jewish people, immediately rendered assistance by giving him first aid and taking him to an inn to recover while promising to cover the expenses.

At the conclusion of the story, Jesus asks the lawyer: “Of the three passers-by, who was the suffering man's neighbour?” When the lawyer responds that it was the man who helped him, Jesus responds with, “Go and do the same.”

Point out that it is the reviled person, the misunderstood, the outcast who helps the man in need. The religious leaders walk by and do not help because they would have broken the purity laws prohibiting them from touching a dead or dying (so they thought) person. The parable is suggesting that practical help and caring is important, and more importantly that compassionate action is of greater worth than obeying the ritual laws.

This parable is one of the most famous from the New Testament and its influence is such that to be called a Samaritan in Western culture today is to be described as a generous person who is ready to provide aid without hesitation to people in distress.

**MYTHS**

Read and discuss the information about myths on page 97 of the Learner’s Book with the class.

**ACTIVITY 2.15 ★ Research myths (Learner’s Book page 97)**

**Purpose**

In this activity learners look at mythology across religions, and then ‘deconstruct’ creation myths and myths about death and dying.

**Process**

1.62. Learners should work in groups and as a class to complete this activity. Read through all the information on page 97 with the class. Point out that the flowchart deconstructs flood or apocalyptic myths into essentials that are common to all religions. You could 'check' the flowchart with learners from different religions - is the pattern true of their faith?
Learners then construct their own flowcharts for creation myths and myths about death and dying. If all learners can agree on the pattern for these flowcharts, then the flowcharts have served their purpose. The activity is not that easy, because it requires learners to identify similarities found in different faiths.

**Extension activity**

Popular mythology – e.g. Superman – often draws on religious mythology. What is the effect of this? Is it intentional? Encourage learners to discuss these ideas in small groups. After the discussion, point out that many science fiction/fantasy ‘epics’ invent a mythology, or draw on religious mythologies. This, to some extent, makes them universal and authoritative.

**IDEOLOGY**

It is important to emphasise to learners that while the term ‘ideology’ can be used neutrally, merely to describe a set of beliefs, it is more often used negatively to suggest a set of beliefs which are very strict, rigid, and in some cases, fanatical. For example, one might talk about ‘Nazi ideology’ concerning non-Aryans rather than ‘Nazi beliefs’. A Christian, Jew, Hindu or other religious person would seldom describe themselves as following an ideology – they would rather refer to their beliefs or doctrines. The term was frequently used by Marxist scholars such as Louis Althusser, a 20th century French philosopher, who spoke about the “ideological state apparatus”, which were institutions such as education and religion that were used to protect the interests of the ruling class over those of the working class.
Unit 4  The central teachings in Taoism

The aim of this unit is to introduce the learners to a particular religion in some detail, and to give them a model that they can use to analyse any religion.

Taoism is a religion that started in China about 2,500 years ago. It is very different from any of the Abrahamic religions. It therefore provides a good basis for giving learners a set of tools for describing a religion, even though it is likely to be very different from anything they have ever come across.

WHAT IS THE NATURE OF DIVINITY IN TAOISM?

Ask learners to work in small groups to read and discuss the information on pages 99 to 101 of the Learner's Book.

ACTIVITY 2.16 ★ Talk and write about concepts in Taoism (Learner's Book page 101)

Purpose
The purpose of this activity is to get the learners to put Taoist ideas into their own words, and to see how well they have understood Taoism.

Process
Learners should work on their own and in pairs to complete this activity.

1. You could ask learners to write their answers to these questions for homework, and then discuss them as a class.

   a. The meaning of 'Tao': this is very clear in the Learner's Book. However, learners may have difficulty understanding how Taoists made the 'jump' from 'the path of heavens' to 'the path of creation'. Explain that because of the central role that the stars played in early human thinking and because of the grandeur of the sky above us, once Taoists had associated the word 'Tao' with the stars, it was an easy next step to associate it with 'the path that creation travels'.

   b. Taoism is probably the most difficult system of beliefs there is because it is very subtle. 'Being' is everything there is. 'Non-being' is everything in between. It is self-evident that most things come from other things. For example, children come from parents, plants come from seeds, and so on. But that leaves the question: where does everything come from in the first place? To the Taoists, the most logical answer is: being comes from non-being because there is much more non-being than being. In other words, if you look at everything that there is, you will see that there is much more space than matter. This is a very radical view and it is very different from what we find in most other belief systems. Most other philosophers argue that 'being cannot come from non-being', in other words, something cannot come from nothing. The Taoists say the opposite: ultimately, everything comes from nothing.
c. Yin and yang are the two forces that make up all the world's processes. Some examples are given on page 100 of the Learner's Book; others might include love and hate, famine and plenty, hard and soft, and so on.

2. Learners work in pairs.

a. Ask learners to discuss the meaning of the quote, and to make notes on what they think it means.

Once we have the 'one', it is much easier to understand how to get to 'two' because, when there is 'one' there is also 'not-one' and you might as well say that everything that is not 'one' is 'two'. The 'one' and 'two', of course, are yin and yang and they interact to make 'three'. There are two possible meanings of 'three'. In most religions, you will note that people believe that when a man and a woman marry, then they form a new union – in other words, if man is 'one' and woman is 'two', then the combination of the two (i.e. a married couple) is 'three'. It is something different from each one on its own. The Taoists believe that everywhere they look, they see 'three's. In other words, creation is full of pairs which make a third. For example, winter and summer are the essence of the seasons; day and night are the essence of the daily cycle; and so on.

b. Look at the notes for 1.b. and 2.a., on being and non-being. These explain that Taoists believe that the basic nature of creation is emptiness. If you look at everything that there is, you will see that there is much more space than matter; ultimately, everything comes from nothing. The exchange that follows illustrates that Taoists really find it easier to believe that everything comes from nothing, than to believe that there is a god that makes everything.

But how can something come from nothing? There must be a creator.

But where does the creator come from? You've just said something can't come from nothing – now you say the creator comes from nothing! You're contradicting yourself.

But the creator is omnipotent – it didn't need to be created.

I agree – and that creator is the Tao, in other words, the universe. And furthermore, when you look at the universe you will see that it is mostly made up of empty space. Even atoms are mostly empty space. Therefore, the basic nature of the creator is emptiness.
Additional activity

Ask learners to discuss and explain the meaning of the quote on page 102 of the Learner's Book:

It is important for the learners to identify examples in real life of this oscillation between two poles, like day and night, or life and death. Ask learners to list other examples. This is what Taoists mean when they say the Tao can go 'left’ or ‘right’. It constantly moves from one pole to the other. Many of the resulting processes are easy to predict, for example day and night or summer and winter. But many are very difficult to predict, for example war and peace. It is hard to predict when a war will end. For this reason, one of the most important beliefs in Taoism is that it is hard for us to predict when the Tao will change direction. That is why we have to stay flexible – so that we can adjust when the Tao does change direction.

THE NATURE OF THE WORLD

Read and discuss the information on pages 103 to 104 of the Learner's Book with the class. You could ask the learners to take out the lists they drew up in the preceding additional activity and to separate the ideas into two groups, those that are easy to predict and those that are hard to predict.

THE NATURE OF HUMANITY: THE COMMUNITY AND THE INDIVIDUAL

Read and discuss the information on pages 104 to 105 of the Learner's Book with the class.

ACTIVITY 2.17 ★ Tabulate information about Taoism and the Abrahamic faiths (Learner’s Book page 105)

Purpose

The purpose of this activity is to help learners develop their skills in recognising the differences between Taoist beliefs and Abrahamic beliefs.

Process

Learners should work on their own to complete this activity. Their tables should look like this:

<table>
<thead>
<tr>
<th>Abrahamic traditions (Judaism, Christianity, Islam)</th>
<th>Taoist view</th>
</tr>
</thead>
<tbody>
<tr>
<td>God is the master and we obey his commandments</td>
<td>The Tao doesn’t command you to live in harmony with it. The choice is yours.</td>
</tr>
<tr>
<td>God punishes the wicked.</td>
<td>If you live in harmony you will be fine. If you don't, you will find that life crushes you, because there is nothing more powerful than the Tao.</td>
</tr>
<tr>
<td>You must find out what God wants and then do it.</td>
<td>There is nothing the Tao specifically wants. So be prepared to be flexible - don’t try to push and control.</td>
</tr>
<tr>
<td>Follow God’s commandments or laws.</td>
<td>There are no laws, only a method of living flexibly.</td>
</tr>
</tbody>
</table>
Discuss Taoist views of harmony and power (Learner’s Book page 106)

**Purpose**

There are two important ideas that learners should grasp from this activity. The first is the idea that harmony and order are different. The second is that power can appear weak — and yet, weak power can sometimes be much stronger than forceful power.

**Process**

Learners should work in groups to complete this activity. Tell them that there are two things you want them to understand. First, they must try to understand what is meant by ‘harmony’ in Taoism. Second, they must try to understand what the Taoists mean by ‘power’ and how that is different from what people normally think power is. You may want to discuss this information with them.

<table>
<thead>
<tr>
<th>Harmony</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suggest to the learners that they should start by thinking of the most perfect example of order that they can think of. What does perfect order look like? A good example of order is an army that marches in step. In such an army, every person does exactly the same thing. Sitting in class in rows, looking towards the front and not talking, is another example of order. Something like a clock is also orderly. Although each piece does not do exactly the same thing, each piece stays doing the same until it gets too old and breaks. So a clock still represents order and not harmony. Harmony is what you get in a really good sports team, or in a really good choir that is singing spontaneously: each person plays a part, but they adjust the part they play depending on what other people are doing, and so their parts are not rigid. They may be given a role, for example, to sing the high notes, or to play forward or back. But within that role, they have a lot of freedom to be creative. A rock group or a great jazz band also represents a kind of harmony when the music is good: here, each member of the team plays whatever they want to, yet they play together. It is a kind of ‘disorganised harmony’.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>Most people probably think of power as force. Power is big and strong and obvious. There is a strong tradition is the East, however, of understanding power in a way that may look weak to the rest of the world. Mahatma Gandhi based his entire approach to life and politics on the principle of ‘truth force’, in other words, resist injustice by simple disobedience and accept whatever punishment comes your way without fighting back. In Taoism, there is a genuine belief that being soft and flexible is much more powerful than being hard and forceful. They use the example of water a lot to illustrate this. They also use the example of a tree in the wind or in a snowstorm: if it does not bend, then eventually even the strongest tree will break in a storm. Yet a young tree that is flexible simply bends with the wind and the snow, and survives. That is real power — recognising when to yield is key to survival. Suggest to the learners that they should try to think of examples where soft power is more powerful than hard power, in other words, where soft power works better.</td>
</tr>
</tbody>
</table>
ACTIVITY 2.19 ★ Discuss Taoist views of government  
(Learner’s Book page 107)

Purpose
Learners need to do two things in this activity: first, they must try to understand how the Taoists could believe that what looks like ‘no government’ is actually the ideal. Second, they must apply Taoist views of government to rulers in South Africa.

Process
Learners should work in pairs, groups and on their own to complete this activity.
1. The order is as follows:
   - The best rulers are those whose existence is merely known by the people.
   - The next best are those who are loved and praised.
   - The next are those who are feared.
   - And the next are those who are despised.
2. Give the pairs time to discuss what they think the quotation about the ideal ruler means: “whose existence is merely known”. Then they should read the text on page 107 and the following passage (you can make photocopies) and modify their answers.

The key to the quote is to understand why the Taoists do not rate a government that is loved and praised at best. The reason is: even though being loved and praised is better than being feared or despised, a government can only be loved and praised if people are aware of it acting on them, for example, by making good laws and having good policies. Taoists believe in not trying to force people to do anything. That is why the Taoists say the ideal government is merely known. It does not make laws or formulate policies. People know it is there, but that is all.
How does society stay well organised and harmonious when there are no laws? Taoists believe in the power of leadership by example. The best government leads by the sheer power of setting a good example.

A government that passes good laws and maintains peace and justice will be loved and praised, but it will still be ‘felt’ by the people because it is passing laws and implementing policies. The ideal government would not even have to have policies because, according to the Taoists, people would know what to do without having to have a policy.

Note the pragmatic realism of the Taoists when they say that it is better to have a government that is feared than one that is despised. Usually, a feared government is also one that is obeyed. So society is at least orderly, even if that is not ideal. When a government is despised, no one obeys it. That is the worst possible situation according to the Taoists. They seem to believe that society only becomes chaotic when government is despised.

The idea that government could lead to a harmonious society by sheer example is bold. Many people would think that people need some form of law to live together. The fact that the Taoists rate a despised government as the worst kind indicates that they are not at all in favour of a chaotic society. The point is that they really believe a society without laws, and governed by example, would not be chaotic.

The Taoist views here are often similar to the ideas underpinning Gandhi’s notion of ‘truth force’ (often incorrectly translated as ‘passive resistance’). The idea that human beings, at their core, are divine is widespread in the East. It was therefore not only the Taoists who believed that one could get people to ‘correct themselves’ by setting a good example. Gandhi’s idea was that if you simply resist injustice peacefully, you will find the inner core of your opposition – and in this way you will awaken their inherent sense of justice. Because this inner force is the true nature of things (it is ‘truth’), it is a far more powerful force than the desire to force people to follow unjust laws. In this way, the people enforcing unjust laws find that their desire to enforce injustice is overwhelmed by an even greater desire to do what is good. This is ‘truth force’. The driving psychological force that underpins it is guilt.

These are all subtle points which may be difficult for learners to understand. Give them some guidance when they start their discussions by suggesting that they start in the middle, in other words, they should start by trying to understand why a government that is feared is better than one that is despised. Similarly, why, according to the Taoists, is a government that is loved and praised only second best?

3. This will be learners’ own answers, but they may suggest that it is more likely that harmonious relations among citizens will be more prevalent under such leadership.

4. a. Perhaps the best way to start the group discussions would be to ask learners to choose one of the following to describe the previous government: was it despised, feared, loved, or merely known? Learners should realise that their answers might be different from the answers of other South Africans. There may be some who loved and praised the previous government. There were certainly some who feared it and some who despised it. Prompt the learners to understand that how people would have felt would have depended on their circumstances and who they were. Learners should be aware that, in many ways, the history of the previous government was described quite accurately by the Taoists. In other words, because a majority of people either feared
it or despised it, they fought against it and eventually the previous government fell. South Africa passed through a revolution – which is what the Taoists predict will happen again when a government tries to rule by force.

Learners should also notice that there would have been a big difference in the political behaviour of people who despised the previous government as compared to those who feared it. Whereas the effect of fear is to keep people in their place, the effect of scorn is that people are not afraid to challenge the government. Tell the learners that if they feel it is impossible to describe the previous government with just those four words, they can choose other words as well. Learners should appreciate that people can have mixed feelings and almost certainly did. It is possible to fear and despise and be angry all at the same time.

b. Learners should repeat exercise 4.a in relation to the current government. If they feel that none of the words really describes the current government, they should choose an alternative. However, ask them also to choose the one word from the four which comes closest to their feelings about the current government. If any of the groups uses a different word from these four words, ask them to explain why.

Extension activity
Organise a class debate on whether or not Taoist ideas about government are practical or impractical. The Chinese themselves always felt that the Taoist ideas of government were too idealistic and impractical. Nevertheless, remember that the debate should be judged on the strengths of the argument each team advances, and not on whether or not you agree with the view they are defending. Remind the class of that as well. People must suspend their personal views and judge the merits of each team’s argument.

THE PLACE AND RESPONSIBILITY OF HUMANITY IN THE WORLD
Work through the material on page 108 of the Learner’s Book with the learners.

Additional activity
Ask the learners to add a third column to the table on page 108 and to fill it in for any one other religion, for example, Hinduism, African Traditional Religion, or Buddhism.

ORIGIN AND ROLE OF EVIL AND HOW TO OVERCOME IT
Work through the material on pages 108 to 110 of the Learner’s Book with the learners.
ACTIVITY 2.20

Discuss Taoist views of evil and suffering (Learner’s Book page 110)

Purpose

The activity has two purposes. The first is to give learners a simple test to see whether or not they have understood some principles of Taoism. The second is to get them to think more deeply about the guidelines Taoism gives for living life.

Process

Learners should work on their own and in groups to complete this activity.

1. The answers are:
   a. Evil exists. [F]
   b. There is no such thing as human suffering. [F]
   c. Humans can live contented lives. [T]
   d. Humans suffer when their desires are thwarted. [T]
   e. There is nothing humans can do about their suffering. [F]
   f. It is unavoidable that people will be in conflict with things. [F]
   g. The Tao does not care about what happens to people. [T]

2. Divide the class into small groups. Pose the two questions and recommend to the learners that they spend about two-thirds of the time thinking about the first question and one-third thinking about the second. Alternatively, each group could ask a few members to think about each topic and then report their ideas to the class.

   a. The key to minimising suffering in the Taoist view seems to be to change one’s attitude rather than try to change the world. The Abrahamic traditions have an approach which is to try to change the world. For example, Middle-Eastern cultures would tackle the problem of disease by trying to get rid of disease. Taoists would not be against trying to cure sick people. However, in an important sense, Taoists believe that creation is far more powerful than human beings and that ultimately humans cannot control every aspect of their environment. A Taoist might argue, for example, that the fact that germs are becoming resistant to antibiotics is yet more proof that humans are not able to control their lives or environment. So the Taoists recommend that you try to live life in harmony with creation rather than by trying to change it.

   It might help learners here if you give them a concrete example to think about. The disease example is quite a good one. Ask the learners how people in most of the world try to fight disease. Learners should realise that the ideal in the developed world is to get rid of the disease completely, as has been achieved with smallpox, for example. However, learners need to know that the forceful approach to disease can also backfire, as is happening, for example, with tuberculosis and other diseases. The diseases are just getting stronger. That would not surprise the Taoists because they believe that creation as a whole always triumphs eventually over humans.
b. The difficulty with Taoism is that, on the one hand, Taoists suggest that the Tao is 'good' in a way, because the universe is so rich and interesting that life is its own reward, even when it is hard and tragic. But just how much suffering should humans be prepared to accept? Remind learners about the tsunami in Indonesia, Thailand, India, and Sri Lanka that killed hundreds of thousands of people in 2004. There was nothing people could do to stop it. Many innocent people were killed. They were not necessarily living against 'the Tao'. Yet a Taoist would have to say, "It's all the Tao — and it's all good." The Tao supposedly "loves and nourishes all things and it does not turn away from them" — but how can this be so when events like the tsunami (or hurricanes, floods, earthquakes) happen?

As with many other activities, your goal should not be to nudge learners in the direction of one conclusion rather than another. Your goal should be to get them to think about these issues and encourage debate and freedom of thought. These kinds of issues can become quite heated. It is important to encourage a culture of listening and respect in the classroom so that learners with different views can express them without fear.

Note that this particular problem, known as the problem of 'evil', is a problem for almost all religions. For example, a non-Christian could easily ask a Christian the same question. that is, "If you believe in a loving and just god, how could your god let that disaster happen to so many innocent people?" Clearly, Jews, Christians, and Muslims believe that their God has the power to stop such events from happening, or to give people fair warning to get out of the way. Why doesn't he?

LIFE AFTER DEATH

Read and discuss the information on page 111 of the Learner's Book with the class.

ACTIVITY 2.21 ★ Explore different views on death
(Learner's Book page 111)

Purpose

Death is one of the starkest things that human beings have to deal with. It is not surprising, therefore, that ideas about death and what happens afterwards form such an important part of many religions. The main purpose of this activity is for learners to become aware that there are a number of different points of view when it comes to religions and death.

Process

Learners should work on their own to complete this activity.

1. The interesting thing about the Taoist view of death is that it is very naturalistic. When you die, you undergo physical transformation and that's about it — you may become a 'rat's liver' or an 'insect's leg'! Learners who read more about the topic might learn that popular Taoism (in other words, not the highly philosophical beliefs that we are studying here) believed in spirits and demons. So it was possible for someone to become a spirit
after dying. But broadly speaking, in contrast to Christianity and Islam which believe in an afterlife in which one is rewarded or punished, and in contrast to Hinduism which believes in reincarnation, Taoists believe in transformation – you just get absorbed into physical reality and that is that.

2. Obviously it is important to treat what the learners do for this task with the utmost respect.

**Additional activity**

Approach two learners who completed thought-provoking pieces about death in the previous activity, and who have the self-confidence to present their poem or drawing to the class. Ask them each to present their work and explain it. Lead a class discussion based on what the learners present. Make it clear to all the learners that the starting point for the discussion is mutual respect. People may disagree with one another and should be encouraged to express a diversity of views. In the end, even if a majority of the learners end up supporting a particular religious point of view, make it clear that everyone is free to choose their own view and that everyone’s view must be respected. It is very important that learners should not feel there is a ‘winner’ or ‘loser’ in the discussion, even if there is a majority view.
This unit discusses normative sources and learners will be examining both oral and written texts as examples of normative sources that are deemed authoritative in different religions.

WHAT ARE NORMATIVE SOURCES?
Work through the text with the learners on pages 112 and 113 in the Learner's Book.

ACTIVITY 2.22 ★ Talk about normative sources
(Learner's Book page 113)

Purpose
The purpose of this activity is to allow learners the opportunity of talking (in an informed manner) about normative sources, and to use a new language comfortably and authoritatively. In addition, learners should develop the confidence necessary to explain the notion of normative sources to an audience.

Process
1. Learners should work in groups to complete this task. Before they start, read through the issues they are to discuss and make sure that they have understood the concept underlying the idea of a modern prophet. You may need to establish with them whether or not there are people nowadays claiming to be prophets. Remind learners that in their day, figures such as Jesus and Muhammad were believed when they claimed to be prophets. Also facilitate some discussion about whether 'truths' change over time and can be adapted.

2. Allow the learners to stay in their groups, unless you have a particular reason for changing them around. Ask them to list their points so as to allow for sharing afterwards. Some possible answers:
   - Normative sources have stood the test of time.
   - Normative sources are based on original founders’ teachings (in religions with a founder).
   - Normative sources are backed up by authoritative religious bodies.
   - Normative sources are accepted by the vast majority of adherents to a faith.
   - Normative sources form the backbone of the religion’s teachings.

Extension or additional activity
In order to test their understanding of normative sources as a concept, ask the learners to work in groups to prepare a ten minute 'mini-lesson' for a Grade 10 class on the subject.
Purpose

The purpose of this activity is to make learners aware that oral accounts can be somewhat flawed, but may nonetheless contain essential truths about an event. So much of what is taken as the truth in religion is based on oral sources or on events written about years after they occurred. A subsidiary purpose could be to introduce the whole somewhat vexing question of translation. Many texts were translated and translators made errors or interpreted words in many ways that are still being contested today. This is especially so in Christianity where many of the Gospels went through various translations. Learners may find this interesting to discuss. You could even get them to do some translations on their own to see if there is total agreement over the word usage.

Process

1. Discuss with the whole class what activity they would like to talk about. An event with a fair amount of detail, such as an outing, is ideal as learners will remember different aspects of the event. Once you have agreed on the event to be described, ask the learners to get into pairs.

2. Give the learners sufficient time to discuss their 'history of events'. Facilitate the discussion by moving around from group to group.

4. Learners consider whether, in the handing on of oral tradition, there is an agreed upon version of events which then becomes solidified as 'the' version. Discuss with the class what the implications of this are for Religion Studies. Does it matter if, initially, there were small variations within versions? Is there any such thing as only one true version of an event, especially if it included many people? Is the focus on the main streams of the story sufficient? Does it affect faith to know that there might have been a slightly different version of events? These are all conceptual issues that learners need to grapple with.

Informal assessment: self

Learners can complete this self-assessment form once they have completed Activity 2.23.

<table>
<thead>
<tr>
<th></th>
<th>7</th>
<th>6</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>I understand what is meant by the oral tradition.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>I can explain the term 'normative sources'.</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>What I learned from this activity was:</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>What I would like to know more about is:</td>
<td></td>
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</tr>
</tbody>
</table>
Additional activity

Ask learners to interview their family members about a shared experience they had a number of years ago. When they have completed their interviews they should write down a version of events that all can agree on as the closest to what actually happened on that day. Get them to make notes about how the versions differed and whether it was easy to get everyone to accept the ‘final truth’. Then discuss with them what implications this has for the oral tradition as a normative source.

Encourage learners to read through the information in pairs on pages 115 and 116 in the Learner’s Book.

ACTIVITY 2.24 ★ Consider the implications of receiving texts orally (Learner’s Book page 116)

Purpose

In this activity learners explore the implications of writing down religious teachings and receiving them orally.

Process

Learners should work in groups to complete this activity.

1. a. Fundamentalists believe that every word of their sacred text or texts is literally true. Others say that all sacred texts are passed along from person to person, and written down later. These people say that the texts are sacred and are the source of teachings for the religion, but at the same time they understand them to have been passed along by people, followers of the religion who may not be perfect and infallible. For these people, sacred texts are not necessarily to be interpreted literally but are seen as the understanding of the religion at the time when it was written down. That understanding may have changed as the teachings were passed down orally, and may change again after being written down. Thus, the sacred text is a frozen moment in a fluid development of beliefs and teachings, and must be interpreted for use and applicability today. Fundamentalists would argue that these texts are the direct word of God and so are true for all time.

b. The point here is for learners to explore the idea that real people with real emotions wrote texts when they were alive, or others later recollected the events, which eventually became the Bible. Their human emotions may have affected the way they wrote about the events and how they interpreted them. If some learners object to this idea, and wish to maintain that the Bible is the fixed word of God, do not argue with them, but ask them to explain their belief to the rest of the class.

2. Some learners may argue that since the beliefs are passed down from generation to generation, they can live and change and adapt more easily than if they were fixed in a book for all time. Others may argue that this very flexibility makes the belief system too vulnerable to the changes and pressures of all time.

3. a. The previous questions about the implications of a written text or an oral tradition will have prepared learners to answer these questions, for which there are no wrong and right answers. By now, the learners should have some sense that a written sacred text has fixed qualities:
it is perhaps clear in its fixed teachings, usually closer to the original sacred events or being, but also less flexible in terms of changing reality. The oral tradition has qualities that mean it can be passed on anew, is able to change to support contemporary reality (which some may see as negative), and can be adjusted for the circumstances of its followers. The language in which it is taught can be contemporary, whereas many written sacred texts are difficult to access as they are in languages, idioms, or styles of writing that are no longer used.

b. This will be learners' own answers.

**SACRED TEXTS**
Read the information on page 117 of the Learner's Book.

**ACTIVITY 2.25**

* Answer questions about a source
(Learner's Book page 118)

**Purpose**
In this activity learners look at normative sources in the Hindu faith. The extract places the Vedas in context, and the questions set on the extract encourage learners to read with purpose.

**Process**
1. Learners work in pairs and discuss the quote. Ask them to discuss the questions as well before working on their own to write the answers in their workbooks.

2. a. This is a probing question; encourage much discussion. Spiritually, religions try to show human's place (and God's) in the universe – the meaning of life (living) and death are crucial to an understanding of human existence. This existential intelligence is the ninth intelligence as proposed by cognitive psychologist Howard Gardner in his theory of multiple intelligences. (See Gardner, Howard (1983) *Theory of Multiple Intelligences*) (The others are linguistic, mathematical, bodily-kinesthetic, spatial, musical, interpersonal, intrapersonal, and environmental.) Questions like ‘Why are we here?’ and ‘Why are we living?’ – which are often addressed by religious thinkers – reflect some examples of this existential intelligence.

b. “... veiled in the mists of time...”, “The Vedas are said to be... without beginning or end.”

c. Humans are not important – the Vedas transcend the human condition. The Vedas do not reflect a contribution by humans.

d. The Vedas reflect a truth that is everlasting, not bound by time, and certainly not influenced by human beings.
ACTIVITY 2.26 ★ Give your views on interpreting texts
(Learner's Book page 119) (Formal assessment Task 3b)

Purpose
The purpose of this activity is to get learners to express themselves in a logical and coherent way about the issues regarding sacred texts.

Process
In order to complete this activity, learners need to be aware of the difference between literalists or fundamentalists and more liberal contextualists. Before learners start writing, spend some more time discussing the differences. In particular learners need to know that literalists believe that sacred texts are the literal word of God or gods and are thus to be taken absolutely literally as containing the only truth. More liberal theologians advocate an approach which seeks to interpret passages from sacred texts within a particular social and historical context, sometimes also allowing for the meaning to be figurative. Learners only have to write on one of the topics, but it is important to ensure that they have a good grasp of both points of view.
Assessment plan (formal) (Learner's Book page 120)

Type: Summative
Method: Teacher

Collecting, recording and reporting evidence: Learners’ marks out of 50 are to be recorded as part of the Term 2 formal assessment mark.

Task 3b: Assess the writing task using the following rubric and rating scale: (Be sure to share this rubric with learners.)

<table>
<thead>
<tr>
<th>Ranking</th>
<th>Mark/50</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outstanding</td>
<td>40-50</td>
<td>Written work is extremely clear and relevant. Points are exceptionally well argued and show maturity and insight of an exceptional nature. Learner has totally grasped the concepts underlying the work. Style of writing and language usage are extremely good.</td>
</tr>
<tr>
<td>Meritorious</td>
<td>35-39.5</td>
<td>Written work is very clear and relevant. Points are well argued. Points raised show good examples of insight and maturity. Learner has definitely grasped the concepts underlying the work. Style of writing and language usage are very good.</td>
</tr>
<tr>
<td>Substantial</td>
<td>30-34.5</td>
<td>Work is clear and relevant. Points are almost without exception well argued and show insight and maturity. Learner has grasped the points underlying the argument. Style of writing and language use are good.</td>
</tr>
<tr>
<td>Adequate</td>
<td>25-29.5</td>
<td>Work is sometimes clear and relevant, but at times learner seems a bit unsure. Learner has not fully grasped the concepts underlying the work. Style of writing and language usage are sometimes problematic.</td>
</tr>
<tr>
<td>Moderate</td>
<td>20-24.5</td>
<td>Work is often unclear, irrelevant, poorly argued or fails to make a point. The concept underlying the work has not been grasped and language usage and style are weak and not yet up to the standard required.</td>
</tr>
<tr>
<td>Elementary</td>
<td>15-19.5</td>
<td>Little care appears to have been taken in terms of content. Arguments not grasped at all. Too many errors of language and style. Little mastery/understanding evident.</td>
</tr>
<tr>
<td>Not achieved</td>
<td>0-14.5</td>
<td>Task not completed, done half-heartedly, with no mastery of content/understanding.</td>
</tr>
</tbody>
</table>

Extension activity

Ask learners to write a dialogue between a literalist and a liberal regarding a certain text. They should choose a sacred text and then construct the discussion between the two people around it.
Term 2 Formal assessment

You should read and discuss the summative assessment tasks with the learners early on in the term. Make sure they understand clearly what is expected of them before they start. You will need to decide with the learners how much time to allocate to some of the tasks.

Task 3 Open-book extended writing (Total 100 marks)
There are two writing tasks which learners will complete in the following activities:
- Task 3a Activity 2.9 question 3 (50 marks) (Learner’s Book page 87)
- Task 3b Activity 2.26 (50 marks) (Learner’s Book page 119)

Task 4 Mid-year examination (300 marks)
The following exam papers are in the correct CAPS-aligned format, but are offered as examples only. Teachers are strongly encouraged to use what they can and adapt it to their own learners’ needs.
Religion Studies Grade 12

Mid-Year Examination

Paper 1: 150 marks
Time: 2 hours
This paper consists of 3 pages

Instructions and information
1. This question paper consists of TWO sections: SECTION A and SECTION B.
2. SECTION A is compulsory (that is, you must answer ALL the questions).
3. SECTION B consists of FOUR questions of which TWO must be answered.
4. Read ALL the questions carefully before making your choice.
5. Number the answers correctly according to the numbering system used in this question paper.
6. Write neatly and clearly.
7. Note the mark allocations and use them as a guide to how much to write for each question.
SECTION A
Answer all the questions in this section.

Question 1 (compulsory)
1.1 Write short answers for the following questions.
   1.1.1 Name four things that contribute to a sense of shared religious identity. (4)
   1.1.2 What does ‘comparability’ mean in a Religion Studies context? (2)
   1.1.3 What does ‘doctrine’ mean in a Religion Studies context? (2)
   1.1.4 What does ‘dogma’ mean in a Religion Studies context? (2)
1.2 Name one unique feature claimed by followers of each of the following religions:
   1.2.1 African Traditional Religion (2)
   1.2.2 Judaism (2)
   1.2.3 Christianity (2)
   1.2.4 Islam (2)
   1.2.5 Buddhism (2)
1.3 Answer BOTH of the following questions.
   1.3.1 Name a difference in beliefs AND forms of worship between any two religions. (6)
   1.3.2 Name a similarity in beliefs OR forms of worship between any two religions. (4)
1.4 What are the roles of the following in religions? Write a paragraph on each.
   1.4.1 Myths (5)
   1.4.2 Parables (5)
1.5 Answer BOTH the following questions.
   1.5.1 What does ‘ideology’ mean in a Religion Studies context? (3)
   1.5.2 Define the concept normative source and give examples of a source from two different religions. (7)

TOTAL SECTION A: 50

SECTION B
Answer any TWO of the four questions in this section.

Question 2
Briefly discuss the following topics:
   2.1 The role of the ancestors as a unique feature in African Traditional Religion. (10)
   2.2 Some common features that exist between Hinduism and Buddhism. (10)
   2.3 Comparable elements in the three Abrahamic religions on salvation, and where they differ. (20)
   2.4 Two of the three branches of Buddhism (10)
Question 3
3. Read the extract below and answer the questions that follow.

Inter-religious dialogue has as one of its aims an exploration of what various faiths feel about issues pertinent today.

3.1 What is inter-religious dialogue and what different forms does it take – locally and globally? (10)
3.2 Discuss the work of one inter-religious organisation and evaluate its contribution to local or global concerns. (20)
3.3 To what extent are gender issues considered a priority within inter-religious movements? (10)
3.4 In your view does talking through and debating issues lead to change? If not, what more could be done? (10)

Question 4

4.1 Why should religious organisations, in particular, play a role in addressing this issue? Refer to relevant religious teachings where possible (20)
4.2 Give an example of at least one religious organisation that is involved in this issue and describe how it is addressing it. (14)
4.3 Identify one other social problem (besides child abuse) and discuss how religious organisations could be involved in addressing it. (16)

Question 5
5. Read the following extract and answer the questions that follow.

It is rather clear from the way that the stories develop in the gospels that the Christians who are writing the gospels a generation after the death of Jesus are doing so from a stock of oral memory, that is, stories that had been passed down to them probably by followers.

(Professor L. Michael White, University of Texas)

5.1 What is the relationship between ‘a stock of oral memory’ and normative sources in religion? You may choose to refer to any religion you have studied, other than Christianity. (10)
5.2 What is the difference between normative and descriptive sources in religion? (10)
5.3 Describe the normative sources in any two religions you have studied. (20)
5.4 Write two paragraphs giving your views on one of these topics:
   • Sacred texts should be interpreted literally.
   • Sacred texts are open to more than one interpretation. (10)

GRAND TOTAL: 150 marks
SECTION A
Answer all the questions in this section.

Question 1 (compulsory)
1.1 Write short answers for the following questions.

1.1.1 Learners could mention dress code, shared beliefs, following a particular doctrine, unique rituals and customs.

1.1.2 ‘Comparability’ means certain common features in religions that make it possible to draw some meaningful comparisons. (See Learner’s Book page 7)

1.1.3 Doctrine is a statement of essential beliefs, and it functions to safeguard what is essential to the religion. (See Learner’s Book page 90)

1.1.4 Dogma is a set of beliefs that is taken to be absolutely true and fixed. (See Learner’s Book page 91)

1.2 Name one unique feature claimed by followers of each of the following religions:

There are many possibilities here, including:

1.2.1 African Traditional Religion: belief in the ancestors; oral tradition based in the clan structure.

1.2.2 Judaism: there is a covenant between God and the Jewish people; God protects his chosen people, who in turn carry out his rules; there is no other God but Yahweh.

1.2.3 Christianity: Jesus fulfilled the Jewish prophecy of a messiah; He is the universal saviour.

1.2.4 Islam: Muslims believe that Allah revealed the final truth to Muhammad.

1.2.5 Buddhism: has one founder, Siddhartha Gautama (The Buddha); recommends the Eightfold Path as a way of living to end suffering caused by unfulfilled human desires.

1.3 Answer BOTH of the following questions.

1.3.1 Name a difference in beliefs AND forms of worship between any two religions.

Learners must choose two religions. There are many possible answers here, but differences between religions include forms of worship and ritual, and beliefs about the nature of divinity in general. These include belief in many gods or just one; beliefs around what happens in the afterlife; what is considered sacred, true and divine; how humans should behave; and the role of God/a Supreme Being in the world today. (Learner’s Book pages 24–39)
1.3.2 Name a similarity in beliefs OR forms of worship between any two religions.  

Learners must choose two religions. There are many possible answers here, but similarities between the Abrahamic religions (Islam, Christianity and Judaism) include the belief in one God who saves the world, that God is the master and we obey his commandments, that God judges the wicked. Similarities between Buddhism and Hinduism include teachings on how to achieve liberation from birth and rebirth. (Learner's Book pages 24–39)

1.4 What are the roles of the following in religions? Write a paragraph on each. Learners should include some of the following elements:

1.4.1 Myths  

These often contain historical and metaphorical material. This means that they are not always literally true, in other words, they are not factual accounts, but are intended to convey spiritual truths. Myths are used to explain, for example, the birth and death of Jesus, Muhammad, and Siddhartha. They often look at how the world was created, how sin and evil emerged, and what happens at the end of the world.

1.4.2 Parables  

A parable is a story that has a deeper meaning than the obvious surface one, or a story which demonstrates a moral point. For example, in the New Testament it refers to a story designed to teach a spiritual truth. Most religions have their own parables, which are used as powerful teaching tools. They provide us with a rich source of wisdom. They contain religious beliefs, ideas, morals, and warnings. They speak about God, the world, human relationships, the nature of things and so on.

Parables are set within the cultural and social environments of the people who produce them.  

(See Learner's Book pages 92–96)

1.5.1 What does 'ideology' mean in a Religion Studies context?  

Although the term 'ideology' would not generally be linked to the teachings of a religion, members of a religion do sometimes use the term to refer to others within their religion who they believe interpret the religious teachings too strictly – these are ideological differences between liberals and fundamentalists. More often, though, it is a term used by outsiders to describe a religion other than their own.

1.5.2 Define the concept normative source and give an example of a source from two different religions.  

Normative sources refer to the texts or oral sources that are considered by the majority of religious adherents to contain the authoritative teachings for a particular religious community. They lay down the standards and affirm how things should be in that religion.

Learners should give two different examples – one from each religion.  

(See Learner's Book pages 112–119)
SECTION B
Answer any TWO of the four questions in this section.

Question 2
Briefly discuss the following topics:

2.1 The role of the ancestors as a unique feature in African Traditional Religion. (10)
Learners should include some of the following points:
- The ancestors are the messengers of the Creator, and the supervisors of the physical world.
- The ancestors look after the welfare of the living, mainly through the elderly.
- They teach the youth orally and through rituals.
- They transmit the religion from generation to generation.
- Sometimes the ancestors reveal themselves to the living, through visions and dreams.

2.2 Some common features that exist between Hinduism and Buddhism. (5X2 = 10)
Learners may refer to any five of the following:
- Reincarnation: One’s soul is reincarnated into another body of any being, depending on how one has lived the present life.
- Salvation: One has to work for salvation oneself (for Buddhism – the Eightfold Path; for Hinduism – following one’s dharma).
- Enlightenment: There are many paths to attain enlightenment; one way is to overcome one’s feelings and desires.
- Sufferings: This is caused by being attached to things and people in the physical world. Therefore, we must work to free ourselves of these desires.
- Practices: There is an emphasis on the practice of meditation and other forms of yoga, as a way of reaching liberation.
- Tolerance: Both Buddhism and Hinduism appear to be tolerant religions, arguing that all religions are paths to a greater truth.

2.3 Comparable elements in the three Abrahamic religions on salvation and explain where they differ. (20)
Christianity, Islam and Judaism all teach about salvation but they differ in their views on how this is effected:
- Christianity: There are different views within Christianity which range from a relatively ‘this worldly view’ that it is not about going to heaven, but about achieving justice and reconciliation with God on Earth through Jesus. On the other hand, there are many Christians for whom an afterlife lived in the presence of God is very much the focus of life on Earth.
- Islam tends to define salvation more sharply in terms of life in a heavenly abode after death. The route to heaven is belief in in Islam.
- Judaism, like Christianity is diverse – but with a leaning away from a focus on an afterlife as part of salvation. There is a strong emphasis on living according to God’s precepts on Earth.
2.4 Two of the three branches of Buddhism

Learners will refer to any two of the following schools. Some of these points may be mentioned, but you should also refer to the Learner’s Book.

- Theravada: emphasises critical methods of investigation as opposed to blind faith. The goal is the achievement of the holy life [arabhatship], whereupon there is no more returning to the worldly life. The attainment is equal in every way to the realisation attained by the Buddha himself.
- Tibetan: The three unique traits of Tibetan Buddhism are mentioned on pages 11-12 of the Learner’s Book. In addition, it is a secretive school and followers must be initiated into these secrets.
- Zen: Emphasises meditation, the importance of the Zen teacher, and the notion of dharma transmission (see pages 12-13 of the Learner’s Book).

Question 3

3.1 What is inter-religious dialogue and what different forms does it take – locally and globally?

Interfaith dialogue refers to the coming together of representatives of different religions to discuss differences, and to cooperate with one another in the face of global and local crises. In such forums, the role and contribution of religions in influencing individuals and society is recognised and affirmed. These relationships find form in discussion forums; local and global structures aimed at advocacy and lobbying at different levels for political and economic change; and grassroots projects for development with marginalised and vulnerable people in conflict areas.

3.2 Discuss the work of one inter-religious organisation and evaluate its contribution to local or global concerns.

Learners should select one of the bodies they have studied, for example:

- The World Conference of Religions for Peace: a worldwide conference of religious leaders to address the need for believers around the world to take action towards achieving peace.
- The Parliament of the World’s Religions: an organisation, comprising believers from many world religions, meets to exchange insights, share wisdom and celebrate unique religious identities. Religious, spiritual, cultural, and civic leaders, groups, and communities work in partnership with the Parliament of the World’s Religions to promote inter-religious dialogue. (See the Learner’s Book pages 49-51).

3.3 To what extent are gender issues considered a priority within inter-religious movements?

This will be learners’ own observations and they should give reasons for their answers.
Question 4

Child abuse and AIDS orphans are massive problems in South African society today.

4.1 Why should religious organisations, in particular, play a role in addressing this issue? Refer to relevant religious teachings where possible.

Learners may include some of the following points in their answers:

Most religions carry an injunction to practically care for others; every religious tradition emphasises the beauty, sanctity and value of the child. Some specific actions might be:

- Putting pressure on those in power, counselling, community building, works of charity. Some texts may be offered here, for example:
  - Jewish: "Where there is no vision the people perish."
  - ATR: "A person is a person through other people."
  - Christianity: "Greater love has no one than this, that someone lay down his life for his friends...this I command you, ‘Love one another’." John 15:13, 17
  - Islam: "By no means shall you attain righteousness unless you give freely from that which you love. And whatever you give, Allah knows it well." Qur’an 3:92
  - Hinduism: "The leader sacrifices his life for the well-being of his people."
  - Buddhism: “Everything the person does shall be auspicious, his or her words shall gain the trust and the acceptance of others."

4.2 Give an example of at least one religious organisation that is involved in this issue and describe how it is addressing it.

Learners may choose to describe the work of The Hope for African Children Initiative.

Issues it addresses are:

- malnutrition, illness, abuse and sexual exploitation faced by orphans;
- the costs of caring for sick family members that often fall upon children;
- the stigma and discrimination often associated with HIV and AIDS;
- the lack of home-based care for sick parents;
- insufficient medical responses to the opportunistic infections that follow the onset of AIDS;
- the high percentage of babies who contract HIV from their mothers.
4.3 Identify one other social problem (besides child abuse) and discuss how religious organisations could be involved in addressing it.

Learners may choose their own issue. Award marks for relevant ideas of how religious organisations can make a difference, for example:

- Financial
- Practical
- Emotional
- Spiritual
- Educational
- Advocacy, lobbying with government and civic structures

Question 5

5.1 What is the relationship between ‘a stock of oral memory’ and normative sources in religion? Learners will refer to any religion they have studied.

Normative religious sources (origins of religious teachings) have come mostly from the oral tradition. In some religions, the oral traditions have been written down and there is an accepted canon of sacred texts or books. Some religions also believe that God ‘talks to’ followers who then write down the text. For example, Moses was ‘told’ the Ten Commandments by God. People like Moses are understood to be inspired by God.

Learners may choose to give examples from any religion they have studied except Christianity.

5.2 What is the difference between normative and descriptive sources in religion? The word ‘normative’ can be defined as ‘creating standards’. For example: ‘Muslims must eat only halal food.’ ‘Jews must observe the Sabbath.’ A normative statement tries to affirm how things should be. All Jews should observe the Sabbath. Normative statements also tell us how to value things, which things are good or bad, and which actions are right or wrong.

Descriptive statements are not binding; they can be proven true or false by observation. They simply present a picture of how something appears, rather than a prescription of how things ought to be.

5.3 Learners must describe the normative sources in any two religions they have studied.

(See the Learner’s Book pages 112–119)

5.4 Learners must give their views on one of the topics and should be awarded marks providing they can give good reasons:

- Sacred texts should be interpreted literally.
- Sacred texts are open to more than one interpretation.
Religion Studies Grade 12

Mid-Year Examination

Paper 2: 150 marks

Time: 2 hours

This paper consists of 4 pages

Instructions and information

1. Answer any THREE questions.
2. Read ALL the questions carefully.
3. Number the answers correctly according to the numbering system used in this question paper.
4. Write neatly and legibly.

Total marks 150 (3 x 50)
1.1 Read the following sources and answer the questions that follow.

PAGAD* was formed in 1996 as an Islamic, community anti-crime group fighting drugs and violence in the Cape Flats area of Cape Town. Its mission statement reads:
“PAGAD is a caring people’s movement proceeding from a foundation of truth, justice and fearlessness, with the ultimate aim of eradicating the evil scourge of Gangsterism and Drugs from Society. We propagate this eradication on the basis of, and in accordance with the Divine Will of the Creator.”

(Extract from PAGAD’s mission statement)

Resurrection of PAGAD spreads unease

Some desperate residents of Lavender Hill [in Cape Town’s southern suburbs] have welcomed the renewed presence of the controversial movement, PAGAD, believing that it could rid the area of gangsters.

But community sceptics told the Mail & Guardian that they feared PAGAD could inflame an already volatile situation [...] Oshman Sahid, a PAGAD executive committee member, said, “We put all our energies into trying to look after our people ... People are again fed up and they have lost complete faith in the police.”[...]

(extract, Glynnis Underhill, Mail & Guardian 1 April, 2011)

*PAGAD = People Against Gangsterism and Drugs

1.1.1 Identify the social problems that are highlighted in this extract, and discuss the different ways they affect people in these communities. (5)

1.1.2 Discuss how economic and social factors play a role in causing these problems. (5)

1.2 What practical strategies could different religions contribute to addressing the problems that are being experienced on the Cape Flats? (10)

1.3.1 How does PAGAD see itself? Quote words or phrases from the text to support your answer. (5)

1.3.2 What picture of PAGAD does the Mail & Guardian present in this short article? Does it offer a balanced or a biased view? Give reasons for your answer. (5)

1.4 What is the role and responsibility of the media in reporting on religion and religious activities? (10)

1.5 What is your view of PAGAD – is it part of the problem or part of the solution? Give reasons for your answer. (10)
African Interfaith Group Calls for End to Violent Protests in Senegal
by Fredrick Nzwili 2 February 2012 (ENInews)

With less than a month to go until elections on 26 February, faith leaders in Senegal are uniting to urge peace after President Abdoulaye Wade's attempt to gain re-election sparked violent protests across the country.

The protests follow a 30 January ruling by the Constitutional Council, the country's top legal body, that Wade, 85, could seek a third term in office.

"In the midst of chaos and confusion, we heard the clarion call of some of the leaders, when they appealed to their faithful saying 'Murids [one of the largest Islamic orders] are instructed to embrace peace and peaceful behavior' and another said 'We call upon all Tijaniyas [another large Islamic order] to refuse to go and destroy institutions or property,'" the Rev. Ishmael Noko, president of Interfaith Action for Peace in Africa said in a 31 January letter to the law," Sarr said, according to media reports.

In Dakar, Sheikh Saliou Mbacke, coordinator of Interfaith Action for Peace in Africa in an email interview with ENInews said some religious leaders were calling on Wade to withdraw for the sake of peace. "The leader is from the Niassene family [a branch of the Tijaniya]," Mbacke added.

Amidst growing poverty and unemployment, Wade has been criticized for excessive spending on projects such as the African Renaissance Statue, a 160 foot bronze structure that cost US$27 million.


2.1 Explain the steps you would follow and the questions you would ask in order to understand this conflict and religions' role in it. Refer to the information provided in the article. (15)

2.2 Explain the different interventions by religions in trying to diffuse the conflict by referring to:
2.2.1 the specific contributions of different religions; (10)
2.2.2 the contributions of inter-religious organisations.
2.3 If you were a delegate from one of the religions to a peace-keeping mission in Senegal during this conflict, what contribution would you try to make? Cite any religious teachings you might draw on to support your case.

2.4 In your view, do you think that religion can help to resolve such conflicts? Draw on examples of similar conflicts to support your answer.

[50]

Question 3

Discuss the central teachings of any ONE religion under the following headings:

3.1 nature of divinity
3.2 place and responsibility of humanity in the world
3.3 life after death
3.4 overcoming of evil
3.5 the nature of the world

[50]

Question 4

Myths, beliefs, doctrine, dogma and ideology are all aspects of religious teachings that mean slightly different things. They all refer to the intellectual rational or philosophical part of religion and to the coding and conveying of religious meaning and truths.

In the light of the above extract, briefly discuss the following concepts as they apply in religious teachings. Give examples of each from your study of a religion:

4.1 Myth
4.2 Doctrine
4.3 Dogma
4.4 Belief
4.5 Ethical teaching

GRAND TOTAL (3 x 50 =) 150 marks
PAPER 2
MEMORANDUM

Question 1

1.1 Identify the social problems that are highlighted in this extract, and discuss the different ways they affect people in these communities. (5)

Learners should mention the issues of drugs and gangsterism. Then they will express their own ideas about how they see these issues affecting communities, for example:

violence and crime; unsafe neighbourhoods; trauma of victims of gang violence; destructive health and mental effects of drugs on addicts; high sex risk behaviours; women susceptible to abuse; cycle of drugs and violence is perpetuated as young children are exposed to these behaviours and drawn into gangs.

1.1.2 Discuss how economic and social factors play a role in causing these problems. (5)

Learners could mention the following: the effects of apartheid’s forced removals and dislocation of communities and families; high unemployment, especially amongst the youth (as high as 40% in some communities); failure of the schooling system to address the healing and educational needs of young people; churches and religious bodies that have not prioritised youth issues; and other points that learners will make.

1.2 What practical strategies could different religions contribute to addressing the problems that are being experienced on the Cape Flats? (10)

These will be learners’ own ideas. They may consider religions providing:

• educational and consciousness-raising activities
• youth activities using religious facilities for such purposes
• liaising with community structures and being involved in local forums
• fundraising for youth development projects in communities
• linking youth to community health, counselling and therapeutic facilities
• lobbying for employment and training of youth by government and private sector

1.3.1 How does PAGAD see itself? Quote words or phrases from the text to support your answer. (5)

It sees itself as a religious organisation that is divinely sanctioned and whose authority is invested according to “the Divine Will of the Creator”; that it is called to act on behalf of the community – “caring” for the needs of the community; and acting on principles of “truth, justice and fearlessness”; and with a moral crusade to “eradicate the evil scourge of gangsterism and drugs”.

1.3.2 What picture of PAGAD does the Mail & Guardian present in this short article? Does it offer a balanced or a biased view. Give reasons for your answer. (5)

The Mail and Guardian article presents three perspectives – one from those members of the community who believe PAGAD’s intervention is a positive one, a second from those in the community who fear violence that PAGAD’s campaign may ignite, and the third from PAGAD itself, defending its actions in the face of police ineffectiveness.
1.4 What is the role and responsibility of the media in reporting on religion and religious activities?

The media convey information to the public and in doing so they also have the potential to shape attitudes and opinions. Thus they have a responsibility to present their stories in ways that do not breed intolerance or generate emotive responses to events and people. At the same time they have to present the truth, as far as they are able to determine it, and not to camouflage what is really happening. Thus they must be informed so that they do not harm a religion’s reputation.

Learners will suggest other ideas.

1.5 What is your view of PAGAD – is it part of the problem or part of the solution?
Give reasons for your answer.

This will be learners’ own answer. Ensure that they give reasons for their views.

**Question 2**

2.1 Explain the steps you would follow and the questions you would ask in order to understand this conflict and religions’ role in it. Refer to the information provided in the article.

Learners will present the information in their own way, but they should refer to the steps and add their own questions, for example:

**Step 1:** Find out about the historical context behind this conflict. For example: What was Senegal’s colonial history, and how did that shape the present conflict? How did the different religions come to Senegal and how did they relate to one another? What are the historical roots of the Murids and the Tijaniya?

**Step 2:** Track the present conflict. What fault lines exist in this society that have led to this present conflict? What has been happening to bring the conflict to a head? What is the timetable of recent events?

**Step 3:** Analyse the present conflict: Who are the different groupings in this conflict and what are their particular interests? In addition to religious division, are there also ethnic and cultural division? Are there economic interest groups – who owns the wealth in this country? Has poverty and unemployment escalated in recent times, and why? How did the present leader, Wade come to power? What difference does it make that he is a member of the Tijaniya and from the Niassene family? How well supported is he by other groups? Why do the religious leaders think his re-election will fuel violence?

**Step 4:** Identify the trigger for the conflict: Is Wade’s “excessive spending on projects such as the African Renaissance Statue, a 160 foot bronze structure that cost US$27 million” the trigger, or is it something else?

**Step 5:** Determine the response of the international community: Although this is not referred to in the article, one needs to ask whether this conflict has attracted international interest, and if so, why? Are there economic interests that might make this conflict of concern to the international community?

**Step 6:** Analyse the role of religion: What religious tensions exist between the different Muslim groups, and Muslims and other religions, e.g. Christians? Is religion the real source of division in this conflict or is it being used to camouflage other political and economic issues? How effective are religious leaders and bodies in mediating the conflict and diffusing the tensions?
2.2 Explain the different interventions by religions in trying to diffuse the conflict by referring to:

2.2.1 the specific contributions of different religions:

The Muslim community: the Murids – one of the largest Islamic orders – have been “instructed to embrace peace and peaceful behavior” and have issued a statement calling upon members of the Tijaniyas to refrain from violence.

The Christian community: the Roman Catholic Archbishop Theodore Sarr of Dakar issued a statement calling for peaceful elections and respect for the constitution and the law.

Some religious leaders from Interfaith Action for Peace in Africa issued a letter calling on Wade to withdraw from re-election for the sake of peace.

2.2.2 the contributions of inter-religious organisations

Interfaith Action for Peace in Africa comprises leaders from Christianity, Islam, Judaism, Hinduism, Buddhism, the Baha’i and African Traditional Religion. They have criticised the violence and “cautioned against the exploitation of youth and other vulnerable groups in the conflict”.

2.3 If you were a delegate from one of the religions to a peace-keeping mission in Senegal during this conflict, what contribution would you try to make? Cite any religious teachings you might draw on to support your case.

Some texts affirming religious tolerance in Islam:

- “Let there be no compulsion in religion.” Qur’an, Sura 2, verse 256
- “Invite all to the Way of thy Lord with wisdom and beautiful preaching.” Qur’an, Sura 16, verse 125
- “Repel (evil) with what is better; then will he between whom and thee was hatred become as it were thy friend.” Qur’an, Sura 41, verse 34

Learners will contribute their own practical suggestions. They may add some of these points, but award marks for original thinking.

- Regular meetings of religious leaders to appraise one another of developments and to keep communication open between different groups.
- Religious leaders could use their influence to educate their adherents and discourage them from violence.
- Religious leaders could join the other community leaders to intervene and work together with them to restore and retain peace.
- Different religions should recognise their role in influencing public opinion about political and economic policies that could ignite conflict.
- Religious bodies can be part of social development programmes among unemployed and marginalised groups.

2.4 In your view, do you think that religion can help to resolve such conflicts? Draw on examples of similar conflicts to support your answer.

This will be learners’ own answer. Award marks for original thinking. They should refer to at least one other conflict they have studied to support their answer.
Question 3

Discuss the central teachings of any one religion under the following headings:

The following points have been given for Taoism (see Learner’s Book pages 99–111). However, learners may choose to write on any religion they have studied.

3.1 Nature of divinity

All is Tao – the ‘path’ of the universe.
‘Nothing’ is also the start of everything. Inside it, things happen.
Both the ‘nothing’ and the ‘happening’ are the divine. Everything comes from nothing.
“The Tao produces the One. The One produces the Two. The Two produces the Three. And the Three produces the ten thousand things.”

3.2 Place and responsibility of humanity in the world

The Tao does not have a plan, and it does not give human life any purpose or plan;
Humans are just a tiny, microcosmic by-product of the Tao’s creative activity;
Humans are not special or in charge of the world; we are not needed to look after it - the world and the universe will continue, whether humans continue or not;
Humans have the potential to destroy only a very small part of creation and even if that part gets destroyed, the incredible and bountiful creative activity of the Tao will continue;
To live a worthwhile life one should live in harmony with the Tao;
To live in harmony means to be flexible; resistance to the flow leads to suffering.

3.3 Life after death

Death is simply a process of transformation in which you go from one form to another. 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. While we may not want it, it is merely a stage in the ongoing process of transformation which characterises the universe as a whole.
You do not need a life after death in some kind of heaven, or the kind of life after death all that happens is that you are transformed and end up elsewhere.

3.4 Overcoming evil

Everything is the Tao, so there is no such thing as evil, only human suffering;
Humans can cause suffering, but essentially they are good and prefer to be in harmony - with things, other people, and within themselves;
Human suffering arises when human desires are thwarted, meaning “running up against the Tao”; There is no reason for us to be in conflict with things. The Tao is slow, huge and spacious. There is plenty of room within it for humans to live perfectly contented lives.

3.5 The nature of the world

The world and everything in it comes into being automatically as part of the activity of the Tao;
It is not planned, but it is also not unplanned;
The Tao did not intend the world to exist, but nor did it not want the world to exist.
The world simply emerged – as a tiny speck – in the enormous ‘bowl’ of creation as the Tao continued on its path;

The observable world consists of opposites that alternate between each other – yin and yang.

**Question 4**

4. Learners will present their answers in their own words.

4.1 Myth

A myth is a type of sacred story. They often contain historical and metaphorical material. They are not always literally true or factual accounts, but are intended to convey spiritual truths. Myths are used to explain creation and origins or the end of time, or key events like the birth and death of Jesus, Muhammad and Siddhartha Gautama.

4.2 Doctrine

Doctrines are teachings about religious beliefs that have been organised by religions into coherent philosophical patterns. For example, early Christian doctrines developed in relation to the Greek philosophy of the time: the doctrine of Christ as both God and ‘man’ developed in relation to the Greek understanding of nature and essence. Doctrines are usually binding on the religious followers.

4.3 Dogma

While there may be different interpretations of doctrines in a tradition, dogmas are more absolute. They are authorised by a collective religious authority on behalf of the tradition and may be considered divinely inspired.

4.4 Belief

Beliefs are what adherents claim to be true. These bind particular religious communities and are closely connected to ritual. For example, in Christianity the belief in the death and resurrection of Jesus and the events of his last hours are built into the ritual of the Eucharist. In African Traditional Religion, belief in the ancestors and their ongoing role in the lives of people is built on their revelation to the living.

4.5 Ethical teaching

Ethical teachings are the codes in different religions that govern right and good conduct. The Ten Commandments in Judaism, the law of unconditional love in Christianity, the Five Pillars in Islam are all examples. Many people, who are not religious, also follow the ethical teaching known as the Golden Rule: “Do unto others as you would be done by”. Learners should quote other examples.

GRAND TOTAL (3 x 50 =) 150 marks
TERM 3

SECTION 3

Common features of religion as a generic and unique phenomenon, Research into and across religions & Topical issues in society

Introduction

This third section deals with principles of interpreting sources in various religions, secular worldviews, the relationship between religion and the natural sciences, and religious freedom, human rights and responsibilities. In summary, the following topics will be covered.

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<thead>
<tr>
<th>Topics covered in Section 3</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interpreting a normative source</td>
<td>3.1, 3.2, 3.3, 3.4, 3.5, 3.6, 3.7, 3.8</td>
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<tr>
<td>Examining secular worldviews</td>
<td>3.9, 3.10, 3.11, 3.12, 3.13</td>
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<tr>
<td>Considering religious freedom, human rights, and responsibilities</td>
<td>3.24, 3.25, 3.26, 3.27, 3.28</td>
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<tr>
<th>Skills</th>
<th>Values and attitudes</th>
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<tr>
<td>Display analytical, critical and constructive thinking and debate</td>
<td>Openness to other ways of thinking</td>
</tr>
<tr>
<td>Solve problems</td>
<td>Social justice</td>
</tr>
<tr>
<td>Work effectively with others</td>
<td>Sensitivity to religious beliefs of others</td>
</tr>
<tr>
<td>Organise own research effectively</td>
<td>Appreciate the importance of context</td>
</tr>
<tr>
<td>Essay writing</td>
<td>Religious tolerance</td>
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<tr>
<td>Oral presentations and debating</td>
<td></td>
</tr>
<tr>
<td>Comparative analysis</td>
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</table>

Before beginning the third and final section, encourage learners to engage with the introductory activity as a way of recalling what they already know.
This unit introduces the term 'hermeneutics'. The aim is to provide learners with the tools to be able to undertake an interpretation of a sacred text on their own. Note that they are only required to execute an actual interpretation of an important normative source in one religion for the purposes of the exams.

**WHAT IS HERMENEUTICS?**

Introduce the topic on page 122 of the Learner’s Book before learners attempt the first activity.

**ACTIVITY 3.1 ★ Read, talk and write about hermeneutics (Learner’s Book page 122)**

**Purpose**

In this activity learners read an article and determine, from the writer’s comments, how s/he applies principles of hermeneutics. They also identify the writer’s point of view and recognise that interpretation of biblical texts depends on viewpoint.

**Process**

Learners should work in pairs, groups and on their own to complete this activity.

1. The extract is a conservative tract which, clearly, decries hermeneutics: "[it] has meant the attempt by men and women of either secular or religious viewpoint or bias to interpret scripture primarily in the light of their own beliefs (or lack of belief), and secondly in its historical context." Once this is established, have a discussion with the class about the interpretation of texts. Are some things never open to interpretation?

   a. The writer is conservative.
   
   b. S/he is a literalist.

2. a. No. Personal bias can remove the original intention of the text; the meaning can be obscured.
   
   b. No. S/he says only a literal interpretation reflects God’s truth.
   
   c. Yes, but the quote is taken out of context; it is used to support the point s/he’s making.
   
   d. Learners will give their own opinions.

3. Tell learners to base their paragraphs on the ideas they discussed in their groups. You could take in and mark the paragraph – adapt the Activity 2.26 assessment rubric.
Additional or extension activity
Organise a forum discussion where you divide the class into three groups to answer the question, ‘Is it right to interpret religious texts?’ The three groups are:
- YES
- IT DEPENDS (situational ethics)
- NO (fundamentalism/orthodoxy).
Learners must be committed to the answer that has been chosen for them and back up ‘their’ view with reference to sacred texts as well as other sources if they can.

SOME PRINCIPLES OF HERMENEUTIC INTERPRETATION
Go through the information on pages 123 to 125 in the Learner’s Book with learners.

ACTIVITY 3.2
★ Discuss hermeneutical principles
(Learner’s Book page 125)

Purpose
Learners read about hermeneutical principles and discuss whether these principles can be applied to normative sources in the oral tradition.

Process
Ask learners to work in pairs to read and discuss the information about hermeneutical principles on pages 122 to 125 of the Learner’s Book. Then open the discussion to the class. Point out that because it is difficult to ‘fix’ the spoken word (in an era before tape recorders and videos), it is difficult to be as rigorous in applying these principles to oral sources.

MAKING SENSE OF RELIGIOUS SOURCES

Interpreting Christian sources
Encourage learners to read the information on pages 125 to 126 of the Learner’s Book.

ACTIVITY 3.3
★ Interpret Christian sources
(Learner’s Book page 125)

Purpose
Ask learners to read the information about the Comrades Marathon on page 125 of the Learner’s Book.
Process
Learners should then work in groups to complete the activity.

1. a. Learners will give their own opinions.

b. In the Hebrew Scriptures there is a general admonishment to keep the Sabbath holy and as a day of rest (Exodus 16: 23–9). Leviticus 23: 3, 8 continues in this vein. Isaiah 56: 2–6 talks about honouring the Sabbath. In the New Testament, in response to the disciples judging others when picking corn and eating it, Jesus gave a warning about judging (Matthew 12: 1–8; Luke 6: 1–5). Paul (Colossians 2: 16) says that nobody must give rules about what to eat or drink on the Sabbath – ask learners if they think this can be extrapolated to mean nobody should be told how to behave. According to the principles of the Hebrew Scriptures, does running on Sunday actually dishonour God and constitute work? Allow for class debate.

c. Learners will give their own opinions.

2. Jesus was speaking figuratively. The principle seems to be to avoid temptation or sin, rather than just giving in to it.

Additional activity
Divide learners into three groups for a class discussion about running the Comrades Marathon on a Sunday: one group must be AGAINST running on a Sunday, one group must be FOR running on a Sunday, and the last group DON'T CARE EITHER WAY. Each group must give reasons for their stance and, if possible, should consult the Bible to find quotes in support of their view.

Interpreting African Traditional Religion sources
In class go through the information on pages 127 to 128 in the Learner’s Book.

ACTIVITY 3.4 ★ Interpret African proverbs
(Learner’s Book page 128)

Purpose
In this activity learners interpret African proverbs.

Process
Learners should work in groups and on their own to complete this activity.

1. Accept a variety of answers from the learners, including the idea that someone who receives help or a hand-out should not rely too much on it, must not neglect to make good use of it, and must try to make it multiply. Alternatively, do not forget where this gift came from – be grateful to the giver or it could be lost.

2. Encourage the learners to work this out for themselves and not to look at the answer. When you discuss the answer with them, see if the learners can expand on it. Ask them to consider a meaning where the word ‘dies’ in the proverb is interpreted figuratively, for example, when the elders of a community ‘disappear’ as a result of migrant labour.
ACTIVITY 3.5

🌟 Interpret religious songs and poems
(Learner’s Book page 129)

**Purpose**
In this activity learners interpret a song from African Traditional Religion and make a broad comparison of the content with other religious sources.

**Process**
Learners should work in pairs and on their own to complete this activity.

1. Many other religions express worship and the love of God in this way, including Christianity and Judaism. The singer expresses joy and belief in God's love for him or her, the belief in God's everlasting nature and love, in God's power, in the closeness of God, and in the belief that God protects her or him.

2. Answers might include that the speaker feels joy, and a close personal relationship with Qamata. In this last respect, the relationship is similar to that often expressed between Christians and Jesus. What is different is the emphatic denial that God has a gender.

3. The Gikuyu description is also about an all-powerful Supreme Being who never changes.

4. Many learners will probably use Christian hymns. Encourage them to find other religious sources as well.

ACTIVITY 3.6

🌟 Interpret a story about death
(Learner’s Book page 131)

**Purpose**
In this activity learners read and interpret a traditional story from Nigeria.

**Process**
Learners should work on their own to complete this activity.

1. Ask the learners to support their answers with evidence and quotes from the story.

2. Learners can page through the Learner's Book and make notes about one other religion's understanding of the nature of God. Tell them to skim for the religious icons so that they do not try to read everything.

3. Although God is sometimes actually present, people mostly work through a messenger. Many religions have roles for priests, imams, leaders, etc. through which the followers access God. Jesus was said to be the Son of God, through which people access God himself. Others access God through a variety of sacred objects and rituals. Some claim direct access to God through prayers. The main thing is that learners should consider the different ways that different religions claim access to God.
4. The Abrahamic religions tend to see death as punishment for a fallen world, with a better life to follow for believers; other religions see death as part of a natural cycle of birth and rebirth; some see that cycle ending once the individual has attained a particular state or level of consciousness. Again, the learners can skim read the Learner’s Book to find relevant information about two other religions.

Informal assessment: self
Guide the learners through the self-assessment task on page 132 of the Learner’s Book. Take in their completed rubrics to see if there are learners who need additional help.

**Interpreting Muslim sources**

**ACTIVITY 3.7**

★ Interpret a Muslim source
(Learner’s Book page 133)

**Purpose**
In this activity learners look at how hermeneutical principles are used by Islam. They critically engage with three verses from the first sura, which is seen as the key to the Qur’an.

**Process**
Ask learners to read information on pages 132 to 133 of the Learner’s Book before working in groups to complete the activity. Note that we have kept references to the original Arabic source, because this is integral to an interpretation or understanding of the Qur’an.

1. False. Allah and God mean different things to different faiths.
2. True. The comment for 1:2 shows this in more detail.
3. False. “Allah is the Nourisher and Sustainer of the entire Universe.”
4. True. See the comment for 1:3.
5. False. The words describe qualities of Allah.

**MISINTERPRETING SACRED TEXTS**

**ACTIVITY 3.8**

★ Read about the result of a biblical misinterpretation (Learner’s book page 134)

**Purpose**
In this activity learners read an article which shows the danger of accepting biblical verses out of hand, without a sense of context.
**Process**

Learners should work on their own and in pairs to complete this activity.

1. Learners can read the article to themselves, or you could read and discuss it with them (see also the additional/extension activity that follows).

2. a. One interpretation sees the idea of ‘an eye for an eye’ as a limitation on the escalation of violence, that is, ‘an eye for an eye but no more’. Another sees it as a justified call for vengeance.

   b. Many religions take these verses as their code of conduct, without fully being aware of, or interpreting, the context.

   c. What is suggested is that we cannot separate our lives – backgrounds, thoughts and impressions – as we consider others’ morality.

   d. Focus on the Family criticised the court’s decision to not accept the (mis)interpretation of the texts, thus we can deduce they are in favour of the penalty, and justify this on religious grounds.

3. Together with the learners set a suitable timeframe within which the research should be completed. They can then present their findings to the class in the medium of their choice, for example as a speech or as a poster.

**Additional or extension activity**

This is intended as a fun activity. Tell the learners that people sometimes use isolated biblical verses (or verses from other sacred texts) for ‘guidance’. For example, urban legend has it that a depressed person who needed advice asked God to show him a Bible verse. “Judas hanged himself,” was the verse he got. Or the person on diet who gets the verse, “Eat, drink and be merry for tomorrow we die.” Ask learners to work in groups to find examples in sacred texts of these kinds of ‘bad advice’ to warn people to see things in context.
Assessment plan (formal) (Learner's Book page 135)

Type: Summative
Method: Teacher

Collecting, recording and reporting evidence: Learners' marks out of 50 are to be recorded as part of the Term 3 formal assessment mark.

Task 6a: Project: Interpret a normative source

Assess the essay or speech using the following rubric and rating scale: (Be sure to go through this rubric with learners.)

<table>
<thead>
<tr>
<th>Learner's name:</th>
<th>Mark/50</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rating</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outstanding:</td>
<td>40-50</td>
<td>Shows excellent evidence of being able to distinguish and examine oral, written and contemporary sources in several religions. Can describe and examine ways of interpreting normative sources in one religion in an excellent manner with great insight. Can interpret selected parts from a normative source in one religion with outstanding clarity.</td>
</tr>
<tr>
<td>Meritorious:</td>
<td>36-39</td>
<td>Shows very good evidence of being able to distinguish and examine oral, written and contemporary sources in several religions. Can describe and examine ways of interpreting normative sources in one religion in a very impressive manner with good insight. Can interpret selected parts from a normative source in one religion with great clarity.</td>
</tr>
<tr>
<td>Substantial:</td>
<td>31-35</td>
<td>Shows good evidence of being able to distinguish and examine oral, written and contemporary sources in several religions. Can describe and examine ways of interpreting normative sources in one religion in an impressive manner with good insight. Can interpret selected parts from a normative source in one religion with clarity.</td>
</tr>
<tr>
<td>Adequate:</td>
<td>26-30</td>
<td>Shows evidence of being able to distinguish and examine oral, written and contemporary sources in several religions. Can describe and examine ways of interpreting normative sources in one religion in a competent manner with predominantly clear insight. Can interpret selected parts from a normative source in one religion with clarity.</td>
</tr>
<tr>
<td>Moderate:</td>
<td>21-25</td>
<td>Shows some evidence of being able to distinguish and examine oral, written and contemporary sources in several religions. Can describe and examine ways of interpreting normative sources in one religion in a mostly acceptable manner with patchy insight. Can interpret selected parts from a normative source in one religion but not with constant clarity.</td>
</tr>
<tr>
<td>Elementary:</td>
<td>15-20</td>
<td>Shows very little evidence of being able to distinguish and examine oral, written and contemporary sources in several religions. Fails to describe and examine ways of interpreting normative sources in one religion in an excellent manner with little or no insight. Cannot interpret selected parts from a normative source in one religion with any clarity at all.</td>
</tr>
<tr>
<td>Not achieved:</td>
<td>0-14</td>
<td>Task has been misunderstood or not completed.</td>
</tr>
<tr>
<td>Overall rating:</td>
<td>Mark achieved:</td>
<td>Comments:</td>
</tr>
</tbody>
</table>
In this unit learners will think about ‘secularism’ and analyse secular worldviews with reference to religion. For purposes of the exam, learners are expected to consider the origin, purpose and influencing factors behind at least two of the following worldviews: atheism, agnosticism, humanism and materialism.

WHAT IS SECULARISM?

ACTIVITY 3.9 ★ Talk and write about secularism
(Learner’s Book page 139)

Purpose

Learners need to understand the difference between a secular state and a state that supports a particular religion. In addition, learners should develop a critical understanding of the difference between having a secular state in the Constitution and having one in reality. Learners should recognise that it is possible and may even be desirable to have a secular state even when there is an overwhelming majority of people who belong to one religion. They need to understand, for example, that the South African Constitution is secular, even though most South Africans say they are Christians/African Traditional Religion adherents.

Process

Learners should work in groups and on their own to complete this activity.

1. & 2. Give the learners a few days to prepare for their group discussions by researching what is in the South African Constitution (and perhaps also doing some research on other countries). Also ask each group to choose a spokesperson to present the results of the discussion to the class. Once each group has reported back, learners work on their own to write the essay. Here is some information you should read and discuss with the learners before they write their essays:

Learners need to try to separate a number of issues in their minds. First, there is the question of what the Constitution says. In South Africa, the Constitution mentions ‘God’, but it does not support one religion over another. The South African Constitution therefore defines South Africa as a secular state. Learners could make a list of ways in which South Africa is constitutionally a secular state. They should try to remember the clauses in the Constitution that define South Africa as a secular state, for example freedom of religion, support for human rights defined in a way which is not based on one particular religion, etc.

It is important for learners to understand that, although there are many countries whose constitutions support freedom of religion, many of those countries have governments that discriminate against minority religions. There are many examples and learners should be encouraged to try and identify some countries like that and to find out something about the ways in which they discriminate against religions.
In deciding whether or not South Africa is a secular state, learners should look at the behaviour of both the government and the people. Are South Africans religious in the conventional sense? In other words, do many of them (or even a majority) participate in the formal activities of one of the main religions? Learners should say why they answer this question the way that they do. The answer is 'yes': most South Africans do belong to one religion (Christianity), although many also retain their African Traditional Religion beliefs. However, although many South Africans are religious, and most are Christians of some kind, the government upholds freedom of religion and mostly does not discriminate against non-Christian religions.

It is important for the learners to show evidence of examining government behaviour: in what ways, if any, does it favour one religion over another? Does it stick to a position of allowing freedom of religion? A second question the learners should look at is how the government reacts when one of the religious groups discriminates against another. Sometimes the problem is not the government. It is ordinary people who attack buildings of other religions or discriminate against people of other religions. What does the government do in situations like that? Does the government actively try to encourage a culture of religious tolerance and mutual respect? Does it punish people who discriminate against others on a religious basis?

There is one way in which the South African government does discriminate against non-Christian religions — it supports Christian holidays like Easter and Christmas, but does not support the main religious holidays of other religious believers. It does not stop believers of other religions from celebrating their main holy days, but it has not declared those to be official public holidays.

**The historical origins of Western secular thinking**

Read the information on pages 139 and 140 of the Learner’s Book with the class.

**ACTIVITY 3.10  ★ Debate religious diversity**  
(Learner’s Book page 140)

**Purpose**

This activity has one overriding purpose: for learners to understand that it is easier to achieve a peaceful society if you leave people free to choose their beliefs. Common sense might suggest the best way to get peace is for everyone to believe in the same thing. In practice, that does not happen.

**Process**

This is a class debate. Unlike many debates and discussions where we may want to encourage diversity of opinion, this is one debate where learners should be led to a particular view, namely, the freedom of speech, belief, and religion is the best policy for a country or a society if it wants peace among its citizens. That is why it is a policy in our Constitution.

To start with, try to get the learners to think about arguments in favour of both policies, that is, a policy which decreed that there should be only one religion versus a policy which allows freedom of religion. In particular, focus
on the benefits of having just one religion - everyone would have the same beliefs, everyone would want the same laws and would behave towards everyone else in the same way, and so on.

Then ask the learners what would happen in South Africa if the government tried to enforce one religion. Learners should realise that people who are committed to other religions would resist a ‘one-religion’ policy. Society would become less peaceful.

It is important for learners to appreciate that the reason freedom of belief developed as a policy in Europe was that religion had become a massive source of conflict and death within all the European countries. It was not possible to move all the Catholics into one place and all the Protestants into another so that each would have their own country. So the leaders moved to a system of religious tolerance. It is also important for the learners to appreciate that ordinary people supported this move. Everyone was tired of the endless religious wars.

Additional activity
Encourage the learners to discuss these questions.

1. Is it necessary for people to experience endless wars and conflict between religions - with no winner - before they will agree that freedom of religion and tolerance are best? Or is it possible to educate people to realise that freedom of religion, tolerance, and mutual respect are best without having to force them to go through wars first? Get learners to think about what the best ways might be to educate the people in a society that tolerance and mutual respect are better than discrimination or forcing people to believe the same thing.

2. Does a society have to have freedom of religion, tolerance, and mutual respect, even when everyone in it believes in the same religion? This is a difficult question. The drafters of our South African Constitution thought so - though it would be possible for Christians to change the Constitution if they had a two-thirds majority. What would happen to South Africa if one of the religions achieved a two-thirds majority and then changed the Constitution away from the freedom of religion? Learners should be encouraged to think about ways in which this would harm South Africa, for example, how would the remaining one-third behave? Is a society stronger or weaker when it is based on freedom of religion, tolerance, and mutual respect?

ACTIVITY 3.11  ★ Talk and write about religion and values (Learner’s book page 141)

Purpose
Religion is one of the most idealistic things that human beings do. And yet, if you look at the evidence of history, a lot of human conflict has religion mixed up in it, for example, the conflict between Muslims and Christians in the medieval period in Europe; the conflict between Catholics and Protestants in Northern Ireland; and the conflict between Muslims and Jews in the Middle East.
The purpose of this activity is not to arrive at an answer, one way or the other. Learners need to appreciate that religion can be both a force which binds people and which divides them. The purpose of the activity is therefore for learners to explore under what conditions religion becomes a force for good rather than for bad.

Process
Learners should work on their own and in groups to complete this activity.

1. a. Any accurate paraphrase of the sentence is acceptable.

   b. Learners should show that they know why many Europeans arrived at this point of view, even if they do not agree with it. If you decide to mark this work, award marks on the basis of the merits of the learners' arguments, not on what they conclude.

2. There are many strategies that the groups can adopt to answer this question. For example, some groups may say that all the religions have a common thread of ethics in them and that this could be the basis for keeping a society together. Others may say that people do not have to have a religion in order to know the difference between good and bad. Encourage learners to think about some of the good people they know: do all of those people have a religion? Are they strict believers in their religion? Learners need to appreciate that there are many good people who have no religion. Sometimes it is the non-religious people who are most tolerant and who are most likely to respect people from all religions. Sometimes it is members of particular religions who cause the most conflict because they try to impose their religious ethics on other people.

DEVELOPMENT OF SECULARISM AND THE RELIGIOUS RESPONSE

Let learners read through the information on pages 142 to 143 of the Learner's Book.

ACTIVITY 3.12 ★ Discuss a Christian text
(Learner's Book page 143)

Purpose
This activity focuses on a biblical saying that has caused quite a lot of controversy in Christianity over the centuries, because there have been times when Christians have wanted to force everyone in a society to be Christian. However, learners need to recognise that many Christians interpret the saying as meaning there should be a strict separation of church and state.

Process
You can decide if you want the learners to work on this at home or during school time. They should work in pairs and write down their ideas. Ask them to present their ideas to the class in pairs, in other words, they should use this activity to practise presenting as a member of a team.

One implication of what Jesus said is that it is possible to live as a Christian in a non-Christian society. Christianity does not therefore require that the
government be Christian. So it is certainly possible to keep church and state separate according to this saying.

Render unto Caesar what is Caesar's, and unto God what is God's.

UNDERSTANDING SECULAR HUMANISM
Work through the information on pages 143 to 144 in the Learner's Book. Encourage learners to discuss the principles of the Council for Secular Humanism.

UNDERSTANDING AGNOSTICISM
Work through the information on materialism on pages 144 and 145 in the Learner's Book. Encourage learners to discuss these ideas.

UNDERSTANDING ATHEISM
Read and discuss the information on pages 145 and 146 of the Learner's Book before learners attempt the next activity.

ACTIVITY 3.13 ✨ Think about Marx's ideas
(Learner's Book page 147)

Purpose
This activity aims to get learners to understand why Marx was critical of religion in his time.

Process
Learners should work in groups and on their own to complete this activity.

1. Marx's main point was that religion acted like a dulling drug which made people accept how horrible their lives were. Learners should be reminded of the context at the time. It was at the height of the Industrial Revolution in Europe. Many working people worked for very long hours under very harsh conditions in factories for very little payment. There was very little protection of workers' rights, for example, if people got sick or injured on the job. Why did people put up with it?

   Marx argued that the church, by focusing in the afterlife and by making the 'things of this world' less important than the 'things of the next world', helped people to accept their very tough lives. In addition, the church offered people coping mechanisms like prayer, singing, and getting together socially. It was therefore like a drug which made people feel better about themselves and made people feel that, no matter what happened, their lives were safe in the hands of a higher power, and their reward was peace in the next life.
2. This task asks learners to say whether or not they disagree with Marx and why. However, it is important to tell the learners that they should begin their essays with a description of what Marx meant by the saying “Religion is the opiate of the people”. Learners must show an understanding of Marx’s position, but they need not agree with him.

**Informal assessment: peer and teacher**

If you decide to evaluate the learners’ essays, base your assessment on these two things:

- Have the learners represented Marx’s ideas properly?
- What is the quality of learners’ arguments for or against? What the learners conclude is not so important. What matters is how good their arguments are.

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**Assessment plan (formal)** (Learner’s Book page 148)

**Type:** Summative  
**Method:** Teacher  
**Collecting, recording and reporting evidence:** Learners’ marks out of 50 are to be recorded as part of the Term 3 formal assessment mark.  
**Task 6b:** Research project

Following is some information that you can use to help you prepare for the task, as well as assess the learners’ reports.

1. Learners need to show an ability to do research and to put the ideas of a great secular thinker into their own words. In addition, they must show an ability to reason logically from the teachings of a religion to a point where they can imagine what religious leaders would say about the ideas of the secular thinker.

2. Ensure that learners are able to find information on the thinker they choose – you need to do this early on. You may need to help learners in the class who do not have access to resources. Think of imaginative ways to do this – for example, resource sharing among learners. If learners have a problem getting onto the Internet, it would help if you could find someone in the local community who has internet access and arrange for the learners to get access.

3. The thinkers/works mentioned in the Learner’s Book are interesting because each one approached religion from a different point of view. They are all secular in the sense that they believe society and human relations do not have to have a religious foundation. Yet the attitude of each one to religion is slightly different.

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**David Hume (1711–1776)**

Many people consider Hume to be the greatest of the English philosophers. He was attempting to do for the philosophy of knowledge what Newton did for physics, that is, place it on a firm empirical foundation. The title of his greatest work, *Treatise on Human Nature*, indicates this. It was part psychology, part philosophy. In it, Hume considers questions of how knowledge is possible.

Hume’s attitude to religion was that it does not have a firm foundation. In other words, unlike scientific or mathematical truths, which can be proven, religious beliefs can’t. For Hume, religion is not much different from superstition. He was not anti-religious. He simply did not believe that religious beliefs could be proven. And as such he was not interested. He therefore set out to write a book on ethics called *An Enquiry Concerning the Principles of Morals*. As far as Hume was concerned, it was perfectly possible for people to be moral without religion. Many of his friends would say that Hume himself was a good example of this. He was widely admired and respected. Hume did not mind if people were religious.
The drafters of the American Constitution were primarily concerned with establishing a free and democratic society. Many of them had fled Europe, which was still ruled by monarchs. And they had fought a war of independence against Britain. Based on their experience of Europe, there were two things that they wanted to avoid above all:

- Power should never be concentrated in the hands of one person (as it is, for example, in a monarchy or a dictatorship).
- Religion should not be allowed to cause as much chaos and division as it had in Europe.

To prevent the first, they established a threefold division of power between the presidency, the congress, and the judiciary. The congress, in turn, was divided into two houses: one, namely the House of Representatives, elected on the basis of population size (so, for example, present-day California has a great number of people who get elected to the House of Representatives); and the other, namely the Senate, with two members from each state (or province) no matter how big or small the state. When you analyre the American Constitution, you can see that it really is a document aimed at trying to prevent domination of any one group by any other group.

The drafters of the Constitution were highly educated men who had been heavily influenced by liberal and Enlightenment ideas from Europe. But they were not necessarily secular. Many of them would have claimed that they were Christian. Even so, because they were aware of the damage that religious conflict had caused in Europe, they decided that the Constitution of the United States must be secular. In other words, it should not be specifically Christian. It should allow freedom of religion and belief (including atheists or any other kind of belief).

Who were the drafters of the American Constitution? They are primarily made up of the 55 so-called Founding Fathers, many of whose signatures appear on the original document – amongst whom were Benjamin Franklin and George Washington. But John Adams, Thomas Jefferson and Thomas Paine are the names most closely associated with the ideas behind the Constitution. And James Madison is officially credited with doing most of the writing. Learners may note that they were all white men, and that no women, Native Americans or African Americans are recognised as contributing.

So we have an interesting situation where all public places and resources must be free of specific religion. People may not pray in schools, for example. Yet the United States is one of the most Christian societies in the developed world, and substantially more Americans than Europeans go to church regularly.

Karl Marx (1818–1883)

See the earlier discussion around Marx (page 109). His criticism of religion was based on his belief that it helped to oppress people. Unlike capitalism, which he felt was an inherently oppressive system, Marx did not see religion as inherently oppressive. He did, however, believe that it was in a kind of partnership with capitalism, and that, in particular, it helped to keep people docile and make them accept their oppression.

The outcome is that the secular strand that grew out of these ideas of Marx and Engels was very anti-religion. Organised religion had great difficulty in the countries which claimed to implement Marxist ideology, namely, the Soviet Union and its satellites in eastern Europe. This is quite different from what happened in western Europe where secular thinking, like that of David Hume, was more indifferent rather than anti-religion.
Assess the report using the following rubric and rating scale: (Be sure to share this rubric with learners.)

<table>
<thead>
<tr>
<th>Learner's name</th>
<th>Mark breakdown</th>
<th>Mark achieved</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>The research report on the secular thinker should include the following aspects:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>His/her views on traditional religion</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How s/he defines a 'good' person</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How s/he explains the basis of good government</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>One religion's response to these secular ideas, including quotes from that religion's sacred text/s</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The findings and conclusions, which are logically expressed</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The report is well set out and neatly presented, with sources properly referenced.</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total mark</td>
<td>80</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
This unit looks at the relationship between scientific ideas about the universe and the evolution of human beings versus religious ideas about creation. Scientists use information from observations to formulate theories about how the universe began and how human beings evolved. Their theories explicitly avoid appealing to a divine being. Scientific theories can therefore be in disagreement with religious beliefs. In this unit learners will think about what the purpose is of scientific theories and religious beliefs, and about whether or not and how the two can be reconciled.

HISTORICAL DEVELOPMENT OF THE SCIENCES

Work through the material on pages 149 and 150 of the Learner’s Book with the learners. This explains the historical development of scientific thought, beginning in places like China, India, and Greece, and the later flowering of science in Europe. It corrects common misconceptions about science and printing as essentially Western inventions and introduces the discussions around the relationship between scientific and religious thought.

16th century church and astronomy – it is the Earth that moves

The beginnings of the clash between science and religion are explored by looking at the development of astronomy in the 16th century.

ACTIVITY 3.14 ★ Debate the concept of ‘perfection’

(Learner’s Book page 151)

Purpose

The purpose of this activity is for learners to understand that people seem to have a natural idea about what a ‘perfect’ thing should be or look like. For example, in many cultures people think of a circle as a more perfect shape than a random scribble. Before starting this activity, ask learners to think about when they would say something (for example, a friend or a leader) is ‘perfect’. Does ‘perfection’ mean the same as ‘it never changes’? If so, how can it be adaptable to new circumstances? In what way can something be unchanging and yet adaptable?

Process

Organise this as a classroom discussion. Here is a suggested sequence for the flow of discussion:

- Learners should begin by considering these questions: Was the Christian church at the time taking a risk by insisting that ‘perfection’ equated to everything travelling around the Earth in perfect circles? What was the nature of the risk? The problem when anything, not just religion, becomes inflexible in this way is that evidence can pile up which contradicts the dogmatic view. Then it may seem that the church is standing in the way of truth. And yet the church and religion in general should always stand for truth.
• One way to reconcile the fact that new evidence will always come to light about the nature of the universe, is to have more insight about what to be really committed to. For example: is it more important to be really committed to a particular idea of creation, or is it more important to be committed to the truth? What 'truths' should one be committed to?
• It is important for learners to understand that, in spite of the power of the Christian church at the time, most people eventually decided that the church was wrong and the scientists were right. In other words, just because a particular view is supported by religion, does not mean that people will bow to it. When that happens, the institutional religion of the time suffers.

**ACTIVITY 3.15 ★ Write about the heliocentric and geocentric theories** (Learner's Book page 152)

**Purpose**
The purpose of this activity is for learners to understand why many Christians found it so hard to give up the idea that everything revolved around the Earth.

**Process**
Learners' paragraphs should show that they understand that, no matter what they think today, there were strong emotional reasons for Christians at that time to believe that the Earth was the centre of creation.

**Additional activity**
Prepare a summary for the class of some of the key points learners made in their paragraphs in the previous activity. Then organise a class discussion in which you outline what learners said. You will achieve a good outcome if, as a result of the discussion, learners begin to appreciate how hard it was for Christians at the time to make up their minds about who was right - the scientists or the religious leaders.

**Why all the fuss?**

**ACTIVITY 3.16 ★ Write about the conflict between Christianity and science**
(Learner's Book page 154)

**Purpose**
In this activity learners write about reasons for the conflict between Christianity and early astronomers. The activity also highlights that a religious organisation is seldom monolithic. Even the most well-organised religions contain a diversity of views within them.
Process
Learners should work on their own to complete this activity. Before they start, make sure they recognise these two facts, and raise them in their essays:

- First, Christian leaders at the time were among the leading thinkers in Europe. They were therefore very interested in new scientific learnings. To begin with, many of them did not think the new ideas were a problem.
- Second, once it became clear that there were important ways in which the new ideas seemed to contradict orthodox teaching, not all Christian thinkers rejected the new ideas. They tried to find a way for people to believe both Christian ideas and the new scientific ideas.

ACTIVITY 3.17 ★ Research a Christian thinker
(Learner’s Book page 155)

Purpose
The work in the previous activity has prepared the learners for this activity where they find out more about a Christian thinker who was not opposed to the views of early modern Western astronomers.

Process
Learners should work in groups and on their own to complete this activity.

1. Learners will not be able to complete this activity without using library resources. It is a difficult topic to find information about. It will probably be best, therefore if you organise the learners into groups to do the research. You should also try to find library resources yourself and make them available to the learners. Osiander’s introduction to Copernicus’s book is difficult, but worth reading. If resources are limited, it may be easiest to use that and make it available to the learners. The most interesting part of Osiander’s introduction is where he suggests that people can use the ideas of Copernicus to get better predictions of the movements of the planets, but that people do not have to believe in them. In other words, Copernicus was giving people a better calculator, but not a different view of the universe.

2. Select two or three of the better essays and ask the learners to read them aloud to the class. They should also tell the class how they solved the problem of finding the resources. You may want to consider copying the better essays for circulation to all learners (with the permission of the learner writer, of course).
ACTIVITY 3.18 ⭐ Compare different views

(Learner’s Book page 158)

Purpose

There are three purposes to this activity. The first is to see if the learners have a good understanding of the different contexts. The second is for learners to begin to understand similarities in beliefs about creation across Judaism, Christianity, and Islam. And the third is for learners to appreciate the kinds of evidence that support both views.

Process

Learners should work on their own to complete this activity. The table gives suggested answers. Note that although it may seem that the purpose in life for Hindus and Taoists is the same, it is not. For example, in Taoism there is no ‘force of evil’ (like the devil/Satan in Christianity or Islam). ‘Evil’ in Taoism means ‘not being in harmony with creation’. And in Hinduism, you can be completely united with the creator, whereas in the Abrahamic traditions that is a blasphemous idea because the creator is always superior to human beings.

<table>
<thead>
<tr>
<th>Hindu view</th>
<th>Abrahamic view</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Creator</td>
<td>The Creator is omnipotent, but creation and the creator are one and the same. Creation is a cycle of waking and sleeping. The Creator has no gender.</td>
</tr>
<tr>
<td>The place of human beings</td>
<td>Human beings are one of the beings that the Creator’s activity causes.</td>
</tr>
<tr>
<td>The purpose of life</td>
<td>To discover that you are one with the Creator.</td>
</tr>
<tr>
<td></td>
<td>To do the will of the Creator in the fight between good and evil.</td>
</tr>
</tbody>
</table>

Additional or extension activity

You could ask learners to extend their tables, adding these two ideas for comparison:

- Ethics (What are the Hindu and Abrahamic views on living a good life?)
- Politics (What are the Hindu and Abrahamic views on the ideal society?)

Once learners have filled in the new categories, you may want to discuss the information that follows with them.
**Ethics**

From the point of view of ethics, all the traditions believe in some equivalent of “doing unto others what you would have done unto you.” But there are also important differences:

- The Abrahamic traditions base their ethics on the Ten Commandments.
- Hindu ethics are much more complicated. Each person has a set of duties which they must perform, depending on their social class. Society has different expectations depending on your social class. So, for example, the warrior class has to be brave, but others do not. The system is found in an ancient text called the *Laws of Manu*.

**Politics**

From the point of view of politics, all the traditions have complex views on the ideal society.

- The Abrahamic traditions have often vacillated between the ideas of trying to make earthly government as godly as possible and the idea that perfection cannot be achieved on Earth.
- The ideal society in Hinduism is one that conforms to a rigid separation of people into four functional groupings: priests, warriors and politicians, traders and farmers, and servants.

**ACTIVITY 3.19 ★ Talk and write about Taoism**

*(Learner’s Book page 159)*

**Purpose**

Of all the world’s religions, Taoism is probably the least typical. For example, there is no real purpose to creation, yet life can be a rich and rewarding experience. The purpose of this activity is for learners, most of whom do not have a Taoist background, to understand that many millions of people find the Taoist view of life to be the one that makes them feel most comfortable. In other words, it is important for learners to appreciate why Taoism is the dominant ‘philosophy of life’ for so many people, mainly of Chinese origin.

**Process**

Learners should work in pairs and on their own to complete this activity.

1. Make sure learners understand the following:
   - The ideas of the yin and the yang are based on observation. In other words, to Taoists at the time, it really did look as though the universe consisted of these two forces. Learners should give examples, male and female, hot and cold, light and dark, birth and death, and so on.
   - Because it was a serious attempt to understand creation in terms of observation, it is, in a way, scientific. Learners should give some thought to whether or not they think it was ‘good’ science or ‘bad’ science.
   - Learners should try to understand what the Taoists mean when they say “each one contains the germ of the other”. Probably the easiest way to explain this is to use the idea of a pendulum swinging from one pole to another. For example, the world goes through phases of war and
peace, life goes through good times and bad. What the Taoists mean is that every phase eventually comes to an end and the pendulum starts to swing back to the opposite phase. This can only happen if the germ of the opposite phase was already contained in the current phase.

- This leads to the view that this constant oscillation between good times and bad, happiness and sadness, war and peace, will always be with us. Each one forever has the germ of the other in it. We can never have just one.

2. The completed tables should look similar to this one:

<table>
<thead>
<tr>
<th>Hindu view</th>
<th>Abrahamic view</th>
<th>Taoist view</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Creator</strong></td>
<td>The Creator is omnipotent, but creation and the Creator are one and the same. Creation is a cycle of waking and sleeping. The Creator has no gender.</td>
<td>The Creator is a 'male', omnipotent God who exists outside of creation.</td>
</tr>
<tr>
<td><strong>The place of human beings</strong></td>
<td>Human beings are one of the beings that the Creator's activity causes.</td>
<td></td>
</tr>
<tr>
<td><strong>The purpose of life</strong></td>
<td>To discover that you are one with the Creator.</td>
<td>To do the will of the Creator in a fight of good against evil.</td>
</tr>
</tbody>
</table>

Additional or extension activity

If the two ideas of ethics and politics are used for comparison here too (as done in the additional/extension activity after the previous activity), the Taoist perspective would be:

- **Ethics**: ethical life needs to be adapted to circumstances. Therefore, ethics cannot be coded into a strict set of rules. Perhaps the best summary is: be adaptable and tolerant, and do not try to be superior or greedy.

- **Politics**: the ideal society is one in which people live in harmony with one another and government is so 'light' that people are hardly even aware that they are being governed. Government is by example, rather than by laws.

Cosmology: how science approaches 'creation'

Ask learners to work in groups to read and discuss the information on pages 159 to 161 of the Learner's Book. You could discuss the information that follows (below) with them too. Tell them to take notes, as they will use the information in the next activity.

**Big Bang theory**

According to this theory, there was a time when the entire universe was condensed into an invisibly small space. It exploded and within seconds it was massive.

Think of it almost like a huge, billowing balloon or cloud. Small differences in the dispersion of energy within this mass led to the eventual formation of galaxies, stars and planets.

Scientists think the big bang happened about 13.7 billion years ago. So the universe is about 13.7 billion years old. They believe the Earth formed about 4.5 billion years ago. Life did not take long to emerge. But there is constant debate as to when life started and when human beings really started. What we do know is...
that modern humans are young when considered against the backdrop of the age of the Earth and the universe – hardly more than 200,000 years old.

Scientists are uncertain how the universe will end, or if it will end. They believe the universe is still expanding. In other words, everything in the universe is drifting apart. What they cannot decide is whether it will eventually stop expanding and just stay where it is; or whether it will continue to expand forever; or whether it will eventually start contracting under the force of gravity, until everything collapses.

Contradictions between religious and scientific accounts

ACTIVITY 3.20 ★ Compare religious and scientific accounts of creation (Learner’s Book page 161)

Purpose

Throughout this unit learners have been looking at the tensions that can arise between religion, which tends to have absolute beliefs about things, and science, which is supposed to constantly adjust theories as new information comes along. Because science constantly adjusts its view, it may seem to be more truthful and less dogmatic.

When thinking about creation, there is one simple way to harmonise science with religion, and that is to say: the creator is responsible for the process and scientists simply tell us what the process is. The problem is that religions tend to talk about the nature of the process too, because religions have beliefs about the nature of the creator and the purpose of life which implies that creation must be a certain way. For example, because Christians believe that creation is the work of a divine creator and the purpose is for humans to eventually live with the creator, the universe must have a beginning and an ending. Scientists may not agree with this. This activity aims to give learners yet another opportunity to appreciate the complexity of the issues raised by the interaction of religion and science.

Process

Learners should work in groups of four to complete this activity.

1. a. The members of the group must agree on which religion they will study. Remind them that in the Learner’s Book on pages 156 to 159 they found out about creation myths. They can use information from that activity if they want to.

b. The dominant scientific theory of creation at the moment is the Big Bang theory. Learners can refer to the information in the Learner’s Book.

c. With respect to similarities and differences, learners should notice that even the Big Bang theory could support any of the main religious views. For example, some could argue that there was nothing before the big bang except the creator (i.e. the Abrahamic view) and that it will all end. Others could argue that there is an endless series of big bangs (which is more like the Hindu view). Taoists could also argue that there is an endless series of big bangs, but that, unlike what Hindus believe, after each big bang the universe is different – Hindus believe that creation sort of rewinds and starts again exactly as it did before.
It would be best if each member of the group participated in the speech. So one member should talk about the religious view, another should give the scientific view, the third should talk about the similarities and/or differences and the fourth should talk about whether or not they can be reconciled. Note that there are three main strategies that learners could adopt when discussing the similarities and differences between the religious and scientific views.

- The first is to say that there is no real difference and to find a way to explain how you can combine religious ideas about the creator and creation with scientific views about the universe.
- The second is to say that science is very speculative and we cannot know for sure. Therefore, you do not have to believe in science - you can believe in religion.
- The third is to say that religion is wrong because it is inflexible and not based on observation, and that the scientific view simply cannot be combined with the religious view.

The goal of this activity is not to try to force the learners to agree with one another or to arrive at one view rather than another. The goal is to reinforce the idea of freedom of speech (i.e. people can believe what they want to), but to get learners to think about the issues and develop strong arguments in favour of their views, no matter which view they decide on.

## RELIGION AND THE THEORY OF EVOLUTION

**Charles Darwin’s theory of evolution**

Ask learners to read the information on pages 162–164 of the Learner’s Book. Following is some additional information you may want to share with them.

### Charles Darwin (1809–1882)

While at Cambridge, Darwin became an ardent collector of beetles. According to one anecdote, he was so passionate about collecting beetles that, one day, when he ran out of space for specimens in his hands, he popped one into his mouth! He also met and became very friendly with JS Henslow, the professor of botany.

When Darwin returned home after giving up his theology studies, he was at a loose end as to what to do. It was Henslow who rescued him. Henslow recommended that Darwin be HMS Beagle’s ‘naturalist’. After much begging and after an intervention by Darwin’s uncle, the wealthy industrialist Josiah Wedgwood, Darwin’s father agreed to let him go.

The voyage of the Beagle lasted from 1831–1836. From Darwin’s point of view it was an outstanding success. He left as an unknown young man. By the time he was halfway through, he had collected and documented a great number of natural specimens. When he got back to London, he was famous. He settled in London and married his cousin, Emma Wedgwood. He stayed in London for six years, then moved to a family-owned country estate called Down House. Because of both his and Emma’s wealth, he never had to work for a living. Darwin spent the rest of his life at Down House, researching and writing. By all accounts he was a devoted family man, and although his wife was a devout Christian and he was not, it was a very good marriage.

The key elements of his theory of evolution popped into his head quite suddenly while he was reading Malthus’s Population. Malthus (a minister of religion) had written a book about how the population explosion would eventually force humanity into conflict over scarce resources. Darwin was already convinced that
living beings were constantly changing. This idea, combined with the idea of the struggle for existence found in Malthus, gave him the pieces that he needed.

Darwin told close friends about his theory, but he did not publish. Then, in 1858, he received a letter from a Scotsman called Wallace in which Wallace laid out his own ideas – which were very similar to the ideas Darwin had had. In a bit of a quandary, Darwin turned to his friends, Hooker and Lyell. They recommended that he publish a short work consisting of Darwin's ideas taken from letters he had written before, and from Wallace's essay. In this way, Darwin did the honourable thing: he brought Wallace's ideas to light, but also established his claim to having been first.

In 1858 he published On the Origin of Species, which sold out on the first day. In 1871 he followed up with The Descent of Man and Selection in Relation to Sex.

ACTIVITY 3.21 ★ Find out about the theory of natural selection (Learner's Book page 163)

Purpose

The theory of natural selection is often portrayed as the idea that human beings are descended from apes in a simplistic way. This is then used to ridicule the theory. The purpose of this activity is for learners to find out what Darwin really meant by the theory of natural selection.

Process

Learners should work on their own and in groups to complete this activity. Set aside time for a class discussion of the ideas afterwards. Learners should come prepared with written notes about the theory of natural selection.

The learners should make these points:

- The term 'survival of the fittest' does not mean 'the strongest or fastest', etc. It means: the organisms which survive are those whose characteristics are best adapted to the demands of the environment. For example, white moths were better fitted before the Industrial Revolution. Black moths were best fitted afterwards.
Extension activity
Ask learners to discuss what characteristics they think human beings need to survive these days. And in the future?

The broader relationship between the theory of evolution and the church
Ask learners to read information on pages 164 and 165 of the Learner’s Book.

ACTIVITY 3.22 ★ Write about the theory of evolution vs a ‘god’ (Learner’s Book page 165)

Purpose
Many people in many of the religions have problems with the theory of evolution. They feel that it diminishes the idea of ‘god’ as creator. The purpose of this activity is to get learners to think about the different ways in which religion can respond to natural selection.

Process
Before learners work on their own to write their paragraphs, let them discuss the ideas as a class. Make sure they understand that, in the conversation, the main defence of religion is: the theory of evolution does not explain everything in creation. You cannot explain everything without believing in an omnipotent creator who is responsible for the miracle of creation.

The girl’s main argument is that the theory of evolution explains how life comes into existence; and furthermore, that even though it does not explain everything yet, history suggests that scientific advances will eventually enable it to explain everything.

The boy’s religious point of view is what is known as ‘the god of the gaps’ defence. In other words, religion explains the things science cannot explain. The danger with this approach is that science gradually explains more and more until there is no ‘gap’ left for God.

Ask learners to think about other ways in which a religious believer could argue that there is plenty of place for ‘God’, in spite of the theory of evolution. For example, a very simple approach is to say: the Creator created the theory of evolution. In other words, the laws of evolution tell us how things evolve, and God created the laws of evolution.

In their paragraphs, learners should show that they understand both the strengths and the weaknesses of each argument.

Informal assessment: Teacher
Use the national seven-point assessment scale and these ideas to help you mark the learners’ Activity 3.22 paragraphs:

- **Strengths of the theory of evolution**: it does successfully explain how complex forms of life can evolve without needing to posit that there is an omnipotent and omniscient creator who can create everything.
- **Weaknesses of the theory of evolution**: it does not explain everything yet. It also does not explain where creation came from in the first place.
• The strengths of the religious argument are the same as the weaknesses of the theory of evolution, i.e. that the theory of evolution does not explain everything. It is therefore an incomplete theory. The religious point of view is also easier for many people to understand.

• Weaknesses of the religious point of view: the main weaknesses is that science has gradually filled in many gaps in our knowledge and there is therefore no guarantee that it will remain incomplete on this issue.

Extension activity
Organise the learners into groups of four. Tell them to interview a religious leader from any religion about what that leader believes in relation to the theory of evolution. How do they reconcile science and religion? The learners should present their findings to the class in a poster.

The broader relationship between the theory of evolution and religion
Ask learners to read the information on pages 166 and 167 of the Learner’s Book. Learners may also be interested in the following information.

If you do a Google search for the words ‘Darwin and Confucius’, you will come up with more than 150 000 hits. The hits tend to be about topics like ‘the evolution of culture’ and not about the relationship of the theory of evolution and Confucian ideas. In short, the theory of evolution does not seem to be particularly problematic to Confucians.

You can do a similar exercise with the other religions. Here are the numbers:
‘Darwin and Judaism’ – 387 000 hits; ‘Darwin and Buddhism’ – 342 000 hits; ‘Darwin and Taoism’ – 115 000 hits. But if you do the search on ‘Darwin and Christianity’ you get more than 3.7 million hits, and ‘Darwin and Islam’ gives you more than 3.9 million hits. Clearly, two religions stand out in the extent to which they are concerned about the theory of evolution.

You could argue that a simple ‘hit count’ is unfair. For example, what if the total number of hits for Taoism is very small anyway? Obviously, the number of hits for ‘Taoism’ combined with ‘Darwin’ will then be even smaller. What matters is the proportion of hits. So let’s see what we get:

• Total hits for Confucianism: 5.5 million. Proportion to Darwin 2.7%.
• Total hits for Taoism: 1.9 million. Proportion linked to Darwin: 6.1%, most of them pointing out that Taoism and evolution do not contradict each other.
• Total hits for Christianity: 34.7 million. Proportion linked to Darwin: 10.7%, or more than four times as Confucianism and significantly more than Taoism.
• Total hits for Islam: 63 million. Proportion linked to Darwin: 6.2%, about the same as Taoism and significantly more than for Confucianism.
• Total hits for Judaism: 29 million. Proportion linked to Darwin: 1.3% or even less than for Confucianism.
• The numbers for Buddhism are: 15.4 million and 2.2% respectively.

The point holds: one religion, Christianity, stands out in its concern with evolution. Two others, Taoism and Islam, devote significantly more attention to evolution than any others.
**Give your views in an essay**

(Learner's Book page 168)

**Purpose**

The purpose of this essay is to test the extent to which the learner has learned about the ways in which scientific knowledge interacts with religious beliefs, and the extent to which the learner has thought about the different ways in which both scientists and religious believers cope with contradictions between the two.

**Process**

Learners should work on their own to complete this activity. Tell them that they need to show historical knowledge of the tensions between science and religions, as well as an understanding of why scientific knowledge created problems for religions.

‘Science is about facts; religion is about values. Science is about how things happen; religion is about why things happen’. One of the ways in which both scientists and religious believers reconcile science and religion is to suggest that science is about facts while religion is about values. In other words, religion tells us how to live and science tells us what the world is like. One of the appealing aspects of this approach is that it goes with other suggestions, for example, that science is a matter of facts whereas religion is a matter of faith. The main criticism of this view is that it leaves no place for religious beliefs. You can agree with religious values without having to believe in what religions believe. So, for example, you can agree with most of the Ten Commandments without having to believe in god; or you can agree with most of the Eightfold Path without having to agree with the Buddhist ideas about reality.

‘When you understand that the scriptures are not the literal word of God, then you see that there is no contradiction between religion and science. If you start to question the scriptures by saying that this bit or that bit is only symbolically true, then where will it stop? Eventually you will say that all of the scriptures are only symbolic, and not really true’. (Note that these two statements are really different sides of the same coin): This approach makes it possible for religious believers to say that any passage in the religious literature which contradicts science is symbolic, not literal. This allows the believer to reinterpret the passage in a way that is consistent with science. As an example, in Genesis we are told that god created the world in six days and rested on the seventh day. But science tells us that the world only came into the existence about ten billion years after the universe came into existence. When trying to reconcile these two contradictory accounts of creation, some religious believers suggest that the word ‘day’ should not be interpreted literally. It should be interpreted as a ‘period of time’. The difficulty with this sort of approach, as many religious believers from many religions will point out, is: where do you draw the line? Once you’ve conceded that the scriptures aren’t literal, you open the floodgates to reinterpreting everything.
Unit 4  Considering religious freedom, human rights, and responsibilities

South Africa is fortunate to have one of the most progressive constitutions in the world. Yet in some respects the Constitution is ahead of South Africans as a people. For example, the Constitutional Court has declared that the death penalty is unconstitutional, yet many surveys show that the majority of South Africans want the death penalty to be reinstated for certain crimes.

The South African Constitution is also one of the most advanced in the world when it comes to human rights and the protection of religious freedom and freedom of conscience. As you discuss these issues, therefore, it is very important for you to remind learners about the contents of the South African Constitution.

Having said that, it is also important for learners to realise that some of the issues discussed in this unit are very unresolved in the rest of the world. In other words, there is a great diversity of opinions. It is essential that you protect the rights of individual learners to express their point of view in their discussions deriving from this part of the curriculum. More important than trying to find 'answers' is to nurture an attitude of tolerance and mutual respect in which each learner feels free to say what they believe without fear of intimidation or ridicule. Your guiding light should be the South African Constitution and freedom of conscience and belief, as long as a particular view does not limit the freedom of others. This extends not only to the different religious points of view that your learners may express, but also to learners who do not have a strong religious view.

ACTIVITY 3.24  ⭐ Discuss how religion's influence on people's behaviour (Learner's Book page 169)

Purpose

Learners need to confront some of the harmful things that have been done in the name of religion. The big question to be debated is: is it the fault of religion or of the people? The purpose of this activity is not for learners to come to a particular conclusion, one way or the other. The purpose is for them to think about how society can prevent the kinds of religious abuse we have seen in the past.

Process

Learners should work in groups to complete this activity. Make sure learners appreciate that, although Hinduism, Christianity and Islam have been mentioned in the conversation in the Learner's Book, examples can be found for all religions.

1. Both Tasneem and Bongani have a point. Bongani makes two important points. The first is that if you look at the original teachings of the religion you will mostly find that they are idealistic and were not in favour of conflict. His second point is that religious teachings play a useful role in teaching people about the difference between good and bad.
2. Tasneem’s main point is that if you look at religious leaders, even in ancient times, then you will find plenty of examples where they went to war against each other – and not only in self-defence. You will also find plenty of examples of the abuse of human rights based on the religious scriptures. In other words, the germs for conflict and injustice might be contained in the religions themselves.

a. This is a very important question. Learners should be encouraged to think about all the good people they know, and then to think about what religion they belong to or if they even have a religion.

b. Bongani is not saying that people cannot be good without a religion. He is saying that religion gives guidance, in other words, it can help people to be good.

3. a. Learners need to recognise how difficult these questions are for the religions themselves. On the one hand, Tasneem is right in saying that all these things were done in the name of religion. On the other, all of the religions also show plenty of evidence of behaving differently. Many highly respected leaders and ordinary people in all the religions are opposed to what was and is done in the name of their religion.

b. Learners should confront the question: is it possible to believe that you are right and others are wrong, and yet still allow others to have their own beliefs? The answer is obviously ‘yes’. People can believe what they want to, as long as they do not harm each other. The problem is therefore not caused by the fact that religious beliefs tend to be absolute. For example, some religious people would say that gambling is wrong. Others would say that gambling is a matter of personal choice. This is a case where people should be free to choose because what one decides does not harm the other. And to the extent that gambling might become a social problem, for example, by leading people who are addicted to gambling to steal money, normal laws can deal with it. Once learners realise this, ask them to think about what does cause the problem. There are two main sources of problems: the first is when people believe that part of the absolute truth in their religion is that they should force other people to believe the same thing. The second kind of problem arises when a religion’s beliefs conflict with another person’s beliefs in a way that prevents either one from practising their beliefs in society.

Additional activity
Organise a class debate on the topic: ‘Are the seeds of conflict found in the teachings of religions themselves or is it people who pervert the teachings of religion?’ Select a team to represent each point of view. Note that it is possible that learners who represent Tasneem’s view will find potentially embarrassing quotes from the scriptures of all religions. This should raise the question of the interpretation of scriptures. Guide the class to think about the difference between a literal interpretation of the scriptures of any religion, and a more symbolic interpretation. This is one debate where there could easily be no consensus, particularly if there are learners who insist on a literal interpretation of all religious texts.
WHERE DO NOTIONS OF 'HUMAN RIGHTS' COME FROM?

Work through the information on pages 171 to 172 in the Learner's Book with the learners.

ACTIVITY 3.25

Discuss an objection to the Universal Declaration (Learner's Book page 173)

Purpose

The main purpose of this activity is for learners to discover that strictly enforcing a document like the Universal Declaration can cause more problems than it solves. In doing so, learners may begin to understand that the Universal Declaration was formulated on the basis of religious conflict in Europe and on the basis of European ideas about how to solve it. Learners should learn to analyse all the consequences of a particular idea about human rights.

Process

Learners should work in groups to complete this activity. You could ask them to prepare for the group discussion by finding out why a non-Western person might say the sorts of things that Professor Sharma says. Also ask each group to choose a spokesperson to present their view to the class. Make sure that these points are covered in the class discussion:

An important part of the western approach is complete freedom of speech and freedom to practise your religion. But an aspect of Christianity, for instance, is to try to convert other people to Christianity. In Hindu and Buddhist countries this caused a tremendous problem because Hindus and Buddhists tend to be very non-aggressive when it comes to trying to convert people. So Hindus and Buddhists experience Christian conversion activity as extremely distasteful and unpleasant. They also say that Christian converts tend to behave really badly in relation to their relatives.

As a result, there is a backlash against Christian conversion activity. Hindus and Buddhists would not mind if Christians practised the rest of their beliefs. But aggressive conversion activity is causing social instability – even though it is on a very small scale. Because of the resulting social conflict, there is a good chance that Christian activity will be banned. Therefore, what Sharma is saying is that strictly sticking to the principles of freedom of speech and religious practice will actually lead to a situation where the majority of the population demands that freedom of speech and religious practice be curtailed.

The reason Hindus and Buddhists find Christian missionary activity so unacceptable is because that kind of behaviour is contrary to the way Hindus and Buddhists would go about trying to convert people. In that sense, sticking absolutely to the Universal Declaration does not take into account the nature of Hindu and Buddhist traditions. It is a 'Western' document.

DIFFERENT APPROACHES TO RELIGIOUS TOLERANCE

Work through the information on pages 173 and 174 in the Learner's Book with the learners.
**ACTIVITY 3.26 ★ Debate freedom of speech and belief**

*(Learner's book page 174)*

**Purpose**

The purpose of this activity is to encourage learners to think about how complex the issues under discussion are. The point is not for the class to arrive at a view, one way or the other. However, it is important that you run the debate in such a way that learners conclude that tolerance and mutual respect are key, no matter what they end up concluding.

**Process**

This is a discussion that you should moderate carefully. You need to run the debate in such a way that learners feel free to express themselves without worrying. Encourage a diversity of views. After one learner has spoken, ask the class if there are others who have a different view. Stress the point that it is fine for someone else to have a different view. You can also encourage different views by asking learners facilitative questions, for example: 'Is there anything in what (so and so) has just said that worries you, even if it only worries you slightly?'

People who support the view expressed in the speech bubble will generally say that the problem with human beings is that they like everyone to be the same as them. This is the case among all believers, whether they are in a minority or a majority. Generally, when a group is in the minority it might be quite careful about how it behaves, because it does not want to face a backlash from the majority. So minority groups might be less inclined to want to impose their views on everyone. If they do, they have to be very strategic about how they go about it.

But once a group becomes the majority, there is nothing to stop it from imposing its views on everyone else. The point being debated here is based on the belief that because the majorities tend to take advantage of their majority and impose their beliefs on everyone else, you will only get real freedom of religious belief and practice if there is no majority.

Encourage the learners to think about how the South African Constitution tries to prevent this from happening. There are a number of mechanisms to prevent this:

- Firstly, any change needs a two-thirds majority.
- Secondly, the Constitutional Court has been appointed to test all laws to make sure they have been written in line with the Constitution.

However, that still does not necessarily protect South Africa forever. It is possible that Christianity could achieve a two-thirds majority in South Africa because more than two thirds of South Africans are Christians. Although it is unlikely, partly because of the internal diversity within Christianity itself, it is therefore possible that Christians could get together and decide to change the Constitution and declare South African a Christian state. Ask learners what they would think if that happened. How could minority religions in South Africa protect themselves? Learners should be encouraged to realise how much conflict that would cause among South Africans because there...
are many South Africans who believe differently – Hindus, Jews, Muslims, people who have no religion, etc. Learners should appreciate the importance of majorities respecting key points of the Constitution. The debate should make them realise that it is only the internal diversity among Christianity that keeps South Africa as a country in which different points of view are balanced against each other.

Additional or extension activity
Encourage learners to discuss why they would (or would not) support a culture of tolerance and mutual respect, even if the had the power to change the Constitution so that it supported only one religion. They should then write a one-page summary of their views.

Eastern ideas of religious tolerance
Work through the information on pages 175 and 176 in the Learner’s Book with the learners.

ACTIVITY 3.27 ★ Look again at objections to the Universal Declaration
(Learner’s Book page 176)

Purpose
Now that the learners have considered the issues of human rights from a multi-religions perspective, the purpose of this activity is to allow them to return to the issues raised by Professor Sharma and think about how they would deal with them.

Process
Learners should work in groups to complete this activity. Perhaps the most important issue for the learners to consider is whether banning certain kinds of religious activity – for example Christian evangelism of a certain kind – is the best way to prevent a backlash against freedom of speech. Are there other ways in which one can encourage a society to protect freedom of speech? For example:

- If mutual tolerance and respect were so deeply ingrained as core values of a society, perhaps this would lead to a situation where Christians had to ‘behave’ themselves because the whole society, even other Christians, would turn against them if they tried to go ahead with aggressive conversions.

- Another possibility is to pass laws that prevent certain kinds of behaviour, no matter which religion is involved. An example would be a law against damaging any religious shrine.
Debate human rights
(Learner's Book page 177)

Purpose
The purpose of this activity is to get learners to think about the South African Constitution and its origins, and also to think about the ways in which religions could help to support the South African Constitution. Learners should recognise that the South African Constitution is not just a product of a western ideology. In fact, a lot of what is in our Constitution is there because of the historical experiences of South Africans in the struggle for liberation.

Process
Learners should work in groups to complete this activity. Tell them that there are no right or wrong answers – the important thing is that they show evidence of having thought critically about the issue, and that they are open to argument instead of being dogmatic. You could ask them to write a one-page summary of their conclusions after the group discussions. Tell them that, as always, they must debate the issue in a free and open way with respect for one another’s opinions.

Additional activity
If there is time after the Activity 3.28 debates, discuss these issues with the learners:

- Why do learners think that the South African Constitution is so advanced in terms of providing for all kinds of freedom, not just freedom of religion? For example, it prohibits discrimination in terms of gender, sexual orientation, physical disability, and so on. Where does this come from? Learners should appreciate that it comes from the history of struggle in South Africa, and that the majority, having won their freedom, are highly sensitive to the wrongs of discrimination.

- With respect to the potential role of religion, ask learners to think about how possible it would be for religions to reach agreement about human rights. Point out that not having a religion is also a right. Remind learners that the most important reason for freedom of religion is that religions in the west could not agree on a common set of laws for society, based on any one religion. Learners should think about whether or not that is still true – or whether religions really could reach agreement about a universal charter of human rights.

THE RELIGIOUS BASIS FOR HUMAN RIGHTS, TOLERANCE, AND RESPECT

Work though the information on pages 177 to 180 of the Learner's Book with the class.
ACTIVITY 3.29 ★ Research a religion’s attitude to mutual tolerance (Learner’s Book page 180)

Purpose
Learners should complete this activity having learned two things: first, that all the great religions are extremely diverse and have some strands in them which are tolerant and others which are intolerant; and second, that ‘mutual tolerance’ is very much an evolving attitude in the world. In other words, it is not universal – human beings still have a long way to go before they agree that respect and mutual tolerance are important social values. There are many strands in contemporary religion which are clearly very intolerant.

Process
1. & 2. Learners should work on their own and in groups to complete this activity. Start by dividing the learners into groups of four. Each group should choose one religion that they will be able to find out about fairly easily, and for which there are local resources. Each group member must then conduct the necessary research and prepare a short report to present to their group. After the group report-backs and discussion, learners should write the second draft of their report, adding any new information they have learned from their group. If you decide to assess this work, tell the learners to hand in both drafts of their reports so that you can evaluate both.

Informal assessment: Teacher
Use the national seven-point assessment scale and this information to help you assess the learners’ reports once they have completed the peer assessment on page 181 of the Learner’s Book.
- The learner’s list of sources: what were the books or other sources the learner consulted? Sources can include local religious leaders.
- Direct quotations from other sources: this means direct quotations of religious leaders or from religious scriptures. It does not mean re-reading something from a secondary source or textbook.
- Did the learner analyse the religion for potential contradictions? In particular, what is the religion’s attitude to freedom of belief? And what is its attitude towards tolerance of other beliefs? Is there a contradiction?
- It is very important for learners to appreciate that there is often a difference between what believers of a particular religion are supposed to do and what they actually do. Have they made this point in the report?

The difference between teaching and reality
Ask learners to work in groups and read and discuss the information on pages 181 and 182 of the Learner’s Book.
ACTIVITY 3.30  ★ Discuss how you would resolve social disharmony  (Learner’s Book page 182)

Purpose
The purpose of this activity is threefold: first, it is to give the learners experience in analysing a situation in a different country; second it is to make them think in a very concrete way about the tension that can be caused by a religion in a society; and third, it is to get them to think about whether or not it is possible to achieve reconciliation in this situation without taking away religious freedom.

Process
Learners should work in groups to complete this activity. Each group must prepare a speech to present to the class. Encourage learners to ‘think outside the box’ in this situation. On the one hand, Christian evangelical activity is deeply offensive to non-Christians. On the other hand, the social backlash is causing discrimination and may lead to the possibility of certain kinds of Christian activity being banned. What are the possible solutions? Learners should be asked to consider the following questions:

- What would be the most likely to happen if the government did nothing? 
  Historical experience suggests that the situation would probably get worse, that religious tensions would rise, and that violence of different kinds would increase.

- What would be most likely to happen if the government passed laws banning Christian evangelism?
  Historical experience suggests that Christianity would not stop. Banning generally forces an activity underground. Banning would also not be likely to encourage mutual respect and tolerance. Non-Christians might feel that they were now being given free licence to discriminate against Christians.
The situation is unlikely to be solved without a change of behaviour on both sides. Learners might suggest that the government create a discussion and negotiation process. The process should seek to stop polarisation from continuing and therefore it should seek to strengthen people in the middle ground who would rather have reconciliation than conflict. Extremist elements can never be eliminated from society. But they can become a minority, and the social and political leaders should be seeking to make that the case.

Discussion forums also have the benefit that people get to know each other across the social dividing lines. By encouraging discussion and negotiation, the government might hope to get both sides to moderate their behaviour voluntarily so that the behaviours were not so offensive and didn’t lead to conflict.

**Extension activity**

Ask learners to use their ideas from the previous activity to write a short essay about how they would try to resolve the problem of freedom of Christians to evangelise versus the need to maintain social peace.
Term 3 Formal assessment

You should read and discuss the formal assessment tasks with the learners early on in the term. Make sure they understand clearly what is expected of them before they start.

Task 5 Test 2 (100 marks)

Here is the test, and the marks to allocate for each answer.

1. What meant by the following terms in Religion Studies? (12)
   1.1 secularism
   1.2 parable
   1.3 materialism
   1.4 oral tradition

2. Match the following religious texts to the correct religion. (7)

<table>
<thead>
<tr>
<th>Religious Text</th>
<th>Correct Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1 Tao te Ching</td>
<td>Baha’i Faith</td>
</tr>
<tr>
<td>2.2 Gospel of Mark</td>
<td>Judaism</td>
</tr>
<tr>
<td>2.3 Pali Canon</td>
<td>Islam</td>
</tr>
<tr>
<td>2.4 Kita-i-Aqdas</td>
<td>Buddhism</td>
</tr>
<tr>
<td>2.5 Qur’an</td>
<td>Christianity</td>
</tr>
<tr>
<td>2.6 The Tanach</td>
<td>Hinduism</td>
</tr>
<tr>
<td>2.7 The Vedas</td>
<td>Taoism</td>
</tr>
</tbody>
</table>

3. Explain the role of the elders in transmitting the oral tradition in African Religion. (2)

4. How do adherents gain access to God in different religions? (4)

5. Why was the Treaty of Westphalia in 1648 such an important landmark for religious developments in Europe? (4)

6. Discuss this statement in a paragraph: ‘Religion can be a socially divisive rather than a uniting force in society.’ (5)

7. Write a paragraph on one person who represents a secular worldview. (5)

8. What is meant by the term ‘hermeneutics’ in religion studies? (2)

9. What are some of the features you would need to consider when interpreting a religious text? (5)

10. Do you think all religious adherents are equally comfortable with applying hermeneutical principles to their religious texts? Explain your answer. (2)

11. Selective interpretations of sacred texts can be used to justify harmful practices. Discuss this statement with reference to a concrete example. (6)

12. ‘Science is about facts and how things happen; religion is about values and why things happen.’ Write a paragraph in which you discuss this quote. (6)

13. The book of Genesis in the Hebrew Scriptures describes how God created the world in six days. But science tells us that the world only came into the existence about ten billion years after the universe came into existence.
How do different religious believers reconcile these two accounts of creation? (6)

14. Explain the cosmologies in the following religions:
   14.1 Abrahamic religions (4)
   14.2 Hinduism (4)

15. Write a paragraph on the contribution of the following scientists to understandings of the universe:
   15.1 Nikolas Copernicus (3)
   15.2 Johannes Kepler (3)

16. Explain the difference between geocentric and heliocentric theories of the universe. (5)

16.2 In what way did Galileo’s theory challenge traditional understandings of the universe, God and human beings? (8)

17. Write a paragraph describing what you have most enjoyed learning about in this section. (6)

Test 2 Memorandum (100 marks)

1. Secularism refers to the conduct of life independent of religious institutions and symbols. Specifically applied to governments it implies that they should not be based on religion, although it does not mean they cannot be influenced by religion. Secularists espouse an ethics based on reasoning about human nature without reference to god(s); and an understanding of the universe without appealing to religious explanations. (4)

1.2 A parable is a story that has a deeper meaning than the obvious surface one, or a story which demonstrates a moral point. Most religions have their own parables, which are used as powerful teaching tools. They provide a rich source of wisdom. They contain religious beliefs, ideas, morals, and warnings. They speak about God, the world, human relationships, the nature of things and so on. (4)

1.3 Materialism is a worldview that believes that matter is the only reality and denies the existence of spirit, or a supernatural realm. As such it is incompatible with religious worldviews which are rooted in belief in either a deity, or some kind of spiritual reality. In the west, it was first developed by the Greek philosophers, the Atomists, and was revived in the 18th century, gaining ground during the Enlightenment era. (4)

1.4 Before the invention of written language, and before the beginning of widespread literacy, stories containing religious meanings were stored as oral memory and passed down to subsequent generations. African Religion is an essentially oral tradition. This is reflected through myths, legends, stories, folktale, songs and dances, liturgies and rituals, proverbs, sayings, and riddles. Some of the oral traditions are preserved in arts and crafts, symbols and emblems, shrines and sacred places. (4)
2. Match the following religious texts to the correct religion.

<table>
<thead>
<tr>
<th>Text</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1 Tao te Ching</td>
<td>Taoism</td>
</tr>
<tr>
<td>2.2 Gospel of Mark</td>
<td>Christianity</td>
</tr>
<tr>
<td>2.3 Pali Canon</td>
<td>Buddhism</td>
</tr>
<tr>
<td>2.4 Kita-i-Aqdas</td>
<td>Bahai Faith</td>
</tr>
<tr>
<td>2.5 Qur'an</td>
<td>Islam</td>
</tr>
<tr>
<td>2.6 The Tanach</td>
<td>Judaism</td>
</tr>
<tr>
<td>2.7 The Vedas</td>
<td>Hinduism</td>
</tr>
</tbody>
</table>

3. The elders have the responsibility to transmit the traditions to the young people.

   This is done by means of stories, parables, proverbs and sayings.

4. Although God is sometimes experienced as actually present in a place or through prayers, in many religions adherents access God through a messenger or an intermediary. Many religions have roles for priests, imams, leaders, etc. through which the followers access God. Jesus was said to be the Son of God, through which people access God himself. Others access God through a variety of sacred objects and rituals.

5. The Treaty of Westphalia marked the end of the religious wars in Europe. As a result the Netherlands became a country in its own right and where its ruler, William of Orange declared freedom of religion would be allowed. This was the first time that nation states were recognised independently of religion. It marked the end of the domination of the Catholic Church in the social and political life of Europe.

6. There is no correct answer to this question but learners need to show both sides – on the one hand religions can be a force for good, they uphold specific codes of ethics that teach adherents to behave in constructive ways in society, they can also set standards and heights to which humans aspire, and they give hope; on the other hand, the evidence of history indicates how religions have often been the centre of conflicts, when teachings are interpreted narrowly or other than their founders intended, they can breed intolerance and be used to support fanatical ideas, or as a cloak to disguise other political or economic conflicts.

7. Learners may choose to write on any of the historical figures they have learned about, for example David Hume, Karl Marx or any others. In their answer they should refer to the thinker's response to religion.

8. Hermeneutics comes from the Greek word 'hermeneuein' meaning 'interpret'. In Religion Studies, it means the interpretation of sacred texts. Hermeneutics involves looking at a spiritual text in its context.

9. Learners should suggest the following kinds of questions to be applied to a text.
   - What type of writing is it (parable, allegory, fable, fact, etc.)?
   - When was it written?
   - Who wrote it?
   - Who was it written for?
   - What were the circumstances at the time it was written?

10. Religious adherents that follow more literal/factual interpretation would struggle with contextualising the interpretation. They choose to take the text on face value believing that it is divinely authored.
11. One example from the apartheid era, the Nationalist government, supported by the Dutch Reformed Church, took the terms ‘hewers of wood’ and ‘drawers of water’ (meaning manual labourers) from the Hebrew Scriptures (see Joshua 9:20-7) and decided that they applied to the black people in our country. In other words, black people were seen as inferior to white people, and fit only to be labourers. This was used to justify the position of black people in apartheid South Africa. In context, however, these terms had nothing to do with black people.

Another example is the text in the New Testament of the Christian scriptures: ‘Wives, submit yourselves to your husbands as to the Lord. For the husband is the head of his wife as the Messiah is the head of the church (Ephesians 5:22-23 New English Version).

This text is often used to justify male domination and even the abuse of women in marriage. Popular interpretations of this text suggest that it is the way God ordained relationships between men and women. They fail to contextualise it as part of the household codes of Roman society that were absorbed into Christianity after Jesus’ death.

12. These will be learners’ own views. They may suggest some of the following:

Scientists and religious believers sometimes try to explain their different forms of knowledge by saying that they have different purposes, and different methods. For example, that science is about facts while religion is about values. In other words, religions try to explain questions of ultimate meaning and how to live; and science tells us what the world is objectively like. One of the appealing aspects of this approach is that it goes with other suggestions, for example, that science is a matter of facts whereas religion is a matter of faith. One criticism of this view is that it leaves no place for religious beliefs. You can agree with religious values without having to believe in what religions believe. So, for example, you can agree with most of the Ten Commandments without having to believe in god; or you can agree with most of the Eightfold path without having to agree with the Buddhist ideas about reality.

13. Some religious believers suggest that the word ‘day’ should not be interpreted literally (i.e. a 24-hour period) and should be interpreted as a ‘period of time’. They claim that the story of creation in Genesis should be considered as a ‘myth’ – a genre in religious writing that gives symbolic explanations about ultimate questions like – where do we come from, why are we placed here on Earth, what is the meaning and purpose of life, and why is there sin and suffering?

Other religious adherents will have difficulty with this sort of approach, especially if they approach their religious texts from a literalist perspective.

14.1 Abrahamic religions:

- The scriptures of the Abrahamic religions – Judaism, Christianity and Islam – are said to be inspired by God or to be the direct word of God.
- They share a similar view of creation:
- There is one omnipotent, omniscient, perfect Creator.
- He created human beings as the centrepiece of creation.
- Creation took six days; it started by separating light from dark.
- It was made from nothing and there were only two humans to start with who had been made from clay.
14.2 Hinduism:
- To Hindus, the universe is the Creator. The Creator has existed and will exist for all time. The creator has no limitations and therefore is not a ‘he’ or ‘she’ or anything else.
- The Creator is simply the Creator. The Creator exists in either active or passive state.
- The passive state is a state of rest when nothing happens. At rest, the universe has no form and is undifferentiated.
- After a very long time the Creator becomes active. This is when parts of the universe look and are different from other parts and ‘creation’ begins.
- Humans are a product of creation.

15.1 Nikolas Copernicus was born in 1473 in Poland. He attempted to produce a theory of the solar system that would more accurately predict the movements of the planets. He experimented with the idea that it is not the Earth that is motionless at the centre of the universe, but the Sun. He delayed publication of his book explaining this theory until shortly before his death as he was afraid of the repercussions it would cause in the church.

15.2 Johannes Kepler was born in 1571 in Germany. He was a mathematician and an assistant to Brahe with whom he had been working on the planetary motion of Mars. When Brahe died he left his data to Kepler, asking him to use it to disprove Copernicus. What Kepler showed instead was that there was only one way to describe the motion of Mars and that was by having Mars revolve around the Sun. This disproved the view of the Earth at the centre. Kepler then used Brahe's observations to demonstrate that all the planets orbited around the Sun in an elliptical, rather than a circular, movement.

16.1 The heliocentric theory explains the Sun as at the centre of the solar system with the Earth and other planets moving around the Sun. It replaced the geocentric theory which situated the motionless Earth at the centre of the universe.

16.2 By taking the Earth from the centre of things, the new astronomy appeared to take human beings from the centre. Orthodox church people could not believe that God would have put people (for whom everything had been created) on a planet that was not at the centre of the universe. Also, the new view of the universe had planets behaving in ways that were not thought to be ‘perfect’ – they travelled in ellipses, not circles; and their speed varied instead of being constant. The universe itself was apparently not ‘perfect’. The surface of the Moon was lumpy. The Sun had dark spots. Stars came and went. These new ideas seemed to challenge the Christian view of God's perfection and his reasons for creating. And finally, the new views went against the literal words in the Bible. In the Bible, it was the Sun that moved, not the Earth.

17. This will be learners’ own answer.
Task 6 Project (Total 100 marks)

There are two tasks that make up the project mark, which learners will complete as follows:

- Task 6a: Interpret a normative source (50 marks) (Learner's Book page 135)
- Task 6b: Research and report on a secular thinker (50 marks) (Learner's Book page 148)

Task 7 Trial examinations (Total 300 marks)

The following exam papers are in the correct CAPS-aligned format, but are offered as examples only. Teachers are strongly encouraged to use what they can and adapt it to their own learners’ needs.
Religion Studies Grade 12

Trial Examination

Paper 1: 150 marks

Time: 2 hours

This paper consists of 3 pages

Instructions and information
1. This question paper consists of TWO sections: SECTION A and SECTION B.
2. SECTION A is compulsory (that is, you must answer ALL the questions).
3. SECTION B consists of FOUR questions of which TWO must be answered.
4. Read ALL the questions carefully before making your choice.
5. Number the answers correctly according to the numbering system used in this question paper.
6. Write neatly and clearly.
7. Note the mark allocations and use them as a guide to how much to write for each question.

SECTION A

Answer all the questions in this section.

Question 1 (compulsory)

1.

1.1 Choose an item from COLUMN B that matches a word/description in COLUMN A. Write only the letter (A–E) next to the question number (1.1.1–1.1.5) in the ANSWER BOOK, for example 1.1.6 F.

<table>
<thead>
<tr>
<th>COLUMN A</th>
<th>COLUMN B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pali Canon</td>
<td>A Judaism</td>
</tr>
<tr>
<td>Gospel of Mark</td>
<td>B Hinduism</td>
</tr>
<tr>
<td>Hadith</td>
<td>C Buddhism</td>
</tr>
<tr>
<td>Rig Vedas</td>
<td>D Christianity</td>
</tr>
<tr>
<td>Torah</td>
<td>E Islam</td>
</tr>
</tbody>
</table>

(5 x 2) (10)

1.2 Indicate whether the following statements are TRUE or FALSE. Choose the answer and write only ‘true’ or ‘false’ next to the question number (1.1.2–1.1.5) in the ANSWER BOOK.

1.2.1 For the Baha’i, Jesus is one of the manifestations of God. (2)
1.2.2 The theory of evolution was first discovered by Richard Dawkins (2)
1.2.3 Theravada is the oldest branch in Hinduism. (2)
1.2.4 Judaism and Islam have strict dietary laws.
1.2.5 Ancient written texts constitute normative sources in African Traditional Religion.

1.3

1.3.1 In TWO SENTENCES explain what is meant by ‘belief’ in the religious context.
1.3.2 Describe ONE core belief in Hinduism?
1.3.3 Name FOUR important beliefs of followers of African Traditional Religion.

1.4

1.4.1 What is a normative source and how is it different from a descriptive statement?
1.4.2 Identify TWO normative sources, each from a different religion.
1.4.3 Explain the relationship between an oral tradition and normative sources.

1.5

1.5.1 Name the TWO major schools of Islamic thought, and describe the original cause for their division.
1.5.2 What is the basis for current differences between these groups?
1.5.3 Comment on the Sufi tradition in Islam?

TOTAL SECTION A 50 marks

SECTION B

Answer any TWO of the four questions in this section.

Question 2

Read the text below and answer the questions that follow.

From ancient times, Christian interpreters of the Bible and the gospels have consistently emphasised their meaning as metaphor. Only in the last few hundred years have some Christians flattened biblical language by emphasising its literal-factual meaning. (Jesus: Uncovering the Life, Teachings, and Relevance of a Religious Revolutionary, by Marcus J. Borg, HarperOne, 2006 page 52)

2.1.1 Explain what is meant by the word ‘metaphor’ as it is used by Marcus Borg in the passage above.
2.1.2 What does Borg mean by the sentence: “Only in the last few hundred years have some Christians flattened biblical language by emphasising its literal-factual meaning.”

2.2 Evaluate two different approaches to interpretation of Christian texts.
2.3 Define the term ‘hermeneutical principles’ in relation to religious texts.
2.4 Discuss in detail how religion scholars would use these hermeneutical principles when working with normative texts.
Question 3

3.1 Discuss ONE of the following worldviews:

- secular humanism
- OR
- atheism
- OR
- agnosticism

3.2 Refer to ONE representative of the worldview you are describing and explain his/her contribution to its development.

Question 4

4.1 Read the text and answer both questions.

The saddest part of my journey into the past must surely be the forceful removals of this vibrant community from an area [in the Strand, Western Cape] where they had resided for generations... Here we had a vibrant community staying smack in the middle of the central business area of the town living in harmony with their Christian neighbours. Then came the Group Areas Act under the guise of the Slum Clearance Act and with the stroke of a pen a community which had for generations lived here, was removed lock, stock and barrel.

(From Slavery to Citizenship: A walk through the history of the Strand community, by Ebrahim Rhoda, 2011, pages 130-131)

4.1.1 Which religious community is the writer describing?

4.1.2 What does the passage suggest about the writer's experience of inter-religious relations before apartheid?

4.2 Describe inter-religious relations in South Africa during apartheid.

4.3 Discuss some milestones in inter-religious relations as South Africa embarked on its democratic journey.

4.4 Discuss the role of the World's Parliament of Religions in building relations across religions.

4.5 Briefly describe ONE social issue that you have studied and discuss the contribution that an inter-religious body at a local level could contribute to its alleviation.
TRIAL EXAM PAPER 1

MEMORANDUM

SECTION A

Answer all the questions in this section.

Question 1 (compulsory)

1.1
1.1.1 C
1.1.2 D
1.1.3 E
1.1.4 B
1.1.5 A

(5 x 2) (10)

1.2
1.2.1 true
1.2.2 false
1.2.3 true
1.2.4 true
1.2.5 false

(2)

1.3

1.3.1 Learners may write any TWO SENTENCES containing something similar:
Religious belief refers to faith in the sacred/the divine/the supernatural. It concerns the existence, nature and worship of a deity and its involvement in human life. It may also relate to the values and practices based on the teachings of a spiritual leader.

(3)

1.3.2 Learners may select from the following:
- There is only one ultimate reality, but many paths to reach it.
- All religions set out their own path but they are all based on the same ultimate reality;
- Hindus believe in reincarnation.

(3)

1.3.3 Learners may select from the following or choose others:
- God as creator;
- Role of the ancestors mediating God to the living;
- Some ancestors use animals to communicate;
- There is life after death.

(4)
1.4 Normative sources refer to the texts or oral sources that are considered by the majority of adherents to contain the authoritative teachings for a particular religious community. They lay down the standards and affirm how things should be in that religion.

Descriptive statements are not binding; they can be proven true or false by observation. They simply present a picture of how something appears, rather than a prescription of how things ought to be.

1.4.2 Learners may choose any TWO sources – see pages 125–133 in the Learner's Book.

1.4.3 In many religions, the original teaching of the founder is first spread by oral tradition.

Process of transmission could take place over a long period, during which time there will be contextual modifications. However, it will still be considered normative by adherents of that tradition.

In most religions these oral traditions are then written down.

1.5 Sunni and Shi'a. They disagreed over who was the true successor to the Prophet Muhammad after his death in 632 CE: the Sunnis believed that Muhammad's father-in-law, Abu Bakr, should be the first caliph, while Shi'a Muslims believed that Muhammad's son-in-law, Ali ibn abi Talib, was the true successor.

1.5.2 Over the years, disagreements have spread over the interpretation of certain hadith and laws, with some groups going to war over this. Some Sunnis consider Shi'a as disbelievers and have at various stages of history condemned them to death.

1.5.3 Sufism is the mystical dimension of Islam. It is not a sect. It lays emphasis on certain unique rituals for guiding spiritual seekers into a direct encounter with God, e.g. the zikr where the believer encounters God through meditation, chant, and whirling dance movement.

TOTAL SECTION A 50 marks
SECTION B
Answer any TWO of the four questions in this section.

Question 2

2.1

2.1.1 The term ‘metaphor’ as Borg is using it, refers to a particular way of speaking about difficult or abstract concepts which ordinary language cannot easily capture. Metaphorical language is always to be understood as “not quite that”, i.e. there is a surplus of meaning between the actual referent and the words or symbols that are used to address it. (2)

2.1.2 Borg is suggesting that literal interpretations of the scriptures is a relatively new practice, and that through Jewish and Christian history there has been a strong tradition of interpreting texts metaphorically. The phrase “flattened biblical language” suggests that much richness of the original meaning gets lost when interpretations are factual. (5)

2.2 Learners should discuss approaches to interpretation where some people believe that every word of their sacred text is literally true. They usually argue that the text is the direct word of God and thus is true for all times.

Non-literalists take a different view saying that sacred texts are inspired by God but are passed down by humans through different generations, initially as oral teachings and then in most cases, written down. Through transmission they accumulate the interpretative frame of those who transmit the message. Non-literalists do not interpret their texts literally but look at them through the contextual lenses in which they were received and written. Similarly, they believe that for sacred texts to have meaning in a new age they must be interpreted contextually.

Learners may give examples from particular texts, and they must evaluate these two approaches and suggest which one, in their view, offers a more plausible approach to interpreting texts. (20)

2.3 Hermeneutical principles refer to the interpretation of sacred texts. (3)

2.4 Learners should briefly summarise, their own words, the following principles as they would be applied to texts:

- Examining the grammar and historical context: this means one must use the rules of grammar and the historical facts to interpret sacred texts.
- Selecting the clearest meaning: one should take the literal meaning of the text.
- Examining the plan, purpose and context: a piece of writing should be viewed as a whole. What is the writing plan or structure? What was the author’s purpose in writing this text? What is the context of the passage being looked at?
- Look at the meaning of words: the meaning of words change over time and in different places. Find out the original meaning as they were used in the normative source.
- Consider figurative meanings: figurative and non-literal meaning must be taken into account.
- Consider other sacred texts: sacred texts themselves may be used to interpret other sacred texts. (20)

[50]
Question 3

3.1 Learners must discuss ONE of the following worldviews:

- secular humanism
- atheism
- agnosticism

They may include some of the following points. Refer also to the Learner’s Book pages 142-147 to assess their answers.

- Secular humanism has developed from Europe and America though there are indications that China and India have contributed to the development of the movement.
- Secular humanism has a direct impact on religion because it interacts with notions about divinity, the universe, humanity, how to live a moral life which is not dependent on belief in a God or spiritual domain.

Learners may refer to some of the elements from the document of the Council for Secular Humanism:

- The need to test all beliefs.
- Using critical reason, factual evidence and the scientific method of inquiry.
- Fulfilment, growth and creativity as primary concerns for being human.
- A constant search for objective truth as new knowledge presents itself.
- A concern for this life which is meaningful as opposed to an afterlife.
- A search for principles of ethical conduct responsibility.
- A commitment to justice and fairness and to eliminate discrimination and intolerance and to building a better world.

Atheism is seen as a secular worldview; it is the opposite of theism. It refers to the belief that there is no divine reality/God. There are different degrees of atheism: some atheists simply doubt the existence of any divine reality but are not concerned with disproving its existence; while others actively seek to disprove supernatural explanations for reality. Some atheists doubt that God exists but do not actively engage in proving that God does not exist; whereas other atheists believe that such belief is harmful to people and to civilization. Many atheists turn to the sciences and materialism to explain the nature of the world. Many modern atheists base their position on the following claims:

- Evil and suffering in the world refute a God who is all-powerful, all-loving, and all-knowing
- It is impossible to prove that God exists
- Belief in God or a supernatural realm is unscientific; explanations for the world are to be found in science.

The term ‘agnostic’ means the belief that it is not possible to prove either way – the existence or non-existence of a God. The term comes from the Greek word ‘gnosis’ (knowledge) and ‘a’ (without). Agnosticism was first used by the philosopher Thomas Huxley in 1869 over a debate over science and religion, and emanating from challenges raised by Charles Darwin’s theory of evolution. This was an era when many people were questioning the authority of religious institutions. Most agnostics claim that it is impossible to know whether God, gods or goddesses do actually exist. They are sceptical of religious teachings and distrustful of religious doctrines.

3.2 Learners should refer to ONE representative of the worldview they are describing and explain his/her contribution to its development. They may choose to discuss
Question 4

4.1

4.1.1 Muslim community

4.1.2 Harmonious co-existence between Muslims and Christians

4.2 Learners may refer to some of the following points:

- Under apartheid, Calvinist Christianity was the State Religion.
- Other Christian denominations and other religions were given little or no recognition.
- Religious freedom and equality were not in the statute books.
- There was separate provision for religious observances in line with the apartheid government's goal of separate development.
- Learners were not exposed to other religions or educated about them.
- During the struggle against apartheid, liberal/progressive groupings within different religions came together.
- The South African Council of Churches (SACC) was formed in 1968 uniting Christians of various denominations.
- The Call of Islam was formed in 1984.
- Jews for Justice was formed in 1985.

4.3 Learners may mention some of the following events, and others that they have studied:

- 1996 – the new South African Constitution and Bill of Rights was promulgated which protects equality of religions and religious freedoms.
- 1997 – President Nelson Mandela called on religious communities to work together to build a free and just South Africa and this led to the formation of the National Religious Leaders' Forum (NRLF).
- 1999 – a Moral Summit was held.
- 1999 – the World Parliament of Religions was held in Cape Town.
- 2010 – South Africa adopted the Charter for Compassion which commits all people, regardless of their religion to work for compassion and to commit to peace in the world at local, national and global levels.

4.4 Learners should include some of the following points in their answer:

- The Unitarian and Universal churches were the main initiators.
- All religions – Western and Eastern were represented. The inclusion of Eastern religions was a breakthrough as a result of the introduction of Hindu thought to the West by Swami Vivekananda.
- Initially, indigenous religions were not represented.
- 1993: The second parliament was held in Chicago.
- Decision was taken to hold the parliament every five to six years, in different cities.
- Document entitled 'Towards a Global Ethic' was outcome.
- 1999: Parliament held in Cape Town with representation from most of the world's religions.
- 2004: Parliament was held in Barcelona in 2004 focusing on religions and global challenges, e.g. war/religious conflict, drug trade, poverty, global warming, etc.
- 2014: the next Parliament to be held in Brussels.

4.5 This will be learners' own answer. They may choose to discuss any social issue, but most of the answer should be devoted to practical suggestions for drawing adherents of different religions together.

GRAND TOTAL (2 x 50) = 100
Religion Studies Grade 12

Trial Examination

Paper 2: 150 marks
Time: 2 hours
This paper consists of 4 pages

Instructions and information
1. Answer any THREE questions.
2. Read ALL the questions carefully.
3. Number the answers correctly according to the numbering system used in this question paper.
4. Write neatly and legibly.

Total marks 150 (3 x 50)

Question 1

1.

**Religious groups prepare for battle over food labelling**

A Christian grouping, the National Association and Coalition of Christian Groups and Individuals for Practical Equality and Protection of Constitutional Rights (NACCGI), has filed a motion of intent with the Pretoria High Court in Pretoria. They plan to petition the court to declare that the religious certification of food displayed on a wide range of food packaging (such as those carrying the Beth Din Hechsher, or Halaal and Hindu signs), which excludes the Christian faith, is unconstitutional.

The UOS (Union of Orthodox Synagogues) and the United Ulama Council of SA (UUCSA – the umbrella body of Muslim Theological Formations in SA) have confirmed that they will oppose the application. Mainstream Christian movements such as the SA Council of Churches have also been approached to support the counter-application.

(Adapted from www.myshtetl.co.za/UOS/divisionadministrationbuildings/food-labelling-debacle 31/07/2012)

1.1 Read the article and answer the following questions.
   1.1.1 Why do you think the NACCGI is applying to the Pretoria High Court to have Halaal, Hindu or Jewish signs on foodstuffs declared unconstitutional? (5)
   1.1.2 Do you think all Christian denominations or groups would support this action? Give reasons for your answer. (10)
   1.1.3 Explain why the Islamic and Jewish religious bodies are taking legal proceedings to oppose this application? (5)
1.2 Answer these questions about religious freedom in the South African context.

1.2.1 Explain the concept of religious freedom and how it is protected in the South African Constitution. (5)

1.2.2 To what extent do you think the issue raised in this article is about religious freedom? Discuss with reference to the concerns of the different religious groups involved. (10)

1.2.3 In the light of the Constitution, how do you think the High Court will rule?

Give reasons for your answer. (5)

1.3 Consider the headline for the article.

1.3.1 Briefly comment on the headline for this article and the emotional impact it might have on different readers. (5)

1.3.2 In the interests of promoting harmonious inter-religious relations, could you suggest another headline? Give reasons for your choice. (5)

[50]

Question 2

2.1 How do ideas about sin and evil in Christianity compare with Taoist ideas? (20)

2.2 Explain the difference between the way Theravada and Mahayana schools in Buddhism understand the notion of the self and enlightenment. (15)

2.3 Describe the system of governance in Tibetan Buddhism and explain the Dalai Lama’s relationship to it. (5)

2.4 Name the belief that lies at the heart of Christianity, and two implications that flow from this belief. (5)

2.5 Write a paragraph about the beliefs that lie at the heart of Judaism. (5)

[50]

Question 3

3.1 Explain why Galileo’s criticism of the accepted geocentric theory of the universe was such a challenge to traditional religious ideas of the time? (10)

3.2.1 Briefly explain the Big Bang theory. (10)

3.2.2 Briefly describe Darwin’s theory of evolution. (10)

3.3 How do religions respond to the Big Bang theory and evolutionary evidence of human origins? Refer to different perspectives in any ONE religion. (15)

3.4 How do you think the awareness that we are not ‘a unique life form unrelated to other organisms on the planet’ would affect a believer’s notions about the human’s place in creation? (5)

[50]
The eight Millennium Development Goals (MDG) were set by the United Nations in 2000 and agreed to by 189 nations promising to free their people from extreme poverty and other deprivations.

**Children completing primary school**

**Millennium development goal (MDG) performance**

This MDG sets targets to ensure that, by 2015, children everywhere and boys and girls alike, will be able to complete a full course of primary schooling.

How far have African countries achieved MDG targets for primary schooling for all children?

4.1.1 Use the information provided on the map to help you complete this table.

**MDG: African children in primary schools**

<table>
<thead>
<tr>
<th>On target</th>
<th>Close to target</th>
<th>Far from target</th>
<th>No data available</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Do not bother to fill this in.</td>
</tr>
</tbody>
</table>
4.2 Should religions play a role in trying to resolve these issues affecting children? Give reasons for your answer. (5)

4.3 Discuss the work of an inter-religious organisations that is responding to the needs of children. (10)

4.4 In your view, what role could religions play to help South Africa to achieve the target of this millennium development goal? (15)

**GRAND TOTAL (3 x 50) = 150**
Question 1

1.1

1.1.1 They are likely to be objecting because Christian signage is not included on the packaging, and this may feel like an unfair advantage given to other religions. They are appealing to provisions in the Constitution which guarantee equality to all religions. (5)

1.1.2 Learners will convey their own views, but they may suggest that not all Christian groups would have the same objections. Because dietary laws are not part of purity codes in Christianity this is not an issue for adherents. Some adherents would not find signage from other religions offensive. However, it is likely that those adherents that hold a more exclusivist attitude about Christianity – not accepting other religions as being equally a path to the divine – may find it objectionable to have such signage. (10)

1.1.3 Both Islam and Judaism (and Hinduism although they have not joined the lobby) have strict dietary laws and so their religious authorities are required to give guidance to adherents on foodstuffs that carry prohibited ingredients; of those that are not prepared in the correct way. These are religious rules and religious bodies are also claiming their Constitutional right to do so. (5)

1.2

1.2.1 The SA Constitution was adopted in 1996 and established South Africa as a secular state, with no State religion.

   It forbids discrimination on the basis of religion or beliefs. (5)

1.2.2 On the one hand it may look like the Christian grouping is asking for the same privilege or right to display its symbols on packaging so that equality and fairness may be seen to be done. On the other, as dietary issues are not religious concerns for Christians, there would seem to be other motives behind this application. As it does not include all Christians one can presume that it is those groups who have difficulties with an inclusive or plural approach to other religions. (10)

1.2.3 This will be learners' own view. They should give reasons for their answer. (5)

1.3

1.3.1 The heading could be considered emotive, even inflammatory. It suggests polarisation between different groups; that the issue has reached a point which does not allow scope for dialogue, i.e. the different parties are unable to resolve the issue themselves and thus have to resort to a court ruling. (5)

1.3.2 Again this will be learners' own answer. Award marks for their suggested headline and for their reasons. (5)
2.1 There are a number of important differences between Taoist ideas of the way in which people can lose their sensitivity to the Tao.

1. A first difference lies in what sin is. For Christians, ‘sin’ is not doing the will of God – and the will of God is to honour God and ‘love thy neighbour’. It is concerned about relationships – between humans and with God. It is not about the natural world. Although it would be true to say that environmental concerns are becoming part of the consciousness of many Christians, as is the way the Earth and the environment has been exploited for human gain.

2. Orthodox Christians do not believe humans are capable of saving themselves. Taoists believe people can learn to live in harmony with the Tao by themselves.

3. The methods of ‘salvation’ are very different. Orthodox Christians believe that the only route to salvation is to ask for forgiveness through Jesus. Taoists believe that humans can learn to live in harmony with the Tao simply by paying attention when they are struggling with life. When life becomes a struggle, this is an indication that a person is out of touch with the Tao. Accepting the Tao or learning not to resist it, is the route to peace of mind.

4. The end state can sometimes be different, particularly among orthodox Christians who argue that there is life after death. While both Christians and Taoists would agree that the purpose is to live in a consistent way – either, to the will of God for Christians; and according to the rhythms of the Tao for Taoists; however, Taoists do not believe in the concept of a heaven or a hell after death.

2.2 Theravada

- Anatman – the ego or the self imprisons us, and once free of the ego, we can become enlightened and experience Nirvana.
- Enlightenment through an individual’s efforts, and not by the intervention or intercession.

Mahayana: Tibetan school
- A pantheon of Buddhas, bodhisattvas, and dharma protectors
- Reincarnation of lineages of lamas (teachers)
- Buddha can be shown in human form.
- Mahayana: Zen school

Dharma transmission: A special transmission outside the scriptures
- No dependence upon words and letters
- Seeing into one’s own nature and attaining Buddhahood/enlightenment.

2.3 There is a belief in a ‘pantheon’ of Buddhas, and lamas formed part of this. They were seen to be reincarnations of ‘Masters’ and therefore wise teachers. Lamas were seen to have equal authority to the Buddha, hence the term ‘Lamaism’. The head of Tibetan Buddhism is the Dalai Lama – this is a title that has been used in Tibet since 1391. There have been a succession of Dalai Lamas and from the 17th century until 1959, Tibet was ruled by the Dalai Lama. When the People’s Republic of China invaded Tibet in 1959 the current Dalai Lama, Tenzin Gyatso, fled Tibet and has been a spiritual leader in exile ever since.
2.4 At the heart of Christianity is the belief in Jesus as the Son of God. The implications that flow from this belief are listed on pages 34–35 of the Learner’s Book. Learners should include the following ideas:

- According to Christianity, this is God’s ultimate revelation of God-self penetrating the universe and taking human form.
- God is no longer outside of human experience, but is a part of it. God is embodied in the person of Jesus.
- Christians experience God as both transcendent – outside of creation, and immanent – part of and inside creation.

2.5 The essence of Judaism lies in the conviction that there is only one God who is righteous and at work in the natural world and the social order. He has revealed himself and his Law to the Jews and has chosen them to be his people, not as recipients of special favours, but to serve as bearers of light – so that in their history the world can see presence of their God.

Question 3

3.1 Geocentric means that the Earth is the centre of the universe. The idea that the Earth was at the centre of the universe went well with the Christian view of creation and the belief that God had put human beings at the centre of His creation. The idea that the universe was unchanging went well with the idea that God – who was perfect – had created a perfect, i.e. ‘unchanging’ universe.

By taking the Earth from the centre of things, the new astronomy appeared to take human beings from the centre which was counter to the Creation story. The heliocentric view – which places the sun at the centre, with Earth and other planets moving around the Sun in elliptical rather than circular pathways, of varying speeds – was not consistent with what was understood to be ‘perfect’. The universe itself was apparently not ‘perfect’. The surface of the Moon was lumpy and cratered. The Sun had dark spots. Stars came and went. Why would an all-powerful and perfect God make something with so many apparent blemishes?

These new ideas seemed to challenge the Christian view of God’s perfection as well as God’s reasons for creating. And finally, the new views went against the literal words in the Bible. In the Bible, it was the Sun that moved, not the Earth.

3.2

3.2.1 Learners should include some of the following ideas, written in their own words.

- The Big Bang is thought to have occurred about 13.7 billion years ago.
- Small temperature differences in the initial explosion led to varying densities throughout the universe. These eventually formed into clusters of matter and energy.
- The clusters continued to condense in a lumpy way and eventually formed galaxies.
- Some of the lumps in galaxies condensed into solar systems – a combination of stars and planets.
- Earth formed about 4.5 billion years ago and some time after that life started.
• In early times, life forms were very basic. Over time, they became more complex and eventually human beings evolved.
• The ultimate destiny of the universe is not known: Scientists believe that it is expanding at the moment, but they are unsure whether it will eventually run out of energy and begin contracting.

3.2.2 Learners should mention the following ideas, in their own words:
• Each species contains a great variety of minor differences.
• Both the world and species change over time.
• In the fight for survival, better adapted variations will be favoured while those that are not will struggle to survive.
• Thus a species may gradually change its form and become more complex – by developing along a path of successful variation.

3.3 Learners may choose to discuss the views of any religion. (See the Learner's Book pages 155-167)
• They should present nuanced views that occur in most religions, e.g. those who support a creationist perspective as well as those who do not find evolutionary ideas to be inconsistent with religious views.
• For creationists there can be no doubt that God created the universe as part of His divine plan for humanity. Jews and Christians believe in the Genesis account that describes God creating the world in six days. Adam and Eve were the pinnacle of God's creation. There seems to be no place for the theory of evolution in this idea of creation. This is consistent with a literalist interpretation of the sacred text.
• Believers who are also evolutionists argue that science and religion contribute different kinds of knowledge; and that they are answering different questions and using different methods and language to explain things – scientific knowledge explains processes of how the creation occurred based on empirical evidence and observation of the natural world; whereas religion deals with questions of the purpose and meaning for existence and draws on experiential knowledge of the sacred. This view presupposes that the sacred text, and specifically the story of creation, is read as a myth about origins, rather than as a factual account.

3.4 These will be learner's own ideas but they should be rewarded for considering some of the following ideas:
• the notion of interconnectedness of all of life;
• discarding the traditional domination model where the human species is seen to be apart from, has power over, and is superior to other life forms;
• developing the consciousness that humans have a responsibility to take care of creation, and exercise responsible choices that consider the whole rather than just satisfying the needs of the human species.
Question 4

4.1

4.1.1

MDG: African children in primary school

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4.1.2 Learners will suggest their own views and questions. They may include some of the following:
- Very few countries have achieved the target
- The number of countries for which there is no data - is this a positive sign, or a negative one?
- How far off the target are those who have not yet achieved them?
- What are the causes for under achievement?

4.1.3 Learners may suggest a number of factors, for example:
- Education of children is an important indicator of levels of development in other areas.
- Education of children is an important human right.
- Development of a nation is dependent on education – needs to start with the children.
- Families will remain locked in poverty if they are not educated - the hope lies with the children.
- If not educated, children fall victim to many social ills.
- Cycle of poverty will continue – without education children may never break out of it.

4.1.4 Learners may select any THREE of the following, or any others:
- civil wars
- child labour
- child trafficking
- HIV and AIDS
- orphans
- poor health
- poverty
- death from preventable diseases
- hunger, malnutrition
- sexual abuse
- child soldiers
- child refugees
need which appears in the ethical codes of all religions. They may make specific reference to teachings which they have covered in Grades 10 and 11.

4.3 Learners may reference the work of Religions for Peace that has joined a group of organisations in an initiative that will provide help to millions of African children, especially those orphaned by AIDS. The Hope for African Children Initiative is confronting challenges such as the increased risk of malnutrition, illness, abuse and sexual exploitation faced by orphans; the high costs of caring for sick family members that often fall upon children, who are left impoverished or forced to work rather than attend school; the stigma and discrimination often associated with HIV and AIDS, which often deprives children of basic social services and even the support of their extended families; the lack of home-based care for sick parents; insufficient medical responses to the opportunistic infections that follow the onset of AIDS; and the high percentage of babies who contract HIV from their mothers.

The Action & Advocacy for Children Programme (one of the groups set up by Religions for Peace) is committed to working through its national inter-religious bodies and helping them to build mechanisms that can channel resources to local religious organisations that are helping children.

4.4 Learners may refer to a number of ideas to support their answer, some examples may include:

- Financial (for example, raising funds for bursaries and financial support for families that are struggling)
- Practical (for example, sharing resources like buildings for educational purposes particularly in areas where resources are thin)
- Human (encouraging adherents with skills and expertise to put these at the service of those in need in the community)
- Advocacy (working alongside other educational NGOs to put pressure on government and educational departments to achieve its goals)
- Emotional and spiritual (encouragement and emotional support for families and children)
- Conscientisation (raising awareness of the needs of the children in all respects)

\[ \text{GRAND TOTAL (3 \times 50) = 150} \]
**TERM 4**

**SECTION 4**

Consolidation, revision and examination practice

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**REVISION TIMETABLE**

Here is a revision timetable that you may like to follow in preparing learners for the final exams.

<table>
<thead>
<tr>
<th>Hours</th>
<th>Topic</th>
<th>Learner's Book pages</th>
<th>Teacher's Guide pages</th>
</tr>
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<tbody>
<tr>
<td><strong>Topic 1: Variety of religions</strong></td>
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</tbody>
</table>
| **Week 1** 4 hours | Consolidation of work:  
Conceptual distinctions  
Internal differentiations  
Unique features of various religions  
History and present dynamics of inter-religious relationships in South Africa, Africa and the world | 3–7  
8–23  
24–39  
41–58 | 2–8  
9–15  
16–23  
24–31 |
| **Topic 3: Topical issues in society** | | | |
| **Week 2** 4 hours | Consolidation of work:  
Religious freedom, human rights and responsibilities  
Social problems in South Africa and the world  
Media coverage on issues with religious relevance | 169–182  
72–79  
81–87 | 125–133  
45–49  
50–54 |
| **Topic 4: Research into and across religions** | | | |
| **Week 3** 4 hours | Consolidation of work:  
Religion in areas of recent conflict in South Africa and the world  
Religion and the natural sciences | 60–69  
149–168 | 33–39  
113–124 |
| **Topic 2: Common features of religion as a generic and unique phenomenon** | | | |
| **Week 4** 4 hours | Consolidation of work:  
Normative sources in different religions  
The role of teachings in a variety of religions  
Interpreting normative sources  
The central teachings of one religion | 112–119  
88–98  
122–137  
99–111 | 72–77  
55–61  
98–104  
62–71 |
| **Week 5–10** | Examinations | | |
1. Study skills

Where to study
Creating good conditions to study can help you make the most of the time you spend revising. Here are some suggestions:

- Find a quiet place to study and make sure you are sitting comfortably (not lying down!)
- Make sure your desk is well lit
- Keep background noise to a minimum
- Avoid studying in an area where there will be distractions (like television!)
- Have everything you need to do your revision at hand before you start

How to study
There is no 'right way' to revise, as long as the method you choose enables you to gain a solid grasp of key facts and consolidate your knowledge. Some learners are happy to read their classroom notes from start to finish, others prefer to simplify the information as much as possible, turning everything into skeleton notes, diagrams or mnemonics. In practice, most learners find that mixing techniques suits the varied nature of the subjects being revised, and provides essential variety when studying.

Turn your notes into revision tools:

- write ideas and facts on to cards to use as 'prompts'
- create memory aids such as diagrams or mnemonics (e.g. initial letters to make a word you need to remember or SMART objectives: Specific; Measurable; Achievable; Realistic; Targets). These will help you remember key facts
- write key facts/notes out and display these around the house where you will see them
- record yourself reading notes to listen to

Study with a friend and test each other's knowledge, but remember you are meeting to revise not to chat!

Work through past question papers – and use a watch to time them so that you can practise timing your answers.

Choose study and revision guides sensibly. It's not hard to find help with revision – as well as established published revision guides, there are hundreds of websites offering help and advice. The problem is not how to find such help, but how to judge which is the best source for your needs. Save valuable time and get recommendations from your teachers.

Remember course notes are also a valuable source of extra help.

Keep yourself more alert by changing revision methods during a session. For instance, try switching from note taking to memorising; from reading to asking someone to test you.

Attend any revision classes that your teachers may be running at school and get their advice on revision methods.

Look after yourself – Sometimes revision can become a competition – who stayed up latest, who worked longest, who's worrying the most. But the more tired you are the less efficiently you'll work. You need to rest as well as study.
eat well, drink lots of water and make sure you pace yourself. Don’t rush, and equally don’t over-revise by doing too much too soon.

2. Revision plan
The top tip for successful revision is to make a plan; otherwise it is easy to waste your precious revision time. Start your revision at least six weeks before your exams begin. It is helpful to look at your exam dates and work backwards to the first date you intend to start revising.

- List all your exam subjects and the amount of time you think you will need for each one. It is unlikely that the amounts will be equal. Many people find it advisable to allocate more time to the subject or topics they find the most difficult.
- Draw up a revision plan for each week.
- Fill in any regular commitments you have first and the dates of your examinations.
- Use a revision checklist or syllabus for each subject as a starting point. Look at what you need to know and try to identify any gaps in your knowledge. (A good way of doing this is to look at the results of past papers or tests you have worked through)
- Divide your time for each subject into topics based on the units in the revision checklist or syllabus, and make sure you allow enough time for each one.
- Plan your time carefully, assigning more time to subjects and topics you find difficult.
- Revise often; try and do a little every day.
- Plan in time off, including time for activities which can be done out in the fresh air. Take a 5- or 10-minute break every hour and do some stretching exercises, go for a short walk or make a drink.
- You may find it helpful to change from one subject to another at ‘break’ time, for example, doing one or two sessions of English and then changing to Religion Studies, or alternating a favourite subject with a more difficult one. It helps to build in some variety.
- Write up your plan and display it somewhere visible.
- Adjust your timetable if necessary and try to focus on your weakest topics and subjects.
- Don’t panic; think about what you can achieve, not what you can’t. Positive thinking is important!

3. Last-minute revision tips
Although time may be short, you can still make a difference to your mark. Try and prioritise; do what you can.

- Use your revision tools (prompts, diagrams etc) to check final facts.
- Keep calm and consolidate your existing knowledge rather than trying to learn new topics.
- Don’t stay up all night revising; being overtired will not help you to do your best.

4. Dealing with exam nerves
It is natural to feel nervous before an examination. The more prepared you feel, the easier it will be to conquer your fears.

- Create a revision plan to help you feel in control of the process.
- Plan your work carefully around the topics you need to focus on. Being aware of gaps in your knowledge can create nerves, but having a plan of how you will fill these will make you feel better.
• Find out what is involved in the exam. 
  – where and when it will take place 
  – how much time is allowed 
  – how many questions you need to answer

Think positive 
• Keep the exam in context – even if you do badly, there will be other options open to you 
• Allow yourself some fun-time each day to relax 
• Eat sensibly – your brain cells need energy to function well. Make sure you drink plenty of water to avoid becoming dehydrated. Dehydration makes you tired and reduces concentration

5. Exam tips – sitting the exam

Be prepared: find out what is involved in each of the examinations that you are going to sit. Organise yourself the night before and get plenty of sleep.

• Check you have the correct equipment with you before you leave the house (pens, pencils, ruler, scientific calculator, etc.)
• Do take a watch or clock so that you can time your answers
• Leave for the exam in plenty of time
• Look through the paper first and mark difficult questions/initial thoughts
• Select the questions that will best enable you to demonstrate your knowledge to the examiner
• Look at the marks available and read the questions carefully, following instructions given in the paper (e.g. to show all workings, word limits etc)
• Use the information provided on the paper (the answer's often nearly all there)
• Pace yourself and allow enough time to answer all the required questions
• Write as neatly as possible to help the examiner to mark your work. Marking untidy writing is difficult
• For longer answers, take a few minutes before you begin to produce a structured plan of what you are going to include in each section
• Allow yourself ten minutes at the end to read through your answers and correct any mistakes
• Cross out anything you do not want the examiner to read (e.g. an earlier answer to a question)

6. Exam tips – after the exam

It is easy to fall in to the trap of wondering how well you performed and to discuss this with your classmates. Your time would be better spent looking ahead to your next examination.

• Don’t panic – you won’t be the only learner who is anxious about their results
• Don’t compare your answers with those of other learners – this can create negative feelings
• Have some fresh air and food and take time to relax before you start revising
• Don’t rush to your textbooks to check your answers – there is no point at this stage
• Focus on the next exam and how you might improve your exam technique
• Have a quick look at your revision plan. Do you need to adjust it?
• And finally, think positive!

(Adapted from http://www.cambridgestudent.co.uk/examtime/revisions tips/)
SECTION A

QUESTION 1 (COMPULSORY)

1.1
1.1.1 C
1.1.2 D
1.1.3 E
1.1.4 B
1.1.5 A

(5 x 2) (10)

1.2
1.2.1 False
1.2.2 True
1.2.3 True
1.2.4 False
1.2.5 False

(5 x 2) (10)

1.3
1.3.1 Religious belief refers to faith in the sacred/the divine/the supernatural. It concerns the existence, nature and worship of a deity and its involvement in human life. It may also relate to the values and practices based on the teachings of a spiritual leader.

(3)

1.3.2 Learners describe any ONE of the following in a full sentence.
• There is only one God, Yahweh who is the creator of the universe.
• Yahweh gave the Torah, the book of the law to Moses.
• God established a covenant with the Hebrew people.
• All Jews must follow the commandments – mitzvot – contained in the book of the law.
• Jews believe in the existence and the role of the devil or Satan.
• Jews believe in a life after death.

(3)
1.3.3 Learners name any FOUR of the following:
- the Shahada – there is only one God – Allah
- Prophet Muhammad = messenger of God
- Allah is creator of all things
- humans have free will
- life after death
- a day of judgement
- existence of paradise and hell.

1.4

1.4.1 Descriptive statements present a picture of how something appears, rather than a prescription of how things ought to be. They are not binding; they can be proven true or false by observation. Normative sources refer to the texts or oral sources religious that are considered by the majority of adherents to contain the authoritative teachings for a particular religious community. They lay down the standards and affirm how things should be in that religion.

1.4.2 Learners choose any TWO from the following:
- Hinduism: the Vedas
- Buddhism: the Pali Canon
- Judaism: the Torah, the Talmud, the Prophets and the Writings
- Christianity: the Bible (Hebrew Scriptures and New Testament)
- Islam: the Qur’an
- the Latter-Day Saints movement: the Book of Mormon

1.4.3 Normative religious sources (origins of religious teachings) have come mostly from the oral tradition. In some religions, the oral traditions have been written down and there is an accepted canon of sacred texts or books – these are considered normative. Some religions also believe that God ‘talks to’ followers who then write down the text.

1.5

1.5.1 The following TWO:
- Theravada
- Mahayana

1.5.2 Learners should refer to the following points in their own words:
The Sunni and Shi’a disagreed over who was the true successor to the Prophet Muhammad after his death in 632 CE. The Sunnis believed that Muhammad’s father-in-law, Abu Bakr, should be the first caliph, while Shi’a Muslims believed that Muhammad’s son-in-law, Ali ibn abî Talib, was the true successor. Disagreements have continued over the interpretation of certain hadith and laws.

1.5.3 Orthodox, Reform, Conservative

TOTAL SECTION A 50 marks
SECTION B

Answer any TWO of the four questions in this section.

QUESTION 2

2.1 Learners will present their ideas in their own words. Here are some points to consider when marking, but reward learners for other insights as well.

2.1.1 Literalist approach: some people believe that every word of their sacred text is literally true. They interpret the text as the direct word of God and thus true for all times.

Non-literalist approach: others view sacred texts as inspired by God but transmitted by humans through different generations, initially as oral teachings and then in most cases, written down. Through transmission they accumulate the interpretative frame of those who transmit the message. Non-literalists do not interpret their texts literally, but look at them through the contextual lenses in which they were received and written.

Learners will give specific examples of these approaches from one of the religious they have studied. 

2.1.2 Learners will use their own words to write 2–3 sentences explaining the concept:

Metaphor or metaphorical language refers to a particular way of speaking about difficult or abstract concepts which ordinary language cannot easily capture.

Metaphorical language is always to be understood as ‘not quite that’, i.e. there is a surplus of meaning between the actual referent and the words or symbols that are used to address it.

2.1.3 Learners will give their view. In their answer they should refer to the Jarvis quote and the critique of “modern-day fundamentalists” from different religious ideologies who do not apply reason or logic to their interpretations. But base their interpretations on assumptions or an uncritical acceptance of the text.

Learners should give examples of how they have observed/encountered this non-critical approach applied in different religions.

2.2 Learners should note the following hermeneutical principles

1. Examine the grammar and historical context of the text
2. Look for the clearest meaning
3. Find out the plan, author’s purpose and context of the passage as part of the whole
4. Examine the meanings of words as they were originally used
5. Ascertain whether it is intended as literal or figurative language
6. Compare it to other sacred texts on the same topic

2.2.2 Learners will include some of the following points in their own words: note they may not have all the details but they should be rewarded for suggesting the approach to be researched.
Research into the monotheistic religions of the ancient Middle East shows the influence of Afro-Asiatic, Semitic, and Egyptian culture in the development of religious beliefs. They were written at a time when monotheistic religions were evolving, and they were influenced by the local religious beliefs of the time.

The text contrasts strongly with other scriptures, such as the New Testament, which state that all are equal and that there is no longer male and female for all of you are one in Christ Jesus.

Three verses in Ephesians need to be read in the context of the whole passage which affirms the mutual love and responsibilities of husband and wife.

**QUESTION 1**

2.1 Learners should describe any five common traits in several religions, and should name the religions in which they are present.

- Common feature that underlies all religions: the search for meaning.
- Judaism, Christianity, and Islam (Abrahamic religions): all monotheistic faiths of Middle Eastern origins, belief that God is just and merciful; belief that humans are 'judged' by God, allow for doctrinal sharing.
- Hinduism and Buddhism: belief in reincarnation and karma; Eastern origins.
- Hinduism, Judaism, and African Traditional Religions: non-individually founded religions.
- Christianity, Islam and Buddhism: founded religions; Jesus, Muhammad, the Buddha.
- Christianity and African Initiated Churches: share the central ideas of Christianity.

2.1.2 Learners will give their opinion expressed in their own words. Award marks for a coherent view with reasons.

2.2 The information below is given for Taoism. If learners have studied another religion, refer to the Learner's Book for details.

2.2.1 All is Tao - the 'path' of the universe.

'Nothing' is also the start of everything. Inside it, things happen.

Both the 'nothing' and the 'happening' are the divine. Everything comes from nothing.

"The Tao produces the One. The One produces the Two. The Two produces the Three. And the Three produces the ten thousand things."

2.2.2 The world and everything in it comes into being automatically as part of the activity of the Tao.

It is not planned, but it is also not unplanned.

The Tao did not intend the world to exist, but nor did it not want the world to exist.
The world simply emerged – as a tiny speck – in the enormous ‘bowl’ of creation as the Tao continued on its path.

The observable world consists of opposites that alternate between each other – yin and yang.

3.2.3 The Tao does not have a plan, and it does not give human life any purpose or plan:

Humans are just a tiny, microcosmic by-product of the Tao’s creative activity;
Humans are not special or in charge of the world; we are not needed to look after it – the world and the universe will continue, whether humans continue or not;
Humans have the potential to destroy only a very small part of creation and even if that part gets destroyed, the incredible and bountiful creative activity of the Tao will continue;
To live a worthwhile life one should live in harmony with the Tao;
To live in harmony means to be flexible; resistance to the flow leads to suffering.

3.2.4 Everything is the Tao, so there is no such thing as evil, only human suffering;

Humans can cause suffering, but essentially they are good and prefer to be in harmony – with things, other people, and within themselves;
Human suffering arises when human desires are thwarted, meaning “running up against the Tao”; There is no reason for us to be in conflict with things. The Tao is slow, huge and spacious. There is plenty of room within it for humans to live perfectly contented lives.

3.2.5 Death is simply a process of transformation in which you go from one form to another. 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. While we may not want it, it is merely a stage in the ongoing process of transformation which characterises the universe as a whole.
You do not need a life after death in some kind of heaven, or the kind of life after death; all that happens is that you are transformed and ends up elsewhere.

3.3

3.3.1 Religious identity is a form of self-identification. There are two complementary tendencies that may shape a person’s religious identity: either a tendency to form a strong religious identity with the help of an exclusive self-image that promotes one’s form of belief as unique, and with clear boundaries separating one community’s religion from all the others; and secondly, a tendency to accommodate and adapt, or even mix, the forms, beliefs and thought patterns of different traditions. This approach may lean towards pluralism or syncretism. (5)

3.3.2 The religious identity of people is shaped primarily in the home, religious and cultural communities. Later, peers and colleagues and broader social connections will have an impact; as will ongoing education, reading and exposure to different ideas through travel and encounters with different people. (5)

3.3.3 This will be learners’ own views; however, there is strong evidence that as in other spheres of human development, a person’s religious identity may also change and/evolve. (5)
QUESTION 4

4.1 Learners should briefly describe the 2012 movie defaming the Prophet Muhammad and background to this conflict – see the Learner’s Book page 86.

4.2 Learners should refer to the following religious parties and indicate whether they are actively promoting antagonism and religious dissent; or actively promoting peace efforts. They will use their own words to describe this.

American pastor Terry Jones – who produced the movie in commemoration of the 9/11 attack, and burnt a copy of the Holy Qur’an – clearly a provocative action

Reverend Emmanuel Ghareeb, Anglican Church in Kuwait – condemned the acts and called for mutual respect for religious symbols.

Muslim cleric Dr Khalid Shuja’ Al-Otalbi – called for respect and reverence of the Prophet (PBUH), and education of Muslim youths and non-Muslims.

Acting Pope Bakhomious, Egypt’s Coptic Church Pope – condemned the movie as disrespectful and inflammatory.

Secretary General of the Salafist Movement Bader Al-Shihab – called for rational response; suggested that an organisation/s, not individuals, were behind it.

4.3

4.3.1 Learners should analyse whether the reporting of the film and the reaction to it has further incited violence, or whether it has attempted to present a calm and rational analysis as a way of defusing the tension. Refer to the Learner’s Book for further information.

4.3.2 This will be learners’ own answer. Award marks for strategies they propose to defuse the tension.

4.4 Learners should discuss the contribution of the following organisations in promoting relations across religions in the world:

- The Parliament of the World’s Religions – first was held in 1893 in Chicago with the aim of creating a global dialogue of faiths. Since that event there have been several further Parliaments.

- In 1993 the Parliament was again held in Chicago where members explored ways for different religions to work together on world issues as well as creating a declaration entitled: ‘Towards a Global Ethic’.

- In 1999 the Parliament was held in Cape Town, where the issue of HIV and AIDS was highlighted.

- In 2004, the Parliament met in Barcelona, Spain and focused on religious violence, safe water, refugees, and eliminating external debt in developing countries.

- In 2007, the focus of the religious gathering was on the Millennium Development Goals for eradicating poverty.

- In 2009, the Parliament met in Melbourne, Australia and dealt with aboriginal reconciliation as well as sustainability and global climate change as understood by indigenous religions.
The WCRP and its affiliates including WCRP youth – active in Europe in relation to international issues, e.g. conflict in Israel, Lebanon, and Palestine. They encourage religious leaders to take action in conflict situations and to encourage their followers to respect one another. There was also a strong interfaith response to the publication of cartoons considered by Muslims to be offensive. It included senior religious leaders from Christianity, Judaism, Islam, Buddhism, Hinduism, Sikhism and Zoroastrianism.

The Charter for Compassion is a global network initiated by world religion scholar Karen Armstrong, in collaboration with the Council of Conscience, a multi-faith, multi-national group of religious thinkers and leaders. Its goal is to mobilise local and national initiatives around the principle of compassion – a principle that is common across all religions – ‘in order to create a just economy and a peaceful global community’. By 2012, thousands of people from all over the world have signed their agreement to implement the principles of the Charter.
RELIBGION STUDIES 12

PAPER 2 – MEMORANDUM

QUESTION 1

1.1 Learners may refer to some of the following points:

- Under apartheid, Calvinist Christianity was the state religion.
- Other Christian denominations and other religions were given little or no recognition.
- Religious freedom and equality were not in the statute books.
- There was separate provision for religious observances in line with the apartheid government’s goal and policy of separate development.
- Learners were not exposed to other religions or educated about them.
- The South African Constitution adopted in 1996 established South Africa as a secular state, with no state religion.
- It guarantees freedom of religion and forbids discrimination on the basis of religion or beliefs.

1.2 Learners refer to ONE religion they have studied and give examples of how the religious text and ethical codes promote human rights and responsibilities, and religious freedom. Here are examples from two religions:

Islam: The basis for Islam’s tolerance is the Muslim scriptures.

- All are created equal by Allah. We are therefore all part of the same family, no matter what we believe, and should treat each other as brothers and sisters.
- There must be equality before the law, and no discrimination on the basis of race, belief, or nationality.
- Islamic tolerance extends to all sincere believers in all religions. As long as people are truthful, patient, humble, and practise charity, justice, and kindness, Allah will be forgiving and rewarding.
- Islam rejects conversion by force or by compulsion. “Let there be no compulsion in religion.” (Qur’an, Sura 2, verse 256)
- If people react to Islam in a hostile way, do not react back with hostility. “Repel (evil) with what is better; then will he between whom and thee was hatred become as it were thy friend.” (Qur’an, Sura 41, verse 34)

In Buddhism: An important part of the Buddhist ethic is to do no harm to living creatures, including humans. Therefore Buddhism has never used war to spread its message. It rather uses the power of logic to persuade people that its analysis of reality and the human condition is correct. And it uses the power of example to show people that they can live socially harmonious lives in which they are at peace with themselves.

- Buddhist social life is built around the third (right speech), fourth (right action), and fifth (right livelihood) elements of the Eightfold Path.
- Buddhists argue that tolerance and acceptance of people just as they are, is fundamental to Buddhism. You have no right to want them to be something else. It is up to them to decide if they want to change. You can tell them what you believe, and you can set an example that they may choose to follow, but that is as far as it goes.
1.3 Learners may choose to discuss one of the following conflicts: Northern Ireland, the Middle East, the Balkans, Sri Lanka, Uganda, Iraq, or Sudan. In their answers they should provide:

1.3.1 A brief description of the conflict and its causes.

1.3.2 An analysis of the role of religion in the conflict.

Refer to the Learner’s Book pages 60–69 for details.

1.4

1.4.1 Human rights establish that all people are created equal, that they are endowed with certain inalienable rights, including life, freedom, and the right to pursue happiness. These notions of ‘human rights’ come from the Universal Declaration of Human Rights (1948).

Commensurate with these rights go certain responsibilities incumbent on all citizens towards other individuals in the society.

1.4.2 This will be learners’ own answers, however, ensure that they suggest elements of a code of conduct that pertain to respect of person and property, and that they refer to the topic of rights and responsibilities.

QUESTION 2

2.1

2.1.1 This dimension of religion is concerned with the core beliefs about the nature of humanity, the world, the divine, creation and other parts of human lives. These beliefs are presented to adherents as authoritative teachings, historical material, truth claims, i.e. all the ‘intellectual property’ of a religious community.

2.1.2 The experiential or ritual dimensions of a religion refer to the affective domain of a religion – that which is expressed in the poetry, writings, art and architecture, music, clothing, and symbolic and ritual actions.

2.2 Award marks for each definition and examples from one religion they have studied.

2.2.1 Doctrines are the beliefs that provide the central frame of reference for a religion and its function is to safeguard what is essential to the religion. Sometimes the word “doctrine” is used to refer to the entire set of beliefs in a religion, for example the Buddhist doctrine. More commonly, however, it is used to refer to particular parts of the belief system, for example the Islamic doctrine of creation or the Hindu doctrine of reincarnation.

2.2.2 Myths often contain historical and metaphorical material. This means that they are not always literally true, in other words, they are not factual accounts, but are intended to convey spiritual truths. Myths are used to explain, for example, the birth and death of Jesus, Muhammad, and Siddhartha Gautama. They often look at how the world was created, how sin and evil emerged, and what happens at the end of the world.

2.2.3 An ethical code refers to a set of rules or precepts guiding good and right behaviour. In religions we refer to the Ten Commandments (Judaism), the Eightfold Path (Buddhism), the Sermon on the Mount and the law of love (Christianity), the Five Pillars of Islam, and the ethic of ubuntu (African Religion).
2.2.4 Religious belief refers to beliefs in the supernatural, the sacred, and the divine. These beliefs are rooted in the experience of human beings and involve the teachings of a spiritual leader.

2.3 Oral tradition refers to a body of oral tradition that is shared by people within a community. These stories may be passed down from one generation to another. Oral tradition is an important feature in religious practices.

2.3.1 Oral tradition refers to stories that are passed down orally to followers for hundreds or even thousands of years. These stories may be written down oral tradition is a unique form of religious expression. (4)

2.3.2 African Traditional Religion is an essentially oral tradition. This is reflected through myths, legends, stories, folk tales, songs and dances, proverbs, sayings, and practices. Some of the oral traditions are preserved in arts and crafts, symbols, and rituals and symbols and rituals and symbols and rituals.

2.4 Inspiration refers to the breath (knowledge) that infused into a chosen human being in order to fulfill a special purpose. Most religions have founding figures who were inspired by God or such a power. For example, Jesus Abrahim Moses, the Buddha, Prophet Muhammad, and Bahauddin. The insights and directives. Adherents believe that there are specially inspired people and can choose to follow them and their teachings. These inspired teachings form the basis of the oral traditions which, in many cases, is later written down and becomes the accepted version of sacred texts or books. Some religions also believe that God talks to followers who then write down the text. For example, Moses was told the 10 commandments by God. People like Moses are understood to be inspired by God. (10)

QUESTION 3

3.1 Learners should include some of the following ideas written in their own words.

- The Big Bang is thought to have occurred about 13.7 billion years ago.
- Small temperature differences in the initial explosion led to varying densities throughout the universe. These eventually formed into clusters of matter and energy.
- The clusters continued to condense in a lumpy way and eventually formed galaxies.
- Some of the lumps in galaxies condensed into solar systems - a combination of stars and planets.
- Earth formed about 4.5 billion years ago and some time after that life started.
- In early times, life forms were very basic. Over time they became more complex and eventually human beings evolved.
- The ultimate destiny of the universe is not known: Scientists believe that it is expanding at the moment, but they are unsure whether it will eventually run out of energy and begin contracting.
- Each species contains a great variety of minor differences.
- Both the world and species change over time.
- In the fight for survival, better adapted variations will be favoured while those that are not will struggle to survive.
- Thus a species may gradually change its form and become more complex - by developing along a path of successful variation.
3.2 ‘Conservative fundamentalists’ would probably say categorically that God created the universe as part of His divine plan for humanity, in the way that it is literally described in the sacred text. For Jews and Christians this would entail a literal interpretation of the Genesis account that describes God creating the world in six days. Adam and Eve were the pinnacle of God’s creation. There is no place for the theory of evolution in creation.

3.3

3.3.1 Jarvis suggests some of the limitations of fundamentalist scientists is that they insist that there is only one form of knowledge and way of verifying it through the scientific method, and empirical evidence. They start out an investigation with the assumption that there is no God, which closes down the possibility of any other conclusion.

3.3.2 Learners may choose to write on anyone who rejects the notion of religion on the basis that it is unscientific, and that the existence of God cannot be empirically proven. For example, Ludwig Feuerbach (1804–1872), who was both an atheist and a materialist, believed that God was something that humans have constructed. In his book The Essence of Christianity he described religion as “the outward projection of man’s inward nature”. God is a projection of whatever qualities are admired in a particular society.

Many modern atheists base their position on the following claims:

- Evil and suffering in the world refute the idea of a God who is all-powerful, all-loving, and all-knowing;
- It is impossible to prove that God exists;
- Belief in God or a supernatural realm is unscientific; explanations for the world are to be found in science.

A proponent of such thinking is Oxford scholar and biologist Richard Dawkins, who in his book The God Delusion, opined that scientific theories including evolution and natural selection have far greater explanatory power than religion and a “God hypothesis”. He believes that religion is a bad thing which breeds narrow-minded views and incites conflict.

3.4 Secular humanism has a direct impact on religion because it interacts with notions about divinity, the universe, humanity, and how to live a moral life which is not dependent on belief in a God or spiritual domain. It requires that all beliefs are tested and relies on critical reason, factual evidence and the scientific method of inquiry to prove any assertion. It fosters a concern for this life and a sense of ethical conduct: a commitment to justice and fairness, to eliminate discrimination and intolerance and to building a better world. Learners may choose to discuss the person they have researched, for example: David Hume.

3.5 This will be learners’ own view. In their answer award marks for their response to the question: reasons given for their answers; and references to a religion in support of their view.
QUESTION 4

4.1 Makgoba raises the following concerns: silence of civil society on political issues; treatment of Dalai Lama (refusing him a visa to enter South Africa) and Archbishop Tutu (for being outspoken about the Dalai Lama issue); factionalism, corruption and greed/affluent consumerist lifestyle; problems with leadership.

4.1.2 This will be learners' own answer. Award them for selecting an issue and discussing what they believe to be the negative consequences for society.

4.2 Under apartheid, the Dutch Reformed Church was the state religion; other Christian denominations were recognised but other religions received little or no recognition.

Religious freedom and equality were not in the statute books. There was a great deal of prejudice towards other religions and Christian observance was privileged.

4.2.2 This will be learners' own view. Award marks for a well supported answer.

4.3 In the context of children and HIV and AIDS, learners may refer to the organisation – Hope for African Children Initiative – a branch of Religions for Peace and which is an initiative that will provide help to millions of African children orphaned by AIDS. This is confronting challenges such as the increased risk of malnutrition, illness, abuse and sexual exploitation faced by orphans; the high costs of caring for sick family members that often fall upon children, who are left impoverished or forced to work rather than attend school; the stigma and discrimination often associated with HIV and AIDS, which often deprives children of basic social services and even the support of their extended families; the lack of home-based care for sick parents and caregivers; insufficient medical responses to the opportunistic infections that follow the onset of AIDS; and the high percentage of babies who contract HIV from their mothers.

4.4 Learners should comment on the role of the media in shaping public opinion; and that having a high ranking cleric writing in a Sunday paper is bound to reach a large number of people, especially those who are already concerned about social and political issues. They should address the issue of media ethics – honest reporting that is not inflammatory but presents a balanced and fair coverage of issues. They may raise the question of the appropriate/strategic choice of newspaper – there are a variety of 'publics' and only certain religious groups are likely to read and respond to a report in the Independent. Also, within religions there will be different views – some will support the view presented, while others will resist its critical voice. Learners should show some evidence of this insight in their answers.

4.5 This will be learners' own view. Award marks for a well thought-out and reflective pieces.

TOTAL 3 x 50 = 150 marks
comet - a mixture of explosive substances which turns to gas as it nears the Sun
compassion - a feeling for others that involves care for and sympathy with them
compiled - produced by putting together material from other sources
complementary - combining to form a complete whole, or to enhance one another
comprehensive - complete; inclusive
compulsion - force; obligation
conciliatory - behaving in a peacemaking way; pacifying
condense - to make denser or more concentrated
confirmed - to go through a religious ceremony that marks your formal acceptance into a Christian church
confrontational - challenging and argumentative
conjectural - surmised; hypothetical
conservative - holding on to traditional, conventional values; against change
conspiracy - a plan, usually secret, to do something harmful
constitutes - makes up; forms a part of
contest - to challenge; to dispute
continuity - connection through time
contract - to decrease in size; get smaller
convergence - when ideas come together
convey - communicate
conviction - a strongly held opinion, a belief
cordial - polite and friendly
covenant - a deep and solemn pledge; a promise
creed - statements or set of religious beliefs
critique - an assessment or evaluation usually from an informed or analytical perspective
deficient - lacking; not sufficient
delegate - to give responsibility to someone else, to hand over
deliberations - discussions that result in making a decision
denomination - a group or church, usually within the Christian religion (e.g. Baptist, Methodist)
density - mass; compactness
despicable - shameful; disgraceful
destitute - very poor, with no means of support at all
detractor - a critic; one who is against something
devout - to show deep religious commitment
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>dharma</td>
<td>the way of Higher Truths, and the teachings and doctrines of the Buddhist religion</td>
</tr>
<tr>
<td>dire</td>
<td>terrible; dismal</td>
</tr>
<tr>
<td>dissent</td>
<td>disagreement; opposition</td>
</tr>
<tr>
<td>doctrine</td>
<td>set of beliefs or principles</td>
</tr>
<tr>
<td>dogmas</td>
<td>beliefs that people are expected to accept without any doubts</td>
</tr>
<tr>
<td>economic sanctions</td>
<td>when richer countries decide to withhold financial assistance from poorer countries</td>
</tr>
<tr>
<td>elite</td>
<td>a small group of privileged and powerful people</td>
</tr>
<tr>
<td>elliptical</td>
<td>oval-shaped</td>
</tr>
<tr>
<td>endowed</td>
<td>provided; given</td>
</tr>
<tr>
<td>enriching</td>
<td>improving the quality or value of something</td>
</tr>
<tr>
<td>equilibrium</td>
<td>perfect balance</td>
</tr>
<tr>
<td>ethic</td>
<td>moral principle</td>
</tr>
<tr>
<td>Eucharist</td>
<td>ceremony based on Jesus' last meal with his disciples</td>
</tr>
<tr>
<td>evolution</td>
<td>a process of development or growth; progression to a higher stage</td>
</tr>
<tr>
<td>evolving</td>
<td>developing into something else</td>
</tr>
<tr>
<td>expand</td>
<td>to enlarge; get bigger</td>
</tr>
<tr>
<td>exploitative</td>
<td>taking advantage of in an unfair way</td>
</tr>
<tr>
<td>fault line</td>
<td>a weakness, division or disagreement within a society that divides it into different groups</td>
</tr>
<tr>
<td>figurative</td>
<td>metaphorical; symbolic</td>
</tr>
<tr>
<td>forebears</td>
<td>people who lived before</td>
</tr>
<tr>
<td>free will</td>
<td>the ability to decide what to do without any outside influence</td>
</tr>
<tr>
<td>Gentile</td>
<td>any person who is not Jewish</td>
</tr>
<tr>
<td>governance</td>
<td>the action or way of governing and controlling</td>
</tr>
<tr>
<td>granary</td>
<td>place where grain is stored</td>
</tr>
<tr>
<td>harbinger</td>
<td>something or somebody that anticipates a future event or development</td>
</tr>
<tr>
<td>heretic</td>
<td>someone whose opinions are against orthodox religious beliefs</td>
</tr>
<tr>
<td>heretical</td>
<td>describes beliefs that are against orthodox religious teaching and beliefs</td>
</tr>
<tr>
<td>hierarchical</td>
<td>arranged or controlled in order of rank from highest to lowest</td>
</tr>
<tr>
<td>hybrid</td>
<td>the offspring of two plants or animals of different species</td>
</tr>
<tr>
<td>idolatry</td>
<td>worshipping something which is not God</td>
</tr>
<tr>
<td>imam</td>
<td>a Muslim religious leader and teacher</td>
</tr>
<tr>
<td>immortal</td>
<td>living forever; eternal; everlasting</td>
</tr>
<tr>
<td>impling</td>
<td>intruding on</td>
</tr>
<tr>
<td>impose</td>
<td>to make something happen usually by force</td>
</tr>
<tr>
<td>inalienable</td>
<td>cannot be taken away</td>
</tr>
<tr>
<td>incarnate</td>
<td>in human or bodily form</td>
</tr>
<tr>
<td>infallible</td>
<td>incapable of making a mistake or being wrong</td>
</tr>
<tr>
<td>influential</td>
<td>having great influence; important</td>
</tr>
<tr>
<td>inhospitable</td>
<td>unfriendly; unwelcoming</td>
</tr>
<tr>
<td>initiative</td>
<td>a new plan or programme</td>
</tr>
<tr>
<td>innately</td>
<td>naturally; that which is inborn</td>
</tr>
<tr>
<td>intermediary</td>
<td>a go-between; mediator</td>
</tr>
<tr>
<td>irrational</td>
<td>unreasonable; not logical or sensible</td>
</tr>
<tr>
<td>irrevocable</td>
<td>not able to be changed or reversed</td>
</tr>
<tr>
<td>judicature</td>
<td>the judiciary; courts</td>
</tr>
<tr>
<td>juror</td>
<td>a member of a jury</td>
</tr>
<tr>
<td>leviathan</td>
<td>a giant sea-monster</td>
</tr>
<tr>
<td>liberal</td>
<td>respecting and accepting opinions different from one's own; not strictly literal</td>
</tr>
<tr>
<td>lineage</td>
<td>the line of descent from an ancestor to a person or a family</td>
</tr>
<tr>
<td>literalist</td>
<td>one who understands something exactly as it is written, without being open to interpretation</td>
</tr>
<tr>
<td>literarily</td>
<td>to understand something according to its actual or basic meaning</td>
</tr>
<tr>
<td>liturgy</td>
<td>the words, music and actions used in ceremonies in some religions</td>
</tr>
<tr>
<td>live and let live</td>
<td>an expression that means accept the way others live and behave, even though it may be different from your way</td>
</tr>
<tr>
<td>luminous</td>
<td>glowing; bright</td>
</tr>
<tr>
<td>malnourished</td>
<td>ill and unable to develop properly as a result of being poorly fed</td>
</tr>
<tr>
<td>mandated</td>
<td>when one has been given instructions to do something</td>
</tr>
<tr>
<td>manifest</td>
<td>to demonstrate</td>
</tr>
<tr>
<td>mantra</td>
<td>a verse, syllable or phrase believed to be of divine origin and which is used in ritual or meditation in different religions</td>
</tr>
<tr>
<td>maternal</td>
<td>related through the mother's side of the family</td>
</tr>
<tr>
<td>mediate</td>
<td>to act between two things or parties in order to bring about understanding</td>
</tr>
<tr>
<td>meditation</td>
<td>the act of stilling the mind as a spiritual exercise</td>
</tr>
<tr>
<td>metaphorical</td>
<td>symbolic; not literal</td>
</tr>
<tr>
<td>modifications</td>
<td>changes, adjustments</td>
</tr>
<tr>
<td>monotheistic</td>
<td>describes a belief in one god</td>
</tr>
<tr>
<td>nation state</td>
<td>a self-ruled grouping of cities and villages united by culture, religion and government</td>
</tr>
<tr>
<td>neural</td>
<td>to do with processes in the brain</td>
</tr>
<tr>
<td>New Testament</td>
<td>the second part of the Christian Bible</td>
</tr>
<tr>
<td>niche</td>
<td>a shallow space or recess in a wall to display an ornament</td>
</tr>
<tr>
<td>nirvana</td>
<td>a state of perfect happiness and peace in Buddhism</td>
</tr>
<tr>
<td>nomad</td>
<td>people who move from one place to another, often to find fresh grazing land for their cattle, rather than living in the same place all the time</td>
</tr>
<tr>
<td>non-theistic</td>
<td>an approach that does not reject God's existence, but simply ignores it</td>
</tr>
<tr>
<td>omnipotent</td>
<td>all powerful</td>
</tr>
<tr>
<td>opportunistic infections</td>
<td>infections like TB that take advantage of the body's lowered immune system</td>
</tr>
<tr>
<td>orthodoxy</td>
<td>the accepted view</td>
</tr>
</tbody>
</table>
oscillate - move back and forth
oscillation - swinging from one side to the other, back and forth
overtures - approaches indicating that communication is desired
pact - an agreement
pains-taking - extremely thorough; careful
pantheon - a number of gods in a particular religious tradition
paternal - related through the father's side of the family
patronise - to support
pendulum - a weight hung from a fixed point so that it can swing freely
permeates - spreads throughout; infuses
perpetuate - to continue; to maintain
persecute - to victimise; harass
philanthropic - charitable; humanitarian
pinnacle - highest point, peak
plight - desperate or risky situation
ploughshare - blade of a plough
polytheistic - describes a belief in many gods
posit - to put forward as a fact or as the basis for an argument
precede - to go or happen before
prevailing - current; established
prodigal - wasteful and extravagant
prolific - productive, abundant
proverb - a story saying stating a general truth or piece of advice
raja - Indian king or prince
ratified - confirmed, made official
recant - to take back; to renounce
recipients - those who receive
reconcile - to resolve
reconciliation - when there is understanding and perhaps forgiveness between people who have had a bad relationship
regression - to return to a previous and less advanced state
reincarnation - the rebirth of the soul or spirit in a new body
relativities - seeing a thing in a particular context; historically determined; not absolute intelligible - one can make sense of it
repel - to resist; to keep away
replicated - copied exactly
resurrected - brought back to life
sanctity - sacredness
saturation point - a stage at which no more can be absorbed or accepted
sect - a small religious group regarded as deviating from orthodox tradition
selective - choosing what to select that still has its appeal
sentiment - feeling, in this case, favorable opinion
sieve - attack
solstice - mid-summer and mid-winter
species - a collection of different but related living beings; for example, primates (apes, chimpanzees, gorillas, etc.) are a species
spontaneously - in an unplanned way, unpredictably
static - not changing
stature - height
strings attached - obligations
subordinates - people who are lower in rank or position
subsidiarity - a principle saying that an issue should be handled by the smallest, lowest, or least restricted authority that is able to deal with the matter effectively
successor - a person who comes after another person, usually a leader, and is given the same duties
sustenance - something which keeps you alive
syncretism - two different belief systems combined to form a new one
taboo - a social or religious custom that forbids certain behaviour or a person
taboo - something that is forbidden through a social or religious custom
tendency - the way that someone or something typically behaves
think tank - a group of experts who give advice on ideas on specific issues
thwarted - prevented from accomplishing something
trance - state of altered and peaceful consciousness of mind
transcendence - going beyond or above
transference - change from one state to another
treaty - an agreement that usually ends a conflict; a settlement
tumult - commotion, disorder
undifferentiated - without difference
usury - lending money at high interest rate
waned - to decline; in the process of disappearing
warlord - a military commander
wax - to grow, especially bigger
well-nigh - nearly; almost
whim - a sudden impulse or change of mind
widow - a woman whose husband has died
winnowing basket - basket for carrying grain that has been reaped
wrangle - to argue
Yahweh - a form of the Hebrew name of God used in the Bible
yoga - a spiritual discipline including breath control, simple meditation, and specific body postures
This book is part of the branded Shuters Top Class series for FET which has the following features:
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