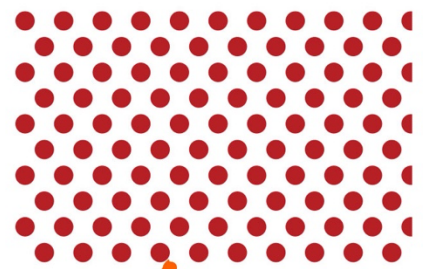




Religion Studies



× × × **INTERNAL DIFFERENTIATION WITHIN RELIGIONS**
× × **SELF STUDY GUIDE**
× BOOK 3



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The declaration of COVID-19 as a global pandemic by the World Health Organisation in 2020, led to the disruption of effective teaching and learning in all schools across South Africa.

Many learners, across all grades, spent less time in class due to the phased-in reopening of schools, as well as rotational attendance and alternative timetables that were implemented across provinces, to comply with social distancing rules. This led to severe teaching and learning time losses. Consequently, the majority of schools were not able to complete all the relevant content prescribed in Grade 10-12 in accordance with the Curriculum and Assessment Policy Statement.

In order to mitigate and intervene against the negative impact of COVID-19, as part of the Recovery Learning Plan for Grades 10-12, the Department of Basic Education (DBE) worked in collaboration with Subject Specialists from various Provincial Education Departments (PEDs) to develop this Self-Study Guide for learners in Grade 12.

The content in this study guide is critical towards laying a strong foundation to improve your performance in this subject.

The main aims of this study guide is to:

- Assist learners to improve their performance, by revising and consolidating their understanding of the topic;
- Close existing content gaps in this topic; and
- Improve and strengthen understanding of the content prescribed for this topic.

This study-guide is meant as a self-study guide for learners and therefore should be used as a revision resource to consolidate learning at the end of a particular topic taught in class.

Learners are encouraged to complete the exercises and activities to test their understanding and to expose themselves to high quality assessment.

This study guide can also be used by study groups and peer learning groups, to prepare for the final NSC examination in this subject.

This study guide covers 9 of the topics that pose the most challenges in the examinations. Please also note the remaining topics that are set out in the CAPS. This Self-Study Guide includes the following topics:

- History and present dynamics of inter-religious relationships in South African, African and international communities
- Religion in areas of recent conflict in South Africa, Africa, and the world
- Analysis of secular worldviews with reference to the definition of religion and universal dimensions of religion: atheism, agnosticism, humanism, and materialism
- Religion and the natural sciences
- Religious freedom, human rights, and responsibilities
- Normative Sources
- Internal Differentiation
- Central Teachings
- Social Issues

This is a Self-Study Guide that is designed to explain the concepts and content that is examinable in Religion Studies Paper 1 and Paper 2. It also provides explanations of the common action/command verbs used in the Question Papers and how to use these to analyse and understand what you are required to do to respond to a question. It also provides quick tips on how to approach specific content in an exam situation in order to save time.

The booklets have been designed to provide simplified notes and a variety of questions sourced from various past question papers. Instead of providing responses for all questions, the Self Study Guides assist with the analysis and interpretation of questions. This is to ensure that learners focus on studying the content instead of the questions. Learners are also reminded that the same content may be tested in different ways. Therefore, it is important to understand the command verbs and to have both conceptual and content knowledge.

A second package of the Self Study Guide labelled the Revision Package focuses on subject specific key concepts as examined over a period of 6 years and sourced from past Question Papers. There are 12 sets of questions/activities and Marking Guidelines provided to guide you and assist with revision and exam preparation. You are expected to answer these

questions without looking at the responses. You may do a self-assessment after you have completed answering the questions.

Additional to this Self Study Guide learners are expected to:

- (a) Know current affairs or topical issues in the media that are relevant to Religion Studies
- (b) Use of past NSC papers – (Thutong and past papers on your internet search engine)
- (c) Use the 2021 Examination Guidelines (Thutong – Religion Studies Exam Guideline)
- (d) Use various textbooks, newspapers and other sources such as internet

Lastly, Religion Studies is designed to test critical thinking, application of knowledge and provision of advice or solutions from a religious perspective. Therefore, a good grounding in the prescribed knowledge, skills and values in Religion Studies is essential.

3.1 BACKGROUND

Every religion has some beliefs that are not negotiable. These beliefs are shared by each religion's adherent. However, within most religions, interpretations of beliefs may differ from one school of thought to another. Sometimes these differences are major and have even led to religious wars, and sometimes they are minor.

This section of the study guide will assist you to identify some **differences** within religions, with respect to ***teachings***, ***governance***, and ***practice***.

3.2 KEY CONCEPTS

No.	CONCEPT	EXPLANATION
1	Holy Spirit (Holy Ghost)	Holy Spirit or holy ghost is God's presence on earth
2	East-West Schism (Great Schism)	This refers to the splitting of the Catholic Church into an Eastern branch (known as the Eastern Orthodox Church) and a Western Branch (known as the Catholic Church)
3	Nirvana	A state of perfect happiness and peace in Buddhism
4	Karma	The result of a person's actions as well as the actions themselves.
5	Darma	The way of Higher Truths and the teachings and doctrines of the religion
6	School of thought	Is like a strand or branch e.g. in Christianity there are different branches like Roman Catholicism, Protestantism & Eastern orthodox
7	Imam	The spiritual head of a Muslim community. He could be a teacher, a prayer leader or a learned person
8	Mullah	A learned person who acts as judge and teacher is honoured by the term Mullah
9	Diviner	This person is known as a sangoma. She/He acts as a go-between/intermediary between humans and the ancestors.
10	Supreme being	The perfect and all-powerful spirit or being that is worshipped especially by Christians, Jews, Muslims and most religions as the one who created and rules the universe.
11	Reincarnation	The rebirth of the soul or spirit in a new body

12	Mantra	A verse, syllable or phrase believed to be of divine origin, and which is used in ritual or mediation in different religions
13	Caliph	A Muslim religion leader whose authority is believed to be derived from Muhammad
14	Trance	State of altered and peaceful consciousness or mind
15	Bodhisattva	A Bodhisattva is a Buddhist who has achieved enlightenment, but who chooses to stay behind in this world to lead others to truth. The Bodhisattva is already a Buddha-to-be.
16	Governance	The action or way of governing and controlling
17	Pantheon	Several gods in a particular religious tradition
18	Lineage	The line of descent from an ancestor to a person or a family
19	Successor	A person who comes after someone else, usually a leader and is given the same status
20	Infallible	Incapable of making a mistake or being wrong
21	Confrontational	Challenging and argumentative
22	Baptised	To go through a religious ceremony in which you are made a member of that church community; water is used during the ceremony as a sign of purification and new life
23	Confirmed	To go through a religious ceremony that marks your formal acceptance into a Christian church

24	Intermediaries	People who act as 'go-betweens' between two parties
25	Sheik	A sheik is a teacher. This is the name given to a man who is looked up to for his religious piety. Sheik could be imam or preachers, or even village leaders or chief.
26	Khatib	A khatib is a Muslim preacher

3.3 Christianity



BRANCHES OF CHRISTIANITY



CATHOLICS

PROTESTANTS

EASTERN ORTHODOX

3.3.1. History of Christianity: The separation – Great Schism

- Catholics, Protestants and Orthodox belong to the same religion, Christianity.
- It is by disagreements about certain principles and the form of practice that they differ, which has caused two schisms (separation or split) in the course of history.
- These differences ultimately led to the East-West Schism, also known as the Great Schism, in 1054 A.D., in which Rome and Constantinople broke with one another.
- Each side blamed the other for the rupture, sometimes even accusing the other of heresy.
- The Eastern Church then became the Orthodox Church and the Western Church the Catholic Church.
- The Eastern Orthodox church accounts for around 200 million members, most of them in eastern Europe, Greece and the Caucasus.
- Its traditional base is in modern-day Istanbul, previously known as Constantinople.
- In its first thousand years, the Eastern Orthodox Church coexisted with the Rome-based Catholic Church, although relations between the two were always fraught by both theological and political differences.
- The religious role of Constantinople dates to the Emperor Constantine, who in the 4th century made Christianity the official religion of the Byzantine Empire and thus of its capital.
- It was then in the sixteenth century that Protestantism appeared when Jean Calvin and Martin Luther wanted to reform the Catholic church, creating a new current, Protestantism.
- **Protestantism** is a form of Christianity that originated with the 16th-century Reformation, a movement against what its followers perceived to be errors in the Catholic Church.
- Protestants originating in the Reformation rejection of the Roman Catholic doctrine of papal supremacy, as well as disagree among themselves regarding the number

of sacraments, the real presence of Christ in the Eucharist, and matters of ecclesiastical polity and apostolic succession.

Differences in Catholicism, Protestantism and Eastern Orthodox Church

3.3.2 Beliefs/teach			
	CATHOLICS	PROTESTANTS	EASTERN ORTHODOX
INTERPRETATION OF THE BIBLE	Catholics recognise the BIBLE and the oral tradition which has been constructed over the centuries through various dogmas and doctrines.	Protestants recognize only the Bible and its scriptures as a source of authority in religion, that is, they base their behaviour on what is written in the Bible and nothing else.	The Eastern Orthodox recognises the BIBLE and oral tradition which has been constructed over the centuries through various dogmas and doctrines.
VENERATION OF SAINTS	Catholics pray to Saints, believe in Purgatory or worship the Virgin Mary as a holy figure after the establishment of various doctrines over the centuries.	The Protestants DO NOT believe in praying to Saints, nor believe in Purgatory or worship the Virgin Mary.	The Eastern Orthodox, pray to Saints, believe in Purgatory or worship the Virgin Mary as a holy figure after the establishment of various doctrines over the centuries.
THE HOLY SACRAMENTS	According to Catholics and Orthodox, faith in God alone is not enough to be "saved" by Jesus Christ.	The Protestants believe that ONLY faith in God alone is enough to be "saved" by Jesus Christ.	According to Catholics and Orthodox, faith in God alone is not enough to be "saved" by Jesus Christ.

	<p>Among the essential elements of the Catholic doctrine of salvation are the seven sacraments, namely: baptism, confirmation, the Eucharist, penance and reconciliation, the anointing of the sick, the Holy Orders, and matrimony.</p>	<p>Protestants recognize only baptism and the Eucharist because they are the only sacraments instituted by Jesus according to the Bible.</p>	<p>Among the essential elements of the Catholic doctrine of salvation are the seven sacraments, namely: baptism, confirmation, the Eucharist, penance and reconciliation, the anointing of the sick, the Holy Orders, and matrimony.</p>
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	CATHOLICS BELIEFS/TEACHINGS	PROTESTANTS BELIEFS/TEACHINGS	EASTERN BELIEFS/TEACHINGS
<i>THE VIRGIN MARY</i>	<p>Catholic BELIEVE in the concept of original sin, which is what makes the Immaculate Conception of the Virgin Mary seem necessary to the church of Rome.</p>	<p>The Protestants' rejection of the Immaculate Conception is more to do with the idea that Christ's humanity, and therefore Mary's humanity needed to be the same in its nature as the rest of mankind for him to be the saviour.</p>	<p>The Orthodox faith rejects the Catholic doctrine of the Immaculate Conception of the Virgin Mary, in which Jesus' mother was conceived without "original sin."</p>

<i>THE HOLY SPIRIT</i>	Catholics and Protestants, the Holy Spirit "proceeds from the Father and the Son."	Catholics and Protestants, the Holy Spirit "proceeds from the Father and the Son."	The Orthodox Church believes the Holy Spirit "proceeds from God the Father,"
	Critics of the Orthodox version say it is demeaning not to acknowledge the Son's role in the Holy Trinity.	Critics of the Orthodox version say it is demeaning not to the acknowledge the Son's role in the Holy Trinity.	Some Orthodox believers see the Catholic/Protestant version as underestimating the role of the Father in the Trinity.

3.3.3 GOVERNANCE

	CATHOLICS	PROTESTANTS	EASTERN ORTHODOX
LEADERSHIP IN THE CHURCH	The Pope is considered the representation of Jesus Christ on earth, and the figure of authority of the Catholic church.	For Protestants and the Orthodox, the Pope is an important figure because he remains one of the principal advocates of the Christian religion.	For Protestants and Orthodox, the Pope is an important figure because he remains one of the principal advocates of the Christian religion.
	His word is authority for them and is considered infallible . Catholics also recognize the authority of bishops , and of the Catholic hierarchy.	However, they do not recognize in him a source of authority because for them no human being is infallible, only the word of God is.	However, they do not recognize in him a source of authority because for them no human being is infallible, only the word of God is.
			The Eastern Orthodox Church is organized into self-governing (autocephalous) churches , many of which carry the title of patriarchate.
			Traditionally, the leading authority in Orthodox Christianity is the Istanbul-based Ecumenical Patriarchate of Constantinople,

			currently presided over by Bartholomew I.
			Although he does not wield the power enjoyed by the pope in the Catholic Church, he is considered by his followers to be "primus inter pares" (first among equals).

3.3.4 PRACTICES			
	CATHOLICS	PROTESTANTS	EASTERN ORTHODOX
CELIBACY	In the Catholic Church, celibacy — the vow of abstaining from marriage and sexual relations —	<u>16th-century Reformer Martin Luther refused to accept that virginity was superior to marriage.</u>	Most Orthodox Churches have both ordained married priests and celibate monastics, All of the bishops and patriarchs are normally taken from the ordained monks
	Therefore, celibacy is obligatory for priests in the Catholic Church.	Therefore, Protestants reject celibacy.	Therefore celibacy is optional in the Eastern Orthodox Churches.

<i>FESTIVALS</i>	Catholics and Protestants who use the more recent Gregorian calendar	Catholics and Protestants who use the more recent Gregorian calendar	The Orthodox Church observes the Julian calendar, so its followers celebrate religious festivals on different dates to Catholics and Protestants
	For example, Christmas Day, celebrated by Catholics and Protestants on December 25	For example, Christmas Day, celebrated by Catholics and Protestants on December 25	<u>For example, Christmas Day, is celebrated by Orthodox Christians around January 7</u>

3.4 ISLAM



BRANCHES OF ISLAM



SUNNI	SHIA
<ul style="list-style-type: none">▪ <i>The great majority -- upwards of 85 to 90 percent -- of the world's more than 1.6 billion Muslims are Sunnis.</i>	<i>Shia constitute about 10 to 15 percent of all Muslims, and globally their population is estimated at less than 200 million.</i>

3.4.1 The history of Islam – split into 2 branches

- Though the Sunni and Shia, agree on most of the fundamental beliefs and practices of Islam, a bitter split between the two goes back some 14 centuries.
- The divide originated with a dispute over who should succeed the Prophet Muhammad as leader of the Islamic faith he introduced.
- After the death of Muhammad in 632, his companion Abu Bakr was made the caliph.
- Ali, who was both cousin and son-in-law of Prophet Muhammad did not accept this.
- On his deathbed, Abu Bakr nominated his son Umar as his successor.
- Umar became caliph in 634 but was killed ten years later in 644.

- Uthman, Umar's son was elected as the next Caliph, but Uthman was killed in 656.
- Ali then took control of the caliphate in 656 but he was not accepted by all and saw few rebellions.
- In 657, the founder of the Umayyad dynasty, Muawiyah declared himself caliph and went on a war against the ruling caliph Ali.
- Though the war turned out to be a stalemate, the caliphate went to the Umayyad dynasty after Ali was assassinated in 661.
- His rule lasted for five years, and this period is known as 'Fitna' (The first Islamic Civil War).
- The reign of four successive caliphs- Abu Bakr, Umar, Uthman, and Ali, is known as Rashidun Caliphate.
- The **followers of Ali came to be known as Shi'a** ('Shiaat Ali', partisans of Ali) which is the minority sect of Islam and makes 15% of the Muslim population today.
- The **followers of all four Rashidun Caliphs came to be known as the Sunni sect**, the majority Muslim sect today.
- After Ali's death, his son Hasan was elected as the next Caliph, but he abdicated a few months later to avoid any conflict within the Muslims. Muawiyah became the next Caliph.
- Under the Umayyads, the Caliphate grew in size extensively.
- For various reasons, the Umayyads were not universally supported by the Muslims because the Umayyads were not elected by 'Shura' (Consultation).
- **The Shi'a sect wanted the Caliph from Muhammad's bloodline.**
- The Umayyad dynasty saw **many rebellions** and to make things worse, the **Umayyads killed Ali's son Hussein** and his family in the Battle of Karbala.
- Eventually, the supporters of the lineage of Ali brought down the Umayyad dynasty in 750.
- But to the disappointment of the Shi'a sect, the Abbasid dynasty took the Caliphate.
- The Abbasid dynasty was based in Baghdad, and they were the descendants of Muhammad's uncle and not Ali's. **All this solidified the Shi'a-Sunni divide.**

3.4.2 Differences in the branches of Islam

- The Sunni and Shiite sects of Islam encompass a wide spectrum of doctrine, opinion and schools of thought.
- The branches agree on many aspects of Islam, but there are considerable disagreements within each.
- The separation between the Sunni and the Shiites stemmed initially, not from spiritual distinctions, but political ones.
- Over the centuries, these political differences have spawned a number of varying practices and positions which have come to carry spiritual significance.
- These differences are:



GOVERNANCE	
SUNNI	SHIA
<p>-The word <i>Sunni</i>, in Arabic, comes from a word meaning "one who follows the traditions of the Prophet."</p> <p>-85 to 90 percent of about 1,6 billion Muslims in the world are Sunni</p>	<p>The word Shia in Arabic means a group or supportive party of people.</p> <p>This term is shortened from the historical Shia't-Ali, or "the Party of Ali."</p> <p>Shia are also known as Shiites or followers of Ahl al-Bayt or "People of the Household" (of the Prophet).</p> <p>- Shia constitute about 10 to 15 percent of all Muslims, and globally their population is estimated at less than 200 million.</p>
<p>Sunni Muslims agrees with many of the Prophet's companions at the time of his death: that the new leader should be elected from among those capable of the job.</p>	<p>Shia Muslims believe that following the Prophet Muhammad's death, leadership should have passed directly to his cousin and son-in-law, Ali bin Abu Talib.</p>
<p>For example, following Prophet Muhammad's death, his close friend and adviser, Abu Bakr, became the first Caliph (successor or deputy of the Prophet) of the Islamic nation.</p>	<p>Throughout history, Shia Muslims have not recognized the authority of elected Muslim leaders, choosing instead to follow a line of Imams which they believe have been appointed by the Prophet Muhammad or God Himself.</p>
<p>Sunnis regard imams as prayer leaders without any spiritual or political authority</p>	<p>the Shiites consider Ali and subsequent leaders as imams since imams are a direct descendant of Muhammad.</p>
	<p>They believe in 12 imams, the last of which has vanished in Iraq after the murder of his father.</p>
<p>The Sunnis also believe that the Madhi will come and bear the name of the Prophet before the Last Judgement.</p>	<p>The Shiites who follow this are known as Twelvers, they anticipate his return in the form of the Mahdi, or Messiah.</p>
<p>The Sunnis do not believe it will be a specific person named Muhammad</p>	<p>The Shia believe that the Prophet Muhammad will return and will bring forth a new era of peace and justice, which precedes the Last Judgement.</p>

TEACHINGS / BELIEFS	
SUNNI	SHIA
<ul style="list-style-type: none"> -The Sunni branch believes that all the teachings contained in the books of Hadith are equally important. -Sunnis follow the teachings of scholars from the 7th and 8th centuries and the present day scholars. -Sunnis do not accept that the caliph can come exclusively from the Prophet's family. 	<ul style="list-style-type: none"> -The Shia branch gives more importance to the teachings of Muhammad that were recorded by his family members. -The Shia follow the teachings and opinions of living scholars only. -The Shia believe that the last caliph from the Prophet's family was hidden in a cave and would one day appear as a leader.
<ul style="list-style-type: none"> -The Hadith narrated by the companions of the Prophet have equal status to those narrated by his family members. -Sunnis use the term 'imam' to refer to a leader of a congregational prayer -Sunni refers to 'following' the Sunnah (example) of the Prophet Muhammad. 	<ul style="list-style-type: none"> -They believe that the Hadith narrated by the companions of the Prophet have less significance than those narrated by his family members. -They follow only the teachings and opinions of a living scholar. They hold the belief that even if a fellow Muslim has passed away, they are still of the way of Allah
<ul style="list-style-type: none"> -Sunnis believe that the faithful, rather than the descendants of the Prophet, should elect their leaders. -Sunni refers to the followers of the 'sunnah' (example) of the Prophet Muhammad. -All the companions of the Prophet are believed to be given equal respect in Islamic jurisprudence. -Sunnis do not believe in the Mutta (temporary marriage). 	<ul style="list-style-type: none"> -They believe that the caliphate (successor to Prophet Muhammad) should be from among his descendants. -They believe that caliphs are divinely appointed imams. -They also believe that caliphs have supernatural knowledge and authority to lead the faithful. -They share a collective guilt for not coming to the aid of Husain when he was martyred. -They believe in Mutta (temporary marriage).

PRACTICES	
SUNNI	SHIA
<ul style="list-style-type: none"> -Religious practices are strictly in accordance with the Sunnah of the Prophet, as laid down in the Hadith. -In Sunni Islam, an 'Imam' is simply a leader of a congregational prayer. -Imam does not denote formal training in Sunni Islam. -Muttah (temporary marriage) is forbidden. -They pray five times a day 	<ul style="list-style-type: none"> - Shi'as go for their pilgrimage at the shrine of Hussein in Karbala -Muttah (temporary marriage) is allowed. -They practise self-mutilation, for example at the commemoration of the tragedy of Karbala. -They can combine prayers to pray three times a day
<ul style="list-style-type: none"> - Sunni Muslims mainly rely on the Sunnah, a record of the teachings and sayings of the prophet Muhammad to guide their actions - Sunni Muslims are completely opposed to praying at graves. They view it as a sin because it means you are relying on someone else other than Allah for help. - Sunnis pray with their arms crossed over their chest 	<ul style="list-style-type: none"> - Shi'ites rely more heavily on their ayatollahs (religious leaders), whom they see as a sign of God - Shia Muslims have no issues with praying at graves and they even encourage it. - Shi'ites pray with their arms by their sides

3.5 Hinduism



STREAMS / SECTS OF HINDUISM



<i>Shaiva</i>	<i>Vaishnava</i>	<i>Shakteya</i>	<i>Smarta</i>
<i>Monotheistic</i>			

3.5.1 Historical background on how the split came about

Hinduism has no evidence of split. However, it is said to be an umbrella for a large number of beliefs and practices, not a single religion. There are FOUR different ***sampradyas*** (streams) under the umbrella, namely ***Shaiva***, ***Vaishnava***, ***Shakteya*** and ***Smarta***. While these streams share common beliefs, traditions, rituals and personal deities; they hold different views on how to achieve liberation, ***moksha***, and how they speak about god (*Brahman*)

3.5.2 Differences in the streams/sects

GOVERNANCE	TEACHINGS / BELIEFS	PRACTICES
<i>Traditional Hinduism has no central control.</i>	The Hindus believe that the highest concept of God is <i>Brahma</i> , the Supreme Being	- In traditional Hinduism, performance of domestic and temple ritual is obligatory for all.
- Originally every temple was independently governed by the local community.	They believe that Brahman is everywhere and is the source of their existence.	- Much time is taken up by these rituals
<i>Local priests determine rituals to be practised within that community</i>	- Hinduism believes that God can be experienced in graded stages according to the spiritual development of the devotee	- Hindu believers engage themselves in the lighting of lamps and the correct preparation of food.
<i>This was in line with Hinduism being an 'umbrella' of related, but varied, beliefs and practices.</i>	The first level or experience of God under Brahman is Ishwara , the formless God, who is everywhere and formless.	- In Neo-Hindu movements, less emphasis is placed on rituals. They give more importance to serving humanity (seva).

<i>Reformers worked within the existing system. There was no breakaway movement.</i>	Hinduism's nature of divinity is illustrated by their belief in reincarnation, which is a spiritual evolution, since one can experience <i>Brahman</i> in gradual stages.	In Neo-Hindu movement emphasis is placed more on individual and group devotion (<i>bhakti</i>)
<i>There are also regional organisations with linguistic and cultural focus (for example Gujarati, Telegu).</i>	They believe that the Creator can either be in an active or passive state. The passive state of the Creator is a state of rest when nothing happens. The active state was when the Big Bang happened.	- Debates and exchange of ideas are encouraged between schools and traditions.
<i>- In India, each Hindu temple is independent in terms of governance. Today in countries with major Hindu presence outside of India, there are structured Hindu movements</i>	Since God is seen in many forms, Hindus believe that all religions lead to one truth.	Devotion is directed to a specific form of God. - In many cases such devotional sessions involve a formal ritual element.
<i>In South Africa such body is the South African Hindu Maha Sabha.</i>	- In Hinduism the universe is the Creator, so they do not have a problem with the theory of evolution.	Worship takes place at home and in the temple.

3.6 AFRICAN TRADITIONAL RELIGION (ATR)

BRANCHES OF AFRICAN TRADITIONAL RELIGION



<i>Southern Africa</i>	Region: West Africa	Region: Central Africa
<i>e.g. Nguni tribes (AmaZulu, AmaXhosa)</i>	e.g. Yoruba	e.g. Aka
<i>Mainly found in South Africa</i>	Mainly found in Southwest Nigeria	Mainly found in the Congo and Central African Region

3.6.1 Historical background on how the split came about

- Unlike other religions there is no trace of any split in ATR
- What is evidently vivid are subdivisions that continue to thrive per region across the world

3.6.2 Differences in the branches:

<i>Nguni tribes (AmaZulu, AmaXhosa)</i>		
GOVERNANCE	TEACHINGS/ BELIEFS	PRACTICES
<i>Authority is arranged in a hierarchy (ranking of positions of authority with a chain of command from highest to lowest).</i>	They believe in the existence of the Supreme being.	The Nguni people approach the Supreme being through the ancestors.
<i>The King is the leader over the tribe.</i>	Among AmaZulu the supreme being is called, <i>uMvelinqangi</i> , and <i>Qamata</i> among amaXhosa.	They burn incense when they communicate with the ancestors.
<i>The authority of the king is delegated to lower ranks of the chiefs and the headmen.</i>	AmaZulu believe that there is a feminine goddess, called, <i>uNomkhubulwane</i> .	During certain rituals, an animal is slaughtered.

<i>The positions of the king and chiefs are based on genealogy (descent from one generation to another within the same family).</i>	They believe that the ancestors are intermediaries between the supreme being and the living.	Among amaXhosa intlabi slaughters the animal.
<i>Families are grouped into clans.</i>	Everyone is expected to know his or her family tree, both the father's side and the mother's side.	<i>Intlabi</i> is officially given a sacred assegai (<i>Umkhonto wekhaya</i>) by the elders of the clan during a special ceremony.

GOVERNANCE in Nguni	TEACHINGS / BELIEFS in Nguni	PRACTICES in Nguni
<i>At the clan level, the elderly people, both men and woman (oogogo nomkhulu), are the advisors of their respective clans</i>	The aunts (ooDadobawo / ooMakazi / Rakgadi) of the clan are responsible for the moral teachings of the children	After an elder has died, an animal is slaughtered during the ritual called, <i>ukubuyisa</i> - <i>Ukubuyisa</i> ritual is believed to return the spirit of the deceased elder to the homestead for care and protection of the family
<i>In times of clan disputes, elders act as an arbitrators (a mediator who is accepted by both parties in dispute)</i>	They believe that: - souls are immortal and there is life after death - punishment and reward happen while the people are still alive - people are rewarded by the ancestors for doing good on earth	-Zulu women and young girls perform rituals in honour of the feminine goddess, uNomkhubulwana - <i>Unomkhubulwana</i> is approached through a pilgrimage to the mountains in times of drought

<i>The first-born male (inkulu) of the clan is the leader</i>	They believe those who disturb harmony by	If a person has offended the ancestors, they perform a ritual of appeasement to
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<i>during the ritual performances</i>	disrespecting the elderly and do bad things to God's creation can be punished in the form of misfortunes and sickness by the ancestors	ease the anger of the ancestors
<i>Inkulu works in consultation with the first-born female (umafungwashe)</i>	They teach that a person who has been punished by the ancestors must do a ritual of appeasement (a ritual to ease the anger of the ancestors)	Certain tribes among AmaZulu do ritual cutting on their faces
<i>Among amaXhosa, the first-born male is intlabi (a person who slaughter the animals during the rituals)</i>	They teach that a person who has been punished by the ancestors must do a ritual of appeasement (a ritual to ease the anger of the ancestors)	When there is illness or misfortune, a traditional healer or diviner is consulted
<i>Some rituals like initiating Diviners / Sangomas are led by experienced Sangoma /Diviners</i>	There is no punishment or reward after death	The spirit of <i>Ubuntu</i> (respect and empathy for human beings) prevails among the people
<i>The King and the chiefs are the custodians of the customs and rituals. Custodian means being responsible for taking care and protecting</i>	The concept of <i>ubuntu</i> teaches the people to show respect and empathy for human beings and help those in need	-A man with a lot of oxen help those who are poor and offer his animals to plough the fields of the needy people -In the practice of i-Lima, the people come together and help one another at no cost



3.6.3 YORUBA		
GOVERNANCE	BELIEFS/TEACHINGS	PRACTICES
There is a hierarchical King, known as the Oba , who governs with the council of chiefs.	There is a belief in a hierarchy of deities (Supernatural being).	The King (Oba) is the ritual leader and is considered sacred.
The King's authority is delegated to the Chiefs.	<ul style="list-style-type: none"> -Olodumare is the Supreme Being, as a Creator. -Orissa which are off-springs of Oludumare. -Emi, the breath of life. -Obatala, Lady of Mercy -Ogun, divinity of blacksmiths and metallurgists, soldiers, hunters and all those who work in iron and steel is - Shango, the god of thunder and lightning 	Initiation ceremonies are held to introduce new members and induct Priests, through prayers, head shaving and animal sacrifice

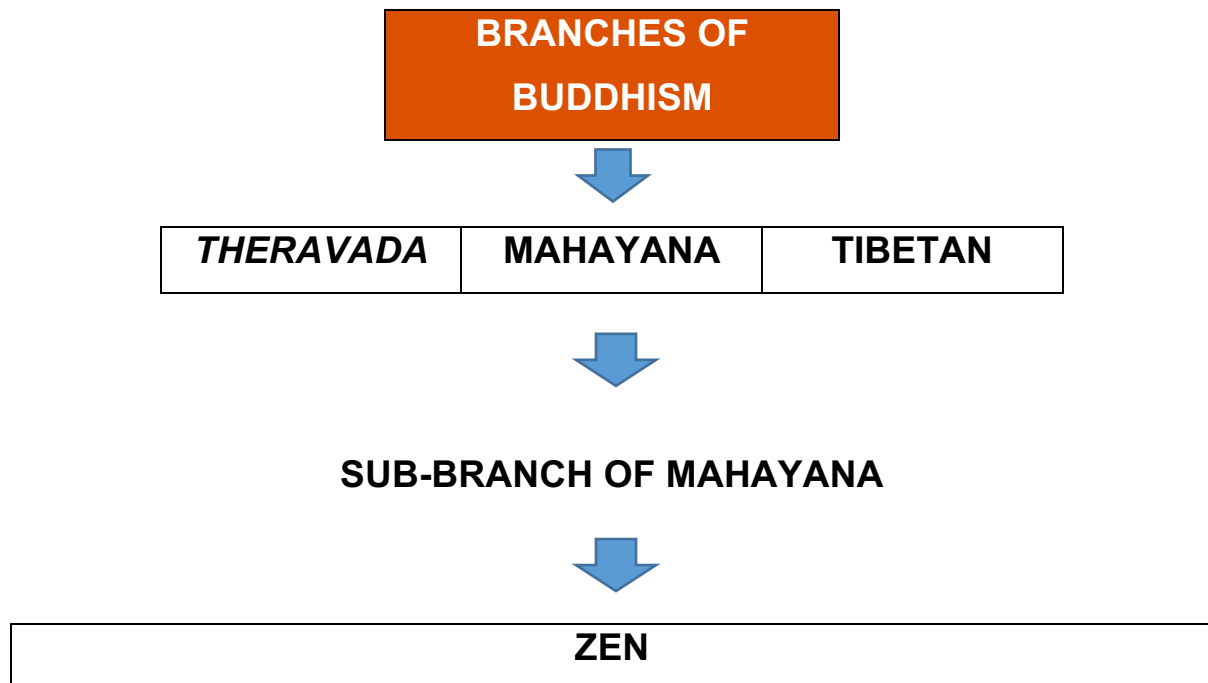
<i>The Chiefs further delegate their authority to the Headman</i>	They believe in ancestors (dead elders believed to continue to exist in spirits, caring and protecting the family)	Contact with the deity is made through the ancestors and lesser divinities
<i>Members of the patrilineage (descendants from the fathers' side) live together under the authority of a headmen</i>	They believe in reincarnation (belief that soul begins a new life in a new body after death)	They hold communal ceremonies in honour of the ancestors
<i>Constituent towns have their own rulers who is subordinate to the Oba</i>	They believe in Ashe , the divine energy that runs through all living and non-living things	They practice meditation (focussing the mind on a particular thought or object to achieve a clear mental state and emotional stability)
<i>There are voluntary associations including the Egbe (humanitarian group)</i>	They believe in Astrology (forecast of a person's future based on the stars and planets positions)	They practise witchcraft (practice of black magic and spells)



3.6.4 AKA (Central Africa)		
GOVERNANCE	BELIEFS / TEACHINGS	PRACTICES
<i>There are few Aka status positions</i>	The Aka believes in creator spirit called, Bembe	They dance and sing in honour of the forest spirit, Dzengi
<i>They are fiercely egalitarian (belief in classless society and that all people are equal and deserve equal rights and equal opportunities)</i>	They believe that Bembe retired after the act of creation	They slaughter animals to communicate with the ancestors
<i>There is no Chief in the sense of a person commanding ultimate authority</i>	They believe in the forest spirit called, Dzengi	Rituals are performed in preparation for hunting, in order to communicate with the animal spirit
<i>There is a kombeti (leader), who is generally more influential in subsistence and camp movement discussions</i>	They believe that Dzengi assists them in the successful hunting of elephants	They hunt elephants as a religious symbol of physical and mental strength.
<i>The nganga (top healer) provides community services like divination on hunts, curing of witchcraft, and herbal healing.</i>	Family members become ancestors after they die.	When there is illness or crisis in the family or community, the Ngangas (traditional healers) are consulted

<i>The tuma (elephant hunter) leads spear hunts, seasonal rituals, and organizes the training of young boys in the men's secret society</i>	The ancestral spirits (<i>edjo</i>) visit the family, and want things like slaughtering an animal, African beer, etc.	They practice <i>prestige avoidance</i> ; one does not draw attention to his or her activities.
<i>The status positions are usually held by males</i>	Many Aka believe in witchcraft, especially to explain unexpected adult death	Bragging or boasting is discouraged.
<i>No individual has the right to force or order another individual to perform an activity against his her will</i>	A Nganga is the only one who can diagnose and cure the attack of a witch	They practise witchcraft

3.7 BUDDHISM



3.7.1. Historical background on how the split came about

Buddhism began in India in the year 6th century BCE. It was started by the historical Buddha, Siddhartha Gautama. It grew from small groups of wandering monks and nuns, and became a major religion of the Indian sub-continent. During the 1st century BCE, the first Buddhist scriptures were written. Buddhism divided into two schools, namely, *Theravada* and *Mahayana*. In China, a sub-branch of Mahayana, emerged as a distinct school, which is called, *Zen*, and it emphasizes meditation. Later *Tibetan* Buddhism was found in Tibet. Thus, we have three branches of Buddhism, **Theravada**, **Mahayana** and **Tibetan** Buddhism.



3.7.2 Differences in the branches:

3.7.2.1. THERAVADA BUDDHISM		
GOVERNANCE	BELIEFS/TEACHINGS	PRACTICE
<p><i>The community of monks and nuns, known as Sangha, are the leaders.</i></p>	<p>Teachings are based on:</p> <ul style="list-style-type: none"> -Four Noble Truths, Eightfold Path, Three Shelters (<i>Teachings</i>), Patimokkha (Accountability) and Barshabsa (moral and intellectual development). -Pali canon (scriptures), traditions and wisdom of the elders. 	<p>Monks live in monasteries; they beg for their food and meditate most of the day.</p> <ul style="list-style-type: none"> -Theravada monks also assist and co-operate with laity in important life events such as births, weddings and funerals
<p><i>The monastery (building occupied by monks) is the headquarters of governance</i></p>	<p>They believe in the doctrine of 'Anatman', which means that the ego/self prevents us from becoming enlightened and reaching nirvana</p> <ul style="list-style-type: none"> -Theravada Buddhism teaches that enlightenment comes through an individual's efforts, and not by the intervention of others or any gods 	<p>Building stupas (tower- like structures) is a widespread practice.</p> <ul style="list-style-type: none"> -They leave altar offerings of food, incense, candles and flowers at the temple, in front of the statue of Buddha.

<p><i>The laws of governance include Four Noble Truths, Eightfold Path, Three Shelters (Teachings), Patimokkha (Accountability) and Barshabsa (moral and intellectual development).</i></p>	<p><i>Theravadas</i> revere the historical <i>Buddha</i> as a perfect master.</p>	<p>Most practices are performed in the home, although there is also individual and communal meditation and chanting in temples.</p> <ul style="list-style-type: none"> -The ideal in Theravada Buddhism is for the individual to lead a life of meditation in order to become enlightened. The monks assist and cooperate with lay people in important life events such as births, weddings and funerals. -The monks do not preside but are in attendance to give weight to the events
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3.7.2.2 MAHAYANA / ZEN BUDDHISM

GOVERNANCE	BELIEFS / TEACHINGS	PRACTICE
<p><i>Each group of the Mahayana is governed by a senior monk.</i></p> <p><i>-The senior monk is assisted by a council of other senior monks and sometimes senior nuns.</i></p> <p><i>-No woman has ever become the master of the school or tradition</i></p>	<p>This branch believes that there is no such thing as an individual, autonomous self.</p> <p>-All beings are connected.</p>	<p>Human beings are assisted to reach enlightenment stage by a Bodhisattva.</p> <p>-A Bodhisattva is a person who could on his or her own merit enter Nirvana, but has decided out of compassion for suffering humans, to delay this entrance in order to help others.</p>
<p><i>The leader of a Mahayana school exercises his power by means of the monastic institution</i></p>	<p>Followers of Mahayana believe in collective enlightenment.</p> <p>-Believes in the promotion of other monks too and not exclusively Buddha</p>	<p>They practise more ritual elements than Theravada Buddhism, such as <i>prostrating</i> themselves.</p> <p>-Only people who live in monasteries are allowed to practise <i>meditation</i>.</p>
<p><i>The leadership of the individual schools and traditions lies solidly in the hands of learners and influential monks.</i></p>	<p>Mahayana Buddhism teaches that the motivation for enlightenment is compassion for all living things</p>	<p>Lay people are allowed to practise chanting and prayer</p> <p>-Zen practitioners meditate in order to attain enlightenment</p>

<p>Zen Buddhism</p> <ul style="list-style-type: none"> -Zen Buddhism is led by a Zen teacher who specialises in meditation. -The teacher must lead a life of humility, labour, service, prayer and gratitude -The Zen teacher is assisted by senior monk. 	<p>Zen Buddhism</p> <ul style="list-style-type: none"> -They teach that direct communication, and not scriptural study, is the way of experiencing enlightenment. -They believe that Zen is the way of life and not solely a state of conscience 	<p>Zen Buddhism</p> <ul style="list-style-type: none"> -Zen is a Chinese word <i>Ch'an</i> meaning meditation. Their techniques are compatible with other religions and faith. -Their practice relies on concentrating on the breath -They practise meditation in order to attain enlightenment
<p><i>The senior monk is assisted by a council of senior monks and senior nuns.</i></p> <ul style="list-style-type: none"> -Zen Teachers serve the role of teaching Dharma, guide students in meditation and perform rituals 	<p>They believe that Buddha can be shown in a human form, such as in the person of Padmasambhava (one who brought Zen Buddhism in Tibet).</p>	<p>They choose Zen teachers to guide students in meditation and performing rituals.</p> <ul style="list-style-type: none"> -They practise dharma transmission (passing of Buddha's teachings from the master to the students)

3.7.2.3 TIBETAN (VAJRAYANA) BUDDHISM

GOVERNANCE	BELIEFS / TEACHINGS	PRACTICES
<i>A dual system of government is their tradition</i>	Believe in pantheon of Buddhas, bodhisattvas and dharma protectors	Their practices include meditation, rituals, use of objects and chanting
<i>Desi co-exist with spiritual authority of the realm, usually unified under a third single ruler</i>	Belief in reincarnation of lineages of certain lamas (teachers) such as Dalai Lama	-They use trances to recover lost or hidden ancient scriptures by spiritual matters to recover such wisdom
<i>The actual distribution of power between institutions varies over time and location</i>	Belief that a Buddha can be shown in human form such as in the person of Padmasambhava	-Ritual and chanting are also used to teach Buddhist doctrine and principles
<i>In 1751, the Seventh Dalai Lama abolished the post of Desi (or Regent), in whom too much power had been placed</i>	Padmasambhava is the saint who brought Tibetan Buddhism to the Himalayan mountains in Asia	Tibetan Buddhist monks wear orange robes in their temples
<i>The Desi was replaced by the Kashag (Council) to represent the civil administration</i>	Enlightenment is attained by means of radical 'shock' techniques	These Buddhists practise many rituals, such as making offerings to statues of Buddha, and attending public teachings

<p><i>Dalai Lamas from the 17th century until 1959.</i></p> <p><i>-The Dalai Lama thus became the spiritual and political leader of Tibet</i></p> <p><i>-When the People's Republic of China invaded Tibet in 1959, the current Dalai Lama, Tenzin Gyatso, fled Tibet.</i></p> <p><i>-He has been a spiritual leader in exile ever since.</i></p>	<p>Techniques may include acting in strange and even antisocial ways</p> <p>-The doctrine of Karma is a central theme in Tibetan Buddhism</p> <p>- Deity Mantras are an important aspect of Tibetan Buddhism.</p> <p>-They are said to be effective in calming the mind and settling the mood for meditation (Mantra is a 'sanskrit' term – refers to a sacred word)</p>	<p>-They use rituals and chanting for prayer.</p> <p>-They also engage in meditation.</p> <p>They engage in trances (mantras) to obtain wisdom.</p>
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3.8 ACTIVITIES

Read the extract below and answer the questions that follow.

Within most religions, interpretation of beliefs may differ from one school of thought to another. A school of thought is a strand or branch.

[Source: Shutter's Top Class Religion Studies Grade 12]

1.2. With reference to **ONE** religion, answer the following questions.

1.2.1. State the difference in teachings

1.2.2. State the difference in governance

How to answer this question?

When answering this question first **mention the religion** that you want to discuss

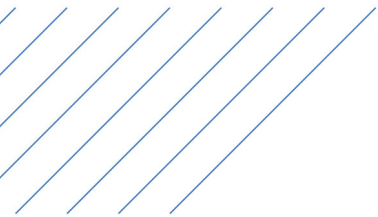
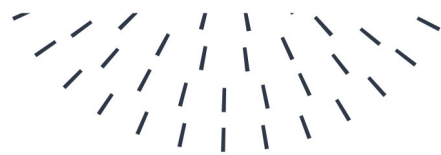
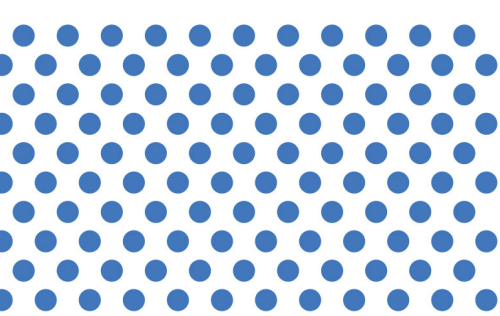
First **mention the religion** that you want to discuss

1.2.1 Discuss the differences – show how these branches that you have identified differ

1.2.2 Continue with the branches that you have chosen in 1.2.1 then explain how these branches differ in terms of governance

Steyn, H.C; Kruger, J.S; & Clasquin, M, 2007 Religion Studies Grade 12 Learner's Book

Hofmeyr, J; Mndende, N; Maclagan, B; Ryan, M & Thraves, P. 2019 Shutters Top Class Grade 12 Learner's Book



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