

# **RELIGIOUS EDUCATION FOR TTCs**

**OPTION: SOCIAL STUDIES EDUCATION (SSE)**

**YEAR TWO**

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# FOREWORD

Dear Tutor,

Rwanda Education Board is honoured to present Religious Education tutor's guide's Year II which serves as a guide to competence-based teaching and learning to ensure consistency and coherence in the learning of the Religion and Ethics content. The Rwandan educational philosophy is to ensure that learners achieve full potential at every level of education which will prepare them to be well integrated in society and exploit employment opportunities.

This Tutor's guide for Religious Education is comprised of three parts: preliminary notes that help you to understand major concepts and general methodologies, Lesson plan as well as lesson development.

In line with efforts to improve the quality of education, the government of Rwanda emphasizes the importance of aligning teaching and learning materials with the syllabus to facilitate their learning process. Many factors influence what they learn, how well they learn and the competences they acquire. Those factors include the relevance of the specific content, the quality of teachers' pedagogical approaches, the assessment strategies and the instructional materials available. We paid special attention to the activities that facilitate the learning process in which learners can develop ideas and make new discoveries during concrete activities carried out individually or with peers. With the help of the teachers, learners will gain appropriate skills and be able to apply what they have learnt in real life situations. Hence, they will be able to develop certain values and attitudes allowing them to make a difference not only to their own life but also to the nation.

This is in contrast with traditional learning theories which view learning mainly as a process of acquiring knowledge from the more knowledgeable who is mostly the teacher. In the regard of competence-based curriculum, learning is considered as a process of active building and developing of knowledge and skills by the learner where concepts are mainly introduced by an activity, situation or scenario that helps the learner to construct knowledge, develop skills and acquire positive attitudes and values.

In addition, such active learning engages learners in doing things and thinking about the things they are doing and they are encouraged to bring their own real experiences and knowledge into the learning processes. In view of this, your role is to:

- Plan your lessons and prepare appropriate teaching materials.

- Organize group discussions for student-teacher considering the importance of social constructivism suggesting that learning occurs more effectively when the learner works collaboratively with more knowledgeable and experienced people.
- Engage student teachers through active learning methods such as inquiry methods, group discussions, research, investigative activities and group and individual work activities following Religion teaching and learning methodology.
- Provide supervised opportunities for learners to develop different competences by giving tasks which enhance critical thinking, problem solving, research, creativity and innovation, communication and cooperation.
- Support and facilitate the learning process by valuing learners' contributions in the class activities.
- Guide learners towards the harmonization of their findings.
- Encourage individual, peer and group evaluation of the work done in the classroom and use appropriate competence-based assessment approaches and methods.

To facilitate you in your teaching activities, as earlier mentioned, this teacher's book is comprised of 3 parts:

- **Part I:** Highlights the structure of this book and gives you general methodological guidance;
- **Part II:** presents sample lesson plans as reference for your lesson planning process;
- **Part III:** Details the teaching guidance for each concept given in the student book.

Even though the book contains the answers to all activities given in the student's book, you are requested to work through each question before judging student's findings.

I wish to sincerely extend my appreciation to the people who contributed towards the development of this teacher's guide, particularly REB staff who organized the whole process from its inception. Special appreciation goes to the teachers, tutors and lecturers who supported the exercise throughout. Any comment or contribution would be welcome to the improvement of this textbook for the next versions.

**Dr. NDAYAMBAJE Irénée**  
**Director General of REB**

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**Joan MURUNGI,**  
**Head of Curriculum Teaching and Learning Resources Department**

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# PART I. GENERAL INTRODUCTION

## 1.1. The structure of the guide

The tutor's guide of Religious Education in Social Studies Education Year II option social studies is composed of 3 parts.

Part I gives the General Introduction that discusses methodological guidance on how best to teach and learn Religious Education, developing competences in teaching and learning, addressing cross-cutting issues in teaching and learning and guidance on assessment.

Part Two contains the sample lesson plan in Religious Education teaching.

Part 3 deals with Unit development. It provides information on key unit competence, required prerequisites for a successful learning of the unit, guidance on the introductory activity, list of lessons, guidance on how to facilitate different lessons, additional information, end unit assessment and additional activities which include: remedial activities, consolidation activities and extended activities. All application activities, end unit assessment and additional activities from the textbook have answers in this part.

## 1.2. Methodological guidance

### 1.2.1. Developing competences

To sustain achievements in Education, Rwanda introduced the General Education Competence-Based Curriculum (CBC). This Competence Based Curriculum was launched in April 2015 and implemented since 2016. It has been designed to be responsive to the needs of learners, society and the labour market. With a holistic learner-centered approach, it demands major changes in teaching methodology and the use of a wider range of assessment techniques focusing more on formative or on-going continuous assessment. This has implications for teacher education and the necessary provision of support and guidance provided to Colleges to ensure effective implementation.

The teacher is the most important player in improving the quality of education and a key factor in determining the success of the pre-primary and primary learners. It is therefore necessary to equip student teachers with competences that will enable them to effectively implement the Competence-Based Curriculum in pre-primary and primary school.

## How to develop competences

Competences are developed over time through the cumulative effect of a competence approach to learning. It should be noted that competences are rarely developed in isolation. They are interconnected and developed simultaneously.

Active involvement in learning is crucial to the success of the competence based curriculum. Student teachers need to be engaged in challenging, practical, contextualized and complex learning situations through which application of learning is constantly developed. Through active techniques students are required to think critically, carry out research, solve problems, be creative and innovative, communicate and co-operate.

These active techniques may include but not limited to the following: role play, group work, question and answers, field visits, project work, case study, brainstorming, discussions, research work, games and many others. Student teachers should be involved in balanced activities so that the competences are developed in the cognitive, psychomotor and affective domains.

The following example shows how tutors can help student teachers to develop competences.

### Example:

- a) The tutor organizes students in groups and gives an exercise to help in the development of competences in a given topic in Religious Studies. For example, he can ask them to discuss the meaning of environmental sustainability and explain ways of conserving the environment.
- b) The group selects a leader and a secretary to note down points as the discussion progresses.
- c) After the appointed time, the discussions stop and the secretaries from the different groups present their findings.
- d) The competences developed are: Collaboration, Cooperation, Communication, Critical Thinking, Leadership and management, Research and Problem solving and lifelong learning.

In addition to specific subject competences, learners also develop generic competences which are transferable throughout a range of situations. Below are examples of how generic competences can be developed in Religious Studies.

#### ❖ Critical Thinking

These are activities that require students to think critically about subject content. Groups can be organized to work in different ways e.g. taking turns, listening, making decisions, allocating tasks or disagreeing constructively.

- Collect data locally through designing surveys, questionnaires, interview formats then analyse data, draw conclusions and present findings.
- Observe, Record, Interpret – e.g. Mark out areas in the school and get different groups to record insect, animal, bird life and then to try to explain why different habitats have different species Experiment.
- Research and Discuss.
- Compare and Contrast Exercises.
- Debate (see communication).
- Identify a Problem and design a methodology to collect the information needed to solve the problem.
- Make teaching using locally available materials.
- Using reasoning games and tests.

#### ❖ **Research and problem solving**

- Use the Internet or library.
- Create a school library.
- Collect data through observation and recording.
- Collect data through surveys, questionnaires and different kinds of interviews.
- Develop sampling rules for data collection.
- Create a teaching aid to explain a concept.

#### ❖ **Creativity and Innovation**

- Design a Poster.
- Write and design a booklet.
- Make a model.
- Create an experiment to prove a point.
- Invent new ways of doing traditional things.
- Develop a graph to illustrate information.
- Create a flow chart to show the main stages in a process.
- Design a data collection survey/questionnaire.
- Identify a problem which requires data collection to solve.
- Conduct experiments with objectives, methodology, observations, results, conclusions.
- Make hypotheses and identify ways to test them.
- Identify local problems and devise ways to resolve them.
- Create a teaching aid to explain a concept.

### ❖ **Communication Skills**

- Describe an event or situation.
- Present ideas - verbally, in writing, graphically, digitally.
- Set out pros and cons.
- Argue a case – verbally, in writing, graphically (compare and contrast), digitally.
- Observe, record, interpret.
- Write letters for different purposes.

### ❖ **Cooperation, personal and interpersonal management and life skills**

- Pair work
- Small group work
- Large group work
- Data collection from the community
- Collect community photographs and interview residents to make a class/school history of the local community

**Note:** The tutors' Guide should improve support in the organisation and management of groups

### ❖ **Lifelong Learning**

- Take initiative to update knowledge and skills with minimum external support.
- Cope with the evolution of knowledge and technology advances for personal fulfilment.
- Seek out acquaintances more knowledgeable in areas that need personal improvement and development.
- Exploit all opportunities available to improve on knowledge and skills.

#### ***1.2.2 Addressing cross cutting issues***

One of the changes brought about by the Competence Based Curriculum is the integration of cross cutting issues as an integral part of the teaching and learning process as they relate to and must be considered within all subjects to be appropriately addressed. Some cross cutting issues may seem specific to a particular unit but the tutor needs to address all of them whenever an opportunity arises. In addition, student-teachers should always be given an opportunity during the learning process to address these cross cutting issues both within and out of the classroom.

- **Peace and values Education**

The overall purpose of Religious Education is the behavioral and positive attitude change in the learners. In all activities, after exploring the Holy Scripture passages, learners are helped to live and apply what they have learnt in everyday life. Precisely, peace and values education is included in each and every lesson more especially in the application activities and in the end Unit assessment tasks. In some Units, learners are called to practice Unity in diversity and to respect other people's beliefs, and to live in harmony as Children of the same Heavenly Father.

- **Gender equality**

This cross-cutting issue is dealt with in Religious Education especially in the activities. Involve both girls and boys in all activities: No activity is reserved only to girls or boys. Boys and girls should read equally the Holy Scriptures in the classroom without discrimination. Teachers should ensure equal participation of both girls and boys during reading the Word of God and during carrying out other assigned tasks.

- **Inclusive Education:**

Involve all learners, even the special needs education students and the physically disabled children, in all activities without any bias. For example: Allow a learner with physical disability (using wheelchair) to take notes or lead during assigned tasks. The needs of every learner should be catered for.

- **Standardization culture**

All lessons involve scripture readings from which we get the moral behavior to adopt in our daily life. Students are invited to stick and stand for their values. Decision making and right use of the conscience will help them to live a standard life in matters of morality and avoid dichotomous life.

- **Environment and sustainability**

In all lessons imbedded in Religious Education Social studies year II the teacher encourages learners to recognize the importance of nature and the interdependence of all creatures should be upheld to enhance peaceful coexistence. Hence, learners glorify God by protecting and respecting his creatures and taking positive attitudes of beautifying the world. Learners are encouraged to uphold the harmony and peace between all creation.

- **Financial education**

Financial education is very necessary for students in gaining and spending money as well as living modestly and soberly. Learners are encouraged to have a reasoned spirit in gaining and spending money. Earning money should be just and fair. Spending money should be reasonable by remembering the values of indifference and modesty.

- **Comprehensive Sexuality Education**

Comprehensive sexuality education (CSE) is defined as an age-appropriate, culturally relevant approach to teaching about sex and relationships by providing scientifically accurate, realistic and non-judgmental information. The primary goal of comprehensive sexuality education curriculum is to equip children, adolescents and young people with the knowledge, skills and values in culturally and gender sensitive manner so as to enable them to make responsible choices about their sexual and social relationships, explain and clarify feelings, values and attitudes, promote and sustain risk-reducing behaviour.

Comprehensive Sexuality Education requires child centred and experiential learning methodologies to allow children to acquire lifelong skills and competences to be applied in life

Teachers should explore all social norms and religious values and factors related to sexuality in order to address them through discussions, case studies, storytelling, field study.

Teachers should consider views from learners about their sexual life and reproductive health, as opportunities to build on in discussion.

Teachers should assist children and young people to establish goals and make decisions related to parenthood and to encourage them to achieve their goals, Religion, culture and media influence learners' attitudes and behaviour. The teacher has to engage learners to take advantage of them and take informed decision for their positive life.

In addressing comprehensive sexuality education, the teacher should use rights-based approach in which values such as honesty, respect, acceptance, tolerance, equality, empathy and reciprocity among others are promoted and linked to human rights; so a teacher has to be role model in words and actions to promote those values.

A teacher has to avoid harassment, any kind of gender-based violence like sexual abuse and "bad touches".

- **Genocide Studies**

Genocide Studies provides learners with an understanding of the circumstances which lead to genocide and those which led to the 1994 genocide against Tutsis. It also provides an understanding of the circumstances that led to the remarkable story of recovery and establishment of reconciliation, social cohesion and national unity in Rwanda. Genocide Studies helps student teachers to comprehend the role of every individual in ensuring that genocide never happens again. This has a strong relationship with peace and values education.

The methodological approach to integrate Genocide Studies and Peace Education is done through case studies, testimonies and storytelling approach.

Facilitation of a participatory and interactive learner-centred approach to teaching and learning using a variety of resources to support the learning of peace building-specific information, concepts, skills, and attitudes in an integrated manner. To cement what the student teachers acquire from case studies and testimonies, it is good to back information with the Word of God about respect of human rights and 10 commandments.

### ***1.2.3. Attention to Special Educational Needs specific to each subject***

When we think about inclusive education, we often just think about getting children into school, i.e. making sure they are physically present in school. However, we also need to ensure that children are participating in lessons and school life and that they are achieving academically and socially as a result of coming to school. So we need to think about presence, participation and achievement.

Some people may think that it is difficult to address the needs of a diverse range of children. However, by working as a team within your school, with support from families and local communities, and by making small changes to your teaching methods, you will be able to meet the needs of all children – including those with disabilities. The student-teachers should be prepared to address special educational needs by copying the best practices from their tutors. Hereafter are some guiding tips that tutors can apply while addressing special educational needs:

#### **Tutors need to:**

- Remember that student teachers learn in different ways; therefore they have to be offered a variety of activities (e.g. role-play, music and singing, word games and quizzes, and outdoor activities).
- Always demonstrate the objective of the activity; show student-teachers what s/he expects them to do.
- Vary their pace of teaching to meet the needs of each student teacher. Some Student-Teachers process information and learn more slowly than others.
- Use a clear and consistent language – explain the meaning (and demonstrate or show pictures) if you introduce new words or concepts.
- Make full use of facial expressions, gestures and body language.
- Pair a Student-Teacher who has a disability with a friend. Let them do things together and learn from each other. Make sure the friend is not over protective and does not do everything for the Student-Teacher. Both Student-Teachers will benefit from this strategy.
- Have a multi-sensory approach to your activities.

Below are strategies related to each main category of disabilities and how to deal with every situation that may arise in the classroom. However the list is not exhaustive because each Student-Teacher is unique with different needs that should be handled differently.

**Strategies to help Student-Teachers with physical disabilities or mobility difficulties:**

- Adapt activities so that Student-Teachers who have difficulty moving, can participate.
- Provide adapted furniture to assist– e.g. the height of a table may need to be changed to make it easier for a student teacher to reach it or fit their legs.
- Encourage peer support – friends can help friends.

**Strategies to help Student-Teachers with hearing disabilities or communication difficulties**

- Always get the Student-Teacher’s attention before you begin to speak.
- Encourage the Student-Teacher to look at your face.
- Use gestures, body language and facial expressions.
- Use pictures and objects as much as possible.
- Keep background noise to a minimum.

**Strategies to help Student-Teachers with visual disabilities**

- Help Student-Teachers to use their other senses to play and carry out activities that will promote their learning and development.
- Use simple, clear and consistent language.
- Use tactile objects to help explain a concept.
- Make sure the Student-Teacher has a group of friends who are helpful.

**Adaptation of assessment strategies**

Each unit in the Tutors’ guide provides additional activities to help Student-Teachers achieve the key unit competence. Results from assessment inform the tutors which Student-Teacher needs remedial, consolidation or extension activities. These activities are designed to cater for the needs of all categories of Student-Teachers; slow, average and gifted Student-Teachers respectively.

**1.2.4. Guidance on assessment**

Assessment is an integral part of teaching and learning process. The main purpose of assessment is for improvement. Assessment for learning/ Continuous/ formative assessment intends to improve Student-Teachers’ learning and tutor’s teaching whereas assessment of learning/summative assessment intends to improve the entire school’s performance and education system in general.



### **Continuous/ formative assessment**

It is an ongoing process that arises out of interaction during teaching and learning between. It includes lesson evaluation and end of sub unit assessment. This formative assessment should play a big role in teaching and learning process. The tutor should encourage individual, peer and group evaluation of the work done in the classroom and uses appropriate competence-based assessment approaches and methods. The practical teaching skills will be assessed during regular activities such as micro-teaching, weekly teaching practices and school attachment.

### **Summative assessment:**

The assessment can serve as summative and formative depending on its purpose. The end unit assessment will be considered summative when it is done at the end of unit. It will be formative assessment, when it is done in order to give information on the progress of students and from there decide what adjustments need to be done. The assessment done at the end of the term or end of year, is considered as summative assessment so that the tutor, Colleges and parents are informed of the achievement of educational objectives and think of improvement strategies where applicable. There is also end of level/ cycle assessment in form of national examinations. Assessment of practical teaching skills will be done as planned in comprehensive assessment guidelines.

#### ***1.2.5 Students' learning styles and strategies to conduct teaching and learning process***

There are different teaching styles and techniques that should be catered for. The selection of teaching methods should be done with the greatest care and some of the factors to be considered that are:

the uniqueness of subjects; the type of lessons; the particular learning objectives to be achieved; the allocated time to achieve the objective; available instructional materials; the physical/sitting arrangement of the classroom, individual students' needs, abilities and learning styles. There are different learning styles depending on learners. The tutor should use a wide range of techniques and tools to cater for different specificity of learners.

#### ***1.2.6. Teaching methods and techniques that promote active learning***

The different student learning styles mentioned above can be catered for, if the tutors use active learning whereby Student-Teachers are really engaged in the learning process.

## **What is Active learning?**

Active learning is a pedagogical approach that engages students in doing things and thinking about the things they are doing. In active learning, learners are encouraged to bring their own experience and knowledge into the learning process.

### **The role of the tutor in active learning**

- The tutor engages Student-Teacher through active learning methods such as inquiry methods, group discussions, research, investigative activities and group or individual work activities.
- He/she encourages individual, peer and group evaluation of the work done in the classroom and uses appropriate competence-based assessment approaches and methods.
- He provides supervised opportunities for learners to develop different competences by giving tasks which enhance critical thinking, problem solving, research, creativity and innovation, communication and cooperation.
- Tutor supports and facilitates the learning process by valuing Student-Teachers' contributions in the class activities.

### **The role of Student-Teachers in active learning**

Student-Teachers are key in the active learning process. They are not empty vessels to fill but people with ideas, capacity and skills to build on for effective learning. A Student-Teacher engaged in active learning:

- Communicates and shares relevant information with other learners through presentations, discussions, group work and other learner-centred activities (role play, case studies, project work, research and investigation)
- Actively participates and takes responsibility for their own learning
- Develops knowledge and skills in active ways
- Carries out research/investigation by consulting print/online documents and resourceful people, and presents their findings
- Ensures the effective contribution of each group member in assigned tasks through clear explanation and arguments, critical thinking, responsibility and confidence in public speaking
- Draws conclusions based on the findings from the learning activities.

### **Main steps for a lesson in active learning approach**

All the principles and characteristics of the active learning process highlighted above are reflected in steps of a lesson as displayed below. Generally, the lesson is divided into three main parts whereby each one is divided into smaller steps to make sure that learners are involved in the learning process. Below are those main parts and their small steps:

## 1. Introduction

Introduction is a part where the tutor makes connection between the current and previous lesson through appropriate technique. The tutor opens short discussions to encourage Student-Teachers to think about the previous learning experience and connect it with the current instructional objective. The tutor reviews the prior knowledge, skills and attitudes which have a link with the new concepts to create good foundation and logical sequences.

## 2. Development of the new lesson

The development of a lesson that introduces a new concept will go through the following small steps: discovery activities, presentation of learners' findings, exploitation, synthesis/summary and exercises/application activities, explained below:

### ❖ Discovery activity

#### Step 1

The teacher discusses convincingly with students to take responsibility of their learning

He/she distributes the task/activity and gives instructions related to the tasks (working in groups, pairs, or individual to instigate collaborative learning, to discover knowledge to be learned)

#### Step 2

The teacher lets the students work collaboratively on the task.

During this period the teacher refrains to intervene directly on the knowledge

He/she then monitors how the students are progressing towards the knowledge to be learned and boost those who are still behind (but without communicating to them the knowledge).

### ❖ Presentation of learners' productions

In this episode, the teacher invites representatives of groups to present the students' productions/findings.

After three/four or an acceptable number of presentations, the teacher decides to engage the class into exploitation of the students' productions.

### ❖ Exploitation of learner's productions

The teacher asks the students to **evaluate the productions**: which ones are correct, incomplete or false.

Then the teacher **judges the logic of the students' products, corrects** those which are false, **completes** those which are incomplete, and confirms those which are correct.

❖ **Institutionalization (summary/conclusion/ and examples)**

The **teacher summarises** the **learned knowledge** and gives examples which illustrate the learned content.

❖ **Exercises/Application activities**

Exercises of applying processes and products/objects related to learned unit/sub-unit

Exercises in real life contexts

Teacher guides learners to make the connection of what they learnt to real life situations. At this level, the role of teacher is to monitor the fixation of process and product/object being learned.

**3. Assessment**

In this step the tutor asks some questions to assess the achievement of the instructional objective. During the assessment activity, Student-Teachers work individually on the task/activity. The tutor avoids intervening directly. In fact, results from this assessment inform the tutors on next steps for the whole class and individuals. In some cases, the tutors can end with a homework assignment.

## PART II SAMPLE LESSON PLAN

The following is a sample lesson plan in Religious Education

School Name: X

Teacher's name: Y

Term	Date	Subject	Class	Unit N°	Lesson Number:	Duration	Class size
1	4 September 2020	Religious Education	Year Two	5	3 of 5	50	40
<b>Type of Special Educational Needs to be catered for in this lesson and number of learners in each category</b>				3 learners with learning difficulties			
<b>Unit title</b>			Religious and cultural festivals in Rwanda and their importance				
<b>Key Unit Competence:</b>			Value the religious and cultural feasts in Rwanda				
<b>Title of the lesson</b>			Family Festivals and celebrations in Rwanda				
<b>Instructional Objective</b>			Using the film of marriage ceremony, learners are able to explain correctly and fluently the importance of religious and cultural festivals and celebrations in Rwanda.				
<b>Plan for this Class (location: in / outside)</b>			In classroom				
<b>Learning Materials (for all learners)</b>			Religious textbooks, pictures of festivals and celebration, flip shirts, maker pens				
<b>References</b>							
<b>Steps and Timing</b>	<b>Description of teaching and learning activity:</b> Learners discuss the importance of religious festivals and celebrations to personal, community and the society. Do research in families, library or on internet to complete their discussion. After they present the work to the whole class. The three learners with difficulties will be integrated in different groups to help them.				Competences and Cross-Cutting Issues to be addressed		
	<b>Facilitator's/teacher's activities</b>		Learners' activities				

<p><b>Introduction (sharing experience)</b></p> <p><b>10 min</b></p>	<p>The facilitator introduces the lesson by showing learners a small part of marriage ceremony film and invites learners to observe silently and write something. He gives questions to learners</p> <p>1)What is the significance of presents?</p> <p>2)When do people give and receive presents?</p> <p>3)Find any four religious and cultural festivals in which people can give and receive presents</p>	<p>Learners observe, think individually and share in pairs their views.</p> <p><b>Possible answers</b></p> <ul style="list-style-type: none"> <li>- A Present, gift, donation, bonus refer to something freely given.</li> <li>- People give and receive presents in some event celebrations especially in family celebrations.etc.</li> <li>- Religious feasts include Christmas, Easter, Id-ul-fity, Assumption....</li> <li>- Family feasts include Umuganura ,child naming, marriage, birthday, graduation.</li> </ul>	<p><b>Cross cutting issues that can be addressed:</b></p> <p><b>Peace and values</b> education are addressed as learners share their experience . They develop empathy, politeness, honesty, obedience, love, etc.</p> <p><b>Generic competences</b></p> <p><b>Communication</b></p> <p>Developed when learners exchange ideas about different family celebrations.</p>
<p><b>Body</b></p> <p><b>30 min</b></p>	<p><b>Investigation (exploring diverse views , etc.)</b></p> <p>He invites one learner to read Mt 28:1-11 Ask learners to form groups of 5 and find 5 celebrations with their meaning.</p>	<p>Learners follow silently and in their groups, discuss on the biblical verse. They read books, consult internet, to add informations.</p> <p>Learners analyze also the importance of each feast.</p> <p>Possible answers:</p> <ul style="list-style-type: none"> <li>- Easter Sunday: (Mt 28:1-11)</li> </ul> <p>on this feast we remember the resurrection of Jesus Christ</p> <p>Christmas day : (Lk 2:1-15) on December 25, Christians around the world commemorate the birth of Jesus Christ, their.</p>	<p>Communication: through pair work and group work, learners stimulate positive. Communication and active listening. Critical thinking: As learners analyze the reasons motivating people to celebrate different events Research and Problem solving Through the consultation in the Bible,library internet etc.</p>

	<p><b>Analysis and evaluation (synthesis)</b></p> <p>Facilitates learners to understand deeply the fundamental origin of feasts and their general importance to individuals and to community</p>	<p>-The Assumption of the Blessed Virgin Mary into Heaven: (Lk 1:48; Rev 12:1-8)</p> <p>On August 15, we remember that the Virgin Mary was assumed into heaven.</p> <p>Other feasts: Hijra, Epiphany, Eid -al-fitr, etc.</p> <p>-Umuganura: from traditional Rwanda</p> <p>General importance</p> <ul style="list-style-type: none"> <li>• To relax, happiness, love, sharing food and drink,...</li> <li>• A peaceful society</li> </ul>	
<p><b>Conclusion</b></p> <p><b>10 min</b></p>	<p><b>Introspection and Action (informed action).</b></p> <p>He asks learners to summarize the lesson and highlight lessons learnt. Ask some pairs to share.</p> <p>Orally he asks few questions to learners individually, remember the easy questions to the learners with difficulties.</p>	<p>Learners discuss in pairs write lessons learnt. Some pairs may share their views to the whole class, depending on the available time.</p> <ul style="list-style-type: none"> <li>• Match feast with dates</li> </ul> <p>Christmas - January,1  Heroes -December,25  New year -Aug,15  Assumption -Febr,1</p>	<p>Cooperation</p> <p>When pairs prepare and present to the whole class they should cooperate for having effective results.</p>
<p><b>Teachers self evaluation</b></p>			

# UNIT

## INFLUENCE OF RELIGIOUS TEACHINGS ON THE FORMATION IN VALUES AND LAWS

### 1.1 Key Unit competence

Examine how Abrahamic religious doctrines influence the development of moral values.

### 1.2 Prerequisites

Before undertaking this Unit on *the influence of religious teachings on the formation in values and laws*, students are supposed to have prior knowledge and information on the importance of religion in shaping personal and societal values, so that they may draw the influence of religious teachings on the formation in values and laws.

### 1.3 Cross-cutting issues

- **Peace and value education** : the teacher stresses the role and the place of religious teachings in promoting peace through values and laws that are found in religions such as justice, forgiveness, integrity, and honesty. On the hand, students are helped to understand that if believers could live according to the teachings of their respective religions, peace and its associated values would take over conflicts.
- **Inclusive education**: inclusion is a value which is also taught by religions. Therefore the religious education teacher uses an inclusive approach as he or she facilitates lessons so that the students learn about inclusion as a value or a law.

### 1.4. Guidance to introductory activity 1

Make some copies of the case study of introductory activity or indicate the page on which the introductory is found in the student textbook. Guide learners to form gender balanced and inclusive groups. Ask students read the case study and answer questions after understanding them. Supervise to make sure that all students are involved in performing the task assigned and keep focused. Set the time for the task. Facilitate group discussions. Invite each group to present. Supplement their presentations by key and important points related to the unit.



### Possible answers to the questions of the introductory activity 1

1. **A) Examples of laws in Judaism:** to tithe the cattle (Leviticus 27:32); resting on the shabbat, performing ablution at indicated moments including before meals; not to have intercourse with another man's wife (Leviticus 18:20); not to have intercourse with a woman, in her menstrual period (Leviticus 18:9); not to slay an innocent person (Exodus 20:13); not to covet what belongs to another (Exodus 20:14); not to indulge in evil thoughts and sights (Number 15:39), etc.

**B) Examples of values:** sharing with the poor, studying the Torah, obeying the great court, appointing a king (democracy), treating legant equally before the law, condemning witnesses who testify falsely, to give to charity, paying wages on time, loving the fellow Jew and the convert, fearing parents, etc.

2. If what Jesus was denouncing about Pharisees and scholars of laws was true, the consequences in society could be: social injustices, revenge, hatred, corruption, disobedience, moral decrease, dishonesty increase, etc.

3. The place of scholars of laws and Pharisees in the society with regard to laws and values consists of helping people to know about laws and values, understand them, interpreting them, and living according to them so as to provide their fellow Jews with example/model to follow.

### 1.5 List of lessons

#	Lesson title	Learning Objectives	Number of periods
1	<b>Meaning and sources of values and laws</b>	<b>Knowledge and understanding:</b> Define the concepts of value and law <b>Skills:</b> Distinguish values from laws. <b>Attitudes and values:</b> Show concern for the promotion of peace and values in the society.	4

2	<b>Religious Teaching as primary source of values and laws</b>	<p><b>Knowledge and understanding:</b> Identify various sources of values and laws</p> <p><b>Skills:</b> Explain the process of values and law formation.</p> <p><b>Attitudes and values:</b> Appreciate the importance of religion in the formation and upholding values in the society</p>	3
3	<b>Importance of laws and values in the society</b>	<p><b>Knowledge and understanding:</b> Illustrate values from religious teachings.</p> <p><b>Skills:</b> Assess the importance of values and laws in the society.</p> <p><b>Attitudes and values:</b> Appreciate the importance of the laws and values in the society</p>	2
4	<b>Remedial activities and End unit Assessment</b>		3

### ***1.5.1 Meaning and sources of values and laws***

#### **a) Lesson objectives**

**Knowledge and understanding:** Define the concepts of value and law

**Skills:** Distinguish values from laws.

**Attitudes and values:** Show concern for the promotion of peace and values in the society.

#### **b) Teaching resources**

**Use of the Bible, Qur'an, Religious textbooks, Religious Education Syllabus for TTCs.**

#### **c) Prerequisites/Revision/Introduction**

Learners have knowledge on the meaning of religion and they are able to explain how religion shapes personal and societal values.

#### **d) Learning activities**

- **Guidance**

Ask learners to go in the computer and form groups of average number; then ask them to search about the definition of values and laws and their sources.

#### **Possible answers to the learning activity 1.1**

##### **Possible definitions of values**

- Principles or standards of behavior; one's judgment of what is important in life.

- The regard that something is held to deserve; the importance, worth, or usefulness of something.
- Something (such as a principle or quality) intrinsically valuable or desirable
- Etc.

**Sources of values and laws:** God and the work of Jesus, Sacred Scriptures, Family and schools, Community, media, etc.

**Possible answers to the application activity 1.1**

**Question 1: Give three points of difference between a value and a law.**

- A law is applied to the whole community, while values define how individuals prefer to interact with one another.
- A law is published while values need not be published.
- A law is universal and binds everybody, while values are not to be necessarily universal; they are more personalised.
- A law is enforced while values totally depend on the individual
- Disobeying a law is liable to punishment; not adhering to a value does not.
- Etc.

**Question 2: Give four important persons from whom values may be acquired.**

Parents, teachers, church leaders, political leaders, heroes, relatives, etc.

**Question 3: Generally, laws reflect values. Associate the following values with the given laws.**

Ex. Cleanliness (value)      umuganda

Sets of values	Sets of laws
Accountability	Declaring assets
Community	Paying taxes
Patriotism	Irondo
Life	Law against abortion
Family	Monogamic law

## ***1.5.2 Religious Teaching as primary source of values and laws***

### **a) Learning objectives**

**Knowledge and understanding:** Identify various sources of values and laws

**Skills:** Explain the process of values and law formation.

**Attitudes and values:** Appreciate the importance of religion in the formation and upholding values in the society

### **b) Teaching/Learning resources**

Sacred Scriptures (Bible and Qur'an), Religious textbooks, internet, religious magazines.

### **c) Learning Activity 1.2**

- **Guidance**

Ask students to form groups made of students from different religious denominations. Ask them to suggest examples of passages, from both OT and NT, which account social problems. Assess their examples and write down those which fit the learning activity. Assign learners to read one of the stories and come up with a list of values and laws they could learn from the story. Those examples should be like the following: Cain and Abel (the trampled brotherhood): 4:1-16 and Death of John the Baptist: 14: 1-12.

- **Possible answers to learning activities 1.2**

- **Cain and Abel (the trampled brotherhood): 4:1-16**

This story refers to the following social problems: violence, fratricide, jealousy and its consequences like hatred, conflicts, sin of lying, hypocrisy, etc.

Laws and Values that can be learnt from the story include the following: truthfulness, integrity, gratitude, repentance, killing not, lying not, paying taxes, etc.

- **Death of John the Baptist: 14: 1-12**

This story refers to the following social problems: injustice, adultery, conjugal infidelity, violence, conspiracy, poor leadership, etc.

Laws and values to be learnt from the story include the following: the value of life and laws against crime and murder; the values of truth, fidelity, love, etc. and the laws that promote human rights including the rights to life, freedom of opinion, juridical assistance, etc.

- **Possible answers to application activity 1.2**

**Question 1: Explain and illustrate with examples the ideas of halal and haram.**

Halal and Haram are concepts used in Islam. Halal refers to what is permitted, that is, which is lawful. It is about food, clothing or behavior which is correct for Muslims. For example, polygamy, consummation of milk, honey, fish, etc.

Haram refers to what is forbidden. Examples of haram: drinking alcoholic beverages, eating products from pig, women are not allowed to wear male dress and vice versa, etc.

**Question 2: Describe some ways in which values and laws are taught in Christianity.**

In Christianity, values and laws are taught about in various ways including:

- Examples, words and behaviors of parents in the sight of their children
- Activities of social institutions such as schools activities namely teachings, churches' activities namely preachings, pastoral activities and youth clubs.
- Media like Radio (e.g. : Radio Maria Rwanda), Television, websites, books, etc.
- Etc.

**1.5.3 Importance of laws and values in the society**

**a) Learning objectives:**

**Knowledge and understanding:** Illustrate values from religious teachings.

**Skills:** Assess the importance of values and laws in the society.

**Attitudes and values:** Appreciate the importance of the laws and values in the society

**b) Teaching materials:**

Sacred Scriptures (Bible and Quran), Religious education textbooks, internet, etc.

**c) Learning activity 1.3**

- **Guidance**

Form gender balanced and inclusive groups and distribute copies of the learning activity. Let them read the case study in their respective groups. Pass around to make sure that they are all focused. Give them precise time to carry out this task. Let student discuss about the case study, present results and together make a summary.

- **Possible answers to learning activity 1.3**

- Some of the reasons of those who believe in the importance of teaching about values include bad examples of the so called “learned people”, values are hereditary (*Inyana ni iya Mweru*), some people are too corrupt that they cannot change (*Ntawe uhana uwahanutse*), teachers’ misbehaviors, etc.
- Their reasons are not completely wrong. They are also not absolutely right because values remain important in society and should be promoted through education.
- I would help them still understand the importance of values by emulating good examples of people whose lives and conducts contributed or keep contributing to the wellbeing of individuals and communities. For example, thanks to the patriotism, which is a value, national heroes got liberation for the nation and their fellow Rwandans. Thanks to values of love and solidarity, truth and integrity, some peoples’ lives were saved from Genocide against Tutsi in 1994, and reconciliation was made possible in the aftermath.

- **Possible answer to application activity 1.3**

Muslims and Christians should be able to distinguish themselves by their attitudes, values and laws in situations like:

- violent conflicts by hiding victims,
- drought and famine by assisting the hungry,
- post conflicts situations, by witnessing to truth and justice
- post war periods, by caring for orphans and widows,
- etc.

## 1.6. Summary of the unit

This unit aims to explain what is meant by value and law, and to help learners understand some ways in which they are formed, made known and assimilated through religious teachings, namely the beliefs and practices of Judaism, Christianity and Islam. To achieve this, learners have been allowed to discuss and illustrate meaning and sources of laws and values in relation to their importance in the society. Assimilating these values and keeping these laws distinguish believers from unbelievers with regard to moral conducts in the society.

## 1.7 Additional information for the teacher

- Values and laws vary in different religious denominations; help learners identify them and live by them.
- Laws often have a negative connotation and are considered as burdens. Help learners develop positive attitude towards laws such as considering them as guides and lights needed to build harmonious societies.

- Religious values and laws seem sometimes opposing human values and laws. Help learners to understand that all laws, both divine and human, are good as far as they promote the common good.
- Believers have the responsibility to be models to others through their behaviors and attitudes in the society. For example, they should be exemplar in paying taxes.

## 1.8 Possible answers to the end unit assessment questions

### 1. Explain the meaning of each of the following: a) value; b) law; c) Shariah d) Decalogue

- a) **Value** : are defined as “a set of behaviors that make up the way of living of the individual and that have a meaning and an appreciation (a value) to fulfill them; and that to be directed towards social equilibrium must be applied to the common good”. Values are those elements which allow individuals to make reasonable judgements over what is worth of being freely done and avoided.
- b) **Law**: it is an ordinance of reason for the common good, promulgated by one who has care of the community”. Good laws are known by their reasonability, purpose and accessibility. There are human laws and divine laws. The latter include positive laws and natural law.
- c) **Shariah** : this is the Islamic law; it is based on the Quran and Sunnah (the example the Prophet Muhammad set for Muslims to follow.
- d) **Decalogue**: **this is a set of ten commandments given by God** (Exodus 20: 1-17). **to** should guide and enlighten relationships between Him and his people and all human relationships. These commandments give essential to discern and make decisions.

### 2. “Without law, men are beasts.” Discuss.

This quote means that men need laws to be more human. Humankind are social beings and live in community. As such, they need laws to channel their conducts and keep harmony with the society. Without laws, or where people, disobey laws, there are problems including social injustice. In the forest, stronger animals live of the weaker because there is no law to protect them. Life would become like that if any laws was set to regulate human beings in the society.

### 3. Why is it important to form young people in religious values?

It is important to form young people in religions values because, value education:

- Provide for proper guidelines and order upon the behavior for all citizen;

- Sustain the equity in the society and prevent from chaos, conflicts, violence, etc.
- Decrease moral decadence that includes cases like crime, married by accident, violence, free sex, bullying, drugs, etc.
- Give ways to solve social problems such as manifestation of violence, social Help character building and sense of responsibility in young people to the environment and to the community.
- Influence the child's emotional intelligence, that is the child's capacity to control and express his emotions, and to interact judiciously and empathetically with others.
- Increase people's achievement in various areas of life including financially, professionally, academically, socially, etc.
- Etc.

## **1.9 Additional activities**

### ***1.9.1 Remedial activities***

- a) Identify types of laws
- b) Give four major sources of values

#### **Possible answers to remedial activities**

##### **Question a.: types of laws are:**

- Human law
- Divine law: including positive law and natural law.

##### **Question b.: four major sources of values are:**

- Social insitutions: family, school, religion, etc.
- Organizations: NGOs, companies, clubs, associations, etc.
- Peers and Colleagues
- Work and carreer

### ***1.9.2. Consolidation activities***

Can you think of any situations in which Muslims and Christians should not obey human laws?

#### **Suggestion on how to go about the activity**

Group learners in pair and instruct them to find out situations in which Muslims and Christians should not obey human laws. Set time for the task after which they proceed with presentation. Award marks for the task and summarize with key points



related to the purpose of law which ultimately to provide for the common good, and this includes the welfare of the all individuals who make up the community, not a private or personal good.

Examples of situations in which Christians and Muslims should not obey human laws that learners may be able to identify and explain are as following:

- Being forced to commit abortion;
- Being forced to adopt same sex marriage
- Being forced to discriminate or kill innocent people by “bad” political leaders
- Being forced to adopt inheritance laws (for Christians)
- Etc.

### ***1.9.3 Extended activities***

What questions would you ask a catholic priest, a pastor and an Imam about lifestyles of their respective religious denomination if you were interviewing them for a magazine?

#### **Possible answers**

**To a catholic priest:** Why Catholics take alcoholic drinks while some biblical verses prohibit it?

Why same sex-marriage are forbidden in the Roman Catholic Church? Choosing to live celibacy is not opposing the law of God which intimated Mankind to multiply and fill the world?

**To a pastor:** Why pre-marital sex is prohibited? Is it a sin to eat products from pig? Is it a sin for?women to wear trousers like male?

**To an Imam:** Why polygamy is allowed in Islam? Why homosexuality is considered as a sin in Islam? Arranged marriage are not they against women’s rights? Is female circumcision recommended in Islam?

# UNIT

# 2

## SIN AND REPENTANCE IN RELIGIONS

### 2.1 Key Unit competence

Discuss the consequences of sins and practice of repentance in different religion.

### 2.2. Prerequisites

From the previous studies, including the unit one on the influence of religious teachings on formation in values and laws, the learners know the importance of keeping laws and implicitly the consequences of breaking them, that is sin and its consequences. In addition, from their own religious experiences, they are aware of the existence of evil and sin and how to overcome it.

### 2.3 Cross-cutting issues to be addressed

- **Peace and values education:** the tutor emphasizes on sin as the trouble maker in the society and individuals' hearts. On the other hand, learners are helped to discover repentance and forgiveness as right ways to bring about peace.
- **Inclusiveness:** the tutor presents sin as marginalizing others instead of treating them as human beings endowed with the likeness of God and human dignity. Learners are encouraged to recall to mind all the time they failed to treat others as themselves and commit themselves to be respectful to everybody despite his or her physical, mental, social condition, and his or her race, religions, convictions, etc.
- **Genocide studies:** the tutor facilitate learners to view genocides as examples of the most horrible sin. Learners are also helped to be conscious of the pervasiveness of sin, little or big, so as to avoid occasions of sin and repent when it is still possible.

### 2.4 Guidance to introductory activity 2

- Ask learners to form gender balanced and inclusive groups.
- Lead learners to read the case study from the student textbook and assign them to discuss the story and answer the questions.
- Set time for the task after which learners present their findings

- Write down answers as you encourage learners to think critically about the meaning of sin, its consequences and cure.

### **Possible answers to the questions of the introductory activity 2**

#### **Question 1: Identify different sins committed in this scenario.**

1. Sins committed in the scenario include: adultery, that is, having intercourse with another man's wife (Leviticus 18:20); having intercourse with a woman, in her menstrual period (Leviticus 18:9); murder or slaying an innocent person (Exodus 20:13); coveting what belongs to another (Exodus 20:14); involving in disapproved thoughts and sights (Number 15:39), lying, hypocrisy, etc.

#### **Question 2: Discuss the source and consequences of sin using this scenario.**

The source of sin in this scenario is namely the heart, a heart invaded by deadly sentiments and passions. For instance, it is an envious heart that lead David to commit adultery, pride to commit murder and lying, fear of shame to try hypocrite actions, etc.

The consequences of sin in the scenario include: death, shame, other sins, remorse, humiliation, etc.

#### **Question 3: What do you think David would have done to please God after sinning against him? Explain.**

To please God after sinning against Him, David had first of all to sincerely repent from his sins. This would have implied:

- asking for forgiveness to God and to Uriah instead of killing him
- asking for forgiveness to God with a contrite heart after he had killed Uriah
- reparation of his sins by amending Uriah's family especially his children.
- forgiving those who had offended him
- deciding not to sin any more/conversion
- etc.

## **2.5 List of lessons**

#	Lesson title	Learning Objectives	Number of periods
1	<b>Sin in the history of religion</b>	<b>Knowledge and understanding:</b> Explain the concept of sin in the salvation history of humanity <b>Skills:</b> Discuss confidently the nature and origin of sin <b>Attitudes and values:</b> Repent frequently in order to re-establish the relationship with God and the neighbour	6

2	<b>Categories of sin in various religious teachings</b>	<b>Knowledge and understanding:</b> Categorize sins according to different religious teachings <b>Skills:</b> Examine the level of pervasiveness of a sin <b>Attitudes and values:</b> show attitude of prudence and self-control.	5
3	<b>Consequences of sin</b>	<b>Knowledge and understanding:</b> Identify the consequences of sins on vertical and horizontal relationships. <b>Skills:</b> Analyze the consequences of sin to vertical and horizontal relationship with the creator. <b>Attitudes and values:</b> Appreciate the value of repentance and forgiveness.	4
4	<b>Repentance: meaning, steps and effects</b>	<b>Knowledge and understanding:</b> Explain the steps and forms of repentance and its effect for the believer. <b>Skills:</b> Confess sins respecting the steps for genuine repentance and discuss its effects <b>Attitudes and values:</b> Live peacefully with God and neighbours.	5
	<b>Unit assessment</b>		4

### **2.5.1 Sin in the history of religion**

#### **a) Learning objectives**

**Knowledge and understanding:** Explain the concept of sin in the salvation history of humanity

**Skills:** Discuss confidently the nature and origin of sin

**Attitudes and values:** Repent frequently in order to re-establish the relationship with God and the neighbour

#### **b) Teaching resources**

Use of Sacred Scriptures (Bible and Quran), Religious textbooks, Religious Education syllabus for TTCs.

#### **c) Prerequisites/Revision/Introduction**

The learners have knowledge on beliefs and teachings of different religions. They are also able to explain how religions address the problem of evil and sin.

#### **d) Learning activities**

- **Guidance**

Ask learners to go in the computer lab and form groups; then assign them to find out differences among the following terms: evil, sin, iniquity.

- **Possible answers to the learning activity 2.1**

**The terms evil, sin and iniquity are somehow related through they are different.**

- Evil is generally something that brings sorrow, distress or calamity.
- Iniquity is a gross injustice, a wickedness act.
- Sin is an offense against religious or moral law, that is against divine laws.

Sin and iniquity are included in evil things or conducts; however, sin is particularly referred to the religious realm, while iniquity refers to any kind of injustice, immorality, vice.

- **Possible answers to application activity 2.1**

#### **Question one: Explain the origin of sin**

The root of sin lies in man's heart. The question of the origin of sin from two perspectives:

- **The psychological origin:** When sin is the refusal to acknowledge the reality of God.
- **The historical origin:** When sin enters through the door of human choice. God created all that exist and all was good. It is only when man misuses his or her freedom by going against divine law, that sin comes up.

#### **Question two: Describe the redemptive process in Christianity**

In Christianity, Redemption is purely a grace, and not a merit; it is obtained by the death and resurrection of Jesus Christ for all. The process of reconciliation engages two parts: God and the sinner.

- God never gives up his sinful children because of their sin; rather he is always waiting for them or searching them as it is stated in the Gospel (Luke 15: 8-32).
- An individual exercises his/her free will to recover from the fall. The required personal effort can be: following the example of Jesus, receiving God's graces through sacraments, and other practices and attitudes.
- An individual who repents from his sins is forgiven because God is love, and does not hold bitterness and revenge.

## ***2.5.2 Categories of sin in various religious teachings***

### **a) Learning objectives**

**Knowledge and understanding:** Categorize sins according to different religious teachings

**Skills:** Examine the level of pervasiveness of a sin

**Attitudes and values:** show attitude of prudence and self-control.

### **b) Teaching resources**

Use of Sacred Scriptures (Bible and the Quran), Religious textbooks, Religious Education syllabus for TTCs.

### **c) Prerequisites/Revision/Introduction**

The learners have knowledge on the meaning of meaning, nature and origin of sin. They are able to explain people are saved from sins through redemptive processes.

### **d) Learning activities**

#### **• Guidance**

- Display the following topic : “All sins are equal before God”. Discuss.
- Ask learners to work in pairs whereby one agrees with the assertion, while others disagrees with it.
- Motivate them to think critically, to support and illustrate their ideas with arguments and examples.
- After discussions in groups, write down ideas in two columns, for and against respectively.
- With students underline the main features that are likely to be a synthesis which answers to the question.

#### **• Possible answers to the learning activities 2.2**

##### **Answers of those who agree with the assertion:**

- Sins are all equal because they all oppose God
- Sins are all equal because they all bear bitter consequences
- Sins are all equal because all sins must be punished
- Sins are all equal because they all result in the misuse of human freedom.

##### **Answers of those who disagree with the assertion:**

- Sins are not equal because not all of them, according to the Bible, lead to death.
- Sins are not equal because they differently affect the victim, some give him death for example, while other just harm him psychologically.

- Sins are not equal because even the public law has established punishments according to the damages it caused
- Sins are not equal because they some deshumanize the author than others.

Synthesis: all sins opposes God and have consequences. However, some sins bear bitter consequences and even irreparable effects (such as murder) while others slightly affect the victim. Therefore, sins are not all equal because they differently affect lives, and relationships.

- **Possible answers to the application activity 2.2**

**Three examples for each one of the following categories:**

- **Sins against God:** speaking bad things against God or sacred things, renunciation of sin in God, idolatry, etc.
- **Sins against the other:** murder, insulting people, stealing from the other, false witness against the other, adultery,
- **Sins against oneself:** despair, excessive consumption of foods or alcoholic drinks, suicide, etc.

### *2.5.3 Consequences of sin*

#### **a) Learning objectives**

**Knowledge and understanding:** Identify the consequences of sins on vertical and horizontal relationships.

**Skills:** Analyze the consequences of sin to vertical and horizontal relationship with the creator.

**Attitudes and values:** Appreciate the value of repentance and forgiveness.

#### **b) Teaching resources**

Use of Bible and Qur'an, Religious textbooks, Religious Education syllabus for TTCs, newspaper, media, etc.

#### **c) Prerequisites/Revision/Introduction**

The learners have knowledge on the meaning, nature and origin of sin. They are able to explain how religions categorize sins following their effects.

#### **d) Learning activities**

- **Guidance**
  - Form gender balanced and inclusive groups
  - Distribute the copies of the activity.
  - Invite learners to reflect individually before they engage others in groups.
  - Facilitate groups works and motivate learners to discuss and find examples

from the Scriptures and own experiences to support their ideas.

- Invite group representatives to share their respective findings and reward every them.

- **Possible answers to the learning activity 2.3**

Although some people object the pervasiveness of some sins like excessive consumption of alcohol, sexual intercourse between unmarried people, etc., every sin is evil and bear consequences. Taking from the examples of the two above mentioned sins, consequences are:

- **Excessive consumption of alcohol:** diseases such as cirrhosis and cancer, accidents, domestic violence, spoiling money and time, vices, etc.
- **Fornication or adultery:** guilt, shame, risk to unwanted pregnancies and its consequences, risk to contract Sexual transmissible diseases, marital bond breaking, abortion, and this can lead to other sins like murder, lying, etc.

- **Possible answers to the application activities 2.3**

**“If individuals were enough aware of the consequences of sin, life would be better on earth.” Explain.**

Sin opposes love of God in us for God, others and ourselves. Without love, life on earth is alienated. Therefore, if individuals were enough aware of the consequences of their sins on life, that is on themselves and others, they would avoid sin so as to live a happier life on earth. For example, if sins were avoided to the maximum,

- Human relationships would be healthier,
- Human communities would be more harmonious,
- Resources would be distributed equally
- People would have equal opportunities
- The poor would be assisted
- Socio-economic development would be more sustainable
- Prisons would be emptied
- And peace would reign in our hearts, communities and common home, earth.

### ***2.5.2 Repentance: meaning, steps and effects***

#### **a) Learning objectives**

**Knowledge and understanding:** Explain the steps and forms of repentance and its effect for the believer.

**Skills:** Confess sins respecting the steps for genuine repentance and discuss its effects

**Attitudes and values:** Live peacefully with God and neighbours.



## **b) Teaching resources**

Use of Sacred Scriptures (Bible and Quran), Religious textbooks, Religious Education syllabus for TTCs.

## **c) Prerequisites/Revision/Introduction**

The learners have knowledge on the meaning, nature, origin, consequences of sin and the necessity to heal from its bitter consequences. They are also able to explain redemptive processes in different religions.

## **d. Learning activities**

### **• Guidance**

- Display the following topic : “It is useless to ask forgiveness for sins one is still struggling with”. Discuss.
- Ask learners to work in pairs whereby one agrees with the assertion, while others disagrees with it.
- Motivate them to think critically, to support and illustrate their ideas with arguments and examples.
- After discussions in groups, write down ideas in two columns, for and against respectively.
- With students underline the main features that are likely to be a synthesis which answers to the question.

### **• Possible answers to the learning activity 2.4**

Some answers of those who agree

- It is like cheating on God; others and him/herself
- It is a lost of time
- It is immature because one does not know what he or she really wants
- It is like one does not enough measure the consequences of his sin on others.
- It is putting God and the offended person on trial
- Etc.

**Some answers of those who disagree**

- God is a lovely father; he never abandon his or her children despite his or his many sins;
- The human nature is inclined to sin; it is normal to fall in the same sin several times
- The Bible says that where sin increased, grace overflowed all the more (Romans 5:20)

- Sin is like a disease; when it is not cured it progressively kills. Frequently asking for forgiveness keeps one from becoming completely the slave of his or her sins.
- When one does not frequently ask forgiveness for his or her sin, sin ends up becoming a normal thing in his or her life.
- One asks forgiveness of his sins because he or she is aware of the pervasiveness of sins and is sorry for having offended God or neighbour and because you he or she trust in God's mercy. Asking not for pardon is ignoring the nature of God who is merciful.
- Etc.

Synthesis: the only cure of sin is forgiveness. One asks for forgiveness because he or she knows himself or herself as a needy of God grace and the nature of God who is never tired to show his mercy to those who are open to his graces. However, asking for pardon should always go with sincere repentance and the resolution to commit sin any more.

- **Possible answers to the application activity 2.4**

Here are four reasons believers might repent from their sins. Decide if each reason is good or bad. Pick out the best reason from the list and explain your answer. 1) To please others; 2) The fear from punishment; 3) To obey God; 4) The love of God and others.

- The first reason is bad; because true repentance requires sincerity.
- The second reason is common to many who undergo the process of repentance. It is better than the first, though it has to be improved by sincerity.
- The third reason is good. Scriptures intimate several times to repent from sins.
- The fourth reason is also good and even the best. Repentance is about turning away from sin; which is the act or attitude of turning away from love. Repenting because of love is the best reason because it manifests the right understanding of commandment of God, summarized in loving God and neighbour.

## 2.6 Summary of the unit

This unit intends to improve learners' understanding about the consequences of sin and the necessity for repentance. For this, sin has been defined as the transgression of divine laws, which itself a failure, and infidelity. Students should understand that did not result from God because he is good, perfect and holy. Sin is only possible because human being have been given the capacity to freely choose between good and evil. As such, sins cannot be equal because the evil they cause differs from sin to

sin. Therefore there are big and little sins, mortal and venial. Nevertheless, the all sins - despite their matter – bear negative consequences on relationships with God, neighbour and with oneself. Students should now be able to explain that the cure to sin is sincere repentance, that is totally turning from sin to God, which requires personal effort such as doing charity, forgiving, promoting justice, and love.

## 2.7 Additional information for the teacher

The tutor should know that the doctrine on sin can be approached in association with the doctrines of creation, salvation and social justice.

- **Sin and creation:** God, the creator is good. Where did sin and evil come from? Some scholars answered that God has created all that exist; all that he created is good. Therefore since sin is evil, sin does not exist rather sin is the absence of good.
- **Sin and salvation:** religions teach about the need of salvation. What should humanity be saved from? Religious scholars answer that man needs to be saved from evil not only from its effects but eradicate the root causes of it, that inclination to sin which is part of human nature.
- **Sin and social justice:** sin affects human relationships because it hinders others' rights to live happily. As such, sin deteriorates justice; and consequently affects relationships. For example, by stealing from others' goods of which they live, one kills them. Or everyone struggles to keep himself and his or her people in life. As reaction, those who suffer from injustice, they may engage in violent conflicts and consequences follow. So, has much to do with social injustices and one of the way to bring about more justice in societies, would be encouraging people repent from their sins.

## 2.8 Possible answers for the End unit assessment questions

**Question 1: "Sin is less an infraction of law than betrayal of a relationship with God." What do you think? Explain your answer.**

I agree with this statement for the following reasons:

- Considering sin as a mere infraction would imply to consider God as a mere Judge who is always watching if men and women breaking his laws. The commandments of God are not burdens on our shoulders, they are lights we need on our journey to God who does not judge us but who loves us.
- Considering sin as a mere infraction would give to the misunderstanding of the nature of God. According to human justice, an infraction must be always punished; however, God is merciful by nature.

**Question 2: Explain what Judaism understands by redemption.**

- Jews understand redemption in the light of the covenant between them and God.
- This covenant is followed by laws to guide the conducts of the covenantal people.
- When the people violate these laws, they sin and bitter consequences follow.
- The consequences of sin in Judaism are exiles, slavery, and domination among others.
- Such situations result in the need for redemption/salvation from sin and its consequences.
- The awareness of this need leads the sinner to turn to God (repentance) in prayer and with hope to be forgiven
- Redemption is both spiritual and physical; it requires conversion.
- In Judaism, the redemptive process,
  - results from sin but it is initiated by God who intervenes to save his people.
  - is achieved through personal efforts to overcome sin and also through God's interventions.
  - results in the re-establishment of the kingdom of God on earth, that is, harmonious relationships with oneself, God and others.

**Question 3: According to Christianity, Jesus died on the cross for our sins so he has earned redemption for sins, what is the point of repentance?**

For Christians, Jesus-Christ alone has provided redemption from human sinfulness. However, redemption becomes efficient when it is acknowledged, and received by the sinner. Redemption is a two-ways process: death and resurrection of Jesus for the sinner, and death and resurrection of the person on sin, that is, returning to Jesus from sin, repentance, conversion. The fundamental features/conditions of repentance in Christianity are:

- Contrition or sorrow for one's sin.
- Confession of sins either to the minister (e.g.: a priest) or to the community (public confession as done in some protestant churches).
- Reparation for sins, that is, to undo harm done to and by others. Reparation should be both motivated by justice (what is due to God and God's punishment of sin) and charity (toward ourselves and others).

**Question 4: Choose one of the possible sin against the neighbour and describe the process of repenting from it.**

Example of a sin against a neighbour: stealing a cow from a neighbour. The process of repentance could be:

- **Culpability** : I acknowledge to myself that stealing is evil and that I have harmed my neighbour.
- **Remorse**: I feel bad about what I have done.
- **Confession**: I look for the offended and reveal to him that I am the one who have stoled his or her cow.
- **Apology**: I sincerely and remorsefully ask for forgiveness for what I have done.
- **Restitution/repairation**: I give the cow back to the owner and if I have sold it or eaten it, I pay back in money or work for him until I reimburse the cost of the cow.
- **Soul reckoning**: I undergo a kind of introspection to think about the real causes and factors that lead me to sin. I tell my self that I would have behave otherwise.
- **Transformation**: I resolve to never commit such a sin even if I found myself again in the same situations that had lead me to sin.

## **2.9 Additional activities**

### ***2.9.1 Remedial activities***

**Give the simplest definition of sin, two consequences of sin and its cure.**

**Possible answer:**

- **Definition**: Sin is the transgression of God's law.
- **Two consequences**: death, guilty
- **The cure of sin**: repentance, which is the change of mind and behavior.

### ***2.9.2 Consolidation activities***

The teacher asks the talented learners to extend their research: **A religious community needs to prepare a day for repentance and forgiveness. What would be on the agenda of the day?**

**Possible answers:**

- Preachings/sermons on sin with emphasis on its consequences
- Time for individual reflection to recall to mind ones sins

- Time for prayer to regret sins before God and request for forgiveness
- Time for public confessions of sin and asking for forgiveness to the community
- Time for praying for the sinners, and the community wounded by their sinners
- Testimonies of those who felt realised from their sins and commitment to repair their sins and never sin again
- Testimonies of those who felt realised to forgive
- Thanksgivings

### ***2.9.3 Extended activities***

“Human beings have been created with freedom; and it can be used for good or evil.” Explain including examples of both good and evil uses for freedom, in your explanations.

- **Guidance**

Group learners in pair and instruct each pair to look up how freedom can be used for good or evil. Allocate time for research and discussion. Then ask students pairs to present and give comments on each presentation.

- **Possible answers**

Freedom can be used for good when one chooses

- To obey to the commandments of God
- To repent from his or her sin
- To give to charity
- To forgive others
- To commit himself or herself to transformation of behaviors
- Etc.

**The same freedom can be used for evil when one chooses**

- To disobey to the commandments of God
- To remain in his or her sins
- To acknowledge not his or her sins
- To harm others in different ways
- Etc.

# UNIT 3

## THE CONCEPT OF PRAYER IN VARIOUS RELIGIONS

### 3.1 Key Unit Competence

Investigate different forms of prayer in different religions

### 3.2 Prerequisites

From the previous year, the learners covered a unit on *prayer and its importance*. Therefore the learners are able to describe the meaning and the importance of prayer in the lives of believers in .Moreover, they know what are the Abrahamic Religions and their fundamental teachings and can describe their places of prayer. In addition, from their own experiences or others' ones, they can identify different modes of prayer.

### 3.3 Cross-cutting issues to be addressed

- **Peace and values education:** The teacher emphasises on the nature of peace as a gift from God. Thus, students are encouraged to seek for peace by avoiding violent ways to bring about peace but by praying for peace and building it from God perspective. They are also helped to cultivate other values in connection with prayer, e.g. humility, respect, honesty, gratefulness, prayerful etc.
- **Standardisation culture:** The teacher stresses the patterns and structures of an authentic prayerlife. Learners are helped to compose prayers of quality and value prayerlife.
- **Gender equality:** The teacher is sensitive to gender balance especially in the learning activities, and always will strive to involve both girls and boys. He/she should ensure equal participation so as to cultivate the gender sensitivity in the learners as future teachers.
- **Inclusive education:** The teacher will involve all learners even those with special education needs in all learning activities. The teacher will be sensitive to plan how to

### 3.4 Introductory activity 3

- **Guidance**

Guide the learners to form gender balanced and inclusive groups, give them a copy of the Students' Religious Textbook and indicate the page of the introductory activity, ask learners to observe the picture then discuss the question that follow. Allocates time for the task and facilitate the task. Invite group representatives to present their work and make comments on each presentation and emphasize the main ideas.

- **Possible answers to the questions of the introductory activity 3**

#### Question 1

There are Christian boy praying in the Chapel, kneeling and having a Bible beside him.

#### Question 2

##### Importance of Prayer

- We are commanded to prayer.
- It gives God the glory.
- It helps us overcome temptations.
- It brings our requests to God:
- It helps us discern His will.
- Shields against evil.
- Enriches the soul
- Makes us humble.
- Washes away sins
- Cures our Problems
- Unites believers

### 3.5: List of lessons

#	Lesson title	Learning objectives	Number of periods
1	Meaning and necessity of Prayer.	<b>Knowledge and understanding:</b> Give the meaning of prayer in Islam. <b>Skills:</b> Explain the importance of prayer for believers. <b>Attitudes and values:</b> Show respect and positive attitudes towards prayer.	2



2	Types / purpose of prayer.	<b>Knowledge and understanding:</b> Describe the types of prayers. <b>Skills:</b> Compose one type of prayer. <b>Attitudes and values:</b> Apply all types of prayers in life of faith.	2
3	The Lord`s Prayer.	<b>Knowledge and understanding:</b> Write down the two fashions of the Lord`s prayer in the Gospels. <b>Skills:</b> Explain the seven petitions in the Lord`s prayer. <b>Attitudes and values:</b> Appreciate the teaching about prayer in the Lord`s prayer.	2
4	Prayer in Psalms.	<b>Knowledge and understanding:</b> Outline the types of Psalms. <b>Skills:</b> Discuss the prayers in Psalms. <b>Attitudes and values:</b> Use Psalms in daily prayers.	3
5	Concept of Prayer in different Religions.	<b>Knowledge and understanding:</b> Explain the concept of prayer in Islam. <b>Skills:</b> Discuss the the concept of prayer in Non-theistic religions. <b>Attitudes and values:</b> Respect the teaching about prayer in all religions.	6
6	Special prayers	<b>Knowledge and understanding:</b> Define the terms, special prayers. <b>Skills:</b> Compose a special prayer. <b>Attitudes and values:</b> Adopt the habit of using special prayers in different moments.	1
	Assessment		2

### 3.5.1 Meaning and necessity of Prayer

#### a. Learning Objectives

**Knowledge and understanding:** Give the meaning of prayer in Islam.

**Skills:** Explain the importance of prayer for believers.

**Attitudes and values:** Show respect and positive attitudes towards prayer.

#### b. Teaching Resources

Students` Religious Textbook, Bible, Qur`an, Manilla papers, markers

### **c. Prerequisites/ Revision/ introduction**

In this lesson, the learners are know what is prayer and its important from the previous lesson in year one. The tutor will facilitate the learners to understand the meaning and importance of prayer in both Islam and Christianity.

### **d. Learning activities**

#### **• Guidance to learning activity 1**

Ask learners to form interreligious groups and assign some groups to discuss about the importance of prayer in Islam and others in Christianity. Distribute manila papers and markers to each group. Instruct the groups to write in summary form in the manila papers provided. Allocate time for the task. Invite the group presentatives to present skipping what has been presented by other groups. Give your emphasizing the important points and award marks to each group.

### **Possible answers to learning activity 3.1**

#### **Meaning and the importance of Prayer in Christianity**

Prayer can be defined as talking to God or the act of raising of one's mind and heart to God or the requesting of good things from God.

#### **Importance of Prayer**

- We are commanded to pray.
- It gives God the glory.
- It helps us overcome temptations.
- It brings our requests to God.
- It helps us discern His will.

Meaning and importance of Prayer in Islam

Prayer in Islam refers to the direct communication with Allah.

#### **Importance of Prayer**

- Shields against evil.
- Enriches the soul.
- Makes us humble.
- Washes away sins.
- Cures our Problems.
- Unites the Muslims.

- **Possible answers to application activity 3.1**

- **Guidance**

Ask learners to work in pairs to summarize the Christian and Islamic teaching on prayer. Assess the work and give comments to each pair.

### **Possible answers to application activity 3.1**

#### **Summary of Christian teaching about prayer**

Prayer can be defined in several ways as follows:

- Prayer can be defined as talking to God.
- It can also be defined as an act of worship that glorifies God and reinforces our need for Him.
- Prayer is the raising of one's mind and heart to God or the requesting of good things from God.

Through living a life of prayer, we respond to Christ's work of salvation and communicate with the very source of and purpose for our existence. Prayer is a popular focus in sermons and Christian literature. A few important questions guide and clarify the power of prayer in each Christian's life.

#### **Summary teaching on prayer in Islam**

Prayer in Islam refers to the direct communication with Allah. Through prayer, a Muslim connects with his /her Lord. The Arabic word for prayer is "As-Salah" is actually derived from the Arabic word meaning "connection." The Messenger of Allah said: **"When any one of you stands to pray, he is communicating with his Lord, so let him pay attention to how he speaks to Him."**

Prayer is the second most important pillar of Islam, and is the most regular compulsory action in a Muslim's life. We fast just one month a year; we must give Zakah once a year; and Hajj is only once a life time. However, prayer is the one act that must be fulfilled at least five times a day, regardless of the circumstance. In fact, Allah did not even exempt the Muslims from praying during the battle! He says: "Guard strictly your (habit of) prayers... If you fear (an enemy), pray on foot, or riding." Qur'an 2: 238-9.

#### **3.5.2: Types / Purpose of Prayers**

##### **a. Learning Objectives**

**Knowledge and understanding:** Describe the types of prayers.

**Skills:** Compose one type of prayer.

**Attitudes and values:** Apply all types of prayers in life of faith.

## **b. Teaching Resources**

Student`s Religious Textbooks, Bible, Prayer Books, cassette players.

## **c. Prerequisites / Revision / Introduction**

The learners already know about the Book of Psalms as one of the wisdom books in the Old Testament. From their experience of worship as Christians have used Psalms and they know some of them by heart. The teacher will guide learners in this lesson to discover and apply the Psalms in their prayers.

## **d. The learning activities**

### **Guidance to learning activity 3.2**

Ask learners to form inclusive groups and using the Bible and their own experience in Prayer, to identify some types of prayer. Facilitate the group work and invite them to present in class. Give your comments and explain the important points.

- **Possible answers to learning activity 3.2.**

Adoration and praise, prayer of petition, prayer of intercession, prayer of thanksgiving and prayer of praise.

- **Possible answers to application activity 3.2.**

- **Guidance**

Assign learners to work individually. To choose any one type of prayer then compose a prayer using their own words and bearing in mind the main elements in each prayer. Assess the work, correct where possible and award marks to each learner.

### **3.5.3 The Lord`s Prayer**

#### **a) Learning Objectives**

**Knowledge and understanding:** Write down the two fashions of the Lord`s prayer in the Gospels.

**Skills:** Explain the seven petitions in the Lord`s prayer.

**Attitudes and values:** Appreciate the teaching about prayer in the Lord`s prayer.

#### **b) Teaching Resources**

Student`s Religious Textbooks, Bible, picture.

#### **c) Prerequisites / Revision / Introduction**

The learners already how to pray the Lord`s prayer. The teacher will guide learners in this lesson to discover the origin of the Lord`s prayer in the Gospels and its structure by explaining the seven petitions.

#### **d) Learning Activities**

##### **Guidance to learning activity 3.3**

Distribute the students` Religious Textbook to learners in pairs and ask them to observe the picture presented in the learning activity 3.3 then discuss the answers to the questions given. Give short time for the task. Request learners to present their findings in class. Give comments to the learners` answers.

- **Possible answers to learning activity 3.3**

**The picture shows Jesus with his twelve disciples. He was teaching them about the “Our Father” as the pattern of all prayers, when the disciples asked him to teach them how to pray.**

- **Application Activity 3.3**

##### **Guidance.**

Group learners in gender balanced and inclusive groups. Give each group a Bible then instruct them to read the two fashions of the prayer of our Father in Matthew and Luke then point out the similarities and differences. Invite learners to present, correct where possible then award some marks.

##### **Possible Answers to question 2**

###### **Similarities**

- Both give evidence that Our Father was taught by Jesus Himself.
- Both have the seven petitions.
- Both were taught to the twelve disciples alone.

###### **Differences**

- Matthew`s fashion is longer than the Luke`s fashion.
- In Matthew`s fashion, Jesus taught the prayer without being asked by the disciples to teach them while in Luke`s fashion, one of the disciples asked Jesus to teach them how to pray.
- The wording in Matthew`s fashion is different from Luke`s fashion.

- **Guidance to question 2**

Assign learners in the same groups in question one to compose a prayer following the seven conditions as explained. Assess the learners` work, give corrections and award marks.

### **3.5.4 Prayer in Psalms**

#### **a) Learning Objectives**

**Knowledge and understanding:** Outline the types of Psalms.

**Skills:** Discuss the prayers in Psalms.

**Attitudes and values:** Use Psalms in daily prayers.

#### **b) Teaching Resources**

Students` Religious Textbooks, Bible, Religious Education syllabus for TTcs.

#### **c) Prerequisites/ Revision / Introduction**

In this lesson, the learners already know about the Book of Psalms in the Old Testament as one of the Wisdom books. Moreover, in their worship as Christians they use Psalms. The teacher is therefore going to guide learners to discover prayers in Psalms and types of Psalms.

#### **d. Learning Activities**

- **Guidance on learning activity 3.4**

Assign the learners in pairs to write down their favourite Psalm and interpret the message in it. Assess each pair and give comments appropriately.

- **Guidance on application activity 3.4**

##### **Question 1**

Instruct learners to compose individually, their own Psalms of the given types. Assess each learner`s Psalm and give marks, then give comments collectively.

##### **Question 2**

In gender balanced and inclusive groups, assign them to discuss about the importance of using Psalms as prayers.

- **Possible answers**

- a. Psalms teaches us to pray.
- b. Trains us to respond to the riches of Bible truth.
- c. Shapes well-rounded people to pray in all of human life.
- d. Reorients disordered affections into God’s good order.
- e. Sweeten sour emotions.
- f. Guards us against dangerously individualistic piety.
- g. Arouses us to warmth in our relationship with God.

### ***3.5.5 Concept of Prayer in Different Religions***

#### **a) Learning Objectives**

**Knowledge and understanding:** Explain the concept of prayer in Islam.

**Skills:** Discuss the the concept of prayer in Non-theistic religions.

**Attitudes and values:** Respect the teaching about prayer in all religions.

#### **b) Teaching Materials**

Students` Religious Textbooks, Bible, Religious Education syllabus for TTcs.

#### **c) Prerequisites / Revision / Introduction**

The learners have prio knowledge on the meaning of prayer and importance of prayer in Abrahamic religions. The teacher will facilitate the learners to discover the way prayer is done in the Abrahamic religions, in non-theistic religions in order to move learners to respect the faith of all religions in the world.

#### **d) Learning activities**

- **Guidance to learning activity 3.5**

Facilitate learners to form inclusive and gender balanced groups. Distribute the Students` Religious Textbooks and indicate the page to get the learning activity 3.5. Assign learners to observe the pictures and answer the questions given. Allocate time for the task and facilitate the group discussion. Ask learners to present and give your comments.

- **Application activity 3.5**

In inclusive groups, answer the questions given in the application activity 3.5. Assess the group work and give comments to each group and award marks.

## Possible answers

### Question 1

- All Abrahamic religions pray one God
- All have special prayer for prayers/ worship.
- All use the Word of God in prayer.
- All have specific hours/days for communal prayer.
- All have special chosen spiritual leaders to guide them in prayer.

### Question 2

- Non-theistic prayers emphasize values that help their adherents to have good morals in the society.
- They teach about love of humanity as the first priority in their prayer.
- They pray for a good life after death.

### *3.5.6 Special Prayers*

#### a) Learning Objectives

**Knowledge and understanding:** Define the terms, special prayers.

**Skills:** Compose a special prayer.

**Attitudes and values:** Adopt the habit of using special prayers in different moments.

#### b) Teaching Resources

Students` Religious Textbooks, Bible, Religious Education syllabus for TTcs, prayer books

#### c) Prerequisites / Revision/ Introduction

The learners are aware of the importance of prayers and have experienced the power of prayer. The teacher will facilitate learners to discover how to be prayerful and offer special prayer in different situations and moments in their lives as a continuous journey with God and thus deepen their personal relationship with Him.

#### d) Learning Activities

##### • Guidance

Facilitate learners to form inclusive and gender balanced groups. Distribute the Students` Religious Textbooks and assign them to read the story in the learning activity 3.6 then discuss the question that follow. Allocate time for the task then invite the group representatives to present in class. Comment and correct them where possible.



- **Application Activity 3.6**

Assign learners to do the task individually, assess the composed special prayer, give comments to the each learner, and award marks.

### **3.6 Summary of the unit**

The unit aims to help learners deepen their understanding and appreciation of approaches of prayer in all religions thus, cultivate in the learner sense of respect and avoid prejudice towards other religions. The unit shed lights on different aspects of prayer like meaning and importance of prayer, types of prayer, teaching on the Lord's prayer, prayer in Psalms, concept of prayer in different religions and special prayers. To achieve this, the teacher applies learner centered methods that facilitate the learner to discover the important ideas in the specific topics given.

### **3.7 Additional information for teachers**

#### **Seven steps to effective prayer life**

**1. Set prayer apart.** The more we pray, the more we want to pray. To do this, you need to build it into the rhythm of your day any way you can: set alarms, leave notes, put it in your day's program. Prayer is a practice that requires discipline and perseverance, and we should own the cost. Prayer is the greatest act of our day, and we must fight for it. And not just in times of need. It matters how we train and prepare for the battle.

**2. Learn to withdraw.** Pull away from distractions e.g. friends, the phone, the computer, the TV, the constant noise of vehicles and find a way to separate yourself so you can be and feel "shut in with God." It can be a challenge when you work away from home for long hours or are sharing your house from dawn-to-dusk with a bunch of loud and energetic children, but make it a priority.

**3. Have a posture of prayer.** Do what you need to help you focus on what it is that you are doing. Kneel, stand, close your eyes, look to the heavens, when your body is focused, it's often easier for your soul to follow. If able, pray out loud. The body ought to pray as well as the soul.

**4. Pray Scripture.** This is a great way to start. Use the Scripture as your prayer. For example:

- Turn my eyes from worthless things (Psalm 119:37).
- Show me a sign of your goodness (Psalm 86:17).
- Let no sin rule over me (Psalm 119:133).
- You are my Lord; apart from you I have no good thing (Psalm 16:2).

**5. Pray fervently.** Praying should be active. We cannot truly come into contact with God and not be a different person, at least in some small degree, by the time we say, "Amen." Struggle in prayer, wrestle with it, and let the Spirit move. Answers to prayer are a blessing, but prayer in and of itself is meant to be a blessing.

**6. Pray specifically.** We must learn to pray specifically and boldly due to the status we have through Christ, while simultaneously being completely submissive to God's will. Bold and expectant faith coupled with humble submission is a powerful thing.

**7. Pray for and with others.** Prayer is meant to knit together the children of God, often times, people we have never even met. We share a Father, we are family, and we should bear each other's burdens in prayer. We become invested in each other's struggles and triumphs. We start to care more about the people we pray for and less about ourselves.. Prayer binds believers together.

### 3.8 Answers to the End unit Assessment

#### Question 1

- a) **Prayer-** It is communication or conversation with God.
- b) **Non-theistic religion-** It is a religion or belief of a commitment to a way of life, to a creative relationship to others, in which metaphysical and theological arguments are set aside.
- c) **Psalms-** These are composed sacred songs, or of sacred poems found in the Old Testament that were meant to be sung.
- d) **Special prayers-** These are prayers used in of special moments and with specific intentions.

#### Question 2

Shields against evil: Man was created weak and without seeking help from Allah, it will be impossible to refrain from evil.

Enriches the soul: Man is forgetful, especially with the our busy lifestyles. Prayer satisfies our spiritual need to be in contact with our Creator. This gives the soul peace and contentment.

Makes us humble: By realising Allah's greatness and dependence on Him, man is humbled and rids us from pride and arrogance. In the prayer, the Muslim puts the highest part of his body and source of intellect, his head, on to the ground .

Washes away sins: Everyone commits sins, however, Allah has provided, in prayer, a way to wipe out those sins. Allah says: "And perform prayer... surely the good deeds remove the evils deeds." **Qur'an 11:114**

Cures our Problems: Man is surrounded by numerous trials and problems. Once we focus on strengthening our relationship with our Lord, He, who is All-Powerful, will fix our worldly problems.

Unites the Muslims: When the prayer is performed in congregation, it cultivates brotherhood, equality and humility between Muslims.

### **Question 3**

#### **Blessing and Adoration**

*Blessing* expresses the basic movement of Christian prayer: it is an encounter between God and man. In The prayer of blessing is man's response to God's gifts: because God blesses, the human heart can in return bless the One who is the source of every blessing.

*Adoration* is the first attitude of man acknowledging that he is a creature before his Creator. It exalts the greatness of the Lord who made us and the almighty power of the Savior who sets us free from evil..

##### **a. Prayer of Petition**

By prayer of petition we express awareness of our relationship with God. We are creatures who are not our own beginning, not the masters of adversity, not our own last end. We are sinners who as Christians know that we have turned away from our Father. Our petition is already a turning back to him.

#### **Prayer of Intercession**

Intercession is a prayer of petition which leads us to pray as Jesus did. He is the one intercessor with the Father on behalf of all men, especially sinners (Romans 8:34). He is able for all time to save those who draw near to God through him, since he always lives to make intercession for them. The Holy Spirit "himself intercedes for us. . . and intercedes for the saints according to the will of God."(Romans 8:26-27)

#### **Prayer of Thanksgiving**

Thanksgiving characterizes the prayer of the Church which, in celebrating the Eucharist, reveals and becomes more fully what she is. Indeed, in the work of salvation, Christ sets creation free from sin and death to consecrate it anew and make it return to the Father, for his glory.

#### **Prayer of Praise**

Praise is the form of prayer which recognizes most immediately that God is God. It lauds God for his own sake and gives him glory, quite beyond what he does, but simply because HE IS. It shares in the blessed happiness of the pure of heart who love God in faith before seeing him in glory.

#### **Question 4**

##### **“Hallowed be thy name...”**

In the first petition, we are asking that God’s name would be “hallowed” or sanctified.

##### **“Thy kingdom come...”**

The second petition has a twofold meaning. First, we are praying for the coming of the kingdom of God here and now in our everyday lives. At the same time, we are also praying for Christ’s glorious return at the end of time and the final coming of the reign of God.

##### **“Thy will be done, on earth as it is in heaven...”**

The third petition asks God that our will be conformed to his divine will. When Jesus was praying to the Father in the Garden of Gethsemane, he also used the words “thy will be done.” When we pray “thy will be done” we commit ourselves to following Jesus by taking up our cross.

##### **“Give us this day, our daily bread...”**

In the fourth petition, “give us” expresses our trust in our heavenly Father. “Our daily bread” refers to our earthly nourishment that is necessary to physically sustain us throughout the day and the Bread of Life.

##### **“Forgive us our trespasses, as we forgive those who trespass against us...”**

In the fifth petition, we beg for God’s mercy for the times that we have fallen short of loving God and loving our neighbour. We acknowledge that the Father’s mercy and forgiveness are able to penetrate our hearts to the extent that we are able to forgive our enemies.

##### **“Lead us not into temptation...”**

Some people wonder why we would ask God not to lead us into temptation. The letter of St. James clearly says that God does not tempt us with evil. Therefore, in this petition, we are asking that God does not allow us to take the path that leads to sin. We are praying to avoid the near occasion of sin.

##### **“But deliver us from evil...”**

This final petition, we are asking God to protect us from evil. The “evil” in this petition is not an abstract evil, but actually “refers to a person, Satan, the Evil One, the angel who opposes God” While we acknowledge the reality of the devil, we place our trust in Christ and his definitive victory over evil on the Cross.

### Question 5

Psalms of Praise, Psalms of Wisdom, Royal Psalms, Psalms of Thanksgiving and Psalms of Lament.

### Question 6

Hinduism has incorporated many kinds of prayer (Sanskrit: *prārthanā*), from fire-based rituals to philosophical music. While chanting involves recitation of timeless verses or verses with timings and notations, *dhyanam* involves deep meditation (however short or long) on the preferred deity/God. Again the object to which prayers are offered could be a person's referred as *devtas*, trinity or incarnation of either *devtas* or trinity or simply plain formless meditation as practiced by the ancient sages. These prayers can be directed to fulfilling personal needs or deep spiritual enlightenment, and also for the benefit of others. Ritual invocation was part and parcel of the Vedic religion and as such permeated their sacred texts. Indeed, the highest sacred texts of the Hindus, the Vedas, are a large collection of mantras and prayer rituals.

## 3.9 Additional activities

### 3.9.1 Remedial activities

Assign the following questions to the students with learning difficulties.

#### Question 1

1. Define the term special prayers.
2. Give five types of Psalms.
3. Explain the 7 petitions in the Lord's Prayer

**Answers:**

#### Question 1

Special prayers are prayers used in of special moments and with specific intentions.

#### Question 2

Psalms of Praise, Psalms of Wisdom, Royal Psalms, Psalms of Thanksgiving and Psalms of Lament.

#### Question 3

**"Hallowed be *thy* name..."**

In the first petition, we are asking that God's name would be "hallowed" or sanctified.

### **Thy kingdom come..."**

The second petition has a twofold meaning. First, we are praying for the coming of the kingdom of God here and now in our everyday lives. At the same time, we are also praying for Christ's glorious return at the end of time and the final coming of the reign of God.

### **"Thy will be done, on earth as it is in heaven..."**

The third petition asks God that our will be conformed to his divine will. When Jesus was praying to the Father in the Garden of Gethsemane, he also used the words "thy will be done." When we pray "thy will be done" we commit ourselves to following Jesus by taking up our cross.

### **"Give us this day, our daily bread..."**

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### **"Forgive us our trespasses, as we forgive those who trespass against us..."**

In the fifth petition, we beg for God's mercy for the times that we have fallen short of loving God and loving our neighbour. We acknowledge that the Father's mercy and forgiveness are able to penetrate our hearts to the extent that we are able to forgive our enemies.

### **"Lead us not into temptation..."**

Some people wonder why we would ask God not to lead us into temptation. The letter of St. James clearly says that God does not tempt us with evil. Therefore, in this petition, we are asking that God does not allow us to take the path that leads to sin. We are praying to avoid the near occasion of sin.

### **"But deliver us from evil..."**

This final petition, we are asking God to protect us from evil. The "evil" in this petition is not an abstract evil, but actually "refers to a person, Satan, the Evil One, the angel who opposes God" While we acknowledge the reality of the devil, we place our trust in Christ and his definitive victory over evil on the Cross.

### ***3.9.2 Consolidation activities***

Assign the whole class a task to prepare different petitions praying for needs in the school, then find a convenient time to present. Let it be done in a prayer mood. After the presentation, open a class discussion, for the learners to share their experiences.

### ***3.9.3 Extended activities***

Equip the gifted and talented learners with necessary resources and instruct them to research on examples of special prayers in the Bible. Assess their work and give your comments.

#### **Possible answers**

1. Abraham Intercedes for Sodom (Genesis 18:22-33).
2. Solomon's Prayer for Wisdom (1 Kings 3:5-14).
3. Prayer of Desperation (Psalm 22).
4. The Tax Collector's Prayer (Luke 18:9-14).
7. The Magnificat (Luke 1:46-55)

# UNIT

# 4

## MAJOR SOCIAL PROBLEMS

### 4.1 Key Unit competence

Analyze and prevent current social problems basing on positive values imbedded in religious teachings.

### 4.2 Prerequisites

Before undertaking this Unit on the Major Social Problems, student are supposed to have prior knowledge and information on positive values imbedded in religious teachings. Therefore, they narrow down the information they have to focus on the role of Religion in preventing major social problems that hinder the human life conditions in the society.

### 4.3 Cross-cutting issues

In this unit on Major Social Problemes, the following cross-cutting are addressed:

- **Peace and values Education:** Given that religion strives to make sure that all people in society live peacefully and happily, during group activities, debates and presentations, the teacher will encourage learners to help each other and to respect opinions and religious views of colleagues as well sharing values and convictions in more respectful manner. They are all the Children of the same Heavenly Father.
- **Inclusiveness:** Stress the importance of the diversity and complementality of religions and worship practices, especially during their contribution in addressing the major social problems. Learners will be encouraged to describe the religious practices and related values, without making judgement. Ensure that students respect one another and value other people's religion. Discussing about values and their roles in the society will help them to stand for their values and avoid compromising their values at any cost.
- **Financial Education:** Remember to tell them that the financial culture of students will contribute in addressing major social problems, like poverty and unemployment. It will build a strong foundation among the learners for responsible money management by developing good planning and saving habits and prepare them for life, such as managing their own finances.



## 4.4 Guidance to introductory activity 1

Before answering to the corresponding questions, ask to the learners to observe the picture for a precise time. Use the student book or make some copies of the picture of introductory activity. Guide learners to form gender balanced and inclusive groups where learners with learning difficulties are integrated in the groups with talented one. Pass around to make sure that all students are performing the task assigned and keep focused. Facilitate the group discussion. Invite each group to present. Supplement their presentations by key and important points related to the unit.

### Possible answers to the questions of the introductory activity 1

#### 1. Possibles social problems that you can link to the picture

- Poverty
- Hunger, famine
- Malnutrition
- Bad governance
- Bad education
- Mendicity
- War
- Refugies
- Health issues
- Climate change

#### 2. Consequences that they can cause in the society

- Prostitution
- Drug abuse
- Lack of hygiene
- Bad education
- Bad future for the population
- Human traffic

## 4.5 List of lessons

#	Lesson title	Learning Objectives	Number of periods
1	<b>Meaning of social problems</b>	<p><b>Knowledge and understanding:</b> Explain the meaning of social problems</p> <p><b>Skills:</b></p> <ul style="list-style-type: none"> <li>- Analyze major social problems that affect humanity in general and in Rwanda in particular.</li> <li>- Discuss the consequences of social problems.</li> </ul> <p><b>Attitudes and values:</b> Show concern on social problems and take positive measures to solve and eradicate them</p>	3
2	<b>Major social problems in the society and Rwandan in particular</b>	<p><b>Knowledge and understanding:</b> Identify major social problems affecting humanity in the world and in Rwanda in particular. <b>Skills:</b> - Analyze major social problems that affect humanity in general and in Rwanda in particular.</p> <p><b>Attitudes and values:</b> Show concern on social problems and take positive measures to solve and eradicate them</p>	4
3	<b>Religious teaching on social life on how to solve major problems</b>	<p><b>Knowledge and understanding:</b> Highlight the contribution of religious teaching on the solving social problems.</p> <p><b>Skills:</b> Suggest solutions to social problems that affect humanity in general</p> <p><b>Attitudes and values:</b> Appreciate the importance of religious teaching and practices in solving and eradicating social problems</p>	5

4	<b>Strategies to solve social problems in Rwanda</b>	<p><b>Knowledge and understanding</b> Identify the main strategies to solve social problems in Rwanda.</p> <p><b>Skills:</b> Suggest solutions to social problems that affect humanity in Rwanda.</p> <p><b>Attitudes and values:</b> Appreciate the importance of Rwandan strategies in solving and eradicating social problems.</p>	4
5	<b>Remedial activities and End unit Assessment</b>		2

This part guide you on how to conduct lessons within this unit. However, the presented guidance is not final. Try to be creative and innovative in conducting the lesson considering local environment and the reality you know about your class.

#### **4.5.1 Meaning of social problems**

##### **a. Lesson objectives**

**Knowledge and understanding:** Explain the meaning of social problems

**Skills:**

- Analyze major social problems that affect humanity in general and in Rwanda in particular.
- Discuss the consequences of social problems.

**Attitudes and values:** Show concern on social problems and take positive measures to solve and eradicate them

##### **b. Teaching resources**

Use of Religious textbooks, Religious Studies syllabus, a scenario

##### **c. Learning activities**

Form groups and give each group copies of Religious textbooks then ask them to observe the picture and respond to the corresponding questions.

#### **Answers to the learning activity 4.1**

##### **The social problems linked to the pictures in 4.1**

These pictures are about: drugs abuse, prostitution, unemployment, delinquency, health issues, laziness, alcoholic drinks, etc.

## Answers to the application activity 4.1

### Question 1: 10 social problems in Rwandan society and the reason why they are problems.

Based on the definition of a problem and a social problem (situation that is unsatisfactory and causes difficulties for people), some 10 examples of social problems may be the following:

- a. Poverty
- b. Unemployment
- c. Climate change
- d. Diseases
- e. Prostitution
- f. Technology issues
- g. Gender based violences
- h. Drugs and alcohol
- i. Pollution
- j. Population explosion

All these examples of social problems are problems because they are harmful to the Rwandan society in one way or another.

### Question 2. Difficulty to come up with universal meaning of a social problem.

Although a huge amount of papers were written on social problem, there is no universal definition of social problem, because of the different factors that must be taken into consideration. In academic literature, many of the authors have already agreed, to some extent, on the nature of social problems. They included the requirement that the public or some segment of the public must perceive the condition as problem before we can justly say that a social problem exists (Lauer, 1976: p. 125). In other words, social problems exist when there is certain objective condition and people/public define it problematic. In fact, social problems exist when people think they are. If there is no perception of a particular social problem as problematic, then it does not exist. Nevertheless, the issue of social problems is not problematic itself. Therefore, when defining a social problem, not only experts should intervene, but also and above all the public's views must be taken into consideration.

#### 4.5.2 Major social problems

##### a. Lesson objectives

**Knowledge and understanding:** Identify major social problems affecting humanity in the world and in Rwanda in particular.

**Skills:** Analyze major social problems that affect humanity in general and in Rwanda in particular.

**Attitudes and values:** Show concern on social problems and take positive measures to solve and eradicate them

**b. Learning resources**

Religious textbooks, internet, pamphlets, religious magazines, natural environment.

**c. Learning Activity 4.2**

From groups of the average number of student and distribute the religious textbooks in which the pictures to be observed are drawn. Ask the learners to observe carefully the pictures and analyze them. Let them identify possible social problems linked to those pictures.

**Possible answers to the learning activity 4.2**

- The picture let us see a globe in the hands of person. In the picture we can also read a certain information: Social Problems, a world in crisis.
- **10 major social problems that harm the society as global challenges**

Major social problems		
1. Chronic Poverty (with Unemployment and malnutrition )	2. Drugs and alcohol	3. Illiteracy and Quality education
4. Population Explosion	5. Diseases	6. War and Terrorism
7. Acculturation due to quick progress in communication and transport (technology)	8. Gender based violence and sexual abuse (Rape, Early pregnancy, Female genital mutilation, etc.	9. Climate change and Pollution
10. Leadership gap, etc.		

- Ranking according to their severity will be subject of discussion from different groups. Finally, students will find that almost the problems are severe in one way or another.

**Answers to application activity 4.2**

**Application activity 4.2.**

**Question 1. :**

N°	Social problem	The way it harms young people in Rwanda
	<b>Chronic Poverty</b>	When youth lay in poverty, there is high risk for them to do prostitution, use drugs and alcohol and other kinds of crimes.
	<b>Unemployment</b>	Unemployment is source of many problems for Rwandan youth; poverty, high risk for them to do prostitution, use drugs , alcohol and other kinds of crimes

	<b>Climate change</b>	Climate change is harmful to the Rwandan youth because it can cause natural disasters which can prevent them from their basic needs.
	<b>Diseases/Health issues</b>	Young people are often the target of diseases and it is sometimes very difficult to access medical intervention because of the lack of financial means. This can influence negatively the income production at several levels.
	<b>Prostitution</b>	Young people in prostitution are in the high risk to be contaminated by sexual diseases.
	<b>Technology</b>	Acculturation due to quick progress in communication and transport
	<b>Gender based violences</b>	Rape, Early pregnancy, Sexual violences, etc.
	<b>Drugs and alcohol</b>	Using drugs and alcohol among young people is the root of many kinds of anti-social behaviors and prostitution.
	<b>Pollution</b>	There are many severe diseases caused by pollution and which do not spare young people as well.
	<b>Legalizing abortion</b>	People think that if abortion was legalized, young people will fall prey to different forms of prostitution.

**Question 2:**

**Ranking according to their severity** will be subject of discussion from different groups. Finally, students will find that almost the problems are severe in one way or another.

**4.5.3 Religious teaching on social life on how to solve major problems**

**a. Learning objectives:**

**Knowledge and understanding:** Highlight the contribution of religious teaching on the solving social problems.

**Skills:** Suggest solutions to social problems that affect humanity in general

**Attitudes and values:** Appreciate the importance of religious teaching and practices in solving and eradicating social problems

**b. Teaching materials:**

Post cards, Religious education textbooks, internet, Markers, flip charts, different kind of holy books.

### c. Learning activities

From groups of average number of students and distribute the paper which contain the task. Let them observe the picture in their respective groups. Pass around to see if they keep focused. Give them precise time to carry out this task. Let student discuss about the picture and, then, respond to the corresponding questions.

#### Answers to the learning activity 4.3

##### Question 1:

The four books on the picture are all holy books.

##### Question 2:

- The Tenach: Holy Book for Judaism religion
- The Holy Qu'ran: Holy Book for Islamic religion.
- The Holy Vedas: The Holy Book for the Bouddhist Religion.
- The Holy Bible: The Holy Book for Christian Religion.

##### Question 3:

**Judaism:** Jewish social teaching encourages establishment of systems and conditions consistent with the basic values of justice, compassion, kindness, the sacredness of every life, the imitation of God's attributes, love of neighbors, consideration of the stranger, compassion for animals, and the highest of business ethics. The faithful practice of these values is important solution to social problems that are devastating the societies in the world.

**Islamic religion:** The Islamic Religion believes that Qur'anic injunctions and prophetic teachings can solve the current global problems. For Muslims, Qur'anic injunctions and prophetic teachings lead people to the right path of God, and command the rules and regulations governing individual relations with God as well as with fellow-Muslims and non-Muslims.

Islamic social teachings affirm that everyone has responsibility to fulfill the commands of the Almighty. And this responsibility applies equally to all people regardless of race, color or creed, male and female, leaders and the led, wealthy and the needy, literate and the illiterate. All people are all equal in front of the laws and regulations. What is allowed is for all people and what is forbidden, is so upon all people.

Islam teaches that everyone has a responsibility and is accountable for his responsibility." Therefore in life each one has general responsibilities in their particular field, profession, business, family etc. according to the circumstances we find ourselves in. Everyone is rewarded for their contribution towards promoting virtue and goodness within community and for the positive development of mankind in general. With this Islamic teaching promotes social well being and encourage universal responsibility towards creation and fellow humans.

**Christianity:** Some of the main social Christian teachings are: Life and Dignity of the Human Person, Family and community, Roles and responsibilities, Protection of the poor and the vulnerable, Solidarity, Care for the creation, respect of the vertical and horizontal relationship between God and humanity.

**Buddhist Religion:** The Buddhist social way is, with its compassion, its equanimity, its tolerance, its concern for self-reliance and individual responsibility, the most promising of all the models for the new society which are an on offer. They summarize their teaching in the following terms:

- Help people to overcome ego-centeredness, through co-operation with others, in place of either subordination and exploitation or the consequent sense of “righteous” struggle against all things.
- Offer to each a freedom which is conditional only upon the freedom and dignity of others, so that individuals may develop a self-reliant responsibility rather than being the conditioned animals of institutions and ideologies.
- The good society will concern itself primarily with the material and social conditions for personal growth, and only secondarily and dependently with material production

### Answers to the application activity 4.3

#### Question 1:

- A nontheist is someone who does not believe in God or gods. According to the construction of the words, atheist and nontheist mean exactly the same thing. Theists believe in God. The prefixes a- and non- are both negations; therefore, a-theists and non-theists share disbelief in God. Theistic religions hold a belief in God or in multiple gods; nontheistic or transtheistic religions do not.

#### Examples:

- Theistic Religion: Judaism, Islam
- Monotheistic Religion: Christianity, Islam
- Nontheistic Religion: Bouddism, Confusianism.

#### Question 2:

The contribution of the churches to the solution of social problems may be classified under three heads: Social thought, social action and social work. Social thought is the totality of person’s thought about his relationships and obligations to his fellow people. Church teaching about the social ideal and church judgments on existing conditions in the light of this ideal belongs to this category. Social action is “organized effort to change social and economic institutions”. The churches practice social action either by influencing legislation and administrative procedure or by educating individuals to better standards of social conduct. Finally, social work,



which includes both case and group work, is the process of “adjusting an individual’s relationship with other persons and with his wider social and economic environment. Here belongs the work of churches with the poor, the aged, the handicapped, the delinquent and other types of socially inadequate persons as well as their work with recreational groups.

**Question 3:**

**Example: Helping the poor:**

Islam teaches that everyone has a responsibility and is accountable for his responsibility.” Therefore in life each one has general responsibilities in their particular field, profession, business, family etc. according to the circumstances we find ourselves in. Everyone is rewarded for their contribution towards promoting virtue and goodness within community and for the positive development of mankind in general. With this Islamic teaching promotes social well being and encourage universal responsibility towards creation and fellow humans.

**4.5.4 Strategies to solve social problems in Rwanda**

**a) Learning objectives:**

**Knowledge and understanding** Identify the main strategies to solve social problems in Rwanda.

**Skills:** Suggest solutions to social problems that affect humanity in Rwanda.

**Attitudes and values:** Appreciate the importance of Rwandan strategies in solving and eradicating social problems.

**b) Teaching materials:**

Post cards, Religious education textbooks, internet, Markers, flip charts.

**c) Learning activities**

From groups of average number of students and distribute the paper which contains the task. Let them observe the pictures in their respective groups. Pass around to see if they keep focused. Give them precise time to carry out this task. Let student discuss about the case study, summarize and then present the results.

**Answers to the learning activity 1.4**

Some of the possible main measures taken by the government of Rwanda to overcome social problems and which are corresponding to the pictures of Activity 1.4 can be:

- Umuganda approach
- Increase citizens’ participation and engagement in development (Involve all the population in building infrastructures)

- Land use consolidation
- Information giving through meetings after umuganda
- Radical terraces for modern agriculture and fight against natural disasters,
- Improving security of citizens and security and property
- Hygiene at several levels
- Etc.

#### **Answers to the application activity4.4**

##### **Question1:**

The fact that Rwandans have one language and culture is a powerful tool in addressing their social problems because it influences positively their unity and communication.

##### **Question 2:**

These are home grown solutions: Vision Umurenge Program, Akarima k'igikoni, Akagoroba k'ababyebyi, Gacaca court, Umuganda, and imihigo (performance contracts).

##### **Question 3:**

The impact of UMUGANDA in building unity of Rwandans and sustainable development is evident because people can meet easily in and after Umuganda, working together and reinforcing relationship between them. Umuganda also contributes financially to the development of the country.

## **4.6 Summary**

Major Social Problems capture public attention. They are more than private troubles, perhaps through reasons of scale but certainly because they are able to connect with other public issues, values and concerns – for example, with contemporary concerns about social justice or social order. A process of social construction determines both which issues are defined as social problems and the ways in which they are defined as such. The world has a number of major social problems that hinder the society as global challenges to be dealt with. The contribution of religious teachings in addressing the major social problems is tremendous. In the context of Rwanda, the government has decided to put in place home grown solutions to fight against a certain number of its major social problems. These home grown solutions include Vision Umurenge Program, Akarima k'igikoni, Akagoroba k'ababyebyi, Gacaca court, Umuganda, and imihigo (performance contracts). The following effort and strategies to Rwandan social problems are outlined in National strategy for Transformation Phase I and vision 2050: Economic transformation, Social transformation and leadership/governance transformation.

## 4.7 Additional information for the teacher

### Answers to the end Unit assessment Questions

#### Question 1

- Chronic Poverty, Unemployment: Dt 15:4, Proverbs 26:15; 26:14;21:25; 20:4;13:4;10:26;12:24
- Anti social behavior (sexual behavior, sexual orientation, etc) Prostitution, sexual intercourse between blood relatives: Leviticus 20; 11-21; 15:6-18; Co 5:1-3, Lk 3:19-20; Mt 14:3-12), Pr 7; 1-27, 1Co 6:19-20.
- Drugs and alcohol: Proverbs 20:1
- Gender based violence and sexual abuse (Rape, Early pregnancy, Female genital mutilation, etc.: 2 Samuel13:1-32
- Illetracy and Quality education: Dt 6:4-9; John 21:15-17; Dt 4: 6
- Child labor: Lk 9:47-48; 18:17, John 21:15-18.
- Leadership gap: 1P2:13, Exodus 18:21-25
- Female foeticide, Infanticide : Exodus 18:20, Mt 5:21
- Gender inequality: Gn 1:26-27, 1Peter3: 1-7
- War and Terrorism: Romans 12:18; Jacques 4;1-10
- Changing family: 1Peter3: 1-7

#### Question 2:

The strategies that the government of Rwanda has engaged in the process to overcome the social problems of its population are mainly attached to philosophy of home grown solutions. These home grown solutions include Vision Umurenge Program, Akarima k'igikoni, Akagoroba k'ababyeyi, Gacaca court, Umuganda, and imihigo (performance contracts). In addition, there are other efforts and strategies to Rwandan social problems which are outlined in National strategy for Transformation Phase I and vision 2050: Economic transformation, Social transformation and leadership/governance transformation.

#### Question 3:

Definition of the following terms:

- **Problem**

A problem is a situation that is unsatisfactory and causes difficulties for people. It is a matter or situation regarded as unwelcome or harmful and needing to be dealt with and overcome. A problem needs attention and measures or strategies to solve it or to prevent it.

- **Social problem**

A social problem is any condition or behavior that has negative consequences for large numbers of people and that is generally recognized as a condition or behavior that needs to be addressed both nationally and internationally. It is a problem which is created by the people of society and it is a condition that at least some people in a community view as being undesirable. In fact, the term “social problem” is usually taken to refer to social conditions that disrupt or damage society crime, racism, and the like. A social problem is normally a term used to describe problems with a particular area or group of people in the world. Social problems often involve problems that affect the real world. It also affects how people react to certain situations

- **Judaism:**

Judaism is the monotheistic religion of the Jews having its spiritual and ethical principles embodied in the Torah and the Talmud.

- **Non theistic religion**

The prefix “non” means simply that the theistic reference does not apply. It is a religion or belief of a commitment to a way of life, to a creative relationship to others, in which metaphysical and theological arguments are set aside. Whether or not God exists may be an interesting question. But the answer to that question, if answerable at all, should make no crucial difference in how one ought to live and how to treat others.

#### **Question 4:**

**The following are characteristics of social problems:**

- Harmful effects to individuals and society ( large number of people)
- Their extent and seriousness call for international attention
- Recognized by policy makers, lay citizens and other segment of the society
- Deviated from the normal or ideal situation or behaviour
- Caused by factors that are social in origin
- Social problems are linked
- They affect all sections of the society
- Need collective approach for their solution
- They affected all society.
- Social problems vary from a society to another and change from time to time as they are addressed. Some social problems are universally recognized.

## 4.9 Additional activities

### 4.9.1 Remedial Activities:

These are activities that are given to the student with learning difficulties. Facilitate them to answer correctly and as a professional try to increase their confidence and mastery of the content related to values.

1. Identify five major social problems in Rwanda which are also major global challenges.
2. Provide one example on the following concepts:
  - Impersonal problems
  - Personal problems
  - Interpersonal problems
  - Community and wider societal problems.
  - Monotheistic Religion

### Answers to remedial activities

#### Question 1

Five common social problems for Rwanda and world:

- Poverty
- Unemployment
- Drugs and alcoholic
- Climate change
- Gender based violences

#### Question 2

Examples on the following concepts:

- **Impersonal problems:** Eg. shortage of money;
- **Personal problems:** Eg. Emotional or health problems;
- **Interpersonal problems:** such as disagreements with other people; and
- **Community and wider societal problems:** Eg. Crime, unemployment.
- **Monotheistic Religion:** Christian religion

#### **4.9.2 Consolidation activities**

- 1) Define the unemployment and explain how to calculate the employment rate.
- 2) Among the 3 axes of strategies to social problems as outlined in the National strategy for Transformation Phase I and vision 2050, there is economic transformation. Write down the activities envisaged under this axe of strategy.

#### **Answers for the consolidation activities**

##### **Question 1:**

Unemployment is a term referring to individuals who are employable and seeking a job but are unable to find a job. Furthermore, it is those people in the workforce or pool of people who are available for work that does not have a job. The unemployment rate is obtained by dividing the number of unemployed people by the total number of people in the workforce.

##### **Question 2: Economic Transformation**

- Create more new jobs decent and productive jobs to mitigate the unemployment and accellerate economy .
- Accelerate sustainable urbanization and ensure that all Rwandans are living in secure and decent houses and places.
- Establish Rwanda as a globally competitive knowledge-based economy.
- Promote industrialization and attain a structural shift in the export base to high-value goods and services with the aim of growing exports by 17% annually.
- Increase domestic savings and position Rwanda as a hub for financial services to promote investments.
- Modernise and increase the productivity of agriculture and livestock.
- Promote sustainable management of the environment and natural resources to transition Rwanda towards a Green Economy

#### **4.9.3 Extended activities:**

##### **Question 1:**

Social transformation and leadership transformation are part of the three strategies outlined in the National strategy for Transformation Phase I and vision 2050. Write down the activities envisaged under these two axes of strategy.

## **Question2:**

A world with God and a world without God are two very different places, with very different meanings and obligations for us humans who occupy them. Humans created, loved, and supported by the deity are humans very different from those who wander alone, without external meaning or purpose, creating their own destinies. Discuss this idea and show, with supporting examples, how theistic religions can make tremendous impact in dealing with social problems.

## **Answers for the extended activities**

### **Question 1:**

- **Social transformation**
  - Promote resilience to shocks and enhance graduation from Poverty and extreme Poverty through improving and scaling up core and complementary social protection programs.
  - Eradicate Malnutrition through enhanced prevention and management of all forms of malnutrition.
  - Enhance the Demographic Dividend through ensuring access to quality health for all. Focus will be on improving health care services at all levels, strengthening financial sustainability of the health sector, and enhancing capacity of health workforce.
  - Enhance the Demographic Dividend through Improved access to quality education. Focus will be on strategic investments in all levels of education (pre-primary, basic and tertiary) , and improved teachers' welfare.
  - Move Towards a Modern Rwandan Household through ensuring universal access to affordable and adequate infrastructure and services.
- **Leadership/governance transformation**
  - Reinforce Rwandan culture and values as a foundation for peace and unity.
  - Ensure safety and security of citizens and property.
  - Strengthen diplomatic and International cooperation to accelerate Rwanda and Africa's development.
  - Strengthen justice, law and order.
  - Strengthen capacity, service delivery and accountability of public Institutions.
  - Increase citizens' participation and engagement in development.

## **Question 2**

### **Suggestion on how to go about the activity**

Provide sufficient materials for gifted and talented student. Help them to keep focused on the topic and allow them to make personal research in the library, computer lab and outside the school where necessary. After, examine the correctness of their answers, facilitate them to summarize and remain with the key point to the question provided.

Here are some of the supporting examples of theistic religions that show their tremendous impact in addressing the major social problems:

- The fact that theistic religions believe in God (monotheistic religion) or gods (polytheists) to whom they obey and are accountable.
- That God is against evil and is pleasant of those who do good things and deeds.
- People feel brothers and sisters as from one parent, God.



# UNIT 5

## RELIGIOUS AND CULTURAL FESTIVALS IN RWANDA AND THEIR IMPORTANCE

### 5.1 Key Unit competence

Value the religious and cultural feasts in Rwanda.

### 5.2 Prerequisites

Learners have knowledge of Social, cultural and political organizations of traditional Rwanda and Religious practices and taboos in the ancient Rwanda.

### 5.3 Cross-cutting issues to be addressed

- Peace and values education: the tutor emphasizes the relationship and citizenship by highlighting the religious and cultural celebrations and festivals in traditional Rwanda .
- Inclusiveness: the tutor stresses the importance of valuing the contribution from everyone, including people with disability and Learners will be encouraged to think critically and objectively in order to find-out the contribution of each religious belief and family in shaping values.
- Genocide studies: the tutor facilitate learners to discuss the impact of festivals and celebrations in unity and reconciliation process after genocide against tutsi.
- Gender equality: the tutor recalls the equal role of both men and women in social and economic activities organisation.
- Financial education: the tutor encourages learners to well plan for future lives.

### 5.4. Guidance to introductory activity

The tutor distributes the copies of the picture of giving and receiving presents/ gifts, and guide learners to observe and reflect on pictures and questions related. The time allocated to each activity depends on the classroom context. Learners are requested to reflect individually on the questions, write some answers, thereafter, find a partner and discuss finally they present their findings in the plenary .

### Possible answers:

#### 1) What is the significance of presents?

A Present, gift, donation, bonus refer to something freely given. Present and gift are both used of something given as an expression of affection, friendship, interest, or respect. Present is the less formal.

#### 2) When do people give and receive presents?

People give and receive presents in some event celebrations especially in family celebrations for example : birthday anniversary , graduation , marriage. etc.

#### 3) Find any four religious and cultural festivals in which people can give and receive presents.

Here learners find four festival for each: religious and cultural. The tutor encourages learners to find as many as possible ideas.

#### Example:

- Christmas, Easter, Id-ul-fitry, Assumption....
- New year, Heroes day, Independence, Umuganura...

### 5.5 List of lessons

#	Lesson title	Learning Objectives	Number of periods
1	<b>Festivals and celebrations in Rwanda</b>	<b>Knowledge and understanding:</b> Identify the cultural festivals and celebrations in Rwanda. <b>Skills:</b> Differentiate festivals and celebrations. <b>Attitudes and values:</b> Show concern in protecting national legacy and identity while respecting culture.	3
2	<b>Religious and cultural festivals in Rwanda</b>	<b>Knowledge and understanding:</b> Identify the Christian and Islam feasts celebrated in Rwanda. <b>Skills:</b> explain the importance of celebrating different religious festivals and celebrations in Rwanda. <b>Attitudes and values:</b> Appreciate the religious and cultural heritage.	5

3	<b>Family Festivals and celebrations in Rwanda</b>	<b>Knowledge and understanding:</b> identify the festivals and celebrations in the Rwanda families. <b>Skills:</b> Analyse deeply the positive impact for all family members to participate in family celebrations. <b>Attitudes and values:</b> Appraise the contribution of family celebrations in keeping family tradition and social identity.	5
4	<b>Importance of festivals in shaping Rwandan legacy, culutral and national identity</b>	<b>Knowledge and understanding:</b> Find out the importance of festivals and celebrations in Rwandan culture . <b>Skills:</b> Describe activities done during national festivals and their meaning <b>Attitudes and values:</b> Participate actively in the various festivals	2
	<b>Unit assessment and remediation</b>		3

### ***5.5.1 Festivals and celebrations in Rwanda***

#### **a) Learning objectives:**

**Knowledge and understanding:** Identify the cultural festivals and celebrations in Rwanda.

**Skills:** Differentiate festivals and celebrations in Rwanda.

**Attitudes and values:** Show concern in protecting national legacy and identity while respecting culture.

#### **b) Teaching resources**

Use images of tradition culture (umuganura), flipchart, textbook, printed-out copies of cultural celebrations.

#### **c) Prerequisites/Revision/Introduction**

To carry-out the lesson, learners have the knowledge about the previous chapter about festivals and celebrations. The tutor facilitates them to specify the list of national festivals and celebrations.

#### **d) Application activities.**

The tutor displays the questions and motivate learners to think critically, work individually and in groups, make a repertoire of the cultural festivals and celebrations in Rwanda. Thereafter, learners discuss and present their findings.

**Possible answers:**

**1. Explain the importance of Umuganura according to Rwandan tradition.**

Umuganura, also called the National *Harvest Day* or Thanksgiving Day. *On this day Rwandans* celebrate achievements beyond agricultural harvest. Umuganura is celebrated in a bid to promote the *Rwandan* culture.

**2. Compare the two ways of choosing a spouse “choice by parents and choice by boy or girl himself/herself.**

Tutor facilitates a kind of debate on this point ,then after helps learners to get a conclusion.

**Possible answer.**

Each way of choice is valuable according to the period. In traditional Rwanda the choice by parents emphasized and encourage the good relationship between two friend families, While the actual choice by boy and girl themselves gives them the chance to be more engaged in decision making about their future life.

**3. Analyse the social, economic and spiritual aspects of wedding ceremonies.**

Wedding is the symbol of commitment and the foundation of your love to your partner. Building a warm home starts with choosing your partner for life. And this is officiated in a ceremony.(social aspect)

Higher levels of marriage, and especially higher levels of married-parent families, are strongly associated with greater economic growth statewide. Marriage also contributes to more economic mobility, less child poverty and higher median family income in each state.(economic aspect)

*Spiritual weddings* are about more than buying a dress, selecting flowers and exchanging gold rings; they’re about uniting the lives of two people, which is both sacred and divine.(spiritual aspect)

**4. Where is cerebrated the ceremony of naming baby gorillas?**

Rwanda’s annual gorilla naming ceremony, commonly known as “Kwita Izina” in the local language, this event takes place at Musanze, in the Northwest of the country near Volcanoes National Park where Rwanda’s mountain gorillas reside.

### **5.5.2 Religious festivals in Rwanda**

**Knowledge and understanding:** Identify the Christian and Islamic feasts celebrated in Rwanda.

**Skills:** explain the importance of celebrating different religious festivals and celebrations in Rwanda.

**Attitudes and values:** Appreciate the religious and cultural heritage.

#### **a) Teaching resources**

Use pictures and videos about religious and cultural feasts, flipchart, marker, pencil, etc.

#### **b) Prerequisites/Revision/Introduction**

Learners have knowledge on the previous lesson regarding the cultural festivals and celebrations in Rwanda. Tutors will help them to go through with religious celebrations.

#### **c) Learning activities**

A tutor will organize group works of five learners with different faith in order to get many informations as possible. The tutor facilitates learners to analyze the effect of each festival and celebration. Tutor will give opportunity to the learners to read the biblical passages for understanding the foundation of different celebrations.

- Discuss the major Religious feasts celebrated by Christian Churches and Muslims in Rwanda then give there meaning .

Major Christian Feasts celebrated in Rwanda

Easter Sunday: (Mt 28:1-11) on this feast we remember the resurrection of Jesus Christ. As believed, Jesus Christ had raised from death to life. During the Eastern period we celebrated other feasts like: lent season (Mt 4:1-11) as a period of 40 days preparing the Easter, this one starts on Ash Wednesday. In the last week of lent known as Holy week we celebrate the creation of two sacraments on holy Thursday: Eucharistie and priesthood. On holy Friday we celebrate the suffering and death of Jesus Christ. After Easter Celebration come other remarkable feasts among them there are Ascension (Lk 24:46-52) and Pentecost (acts 2:1-8).

Christmas day : (Lk 2:1-15) It is celebrated on December 25, by Christians around the world to mark the birth of Jesus Christ, their Saviour and on whom Christianity is based on. Christmas is began by a period of four weeks called advent (Mt 3:1-12) in which we prepare the coming of Jesus. After christmas celebration we celebrate other feasts like: Epiphany (Mt 2:1-12)

The Assumption of the Blessed Virgin Mary into Heaven:(revelation ) It is celebrated on August 15, by Catholics around the world, including Rwanda. It is based on the belief that upon death, the Virgin Mary was assumed into heaven. Lk 1:48; Rev 12:1-8.

### **Major Islamic Feasts celebrated in Rwanda.**

Islamic festivals or the holidays are celebrated according to Islamic calendar (Hijri calendar).The two great Islamic festivals are:

**Eid al-Fitr** : It is the end of Muslim Month of Fasting (Ramadan). It is a very important festival in the Islamic calendar and was started by the Prophet Muhammad himself. this event preceded by a long period of month of fasting (month of ramadhan).

**Eid al-Adha** : Muslims around the world observe this event as Festival of Sacrifice. They celebrate it to commemorate the willingness of Ibrahim to follow Allah's (God's) command to sacrifice his son.

#### **d) Application activities**

- 1. Explain the importance of the religious and cultural festivals celebrations for believers and Rwandans in general.**

**Festivals** are a chance to whole people of the country and world to work and connect for a cause. So that it spreads brotherhood, faith, love, sense of respect and duty in between people. That's why **festivals** are **important** occasions that have to be celebrated peacefully and without destroying others emotions and beliefs.

#### **2. Give the meaning of :**

- **Hijra** : It is a comemoration of the time when the Prophet Muhammad moved from Mecca to Medina, and set up the first Islamic state.
- **Epiphany** : is a Christian feast day that celebrates the revelation of God (theophany) incarnate as Jesus Christ.

- 3. Suggest any two most festivals for each christians and muslims, and explain how they celebrate them.**

Tutor will be flexible to the free choice of learners because they have been given many examples.

#### **Possible answers:**

##### **For christians**

- **Christmas**: is an annual festival commemorating the birth of Jesus Christ, observed primarily on December 25 , as a religious and cultural celebration among billions of people around the world. A feast central to the Christian

liturgical year, it is preceded by the season of Advent or the Nativity Fast and initiates the season of Christmastide. Christmas Day is a public holiday in many of the world's nations and is celebrated religiously by a majority of Christians, as well as culturally by many non-Christians, and forms an integral part of the holiday season centered around it.

- **Easter** : Also called Pascha (Greek, Latin) or Resurrection Sunday, is a festival and holiday commemorating the resurrection of Jesus from the dead, described in the New Testament as having occurred on the third day after his burial following his crucifixion by the Romans at Calvary c. It is the culmination of the Passion of Jesus, preceded by Lent (or Great Lent), a 40-day period of fasting, prayer, and penance. Most Christians refer to the week before Easter as "Holy Week", which contains the days of the Easter Triduum, including **Maundy Thursday**, commemorating the Maundy and Last Supper, as well as **Good Friday**, commemorating the crucifixion and death of Jesus. In Western Christianity, Eastertide, or the Easter Season, begins on Easter Sunday and lasts seven weeks, ending with the coming of the 50<sup>th</sup> day, Pentecost Sunday. In Eastern Christianity, the season of Easter begins on Easter and ends with the coming of the 40<sup>th</sup> day, the Feast of the Ascension.

#### For muslims

- **Eid-al-fitr** : It begins with the first sighting of the new moon, so most of the time Muslims have to wait until the night before Eid to verify its date. The starting day varies every year and from country to country depending on geographical location Eid traditionally starts with prayers followed by a short sermon. In some countries the prayers take place outside, while others are hosted in mosques or large halls. After the prayers, Muslims wish those around them a happy Eid. People then visit relatives, friends and sometimes graveyards to pray for their dead. Many people wear traditional clothes, give gifts or money to children, and donate to charity. In some countries, the holiday is known as Sweet Eid for its variety of sweets.
- **Eid-al-adha**: Each year Muslims gather for the occasion that commemorates the Prophet Ibrahim's willingness to sacrifice his son on the command of God. Ibrahim was eventually given a lamb to sacrifice instead. Eid al-Adha usually begins on the last day of the Hajj, the annual Muslim pilgrimage to Mecca in Saudi Arabia. It is the second Islamic festival of the year, and follows Eid al-Fitr which marks the end of Ramadan, the holy month of fasting. Since the time of Prophet Mohammad, Muslims have sacrificed animals (qurbaani) on the day to honour Ibrahim's spirit of sacrifice. Eid-al-Adha is, however, not about shedding blood to please God. It's about giving up something you hold dear in devotion to God.

### **5.5.3: Family festivals**

**Knowledge and understanding:** identify the festivals and celebrations in the Rwanda families.

**Skills:** Analyse deeply the positive impact for all family members to participate in family celebrations.

**Attitudes and values:** Appraise the contribution of family celebrations in keeping family tradition and social identity.

#### **a) Teaching resources**

Use textbook, historical books, marriage, umuganura and birthday films, flipchart, markers, etc.

#### **b) Prerequisites/Revision/Introduction**

Learners have in mind already the meaning and importance of celebrating cultural and religious feasts. This knowledge will help them assess the effects of family celebrations, in the growth of human being.

#### **c) Learning activities**

The tutor invites learners to observe and reflect on the pictures distributed to them, then after answer to the questions below.

##### **1. What is the impact of this event in the integral growth of this kid?**

Learners in pair write down their probable findings, then after exchange with another pair for comparison and amelioration.

##### **Probable findings.**

Any Family celebration gives family members and their children a chance to celebrate, the meaning of being a family and to spend quality time with their loved ones by participating in fun activities together. Kid grows socially, morally, economically and intellectually through getting new skills when he participates actively in organisation and celebrations. Celebrations give people time to rest after working for a period of time. It is a time of recreation. Family celebrations allow people to attend social occasion such as wedding, birthdays and other get together.

##### **2. What does parents benefit from this celebration?**

Parents become more closed to the child and this event increases the family love.

It is an opportunity for parents to transmit family values and culture to their kid. In such occasion family members offer prayers, feast, sing and dance.



#### d) Application activities.

##### 1. Make a research on actual situation of family celebrations.

Tutor sets with learners a questionnaire that will be used in research. In group of five learners will visit at least five different families out of the school borders. Tutor determines the time to be covered.

##### Possible answers:

- Many families do not have the culture of celebrating feast because of money.
- Few families celebrate the common feast like:
  - New year
  - Easter
  - Christmas
  - Eid -al-fitry

##### 2. Discuss the impacts of not celebrating festivals in the family.

Tutor forms groups and uses the technic of round table. He gives flipshit to each group on which they put their ideas, then after two minutes go to the following table and add.

##### Possible answers :

- **Luck of happiness in life:** it's very important for oneself to be happiness in life
- **Luck of relax :** your simply celebrations allow you to relax and unwind in the midst of our mundane live
- **Decreasing of family aspect** of love and family belonging.
- **Culture delay :** the celebration of feast is one of the ways or strategy for formal education
- **Openness of the heart :** Life without celebrations it's not life. During celebrations, it is not only for luxation bat also it trains young people on how to excel.

##### 3. Debate about this sentence : *"Life without celebrations it's not life."*

During celebration we enjoy the friendship, we relax, we express to one another. We fight against selfish, solitude.

##### 4. On one page explain how is good to gathering for dinner with extended family

This is individual work, tutor may allow enough time to learners for this work or gives it as a home work to submit next day.

## **Possible findings**

Family meals provide an opportunity for family members to come together, strengthen ties and build better relationships. They build a sense of belonging which leads to better self-esteem. Family meals offer parents a chance to be role models. Eating together essentially enables us to stay connected with the ones we love. Families and friends often use the time at the dinner table to talk about their days, weeks, life in general or current affairs, allowing bonding to take place over the food.

### ***5.5.4 Importance of festivals in shaping Rwandan legacy, cultural and national identity***

#### **a) Learning objectives**

**Knowledge and understanding:** Find out the importance of festivals and celebrations in Rwandan culture.

**Skills:** Describe activities done during national festivals and their meaning.

**Attitudes and values:** Participate actively in the various festivals.

#### **a) Teaching resources**

Use textbooks, films of feast celebrations, flipchart, markers, etc.

#### **b) Prerequisites/Revision/Introduction.**

The learners have knowledge on different cultural festivals. This knowledge will help them to understand the Importance of festivals in shaping Rwandan legacy, culture and national identity.

#### **c) Learning activities**

The tutor invites learners to highlight the importances during festival celebrations that contribute in shaping Rwanda legacy, culture and national identity.

#### **Possible answers:**

- Helps to preserve our culture and heritage, for example through the festival of Umuganura.
- They carry the message of the past generations to the present and future.
- Promotes harmony, unity and peace in the among people.
- Religious and family Celebration Keeps us closer to our religion and tradition.
- We get to know about different religious practices and beliefs and appreciate each religion.
- Celebrations also remind us of important days, or a great time in the year and give us an opportunity to celebrate and cherish those moments.

- Gives a unique opportunity to gather and spend time with family, friends and community.
- Stress relieving from a hectic work season because it provides us a time to break out from normal routine and have a colourful time, thus breaking the monotony of life
- Gathering of family members and friends for the festivals strengthens family love and unity.
- Since a lot of our festivals involve special offerings being prepared and offered to poor, it also brings happiness for them.
- The cultural exchange of views and celebrations between people.
- Build social relations and social communication which leads to unity among the people.
- Attracts tourist to the country, thus contributing to economic development of Rwanda.
- **Application activities 5.4**
- **Discuss some important values that can be acquired by the young people through the festivals and celebrations in Rwanda.**

A tutor puts learners in groups of five to discuss the important values within are transmitted during festivals and celebrations.

**Possible answers :**

- **Connectness** . Celebrating your traditions helps keep you grounded in your own culture while adapting to a new one. ...
- **Brightness** .Celebrating one of your traditional holidays can brighten up your mood for weeks as you become absorbed in preparations for the event and the excitement of the day itself.
- **Solidarity:** Celebrating a special day can also help you connect with fellow compatriots in your area who can add to your mutual support group
- **Gratitude:** we are extremely grateful for the chance to wind down, meet new friends and exchange tips on local life.

## 5.6 Summary of the unit

The tutor invites learners in pairs to summarize the unit by providing the main titles and a unit assessment. Learners give a summary of the content for each title:

- Religious and cultural festivals in Rwanda
- Festivals and celebrations in Rwanda
- Family festivals
- Importance of festivals in shaping Rwandan legacy, cultural and national identity

## 5.7 Additional information for teacher

The tutor harmonises the learners findings, choosing the pertinent points and brings his/her addition notes about the religious and cultural festivals and celebrations.

The Christian day of worship is honoured line with the command in the Decalogue to keep the Sabbath day holy. During this day Christians rest from work, give thanks for God's providence.

Most of feasts are related to the founder of a religion and his realised works.

## 5.8 Answers to the end unit assessment questions

### 1. Define the term festival.

A festival is a gathering of people to celebrate something. It can also refer to a particular day or group of days when people in a country have a holiday so that they can celebrate something.

### 2. List any four festivals and celebrations in Rwanda culture

- Child naming
- Weding ceremony
- Umuganura
- Birthday
- Liberation day
- Heroes day
- Independence day.

### 3. How is important to celebrating family festivals?

Festivals are an expressive way to celebrate glorious heritage, culture and traditions. They are meant to rejoice special moments and emotions in our lives with our loved ones. They play an important role to add structure to our social lives, and connect us with our families and backgrounds

### 4. Why do religions celebrating the folowing festivals

- a) **Easter** : It is a festival and holiday commemorating the resurrection of Jesus from the dead.
- b) **Eid-il-fitr** : It is celebrated as the end of Muslim Month of Fasting (Ramadan).

**5. Explain the importance of festivals in shaping Rwanda Legacy,cultural and national identity.**

- They carry the message of the past generations to the present and future.
- Promotes harmony, unity and peace in the among people.
- Religious and family Celebration Keeps us closer to our religion and tradition.
- We get to know about different religious practices and beliefs and appreciate each religion.
- Celebrations also remind us of important days, or a great time in the year and give us an opportunity to celebrate and cherish those moments.
- Gives a unique opportunity to gather and spend time with family, friends and community.

**6. Propose the strategies for keeping the traditional culture of celebrating family festivals like:child naming,marriage,gathering for dinner.**

Tutor will give enough time to group work for discussing about strategies to keep rwanda traditions.

**Possible answers**

- By collecting videos of traditional singers and dancers.
- By writting histories and events
- By creating cultural clubs at schools, in village,etc.
- Families encourage their children to join cultural groups.
- By organising cultural competitions
- By supporting and motivating the existing cultural groups
- Family dialogue between parents and children.

**5.9 Additional activities**

Tutor will organize other activities for learners for deep understanding for example : memorization of poems ,songs,dance,etc.

**5.9.1 Remedial activities (questions and answers).**

**Learners with difficulties may be asked to list any two feasts they know**

**1) Match the feasts with their date of celebration**

- |                  |                        |
|------------------|------------------------|
| • Assumption     | July,4                 |
| • Liberation day | first Friday of august |
| • Christmas      | August ,15             |
| • Umuganura      | Febrary,1              |
| • Heroes day     | December,25            |

### ***5.6.2 Consolidation activities***

The tutor asks learners to highlight the popular feasts celebrated in Rwanda in order to be familiar with it.

### ***5.9.3 Extended activities***

Gifted learners are assigned to conduct a research on the problems experienced by cultural groups in his/her village or to create a poem on one page .

- Make a research and analyse the problems experienced by cultural groups in your village.
- Create a poem on one page which highlights the beaut of Rwanda tradition.

# UNIT 6

## JUSTICE AND PEACE

### 6.1 Key Unit competence

Assess the global and local efforts in the promotion of peace and justice

### 6.2 Prerequisites

To carry-out this unit, learners should master the previous unit about the “peace and justice”. This knowledge will help them to assess the global and local efforts in the promotion of peace and justice

### 6.3 Cross-cutting issues to be addressed

- **Peace and values education:** the tutor emphasizes the necessity of peace in society by highlighting the role of laws and justice to promote the harmony in society.
- **Inclusiveness:** the tutor stresses the importance of involving equally all members of society in the whole life of community without any discrimination.
- **Financial education:** this cross-cutting issue will be developed as learners develop deep understanding on the economic consequences from lack of peace in society.

### 6.4 Guidance to introductory activity 6

The tutor distributes to a pair of learners a list of sentences with different meaning ,then invites them to discuss and select positive sentences related to the term “**inner peace**”. Tutor will invite one pair for presenting their findings in plenary and other pairs reflect.

#### Possible answers

- It refers to a state of being mentally and spiritually at peace, with enough knowledge and understanding to keep oneself strong in the face of discord or stress.
- It cannot be attained on earth.
- It is considered by many to be healthy and the opposite of being stressed or anxious.

- Its state eliminates anxieties, fears and worries.
- People with disability cannot have inner peace because of their anxious situation.
- It removes negative thoughts, stress, lack of satisfaction and unhappiness.
- It is a desire for revenge, in order to do evil to someone.
- It is attained by utterly submitting to Allah according to Muslims.

## 6.5 List of lessons

#	Lesson title	Learning Objectives	Number of periods
1	Relationship between peace, law and Justice Conditions for sustainable peace	<b>Knowledge and understanding:</b> define the concepts peace, law and justice. <b>Skills:</b> Explain the relationship between peace, laws and justice <b>Attitudes and values:</b> Appreciate the importance of peace and values in society.	3
2	Human dignity, rights and Freedom	<b>Knowledge and understanding:</b> recall the terms human dignity, right and freedom . <b>Skills:</b> Explain how justice and peace intervene in valuing human dignity, right and freedom. <b>Attitude and values:</b> show respect the human dignity.	3
3	Good governance, democracy, rule of law, access to justices as indicators of peace	<b>Knowledge and understanding:</b> Identify the conditions for sustainable peace in the society. <b>Skills:</b> Discuss conditions for sustainable peace and justice in the society. <b>Attitudes and values :</b> Participate actively in the activities that promote peace and justice at school and in the society.	3
4	Role of religions and government in promoting peace and justice in the society	<b>Knowledge and understanding:</b> Find out the role of religion and Government in the promotion of sustainable peace and justice in the society. <b>Skills:</b> Debate on the role of religions and government on the promotion of sustainable peace and justice in the society <b>Attitudes and values :</b> Observe his or her responsibilities in relation to promotion of peace and justice as well as the respect for human rights.	3



5	Efforts of Rwanda to promote peace and Justice	<p><b>Knowledge and understanding:</b> List activities that show the effort of Rwanda to promote peace and justice.</p> <p><b>Skills:</b> explain the effort of Rwanda government to promote peace after genocide.</p> <p><b>Attitudes and values :</b> participate in protecting the achieving things by the government and Rwandans in general.</p>	3
6	Unit assessment		2

### ***6.5.1 Relationship between peace, law and Justice and Conditions for sustainable peace***

**Knowledge and understanding:** define the concepts peace, law and justice.

**Skills:** Explain the relationship between peace, laws and justice Attitudes and values

**Attitudes and values:** Appreciate the importance of peace and values in society.

#### **a) Teaching resources**

Use Bible, Qur'an, Catechism of catholic church, textbook, library, internet, flipchart, videos, etc.

#### **b) Prerequisites/Revision/Introduction**

The learners have already a knowledge on peace building. This knowledge will help them to attain deep understanding about importance of justice, peace and how people can sustain harmony in communities.

#### **c) Learning activities**

The tutor displays the questions and invites learners to discuss in small groups.

- **Discuss on this question in groups** “ what is the most important among laws, justice and peace”?
- Laws, justice and peace are all most important and complementary .
- **Justify your answer.**
  - all of those three terms are necessary, to keep a secured and peaceful society. The main aim of all laws is to protect people, property, healthy and security. Where there is justice, there is peace and harmony among the people. Peace is the work of justice and the effect of charity.

## Application activities 6.1

### 1. Define the terms below :

#### a) Sharia is theocracy

It is the law according to the Muslim faith .As interpreted from the Qur'an , Islamic law is controlled, ruled and regulated by the Islamic religion ,that is why this law is Theocracy.

#### b) Dal as –salam

The Arabic word *salaam* (“peace”) originates from the same root as the word *Islam*. *Dal as-salam* “(the house of peace)” is the ideal society according to the Qur'an .

### 2. Why does any nation set laws for its citizens?

The main aim of all laws to any nation is to protect people,property,health and security.

When there is no laws or rules in society ,this last breaks down.

Laws and rules are made to ensure that the community functions effectively.

### 3. What are the indicators of a peaceful community ?

- harmony and protection of people.
- Mutual respect
- Promotion of nonviolent solutions to everyday problems.
- Solidarity
- Mutual support.
- Gender equality
- Inclusiveness etc.

### 4. Explain the importance of justice to increase peace

Justice allows for all people in country to receive fair treatment from the authority regardless of their social status. Where there is justice ,there is peace and harmony among the people. Lack of justice brings chaos and mistrusts.justice is the moral principle of being fair.It is one of the attributes of God.

## 6.5.2 Human dignity, rights and Freedom

### a) Learning objectives

**Knowledge and understanding:** recall the terms human dignity,right and freedom  
**Skills:** Explain how justice and peace intervene in valuing human dignity,right and freedom.

**Attitude and values:**show respect the human dignity.

### **b) Teaching resources**

Use Bible ,textbooks, history books, catechism of catholic church,images, paper sheet, etc.

### **c) Prerequisites/Revision/Introduction**

To carry-out this lesson, learners have the knowledge of human being as a reasonable creature in God's image and resemblance.This knowledge will help them to understand and respect the human dignity,right and freedom.

### **d) Learning activities**

The tutor provides paper sheets with different colours and invite learners to write government initiative on white paper,religions initiative on yellow paper and global initiative on green paper. Learners discuss, agree upon a number of initiative for each level.

### **Possible answers**

#### **1. Conduct a research about different initiatives for sustaining peace in Rwanda**

- **The Catholic Justice and Peace Commission:** NGO established by the Catholic Church in Liberia in 1991 in response to a century long history of widespread human rights abuses and injustices accentuated by the war which began in 1989. The Bishop's Justice and Peace Commission (CEJP Rwanda) is a commission of the Catholic Church of Rwanda whose vision is "a society in which peace, social Justice, respect for human rights and democratic principles reign.
- **National Unity and reconciliation commission.**The NURC is a permanent body, protected by the constitution with a mandate to promote national unity and reconciliation in post-genocide Rwanda.
- **Itorero ry'igihugu:** Established in 2007, the Itorero programme's objective is to promote Rwandan values and cultivate leaders who strive for the development of the community.
- **Mutual of health insurance:** The general objective of this policy is to give guidance which will allow the development and strengthening of the CBHI(Central Bureau of Health Intelligence ) system in Rwanda, with the larger goal of improving the financial accessibility of populations to health care, protectinghouseholds against the financial risks associated withdiseases,and strengthening social inclusion in the health sector
- **Girinka munyarwanda:** a cow is given to a citizen of first and second categories for supporting them to shift from poverty.

### **Analyse the involvement of both men and women in peace building activities.**

Gender equality, also known as sexual equality, is the state of equal ease of access to resources and opportunities regardless of gender, including economic participation and decision-making; and the state of valuing different behaviors, aspirations and needs equally, regardless of gender. By being included in prevention and response strategies, women can play an active role towards sustainable peace. Where women have greater voices in the public sphere, and resources are allocated to human development priorities. Men tend to dominate the formal roles in a peacebuilding process; there are mainly male peacekeepers, male peace negotiators, male politicians, and male formal leaders. Power is unequally distributed between men and women and the majority of women do not have a voice in local and national decision making processes.

In the case of Rwanda :Women’s political participation is a fundamental prerequisite for gender equality and genuine democracy. It facilitates women’s direct engagement in public decision-making and is a means of ensuring better accountability to women. When more women hold top positions in politics, everyone benefits.

#### **e) Application activities**

##### **1. Give any four concrete examples of religious interventions in peace building in Rwanda and in the world.**

- **The Healing the Wounds of Ethnic Conflict (HWEC)** approach began in Rwanda in September 1994, and aimed to deal with the consequences that the genocide had on the Rwandan people, churches and communities. The approach has been applied by a number of different organizations such as ZOA International, African Evangelical Enterprise , and Christian Action for Reconciliation and Social Assistance

##### **2. Examine the role of the government**

Government spends much money in the project of sustain peace through recruitment and follows day after day the soldiers, polices and other group of people intervene in security activities.

### ***6.5.3 Good governance, democracy, rule of law, access to justices as indicators of peace***

#### **a) Learning objectives**

**Knowledge and understanding:** Identify the conditions for sustainable peace in the society.

**Skills:** Discuss conditions for sustainable peace and justice in the society.

**Attitudes and values :** Participate actively in the activities that promote peace and justice at school and in the society.

**b) Teaching resources**

Use textbook, history books, map, images, etc.

**c) Prerequisites/Revision/Introduction**

Learners have already the knowledge about the terms of good governance , rule and law and justice in Rwanda this knowledge will help them to explain how those terms are true indicators of peace.

**d) Learning activities**

Tutor may watch a video of Umuganda or use a projector and allow learners to reflect about what they appreciate in Umuganda program.

**1. What can we appreciate in umuganda organisation?**

- Active participation of all participants citizens and foreigners
- Solidarity
- Respect one another
- Patriotism
- hapness
- Dialogue etc.

**2. Find the indicators of good governance in Rwanda**

- Decentralisation
- Democracy
- Gender equality
- Innovation (gira inka,ubudehe,mutual health insurance programs...)

**e) Application activities**

- **Give and explain briefly the 8 majors of good governance**
- **Rules and laws:** Are sets of rules that are made to ensure that the community functions effectively.
- **Transparency:** means that information should be provided in easily understandable forms and media; that it should be freely available and directly accessible to those who will be affected by governance policies and practices

- **Responsiveness:** organizations and processes of good governance are designed to serve the best interests of stakeholders within a reasonable timeframe.
- **Consensus Oriented:** consultation to understand the different interests of stakeholders in order to reach a broad consensus.
- **Equity and Inclusiveness:** The organization that provides the opportunity for its stakeholders to maintain, enhance, or generally improve their well-being
- **Effectiveness and Efficiency:** Good governance means that the processes implemented by the organization to produce favorable results meet the needs of its stakeholders, while making the best use of resources
- **Accountability:** an organization is accountable to those who will be affected by its decisions or actions as well as the applicable rules of law
- **Participation:** Participation needs to be informed and organized, including freedom of expression and assiduous concern for the best interests of the organization and society in general.

### **What is a decentralisation ?**

It is a citizen centered governance in which various programs to empower local populations were implemented.

### **How does a country get a democracy?**

Democracy is not something we get without effort. We must always fight for democracy, otherwise we lose it .said by Paul Auster.

Acquiring democracy is a slow and long process. It is not acquired at once; it is built over several generations.

### **Differentiate democracy from independence.**

Democratie is a system of government by the whole population or all the eligible members of a state, typically through elected representatives while independence is

### ***6.3.4 Role of religions and government in promoting peace and justice in the society***

#### **a) Learning objectives**

**Knowledge and understanding:** Find out the role of religion and Government in the promotion of sustainable peace and justice in the society.

**Skills:** Debate on the role of religions and government on the promotion of sustainable peace and justice in the society

**Attitudes and values :** Observe his or her responsibilities in relation to promotion of peace and justice as well as the respect for human rights

**b) Teaching resources**

Bible, Qur'an, catechism of catholic church, textbook, paper sheet, etc.

**c) Prerequisites/Revision/Introduction**

The learners have knowledge about the previous lesson on different works of religions and government for people. This knowledge will help them to understand the complementarity between religions and government in promoting peace.

**d) Learning activities**

Tutor sends groups to visit different local religious and government institutions for a research about their role in promotion of peace and justice.

**1. Present the government activities in promoting peace and justice in society**

**Unity and reconciliation:** The reconciliation process in Rwanda focuses on reconstructing the Rwandan identity, as well as balancing justice, truth and peace and security in the country. In general this is the task of different institutions in Rwanda and in particular it a task of government who sets main orientations, goals and guidelines .

**Education on values:** through Ingando as a programme of peace education in solidarity camps, through itorero as a programme to promote Rwandan values and cultivate leaders who strive for the development of the community. Youth connect, youth organizations, etc.

**Elaboration of competence based curriculum:** to form a Rwandan with a completed knowledge, skills attitudes and values , a citizen able contribute in social problem solving.

**Sports as tools of promoting peace:** many initiatives have been taken. Peace cup tournament, Kigali marathon, primus guma guma, Miss Rwanda, etc.

**Religion youth and adult groups:** The groups based on religion like JA( jeunesse Adventist), scouts, Xaveri, muslim youth association, etc. All those groups are the channels of promoting peace.

**Congregations of consecrated people:** some fathers, brothers and sisters congregations are engaged in peacebuilding activities. For example: Sister of Saint Boniface who support groups of widows and orphans without any exclamation. Sister of Saint Therese of kalikouta who support the vulnerable people, Brothers of Charity who support the disable people, etc.

**Abarinzi b'igihango:** In the promotion of peace ,we underline the important role of somme people struggled for peace either during the genocide against tutsi nor during the time post genocide.the recognance of their work is a way of peacebuilding.

**2. Explain how religious institutions intervene in promoting peace and justice in society.**

Every week at least a group of religion meet: Friday for muslims,saturday for Adventists and Sunday for a big number of Christian churches . In their assembly the terms of peace and justice are repeated.

In each religion there are small groups which organise different charitable activities: visiting and helping the siks, poors, prisoners, orphans, widows, refugees, old persons and other people in needs

**a) Application activities**

**1. Give any four concrete examples of religious interventions in peace building in Rwanda and in the world.**

- Justice and peace commission
- Basic ecclesial communities.(imiryango remezo)
- San Egidio community , etc..

**2. Examine the role of the government to promote peace.**

Different measures have been taken by the Rwandan government towards achieving the goal of perpetrators and victims living side by side in peace. For example, the Constitution now states that all Rwandans share equal rights.

***6.5.5 Efforts of Rwanda to promote peace and Justice***

**a) Learning objectives**

**Knowledge and understanding:** List activities that show the effort of Rwanda to promote peace and justice.

**Skills:**explain the effort of Rwanda government to promote peace after genocide.

**Attitudes and values :** participate in protecting the achieving things by the government and Rwandans in general.

**b) Teaching resources**

Textbook, paper sheet, marker pen,Internet , etc.



### c) Prerequisites/Revision/Introduction

The learners have knowledge about the previous lesson on different initiatives of government, in promoting peace after genocide against tutsi this knowledge help them to deep understanding the effort of Rwanda.

#### 1. Describe the problems faced to Rwanda post genocide against tutsi in 1994.

- Death : one million people perished during the genocide against tutsi
- Rape : 250,000 women were raped, leaving the country's population traumatized.
- Rape has physical, social, spiritual and psychological effects on the victims for example: to suffer serious injuries because of sexual violence , reproductive system damaged, contracting sexual transmitted infections...
- Lost of material : infrastructure has been destroyed, house,
- Refugees : a big number of Rwandans have gone out of the country especially in neighboring country : DRC-TZ-BURUNDI and in other country wich are far from Rwanda Zambia-Malawi-south Africa even in Europe .
- Prisoners : many people involved in genocide crimes were detained , others were still moving around waiting for justice.

#### 2. Show the effort different institutions of Rwanda have done for rebuilding the Rwanda society.

- The government of unity of Rwanans:
- The Rwanda unity and reconciliation commission (RURC)
- The national commission of fighting against genocide (CNLG)
- The national meeting of umushyikirano
- The seminar of leaders (umwiherero w'abayobozi)
- Ubudehe , Gira inka programm
- Mutual of health insurance
- Decentralisation system .
- Learning activities

Discuss and clarify the consequences about a society in which there is free drugs circulation without laws for punishing the traders.

#### Possible answers

- Lack of security
- Poverty
- Jobless
- Family conflucts

- Sexual viols
- Alcoholic people, etc.

**b) Application activities**

**1. Explain briefly the following terms**

- a) Inner peace:** It refers to a state of being mentally and spiritually at peace, with enough knowledge and understanding to keep oneself strong in the face of discord or
- b) Theocracy:** It is the law according to the Muslim faith. As interpreted from the Qur'an, Islamic law is controlled, ruled and regulated by the Islamic religion, that is why this law is Theocracy
- c) Transparence :** means that information should be provided in easily understandable forms and media; that it should be freely available and directly accessible to those who will be affected by governance policies and practices.
- d) Equity and inclusiveness:** The organization that provides the opportunity for its stakeholders to maintain, enhance, or generally improve their well-being.
- e) Accountability:** an organization is accountable to those who will be affected by its decisions or actions as well as the applicable rules of law.

**2. Analyse the impact of Ingando and Itorero as tools of unity and reconciliation in Rwanda.**

- Objective of itorero and ingando is to promote Rwandan values. Among those values there is solidarity : nta mugabo umwe, ababiri bishe umwe; justice: agahugu kadahana korora imisege; peace: repeated many time in greetings gira amahoro, muramuke amahoro...unity: we are all members of one family bene kanyarwanda. patriotism: rwanada is our mother land we should love and protect it.

**3. Suggest any three results from gacaca court after genocide against Tutsi.**

- **Justice :** suspected people have been introduced in different courts to be judged.
- **True informations about genocide against tutsi :** witnesses from perpetrators and survivors during gacaca court.
- **Reconciliation :** the one among the objective of gacaca court is to reconcile rwanadan through asking and giving forgiveness. Genocide had broken relationships. Forgiveness is the best way to rebuild relationships broken by sins, mistakes and crimes
- **Time managment :** in short time a big number has been juged in gacaca court. Justice was given to a huge number of genocide survivors and

suspects within reasonable time.

#### **4. What are the achievements of National Unity and Reconciliation Commission from the beginning up now.**

- **Justice and reconciliation process** have began just after genocide with the ultimate aim of all Rwandans once again living side by side in peace. Reconciliation and unity initiatives were highly supported by Gacaca courts.
- **The reconstructing of Rwandan identity**, as well as balancing justice, truth and peace and security in the country. Truth on what happened was made known; this facilitated juridical procedures and psychological healing progress.
- **Setting Different measures** by the Rwandan government towards achieving the goal of perpetrators and victims living side by side in peace.
- **The new Constitution** states that all Rwandans share equal rights.
- **Fight discrimination and divisive genocide ideology.** The value of forgiveness, which is very important to the re-building of relationships, was promoted.
- **Restoration of peace and hope:** Hope was revived among Rwandans that peace is still possible. Human rights were promoted by Gacaca courts in various ways

#### **5. What is the contribution of the Qur'an in justice?**

According to Islam, Justice is a central theme in the **Qur'an**, dictating the traditions of law and how should put into practice, the Qur'an tells Muslims not only how to conduct themselves, but is also highly important regarding relationships with other people. It states what the various punishments for certain crimes should be along with the justification behind this reasoning. Furthermore, the Qur'an brings across the idea that anyone who propagates the message of justice and acts accordingly will be justly rewarded with their place in jannah.

#### **6. Give at least one example from the Bible to justify the justice of God**

King David was condemned by Prophet Nathan for abusing his office and practising injustice. The king unjustly took Bethsheba for himself and arranged to have her husband, Uria, killed at the front line of the battle. He had committed double crime. of adultery and murder. **2sam11:1-17**

#### **7. What is the doctrinal meaning of justice?**

God himself is just and uses justice to purify his people **2 Sam 12:1-12**

In the Old Testament, with the intention of restoring justice, God punished the Israelites when they failed to keep the social demand of the law. God used

punishment to purify the nation of Israel. The book of psalms states that, "your kingdom is founded on righteousness and justice" (ps 89:14a) means that justice is one of the attributes of God.

### **8. What did God promise to the peacemakers according to Mt 5,9**

Blessed are the peacemakers for they will be called children of God.

### **9. Justice, laws and peace are complementary. Justify briefly this assertion.**

These three terms are truly complementary in keeping a secured and peaceful society. The main aim of all laws is to protect people, property, health and security. Where there is justice, there is peace and harmony among the people. Peace is the work of justice and the effect of charity.

## **6.6 summary of the unit**

The unit 6 concerns **Justice and Peace**. For the summary of the unit, the tutor invites learners to identify the main points developed in the whole unit and brief explanation for each.

## **6.7 Additional information for teacher**

The tutor may refer to the biblical verses and other religion documents to clarify the doctrinal aspect of justice and peace. He also searches on internet through government sites. The Scripture says, "... love your enemies, and pray for those who persecute you..." (Mathew 5:44). Love is the best solution to face violence and persecution which alienate peace. Other solutions than love do not bring about peace but to violent conflicts and wars. Prayer can change our enemies and become our friends. This manifests that one is always a human being and should be treated as such. Christianity believes that revenge is not the right way to peace. It worsens relationships and distorts ways to peace. Everyone desires to live in a peaceful community. The Rwandan model of unity and reconciliation which takes into consideration the past in view of building a better future. It is a process that strives to overcome divisionist ideologies towards a united and peaceful community.

## **6.8 Answers to the end unit assessment 6**

Let the students and teachers explore the unit 6 and with reference to the content, let them find answers to the end unit assessment.

## 6.9 Additional activities

### *6.9.1 Remedial activities*

For the learners with slow learning, the tutor may ask them to two expressions can be used in reconciliation process.

- I beg your pardon!
- Pardon!
- Forgive me!
- I am sorry!
- You are excused!

### *6.9.2 Consolidation activities*

The tutor invites learners to participate in the activity of setting rules and regulation for their class ,he also asks learners to create at their school the justice and peace club.

### *6.9.3 Extended activities*

The tutor assigns the talented learners to Read Isaiah 32: 16 -20, and deliver the Fruit of justice.

1. **What is the results of doing justice?**Doing justice results in: peace, calm, security, peaceful country, secure dwellings, quiet resting places, joy, freedom.
2. **What is gacaca ?** it is a traditional court .it is a sign of restoring peace, justice and love among Rwandans after Genocide against Tutsi 1994.

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