

QUESTION 2

- 2.1 In the context of Religion Studies, state TWO facts about EACH of the following concepts:
- 2.1.1 Comparability (4)
 - 2.1.2 Canon (4)
 - 2.1.3 Belief (4)
- 2.2 State any TWO unique features of EACH of the following religions:
- 2.2.1 Bahá'í faith (4)
 - 2.2.2 African Traditional Religion (4)
 - 2.2.3 Judaism (4)
 - 2.2.4 Buddhism (4)
- 2.3 Name the FOUR castes in Hinduism. (8)
- 2.4 What is the difference between EACH of the following:
- 2.4.1 The *Quran* and the *Hadith* (4)
 - 2.4.2 *Incarnation* and *resurrection* (4)
 - 2.4.3 *Oludumare* in Yoruba and *Dzengi* in the Aka religion (4)
- 2.5 Explain *Shabbat* in Judaism. (2)

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Toyin Falola



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Global Yorùbá Toyin Falola, 2024-11-19 In *Global Yorùbá* renowned scholar Toyin Falola covers the history people traditions environment religion spirituality cosmology culture and philosophy of one of Africa's largest cultural groups the Yorùbá all while considering the people's relationship with their immediate and distant neighbors Falola examines how the Yorùbá people have adapted to their environment and tapped it to reinvent their civilization shape their culture and traditions and inform their socioeconomic relations with their neighbors These interactions have guided the Yorùbá philosophy that developed over time expressing their conviction regarding society's evolution and the place that humans occupy within it This web of knowledge can present a more coherent account than any other text yet produced regarding Yorùbá civilization This volume demonstrates how global dynamics have been adopted in the creation of a Yorùbá community across different times and spaces

Families and Religion Christel Gärtner, Linda Hennig, Olaf Müller, 2025-03-20 This comparative study examines the transmission of religion in families in Germany Italy Hungary Finland and Canada The authors rely on the widely shared argument that religious change can primarily be understood as an intergenerational process Based on a mixed methods design the book investigates the question of how when exactly and under what conditions the following generations become less religious than the previous ones From the perspective of familial and historical generations the authors examine the significance of religious socialization for the transmission of non religious worldviews affiliation practice and identity According to a central finding religious change takes place primarily in the phase of adolescence against the background of the respective social context

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