RELIGIOUS EDUCATION FOR TTCs

YEAR ONE

STUDENT BOOK

OPTIONS: SSE

FOREWORD

Dear Students,

Rwanda Education Board is honoured to present the Religious Education textbook for Year I for SSE option. It was designed based on the revised curriculum to support its implementation. The book will help you not only to acquire basic knowledge concerning beliefs and religions in the world but also to develop of skills and appropriate attitudes and values such as empathy, reflective expression, commitment, fairness, self-control, self-esteem, accountability that help you to take well reasoned and sound decisions in everyday life. Furthermore, this book is important tool for effectively implement the Competence-Based curriculum in Pre-primary and Primary schools. Religious Education textbook equips you with competences to meet teaching profession standards that are: teacher as educator, communicator and connector, guide, organizer and facilitator, innovator, researcher and reflective practitioner.

The textbook is made of seven units of various religious beliefs and practices in the world. Each unit starts with a key unit competence which represents abilities you are expecting to have by the end of the unit. This competence will be built progressively throughout the unit. The key unit competence is followed by an introductory activity that you are requested to attempt before any other contact with the content under the unit. The unit is then broken down into different subtopics to help you to go step by step. Each subtopic starts with an activity in which you are requested to engage through research, classroom visit, group discussions, presentations, brainstorming, interpretation of illustrations, etc. The content that follows each subtopic is a summary that gives you clear definitions of concepts, explanations to complement what you have acquired through learning activities. At the end of each unit there are assessment tasks/activities that give you an opportunity to demonstrate the level of achievement of the key unit competence.

You are therefore encouraged to always work out introductory and learning activities before reading the provided content to develop cooperation, communication, critical thinking, innovation, problem solving, and research skills. You are also advised to do research to enrich information provided under each topic.

Enjoy learning Religious Education using your book!

Dr. NDAYAMBAJE Irénée

Director General of REB

ACKNOWLEDGEMENT

I wish to sincerely extend my special appreciation to the people who played a major role in development of this Religious Education Tutor's guide. It would not have been successful without the participation of different education stakeholders that I would like to express my deep gratitude.

My thanks first go to the Rwanda Education Board staffs who were involved in the conception and writing of this Religious Education Tutor's guide. I wish to extend my appreciation to teachers from secondary to university level whose efforts during conception were much valuable.

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Joan Murungi,

Head of Curriculum Teaching and Learning Resources Department

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IMPORTANCE OF RELIGION IN SHAPING PERSONS AND SOCIETAL VALUES

Key Unit competence: Value the role of religion in shaping the societal and individual values.

1.0 Introductory Activity

Read the case study and answer questions

Keza and Robert are new student teachers in Social Studies option in one of the TTCs in Rwanda. Religious studies figures on the list of what they are supposed to study in Year 1. Keza is very happy because of this subject. Contrary, Robert is wondering what they will study in Religious Education. He says*:* Is religious Education really important? There are many religions. They are as many as political parties. They want us to give money only nothing else". See the evil persist in the world, people tell lies, they kill one another, they steal, they do all sorts of evils. Does studying religion help us to stop all these*?* Please, Keza I do not need your explanations. Come we go to the Dean of studies to get explanation on the significance of Religious Education to our live, community and society in general.

Suppose you are the Dean of studies in the TTC where Keza and Robert study.

1. Using clear examples, show how you would explain clearly to Robert and Keza to realize the importance of religion in their lives, community and society in general?
2. Why do you think the evil persists while all people believe and belong to Religions?

1.1 Meaning and rationale of Religious Education

Learning Activity 1.1

Basing on your personal experience and using various resources, research on the meaning of religion, types of religion and the importance of religion on the individual, school community and society in general.

1.1.1 Meaning of religion

The word religion comes from a Latin word "*religio"* which means obligation, bond or reverence. Religion is a fundamental set of beliefs and practices generally adhered by a group of people who understand, accept, believe and practice them. This set of beliefs concern the cause, nature, and purpose of life and the universe. Religion is complex in sense that it has six fundamental components: doctrinal, mythological, ethical, ritual, experiential, and social (Holm: 1984). From this perspective, studying religion or studying Religious Education consists of looking at the way in which people experience and practice their religion: aspects such as worship, rites, customs, commemorations, sacred writings, codes of ethics, institutions, communities and their traditions.

Examples of religions

- **Christianity:** This is a set of beliefs in the death and resurrection of Jesus Christ the Son of God who was waited a long time as the messiah of humanity.
- **Islam:** This is a set of beliefs based on the teaching of Allah Muhammad.
- **Judaism:** This is a set of beliefs that are based on the teaching of the Torah (the 5 First books of the Bible).

Categories of religious beliefs

According to what they believe in (what they consider to be divine), the following are types of religions:

Type of Religious beliefs	Fundamental belief	Examples
Monotheism	Belief in one God. It is based on the personality of the Patriarch Abraham who lived about 2000 Before Christ (BC).	Judaism, Christianity (all branches), Islam
Polytheism	Belief systems where gods are being in control of all natural events such as rainfall, harvests and fertility. The polytheistic cultures believed in sacrifices to appease their gods.	Ancient Egypt, Roman and Greek Empire

Pantheism/ Animism	Belief that god is everything, and everything is god. Therefore, nature is also part of god. Encourage people to be in harmony with nature. Mankind is no different than any other animal. The focus is made on the relationship between mankind and the elements of nature.	Traditional worship of some communities who worship animals, plants and mountains
Atheism	Belief in the absence of God and deities in the world	Atheist people deny existence of God

From its complexity, the concept of Religion being complex has many synonyms carrying the message according to their nuance. These include church, creed, cult, doctrine, morality, myths, mythology, prayer, worship, ritual theology, and sect. Religion or Religious Education appears to be very important to the learners most importantly for student-teachers. Besides understanding religious beliefs and practices, learners also gain values and attitudes that shape their identity and character. Religious teachings play an important role in education of the youth, conscience education and moral education. It is in this way that religion plays a great role in individuals' lives and their respective societies at different dimensions such as spiritual, mental, social, economic, moral, political, civic, and environmental, etc.

1.1.2 Rationale of Religion

Thus, religion and Religious Education are important to people in general and to learners in particular. Gates (2006) argued that:

'The bracketing out of religion, for whatever reason, from within the public process of educating citizens is seriously debilitating. To have any vibrancy, citizenship and education related to it must give more attention to the fundamental matter of beliefs and believing. That entails scrutinizing religion as a common ingredient in the human condition, with a potential to transform, for both good and ill. I claim that the extent to which the moral roots of citizenship and citizenship education succeed in drawing on the energies of religion and refining its aberrations may even determine the operational worth and lasting outcomes of public education in any country".

Reasons for studying Religious Education

Religious education serves for the following purposes:

- **Get a Better understanding of God, World and Universe**

Religious education helps student to clearly understand God, his revelation to humanity in all centuries, at the same time understanding the realities of the universe in which we live. By reading daily the Holy Scriptures, student and teachers gain more knowledge and develop personal relationship with the creator. They understand the history of salvation of humanity, the fate of the world and dynamics of believes in various society and ages.

- **Conscience education or moral education**

Religious education is important tool in forming the youth morally and spiritually. Many times, the youth find themselves in challenging situations where they need to decide for the lives or manifest their attitudes. Religious Education offers them a firm ground of personalities and character which will eventually be part of their identity. The principles drawn from Religious Education are used for making decision in challenging and complex situations. Hence, Religious Education shapes the character and conscience of students through providing them values, creative moral inspirations and guidance.

Examples: The way one responds to messages and requests for sex, information about the Ten Commandments, religious prohibitions, the concept of sin, the dignity of human body are found in religious Education, provide important grounds for decisions. Religious education helps students

to be moral and responsible ready to undertake various tasks in the society.

- **Appreciate your religion and respect others' beliefs**

In society, it may come that a student meets people of various religions and cultures. Learning Religious Education helps to appreciate one's religion, to practice faithfully its values but also to respect other people's beliefs.

The religious denominations are not a weakness but a strength where one religion contributes to the wellbeing of others. Religious beliefs also help people to concretize the Greatest commandment which is Love of God and Love of the neighbour.

Other elements which portray the importance of studying Religious Education for the society and for individuals are summarized as follows:

- Providing answers to fundamental and existential questions such as the origin of the world, the meaning and purpose of life, existence of God, evil, death and suffering.
- Allowing their adherent to live the present without fear and despair by bringing about hope and promising a good future.
- Providing a moral or ethical framework for all human being. Many societies derived their ethical conducts, laws and other regulations from Religion.
- Promoting cooperation and solidarity among the adherents of the same religions.
- Contributes to the well-being of the society through promoting mutual respect and tolerance.
- Developing rights attitude towards life, environment, interpersonal relationship and community life.
- Promoting social values such as faithfulness, generosity, honesty, peace, respect and responsibility by which people come to make good decisions and sound judgment.
- Helping people to build harmonious and peaceful communities.
- Giving sense of purpose and of belonging to the society.

In summary, religion is very important in sense that it provides explanation about the complexity of the world. People find purpose of their lives in religion. Religion imposes a structure on which people's actions and choices are based; religion provides a moral or ethical framework, rules to live a good life.

For societies and cultures, religion can act as a glue, binding people together with common beliefs, practices, and rituals. It also tends to promote

cooperation amongst the people in a culture, providing a triumph of the whole over the individual, which is a necessity for life.

Application activity 1.1

1. Discuss the concept religion and come up with other concepts that are used interchangeably.
2. With examples, explain the importance of studying religious education to Mr. Simbirimo who considers studying religion as wasting time.

1.2 Religion and values

Learning Activity 1. 2

Read the following passage and identify values manifested by the good samaritan

In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.' "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?

1. After explaining the meaning of the concept "value" identify and explain the values that are manifested by the Good Samaritan in the passage?
2. Why do you think the Priest and the Levite did not mind about the wounded passenger?
3. What do you think could be the sources of values manifested by the Good Samaritan?

Meaning of Value:

The concept 'value comes from the Latin verb '*valere'* which means 'to be of worth'. Whereas, the concise Oxford Dictionary defines the term Value' as the 'worth, desirability or utility of a thing'. Value is **"***a concept explicit or implicit, distinctive of an individual or characteristics of a group of those desirable traits which influence the selection from available modes and ends of action.***"**

In the words of John Dewey, "value means primarily, to price, to esteem, to appraise, to estimate. It means the act of cherishing something holding it clear and also, the act of passing judgement upon the nature and amount of its value as compared with something else".

According to Rokeach, "value is an enduring belief, a specific mode of conduct or an end state of existence, along a continuum of relative importance".

All systems of education are naturally concerned with values. Each educational goal, whether originating in a person, a family, a community, a school or an educational system, is believed to be good. 'Good' is intended to mean here 'avoidance of bad'.

The guiding social aims and beliefs which are regarded as the important aspects of a culture, then, the different aspects of culture are also 'valued' by the people; and the ideas lying behind which they think worthwhile, are called as values! A value is a preference as well as conception of the preferable. Values are defined as something which are desirable and worthy of esteem for their own sake. Human values are defined as those values which help man to live in harmony with the world.

Values that may be included in the general definition of human values are love, brotherhood, respect for others including plants and animals honesty, sincerity, truthfulness, non-violence, gratitude, tolerance, a sense of responsibility, cooperation, self-reliance, secularism and internationalism. Values are interdependent one another. It sounds impossible to possess one value without possessing others. It is the actual experience of enjoying desired object or activity. Hence, a value is an existing realisation of desire.

"Values are socially approved desires and goals that are internalised through the process of conditioning, learning or socialisation and aspirations".

According to Shaver, "values are standards and principles of judging worth. They are criteria by which we judge things: people, objects, actions, ideas and situations; to be good, worthwhile, and desirable or on the other hand, worthless, despicable, undesirable or somewhere in between these two extremes".

Features or characteristics of values:

The following statements highlight the features and characteristics of values in general:

- Values are concepts, not feelings.
- Values exist in the mind independently of self-awareness or public affirmation.
- Values are dimensional rather than absolute categories.
- Values are often vaguely defined by an individual.

Values are often defined in terms of concepts.

- Values are different states of intentionality which when activated, guide behaviour and create meaning.
- Values support individual needs.
- Values change as needs and circumstances change
- Values may be inculcated through learning or adopted as a result of life experience.
- Most of the basic values are learnt early in life from family, friends, neighbourhood, school, the mass print and visual media and other sources within the society.
- Values may be specific, such as honouring one's parents or owning a home or they may be more general, such as health, love and democracy.
- Value systems can be different from culture to culture. Values are also different for each person. While one person might value honesty, another might value wealth.
- We use 'values self-awareness' to evaluate the appropriateness of our behavior as well as the behaviour of others.

Truly speaking, making an attempt to define the term 'value' is really a difficult task. Yet, we have, so far, come across many definitions given by the eminent people. And, we now get one more definition as given by Paker which reads as follows 'Value is the assuagement of desire".

But Perry, interprets the term value' in terms of 'interest' or 'object of interest', whereas R. M, Williams defines value as "mode of organising conduct" or "the principles that guide human action".

Education can develop strong and abiding values. At all times, education has built on value-system, conducive to the development of physical, intellectual, moral and spiritual life.

One may go on adding lines after lines and write pages after pages about value'. But truly speaking, a full, detailed description of value and also value-education would entail a study in itself. The value is really a forceful tool for the cultivation of social good, and, values are the very essence of human life! It is that system which aspires the people for leading good life.

Examples of some values

- **Courage**: Courage is about doing what you believe needs to be done and you really stand for it.
- **Kindness**

Kindness is about treating others the way you want to be treated. It is more than just holding your tongue when you're tempted to say something unkind; kindness looks for ways to make life better for others.

Kindness and compassion are closely related; the latter involves the readiness to see a situation from someone else's perspective and to give them the benefit of the doubt.

- **Patience**

When someone is pushing your buttons, taking your time or attention away from something you want to finish, or making your life harder in some way, you practice patience by putting yourself in the others' shoes, trying to see the situation from their perspective, and responding with kindness and respect.

- **Integrity**

Integrity is about acting and speaking in accordance with your beliefs.

If you say one thing but do the opposite, witnesses to this contradiction aren't likely to recognize you as a person of integrity. They're more likely to accuse you of hypocrisy.

- **Forgiveness**

Forgiveness is about letting go of anger and resentment toward those who have hurt or offended you. Everyone has a capacity for forgiveness just as everyone has the capacity to hurt others with their words and actions but not everyone has cultivated a habit of forgiveness.

- **Love**

Love sees the good in everyone, and it wants good things for them. You may not always know what's best for someone else, but if you love them, you want their ultimate happiness, and you want to see them grow.

- **Respect**

If you want to be known for treating all human (or living) beings with respect, you probably base that respect on something more fundamental than someone's rank or social status.

- **Self-giving**

Another word for self-giving is sacrifice, but self-giving has a more positive connotation. Essentially, you're giving of yourself your time, your attention, your energy, your treasure, your abilities to help or enrich another.

The following charts shows the variety of values acquired through education for individual and for the society.
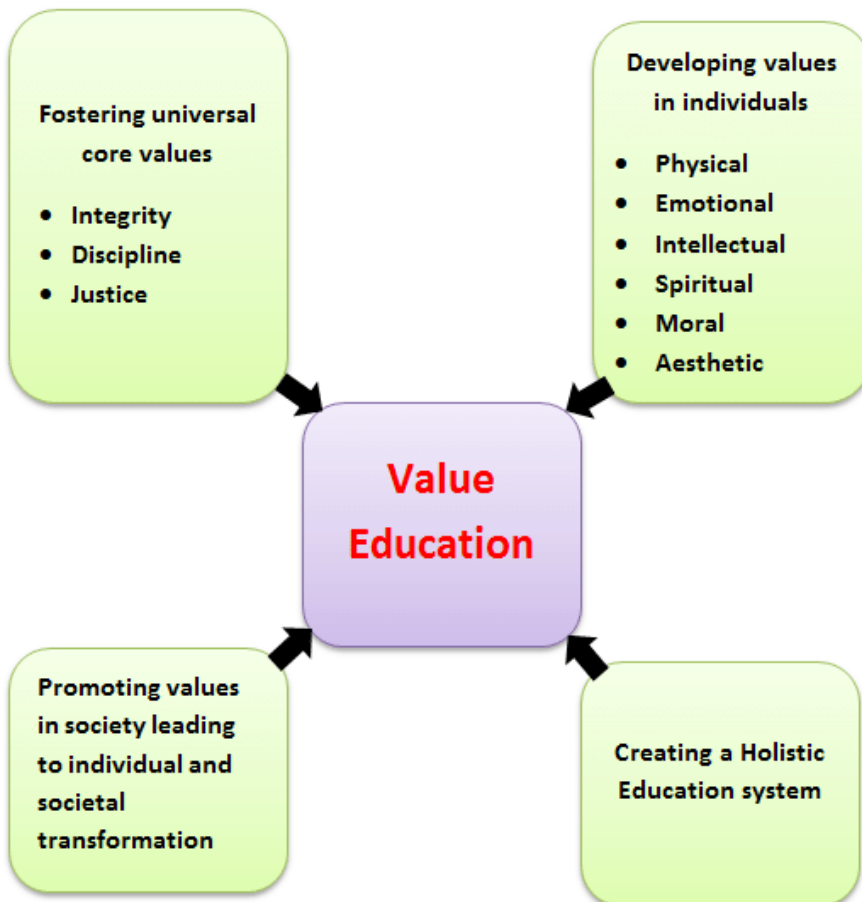

Illustration used by Sadik Muhammad in the Journal on Education planning, trends and learnings 1/6/2018

1.2.1 Nature and Sources of values

Parents have a great role in values education of their children

- **Family**

The family and society play a significant role in shaping moral values of child. There is a strong bonding between the parents and children, which determines the personality of child. Hence, the family is the basis on which values are built.

Moral values such as truthfulness, happiness, peace, justice are inculcated in children's thoughts, feelings and actions and they function as ideals and standards that govern their actions in their life. The value system practised in the family becomes automatic to the young family members if they are taught moral values thoroughly.

The family has a great responsibility to pass on to the children many truths and values, and competences to accomplish their place in life, whatever the society, whatever the culture or times. The eternal values of truth, right conduct, peace, love and harmlessness (Non-Violence) are transmitted on first through the family. Mothers are the first teachers. Mother is foundational, central, life-bringer and life-shaper. From their mothers, children acquire self-knowledge, self-confidence; learn self-satisfaction, self-worth, the capacity for self-sacrifice.

The family forms the child's viewpoint towards people and society, and helps in mental development in the child and supports his desires and values. Delightful and joyful atmosphere in the family will develop the love, affection, tolerance, and generosity. A child learns his behaviour by demonstrating what he sees around him. Family also contribute significantly in helping a child socialize and has great influence and bearing on the progress of the child. In joint family system, the presence of elders in the family plays an effective role in social and moral development of the children. It will also aid

young generation of the family to develop human values and eliminate their negative mental tendencies when they are among elders.

Children recognize themselves with their parents, other family elders and espouse them as their personal models for emulation and imitation. The behavioural problems are set correct only by the involvement of family in the child's life as they spend most of their time in adolescence with the parents. Family is the first social organisation that provides the immediate closeness from which the child can learn his behaviour.

Social standards and customs demarcated by a family provide the emotional and physical basis for a child. Values developed by a family are the groundwork for how children learn, grow and function in the world. These principles transmit the way of life a child lives and changes into an individual in a culture. These values and morals guide the individual every time in his actions. Children turn out to be a good person because of the value taught and given by his family members. Philosophies passed down from generation to generation make up a family's values. Customs and Traditions followed and taught by the family leads a disciplined and organized life.

Family values the child to stand strong on his views regardless of others' efforts to break through with opposing views. A child has a strong sense of what is right and wrong and is less likely to become sufferer of deviant influences.

- **Community or Society:**

Rwandan youth through Itorero activities acquires many socio-cultural values

The community or society is a fundamental source of values. This is because every society is a tenant of cultures which is a set of values, taboos and practices. These values are handed over to young generation through formal, non formal and informal education. It is the duty of the society to make sure that the young generation acquires necessary values so that in the future, youth inherit the responsibilities of their parents.

Example: Rwandan community has an institution (Itorero ry'igihugu) which is in charge of upholding Rwandan cultural values. The values upheld and taught to young generation are: Ubunyarwanda, ubupfura, ubunyangamugayo, ubutwari, ubwitange and kwihesha agaciro.

- **Education institutions:**

All levels of educational institutions (pre-primary, primary, secondary and tertiary) have great impact on moral development of the young people. Teachers and the school community serve as role model to students in school. They play a major role in inculcating their ethical behaviour.

For example, young people at school acquire the values of:

Accountability: The children should be exhilarated to be accountable for their own actions and should learn to respect and treat others kindly.

Role model: The teachers are the first role model to the children outside their family. When the children see the model showing concern for others, motivating them for their good deeds and cooperating and helpful with their academic issues, the children learn them by observing and imitate it with fellow peers.

Helping: The children are taught basic morals and values in school. They should be taught by emphasizing the idea through many activities, stories and tales, which will encourage them to engage in more helping behaviours.

Appreciation: The teacher should appreciate the children for developing pro-social behaviour, especially for any specific action they have done to help others.

- **Religion**

Religion is also one of the great sources of values. This is because most religions have a set of conducts which are clearly and explicitly expressed in the Holy Scriptures. The Scriptures become a guide for the behaviours of believers. Religion promotes good behaviours, attitudes and actions. For a long time, Religion has inspired many societies in forming their own moral code of conducts.

Other sources of values may include: friends and peers, media, relatives, history, books,

In summary, values are bridge between individual and social. Individual holds values but others influence the formation of those values (Kenneth Fleischmann, 2013). In philosophical frameworks, values are those standards or code for conduct conditioned by one's cultural doctrines and guided by conscience, according to which human being is supposed to conduct himself and shape his life patterns by integrating his beliefs, ideas and attitudes to realize cherished ideas and aims of life (Gupta, 1986). Families, groups and societies tend to share common values (Kenneth Fleischmann, 2013). Family has been regarded as cornerstone of society. This is because the family forms a basic unit of social organisation (Goel, 2008).

1.2.2 Categories / Classification of values

Values can be classified depending on the aspect chosen. The table below shows some categories of values:

Aspect of categorization	Categories	Short explanation and examples
Broad classification	**General values**	Determine fundamental and basic orientations of a given society. These values are connected with the solidarity of the community or collective norms such as equality, justice, solidarity, humanism, justice, respect of human dignity and human rights.
	Personal/ individual values	Individual interpretation or operationalization of general values into personal life. These are the values which are related with the development of human personality or individual norms of recognition and protection of the human personality for example, honest, love, courtesy, forgiveness, discipline.

Classification on the basis hierarchy of values	Terminal	These are the values that we think are most important or most desirable. They are desirable states of existence that we work towards or try to reach.
	Instrumental values	These values come after the intrinsic values in the hierarchy of gradation of values. These values are the means to achieve goals (intrinsic values) of life
	Intrinsic Values	These are the values which are related with goals of life. They are sometimes known as ultimate and transcendent values: eg: Happiness, goodness, truth.
Basing on organization setting/ organization of values	Relationship values	Relationship values reflect how you relate to other people in your life, i.e. friends, family or colleagues in the organisation.
	Societal values	Societal values reflect how the individual or the organisation relates to society.
Classification according to the nature of the expected or nature of values	Material values	These values allow an individual to survive and are related to the basic needs of human beings, such as food, clothing and protection from the environment eg: Health, comfort, safety
	Moral values	Moral values are the attitudes and behaviours that a society considers essential for coexistence, order, and general wellbeing of the society: honest, loyalty, fairness
	Political values	These values are in relation to the duties of the state towards its citizens and responsible leadership. Eg. freedom and justice
	Aesthetics Values	Aesthetic values are the values associated with the evaluation of artwork or beauty, symmetry

	Spiritual Values	Spiritual values are how you represent what you believe in when it comes to religion/ spirituality. Spiritual values are the way you believe in your own God. Eg. piety, clearness of the conscience
	Economic Values	These values are in relation with economic transaction and business. Eg production, efficiency.
	Professional values	These refer to values that a given organization considers to be very important in their service eg. Success, reliability, rapidity
	Family values	Family values are the principles valued in a family, and may be good or bad
	Social-cultural values -	Cultural values are centred on what a culture believes to be fair and just. These are the prevailing values of the society which change with time and either coincide or not with the family or personal values.

Application activity 1.2

1. Using examples from the Holy Scriptures texts discuss the relationship between Religion and values

2. According to Anicet, Values are inborn and we get them genetically from our parents. Do you agree with this idea? Justify your position.

3. With Examples, discuss the classification of values.

1.3 Religion shapes personal and societal values

Learning Activity 1.3

Read the following story and answer questions

Keza is a student teacher in TTC. On the discussion on the role of religion in formation values, she has a different view point. According to her, family, government school and communities are important in shaping values. Religion cannot be a part pf them because, when you do no respect values they do not punish you as the family does. They only promise eternal life. People continue to misbehave. Only good manners and good language, of cleanliness and neatness, of beng responsible and carrying out ones duties cheerfully, of consideration and respect for others, and of honour and truthfulness in word and act are only emphasized by the school and family. Religiooud Education has nothing to do with it?

1. Do you share the same view with Keza? If not justify your position?

2. If you share a different view with her? Show how religion too contributes to the formation of individual and societal values.

1.3.1 Religion shapes personal values

Human beings have own values, beliefs and attitudes that were developed throughout the course of time. Religion, Family, friends, community and the experiences contribute to self-identity and outlook of the world. Religion like other sources, plays important role in forming and nurturing our values.

Human beings are by nature religious. Religion is not separate from individual, it is a part of humankind. The following are examples of the Biblical teachings on some values to individuals.

- **The Golden rule**

Holy Scriptures teach individual values to live if they want to inherit the eternal life "And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read it?" And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbour as yourself." And he said to him, "You have answered correctly; do this, and you will live." Luke 10:25-37

- **Respect of commandments**

And as he was setting out on his journey, a man ran up and knelt before him and asked him, "Good Teacher, what must I do to inherit eternal life?" And Jesus said to him, "Why do you call me good? No one is good except God alone. You know the commandments: 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour your father and mother.'" And he said to him, "Teacher, all these I have kept from my youth." And Jesus, looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me" : Luke 10:25-37.

- **Perfection and Purity in heart**

"You therefore must be perfect, as your heavenly Father is perfect": Matthew 5:48

1.3.2 Religion shapes societal values

Religion is a universal human pursuit, affecting many different cultural parameters, moral concepts, and ideals, and influencing human thinking and behaviour by offering answers on the meaning of human existence. Over centuries, Religious teachings have remarkably influenced social, cultural, political and economic dimensions of various societies. Religion provides a comprehensive and clear insight on the human orientation in the world and is an important element of human culture. Religious teachings, being universally practices and widely spread have inspired many societies and cultures in forming their laws, values, social norms which bind citizens together as a nation, society or any social group.

- **Christianity teachings on the values**

Christian values make part of universal values: kindness and respect for all people instead of power; humility instead of status; honesty and generosity instead of wealth; self-control instead of self-indulgence; forgiveness instead of revenge. Christian values promote peace and good will among people in accordance with the purposes of God. We will never achieve perfection in this life, but those people who strive to obey God often find a sense of joy and peace. In this sense Christianity inspires societies to be more just, to be more peaceful, good and search for the common good for all. The following are examples of Christian teachings which are the sources of many good values found in the society:

Christian teachings	Implication/Values	Values for the society
The Greatest commandment (To love God and to Love the neighbour)	respect, affection, benevolence, good-will and concern for the welfare of all	Respect for All, Respect for Human Dignity and respect for Human rights
In the Parable of the Good Samaritan	Christian love to all people of the world, regardless of race, religion, nationality or any other artificial distinction. This encourages people practice that Christian love even toward our enemies! (Matthew 5:43-48)	Love to all people even to enemies. Unconditional love and care for the needy. Humanism, goodness.
Golden Rule (Luke 6:3 1)	"Do unto others as you would have them do unto you. Neither should we fail to do the good things we would expect of others.	Respect for all. Justice, avoidance of revenge, avoids the culture of impunity.
Humility (Matthew 20:20-28)	Humility implies being courteously respectful of others. Humility is needed if people what to live in peace and harmony with others	To see the dignity and worth in all people.
Honesty (Exodus 20:16)	Honesty and integrity are important values encourage to Christians and to other people who want to live well with others in the society.	Honesty and integrity in all matters and spheres of life.

- **Islamic teaching on values**

Islamic religious teaching promotes some values which are practiced by Muslim but also has inspired many societies to form their own values and laws: These values include care for the needy and the poor by giving zakat, equality and diversity, character and personality building, cultural integration and tolerance, kindness and respect for human rights and dignity. These values are very important in enhancing social cohesion and bind citizens together.

1.4 Importance of values in the society

Values are very important in life. The following points underline how values are important for individuals and society.

- **Values help you find purpose of life**

Values are very important in shaping one's identity and character. The values help an individual to reach self-actualization and self-esteem. Again, values help answer the all-encompassing question about the purpose in life. Individual values help individuals to move toward perfection or as close as they can be to it. It is important that people constantly move forward in their lives. In this way it is possible that productivity is feasible and that achievements can be realized. Good values help each individual member to achieve his or her goals. Values play an important role in the integration and fulfilment of man's basic impulses and desires in a stable and consistent manner appropriate for his living.

- **Values help you react in difficult situations**

Values are guiding principles for behaviour. They can help ensure you behave in a way that matches who you want to be. Values are used to reflect on situations, judge, to make choices or to act.

The Good Samaritan reacted positively to the person who was injured and left besides the road

- **Values help you make decisions.**

In every situation, we are required to make decisions. All our decisions are guided by our thoughts, and values. Values help us to decide if our or other people's actions are good or bad, right or wrong. They are basic determiners of our thoughts, attitudes, perceptions, opinions, ideas and actions. They are generic experiences in social action made up of both individual and social responses and attitudes. They influence people's behaviour and serve as criteria for evaluating the actions of others.

- **Values help you choose the right career**

But when you know what matters most to you, you can be sure you are choosing the right career path. If you value connection, interaction, and

friendship, for example, then it's possible a work-at-home job may not be a good fit for you.

- **Values help you develop a sense of self**

Knowing your values means you can develop strong opinions, ideas and identity. This is very important aspect of your uniqueness which helps you to relate to others and to live well in the society.

- **Values help increase your confidence**

Identifying your values increases your level of confidence because it brings about a sense of stability and safety to your life. This will naturally bring a sense of confidence to your life.

- **Values have a social function**

Values are very important in the society in the sense that they are derived from a sense of commonality of experience, unity, family, social group. They enhance social cohesion and nationhood. Values are the effective cultural elements which shape the elements of the individuals as well as members of a community that holds together. They mould the ideal dimensions of personality and range and depth of culture.

In an organization, values serve as a framework for the behaviour of its members. In this regard, an organization's values are reflected in the specific behaviours of its members, and not just in its mission statement. When we use our values to make decisions, we make a deliberate choice to focus on what is important to us. When values are shared, they build internal cohesion in a group.

For the well-being of the community, it is necessary to have shared rules that guide the behaviour of its members, otherwise the community will not function satisfactorily for the majority.

Application activity 1.4

What is importance of values in the family, school and society in the everyday life.

1.5. END UNIT ASSESSMENT

1. With examples, explain the importance of studying religious education to Simbirimo who considered to study religion as wasting time

2. Using examples from the Holy Scriptures texts discuss the relationship between Religion and values

3. Are Values are inborn or Acquired? . Justify your position.

4. With Examples, discuss the classification of values

5. Discuss the contribution of Religious teachings on the promotion and upholding of values in the individual and in the society.

6. Are values important? Justify

ABRAHAMIC RELIGIOUS DOCTRINES

Key Unit competence: Assess the fundamental doctrinal teachings of Abrahamic religions and their importance

2.0 Introductory Activity

Miriam Kabagire was born in Jerusalem, the capital city of Israel. However, she is Rwandese by origin. In fact, her father served as the ambassador of Rwanda in different non-Christian countries for several years. Myriam belongs to a Muslim family. Faithful Muslims commend their children to learn the Qur'an by heart from their very early age. Therefore, Myriam is an ardent follower of Muhammad. Being born in Israel, Myriam knows a lot about Judaism, the religion of Jews.

When Miriam was 12 years old, her family came back in Rwanda and settled in Nyamirambo near the biggest Mosque in the City of Kigali. After her arrival, Myriam was sent to continue her secondary studies at St Francis of Assisi Institute of Shangi. This school is managed by religious nuns and it is meant to promote girls' education in the region. In this school, all students, despite their respective religions, have to participate in daily Eucharistic celebrations, possess the Bible, pray the rosary twice a week and adore Jesus Christ in the Holy Sacrament once a month.

Everything was new for Miriam. She had never seen a synagogue in the place. Particularly, she was surprised to see her Christian fellows happy and many because she had always found Christians in Israel to be a minority in the society. At School, Myriam used to discuss a lot with them about the originality of Islam religion, the accuracy of the Qur'an, the meaning of the Ramadan and so on. Most of the times, their discussions intended to force the other to change her religion. However, their religious education teacher often told them not to do so. At the end of the first year together, Myriam and her schoolmates had learnt a lot from each other about their monotheistic religions.

Suppose you are Miriam. Explain to your classmates the following terms: Muslim, Qur'an, Muhammad, Mosque, Ramadan, Synagogue, Islam and Judaism.

Assume that you are Myriam's classmate. Explain to her the following terms: Jesus Christ, Sacrament, rosary, Bible and Eucharistic celebration.

2.1 Judaism

"Judaism" is the term for the religion of the Jewish people. It is the oldest of the three monotheistic religions and so is the ancestor of both Islam and Christianity. As such, it has a rich background and specific teachings.

2.1.1 Background of Judaism

Judaism is traditionally the religion for the Jews. The story of its origins is found in the Hebrew Bible. The latter has three main parts: the Torah, Prophets and Writings.

The Hebrew Bible begins with the "Pentateuch", the so-called : "Five Books of Moses", also known as the "Torah" (the written Law): Genesis, Exodus, Deuteronomy, Leviticus and Numbers. The Torah was the most important document for the Jews; it is more an instruction than a law. Jews believed that the Torah is the perfect and final revelation of God (Elison, 1994:302).

The Torah comprises the history, the law and the ethical teachings of the Jews. It begins by the belief on creation and the first humans. It also focuses on the first patriarchs (the founding fathers: Abraham, Isaac, and Jacob) and the first matriarchs (the founding Mothers: Sarah, Rebecca, Rachel, and Leah). The most notable Patriarch is Abraham. He is said to have made a covenant with God that would then extend to all Abraham's extend to all Abraham's descendents (Genesis 17:4-8).
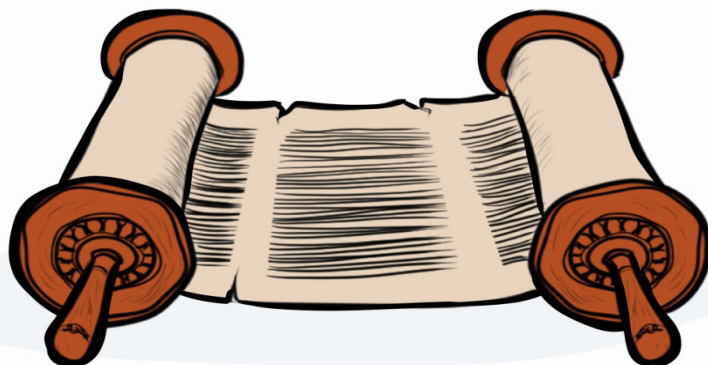
A scroll that Jews were reading during religious gatherings

About 1800 BCE, Abraham and his family settled in Canaan, roughly the current State of Israel. They were known as Israelites (Children of Israel), from the name given to Abraham's grandson, Jacob, by God (Genesis 35:10). They became later on known as "Jews", from the name of "Judah", the fourth son of Jacob (Israel). They were Hebrew speaking people.

Facing famine, Jacob (son of Isaac, grandson of Abraham) and his children entered Egypt, where their descendents became slaves. In 1312 BCE, the Israelites were led out of Egypt (liberation experience) by Moses on the direction from God. This singular event, termed "The Exodus," freed the enslaved Israelites and enabled them to re-affirm their covenantal relationship with God, culminating in the receiving of Torah, symbolized by the first "Ten Commandments" (Exodus 20: 1-17; 34:1ff) at Mount Sinai (State of Washington/Department of Corrections, 2013: 51).

In 1272 BCE, the Israelites re-settled the Promised Land (Canaan/Israel), without Moses. There, they were led by selected judges, priests, prophets and kings. The scholars in the Scriptures (rabbi) strived to understand and practice the correct way to live according to the Covenant between God and their Patriarch Abraham.

By the second century CE, Judaism is already a system based on the covenant (the faith in the God of Abraham) and the experience the People had of this God (a God who freed them from slavery in Egypt, a God who is present to them in bad and good circumstances, etc). The Temple in Jerusalem had been Judaism's holiest site and the center of Jewish life.

2.1.2 Fundamental teachings of Judaism

Apart from certain fundamental concepts, Judaism has not been concerned with a detailed and systematic working out of its beliefs (Ellison, 1994:300). However, some teachings and beliefs can be deduced from the Hebrew Bible and its commentaries:

- The key belief of Judaism is : "there exists only one eternal God who is the creator and the ruler of the universe and all that's in it". This is contained in the Biblical "Shema" (which means "Hear", "Obey"): "Hear O Israel the Lord is our God, the Lord is one... " (Deuteronomy 6:4-6).

- God is transcendent and eternal, knowing and seeing everything.

- The Torah is seen as the changeless revelation of God's eternal will and therefore fully authoritative. Jewish life is guided by the 613 Godly commandments derived from Torah.

- Traditionally, Jewish religious law defines a Jew as one who is born of a Jewish mother or one who has been properly converted to Judaism.

- All Jewish males must be ritually circumcised. Religious law specifies that this be performed when the male is eight days old. In the case of a convert, ritual circumcision is done.

- A devout Jew is required to pray three times a day, which includes morning, afternoon, and evening.

- Devout Jews are not permitted to work or engage in various other 'weekday' activities on the Sabbath, which is devoted to worship and other related ceremonies. "Shabbas/Shabbat" is a weekly day devoted to God through religious activities and it is considered to be the most important of all Jewish holy days.

- Devout Jews must observe Festivals/ holy days which are mentioned by the Torah; e.g.: Yom Kippur (a two-day period of religious self-examination and resolution); Pessah/Passover (an annual eight day period that commemorates the delivrance of the Jews from slavery in Egypt).

- There are no sacraments in Judaism, there is no liturgical distinction between clergy and laity. Thus, a trained lay person may lead a prayer service.

2.1.3 Synagogue as the center of Jewish life

The religion of Judaism is fundamentally based on the covental relationship between God and his Jews, through the Patriarch Abraham. Therefore, the followers' life has God for center, who guide them through his revelation contained in the Torah. And, the followers relate to Him through prayer and worship. A Jewish house of worship is called a "synagogue". In fact, synagogues are places meant for local assemblages for prayer and the study of Scripture; they are the focal point of Jewish life. Thus, synagogues were built wherever groups of Jews settled (Pfeiffer, 1994: 509).

The supervision of synagogue services was entrusted to the "Ruler of the Synagogue". One of the synagogue services is the reading of the Scripture (Pfeiffer, 1994: 509). Associated with the synagogue was a court known as the "Sanhedrin". The latter represented the civil as well as the religious government. It was made of 23 "elders" (priests) in large communities and seven in smaller communities (Pfeiffer, 1994: 509).

2.1.4 Sects in Judaism

A religious sect is a subgroup of a larger religious group. It holds some beliefs that are somehow different or same but radical with regard to the formal beliefs. The following are some sects in Judaism:

- **Pharisees**

Jesus taught much on the hypocrisy of the Pharisees in the Gospels

The word "pharisee" etymologically means "separated one, separatist". Pharisees made a group of people whose origin is unknown. They believed in the resurrection of the dead, angels and future rewards and punishments (Acts 23:8). In the time of Jesus, they controlled synagogues and schools and were revered by the masses. the Pharisees started and controlled the synagogues and the Jewish meeting places that served for both local worship and education. They also put great importance on oral tradition, making it equal with the laws written in the Old Testament.

The Pharisees believed that God would send the Jews a messiah who would bring peace to the world and rule from Jerusalem. They also believed that all circumstances that affected the lives of Jews were divinely ordained

Nevertheless, Pharisees were in opposition to Jesus. Tongue (1994:407) states some points of conflict between Jesus and the Pharisees: their strict observance of the Sabbath which restricted even healing (Matthew 12:12); defilement and moral regeneration (Mark 7:18-23); merit and reward (Luke 17:10); hypocrisy (Matthew 23:13); the mission to Gentiles and outcast of society (Luke 7:36-50), and their lack of humility (Luke 18:9-14). Note that certain Pharisees like Nicodemus supported Jesus.

- **Sadducees**

Sadducees are regarded by some as the descendants of Zadok, Solomon's priest (2 Samuel 8:17). In the time of Jesus, the Sadducees comprised a small group of wealthy aristocratic families, controlling the temple (Acts 4:1) and having the majority of in the Sanhedrni. They collaborated with the Romans (the oppressive rule), standing apart from the common people and poorest priests.

They regarded the Torah as binding, held the prophets less authoritative and rejected commentaries and interpretation of the Torah. Conservatists rejected: the idea of two hierarchies of good and evils spirits (Acts 23:8); the resurrection of the body (Luke 2027:33); rewards and punishments in Hades (hell); etc. They argued that God was not concerned with men's good or evil deeds (Tongue, 1994: 467).

- **Scribes**

A class of professional scholars learned in the law, i.e. people who are learned in the Scriptures (Mark 2:4). They are also called " the teachers of the law" (Acts 5:34). This class comprises two separates classes; one of the priests and the other one of lay biblical scholars was produced. They had a threefold function: interpreting the law (making it more explicit); teaching its requirements and handing down legal decisions, and preserving carefully the sacred text. In Matthew 22, Jesus often denounces the hypocrisy, pride and spiritual obstinancy of Scribes (Wessel, 1994:475-476).

- **Zealots**

A party of militant Jewish patriots of the first century. Their movement began with Judas of Galilee as an underground opposition to the Roman power. They held that violence was justified if it would free the nation from its foreign oppressors. In doctrine they were close to the Pharisees because of the extreme nationalistic interpretation of the Old Testament. Some of the Zealots were perhaps drawn to the company of Jesus' disciples; e.g.: Simon, is distinguished from Simon Peter by being called " the Zealots" (Luke 6:15; Acts 1:13). Tenney (1994: 564) links this with their intense desire for an independent kingdom and Jesus' mission of bringing forth the kingdom of God.

Application activity 2.1

1. Discuss the importance of the covenant (Genesis 17:4-8) between God and Abraham in Judaism.
2. Explain the place of the synagogue for Jews.

2.2 Christianity

2.2.1 Brief History of Christianity

Christianity is a worldwide religion tradition with diverse representations, beliefs and practices. Today, the main christian groups each possessing its own internal pluralism are: the Catholic communion, the Orthodox Christian churches and the Protestant movements. However, the origins and early history of christianity as such are common.

- **Historical background of Christianity**

Christianity originated during the first century in Judea from a religious movement lead by a certain Jesus. In fact, the whole christian tradition has for foundations the person of Jesus. In other words, all christian streams have a common source: the life, the teachings, the death and the resurrcetion of Jesus. All of these are reported in the form of testimonies in the four Gospels. Jesus, whom Christians call "the Christ", "the Lord", and the "Son of God" was born in Roman-occupied Palestine about two millennia ago. He was born of Mary, the spouse to Joseph in Nazareth. Christians believe that God sent his son to Earth in the person of Jesus to save humanity.

In fact, the lifetime of Jesus was marked by the political oppression of the Roman Empire over his people, the Jews. Some Jews, namely the Zealots, had been trying to oppose the Roman rule. These struggles for liberation have often brought about violent instigations, political executions, mass killing and destructions of temples by the Roman colonialists. This oppressing situation resulted in a great aspiration to liberation, justice and peace. Nevertheless, the Jews had been expecting from their God a Messiah, a liberator, according to the biblical prophecies (Isaiah 9;1-7). This is the political and religious situation in which Jesus came, grew and preached.

- **The roots of Christianity in the mission of Jesus**

When Jesus was in his thirthies, he began his public ministry. He was followed by crowds among which he chose twelve men called the disciples. He spoke of the urgent conversion so as to embrace the kingdom of God, a kingdom of peace, justice and love he had come to preach and establish (Mark 1: 14-15). More concretely, Jesus' mission was all about this:

The Spirit of the Lord is upon me, because he anointed me to preach the Gospel to the poor; He has sent me to proclaim release to the captives and recovery of the sight to the blind; To set free those who are oppressed; To proclaim the favorable year of the Lord (Luke 4:18-19).

This mission of Jesus was accompanied with miracles. It ended up angering the Roman rulers. They indeed feared that he was provoking unrest among people. Jesus was also feared by Jewish leaders because of his critiques towards their hypocrisy and the gaps between their teachings and the concrete lives of the people, namely the place of the poor in the society. Because of this, he was betrayed to the Roman authorities and captured. He was accused of blasphemy (claiming to be the Messiah) and of inciting people to rebel against the authority of the Emperor. Consequently, he was condemned to death and executed by the roman practice of crucifixion. His followers reported that he was resurrected by God from the dead. The Gospels report a number of his apparitions after his death before his disciples and friends (John 21:1-14).

- **Birth and growth of Christianity around the resurrection of Jesus**

The resurrection of Jesus Christ constituted the Good News for his followers. Its experience allowed them to understand better the person of Jesus, his mission and their purpose of their election as disciples:

"Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Mt 28:19-20).

It is the experience of resurrection that led his small group of disciples to create in Jerusalem and beyond communities based on the faith in the risen Lord, Jesus Christ. It is in this way that christianity was born, first as a religious movement around the teachings of Jesus and later on as a religious tradition based on the death and the resurrection of Jesus.

- **Expansion of Christianity**

The spread of christianity began by the Mediterranean world. In the first three centuries, christianity spread throughout the Greco-roman world. From the fifth century to the seventh century, christianity outreach spread throughout the Northern Europe. Christianity kept growing until it reached all continents. Rwanda is one of the last countries of Africa to be christianized. The first christian missionaries established their station in Rwanda in 1900. In the twentieth century, the growth of Christianity is marked by the rapid multiplication of the Christian churches in Africa and Latin America. Today, christians constitute the largest group in the world with approximately 2.5

billion adherents, representing nearly a third (32%) of the global population.

2.2.2 Fundamental Doctrinal teachings

Christianity is essentially a monotheistic religion. In other words, all Christians believe that there is only one God. On the other hand, Christians (that is, those who belong to Jesus Christ) have, despite their respective religious denominations, have in common a certain number of beliefs and teachings.

The fundamental beliefs and teachings of Christianity are contained in a creed (Credo, "I believe"), which is a statement of beliefs. These beliefs originated from the testimonies of the Apostles, i.e. the men who lived with Jesus, directly experienced his resurrection and were associated by him to his revealing and saving mission.

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The Apostles' Creed

I believe in God, the Father Almighty, Creator of Heaven and earth;

And in Jesus Christ, His only Son Our Lord,

Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried.

He descended into Hell; the third day He rose again from the dead;

He ascended into Heaven, and seated at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead.

I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting.

</div>

Basing on this Creed and the Revelation, the most important christian beliefs and teachings are as follow:

Beliefs:

- God is an-all powerful Creator;
- Jesus Christ was born of the Virgin Mary by the power of the Holy Spirit.
- Jesus was crucified, buried and rose from the dead and ascended to heaven.
- There will be a Day of Judgement.

- There is one holy and universal Church.
- God will forgive our sins.
- There will be resurrection of the body and an eternal afterlife.

Teachings :

- Creation (Genesis 1-2): about the origins of the universe and human beings. The theological branch that deals with origins and first things is called "Protology".
- Jesus-Christ: his incarnation (God becomes man), death on the cross, resurrection and ascension to heaven. The theological branch that deals with person and deeds of Jesus Christ is called "Christology".
- Salvation: Jesus' death healed the rift (made by sin) between humans and God. The theological branch that deals with redemption by Jesus Christ is called "Soteriology".
- Grace: the love and mercy freely given to us by God. The theological branch that deals with grace is called "Christian anthropology".
- Holy Spirit: the third person of the Holy Trinity, the gift of God, the life Giver, the love of God. The theological branch that deals with the divine person of the Holy Spirit is called "Pneumatology".
- Death, judgement, heaven and hell: this is about the final destiny of the soul. The theological branch that deals with this, is called "Eschatology".

2.2.3 Pluralism in Christianity

Christianity comprises various religious groups and subgroups within itself. These vary according to differences in beliefs, teachings and practices. However, the history of Christianity allows to distinguish three main Christian branches: The Catholicism, the Orthodoxy and the Protestantism.

- **Catholicism**

The Roman Catholic Church is a community of believers who have been incorporated into Christ through Baptism. It has a twofold dimension: the spiritual one since it has Jesus Christ as its Head and the visible one since it is composed of men and women. The latter consider themselves as the People of God; they share the same faith in Jesus Christ and they are governed by the successors of Peter (Popes) in communion with bishops. The Roman Catholic Church is in communion with the Eastern-rite Catholic churches such as Armenian, Byzantine, Coptic, Ethiopian, etc.

The fundamental catholic beliefs are contained in the Apostle's Creed and the Church councils (e.g.: Niceae, Trent, Vatican II, etc.). These beliefs imply

liturgical actions, doctrines, and ethics which constitute together the Catholic Tradition. Catholic Tradition may be defined as the Word of God, given to the Apostles by Christ and the Holy Spirit, and handed down to their successors through the Church. Scripture and Apostolic or Sacred Tradition are the two sources of God's revelation. The Sacred Scripture is the Word of God put down into writing under the breath of the Holy Spirit. The Sacred Tradition is the living transmission of the message of Gospel in the Church.

The Catholic community usually gathers to celebrate sacraments (actions and words of Jesus, through which God sanctify his people). The Roman Catholic Church has seven sacraments: Baptism (John 3:5), Confirmation (Acts 1:8), Eucharist (Matthew 26: 26-28), Penance and Reconciliation (John 20:23), Anointing of the Sick (James 5:14-15), Matrimony (John 2:1-10) and the Holy Orders (Luke 22:19).

- **Eastern or Greek Orthodox Church**

The Eastern orthodox Church resulted from the 1054 schism (separation) that split the Western (Rome) and Eastern (Orthodox) churches. The Orthodox church is a family of self-governing Churches; it is not headed by a pope. The unity of the Church is manifested in a common faith, communion in liturgical actions and in Jesus, the one and real Head of the Church.

Orthodoxy is the life which strives to be in union with God. This union begins with the faith in the dogmas (e.g.: Holy Trinity, Incarnation, Redemption by Jesus, etc.). This faith is manifested in the life of each believer through liturgy (rituals) which includes the sacraments (the same seven sacraments as the Catholic Roman Church).

The sources of the Orthodox faith are the Church Tradition that includes the Holy Bible, the teachings of the Ecumenical councils (e.g.: Nicea, Constantinople, etc.), the Book Prayers, the lives of the saints and Oral tradition of the Church (State of Washington, 2003: 30).

- **Protestantism**

Schism is part of the history of Christianity. In 1054 the Great Schism (or Eastern Schism) divided the Roman Catholic Church of the West from the Orthodox Church of the East. Another separation occurred with the Protestant Reformation between 1517-1648. The great figures of reformation are: Martin Luther and John Calvin. Both believed in the sufficiency of the Scriptures as a rule of faith and practice (Sola Scriptura).

Those who embraced the separation were referred to as "Protestants." Protestants believed they were professing the pure teachings of the early church, which had been viewed as obscured through the Catholicism of

that time. Arising from the Reformation were several "groups" including the Lutherans, Calvinists, Anglicans, Presbyterians, etc. In the 17th and 18th centuries, these churches further divided and produced denominations including Baptists, Methodists, Episcopalians, Disciples of Christ, Congregationalists, etc.

According to the "Handbook of Religious Beliefs and Practices" (2003:83), due to the multiplicity of the "Protestant denominations" it is extremely difficult to come up with a set of theological statements with which all "Christians" would agree. Each has its teaching on the following common Christian doctrines: Trinity, salvation and reward, supremacy of Jesus the Lord, the Church, sacraments/ordinances, justification by faith, etc.

- **Adventism**

Adventism originated from the Millerite mouvement started by a certain William Miller. The latter belonged to the Baptist church before he became a deist. In 1816, he experienced a powerful conversion to christianity. He became a studious learner of the Bible, especially of the prophecy of Daniel 8:14: "For two thousand three hundred evenings and mornings; then the sanctuary shall be set right". From this, Miller concluded that Jesus' second coming was to happen in 1844. Miller began to preach about this imminent of Jesus so as to call all people despite their religions to repentance and conversion to God. This coming was expected on March 21, 1844, but nothing happened. Miller and his followers were disappointed but some of them kept believing that the day of the Lord was near. Those who held this belief gathered in April of 1845 to define the basic beliefs concerning:

- The coming advent of Christ,
- The resurrection of the dead, and
- The coming renewal of the earth.

The agreed beliefs are the fundamental teachings of all the adventist denominations. Some of them are as follow:

- The present world will be destroyed by fire, and a new earth will be created.
- There are only two advents of Jesus Christ, and both are visible and personal.
- The second coming of Christ is imminent.
- The conditions for participating in the millennial reign of Christ are repentance, faith, and a godly, watchful life.
- There will be two resurrections believers will be raised at the second

coming of Christ, and unbelievers will rise after the millennium.

- Departed believers do not enter paradise in soul and spirit until the final blessedness of the everlasting kingdom is revealed at the second coming of Christ.

Despite these agreements, many at the meeting continued to disagree over other issues such as:

- Do the wicked suffer eternally in hell, or are they annihilated?
- Are the dead conscious or unconscious?
- Is the Sabbath on the first day or the seventh day?

Controversies over issues such as these gave rise to a variety of Adventist denominations including the Advent Christian Church, the Seventh-Day Adventist Church, the Seventh-Day Adventist Reform Movement, (Seventh Day), the Church of God and Saints of Christ, etc. Miller died in 1849. He was promptly succeeded by the controversial "prophetess" and "visionary" Ellen G. White. Some Adventist denominations accept White, but others reject her (Rhodes, 2015: 25-26).

2.2.4 Reasons of pluralism in Christianity

Concretely, if a Christian does not belong to the Catholicism nor to the Orthodox Church, he or she belongs to one of the "protestant churches". There is indeed division in the Protestantism. Generally, it is the work of the several influential Christian leaders that brought and keeps bringing about new "Christian protestant denominations". In other words, all Christian organizations who came up after reformation in the sixteenth century, are called "protestant" because they share with the pioneering protestant churches convictions on a quite number of doctrines. Three are particularly most important reasons:

1. *The exclusivity of the Bible*: protestants believe that the Bible is the only infallible rule of the Christian life and faith

2. *Salvation by grace alone through faith alone* (Romans 4; Galatians 3:6-14; Ephesians 2:8-9): Protestant don't believe that good works are important for salvation, they view them as fruits of salvation already.

3. *The priesthood of all believers*: Protestants believe each Christian is a priest before God and thus has direct access to Him without need for an intermediary (see 1 Peter 2:4-10).
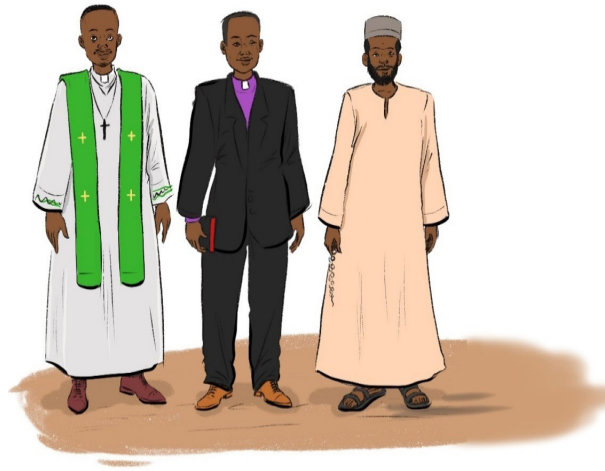
Note that the multiplication of Christian denominations today might be motivated by other causes different from the previous. For example:

1. Interpersonal conflicts and confrontation within mother churches
2. Failure to meet the spiritual and emotional needs of the people by mother churches
3. Manipulation of people and making money and privileges over them
4. Relativist approaches to truth today
5. Availability of various interpretations of Holy Scriptures

Application activity 2.2

1. Christianity is based on the Person and mission of Jesus. Discuss.
2. What can be the negative and positive impact of pluralism in Christianity?

2.3 Islam

Learning Activity 2.3

Uwayezu is from a Chritian family. He is always engaged in church activities and groups of prayers in his community. He does not know any thing about Islamic religion.

As a student of Religious Education, research and help Uwayezu to clearly understand the what islam is in matters of teaching, values and religious practices.

2.3.1 Brief History of Islam

Islam is one of the most important religions in the world. It is a sister religion to Judaism and Christianity; all three religions are monotheistic. Islam was once born, grew and expanded in time and space.

- **Birth**

Islam originated in the Middle East. The whole religion of Islam is based on the revelations that were given by Allah (God) to the Prophet Muhammad toward 610. These revelations form the content of the Qur'an, the holy book of Islam.

Muhammad was born in 570 AD in the city of Makkah in Arabia. At this time, the contemporaries of Muhammad in Mecca were polytheistic (Malcolm & Malek, 2003: 11) although there were Christians and Jewish tribes who lived in Arabia. On the other hand, Mecca was emerging as a new commercial center with the vast new wealth but with a growing division between rich and poor, challenging the traditional system of Arab tribal values and social security (Esposito, 2011: 8). This is the religious and social environment in which the Prophet Muhammad preached the message of the Qur'an: calling all to return to the worship of the one God and a social just society.

The contemporaries of Muhammad rejected his calling. In 622, Muhammad and his small group of the faithful left Mecca for a northern small town of Yathrib, the current Madinah. That year was later on chosen to mark the beginnging of the Muslim calendar. Also, it is in Madinah, the State city, that Muhammad established the first Islamic community (Malcolm & Malek, 2003: 11-12).

- **Growth and Expansion of Islam**

The growth and expansion of Islam passed through jihads. The latter, in its general meaning, refers to the obligation binding all Muslims, individuals and the community, to follow and realize God's will: to lead a virtous life and to extend the Islamic community through preaching, education, example, writing, etc. Jihad also includes the right, indeed the obligation, to defend Islam and the community from aggression (Esposito, 2011: 134). According to Jan Thompson, jihad should not be used to convert people to Islam, and it should be stopped when the enemy wants peace (2005:35).

In 630, Muhammad attacked the Mecca until its people peacefully accepted Islam as its religion. Two years after his death (632), the major part of Arabia has already integrated the Islamic community. The expansion of Islam was ensured by Muhammad's successors, the so called "Caliphs". The first four Caliphs are: Abu Bakr, Umar, Uthman and Ali. Thanks to these, the Islamic

empire had spread from the East of the North West of India to Spain in the West in less than a century (Malcolm & Malek, 2003: 12).

To date, Muslims represent the majority population in fifty-seven countries worldwide, including Indonesia, Bangladesh, Pakistan, Egypt, Iraq, and Nigeria. In addition, significant Muslim populations can be found in India, China, the Central Asian Republics, and Russia, as well as in Europe and America. In 2011, the worldwide Muslim population was approximately estimated at 1.5 billion Muslims (Esposito, 2011: 4). Islam remains one of the worldwide religions and is followed by about 25 percent of the world's population. Christianity and Islam communities are constantly increasing, mainly in Africa, since the twentieth century.

2.3.2 Fundamental teachings

The word "Islam" refers to a religion; it etymologically means the "submission or surrender to God's will as this is made known in the Qur'an". Muslims are men and women who follow Islam. According to the Prophet Muhammad, good Muslims are people who always bring Allah (God's name in Islam) with them (Keen M., 2007: 5). Wherever Muslims are found they make a worldwide community of believers which is called "*Ummah*". This community is founded on certain core beliefs and observances.
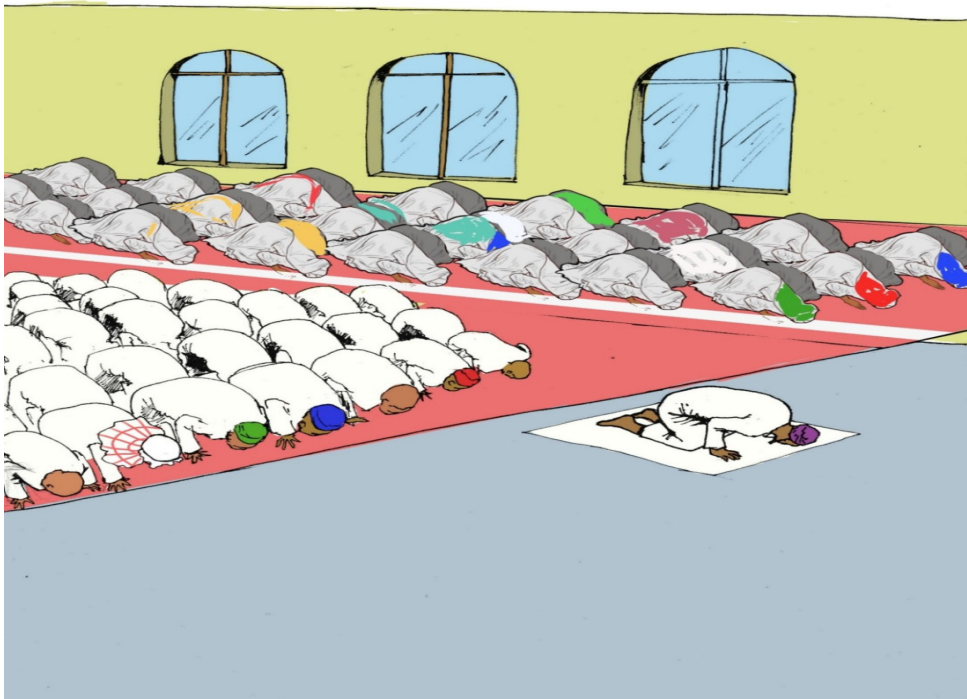
Muslim prayers in the mosque

The six core beliefs are:

- **The oneness and unity of God (tawhid):** the creator, sustainer, ruler, and judge of the universe.
- **Prophets:** Muhammad and the prophets of the Hebrew Bible, including Abraham and Moses, and of the New Testament, Jesus and John the Baptist.
- **Scriptures:** God's revelation was received in the Torah, the Psalms, the Gospels and the Qur'an. The latter (in 114 chapters called surahs) is approximately four-fifths the size of New Testament.
- **Angels:** as part of God's creation. They act as God's agents and serve Him by protecting humans, relaying His messages, or performing different functions.
- **Day of Judgement:** it includes the destruction of the world and all creatures, resurrection of the body, and judgment, reward (heaven), and punishment (hell) for all creatures.
- **Divine predestination:** Muslims believe that Allah knows everything event that will happen, and is responsible for everything.

These core beliefs are completed by five required observances, which the Qur'an prescribes all practicing Muslims accept and follow. These observances, called **"The Five Pillars of Islam", include to believe, to pray, to give to charity, to fast and to go on pilgrimage.**

Shahada	Salat	Sawm	Zakat	Hajj
Shahada is the declaration of faith and trust by saying a sentence in Arabic language that is "Ash-hadu al laa ilaaha illallahu, wa ash hadu anna muhammadan Abduhu wa rasooluhu."	This is the Islamic way of praying. Salaat is performed in Arabic language. Starts from Takbeer and ends on Salaam.	During the entire month of Ramadan Muslims are obligated to Sawm every day from dawn to sunset. Fasting requires the abstinence from food, drink and sexual activity.	Zakat is a form of alms-giving treated in Islam as a religious obligation for all Muslims who meet the necessary criteria of wealth.	The Hajj is an annual Islamic pilgrimage to Mecca, the most holy city of the Muslims and a mandatory religious duty for Muslims that must be carried out once in lifetime by all adult Muslims who are physically, financially capable of undertaking the journey, and can support their family during their absence.

These Are The Five Pillars Of Islam

1. Shahadah (creed): there is no God but Allah, Muhammad is his Prophet
2. Salah (prayer): prayer five times a day

3. Zakah (almsgiving): an annual sum for the care of the poor

4. Sawm (fasting): observation of Ramadan the month of fasting

5. Hajj (pilgrimage): pilgrimage to Mecca once in a lifetime

These observances are known as The Five Pillars of Islam because they support Islam just as physical pillars support the roof of the prayer hall in the Mosque (a Muslim place of worship). Muslims believe that God has commanded them to do these duties for their own good (Hayden D., 2009:36). Following the Pillars of Islam requires dedication of your mind, emotions, body, time, energies, and possessions. It also reinforces an ongoing presence of God in Muslims' lives (Esposito, 2011: 18).

Summary

Arabic name	Meaning	How often must this be done
Shahadah	Declaration of faith	Throughout your life
Salah	Ritual prayer	Five times a day
Zakah	Welfare payment	Once a year
Sawm	Fasting in Ramadan	On month a year
Hajj	Pilgrimage to Mecca	Once a lifetime

Application activity 2.3

1. Discuss the religious and social environment in which Islam began.

2. Explain why the five observances are called The Five Pillars of Islam.

3. Learn the meaning of these important words: Qur'an, Islam, Muslim, tahwid, ummah, mosque, caliph. Write the meanings in your notebook then close it and see if you can remember the meaning.

2.4. Common teaching for both Christianity, Islam and Judaism

Learning Activity 2.4

Using various resources, researcha and discuss about the common elements of faith between christianity, Islam and Judaism

Islam is a sister religion to Judaism and Christianity for they are all mono-theistic faiths that worship the God of Adam, Abraham, and Moses. John L. Esposito (2011: 76-77) states a certain number of common elements among Judaism, Christianity, and Islam:

- The oneness of God (monotheism)
- Sacred history (history as the playground of God's activity and the encounter between God and humankind)
- Biblical Prophets and divine revelation (all the three have Holy Scriptures which similar in content to some extent).
- Belief in the existence of Angels, Day of Judgment, and Satan.
- Emphasis on moral responsibility and accountablility, particularly care for the poor.
- The idea of covenant with God, for Judaism through Moses, Christianity through Jesus, and Islam through Muhammad.
- Peace is central to all three faiths (this is historically reflected in their use of similar greetings meaning "peace be upon you": shalom aleichem in Judaism, pax vobiscum in Christianity, and salam alaykum in Islam.

Note that there are also some dissimilarities including the following:

- Muslims believe that the Qur'an is the final and complete word of God and that Muhammad is the last of the prophets. For the Christians, revelation is complete and definitive in and with Jesus, while Judaism is still waiting for the coming of the Promised Messiah.
- Muslims believe that what is written in the Old and the New Testaments is a corrupted version of the original revelation to Moses and Jesus. For example, the christian doctrine on the divine sonship of God is for Muslims admixing God's revelation and human fabrication.
- In contrast to christianity, Islam and Judaism emphasize on practice rather than belief, on law than dogma.

The common religious tenets of Abrahamic Religions can be summarised as follows

- **Basic Beliefs and Common Stories**

Jews, Christians and Muslims believe that God made a covenant, or agreement with Abraham to keep the faith in One God and to worship Him and teach the practice of worship to his children down the generations. God would preserve, protect and multiply the children of Abraham.

The Jews believe that the covenant of God with Abraham goes only for their people as one nation, while Christians and Muslims believe that the covenant

and message of God go for all mankind. This covenant became the legacy, or trust, for the children of Abraham to continue.

According to the scriptures, Abraham was promised that his offspring would become the fathers of great nations. These nations are the people who are now called Jews, Christians, and Muslims. They are called monotheists, meaning people who believe in one God, the Creator of all that is in the universe and on earth. The common core of Abraham's story is his faith and obedience to the call of God. It is expressed in the Jewish and Christian traditions in a verse of the book of Genesis.

Another act of Abraham that belongs to the core story is that God told him in a dream to sacrifice his son. He and his son were prepared to obey this divine command, but God redeemed the sacrifice with a magnificent ram. This miracle meant that God does not require human sacrifice, but only the willingness to obey. The Biblical account says that the son to be sacrificed was Abraham and Sarah's son Isaac, while the Qur'an states that it was the first-born son Ishmael, whose mother was Hagar. The lesson of obedience and strength of faith, however, is the same.

- **God, Prophets, and Revelation**

All of the Abrahamic monotheistic faiths share a belief that God, the Creator, has "spoken" to humankind over time. The word for this divine communication is "revelation.". Adherents of the Abrahamic religions believe that God revealed Himself to certain individuals called prophets over the course of human history. They believe that God communicated five main messages:

- – The nature and qualities of the one God;
- – The purpose and nature of the universe created by God;
- – The need to worship one God;
- – The purpose of human life and the need to live a righteous life and the news of judgment after death, and reward or punishment in the afterlife,
- – Morals and laws which people are told to follow.

The Abrahamic faiths have in common a belief in angels as God's messengers to human beings. The angel of revelation is named Gabriel. The human beings chosen by God as bearers of revelation to other human beings are called prophets. Some of them were chosen and inspired to teach people, while the Major Prophets received revelations that have been memorized, recited and written in Holy books or scriptures over times.

- **The Messiah**
- – Jews believe that a Messiah is still awaited and coming at some future

time. The Reform tradition do not expect an individual Messiah. Jews do not believe that Jesus was the Messiah. Some Jews believe that Jesus was a spiritual leader.

– Christians believe that Jesus was the Messiah. They also believe that Jesus was the son of God, who came to redeem human beings from sin or wrongdoing, and that he compensated for all human sins with his suffering and death. This salvation, or being saved and given eternal life, is the central teaching of the New Testament (which means promise or pledge, i.e. the salvation through Jesus).

– Muslims also believe that Jesus was the Messiah. They do not believe that he was the son of God, but a human being and Muslims also believe that God did not allow him to die or be crucified at the hands of human beings.

– Both Christians and Muslims believe that Jesus was raised up to God, but Christians believe that Jesus was raised from the dead or resurrected. Muslims believe that Jesus was one of the greatest prophets. Muslims also share the belief with Christians in the Second Coming of Jesus Christ near the end of time.

– Among adherents of the Abrahamic faiths, only Christians and Muslims believe Jesus as a messenger of God and only Muslims believe that Muhammad was a prophet, a man who was born in Makkah in about the year 570 CE. They believe that he received the final revelation from God—the holy book called the Qur'an. Historically, Muhammad was not accepted as a prophet by Christians and Jews. Similarly, Jews do not accept Christian or Muslim beliefs about Jesus.

- **The Monotheistic Concept of God and the Afterlife**

All three Abrahamic faiths share many ideas about the nature of God. He is the Creator of the Universe. The monotheistic tradition of God includes the idea of a covenant, or promise, of God. The covenant is a trust placed upon human beings to believe in God, to worship only Him and not to worship any other gods. The scriptures describe God's characteristics or attributes, such as justice, mercy, and power over all of Creation. The scriptures of the Abrahamic faiths also describe the promise of God to judge all human beings on the Judgment Day, after they have died, and to reward or punish them according to God's justice. All of the faiths believe that God requires human beings to show mercy to others, to do good deeds such as helping others, and that He will reward those who have faith and do good in this world.

The promise of God is for eternal life after death, in a heavenly paradise. Equally, those who do evil will be punished in Hell. The most important thing

for human beings, however, is to have faith in God, that He will grant mercy to whomever He will, and forgive their sins or wrongdoing. Another important concept of God is that He is not from the world, but He is present, and each human being can approach God and become near to Him, through prayer and other acts of worship.

- **Practices of Worship**

Belief in the need to worship God is common to all religions. The most basic form of worship is prayer. Each tradition prescribes specific words and requirements for prayer, which takes place at appointed day. Public prayer in houses of worship is common to all three faiths: Jews on Saturday, for Christians on Sunday, and for Muslims on Friday.

All Abrahamic faiths recognize the personal, private prayer of each believer. Prayers that mark the times in the day and the cycle of the year are among the most important signs of obedience to God. Such rituals are also the source of scientific efforts to achieve accurate timekeeping and calendars. The prayer also implies fasting in these three religions and performing pilgrimage to Holy lands.

- **Celebrations**

Each of the Abrahamic faiths has a few major celebrations during the year. Both Judaism and Islam follow a lunar calendar for the timing of these celebrations, and some Christian feast days are also influenced by the lunar calendar. Some of these celebrations are:

- **Judaism:** Rosh Hashanah, Yom Kippur, Passover, Shavuot, Sukkoth, Chanukah, Purim; these celebrations recall events in the dramatic history of the Jewish people.

- **Christianity**: Advent, Christmas, Lent, Good Friday, Easter, and Pentecost; these are only a few of the celebrations that commemorate events in the life of Jesus.

- **Islam:** Ramadan, Eid al-Fitr; Hajj and Eid al-Adha; Ramadan is a month of fasting commanded in the Qur'an, and the feast day that ends it is Eid al-Fitr. Eid al-Adha and the Hajj (the ritual journey to Makkah) commemorate events in the life of Abraham and his family

Sharing food and other gifts with family, neighbours, and needy people are common ways to celebrate, and attending special worship services are part of these celebrations.

- **Leaders**

Individuals and the community participate in worship and follow ethical, practical and religious laws. Leaders especially trained in knowledge of the faith and care for the community and its members play roles in guiding the faithful.

- – In Judaism, leaders are called Rabbis, and they receive rigorous training in the scriptures and other Judaic writings.
- – In Christianity, priests and pastors serve as part of a church hierarchy, or ranks of authorities. Only trained, ordained, or initiated priests can fulfil certain sacred functions of worship for the lay, or ordinary people.
- – In Islam a prayer leader is called an imam "one who stands in front" of the lines of worshippers. Leaders who offer advice on how to practice Islam, on the law, and other kinds of guidance.

- **Moral and ethical principles and laws**

Christianity, Islam and Judaism share a set of morals and values. The most basic set of moral and ethical values in the Biblical tradition is the Ten Commandments, which was part of the revelation taught by Moses, and are revered by Jews and Christians as they appear in the Torah and the Old Testament. This part of the belief system is an important reason why Muslims are taught to respect Jews and Christians as fellow "People of the Book." The Qur'an includes all of the Ten Commandments – many of them stated in a similar way, with the exception of the Sabbath (day of rest).

The Qur'an also states that its revelation came to confirm the right message that the earlier prophets brought. Much of this message is the central religious concept of one God, and the basic commandments to honour parents, help the poor, respect neighbors, not to steal, kill, envy, or lie, and so on. Some of these commandments also form the basis of civil and criminal law in secular governments, and they form the basis for the concept of human rights. The fact that they share values, beliefs and ethics make them to easily interact and allow many kinds of interactions possible.

Application activity 2.4

Do you think that the world is suffering from religion related conflicts today? Explain your answers using the similarities and dissimilarities that exist among the monotheistic religions.

2.5. END UNIT ASSESSMENT

1. Identify monotheistic religions and their fundamental beliefs.
2. What values Muslims could learn from Christians, and vice versa?
3. Indicate the most distinctive characteristics of Christianity which can make it different from other monotheistic religions.
4. The similarities among Judaism, Christianity and Islam are more important than dissimilarities. Discuss.

PRAYER AND ITS IMPORTANCE

Key Unit competence: Justify the importance of prayer and adopt the habit of praying for moral and spiritual growth.

3.0 Introductory Activity

The Lord's Prayer

One day, Jesus was praying in a certain place. When he had finished, one of his disciples said to Him, "Lord, teach us to pray". He said to them, "When you pray, say:

Our Father in heaven,

hallowed be your name,

Your kingdom come,

Your will be done on earth as in heaven.

Give us today our daily bread;

and forgive our sins,

for we forgive our debtors (those who sin against us);

and do not subject us to the final test

but deliver us from the evil one."

The New African Bible, Matthew, 6: 9-13.

Give reasons why the disciples of Jesus asked him to teach them to pray.

Based on the Lord's Prayer, describe what should be said in a genuine prayer.

3.1 Meaning and nature

Learning activity

Individuals and communities set apart time for prayer. According to you, what are activities performed while praying and why?

Prayer (*salat/salaah* in Islam; *tefilah* in Judaism) is one of the most distinctive notes of every religion. The way of praying, the time devouted to prayer and the conditions of prayer determine the quality of the moral and spiritual life of religions' followers. Therefore, it is worth of asking, "What is genuinely praying?" , "What should be expected from God in prayers?"

Generally, a prayer is by nature a "conversation" between God and humans. Because God is a Spirit, a prayer is essentially a spiritual activity". According to Saint John Damascene, "Prayer is the raising of one's mind and heart to God, of the request of good things from God." (Catechism of the Catholic Church: CCC, no. 2559). Although it is the heart (soul, spirit) that prays, a mere thought about God is not a prayer; even the unbelievers think of God but they do not pray to Him. Prayer is only possible when an individual recognizes God as his/her lovely Father, faithful friend, powerful protector,

Creator, etc. Christians fundamentally view prayer as "the living relationship of the children of God with their Father who is good beyond measure, with his Son Jesus and with the Holy Spirit." (CCC, no. 2565).

In addition, prayer should involve the entire person, body and soul. A person's will, affections, memory, thoughts and activities must be directed to God bringing about an intimate personal relationship with Him. Also, the same as we use our bodies to communicate, our bodies should help us to talk with God in prayer. Thus, words and gestures are both useful and necessary while praying.

As a "converse with God", not a monologue but a dialogue, prayer involves speaking and listening, giving and as well as receiving. As such, a prayer is objective or purposeful. A prayer has a fourfold purpose: supplications, praise, intercessions and thanksgiving. These purposes of prayer can be expressed in various forms.

- **Purpose of prayer**
  - *Adoration/Praise*: to express God's excellence and man's absolute dependence. This is done by one who asks in a more solemn manner for greater things.
  - **Thanksgiving**: to express gratitude or acknowledgement to God for the favours received from God.
  - *Supplication*/**Petition**: to express his/her needs to God.
  - **Intercession:** to express request to God (on behalf of someone else). It is made by one who has greater confidence.

- **Forms of prayers**

Forms of prayer	Explanation
Individual	Private
Vocal	Expressed in words
Spontaneous	Usually a response to a situation
Mental	Absence of words – the intellect and will are truly attentive to God; meditation and contemplation.
Shared	Private vocal – voiced aloud in a group
Liturgical	Prayer of the whole church

All other kinds of prayer abandonment to God's will, reparation, praise, etc. are included in one of the above.

3.2 Place, Time and Modes of prayer

Learning Activity 3.2

Eugene Peterson (2010) wrote:

"We pray when we are meditatively quiet before God with Psalm 118 open before us;

we pray when we are taking out the garbage;

we pray when we are losing our grip and ask God for help;

we pray when we are weeding the garden;

we pray when we are asking God to help a friend who is at the end of her rope;

we pray when we are writing a letter;

we pray when we are in conversation with our cynical and bullying boss;

we pray with our friends in church;

we pray walking down Main Street in the company of strangers."

Practice Resurrection : A Conversation on Growing Up in Christ, Grand Rapids: Eerdmans, p. 74.

Basing on the text above, identify as many as possible places, times, and approaches that are favorable for prayer.

Prayer is meant to nourish and sustain the communal relationship between God and man. In other words, without prayer this relationship fades. Thus, the practicing faithful live of prayer as all the living live of oxygen. Praying is like breathing for the believers. Can someone suspend breathing for a period of time without consequences? No! One needs to breathe without ceasing. This comparison applies on the prayer as well. Saint Paul states:

"Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Jesus Christ" (1 Thessalonians 5:17-18).

- **Time of prayer**

Some religions set aside time for prayer. A Jew is supposed to pray three times a day (morning, afternoon and evening). A Muslim must pray five times a day at fix hours. The consecrated men and women in the Catholic Church are supposed to offer their daily prayer at morning, noon, evening and midnight. This helps the believers hold their mind turned to God and the conscious of God's presence in their lives.

Nevertheless, personal prayer and communal prayers can be performed at any time of the day. This is because God to whom we pray is always available for us. Is it normal to hear a father saying to her daughter: "You can only talk to me three times a day." This would be too strict and mean; which cannot but affect their relationship.

In Jesus Christ, Christians believe that they are God's children. This filial relationship allows them to communicate with their father whenever they wish, whenever the Holy Spirit - who blows where it wills (3:8) - leads them to do so (Romans 8:15). Jesus himself prayed at every significant moment of his life and ministry: at baptism, before the election of the Twelve, before crucifixion, on the cross, etc.

- **Place of prayer**

Synagogues, churches and mosques are places for worship for the Jews, Christians and Muslims respectively. They gather in those places for prayer in its various forms and purposes: privately or as a community for adoration, thanksgiving, intercessions, rituals, etc. These places are necessary for they are visible places of encounter between God and the believers in prayer.

However, these places would be worthless if the hearts of those who frequent them for prayer were not fully and truly turned to God. Thus, our hearts matter most with regard to prayer. Therefore, synagogues, churches and mosques are not the exclusive places for prayer. In other words, there is no certain place one needs to be to talk to God because God is omnipresent. One can pray in his/her bedroom, in church, at his/her job, in waiting rooms at hospitals, in cars and airplanes, etc.

- **Modes of prayer**

By "approaches" to prayer can be considered gestures and movements that are adopted in prayer. These help to value the importance of body in prayer. Our body is very much part of us. We cannot do without it in our activities nor can we in prayer. The Bible says: "My heart and flesh cry out for the living God" (Psalms 84:3). In fact, praying with the whole body testifies the outer accord to the inner concentration of one's thoughts to Christ (Cunningham, 1985: 27).

Some examples of approaches to prayer:

Deep inclinations: bowing humbly. It expresses devotion and strengthens it.

**Prostrate**: praying by throwing himself down flat on the ground.

Genuflections: kneeling down.

Standing erect with hands and arms stretched out as in the form of the cross. It is called "cruciform praying."

Standing erect stretching his whole body towards heaven, hands either together or open. This approach may be used by someone who's pleading.

Sitting: to have a seat so as to read, listen the Words of God, and pass to meditation (mental prayer).

Travelling: by foot, car or airplane.
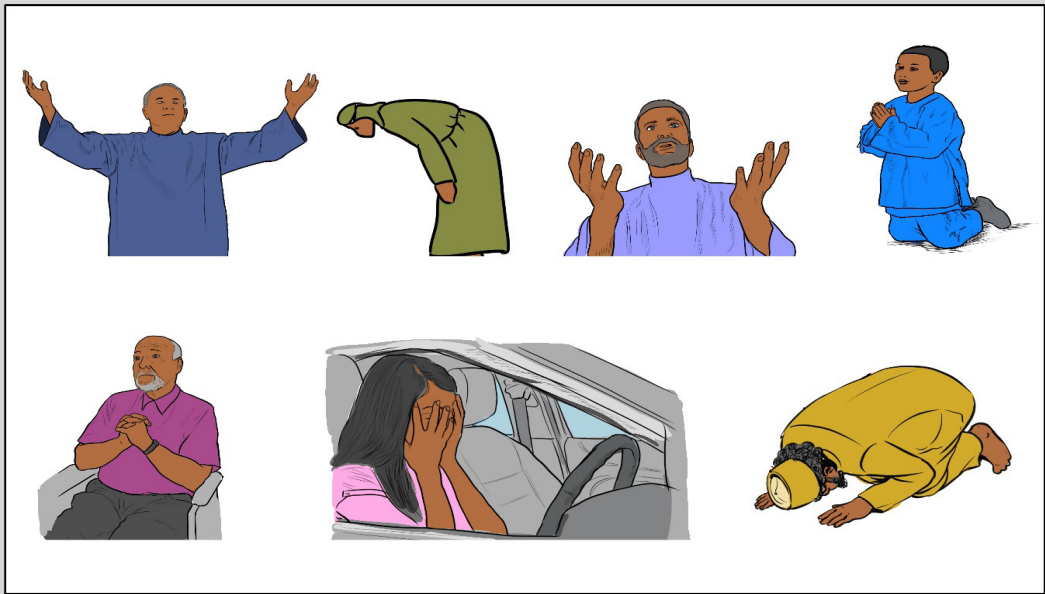
Identify or compose three prayers that fit in the following approaches : cruciform praying, travelling and bowing.

3.3 Conditions for a genuine prayer

Learning Activity 3.3

Jesus said about Pharisees and scribes:

"This people honours me with the lips, but their hearts are far from me;

in vain do they worship me…" (Matthew 15:8-9).

Basing on these words, identify attitudes of heart that are favorable to effective prayers**.**

The conditions of a genuine prayer are determined by the consciousness of the nature of God and of the condition of the person in prayer. The Abrahamic religions as well as the Rwandan Traditional religion pray to One God, the Creator. This implies that the person in prayer is acknowledging his/her condition as a dependent creature. God is essentially Love, however, who, while acting in lovely manner to all men is a true Creator only to those

who are his believers through his grace and their humility and faith. God is welcoming to those who turn themselves to Him. He also goes out to his creatures to bring them to himself. Basing on this and in the light of Dodin (1984) and Thomson (1994), some conditions of a genuine prayer can be deduced:

- **True prayer originates in faith in God**; God is the unique source of prayer.
- **True prayer is spiritual**, not formal. Prayer arises from the inwardness of the heart that yearns for communion with God.
- **True prayer is characterized by spontaneity, perseverance and importunity**.
- **True prayer originates in a loving and forgiving disposition**. Prayer should qualitatively transform lives.
- True prayer does not aim to impose one's will upon God but the **submission to his will** which is only realized only under the guidance of the Holy Spirit. "When we pray rightly and properly, we ask for nothing else than what is contained in the Lord's prayer" (Augustine).

More concretely, the essential qualities of prayer are as follow:

- **Attention**: with absolute inner sincerity
- **Devotion**: a total dedication to God
- **Confidence**: unshakable belief born of faith.
- **Perseverance**: never give up.

Application activity 3.3

Evaluate the prayer of a thief who prays for God's protection before she/he goes out to rob. Advise him or her.

3.4 Importance of prayer

Learning Activity 3.4

A Wing And A Prayer

Under the wing of an angel, we feel protected

Through prayers to God, we feel connected.

Peace is said to be offered on the wings of a dove

Prayers can bring peace along with hope, faith, and love.

Wings of a jet plane provide steady flight

I pray you remain steady and strong through this fight.

Butterflies have wings to fly playfully free

And free from this monster is what I pray you'll soon be.

Birds spread their wings as they may leave their nest

We're spreading our prayers that you'll always be Blessed

Go fight and win this battle you didn't start

On the wings of an angel and prayers from my heart.

Michelle Butler

In the light of this poem, identify key points that highlight the importance of prayer

Man is made of body and spirit. The relationship between God and man is possible thanks to the presence of a soul in him or her. To a believer, prayer is as vital as breathing. Neglecting prayer is lacking to the commitment of love of God, the love on which depend mankind's creation, happiness, our hope, our salvation, whole life. In fact, people who love each other need to communicate, talk, spend time together, listen to one another so as to strengthen their relationship. Prayer is an act of fidelity which is very important in every sustainable relationship.

Prayer is ultimately important because, "Prayer is the address of a poor creature on earth to a great Creator and loving Father in Heaven" (H. Spurgeon). In this same vein, Saint Thomas identified three effects of prayer:

- **It merits graces from God**

Being part of creation, our existence absolutely depends on God's love. We have been created out of nothing and we constantly need God's grace

(gifts) to live happily. In fact, creatures need the Creator's help (grace) to live according to our vocation to communal happiness with the Creator. This grace comprises mercy, forgiveness, the Holy Spirit, etc.

- **It obtains benefits from God**

A genuine prayer is effective. Hence, prayer can help to find answers to existential questions (where do we come from?, why death and evil?, what should I hope for?, etc.); find direction in life, be strengthned to avoid temptations, experience physical, emotional and spiritual miracles (healing, find a job, release from jail, etc.); conversion, etc.

- **It brings a certain spiritual refreshment of the mind**

Prayer is of help in difficult and sorrowful moments such as illnesses, desperation, deception, sin, etc. In such moments, the believers who manage to rely on God are assured with peace of mind.

Application activity 3.4

Look for testimonies of people who benefited from prayer. Share them with your colleagues.

3.5. END UNIT ASSESSMENT

1. According to the Lord's Prayer, what are other things we can ask God for?
2. In your own words, complete the following sentences:
   - The new insights I learned about prayer are…
   - The main message I gained from this lesson is…
   - The new information will affect my life in this way…
3. Which one of the essential qualities of prayer do you think it is the most necessary? Do you think there are other important qualities of prayer?
4. In Rwanda, an annual national prayer breakfast is organized.
   - Compose a prayer that you could pray at that occasion if you were invited.
   - Explain its relevance in Rwandans' lives and for the country in general.

WORSHIP AND ITS MORAL AND SPIRITUAL IMPORTANCE

Key Unit competence: Examine the importance of worship in the society

4.0 Introductory Activity

Kamaliza is a committed student in her class. She aspires to become a medical doctor in order to serve the nation. She is sure that this career is too demanding and she is worried about her devotional life to God. What advice can you give to her regarding her choice of career?

1. Using various resources researcha and discuss the forms of worship.

2. Do you think there is the difference or relationship between religious and professional life?

3. Discuss your ideas. Describe the forms of worship in different religions and discuss their importance to the society.

4.1. Meaning of worship

Learning Activity 4.1

Read and discuss these passages:

You must worship no other gods, for the Lord, whose very name is Jealous, is a God who is jealous about his relationship with you (Exodus 34: 14).

"You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back (Surah Al-'Ankabut 29:17).

What does worship means to you? Discuss with your neighbour and make a list of various worship practices in different religions.

The word "worship" derives from the old English referring to the worthiness or acknowledgement of worth. It designates the profound feeling of love towards somebody or something, which may involve to a certain attitude or a set of activities or practices routines in everyday life of a believer.

Worship is an expression of conviction, belief and commitment

Religious beliefs and various denominations define differently their perceptions on what they refer to as worship according to their traditions. In the scriptures, worship refers to the action of bowing or prostration before the Supreme Being and highly respected person as a sign of love and reverence for his social and moral status. Thus, worship means to pay divine honour, to adore, venerate, to admire, to perform acts of homage or adoration and to perform religious service. In the sense of monotheistic religions, worship is meant to be exclusive to divinity (Exodus 34: 14, Leviticus 19: 31-32; Surah Al- 'Ankabut 29:17). Besides the spiritual consideration, worship consist of the life principles and actions aiming at the build-up the vertical relationship with God and horizontal relationship with fellow human (James 1: 26-27).

The worship practices includes praying, reading Word of God with an open heart, singing, participating in communion, charity and serving others. While some beliefs identify specific places, such as the temple, synagogue and mosque, others do not restrict the place. Rather they emphasize the appropriate attitude during the worship. The Gospel says "*But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship him (John 4: 23-24)*".

4.2. Worship in different Religions

As religion means different things to different people, worship is alike. Various approaches to worship among religious beliefs emphasise specific places and conditions during and prior to worship. The conditions prior to worship also differ from one religion to another. Generally, the cleanness of body, mind and spirit is recommended. Before performing a worship, one should make ensure cleanliness of the body, the heart as well as the cleanliness of the place for worship. For instance, In Islam for instance, one has to perform the following rituals before prayer: clean the body or taking bath. The Rwandan culture upheld the prayer in the right place. The saying "wambariza Imana imbere y'ishyiga ikagusiga ivu" implies that one should find the right place for worship. In Christianity, worship demands to consider the nature of God and be careful. The Bible states it clearly in Ecclesiastes 5: 1-3:

Guard your steps as you go to the house of God and draw near to listen rather than to offer the sacrifice of fools; for they do not know they are doing evil. Do not be hasty in word or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore, let your words be few. For the dream comes through much effort and the voice of a fool through many words.

Thus, the carefulness in the worship becomes an important element toconsider when studying worship in various religions.

4.2.1 Worship in Traditional Rwanda

The Rwandan tradition religion presents the richness of worship in various aspects regarding the understanding of the concept "worship". The Rwandese believed in the Supreme God and the creator of all that exists. They worshipped him through the practices of divination, cults of ancestors and legendary heroes called "Imandwa" (Muzungu, 1974:125).

In the conception of Rwandan religious beliefs, the death is not absolute but rather the passage from the physical world to spiritual world. Thus, Rwandans believed that ancestors exist in spirit form. They recognised them as part and partial of the community by giving them food, pouring libation, inviting them to join in naming, initiation, marriage ceremonies and death rites. Their favor or disfavor is important to the community and is urgently sought or avoided. This understanding implied the cult to ancestors which was called "guterekera.

The veneration of ancestors refers to the relationship that exists between the living and the spirits of the ancestors. It is the giving of due respect to ancestors. Ancestors are not seen as divine beings. Their role is to act as intermediaries between the living and God in important matters affecting the community. Therefore veneration of ancestors was necessary. Respect for ancestors was a recognition that it is through them that the gift of life has been passed on

The worship practice to Imana (God) consisted of proclaiming his pre-eminence and greatness in a body of proverbs and praise songs. Worship of God appears in various forms including ceremonial or unceremonial, formal or informal, regular or spontaneous, communal or individual and word or deed - depending on the situation. God was worshiped through sacrifices; offerings; prayers, invocations; blessings and salutations. This could be done almost in any place but shrines (indaro) were specifically set aside for formal worship.

The significance of worship was recognition of the supremacy of God, and man's dependence on Him. It was also a means of thanking God for the joys of life and requesting Him to meet people's needs. Worship of God created a feeling of fellowship and sharing, not only the joys of life's experiences, but also its sorrows and perplexities. Worship also helped to strengthen the family bond. In sacrificing, people affirmed the belief that they are not alone and that those who have gone before them are very important to them.

4.2.2. Worship in Islam

The understanding of worship in Islam consists of the holistic consideration of the daily life of every devoted Muslim. It encompasses the individual, social, economic, political and spiritual life. Thus, every Muslim is requested to seek Allah's pleasure in his actions and try to perform them in the right manner, since Allah watches over the human deeds, knows everything. Thus, worship has many facets and is meant by any action that pleases God. As Basharat (2009) defines, "worship in Islam may include everything a person perceives, thinks, intends, feels, says and does. It also refers to everything that God requires, external, internal or interactive. This includes rituals as well as beliefs, work, social activities, and personal behaviour, as human being is a whole, such that every part affects every other" (p. 30).

Worship may be classified into two types:

- Specific Beliefs, feeling and visible acts of devotion paid in homage to God which he has commanded.
- All other acts of goodness generally encouraged in the life of a Muslim.

In the first conception, Islam prescribes its prayer system without challenging prayer systems of other religions as it recognizes the uniqueness of prayer systems of other religions. The daily practices of Islam worship are encompassed within five pillars, which enable Muslims to cultivate their relationship with God:

Testimony of Faith (*Shahadah*): The first of the five basic foundations is knowingly and voluntarily asserting that, "there is nothing worthy of worship except God, and Muhammad is the Messenger of God." This statement is

the basis of faith in Islam, affirming that no partners can be associated with God and Muhammad is His final prophet. As a result of this belief, Muslims seek guidance in life through God's revelation (the Quran) and the teachings of Prophet Muhammad.

Prayer (*Salah*): Muslims are required to pray five times a day to maintain a spiritual connection with God and remind themselves of their ultimate purpose in life. Through sincerity, repentance, and direct prayer to God, Muslims strive to establish a personal spiritual relationship with their Creator all throughout the day. This prayer includes physical motions of bowing and prostrating, which were also performed by Jesus, Moses, and the prophets before them.

Charity (*Zakah*): This is an annual charity given to the poor. Muslims must give 2.5% of their yearly savings to help the poor, the needy, and the oppressed. Charity is one of the vital sources of social welfare in Islam, encouraging a just society where everyone's basic needs are provided for.

Fasting (*Sawm*): Muslims fast during the month of Ramadan, the ninth month of the Muslim lunar calendar, by refraining from eating, drinking, and sexual interaction from dawn to sunset. It is an act of self-restraint and spiritual cleansing that increases one's empathy for the less fortunate and enables one to consciously control bad habits such as foul language, idle talk, and anger. Fasting also helps people develop strong willpower as they overcome the essential desires of their body and the damaging acts of their tongue.

Pilgrimage (*Hajj*): The pilgrimage (journey) to Mecca is an act that every Muslim must perform once in their life if they are physically and financially able. It symbolizes the unity of humankind as Muslims from every race and nationality assemble in equality to worship God, following the traditions of Prophet Abraham.

4.2.3. Worship in Christian religion

Christian denominations express worship in different manners. The worship practices vary from the activities of praising God in music and speech, readings from scripture, prayers of various sorts, a sermon, and various holy ceremonies (often called sacraments) such as the Eucharist. While worship is often thought of only as services in which Christians come together in a group, individual Christians can worship God on their own, and in any place. Christian worship grew out of Jewish worship. Jesus Christ was a religious Jew who attended the synagogue and celebrated Jewish festivals, and his disciples were familiar with Jewish ritual and tradition.

The foundation of worship in the Old Testament is rooted in the faith that God

is worthy of worship for his creation, redemptive act in the history (Genesis 1: 1-2; 12: 1-3; Exodus 20: 2-3). God, Yahweh, merited the worship and devotion of the Hebrew people both for who he is and for what he does. The practice of worship evolved from the expression of praise and thanksgiving, the obedience to God command, building an altar, offering sacrifices, ritual purification and prayer for intercession.

In the Christian denominations, worship bears both internal, external, individual and community aspects of life. Worshippers adopt a certain form of systematized ritual practices responding to the liturgical and pedagogical approaches among believers. As in its Judaism background, the Christian worship considers the supreme nature of God whom worshippers are subject to show their fully respect, commitment and engagement towards their creator and redeemer.

Application activity 4.2

1. Compare the worship in traditional religion and Christianity
2. Explain the requirement for a worship in Christianity and Islam.
3. Discuss the understanding of worship as a service to others.

4.3. Worship as communication to Supreme Being, expression of commitment and activity of believers

Learning Activity 4.3

Read the following biblical passages and find-out the forms of worship

"when you sacrifice a fellowship offering to the Lord, sacrifice it in such a way that it will be accepted to God on your behalf" (Leviticus 19:5).

"Behold, to obey is better than sacrifice, and to heed [is better] than the fat of rams. (1 Samuel 15: 22)".

Pure and genuine religion in the sight of God the Father means caring for orphans and widows in their distress and refusing to let the world corrupt you. (James 1: 27).

4.3.1 Worship as commitment of one's belief

The term commitment invokes a strong feeling of intent and focus and is always accompanied by a statement of purpose or a determined plan of action. Commitment can be described as a binding pledge which obligates an individual to carry out a course of action. The nature of religious commitment refers to the devotion and determination to participate in the social and spiritual life of the society as a result of the worship. The commitment shapes the behaviour, orientations and choices in life; it is also at basis the religious membership and participation (Davidson & Knudsen 1977).

4.3.2 Worship as an activity of believers

The worship as an activity implies the worshipper's participation in a visible activity. These might include singing, praying, reading the scripture as well as the service. Worship differs considerably from prayer as the latter bears a spiritual aspect. The worship activities involve the rituals that emanate from one's beliefs. Thus, the activities pertaining to the spiritual participation might be regarded as the forms of worship. However, besides the spiritual consideration, the believer finds different manners to express his/her commitment as a form of worship.

The forms of activities refer to the vertical and horizontal dimensions indicating the relationship between the human being in front of his creator and the fellowmen. Every believer owes to God faith, trust and reverence as well as obedience. On the other side, s/he owes to the fellowmen charity, support and love.

Nevertheless, the scriptures establish a link between the double relationship. They warn against any tendency separating the worship and fellowship:

"*No, this is the kind of fasting I want: Free those who are wrongly imprisoned; lighten the burden of those who work for you. Let the oppressed go free; and remove the chains that bind people. Share your food with the hungry; and give shelter to the homeless. Give clothes to those who need them, and do not hide from relatives who need your help.*" (Isaiah 58:6-7).

Believers are called to pray God in faith and maintain the love, peace and justice in their society as the sense of commitment to God.

4.3.3 Worship as communication with the Supreme Being

The worship to the Supreme Being involves also a form of praise, prayer and supplication. This worship requires both internal and overt communication towards the supreme being. The psalmist reminds in various occasion the interpellation to make music of different instrument to praise the Lord. The communication is supplement to communion. While communion suggests the action of joining together the minds or spirits, communication is the act or fact of communicating anything; transmission.

Application activity 4.3

Explain the worship as:

    a. expression of communication to supreme being

    b. commitment of one belief

    c. activity of believers

4.4. END UNIT ASSESSMENT

1. Explain the relation between relationship between horizontal and vertical aspects of worship.

2. What are forms of worship in traditional religions, Christianity and Islam.

3. Discuss the required conditions prior to prayer or worship in Islam and Christianity. Outline values that are upheld by the worship practice.

INFLUENCE OF CHRISTIANITY AND ISLAM ON AFRICAN TRADITIONAL RELIGIONS

Key Unit competence: Assess the impact of Christianity and Islam to African traditional beliefs and cultural values

5.0 Introductory Activity

The family of Kamana and Kamariza is composed of five persons. The father allowed to everyone to choose his/her own religious that meets his/her conviction and religious interest. Thus, you may find in the same family various forms of worship, traditions and various experiences of religious life: traditional religion, Islam, Christianity in different denominations. Nevertheless, the whole family lives in harmony and everyone is eager to learn from his/her parent or sibling.

What do you think about the lifestyle in Kamana and Kamariza's family. If you were the head of family would you allow the total religious freedom? Why?

Explain the effects of the encounter of traditional religion with Christianity and Islam.

Compare the values from Rwandan traditional religion, Christianity and Islam.

5.1 African Traditional Religions and cultures

Learning Activity 5.1

Inhabitants residing in the same social or geographical entity share common culture, beliefs and values.

1. Identify the typical traits on the traditional religion and culture.
2. Find-out the positive features of the traditional religion and culture that may serve as legacy.

Each society is known by its religious and cultural values which shape the social identity. Religion is one of the most important elements of each culture. The religious life deals with spiritual aspects such as beliefs/faith,

worship, ethics and moral practices performed that link the humanity with the supernatural Being. The culture concerns the interpretation and organisation of these qualities into social norms, values, customs as well as their application in daily social life.

As in Christianity and Islam, the African traditional religion attributes to God the power of creation and protection of all living. The Africans also recognized the role of intermediary spiritual forces which link the living and dead to the physical and spiritual worlds. These include ancestors in the same lineage and natural objects such as rivers, mountains, trees, and the Sun (as well as forces such as wind and rain), represent the nature spirits.

Religion holds beliefs of a particular group about its understanding of divinity and the consequent behaviours. Therefore, Christian faith is necessarily received by Africans through the assumptions of their African understanding of divinity and recommended attitude to it. Therefore, we need to have a positive knowledge of the African traditional religion before we engage the Christian faith into dialogue with African cultures. On the other hands, every culture holds a multitude of values under the light of which its people make choices. This is applicable to African cultures. So, a dialogue between Christian faith and African cultures does not supersede African values rather takes them into consideration as they are integrated in the process of evangelization.

In traditional African communities, God is conceived as the Supreme Being. As such, He is the creator of the whole universe and has effective control of His creation. In some communities, God is conceived anthropomorphically, that is, He is thought of as having human characteristics.

Nearly all traditional African communities have various attributes of God which depict His nature.

For example:

- God is believed to be all-powerful.
- God is also believed to be all-knowing.
- God is traditionally referred to as the provider of our needs.
- God is also known as the source of life.
- God is mysterious.
- God is transcendent and not to be pestered unnecessarily.
- God is also conceived of as being just.

Culture, as it is usually understood, entails a totality of traits and characters that are peculiar to a people to the extent that it marks them out from other

peoples or societies. These peculiar traits go on to include the people's language, dressing, music, work, arts, religion, dancing and so on. It also goes on to include a people's social norms, taboos and values. Values here are to be understood as beliefs that are held about what is right and wrong and what is important in life. The African traditional religion upholds the positive values of love, hard work, patriotism and respect for senior persons. Laziness is condemned with other immoral acts such as theft, adultery, dishonesty, etc.

Culture is an all-embracing concept as far as man is concerned. It encompasses every dimension of man's life and experience. Culture embraces language, religion, symbols, philosophy (worldview), science, politics, economics, art (drama, painting, music, etc.), medicine, education, literature, values…

Besides, the following are the characteristics of the concept of culture under discussion. Culture is stable and dynamic, explicit and implicit, shared and learned, ideal and manifest, organic and supra-organic, corruptible and reforming. In Africa, culture is inherited from the preceding generation which they use, add to and pass on to the succeeding ones.

The members of the same community ask the question of "what ought we to do?" They must decide on the acts. For this reason, they do have a set of values, i.e. guiding principles which enlighten their conscience as they make choices. African communities are endowed with a wealth of cultural values and priceless human qualities that are helpful to other communities and to the teaching church.

Some of the African cultural values are:

- **The sense of good human relations**: (ex. "Kubaho ni ukubana », « ifuni ibagara ubucuti ni akerenge », etc.)
- **The sense of community**: African is known and identified in, by and through his community (eg. "Nta mugabo umwe"; "I am because you are"; "Go the way that many people go; if you go alone, you will have reason to lament")
- **The sense of the sacredness of li**fe: (ex. "amagara araseseka ntayorwa"; unborn children are protected, abortion is taboo, sources of life are sacred, suicide is forbidden…)
- **Sense of hospitality:** the Africans easily incorporate strangers and give those lands to settle…; gufatwa nk'amata y'abashyitsi…
- **The sense of respect for Authority and Elders:** ("uriye umusaza aruka imvi", "irya mukuru riratinda ntirihera"; …)

– **The sense of extended family**: in Africa the family is one but extended; marriage is a covenant between two extended families, villages.

Application activity 5.1

1. Explain the key features of African traditional beliefs.
2. Find-out any five traditional values and explain their importance in social life.
3. Identify the God's attributes in traditional Africa.

5.2 Arrival of Christianity and Islam in Africa

Learning Activity 5.2

Migambi and Uwineza are finalist students in secondary school. After their studies they plan to join the religious mission in their community. They are also concerned to spread the missions in remote countries.

1. What do you think are the prerequisites to succeed their wish?
2. Make a list of principles that you likely advise them to abide and conditions to take into account?
3. Explain the process of expansion of Christianity and Islam and highlight the values from the first missions.

Both Christianity and Islam in Africa can be seen as African religions that had originated outside Africa but entered the African continent during the earliest days of their existence, they spread, were incorporated within the historical process of the development of African societies and have been adapted in

many different ways to suit many different contexts. Since the arrival of both religious traditions in Africa, the impact of Christianity and Islam have been of fundamental importance in much of the continent and Christian-Muslim-African encounters have shaped the history of Africa (Pawlikova-Vilhanova 2010, p. 169).

5.2.1 Arrival of Christianity

Christianity is often associated with the European culture and civilisation. However, Africa has the great history with the birth of Christianity. Christianity starts within the region where Africa plays an important part of the Christian mission. Africa was not a passive recipient per rapport to its traditional religion.

Africa is known to have been the refuge of Jesus during his infancy: "*when magi (Balthazal, Gaspard and Melchiol) had gone, an angel of the Lord appeared to Joseph in a dream. Get up, he said: Take the child and His mother and flee to Egypt. Stay there until I tell you…. So, he got up, took the child and his mother by night, and withdraws to Egypt where he stayed until the death of Herod. This fulfilled what the Lord had spoken through the prophets (Matthew 2: 13-15; Hosea 11: 1).*

Alexandria was among the great Christian cities in the first three centuries along with Ethiopia, Nubia, Libya, Carthage. The first missionary activity is ascribed to Mark the evangelist, and Philipp after his separation from Paul and the Ethiopian eunuch (Acts 8: 26-40). The northern Africa has had a great influence among famous fathers of church such as Tertullian, Cyprian of Carthage and Augustine of Hippo. However, the Arab expansion led to the Islamization of North Africa at the expense of Christianity, which disappeared from the provinces of Roman Africa. Only the Coptic churches remained in Egypt, Ethiopia and Eritrea.

A new development of Christianity appeared in Africa, especially in the sub-Saharan part where multiple denominations flourished. It was due in part to the proselytism of evangelical Protestants, but also to the emergence of charismatic movements creating new churches and ministries. Catholicism is also on the rise. Nearly a quarter of Christians now live in Africa, mainly Ethiopia, Nigeria and the Democratic Republic of Congo.

5.2.2 Arrival of Islam in Africa

Map of expansion of Islam

Expansion of islam

The settlement of Islam in Africa was enabled by several factors including migration, troop expedition, trade, etc. The first Muslims migrated to Africa in 7th century across the red as the land for refuge from the persecution from the polytheist inhabitant people of Mecca. The Muslim immigrants spread Islam in the horn of Africa as well as the land of Berbers who cherished their form of administration. Further expansion was throughout the conquest of north Africa in Egypt, Libya, Tunisia, Algeria, Morocco. Later, in 10th centuries, troops advanced to Europe and West Africa. The Muslims who were established in the horn of Africa spread Islam to the South as Mozambique in 9th century. It took times to be established in Malawi and Congo in later 19th century. In the following centuries, Islam expanded through the consolidation of trading network, influential administration, etc. Through the process of colonization under British, Islam was spread in English colonies by the Muslim-Indian nationals that constituted the labour force of the colonials in Africa towards the end of the nineteenth and beginning of the twentieth centuries.

5.3 Colonization and evangelization of Africa

Learning Activity 5.3

Rahim is a devouted person in her religious community; she is convinced that she will serve the Lord with the whole heart, soul and strengths. The religious heardquarter appoints her to the mission in a distant country. However, the people from her home country despise natives of the country where Rahim will become missionary, because both countires have been in conflict for several years. What can you do a) if you were Rahim? b) if you are religious member in one of conflicting countries? Write down the causes and effects of colonization and evangelization.

The missionary Christianity and colonization in Africa have been regarded as twin enterprises connected and conflicting interest. The colonialist set out to invest capital and reap profit; missionaries were motivated by the desire to turn African souls from damnation. The missionary zeal was motivated by the conviction to bring all the souls to salvation. For missionaries, no land was too remote to escape their attention and vigilance. Despite the zeal of missionaries, the colonization overshadowed the evangelisation African countries since Christianity was regarded as the colonialists' religion. Thus, the missionary activity has been often attributed the colonialist context.

However, despite the common interest between missionaries and colonials, Christianity has become the source of civilization. It has been also effective instrument in redressing the image of Western countries by the conquest. The interactions of European culture and values have been transmitted through the process of evangelisation and mission from Western countries. These values include the courage, faith and devotion to the mission. Carl Gustavson stated: "They left the pomp and power of the mother church far behind and came, usually dressed in the most humble garments, relying only on their power of human personality and the word of God" (Gustavson, 1955: 48).

5.4 Consequences of encounter of Western and African Traditional Religions

Learning Activity 5.4

Ntwari is an old person. He grew in a family which practices traditional religion. As he has been converted to Christianity, he regularly attends the church service and at the same time, he maintain the traditional religion practices.

1. Discusss the similarity between African traditional religion, Christianity and Islam.

2. How does the the effects of traditional religion and christianity?

3. Explain the influence of Christianity and Islam on tradional african belief?

5.4.1 Christianity in Rwanda,

The Christianity mission in Rwanda started early 20th century. The first Christian mission were established in Rwanda started 1900. They were originated from the White fathers. They founded the missions respectively Save in 1990; Zaza in 1902; Rwaza in 1903 and Kabgayi in 1906. Seven years later, Protestant missions were established in Rwanda from 1907. The first protestant missionaries were issued the Bethel mission named Berlin III. They were installed at Zinga in 1990, Giteme (Idjwi) in 1909, Rubengera in 1909 and Remera in 2012. After the first Great War, their substitutes Belgians maintained only the stations of Kirinda, Rubengera and Remera. Further missions included the Church Missionary Society (CMS) were established at Gahini in 1922, Kigeme and Shyira in 1922 in 1931 and Shyogwe in 1947. The Danish Baptist founded their missions in Nyantanga in 1939 and Runyombyi in 1942. Christianity overlooked by the autochthones who believed in traditional religion.

The arrival of Christianity in Rwanda bears the double effects in regard to the indigenous beliefs. In its beginning, Christianity was confused with the

administration of colonial rule which despised the traditional religion. Thus, it raised the misinterpretation of traditional religion and the conception of "Imana", which led to the superficial conversion and a form of proselytism rather than the spiritual conviction. Some values from traditional society were rejected while attempting to clearing superstitions from the traditional religion. The indigenous people become distinct vis-à-vis the new emerging religions in Rwanda, involving resistance, adjustment and adoption of the new religion. Some converts continued practising the traditional beliefs while others rejected the traditional religion practices.

5.4.2 Arrival of Islam in Rwanda

Islam was introduced into Rwanda by Muslim traders from East Coast of Africa in the 18th century. The assumptions suppose various approaches of the spread of Islam in Rwanda including the trade, the profession and marriage. The Arab traders from Zanzibar entered Rwanda in 1901. Further assumptions uphold that Islam arrived during the colonial period when Muslim clerks, administrative assistants, and merchants from the Swahili-speaking coast of Tanganyika were brought to the country. Islam was also spread by Muslim merchants from South Asia, mainly modern Pakistan and India, who married local Rwandans. Rwandans built their first mosque in 1913. This mosque is known as Al-Fatah Mosque.

Application activity 5. 4

1. Describe the process of evangelisation in Rwanda.
2. Discuss the effects of the encounter of Western and African tradition.

5.5. END UNIT ASSESSMENT

1. Compare the God's attributes in traditional religion and Christianity
2. Discuss at least 4 factors that enabled the expansion of Christianity and/or Islam in Africa.
3. Identify and discuss the effects of colonisation on Christian mission in Africa?
4. Explain the importance of traditional values
5. Discuss the consequences of the encounter of traditional religion, Christianity and Islam.

THE RWANDAN TRADITONAL RELIGIOUS BELIEF

Key Unit competence: Evaluate the traditional beliefs of Rwandans in comparison with Christianity

6.0 Introductory Activity

Rwandan people traditionally held the belief that Rwanda is the home country of Imana (God). God may spend the day in different countries but can never forget to come back and spend night in Rwanda as His dwelling place. The same belief was normal in the Judaism and has been included in the scriptures. What do you think about such belief considering some places as holy or the residence of God.

1. Discuss the similarities and differences between Rwanda traditional and Christianity.
2. What are values from traditional society correspond to Christianity.

6.1 Social, cultural and political organization of Traditional Rwanda

Learning Activity 6.1

1. Find-out the socio-cultural and political traits from the Rwandan culture which have similarities with Christianity.
2. Discuss the importance of maintaining your own culture.
3. Explain the functions in the palace of the king in traditional Rwanda

Traditionally, Rwanda was an organized society with social and political organisation. The family constitutes the basis of the community as determining the lineage and clans. The king represents the cultural and political power for the population. The system of administration was assured by the guardians of the tradition named "abiru", but also the voice of the population heard in the formal gatherings led by the lineage heads.

6.1.1 Socio-cultural organizations

Rwanda was remarked by its social cultural ties uniting the population together as one nation of banyarwanda. The family constitutes an essential basis upon which the society is founded. In the Rwandan tradition, every person is dependent on the family as their parents are still alive. The people descending from the same ancestry form the lineage.

The set of mystic lineages constitute the social structure known as clan. A clan is a group of people united by actual or perceived kinship and descent. Even if lineage details are unknown, clan members may be organized around a founding member or apical ancestor. The kinship-based bonds may be symbolic, whereby the clan shares a "stipulated" common ancestor that is a symbol of the clan's unity. When this "ancestor" is non-human, it is referred to as a totem, which is frequently an animal.

Traditionally, Rwandans are grouped into 18 distinctive clans, namely Ababanda, Abacyaba, Abagesera, Abahinda, Abahondogo, Abakono, Abanyiginya, Abarihira, Abashambo, Abasindi, Abasinga, Abasita, Abatsobe, Abazigaba, Abega, Abenengwe, Abongera, and Abungura. Each clan is associated with a totem animal:

S/N	Clan	Animal totem (English)	Animal totem (Kinyarwanda)
1	Ababanda	Hyena	Impyisi
2	Abacyaba	Hyena	Impyisi
3	Abagesera	Wagtail	Inyamanza
4	Abahinda	Squirrel	Inkende
5	Abahondogo	animals tick-eater bird	Ishwima
6	Abakono	Frog	Igikeri
7	Abanyiginya	Crested crane	Umusambi
8	Abarihira	Chameleon	Uruvu
9	Abashambo	Lion	Intare
10	Abasindi	crested crane	Umusambi
11	Abasinga	black kite	Sakabaka
12	Abasita	Jackal	Umuhari
13	Abatsobe	crested crane	Umusambi
14	Abazigaba	Leopard	Ingwe
15	Abega	Frog	Igikeri
16	Abenengwe	Leopard	Ingwe

17	Abongera	Deer	Ingeragere
18	Abungura	Robin	Ifundi

According to research, the type of animal totem is not irrevocable. The choice of animal totem differs from the region to another. For instance, some clans shared the same totem, for instance Abanyiginya, Abasindi and Abatsobe, while others do not have totem e.g. nyakarama. There were rites and animal taboos associated with the clan to which one belongs.

Clan	Animal taboos
Banyiginya	Impwi as their Taboo (a variety of antelopes living in high altitude forests, with short horns and rounded cheeks)
Bega	Ifuti (a calf which at birth came out with first its back rather than the head.)
Bagesera	a monkey
Basinga	Inka y'Inyombya (a cow with white and black parts on the skin).

(Delmas, 1950, p. 20 cited in Freedman, S., Weinstein, H., & Longman, T. 2006, p. 24)

The term taboo refers to a social or religious custom prohibiting or restricting a particular practice or forbidding association with a particular person, place, or thing. The concept of taboos was also found in the scriptures in Judaism. The distinction between allowed and prohibited, clean and non-clean objects have also constituted the legal code of various religions. Examples include the restriction of animal food in Judaism, Christianity (Leviticus 11: 1-8; Qur'an 2: 171). In Israel tribes, it was forbidden to touch or eat animal that does not have split hoof or does not chew the cud. They were considered ceremonially unclean. Likewise, in Islam restriction concerned animals or food that are prohibited by the Qur'an: flesh of pig, meat of any dead animal or which is not slaughtered, food on which any name other than Allah has been invoked, any birth which hunts with its claws, blood, flesh of pork, alcohol.

The beliefs of animal totem and taboos determine the people's belief about the orientation of religious symbols and rituals. They are still significant in the modern society.

The consideration of clans was also useful in kingship traditions. Some clans preferentially provide wives to kings and princes. Others perform specific functions in the organization and march of the kingdom (induction, burial, agrarian rituals, etc.).

6.1.2 Political organization

Human occupation of Rwanda is thought to have begun shortly after the last ice age. By the 16th century, the inhabitants had organised into several kingdoms. The delimitations of Rwanda of what is known today as Rwanda was the result of the military conquest and administrative consolidation during the reign of the king Rwabugiri (1860-1894).
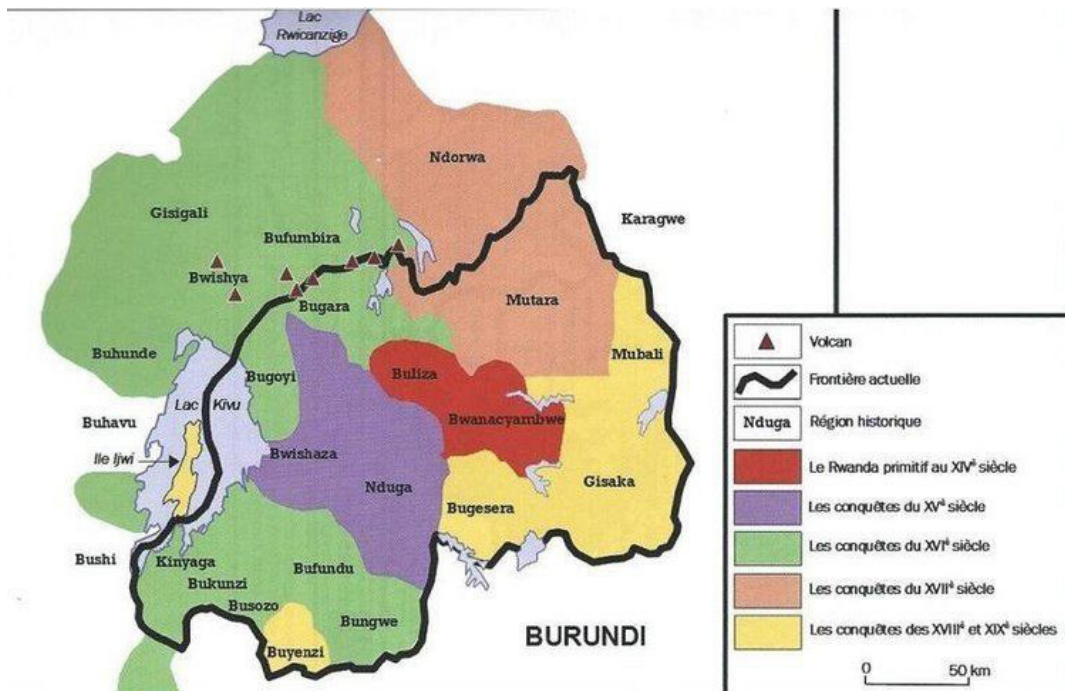
Kingdoms in ancient Rwanda   https://alchetron.com/Kingdom-of-Rwanda#demo

The system of administration in ancient Rwanda was typically monarchic. The king was surrounded by the queen (umugabekazi), abiru, abacurabwenge, the council of the crown, the college of Abasizi, the heads of the armies, etc. Kings ruled through three categories of chiefs namely cattle chiefs, land chiefs, and military chiefs. The population was considered as "rubanda rw'umwami" (population of the king).

The country knew the decentralisations units of the administration. Each provincial unit was assigned a chief with three administrative functions such as overseeing agricultural production, managing of cattle, and recruiting for military service. The relationship between the king and the rest of the population remained unequal while between the interaction between ordinary people was one of mutual benefit mainly through the exchange of their labour. The relationship promoted the interdependence among individuals which formed different social levels.

The Inyambo cattle reared by most of Rwandans

The cow has been regarded as symbol in Rwandan tradition. It determined the social status and the economy of the countries. Rites as well as restrictions concerning the cow were common ancient Rwanda.

The exchange system induced over time a form of clientele system called "ubuhake" emerged involving a patronage system within the socio-economic and political structure. Individuals of different social strata would be given cattle, land, and protection, in return, loyalty to the patron. The structure permitted however an alternative of mobility. At the time, one could shift from the patron to the servant or vice versa according to the increase or decrease of his cattle.

The court which represented the high culture was constituted by the king surrounded with "abiru". They played the role of king's advisers in both administrative and religious matters. The royal family originate from two clans Abanyiginya and Abega. The Rwandan monarch was at the centre of culture and mythology. The popular belief attributed the divine and mythical power to the king. Ruganzu II Ndoli is a typical king whose magic power is portrayed in various legends.

Map of Rwanda

The drum conveyed both cultural and political interpretation in Rwandan tradition despite the diverse interpretation in different cultures. Different societies have different meanings to their drums and dram beats. In the kingship belief and rituals, the Kalinga was considered the emblem of the kingdom of Abanyiginya clan which ruled Rwanda over years since 16th century. The loss of the drum meant the loss of power. Drums were also used in the art of music and dance, and they carried the names with the meaning according to the beauty of beats.

Application activity 6.1

1. Explain the role of the family in the Rwandan traditional religion
2. Distinguish between family and clan
3. Compare animal taboos in ancient Rwanda, Judaism, Christianity and Islam. Find-out other social cultural restrictions in ancient Rwanda.
4. What are the political structure in ancient Rwanda.
5. Explain the cultural symbols of the Rwandan kingdom.
6. Describe the following symbols: a) cow   b) drum
7. Discuss the functions of the traditional placesces.

6.2 Religious practices and taboos in Traditional Rwanda

Learning Activity 6.2

Each community is characterised by its cultural norms which stipulates the accepted and prohibited behaviour or actions.

1. Identify and discuss of recommended and restricted behaviours/actions in your class.

2. Research on the religious practices and taboos in traditional Rwanda.

A taboo is a social or religious custom prohibiting or restricting a practice or forbidding association with a person, place, or thing. The practices and taboos in the traditional religion concerned the duties and prohibitions of any adept in each action. The practices of traditional religion included mainly the veneration of ancestors, the cult of initiation and divination.

Veneration of ancestors: Traditionally, Rwandans considered the death as the separation from physical to the spiritual world. The deceased person was thought to change into a soul or spirit which could live for eternity. The spirits kept the name and personality of the person who has died when they were alive. They were believed to be still active in their families.

They could cause either blessing depending to the way they were considered by the members of the family. Thus, some families erected huts as the specific places for the veneration of ancestors.

The veneration included various acts: offering a small gift or sacrifice such as a few drops of milk, beer, or beans. Sometimes, big sacrifice like a goat or bull were offered followed by singing, because it was thought that souls or spirits can hear. The veneration of ancestor was mostly administered by the head of the family.

Divination: In the traditional Rwanda, a diviner was thought to have the power to interpret the will of Imana (God). Three primary ways were used by diviners to fathom the will of Imana. They could refer the personal intuition and inspiration from the spiritual world; the divination using pieces of the wood and the plate; and the divination using chicken or the fat. In this case, the diviner could read the message from the fat or intestines of an animal.

The diviner would use chickens, though sometimes would use the leftover fat from previously slaughtered goats, sheep, or cattle. The fat was mixed with herbs and let to dry. When it was dry, the fat was placed into a pot which was leaned toward the diviner. Then the fat was lit like a candle. For several

hours the diviner watches the fire and interprets the messages he sees.

The cult of initiation: the cult of initiation was known as "kubandwa" was predominant in the pre-colonial East Africa. This belief consisted of a conviction involving practices for the initiation from usual people to the secret society. The legend persons attributed to the cult of kubandwa includes generally Ryangombe who died under the attack of the unusual buffalo and required a special consideration by Rwandans regardless of their social classes except the king. Another figure is Nyabingi, an unmarried woman, who was recognized in the northern Rwanda.

The king: The king of Rwanda was called *umwami*. Umwami, was the incarnation of Imana, and thereby was addressed as the lord. The king was believed to be the source of the land's prosperity and fertility. He was the true owner of all of the cows and women of the land, and the kingdom could not exist without him. He gave power, wealth, and privilege to people, but could also take it back. The king was considered immortal by the fact that people would always remember him for his moral and physical perfection. It was a serious religious offense to rebel against the king or his kingdom and doing so would result in the wrath of Imana.

Application activity 6.2

1. Discuss the religious practices Rwandan traditional religion.
2. Explain the religious of:
   a. ancestors
   b. Imandwa
   c. King (Umwami)

6.3 Monotheistic features of Traditional Rwanda

Learning Activity 6.3

In their tradition, before the colonial period, Rwandans believed in Imana (God) and carried-out traditional religious practices. Compare the belief in Imana (in traditional Rwanda) with God in the Bible and Qur'an.

– Find-out similarities and differences.
– Research on the religious practices in Rwandan traditional religion and their importance.

Rwandans traditionally have always believed in one Supreme Being, called *Imana*. Imana controls the entire world, but He comes back to Rwanda every night to rest, as Rwanda is His home. Imana is referred with His attributes: Rugira (the Supreme); Rurema (the Creator); Iyakare (the One at origin); and Rugaba (the Generous Provider).

The name Imana is thought to have magical powers and is invoked when naming children and when offering a blessing, comfort, or promise. Some of the names given to children include:

Habimana = God is supreme

Habarurema = the Creator is supreme

Habiyakare = the One at origin is supreme

Twagirimana = only God can save us

Imana is inherently good, needs nothing, and rarely intervenes in people's lives. He does, however determine a person's destiny at birth. If a person becomes ill, acquires great debt, or has a failed marriage, you can determine that the person was created by *Ruremankwashi*, the name of Imana used to describe a time when He sets someone's destiny in a negative fashion. There are numerous folk tales which describe Imana giving great gifts and then taking them away due to greediness or disloyalty.

Imana is the creator per excellence though the myths about the means of creation differs in different regions. When a woman wants to get pregnant, she would often put a few drops of water in a pitcher each night. This is so Imana, who is called the Potter, would use the water to mix it with the clay of a woman's womb to create a baby.

Application activity 6.3

1. With at least 3 God's attributes and theophoric names, compare the monotheism in Rwandan traditional religion.
2. Compare the belief in Imana with God (in the Bible) and Allah (in the Qur'an).

6.4 Rwandan Traditional Religion versus Christianity and Islam

Learning Activity 6.4

In any society the culture plays an important role in shaping the beliefs of people and their practices. Find-out the cultural practices in ancient Rwanda and their effects on social and religious life. What legacy can Rwandans learn from Rwandan traditional religion, Christianity and Islam?

Since the arrival of Christianity and Islam in 19th century, Rwandan adhered to the new religions originating respectively from Western and Arabic, hence abandoning the traditional religion. However, some Rwandan still maintaining the traditional practices. In addition, the values upheld by traditional religion bear the common sense with Christianity and Islam. The Rwandan traditional religion is known by the concern of the importance accorded on the humanity, community and solidarity as taught in Christianity and Islam. These values are translated in various tales and proverbs conveying messages that help to overcome challenges and difficulties, a sense of courage, patience, social life, intelligence and perseverance. Some of the tales and proverbs are identified by Nsamenang and Tchombé (Eds) 2012, pp 402-403): solidarity: Abantu ni magirirane (humans are always interdependent), unity: Kubaho ni ukubana (being is being together), courage: uguhiga ubutwari muratabarana (go with the person with anyone who boasts of courage to battle). The idea of resilience is portrayed: being courageous, mature, and responsible as well as facing difficult situations; effort: Nzahinga iruta nzahaha (I will plant is better than I will buy. The proverb conveys the value of work, waking up early to go to work, ambition and belief in one's ability); experience in difficult situation: utarabona ibyago aba ataravuga (A person who did not suffer cannot teach experiences); sociability: Inda nini iguca ku ncuti (egocentrism kills friendship).

The traditional values of Rwanda have become the foundation upon which the motto of the nation: culture, labour and patriotism. These main principles determine the subsequent values upon which every Rwandan is abided to respect and the likely taboos s/he is likely to be avoided. As an example, for Rwandans to promote unity, they should uphold the values of respect of life and family, solidarity, rescue, trust, mercy, recognition, etc. To maintain these values, every Rwandan is requested to avoid discrimination, disrespect, mistrust, nepotism, favouritism, violence, etc. (MINISPOC 2018).

Application activity 6.4

1. Identify the teachings that are common to the traditional religion, Christianity and Islam.

2. Make a collection of values from traditional religion, Christianity and Islam and assess their importance in the modern society.

6.5. END UNIT ASSESSMENT

1. Explain the role of the clan in the traditional Rwanda.
2. Discuss the role of taboos and restrictions in the society?
3. Describe the cultural symbols of the Rwandan kingdom.
4. Explain the religious practices in the Rwandan traditional religion
5. Explain the monotheism features of Rwandan beliefs.
6. Assess the contribution of the traditional belief to Christianity and Islam.

PEACE, UNITY AND JUSTICE IN SOCIETY

Key Unit Competence: Appreciate and show concern about the values of love, peace, unity, justice and reconciliation in the society

Introductory Activity

The Peace Prayer

Lord, make me an instrument of your peace.

Where there is hatred, let me sow love;

Where there is error, truth;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

And where there is sadness, joy.

O Divine Master, grant that I may not so much seek

To be consoled as to console;

To be understood as to understand;

To be loved as to love.

For it is in giving that we receive;

It is in pardoning that we are pardoned;

It is in self-forgetting that we find;

And it is in dying to ourselves that we are born to eternal life. Amen.

Saint Francis of Assisi

Basing on this prayer for peace,

1. How can individuals and institutions bring about peace in the society?

2. Look up concrete examples of instruments of peace from the history of Rwanda.

7.1 Peace, unity and Justice and their interdependance

Learning Activity 7.1

Using various sources and internet, find out the link between peace, unity and justice.

Peace, unity and justice are indeed interrelated and interdependent. Fostering one promotes the others as well. Pope John Paul II, in his World Day of Peace message following the terrorist attacks of September 11, 2001, said: "No peace without justice; no justice without forgiveness." In other words, without attention to unity and justice, there can be no assurance of peace in the society because injustices and conflicts are ones of the major threats to the establishing of a peaceful society.

In fact, men and women live in society. Moreover, they are intrinsically different in various ways. The way they manage differences determines wether their society is at peace or at war. Differences lead to conflicts which – as such – are normal, natural and neutral. Doing justice is the right way to appropriately manage differences and resolve conflicts effectively. Classically justice is defined as "giving everyone their due," that is, what is coming to them as human beings: it is their human right" (Gómez, 2006: 231). This is hindered by violence which breaks unity. Unity is defined as harmonious relationships among individuals in the society. When violence has torn apart relationships, peace is automatically alienated. What is peace?

According to the Bible, "the work of justice will be peace; the effect of justice will be peace" (Isaiah 32:17). Unfortunately, people often use the word "peace" to mean the absence of violent conflicts and open wars. This understanding is as incomplete as misleading since some individuals may blindly choose a fake satisfaction by just going along oppression, corruption, segregation, ... as far as they are still alive. This is not true peace; real peace is defined as an enterprise of justice (*Gaudium et Spes*, no. 78). True peace is the blossoming of justice and love in all human relationships. To find that kind of peace, people must stop turning to **violence** as the solution to their problems, and instead turn to Christ, who **reconciles** people with God and one another (Windley-Daoust, 2007:188). Concretetly, "peace exists when people are treated with dignity, are allowed to communicate freely, and relate to each other lovingly as brothers and sisters" (Pennock, 2007:175). Therefore, justice that prevents from violence and breaks it down , and unity that strengthens harmony, are perfect ways to Peace in society.

A society is made of men and women. A peaceful society depends on individuals who are instruments of peace. Hence, peace can be viewed at the individual level. At this level, peace is not something to have. In fact, one can have what he or she wants and still not have peace. Also, one can have peace and not have what he or she wants. So, peace, at the individual level, does not necessary depend on having or not having but on being "Peace" (Berkowitw, 2013: 168). Peace dwells in the silence of one's being; this kind is called "inner peace". As such, inner peace is not a single emotion but a felt relation to the vast project of finding meaning and purpose of life

(Fleischman, 2003: 23). Inner peace is found by committing his or her whole life to the goals of bringing to fruit true peace and justice in himself/herself and in the society.

Application activity 7.1

According to you, what is the most pervasive injustice worldwide today? Discuss how it is affecting unity and peace in various societies.

7.2 Love, Peace, unity and Justice in Sacred texts

Learning Activity 7.2.

Read the following passages. Answer the questions that follow.

Read Isaiah 32: 16 -20: Fruit of justice.

1. What is the results of doing justice?

   Read James 4 :1-3: The root of the problem.

2. What is the source of conflict?

   Read 1 Corinthians 13 : 1 – 13

3. What are the qualities of love that can help one in the work of peace?

The acts of religious extremists (e.g.: terrorists) have lead many in recent years to ask how religions can be associated with violence. Yet, the sacred texts contain versees about struggles and wars. However, the Quranic and biblical verses repeatedly stress that peace must be the norm. Their respective sacred scriptures urge them to love each other, be merciful and just. This intends to build communities whereby unity and harmony reign.

Peace is a central theme in all sacred texts, especially those of the monotheistic traditions. According to Pennock (2007: 179), the term peace embraces a variety of meanings in Scripture (note that the Qur'an and the Bible took a lot from the Hebrew Bible); it can refer to: an individual's sense of security; the cessation of armed hostility among nations, and a right relationship with God. This relationship includes the ideas of union, forgiveness, and reconciliation.

In the Old Testament, the understanding of God shifted from a "warrior God" (who rescues and protects his people: See the biblical books of Joshua and Judges) to God of peace, especially after exile. Peace is understood in light of Israel's relationship to God; it is a gift from God, a fruit of God's saving activity and a fruit of keeping the covenant with God (Pennock, 2007:179). In the Qur'an, God is also viewed as the "Source of peace."
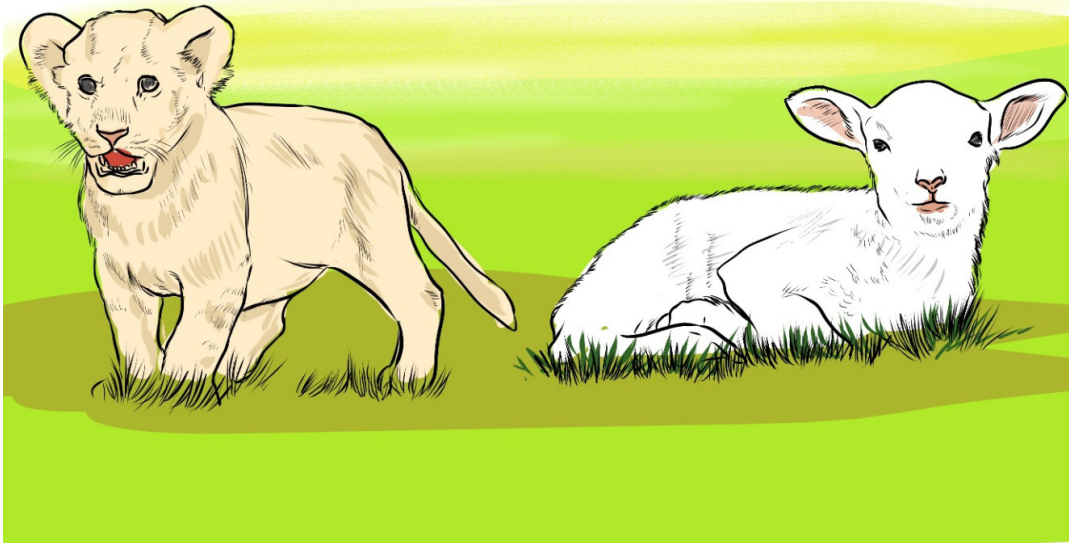
In fact, the Qur'an attributes to God various names including "Peace". And the Quran commands Muslims to greet one another with words of peace: "When those come to you who believe in Our signs, say: 'Peace be upon you.' Your Lord has inscribed for Himself the rule of mercy." (6:54). The Qur'an commands Muslims to greet each other in this way as a reflection of the peaceful relationships that are intended to exist between Muslims, based upon their common faith and submission to the will of God (Esposito, 2011:127).

In Scripture, fidelity to the covenant or submission to God's will for Muslims, is related to integrity and justice. In the Qur'an, "God commands justice and kindness, and generosity to your family" (Qur'an 16:90). In fact, one of the names of God is "The Just" which means: The One who treats everyone in the way that they have the right to be treated, and the way they deserve" (Hayden, 2009: 121). God commands that Muslims should treat everyone fairly and show justice even to those they hate. The Qur'an states, "O you who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the

hatred of others to you make you do wrong and depart from justice. Be just : that is next to piety: and fear God. (5:8). This quranic teaching on justice and love is also explicite in the Bible, specifically in the New Testament.

Jesus identifies himself with the one who would bring about a just world: "... to bring good news to the poor, ... to proclaim release to the captives... to let the oppressed free, to proclaim the year of the Lord's favor" (Luke 4:17-21). The words and actions of Jesus manifested that God's kingdom he had come to establish is related to justice and love. To a scribe who recognized that "to love one's neighbour as oneself" is more important than all whole burnt offerings and sacrifices, he said, "You are not far from the kingdom of God" (Mark 12: 28-34). The Biblical teaching on love, justice and peace can be summarised as follows:

- **God is love (1 John 4:8):** This requires to put into action an active, life-giving, and inclusive love. This love must always reject revenge and violence and embrace forgiveness (Matthew 26:52). Even the Qur'an frequently and strongly balances permission to fight an enemy by mandating the need to make peace: "If your enemy inclines towards peace, then you too should seek peace and put your trust in God" (8:61).

- **Sin is the root of injustice**: by turning from God, people sin and offend the covenant and others (the love of neighbor is essential to loving God).

- **Jesus is the source of all justice and peace**: Jesus left the Church the gift of peace (John 14:27). This gift helps the disciples to be missionaries of peace by being agents of reconciliation, forgiveness, mercy, justice and love (Pennock, 2007: 180).

Application activity 7.2

Look through the Bible to find a story in which sin is the root of of injustices. Bring your story to class for discussion.

7.3 Gacaca as a sign of restoring peace, justice and love among Rwandans after Genocide against Tutsi 1994

Learning Activity 7.3

Use internet and other resources to find out about the benefits of Gacaca courts for the post genocide Rwanda.

The contemporary world is increasingly divided. Some regions have been enjoying sustained levels of peace, security and prosperity in the past while others were undergoing wars and violent conflicts. Rwanda is one of those countries that experiences the most tragic situations which culminated into the Genocide against the Tutsi in 1994. The latter resulted from discriminatory policies and practices initiated by bad political leaders.

The Genocide against the Tutsi in 1994 caused massive loss of human lives (more than one million deaths), a large number of cases of trauma, many refugees, near-total destruction of infrastructure, a huge number of vulnerable people (widows, widowers, orphans, etc.), and very many detainees and survivors waiting for justice. After the Genocide, the Government of unity had to handle various concerns but the issues of peace, justice and reconciliation were among the most urgent. The juridical system had been so weakened that it was practically incapable to carry out the task. In 2001, the Government launched Gacaca courts as a home grown solution to solve judicially genocide cases.

Gacaca Courts originate from the traditional system of conflict resolution called GACACA. The system dealt mainly with civil and social conflicts between members of the community under the guidance of the individuals well-known for their integrity and wisdom (*inyangamugayo*). Among the measures taken against an offender, traditional Gacaca called upon the family of the latter to reconcile with the offended family.

Unity and reconciliation through Gacaca Court execution

Likewise, the Rwandan community after the Genocide against the Tutsi found it wise to use this system for dealing with Genocide cases as well as rebuilding the social fabric. In its modern form, Gacaca trials are judged by "*inyangamugayo*", local leaders elected by citizens for their "standing in the community, their dedication to the well-being of their neighbours and for their **love of truth and justice**" (Clark 2010, 67). The five core objectives of Gacaca were as follows,

- Reveal the **truth** about what happened;
- Accelerate genocide trials;
- Eradicate the culture of **impunity**;
- **Reconcile** Rwandans and reinforce their **unity**; and
- Prove that Rwanda has the capacity to resolve its own problems. (Haskell 2011, 16)

By understanding the goals that Gacaca was intended to achieve, it is possible to examine the ways in which it contributed on the restoration of peace, justice and love among Rwanda after the Genocide against the Tutsi.

- **Truth**

The first goal of Gacaca was to reveal the truth. This helped Rwandans in various ways to rebuild unity among themselves and undertake the way of peace. The Bible states, "and you will know the truth, and the truth will set you free" (John 8:32). Also, it has been proven that repressing the truth may lead to future violence in post-conflict societies. Thus, telling the truth about what was done and live during genocide set free individuals, families, and the country as well from various burdens including traumas, the desire for revenge, the need to know what happened to the victims, etc. Surfacing the truth allowed to perform works of justice because there is no justice without truth.

- **Justice**

"*Ubi societas, ubi ius*: every society draws its own system of justice" (*Caritas in veritate*, no. 6). Basing on this, Rwanda had the right and the duty to revive Gacaca so as to eradicate impunity and accelerate genocide trials. Gacaca was designed not only to punish criminals and providing reparations but also to restore unity and promoting reconciliation. Various approaches were adopted to achieve this goals: encouraging dialogue and collaboration between survivors and perpetrators, - which would help to "rebuild trust and relationships between previously antagonistic parties" (Clark 2010, 238) -, reintegrating the perpetrators into their communities by requiring them to serve their communities and/or participate in communal work programs (Clark 2010, 238-239).

What kind of ground rules do you think were important for Gacaca courts to effectively restore peace, justice and love in Rwanda? Give three and justify them.

7.4 Importance of peace, love and Justice

What do you think the Scripture means when it says, "... love your enemies, and pray for those who persecute you..." (Mathew 5:44).

In order to value the importance of peace and justice, one needs to look closely at the situations of wars, violence, poverty and injustices and environmental crisis all over the world, at the local and international levels. However, religions believe in the "God of Peace" (Romans 15:33), who desires peace for all people far and near (Psalm 85; Isaiah 57:19). Humans share in this desire and they are called to seek peace with one another for, "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9). This call to peace goes with the belief in creation. God created the human family as one and calls to unity (Windled-Daoust, 2007:189). Given the fact of our differences, often mismanaged; and the effects of sin – turning away from God -, the ways of peace is as difficult as important. This way passes through justice and unity. Some elements of peace and justice are as follows:

- Peace and justice are necessary for sustainable development. People everywhere need to be free from all forms of violence, which actually affect social, economic and environmental conditions of development.

- Peace and justice guarantee human rights including freedom of expression, political participation, education, healthcare, etc.

- Peace and justice promote the common good, i.e. the social condition that permit people to reach their full human potential and to realize their human dignity.

- Peace and justice promote inclusion for the sake of the poor, who are our brothers and sisters.

- Peace and justice as values help to set the most favorable conditions for dialogue without which the use of force leads to a climate of struggle that opens the way to situations of extreme violence and to abuses.

7.4. END UNIT ASSESSMENT

1. "If you want peace, work for justice." Explain the meaning of this statement.

2. Briefly, discuss two about peace taught by both the Qur'an and the Bible.

3. List the common values that should have characterized every participant in the Gacaca courts process.

4. According to you, why people were encourage to actively participate in the Gacaca courts proceedings?

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