



# Religion Studies

××× **INTER-RELIGIOUS RELATIONSHIPS**  
×× **SELF STUDY GUIDE**  
× 300< 6



# TABLE OF CONTENTS

<i>Number</i>	<i>Sub-topic</i>	<i>Page</i>
1	Introduction	3
2	How to use this document	4
3.1	Inter-religious Relationships	5
3.2	Concepts	6
3.3	State of Religious co-operation in South Africa pre-1994	7
3.4	State of Religious co-operation in South Africa post-1994	7
3.5.1	National Religious Leaders Forum (NRLF)	8 - 9
3.5.2	The Programme for Christian-Muslim Relations in Africa (PROCMURA)	9 - 10
3.5.3	The Inter-Faith Action for Peace in Africa (IFAPA)	10 - 11
3.5.4	The African Council of Religious Leaders (ACRL)	11 - 12
3.5.5	The World Conference of Religions for Peace (WCRP)	12 - 13
3.5.6	The World Parliament of Religion (WPR)	13 - 14
3.5.7	The World Council of Churches	14 - 15
3.6	Activities and Answers	16 - 24
4	References	25

# 1. Introduction

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.

## 2. How to use this Self Study Guide?

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. INTER-RELIGIOUS RELATIONSHIPS

#### 3.1 Background

There are many religions in the world, like the African Traditional Religion (ATR), Bahai Faith, Buddhism, Christianity, Hinduism, Islam, Jainism, Judaism, Sikhism and Taoism. The relationships between religions can either be **intra-religious** or **inter-religious**. Intra-religious relationships occur between different branches of the same religion, while inter-religious relationships occur between different religions. **Inter-faith dialogue** is the means by which the relationships between religions are built.

In this topic you are required to study the relevant concepts, co-operation between religions **pre-1994** and **post 1994** in South Africa, as well as the religious relationships in Africa and the rest of the world. The religious relationships will be reflected in different religious organisation like South African Council of Churches (SACC), National Religious Leaders' Forum (NRLF), Programme for Christian-Muslim Relations in Africa (PROCMURA), Interfaith Action for Peace in Africa (IFAPA), African Council of Religious Leaders (ACRL), World Conference of Religions for Peace (WCRP), World Parliament of Religion (WPR) and World Council of Churches (WCC).

As you study this topic, it is important to remember how concepts like **exclusivism**, **inclusivism**, **pluralism** and **syncretism** apply to the relationships between religions.

Therefore, by the end of this topic you should be able to :

- Compare the co-operation between religions before 1994 and after 1994 in South Africa
- Explain the **historical background, purpose and impact** inter-religious organisations like:
  - NRLF
  - PROCMURA
  - IFAPA
  - ACRL
  - WCRP
  - WPR
  - WCC

Sources: *Focus on Religion Studies, Grade 12*

### 3.2 Concepts:

CONCEPTS	EXPLANATION
<b>Inter-religious relationship</b>	Religious relationship between different religions.
<b>Intra-religious relationship</b>	Religious relationships within the same religion.
<b>Ecumenism</b>	The principle or movement of promoting unity and co-operation among the Christian churches in the world.
<b>Pre-1994</b>	The period before 1994, that is, before the democratic elections, the period of apartheid.
<b>Post-1994</b>	The period after 1994, that is, the period after the democratic elections, the current period.
<b>Apartheid</b>	A system of institutionalized racial separation that existed before 1994 in South Africa.
<b>Democracy</b>	A system of government in which laws and leadership are directly or indirectly decided by the majority of people.
<b>Moral-regeneration</b>	Re-building, restoring and reviving universal values of humanity in society.
<b>Reconciliation</b>	Restoration of friendly and healthy relations in a conflict situation.
<b>Inter-Faith dialogue</b>	Religious organisations come together to have a respectful conversation seeking understanding and co-operation instead of winning the argument.
<b>Exclusivism</b>	The attitude / view that one particular religious tradition alone teaches the truth and is the only way to salvation.
Inclusivism	The attitude / view all religions have some truth, but the full truth can only be found in one's own religion
Pluralism	The attitude / view that all religions are paths towards the truth, and they are equally true
Syncretism	When one religion incorporates / add the teachings or practices of another religion their theirs

Source: *Focus on Religion Studies, Grade 12*

### **3.3 The state of religious cooperation in South Africa prior to the democratic elections: (pre-1994)**

- In pre-1994 or apartheid South Africa all aspects of society, including religion, were dominated by the policy of apartheid
- Only Christianity was recognised in public and taught in schools
- Other religions were simply ignored, or misrepresented
- Thus, religions were 'apart' from each other and even within a religion, there was separation along racial lines
- During the height of the struggle years, however, religion proved to be a powerful force of resistance and unity among different religions
- Leaders from different religions stood together and often led the protest in a strong show of interreligious co-operation
- Examples of struggle religious leaders include Rev Dr Frank Chikane, Arch-bishop Desmond Tutu, Rev Dr Allan Boesak, Archbishop Denis Hurley, Imam Haron, Chief Rabbi Cyril Harris, Ashwin Trikamjee, etc.
- The South African Council of Churches (SACC) was formed in 1968
- The SACC united Christians of various denominations
- The Call of Islam was formed in 1984
- Jews for Justice was formed in 1985
- The World Conference of Religions for Peace (WCRP - SA) branch was established in 1984

### **3.4 Relationships between religions since democracy in South Africa (post 1994)**

- The country changed from being a Christian state to a secular state
- The Bill of Rights in the Constitution guarantees the freedom of association
- President Nelson Mandela called on religious communities to work together
- The National Religious Leaders Forum was formed in 1997
- Religion Studies, which incorporates all religions and encourages co-operation between religions, was introduced
- There is fair allocation of time in the state media for different religions
- The opening of parliament and government ceremonies are shared by different religious leaders

**Source:** Inter-religious relations in South Africa with reference to Christians and Muslim

Dolamo, RTH: University of South Africa



### 3.5 Organisations which promote inter-religious relationships:

#### 3.5.1 National Religious Leaders' Forum (NRLF) in South Africa



##### 3.5.1(a) Historical background of NRLF/NICSA

- NRLF was formed at the call of President Mandela in 1997 in order to unite different religions which were divided during the apartheid era
- It is made up of the leaders from various religions in South Africa
- In 2009 Pastor Ray Mc Cauley formed a new interreligious organization called, National Interfaith Leadership Council (NILC)
- NRLF merged / combined with NILC to form the National Interfaith Council of South Africa (NICSA) in 2011
- Pastor Ray McCauley and Archbishop Buti Tlhagale were elected as co-chairpersons
- In 2011, NICSA was given recognition by the parliament of South Africa
- NICSA includes African indigenous churches, Pentecostal churches, Scientology and charismatic Christian churches, Muslim, Jewish, Hindu, etc.
- Its headquarters are currently in Pretoria

Source: <https://en.m.wikipedia.org>

##### 3.5.1 (b) Purpose of NRLF/NICSA

- It serves as a consultative and advisory religious body to the president
- It addresses religious matters and social challenges
- Examples of social challenges it addresses are Child abuse, Gender-Based-Violence (GBV) and HIV/AIDS
- It promotes ethical and moral values, assisting with the moral regeneration of our society
- Examples of ethical and moral issues it addresses are fraud, corruption, good governance, integrity of family and human values
- It promotes religion in education



### 3.5.1 (c) Achievements of NRLF/NICSA

- They are succeeding with HIV/AIDS as the numbers of new infections have decreased, and free treatment is available
- They have also succeeded in promoting all religions in education because different religions are given fair opportunities in schools
- They are succeeding in preventing inter-religious conflict in South Africa because there is religious co-operation among different religions in South Africa
- They are not succeeding in addressing child abuse and GBV, because the numbers of cases are increasing
- They are not succeeding in promoting ethical and moral values because the rate of fraud and corruption is increasing daily

Source: *Focus on Religion Studies, Grade 12, Pg. 29*

### 3.5.2 The Programme for Christian-Muslim Relations in Africa (PROCMURA)



#### 3.5.2(a) Historical background of PROCMURA

- PROCMURA was founded in 1959
- It is a Christian organisation
- It is the oldest and the pioneer interfaith organisation in Africa
- Its headquarters are in Nairobi, the capital city of Kenya
- The focus is on Christian-Muslims relations

#### 3.5.2(b) Purpose of PROCMURA

- The purpose of PROCMURA is to bear witness to the gospel (living a Christian lifestyle and be a living testimony) within an interfaith environment
- To promote:
  - peaceful co-existence among the Christians and the Muslims
  - constructive engagement within Muslims for peace
- To empower women and youth through educational programs
- To facilitate reconciliation between Christians and Muslim

#### 3.5.2(c) Achievements of PROCMURA

- Peaceful co-existence between the Christians and Muslims in Africa. Thus, declining inter-religious conflicts in Africa
- Constructive engagements within Muslims for peace.
- Promotion of education through workshops, research and the writing books on the subject of Christian-Muslim relations in Africa
- Establishment of Empowerment Centre in Kenya for women and Girl - Child programs

Source: <http://procmura-prica.org/en>, *Shuters Top Class, Religion Studies, Grade*

### 3.5.3 The Inter-Faith Action for Peace in Africa (IFAPA)



#### 3.5.3(a) Historical background of IFAPA

- It was founded in 2002
- It includes representatives from African Traditional Religion, Bahai Faith, Buddhism, Christianity, Hinduism, Islam and Judaism

#### 3.5.3(b) Purpose of IFAPA

- To unite religious communities across Africa
- In order to work together for peace on the continent
- To prevent inter-religious conflict
- To intervene in inter-religious conflicts
- To protect human life and the environment

#### 3.5.3(c) Achievements of IFAPA

- Establishment and registration of national chapters (branches) in more than thirty countries in Africa
- Intervention in conflict areas
- They sent women's delegation to Northern Europe
- Participation in the election of parliament members in Togo
- They participated in the World Social Forum held in Kenya
- Establishment of IFAPA Women Network and regional Youth Network
- They organized exchange visits between landmine victims and survivors from Ethiopia, South Sudan and Uganda
- Facilitation of the first African inter-religious youth consultative conference
- Establishment of Rural Water Project in Rwanda and Mbangani Water Project in Kenya

Source: *Shuters Top Class, Religion Studies, Grade 12, Pg. 59-60*

### **3.5.4. The African Council of Religious Leaders (ACRL)**



#### **3.5.4(a) Historical background of ACRL**

- It is also known as Religions for Peace (RfP)
- It was founded in 2002
- Its headquarters are in Kenya

#### **3.5.4(b) Purpose of ACRL**

- To encourage religious leaders and their communities to commit to peace
- To promote just and inclusive societies
- To promote respect for religious differences
- To preserve / protect the identity of each religious community
- To empower religious leaders in conflict resolution skills

#### **3.5.4(c) Achievements of ACRL**

- They provide training on peace and dialogue for religious leaders of different religions
- They fight against violent misuse of religion
- They advocate for disarmament of all weapons of destruction on the continent
- They promote inclusive democracy and good governance on the continent
- They participate in the fight against climate change
- They support other inter-religious structures like Inter-faith Youth Networks, Women of faith Networks

Source: [www.acrl-rfp.org](http://www.acrl-rfp.org), *Shuters Top Class, Religion Studies, Grade 12*

### **3.5.5 The World Conference of Religions for Peace (WCRP):**

#### **3.5.5(a) Historical background of WCRP**

- The idea of establishing WCRP was started in 1961 by four religious leaders, namely, Bishop John Wesley Lord (Methodist) Bishop John Wright (Catholic), Dr Dana McLean Greeley (Unitarian Universalist Association (UUA) and Rabbi Maurice Eisendrath (Judaism) in the United States of America (USA)
- These four religious leaders convened a conference in 1970, in Kyoto, Japan, where WCRP was established
- 1000 religious leaders from Bahai Faith, Buddhism, Christians, Confucianism, Hinduism, Islam, Jainism, Judaism, Shintoism, Sikhism, Zoroastrianism and Indigenous religions attended this conference
- Its headquarters are in New York, USA

#### **3.5.5(b) Purpose of WCRP**

- To stop religious conflict and wars
- To end poverty
- To protect the environment
- To help governments to develop partnerships with inter-religious organizations
- To advance human development
- To promote just and peaceful societies
- To address issues like address issues of human rights

#### **3.5.5(c) Achievements of WCRP**

- Creation of a climate of reconciliation in Iraq
- Mediation among warring groups in Somalia, Sierra Leone, Bosnia and Kosovo
- Establishment of international network of religious women's organizations, and Hope for African children program, which helps children affected by HIV/AIDS
- They convene conferences every five years to discuss issues that affect humanity
- They are part of the United Nations (UN) agencies like United Nations International Children's Emergency Fund (UNICEF), etc.
- They fight for, and expose violation of basic human rights wherever they happens in the world
- Facilitation of dialogue amongst governments, religious leaders and civil society

*Source: Shutters Top Class, Religion Studies, Grade 12, Pg. 60-61  
Focus on Religion Studies, Grade 12, Pg. 25-26, [www.theinterfaithobserver.org](http://www.theinterfaithobserver.org)*

### **3.5.6 The World Parliament of Religion (WPR)**

#### **35.6(a) Historical background of WPR**

- It was established in 1893, in the United States of America, in Chicago
- In 1993, the Parliament was again held in Chicago to find more ways for different religions to work together and created a declaration entitled 'Towards a Global Ethic'
- In 1999, the WPR session which was held in Cape Town
- In 2004, the WPR session was held in Barcelona, Spain, and focused on religious violence, safe water, refugees, and eliminating external debt in developing countries
- In 2007, the WPR session focused on Millennium Development Goals (MDG) for eradicating poverty
- In 2009, the Parliament met in Melbourne, Australia and dealt with Aboriginal reconciliation, sustainability and global climate change

#### **3.5.6(b) Purpose of WPR**

- To create a just, peaceful and sustainable world
- To facilitate world dialogue among different religions
- To encourage respect for uniqueness of different religions
- To encourage care for earth and the environment in general
- To provide inter-religious education in order to fight intolerance among different religions
- To address poverty and diseases

### 3.5.6(c) Achievements of WPR

- They collected 8000 signatures from different religions who signed a commitment to work for peace
- Creation of a declaration entitled 'Towards a Global Ethic'
- Negotiating with different governments to reduce debts of poor countries
- They help people to have safe and clean water
- Helping **refugees** (people forced out of their countries by war or ill-treatment)
- Promotion of inter-religious dialogue in countries affected by religious or political conflict
- They address world health challenges like HIV/AIDS since 1999
- **Reconciliation** (make peace) in the Aboriginal issue of Australia
- They organized a gathering to focus on ending poverty in 2007
- Addressing global climate change

*Shuters Top Class, Religion Studies, Grade 12, Pg. 59-60*

### 3.5.7 The World Council of Churches (WCC)



#### 3.5.7(a) Historical background of WCC

- It was founded in 1948, in Amsterdam, Netherland
- It is a product of the two ecumenical movements
- Namely, Life and Work Movement and the Faith and Order Movement
- These movements met in England and agreed to combine in 1937
- The amalgamation was delayed by world war I and II until 1948
- It has 349 member-churches including Methodist, Presbyterian, Dutch Reformed, Lutheran, Moravian, Anglican, Eastern Orthodox, Old Catholic, Assyrian, Baptist, Pentecostal, Syrian Church, etc.
- It is a fellowship of Christians
- Its administration centre is in Switzerland
- The current Secretary General is Ioan Sauca
- The last assembly was held in 2013, in the Republic of Korea



### **3.5.7(b) Purpose of WCC**

- To unite Christian churches all over the world
- To provide a forum for Christian churches to work together
- To encourage tolerance and mutual understanding among Christian churches
- To facilitate common action by churches
- To support the member churches in their missions
- To maintain relations among church members
- To call conferences on specific global matters
- To promote common preaching of the gospel of Jesus Christ

### **3.5.7(c) Achievements of WCC**

- Establishment of branches in many countries
- They have encouraged member churches to share human and material resources
- They revised their worship to serve the changing needs of the people
- They hold regular meetings to address issues that trouble humanity like disease, refugees, child and women abuse, etc.
- The member churches play important role in fighting social ills like poverty, injustice, violation of human rights, etc. in their countries
- They managed to get the co-operation of the Roman Catholic Church
- Created of good working relations with the inter-religious organizations
- Their member-churches work together in many community programs

**Source:** <http://oikoumene.org>

### Activity 3.6

3.6.1 Match the concepts in **COLUMN A** with correct explanation in **COLUMN B**. Write

down only the letter A – G next to the question numbers 1 – 5

COLUMN A		COLUMN B	
1	Inter-religious relationship	A	Religious relationship within the same religion
2	Ecumenism	B	The act of restoring friendly relations in a conflict situation
3	Reconciliation	C	The people or groups of different religions come together
4	Inter- faith dialogue	D	A system of institutionalized racial separation that existed before 1994 in South Africa
5	Intra-religious relationship	E	The principle of promoting unity among the Christians in the world
		F	Religious relationship between different religions
		G	a respectful conversation between religion, seeking understanding instead of winning the argument.

**3.6.2 State which of the following attitudes/views is reflected by each statement below:**

Syncretism, Pluralism, Exclusivism, Inclusivism

1. Only my religion is true, all others are false. \_\_\_\_\_
2. All religions are equally true and should be equally respected. \_\_\_\_\_
3. All religions are valid, but the best one is mine. \_\_\_\_\_
4. It is better to combine various religious teachings, practices and beliefs and form a new religion, instead of arguing which one is the best. \_\_\_\_\_

### Activity 3.6.3

3.6.3 Religious people have shown a great ability for reconciliation and service to others.

(1) Name TWO well-known South African religious leaders you would put in this category and give reasons for your answer.

#### How to answer this question?

- Make sure the people you name are religious leaders **NOT political leaders**
- The reasons you must give should refer to what they have done that made you put them in this category as religious leaders
- Think of religious leaders like Arch-bishop Desmond Tutu, Imam Haron, Rev. Beyers Naude, Rev. Dr Allan Boesak, Rev. Dr Frank Chikane, Chief Rabbi Harris, Ashwin Trikamjee, etc.

Source: Nov. 2020 P1 Question 5.3.1

(2) Compare the state of religious co-operation in South Africa before and after 1994.

#### How to answer this question?

- **Compare** means that you consider **differences and similarities** when you write your answer
- Remember that South Africa had their first democratic elections in 1994
- Therefore write about the religious co-operation before the democratic elections (that is, before 1994) and after the democratic elections (that is, after 1994)

### Activity 3.7

#### 3.7.1 Evaluate the impact of the African Council of Religious Leaders.

Source: Nov. 2018 P1 (adapted)

##### How to answer this question?

- **Evaluate** means that you highlight the **successes and failures / pros and cons**
- Write down the achievements and failures
- Provide your judgement based on successes and failures

#### 3.7.2 Read the extract below and answer the following questions

The first session Parliament of the World's Religions was held in Chicago in 1893 with the aim of creating a global dialogue of faiths. Since that event, there have been several further Parliament sessions.

[Source: *Shutter Top Class Religion Studies Grade 12*]

#### 3.7.4 Explain the phrase “global dialogue of faiths” in TWO sentences.

#### 3.7.5 What are THREE positive contributions of the World Parliament of Religions (WPR)

#### 3.7.6 Differentiate between the ACRL and the WCC.

Source: Nov. 2018 P1 Question 2 (adapted)

##### How to answer this question?

- **Contributions** refers to the **achievements**, in question 3.7.5
- To respond to consider their history, purpose and achievements

3.8 Read the passage below and answer the questions that follow.

**INTERRELIGIOUS RELATIONSHIPS**

Today, in many parts of the world, people remain divided from one another based on nationalistic, ethnic or religious rivalries that are passed on from generation to generation. These rivalries are written into history books and perpetuated in conversations between parents and their children, as well as through discriminatory governmental policies.

Nevertheless, real potential for change exists in our schools, in our communities, even in the world's governments.

[Taken from *Focus on Religion Studies*, Donne et al., p. 25]

3.8.1 In the context of the passage above, discuss what the South African government has done to promote peace between the various religions.

3.8.2 Describe the practical steps that religious organisations in South Africa have taken to promote interreligious harmony. (10)

3.8.3 Discuss factors that could make interreligious dialogue difficult on the African continent.

Source: Nov. 2013 P1

Read the extract below and answer the questions that follow.

In 1997 the then President of South Africa, Nelson Mandela called on religious communities to set aside their differences and come together to work together towards the building of a free and just South Africa.

**[Source: Focus on Religion Studies]**

- Discuss and evaluate the work done by any **ONE** interreligious organisation in South Africa. (10)
- Do you agree that closer ties among religions are necessary for securing a more just and peaceful world? Give reasons for your answer. (6)
- What is the main difference between interdenominational and interreligious? (4)

## **ANSWERS**

### **Activity 3.6.1**

#### **Activity 1.1**

1            G

2            E

3            B

4            F

5            A

### **Activity 3.6.2**

(1) Exclusivism

(2) Pluralism

(3) Inclusivism

(4) Syncretism



### Activity 3.7 Answers

**3.7.1** Name TWO well-known South Africa religious leaders you would put in this category and give reasons for your answer.

**Examples:**

- Archbishop Desmond Tutu – rallied the churches to fight apartheid, and was awarded the Nobel Peace Prize.
- Chief Albert Luthuli – he was a reverend who spoke out against apartheid.
- He became president of the ANC, and was later awarded the Nobel Peace Prize.
- Imam Haron – anti-apartheid activist who died in detention.
- Rev. Dr Buyers Naudé – challenged the apartheid teachings of the Dutch Reformed Church ('NGK'), and was persecuted for challenging his own church.
- Rev. Dr Frank Chikane as a General Secretary of the South African Council of Churches, he lead the churches in the national reconciliation programs
- Ashwin Trikamjee is the prominent Hindu leader. He is the president of South African Hindu *Maha Sabha*, which is the umbrella body of all Hindu branches in South Africa. He was the first chairperson of NRLF.

**3.7.2** Compare the state of religious co-operation in South Africa before and after 1994

Religious Co-operation before 1994	Religious Co-operation after 1994
1. Christianity dominated and undermined all other religions	1. All religions treat each other with mutual respect.
2. There was no co-operation until all religions were united against apartheid	2. Religious co-operation is good and healthy
3. Intra-religious relationships were determined by race	3. Intra-religious relationships cut across racial lines

**3.7.3** Evaluate the impact of the African Council of Religious Leaders (ACRL).

#### African Council of Religious Leaders

**Successes:**

- They successfully bring religious leaders in Africa together in an atmosphere of inclusivity, respect and dialogue
- They preserve the religious identity of the various religions
- They uphold the principles of representation and solidarity / unity
- They support locally led inter-faith activities and services
- They participated in the World Social Forum
- The positive work that has been done has made a difference to those communities, and is greatly appreciated.

**Failures:**

- There is still much suffering in Africa as a result of conflict.
- There is still suffering as a result of poverty and lack of resources in Africa.
- Not all countries and government authorities recognize and give support to the African Council of Religious Leaders – Religions for Peace.
- The organization has limited resources, and it relies on public donations

#### **3.7.4 Explain the phrase “global dialogue of faiths” in TWO sentences.**

- It means different religions from all over the world coming together
- The aim is to have a respectful conversation, seeking understanding and co-operation instead of winning the argument (dialogue).

#### **3.7.5 What are THREE positive contributions of the World Parliament of Religions**

- They collected 8000 signatures from different religions who signed a commitment to work for peace
- They work with different governments to reduce debts of the countries
- They help people to have safe and clean water
- They help refugees (people forced out of their countries by war or ill-treatment)
- They promote inter-religious dialogue in countries affected by religious or political conflict
- They address world health challenges like HIV/AIDS in 1999
- They facilitated reconciliation (make peace) in the Aboriginal issue of Australia
- They organized a gathering to focus on ending poverty in 2007

#### **3.7.6 Explain the differences between the ACRL and the WCC.**

- ACRL is a religious organisation that is made up of many different religions, that is inter-religious, while WCC is made up of one religion, that is intra-religious
- ACRL main purpose is to bring about peace among different religions in Africa, while WCC main purpose is to promote the preaching of the gospel of Jesus Christ throughout the world

#### **3.7.8 Promotion of peace between religions**

- All religious communities adopted the Constitution, and all had to work according to it.
- The Constitution established South Africa as a secular state, with no state religion.
- It forbids discrimination on the basis of religious beliefs.
- Religious observance may be conducted at state institutions.
- In 1997 President Nelson called on religious communities to work together to build a free and just South Africa.
- There is generally harmony and freedom of association amongst the religions.
- Respect and tolerance for different rituals, practices, beliefs among the various religions is taking place.
- Freedom of expression encourages mutual communication between religions without fear.
- Freedom of opinion gives a platform to religions to pronounce on matters of state or social issues.
- As recognition of South Africa's progress towards religious tolerance the
- World Parliament of Religions was convened in Cape Town in 1999

### **3.7.9 Steps to promote interreligious harmony**

- People of various faiths come together to help others, and also to debate issues of importance and to find common stand
- Unity is seen across religions.
- Religious organisations offer services that are 'open', to set an example of to all.
- AIDS patients are cared for and supported often in prayer, by members representing different faiths.
- Representatives from South African religions and other followers march to Parliament to deliver memorandum on issues affecting the communities.
- Lifeline was established to provide counselling those in need.
- Trainers commit their shifts to their 'Supreme Being'.
- Multi-faith services are organised where services are held to celebrate an aspect of human rights.
- When Parliament is opened, various political and religious leaders 'commit' themselves to a 'Greater Deity'.
- Public holiday celebration e.g. a rally on Freedom Day might be addressed by an Imam, a Rabbi, a Guru and a Priest.
- Progress made in interfaith dialogue can be more productive for religious leaders to consider emotionally divisive issues, than for them to be debated in political contexts.

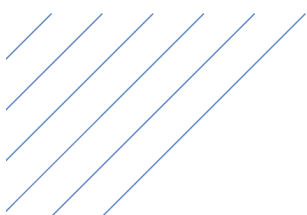
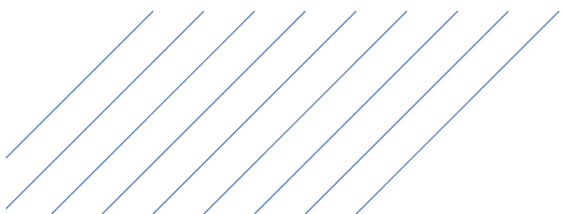
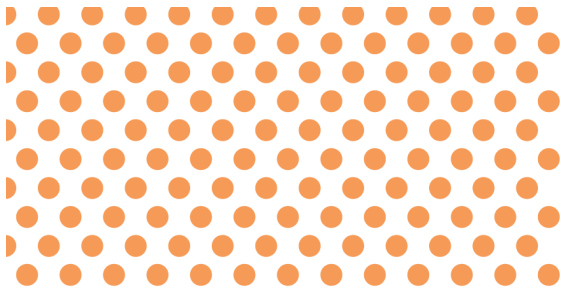
### **3.7.10 Factors that make interreligious dialogue difficult**

- Lack of co-operation amongst different religious groups.
- Some groups will not engage in interfaith dialogue, either because they believe such encounters are not permitted by their faith or because they hold severe prejudice towards other faith groups.
- Interfaith dialogue and other forms of religious peace-making may open old wounds.
- Different religious groups are stuck in the history of religious conflict.(i.e. they cannot overcome past prejudices)
- Throughout history thousands of people have lost their lives because of their religious beliefs.
- When religion is used as a tool for political gain.
- Economic interests can manipulate dialogue among religions to gain control of scarce resources.
- Territorial conflict that uses religion to stir up emotions.
- Religious groups that separate themselves from matters/issues of the community.
- Incorporating religion into peace-making efforts is sensitive, it is important to proceed carefully.

#### **4 References**

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