TRAINING MANUAL FOR CAPACITY BUILDING OF CHRISTIAN RELIGIOUS ACTORS

JOINT INITIATIVE FOR STRATEGIC INTERRELIGIOUS ACTION (JISRA)

Reviewed 2023

Training Manual for Capacity Building of Christian Religious Actors

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We hope and pray that this manual achieves its objective of building the capacity of leaders and actors in different strata of the society towards building peaceful and just societies where all enjoy Freedom of Religion and Belief (FORB).

ABOUT JISRA

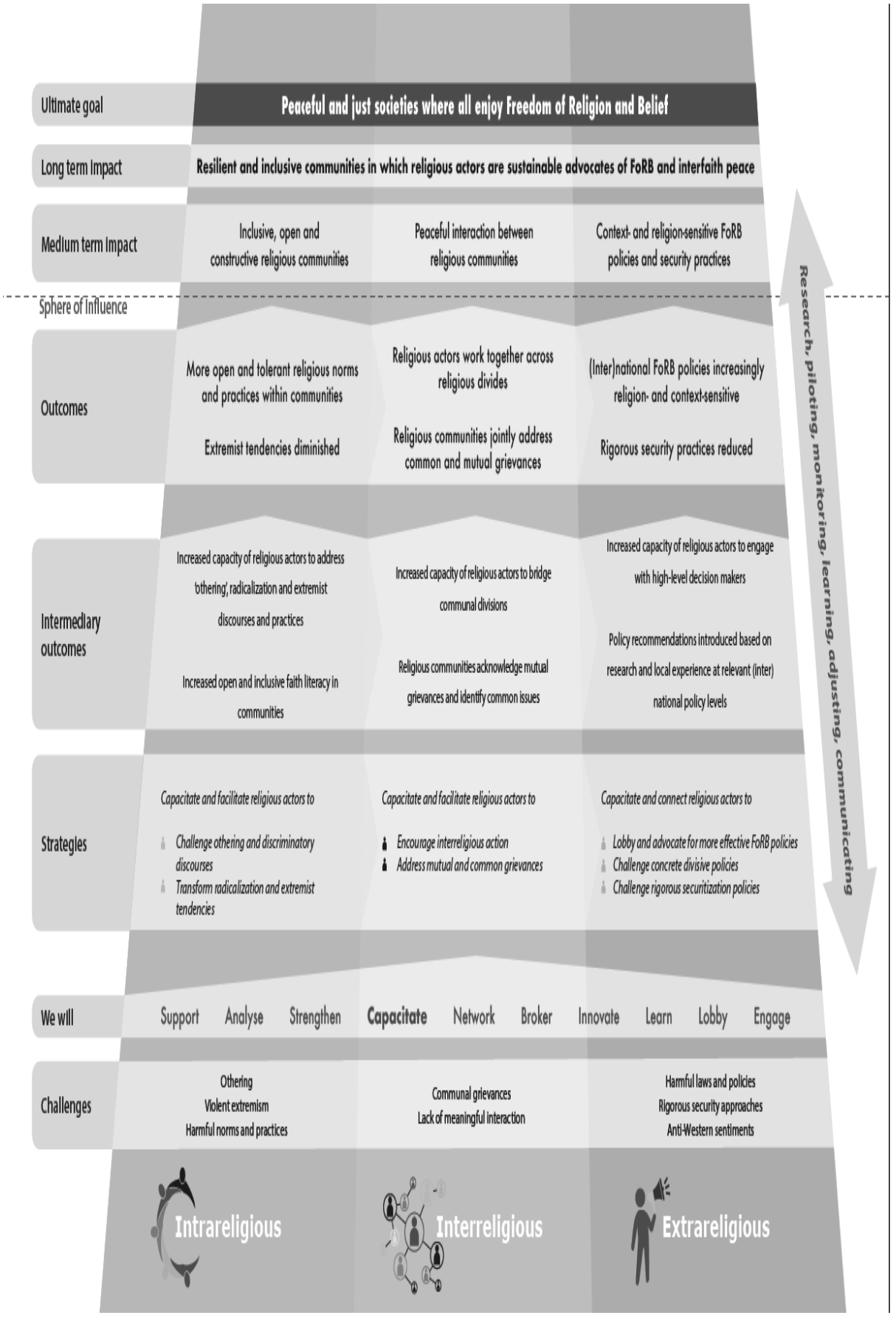
The Joint Initiative for Strategic Religious Action (JISRA) is a product of the Alliance that was formed by Mensen met een Missie (Lead), Tearfund Netherlands/ Tearfund UK, Search for Common Ground and Faith to Action Network; under the name Power of Voices (PoV), who applied and got approval for a Strategic Partnership with the Dutch Ministry of Foreign Affairs (MoFA) for the period 2021-2025. The JISRA programme is therefore currently being implemented in seven (7) countries, namely: Nigeria, Ethiopia, Mali, Kenya, Uganda, Indonesia and Iraq.

JISRA in Nigeria is a consortium of four international NGOs, namely Tearfund, Search for Common Ground and Mensen met een Missie; and seven (7) local implementing partners, namely Dialogue, Reconciliation and Peace (DREP) Centre, Development Initiative of West Africa (DIWA), Federation of Muslim Women's Associations in Nigeria (FOMWAN), RURCON, Scripture Union of West Africa (SUWA), Justice Peace and Reconciliation Movement (JPRM) & Women Interfaith Council (WIC).

The JISRA programme aims to address and transform "intra"-, "inter"-, and "extra-religious" dynamics in Nigeria to promote Freedom of Religion and Belief (FoRB). The activities under the three pathways are interrelated and designed to connect with each other to significantly reduce FoRBS and FoRBs-related conflicts in target locations and foster peaceful co-existence in the ten Local Government Areas (LGAs) situated in Kaduna and Plateau states of Nigeria. These are Barkin Ladi, Bokkos, Bassa and Jos North LGAs in Plateau State; and Jama'a, Zagon Kataf, Kaura, Kaduna North, Kaduna South, and Kajuru LGAs in Kaduna.

The programme will leverage the role of a variety of actors, including religious leaders, young women and men from different religious and ethnic backgrounds and civil society, to identify, reflect, and build upon specific entry points for intra-religious, inter-religious, and extra-religious engagement and promote an inclusive, tolerant, flourishing and peaceful society in Nigeria.

The goal of JISRA project in Nigeria is to promote mutual understanding, respect and trust among and between communities as well as among faith and community leaders towards improved tolerance, social cohesion for peaceful coexistence –using FoRB as a vehicle.


Ultimate goal
Peaceful and just societies where all enjoy Freedom of Religion and Belief
Long term Impact
Resilient and inclusive communities in which religious actors are sustainable advocates of FoRB and interfaith peace
Medium term Impact
Inclusive, open and constructive religious communities
Peaceful interaction between religious communities
Context- and religion-sensitive FoRB policies and security practices
Sphere of Influence
Outcomes
More open and tolerant religious norms and practices within communities
Extremist tendencies diminished
Religious actors work together across religious divides
Religious communities jointly address common and mutual grievances
(Inter)national FoRB policies increasingly religion- and context-sensitive
Rigorous security practices reduced
Intermediary outcomes
Increased capacity of religious actors to address 'othering', radicalization and extremist discourses and practices
Increased open and inclusive faith literacy in communities
Increased capacity of religious actors to bridge communal divisions
Religious communities acknowledge mutual grievances and identify common issues
Increased capacity of religious actors to engage with high-level decision makers
Policy recommendations introduced based on research and local experience at relevant (inter) national policy levels
Strategies
Capacitate and facilitate religious actors to
Challenge othering and discriminatory discourses
Transform radicalization and extremist tendencies
Capacitate and facilitate religious actors to
Encourage interreligious action
Address mutual and common grievances
Capacitate and connect religious actors to
Lobby and advocate for more effective FoRB policies
Challenge concrete divisive policies
Challenge rigorous securitization policies
Research, piloting, monitoring, learning, adjusting, communicating
We will
Support Analyse Strengthen Capacitate Network Broker Innovate Learn Lobby Engage
Challenges
Othering
Violent extremism
Harmful norms and practices
Communal grievances
Lack of meaningful interaction
Harmful laws and policies
Rigorous security approaches
Anti-Western sentiments
Intrareligious
Interreligious
Extrareligious

THE MANUAL

The manual is meant to facilitate the comprehensive implementation of JISRA Nigeria's training and capacity building processes in order to equip stakeholders with knowledge and skills to cope with challenges that the JISRA Nigeria programme has identified. It intends to utilize the positive power that religion and religious actors have in fostering peace and just societies and thereby contribute to the prevention and resolution of the intra-religious, inter-religious, and extra-religious challenges in the Nigerian society.

The modules and sessions have been carefully chosen such that the theory and practice of FoRB is integrated enabling participants to demonstrate knowledge and skills in promoting FoRB at the end of the training workshop. Each session in a module follows a participatory approach, and is provided with objectives, suggested duration, materials, and preparations to be made before the session. However, adaptations of the modules could be done such that selected sessions can be presented over a shorter period.

Pedagogical Methodologies

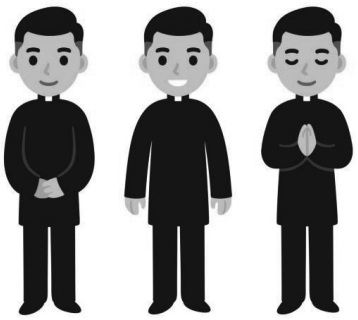
The following are a few of the adult learning pedagogical tools that can enhance learning during training with this manual:

Buzz or Brainstorming: This is a technique used when one wants to get quick responses or involve everyone in a topic. A question is asked where two or three participants are asked to buzz and give answers or their views on a certain topic. It may gauge where the participants are on a certain issue and hence lead the facilitator on the depth or angle from which to handle the topic. Responses from Buzz or brainstorms may not be written down.

Group Work: - These are used when the objective is to get in-depth knowledge from the participants on a given topic. The product of these groups is used to consolidate the group knowledge base. This is then strengthened by an input or lecturette for new information if necessary.

Plenary Presentation: - This is used to discuss the participants' ideas in order to agree or reach a consensus on a point or the grain of the topic. These are then synthesized as learning points into a whole to bring together the different ideas.

Role Plays: - These are used to depict an idea in the form of a playlet. A role-play is intended to bring the message out and is stopped when the message is passed on. It is analyzed based on five key stages: -

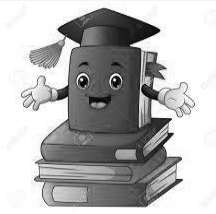


a. Description – What did you see happening?
b. Real-life – Does it happen in real life/your situation)? (Give examples)
c. Analysis – Why does it happen (root causes)?
d. Results – What are the consequences?
e. Action – What can we do about it?

The third and fourth stages are very important as they show the issues (root causes) and galvanize the participants to action. However, the planning for action has to be thorough to ensure that the issues are dealt with in a practical way. Role-plays are safe to bring out even the most sensitive issues without being threatening. Role-plays can be used also as discussion starters.

1. **Case Studies**: - These, like role plays, are written with the reality of the situation in mind. Otherwise, they may backfire when the participants refuse to identify with them. Case studies need to be written in simple and clear language for the participants to grasp the message fast.
2. **Case Stories**: - These are live case studies but are told orally. The narrator needs to be able to catch the attention of participants and pass the message. Like the role play, case stories and case studies are analyzed too, with identification of causes, consequences and action plans to make the exercise worthwhile.
3. **Audio-Visual Aids**- The use of audio and visual aids to enhance learning is highly recommended. Sometimes ideas can only best be shared using films (video), through music (audio & video) or projectors. However, if the venue does not allow for the use of the above, facilitators need to be creative to present ideas in the best way possible.

❖ **Procedures (where applicable):**



The procedures tell you what to do before, during and after the lesson.

❖ **Hints (where applicable):**

Give you an idea of the expected flow of thoughts and responses/feedback from participants. You are not under obligation to read all these out; except where participants are unable to supply them.

❖ **Materials**

The list of materials gives you an idea of the teaching aids or equipment you might need to facilitate the learning process. It is advised that you go through the list during your preparation and make necessary provisions or improvisation for each item where necessary.

❖ **Duration**

The suggested duration of each lesson is between 90 minutes and 120 minutes. You should make adequate arrangements for more time in case of post-session counselling or other psychosocial services.

❖ **Evaluation Questions:**

You are to administer the evaluation questions at the end of each session to assess the level of achievement of the session's objectives.

LESSON 1:
SANCTITY OF EVERY HUMAN LIFE

Objective:

By the end of the training session the participants should be able:

1. To know the meaning of sanctity of life;
2. To state the teachings of the Church on sanctity and value of life;
3. To state the importance of sanctity of life in our society today;
4. To appreciate, respect and value life as God's gift.

Duration: 2hrs

Materials Needed:

Flip Charts or White Board, Markers, PowerPoint Presentation, Projector, Files, Jotters, Sticky Notes, Pens.

Methodology:

Lecture, Case studies, Buzz groups, Role plays/Exercises, Audio-visual aids, Questions and answers.

Evaluation:

1. What is the sanctity of life?
2. Why should we appreciate, respect and preserve life?
3. State three ways you protect life in your community.
4. In three sentences, state the teachings of the church on sanctity of life with reference to the bible and any other document of the church?

INTRODUCTION

The phrase “sanctity of life” reflects the belief that, because people are made in God’s image (Genesis 1:26–27), human life has an inherently sacred attribute that should be protected and respected at all times. While God gave humanity the authority to kill and eat other forms of life (Genesis 9:3), the murdering of other human beings is expressly forbidden, with the penalty being death (Genesis 9:6).

Humanity was created in God’s image, but sin has corrupted that image. There is nothing inherently sacred in fallen man. The sanctity of human life is not due to the fact that we are such wonderful and good beings. The only reason the sanctity of life applies to humanity is the fact that God created us in His image and set us apart from all other forms of life. Although that image has indeed been marred by sin, His image is still present in humanity. We are like God, and that likeness means that human life is always to be treated with dignity and respect.

The sanctity of life means that humanity is more sacred than the rest of creation. Human life is not holy in the same sense that God is holy. Only God is holy in and of Himself. Human life is only holy in the sense of being “set apart” from all other life created by God. Many apply the sanctity of life to issues like abortion and euthanasia, and, while it definitely applies to those issues, it applies to much more. The sanctity of life should motivate us to combat all forms of evil and injustice that are perpetuated against human life. Violence, abuse, oppression, human trafficking, and many other evils are also violations of the sanctity of life.
Beyond the sanctity of life, there is a much better argument against these things: the greatest commandments.

In Matthew 22:37–39 Jesus says, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment. The second is like it, 'You shall love your neighbor as yourself.'" In these commandments, we see that our actions are to be motivated by love for God and love for others. If we love God, we will value our own lives as part of God’s plan, to do His will until it comes about that His will is better served by our deaths. And we will love and care for His people (Galatians 6:10; Colossians 3:12-15). We will see to the needs of the elderly and sick. We will protect others from harm—whether from abortion, euthanasia, human trafficking, or other abuses. While the sanctity of life can be the foundation, love must be the motivation. GotQuestions.org

The doctrine of the sanctity of life has traditionally been characterized as a Judeo-Christian doctrine that has it that bodily human life is an intrinsic good and that it is

always impermissible to kill an innocent human. Abortion and euthanasia are often assumed to violate the doctrine.

A. MEANING

The facilitator is to ask the participants "What is the meaning of the sanctity of life in Christianity"? Take their responses and then read the explanations below.

In Christianity the phrase sanctity of life refers to the idea that human life is sacred, holy, and precious, it further explained that for Christians, human life is sacred and is a gift from God. It is to be respected and protected. This teaching is called the sanctity of life. The Bible teaches that human beings are created in the image of God. The importance of human life is shown through the concept of Pikuach Nefesh . Pikuach Nefesh is one of the most important obligations of the Jewish mitzvot . Pikuach Nefesh means that saving a human life should take priority over everything, even if this means breaking some of the laws set out in the Torah. "In the beginning God created…." All human life is created by and from the hands of God and is therefore precious. Man and Woman are created in the image of God[1] and as a result, are holy unto Him.

B. THE TEACHING OF THE CHURCH ON THE SANCTITY AND VALUE OF LIFE

Ask the participants to explain ways in which they protect lives in their communities? (Discuss)

As Christians what does your Church teach about the Sanctity of Life?

Take their responses and then read the explanations below.

Because "God created man in his own image" he has an entirely different status from other animals. No animal is made in God's image or it has a soul. Uniquely in the created order, it is human life that is specially protected in the Bible. The fundamental prohibition on killing and its basis are set out in Genesis 9:6: "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man."Our significance, and so the claim to protection, derives not from our 'quality of life' or gifts and abilities, but from our status as being made in God's image. "…in Christian thought, the dignity of a human being resides, not in what you can do, but in what you are, by creation. Human beings do not need to earn the right to be treated as Godlike beings. Our dignity is intrinsic, in the way we have been made…" (*Professor John Wyatt, Professor of Neonatal Pediatrics at University College, London,*) Every

single human life bears the image of God. It, therefore, has special intrinsic value regardless of how young, old, able-bodied, or disabled life might be. Even without biblical witness, there would still be a fundamental problem with destroying human life or embryos in case of abortion. First, Christians believe human life is sacred because humankind is the only life form to have been created in God's image, after His likeness, and God is holy (Genesis 1:27). We are also told that God literally breathed life into man, something He did not do with other life forms (Genesis 2:7). Something in the way God created humans reflects His attributes. In other words, we bear God's image. So anything that harms or mars a human life also, therefore, mars that reflection of God Himself. Therefore Christians approach human life with a sense of reverence for the Creator who is reflected in that life. Another reason Christians have reverence for human life is that we believe all human life is owned by God. In Exodus 19:5 God declares that "all earth is mine" and by extension, every human life on the earth belongs to Him as well. First Corinthians 6:19–20 goes so far as to say, of believers, "...You are not your own, for you were bought with a price. So glorify God in your body." Deuteronomy 32:39 teaches that God not only owns each life but that He is responsible for the life and death of each person as well. It says, "'See now that I, even I, am He, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand." Psalm 139:16 shows that the days of each person's life were written in God's book before any of them came to be. Christians believe that human lives belong to God and that only He is in charge of the giving and taking of that life. Some schools of thought believe that because God is the Holy, Eternal creator, human life is only temporary and marred by a sinful nature, God may not place a very high value on human life. However, the Bible teaches the opposite. In Leviticus 24:21 God instructed the nation of Israel that "Whoever kills an animal shall make it good, and whoever kills a person shall be put to death." The Hebrew word for "shall make it good" is *shalam* which means to repay, recompense, or make restitution. So essentially the penalty for killing an animal is to pay a monetary fine, but the penalty for killing another person is much steeper, to pay with one's own life. Here God sets the standard as to how human life and animal life are valued differently. In the following verse, God states the reason for that difference, and it has to do with who He is. "You shall have the same rule for the sojourner and for the native, for I am the LORD your God" (Leviticus 24:22). His being "the LORD your God" is the reason human life has value beyond other life forms. It is also interesting to note that this value in human life is not just to be a rule for the Jews, but that "you shall have the same rule for the sojourner and for the native." ***God values every human life.***

The next question becomes, "When does human life begin?" In Jeremiah 1:5, God tells the prophet, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." Here we see God forming Jeremiah in his mother's womb. The Psalmist echoes this sentiment in Psalm 139:13 saying, "For you formed my inward parts; you knitted me together in my mother's womb." The Bible teaches that God is intimately involved in forming human life and

that it happens in a mother's womb well before birth, which is why most Christians do not condone abortion and killing of lives.

Christians believe that human life reflects the image of our Holy God, that God owns the right to give and take away life, that God values human life above other life forms, and that He is intimately involved in forming each life within the womb. These truths point to the fact that people matter to God. He commands mankind to value people the same way He does. Jesus quotes Leviticus 19:18 in Matthew 22:39 as the second greatest commandment: "You shall love your neighbor as yourself." He also tells His disciples, "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples if you have a love for one another" (John 13:34–35).

The Bible is filled with practical ways we are to value human life by loving others: tending to the sick, visiting the imprisoned, feeding the hungry, clothing the needy, seeking justice for the oppressed, and caring for orphans, widows, and strangers (Matthew 25:35–36; James 1:27; 1 John 3:16–18; Ezekiel 45:9; Deuteronomy 10:18–19). We should be agents of love and compassion in the world, alleviating suffering wherever we can and remembering that each human life bears the image of our God. Ultimately, we should be sharing the gospel "not wishing that any should perish, but that all should reach repentance" because that is how much God values human life and He desires that we do too (2 Peter 3:9).

“A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings. It is clearly inconsistent to combat trafficking in endangered species while remaining completely indifferent to human trafficking, unconcerned about the poor, or undertaking to destroy another human being deemed unwanted.” Laudato Si, 91 “Issues relating to life are intrinsically connected to social questions. When we defend the right to life, we do so in order that each life – from conception to its natural end – may be a dignified life, one free from the scourge of hunger and poverty, of violence and persecution.” *Pope Francis*

C. CONCLUSION

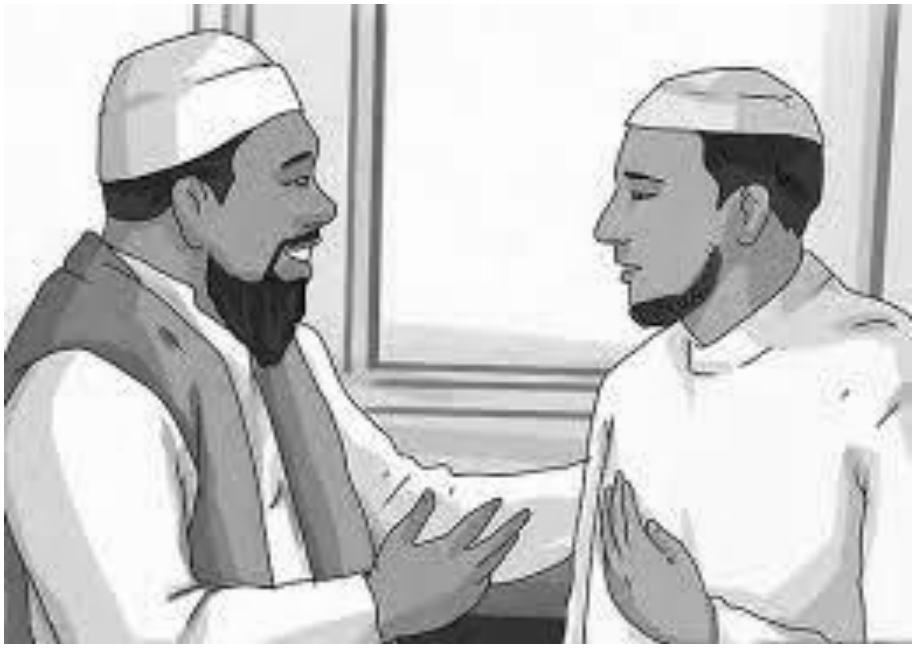
By and large, humans are not the architect of life but God and as such, no human being has the right to take that which he or she is not the architect. God alone has the power to give and take life. This underscores the sanctity of human life, irrespective of religion, color, race etc. The church holds it in the heart and teaches that human life is sacred and not just human life; also the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. Life is a gift from God and must be protected. ***No one has the right to take away life.***

D. EVALUATION

The Facilitator is to go through the evaluation questions with the participants for feedback

1. What is the sanctity of life?
2. Why should we appreciate, respect and preserve life?
3. State three ways you protect life in your community.
4. In three sentences, state the teachings of the church on sanctity of life with reference to the bible and any other document of the church?

LESSON 2:
HUMANITY AND RESPECT FOR HUMAN BEINGS



Objectives

By the end of the training session the participants should be able to understand:

1. The concept of humanity and respect for human beings;
2. Why respect and other shared values are important to human dignity and human relations;
3. And consider the link between respect and cultural diversity.

Duration: 2hrs

Materials Needed

Flip Charts or White Board, Markers, PowerPoint Presentation, Projector, Files, Jotters, Sticky Notes, Pens.

Methodology

Lecture, Case studies, Buzz groups, Role plays/Exercises, Audio-visual aids, Questions and answers.

Evaluation Questions

1. Give examples of how respect is shown in your community.
2. Explain why we must respect the basic human rights of all people.
3. Discuss how the principle of respect for authorities is changing in Nigeria.
4. List ways we can show respect to the elderly, parents People with disabilities, women and government officers.

INTRODUCTION

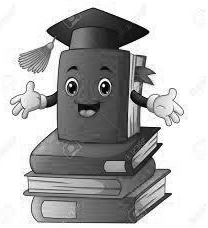
Greet the participants and start the topic by giving the following introduction

God created man in His own image and out of His likeness (Gen.: 1:26). The story of creation as recorded in Gen.: 1:26 – 30 is a clear indication that God values man (male and female) and attaches great importance to humanity and as a result, human beings themselves must respect and protect the dignity of their fellow human beings including people with disabilities and the marginalized in the society.

Respect for human beings is very important and critical in our daily living and it is a fundamental moral obligation. Therefore, we have to respect persons as a result of the fact that they are humans (humanity in them is their dignity) irrespective of their race, religion, cultural affiliation, social status, gender, tribe and colour.

In this session, we shall be looking at the biblical implications of humanity and respect for human beings, and our roles as Christians.

A. CONCEPT OF HUMANITY AND RESPECT FOR HUMAN BEINGS;



Task 1:*Divide participants into groups to discuss the concept of "humanity" and respect for "human beings". (Participants should make presentations at plenary). Take their feedbacks and give the following Hints*

Hints: Humanity is the human race, which includes everyone on earth. The word humanity is from the Latin humanitarians for "human nature, kindness". Humanity includes all humans, but it can also refer to the kind feelings humans often have for each other's welfare. It is also a word for the qualities that makes us human, such as the ability to love and have compassion, be creative, and not be a robot or alien.[1] It signifies human love and compassion towards each other.

The Christian doctrine of humanity sees the human person as made in God's image, either a man or a woman by God's making fallen through Adam's historic sin, formed for vocation unto God, and redeemable in and through the God-man, Jesus Christ.

B. THE TEACHINGS OF THE BIBLE ON HUMANITY AND RESPECT FOR HUMAN BEINGS

Ask participants to discuss in a buzz group on the Biblical teachings on Humanity and respect for human beings. Take their responses and discuss the explanation below.

The Old Testament generally teaches that men (that is humanity) should be honoured and respected. Why should we accord human beings such respect and dignity? It is because God created man in His own image, in the image of God he created him; male and female He created them (Genesis 1:27**).**

Human beings were not just created like God, but they were given dominion which other creatures do not have that privilege. Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth” (Genesis 1:26).

If we look at the commandment on taking away life, "Thou shalt not kill" sets a clear limit in order to safeguard the value of human life. In our world today there are many ways that lives are being destroyed. Today we also must have to say "thou shalt not" to an economy of exclusion and inequality. Such an economy kills. And that is what Johan Galtung refers to as structural violence.[2] This is by way of simple explanation; a situation where a society is structured in such a way that others have no access to food, water or health facilities (even though such services are in abundance elsewhere). An example is cited here by an expert: “How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless”.[3]

Jesus took some time to emphasize feeding the sheep. No wonder he could not allow the five thousand to go hungry. He challenged one of his disciples more than twice to feed the sheep (people) if he loves him. Here it is recorded that he said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep (John 21:17). Jesus’ question must have probably sounded suspicious to Peter that maybe Jesus doubted his loyalty. But Peter is aware of his nature and he knows that He Christ knows everything, and

then it means there was much more to the question, especially, this is drawing Peter's attention to his responsibility as a follower of Christ.

Peter, as one of the disciples following the principle of his master, expressed in his epistle the need for brotherly love and sympathy for one another. Finally, all of you have unity of mind, sympathy; brotherly love, a tender heart, and a humble mind (1 Peter 3:8).

The issue of respecting or loving people does not just end with expressing love and others, but it also requires humility on our part, especially regarding others as more significant than ones' self is the point here. And Paul raised the issue of counting others as more significant than one's self. "Do nothing from rivalry or conceit, but in humility count others more significant than yourself" (Philippians 2:3).

C. THE PLACE OF WOMEN IN THE BIBLE

The facilitator should divide the participants into three groups to read the following passages and discuss the Role and Position of women in the Bible. Take feedbacks at plenary and then give further explanations below

Group One: To Read Judges 4

Group Two: To Read 2 Kings 22

Group Three: To Read Act 9: 36-42, 2 John 1: 1-3, Act 16: 14-15, Lk 8: 3, Matt 26: 6-13.

Hints: Scanning through several pages and texts of the Old Testament, one can quickly conclude that women are subordinates and as such are treated essentially as completely dependent on their husbands. In this case, a woman image is viewed complete only if she is married, resulting in the situation that they can own property through their husbands.[4] The initial problem with such a conclusion is that it has failed to understand that culture develops, it continues to experience transformation as we can even see in the transformative nature of the Bible. The Jewish culture denied women access to the law, in fact, it was considered taboo to give the book of the law to a woman, it was said that to give the book of the law to a woman, it is better to burn it[5].

These views actually came as a result of the fall of man in the garden of Eden. Jesus said in the beginning it was not so.

However, even in the Old testament we have women who were Judges and prophetesses and perform great feats for God and their nations.

Judges Chapter 4 and 5 we have the story of Deborah

Now Deborah, a prophetess, the wife of Lappidoth, was leading[a] Israel at that time.
5 She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites went up to her to have their disputes decided.
6 She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, "The LORD, the God of Israel, commands you: 'Go, take with you ten thousand men of Naphtali and Zebulun and lead them up to Mount Tabor. **7** I will lead Sisera, the commander of Jabin's army, with his chariots and his troops to the Kishon River and give him into your hands.'"

8 Barak said to her, "If you go with me, I will go; but if you don't go with me, I won't go."

9 "Certainly I will go with you," said Deborah. "But because of the course you are taking, the honor will not be yours, for the LORD will deliver Sisera into the hands of a woman." So Deborah went with Barak to Kedesh. **10** There Barak summoned Zebulun and Naphtali, and ten thousand men went up under his command. Deborah also went up with him.

23 On that day God subdued Jabin king of Canaan before the Israelites. **24** And the hand of the Israelites pressed harder and harder against Jabin king of Canaan until they destroyed him.

Judges chapter 5 " v 31 "So may all your enemies perish, LORD!

> But may all who love you be like the sun
> when it rises in its strength."

Then the land had peace for forty years.

Similar story in 2 Kings chapter 22

In the eighteenth year of his reign, King Josiah sent the secretary, Shaphan son of Azaliah, the son of Meshullam, to the temple of the LORD. He said: **4** "Go up to Hilkiah the high priest and have him get ready the money that has been brought into the temple of the LORD, which the doorkeepers have collected from the people. **5** Have them entrust it to the men appointed to supervise the work on the temple. And have these men pay the workers who repair the temple of the LORD— **6** the carpenters, the builders and the masons. Also have them purchase timber and dressed stone to repair the temple. **7** But they need not account for the money entrusted to them, because they are honest in their dealings."

8 Hilkiah the high priest said to Shaphan the secretary, "I have found the Book of the Law in the temple of the LORD." He gave it to Shaphan, who read it. **9** Then Shaphan the secretary went to the king and reported to him: "Your officials have paid out the money that was in the temple of the LORD and have entrusted it to the workers and supervisors at the temple." **10** Then Shaphan the secretary informed the king, "Hilkiah the priest has given me a book." And Shaphan read from it in the presence of the king.

11 When the king heard the words of the Book of the Law, he tore his robes. **12** He gave these orders to Hilkiah the priest, Ahikam son of Shaphan, Akbor son of Micaiah, Shaphan the secretary and Asaiah the king's attendant: **13** "Go and inquire of the LORD for me and for the people and for all Judah about what is written in this book that has been found. Great is the LORD's anger that burns against us because those who have gone before us have not obeyed the words of this book; they have not acted in accordance with all that is written there concerning us."

14 Hilkiah the priest, Ahikam, Akbor, Shaphan and Asaiah went to speak to the prophetess Huldah, who was the wife of Shallum son of Tikvah, the son of Harhas, keeper of the wardrobe. She lived in Jerusalem, in the New Quarter.

15 She said to them, "This is what the LORD, the God of Israel, says: Tell the man who sent you to me, **16** 'This is what the LORD says: I am going to bring disaster on this place and its people, according to everything written in the book the king of Judah has read. **17** Because they have forsaken me and burned incense to other gods and aroused my anger by all the idols their hands have made,[a] my anger will burn against this place and will not be quenched.' **18** Tell the king of Judah, who sent you to inquire of the LORD, 'This is what the LORD, the God of Israel, says concerning the words you heard: **19** Because your heart was responsive and you humbled yourself before the LORD when you heard what I have spoken against this place and its people—that they would become a curse[b] and be laid waste—and because you tore your robes and wept in my presence, I also have heard you, declares the LORD. **20** Therefore I will gather you to your ancestors, and you will be buried in peace. Your eyes will not see all the disaster I am going to bring on this place.'"

So they took her answer back to the king.

2 Kings 23 **V 1"**Then the king called together all the elders of Judah and Jerusalem. **2** He went up to the temple of the LORD with the people of Judah, the inhabitants of Jerusalem, the priests and the prophets—all the people from the least to the greatest. He read in their hearing all the words of the Book of the Covenant, which had been found in the temple of the LORD. **3** The king stood by the pillar and renewed the covenant in the presence of the LORD—to follow the LORD and keep his commands, statutes and decrees with all his heart and all his soul, thus confirming the words of the covenant written in this book. Then all the people pledged themselves to the covenant

We have several stories of women like Esther and others in the Old testament. The God of the Bible does have a place for women"

The right status of women was brought to light by Jesus Christ, who interacted and appreciated the services of women. Our concept of women should be from the New Testament presentation of women by Jesus himself (John 4:27, Luke 10:39, 13:16, Mark 1:29, John 11:44). Jesus did not appoint a woman as one of the disciples; this should be understood in the context of the Jewish culture at that time, it would have been too difficult to understand by the Jewish followers.

The value of human beings is much more than other creatures. The Bible cites an example of the birds in the air; "Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they" (Matthew 6:26)?

God continually express love for humanity, if God loves humanity who are we to hate or destroy humanity; If God loves humanity that much, then it will be a disservice to God to kill or take the life of any human being "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16)

In the New Testament, Jesus recognized the intrinsic equality of men and women, and continually showed the worth and dignity of women as persons. Jesus valued their fellowship, prayers, service, financial support, testimony and witness. He honored women, taught women, and ministered to women in thoughtful ways. As a result, women responded warmly to Jesus's ministry.

For Christ, women have an intrinsic value equal to that of men. Jesus said, ". . . at the beginning the Creator 'made them male and female'" (Matt. 19:4; cf. Gen. 1:27). Women are created in the image of God just as men are. Like men, they have self-awareness, personal freedom, a measure of self-determination, and personal responsibility for their actions.

Scanzoni and Hardesty point out that "Jesus came to earth not primarily as a male but as a person. He treated women not primarily as females but as human beings." Jesus recognized women as fellow human beings. He did not perceive them primarily in terms of their sex, age, or marital status; He seems to have considered them in terms of their relation (or lack of one) to God."

First, Jesus regularly addressed women directly while in public. This was unusual for a man to do (John 4:27).

The disciples were amazed to see Jesus talking with the Samaritan woman at the well of Sychar (John 4:7-26).

He also spoke freely with the woman taken in adultery (John 8:10–11). Luke, who gives ample attention to women in his Gospel, notes that Jesus spoke publicly with the widow of Nain (Luke 7:12–13), the woman with the bleeding disorder (Luke 8:48; cf. Matt. 9:22; Mark 5:34), and a woman who called to him from a crowd (Luke 11:27–28). Similarly, Jesus addressed a woman bent over for eighteen years (Luke 13:12) and a group of women on the route to the cross (Luke 23:27-31).

A second aspect of Jesus's regard for the full intrinsic value of women is seen in *how* He spoke to the women he addressed.

He spoke in a thoughtful, caring manner. Each synoptic writer records Jesus addressing the woman with the bleeding disorder tenderly as "daughter" (references above) and referring to the bent woman as a "daughter of Abraham" (Luke 13:16). Bloesch infers that "Jesus called the Jewish women 'daughters of Abraham' (Luke 13:16), thereby according them a spiritual status equal to that of men."[7]

Third, Jesus did not gloss over sin in the lives of the women he met.

He held women personally responsible for their own sin as seen in his dealings with the woman at the well (John 4:16–18), the woman taken in adultery (John 8:10–11), and the sinful woman who anointed his feet (Luke 7:44–50).

Their sin was not condoned, but confronted. Each had the personal freedom and a measure of self-determination to deal with the issues of sin, repentance, and forgiveness.

The value of human beings is much more than other creatures. The Bible cites an example of the birds in the air; "Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they" (Matthew 6:26)?

The New Testament based on Jesus' teachings women are honored, respected as equals of men. Any culture that demeans women is primitive and has elements of un-transformative appearance. According to Charles H. Craft; "…cultural structures are best regarded as a vehicle or milieu, neutral in essence, though warped by the pervasive influence of human sinfulness"[6] Before we forget, it is important to note that Culture is not conclusively bad, is noteworthy to the fact that the New Testament attitude to culture has always been positive (Rev. 21:24,26).

D. FROM THE ENCYCLICALS ON RESPECT FOR HUMANITY

The encyclical in 1994 which is referred as *Evangelium Vitae*, Saint John Paul II called for people to build a culture of life in the society—to form a way of life that upholds respect for the dignity of every human person from the first moment of existence until death. Laura Kizior in an added explanation stated that; culture of life is a positive,

proactive way to fight the threats against human beings by celebrating the gift of life in every human person and recognizing the family as the building block of society.[1]

One important issue to observe here is that the Bible, reason and experience also teach us that man and woman are equal in dignity, yet different and complementary. Man and woman complement each other spiritually, psychologically and physically—especially in the conjugal act (CCC 372). By means of this act the spouses unite themselves intimately in love and at the same time are capable of bringing into the world a new human being, who is also created in the image of God. How great is this gift – to be co-creators with God in bringing forth new life!

The Church follows the teachings of the Holy Bible to make the emphasise of love for one another as the most essential aspect of human existence; For example, the Catholic Church also, following the teachings of Jesus, teaches that "true love is the sincere and total gift of oneself to the beloved.[2] But this self-gift can only be achieved through authentic freedom. Authentic freedom is the ability to control one's selfishness in order to choose to do the good of the other, even when it requires personal sacrifice.[3]

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[1]Source: https://www.all.org/teaching-your-children-respect-for-human-beings-is-your-most-important-job/ accessed: 10/07/2021
[2] See St. Thomas Aquinas, *Summa Theologica*, Part I, Question 76
[3]Source: https://www.hli.org/resources/dignity-human-person-moral-life-hli-educational-series/ accessed 09/07/2021

Position of Philosophy on the respect for Human Being

According to Emmanuel Kant we should act so that we use humanity, as much in our own person as in the person of every other person, and always at the same time as end and never merely as means." Kant, a renowned philosopher viewed humans as rational beings and accordingly, rational beings cannot be treated merely (solely) as a means to ends, but as ends themselves. A rational person will not subject himself to be treated as a mere means to an end.[15]

E. CONCLUSION

Our fundamental moral obligation then is to respect all persons irrespective of their status, race, religion, ethnicity, etc; morally right actions are those that express respect for as ends in themselves, while morally wrong actions are those that express disrespect or contempt for persons by not valuing them as ends in themselves (Wood, 1999.)

F. EVALUATION

The Facilitator is to go through the evaluation questions with the participants for feedback

1. Give examples of how respect is shown in your community.
2. Explain why we must respect the basic human rights of all people.
3. Discuss how the principle of respect for authorities is changing in Nigeria.
4. List ways we can show respect to the elderly, parents People with disabilities, women and government officers.

LESSON 3:
LOVE FOR NEIGHBOUR AND PEACEFUL CO-EXISTENCE

Objectives

By the end of the session, participants will be able to:

1. Understand the concept of love for neighbour and peaceful co-existence.
2. To understand and outline the Biblical teachings on:
   i. Unity.
   ii. Obedience.
   iii. Vengeance.
   iv. Following peace.
   v. Love.
   vi. Righteousness and Holiness.
   vii. Forgiveness.

Duration: 2hrs

Materials Needed

Flip Charts or White Board, Markers, Power Point Presentation, Projector, Files, Jotters, Sticky Notes, Pens.

Methodology

Lecture, Case studies, Buzz groups, Role plays/Exercises, Audio-visual aids, Questions and answers.

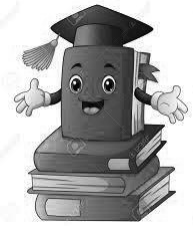
Evaluation Questions

1. Briefly discuss what it means to love your neighbour.
2. How do we promote peace in our communities as Christians?
3. Mention at least 5 characteristics of Love
4. Give 3 reasons why obedience is important to a Christian.
5. Explain why Christians should NOT be vengeful

INTRODUCTION

The Bible says in Philippians 2:3-5 that "we should do nothing out of selfish ambition or vain conceit. Rather in humility, value others above yourselves, not looking to your interests but to the interest of others. In your relationships with one another, have the same mindset as Christ Jesus. This is the basis for Christian practices and in this session we will be looking at what it means to love our neighbours, leading to peaceful co-existence.

2. The love for neighbours and peaceful co-existence.



Task 1: *Participants are asked to discuss in groups of three what it means to love neighbours and to peacefully co-exist looking at Biblical references/encyclical by reading the following passages Psalms 133:1, Romans 14:19, Hebrews 12:14, Romans 13:8 and get feedbacks.*

Hint for the Facilitator For Unity and Peaceful Coexistence according to the Bible:

i. ACHIEVING UNITY AND PEACEFUL COEXISTENCE ACCORDING TO THE BIBLE;

Christian unity is not organization or external, but rather is based on shared life in Jesus Christ. It is important to understand that there are two types of unity in the Bible. In Ephesians 4:3, Paul says that we are to be "diligent to preserve the unity of the Spirit in the bond of peace."

The Bible underscores the importance of "unity" and "oneness." Unity with others is "good" and "pleasant" (Psalm 133:1). Unity is absolutely essential because the church is the "body of Christ" (1 Corinthians 12:27), and a body cannot be in disunity or disharmony with itself. If disunity occurs, it essentially ceases to be a body and becomes a disjointed group of individuals. Jesus' plan for His church is people unified in the faith. The secret to unity begins with how we view ourselves within the body and how we view others. The key verse that addresses this is Philippians 2:3: "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves." Disunity in a church is most often caused when we act selfishly and consider ourselves better than others. Paul goes on to explain further in the following verse: "Each of you should look not only to your own interests, but also to the interests

of others." Sadly, churches that experience disunity and are in conflict and turmoil are generally filled with people looking to their own needs, their own desires, and their own ambitions. Such behavior is characteristic of unbelievers, not those with the mind of Christ. Worldliness, not godliness, is the hallmark of the disunified church, as Paul reminded the Corinthians: "For you are yet carnal. For in that there is among you envyings and strife and divisions, are you not carnal, and do you not walk according to men?" (1 Corinthians 3:3).

But Paul tells us that we are to consider others' needs before our own. In all modesty, humility and lowliness of mind, we are to "be completely humble and gentle; be patient, bearing with one another in love" (Ephesians 4:2). A church filled with such people cannot help but have peace, unity, and harmony.

Psalms 133:1 "Behold, how good and how pleasant it is for brethren to dwell together in UNITY".

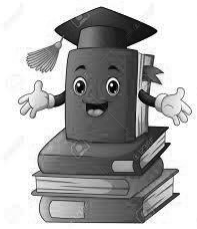
Here there is a call to DWELL TOGETHER in Unity. The Bible says; it is good and pleasant to work towards living in Unity with everyone.

Romans 14:19 "Let us, therefore, FOLLOW after the things which make for PEACE, and things wherewith one may edify another."

Hebrews 12:14 "Follow PEACE with all men, and holiness, without which no man shall see the Lord."

Romans 13:8 "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

ii. OBEDIENCE:



Ask participants to discuss in groups of four the importance of Obedience to the word of God in the life of a Christian by reading the following passages Isaiah 1:19, Psalm 1: 1-2, 1 John 2: 17, John 14:20-21, John 14: 23, 1 Sam. 15: 22b and get feedbacks

Hints for Facilitator:

Biblical obedience is the act of submitting to the commands of God and his Word[12]. It involves hearing, trusting, and surrendering to God and his desires[1]. It is the practice of living by faith, obeying the teachings of the Bible[2]. Biblical obedience is a response to God's authority, creatorship, and fatherhood.

The Bible has much to say about obedience. In fact, obedience is an essential part of the Christian faith. Jesus Himself was "obedient unto death, even death on a cross" (Philippians 2:8). For Christians, the act of taking up our cross and following Christ (Matthew 16:24) means obedience. The Bible says that we show our love for Jesus by obeying Him in all things: "If you love Me, keep My commandments" (John 14:15). A Christian who is not obeying Christ's commands can rightly be asked, "Why do you call me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46).

Obedience is defined as "dutiful or submissive compliance to the commands of one in authority." Using this definition, we see the elements of biblical obedience. "Dutiful" means it is our obligation to obey God, just as Jesus fulfilled His duty to the Father by dying on the cross for our sin. "Submissive" indicates that we yield our wills to God's. "Commands" speaks of the Scriptures in which God has clearly delineated His instructions. The "one in authority" is God Himself, whose authority is total and unequivocal. For the Christian, obedience means complying with everything God has commanded. It is our duty to do so.

Having said that, it is important to remember that our obedience to God is not *solely* a matter of duty. We obey Him because we love Him (John 14:23). Also, we understand that the spirit of obedience is as important as the act of obedience. We serve the Lord in humility, singleness of heart, and love. www.gotquestions.org

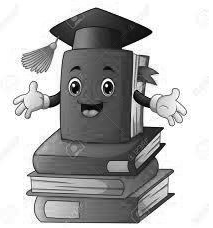
Isaiah 1:19 "If ye be willing and obedient, ye shall eat the good of the land".

Here, it is good to note that according to this text simple obedience to God brings us not just peace, but also prosperity.

1 Samuel 15: 22b "-------- Behold to obey is better than sacrifice, and to harken than the fat of rams".

John 14:23, NIV: "Jesus replied, 'Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them." **John 14:23**, ESV: "Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him."

John 14:20-21 On that day you will realize that I am in my Father, and you are in me, and I am in you. Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father | New International Version



iii. VENGEANCE:

Facilitator to follow the same procedure or task *Participants are to read* Romans 12:19, Hebrew 10:30 *and get feedbacks at plenary*

Hints for facilitator

The Bible has a great deal to say about revenge. Both the Hebrew and Greek words translated "vengeance," "revenge," and "avenge" have as their root meaning the idea of punishment. This is crucial in understanding why God reserves for Himself the right to avenge.

The key verse regarding this truth is found in the Old Testament and quoted twice in the New Testament. God said, "It is mine to avenge; I will repay. In due time their foot will slip; their day of disaster is near and their doom rushes upon them" (Deuteronomy 32:35; Romans 12:19; Hebrews 10:30). In Deuteronomy, God is speaking of the stiff-necked, rebellious, idolatrous Israelites who rejected Him and incurred His wrath with their wickedness. He promised to avenge Himself upon them in His own timing and according to His own perfect and pure motives. The two New Testament passages concern the behavior of the Christian, who is not to usurp God's authority. Rather, we are to allow Him to judge rightly and pour out His divine retribution against His enemies as He sees fit.

Unlike us, God never takes vengeance from impure motives. His vengeance is for the purpose of punishing those who have offended and rejected Him. We can, however, pray for God to avenge Himself in perfection and holiness against His enemies and to avenge those who are oppressed by evil. In Psalm 94:1, the psalmist prays for God to avenge the righteous, not out of a sense of uncontrolled vindictiveness, but out of just retribution from the eternal Judge whose judgments are perfect. Even when the innocent suffer and the wicked appear to prosper, it is for God alone to punish. "The LORD is a jealous and avenging God; the LORD takes vengeance and is filled with wrath. The LORD takes vengeance on his foes and maintains his wrath against his enemies" (Nahum 1:2).

It is tempting to try to take on the role of God and seek to punish those who we feel deserve it. But because we are sinful creatures, it is impossible for us to take revenge with pure motives. This is why the Mosaic Law contains the command "Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the LORD" (Leviticus. 19:18). Even David, a "man after God's own heart" (1 Samuel 13:14), refused to take revenge on Saul, even though David was the innocent party being wronged. David submitted to God's command to forego vengeance and trust in Him: "May the LORD judge between you and me. And may the LORD avenge the wrongs you have done to me, but my hand will not touch you (1 Samuel 24:12).

As Christians, we are to follow the Lord Jesus' command to "love your enemies and pray for those who persecute you" (Matthew 5:44), leaving the vengeance to God. www.gotquestions.org

Romans 12:19 "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord."

Hebrew 10:30 "For we know Him that hath said, vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people."

2 Thessalonians 1:8 "In flaming fire taking vengeance on them that know not God, and that obey not the gospel, of our Lord Jesus Christ."

iv. FOLLOW PEACE:

Facilitator to follow the same procedure or task. Participants are to read Hebrews 12:14, Romans 14:19, Matthew 5:9 and get feedbacks at plenary

Hints for Facilitator

Peace is something everyone wants, yet few seem to find. What is peace? It can be defined as "tranquility, harmony, or security." Depending on the situation, it could mean "prosperity" or "well-being." Various forms of the word peace are found 429 times in the King James Version of the Bible. There are different types of peace, including false peace, inner peace, peace with God, and peace with man.

In the Old Testament, the primary Hebrew word for "peace" is shalom, and it refers to relationships between people (Genesis 34:21), nations (1 Kings 5:12), and God with men (Psalm 85:8). Peace is a desired status in each of these arenas, and shalom is often tied to a covenant or a promise kept. A familiar friend (literally, "friend of my peace" in Psalm 41:9) is one with whom you would be at ease, a trusted companion. "Peace" was the standard greeting (1 Samuel 25:6), still used in many cultures today.

Peace is directly related to the actions and attitudes of individuals; but it is ultimately a gift from God (Isaiah 45:7; Leviticus 26:6; John 14:27). The presence of peace indicates God's blessing on man's obedience (Isaiah 32:17; Malachi 2:5) and faith (Isaiah 26:3). There is no peace for the wicked (Isaiah 48:22).

As valuable as peace is, it is not surprising to find that it is sometimes counterfeited. Empty promises of peace can be used to manipulate others. Deceitful men speak words of peace while secretly planning evil (Obadiah 1:7).

In the New Testament, the primary Greek word for "peace" is eirene, and it refers to rest and tranquility. A key focus of peace in the New Testament is the advent of Jesus Christ, as announced by the angels in Luke 2:14 ("Peace on earth . . ."). Isaiah had predicted the Messiah would be the Prince of Peace (Isaiah 9:6), and He is called the Lord of peace in 2 Thessalonians 3:16. It is through Christ's work of justification that we can have peace with God (Romans 5:1), and that peace will keep our hearts and minds secure (Philippians 4:7).

God commands us to seek peace (Psalm 34:14; Matthew 5:9). We should "make every effort to do what leads to peace" (Romans 14:19). Of course, there will be some people who do not desire peace, but we are still to do our utmost to be at peace with them (Romans 12:18).

Believers have an obligation to "let the peace of God rule" in their hearts (Colossians 3:15). This means we have the choice either to trust God's promises (letting His peace rule) or to rely on ourselves and reject the peace He offers. Jesus gave His disciples peace based on the truth that He has overcome the world (John 14:27; 16:33). Peace is a fruit of the Spirit, so, if we are allowing the Spirit of God to rule in our lives, we will experience His peace (Galatians 5:22-23). To be spiritually minded brings life and peace, according to Romans 8:6.

God will give His peace to those who trust Him. Jesus took the chastisement of our peace (Isaiah 53:5) and has made it possible for us to have peace with God. Once His peace rules in our hearts, we are able to share that peace with others; we become publishers of peace (Isaiah 52:7) and ministers of reconciliation (2 Corinthians 5:18).

Hebrews 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord."

Romans 14:19. "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another."

Matthew 5:9 "Blessed are the peacemakers for they shall be called the children of God".

V. LOVE: Facilitator to follow the same procedure or task.

Participants are to read John 3:16, 1 Corinthians 13, Ephesians 4:25, Galatians 5:14, James 2:8, Matthew 5:12, Romans 12:20 and get feedback at plenary

Participants should be asked to give practical ways they can show love to one another and neighbors.

Hints for Facilitators

It was love that brought Jesus to the world. Hear the Bible: "For God so LOVED the world that He gave His ONLY BEGOTTEN SON that WHOSOEVER believeth in Him should not perish but HAVE EVERLASTING LIFE."

The Bible has a great deal to say about love. In fact, the Bible says that "love is of God" and "God is love" (1 John 4:7–8); in other words, love is a fundamental characteristic of who God is. Everything God does is impelled and influenced by His love.

There is also a distinct word for the type of love that God displays. In the Greek, this word is *agape*, and it refers to a benevolent and charitable love that seeks the best for the loved one.

The Bible gives many examples of love: the caring provision of Boaz for Ruth; the deep friendship of David and Jonathan; the poetic, passionate love of Solomon and the Shulamite; the enduring commitment of Hosea to Gomer; the fatherly love of Paul for Timothy and John for the church; and, of course, the sacrificial, saving love of Christ for the elect.

Agape, the benevolent, selfless love that God shows, is mentioned often in the New Testament, including in the "love chapter," 1 Corinthians 13. There, love's characteristics are listed: love is patient and kind; love doesn't envy, boast, or dishonor others; love is not proud or self-seeking; love is not easily angered, doesn't keep a record of wrongs, and doesn't delight in evil; rather, love rejoices with the truth; love always protects, trusts, hopes, and perseveres; love never fails (1 Corinthians 13:4–8). Of the greatest of God's gifts, faith, hope, and love, "the greatest . . . is love" (verse 13).

Ephesians 4:25 "Wherefore putting away lying, speak every man truth with his neighbour: for we are members of one another." When we love one another, we will not lie to each other.

Galatians 5:14 “For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.”

James 2:8 “If ye fulfil the ROYAL LAW according to scripture, Thou shalt love thy neighbour as thyself, ye do well.”

Matthew 5:12 “But I say unto you, LOVE those your enemies, BLESS them that curse you, DO GOOD to them that hate you, and PRAY for them which despitefully use you, and persecute you.”

Romans 12:20 “Therefore if thine enemy hunger, feed him; if he thirsts, give him drink: for in so doing thou shalt heap coals of fire on his head.”

vi. RIGHTEOUSNESS AND HOLINESS:

Facilitator to follow the same procedure or task, *Participants are to read Genesis 7:1, Genesis 18:24, Exodus 22:31, 2 Corinthians 5:21, Romans 5:17, Matthew 6:33, Luke 5:32, Isaiah 42:6, 2 Peter 2:21 and get feedbacks*

Hints for the Facilitator

Righteousness and holiness are two words that describe states of moral excellence. There is a slight difference between the two concepts. Oxford Dictionary’s definition of holiness is “the state of being holy,” and the definition of holy is “dedicated or consecrated to God or a religious purpose; sacred” or “morally and spiritually excellent.” The Oxford definition of righteousness is “the quality of being morally right or justifiable,” and the definition of righteous is “morally right or justifiable; virtuous.” So, righteousness is the condition of being proven or declared morally excellent, while holiness is the condition of being consecrated or dedicated to moral excellence.

The story of righteousness really starts with a man named Abram in the ancient city of Ur in Mesopotamia (modern-day Iraq). God called Abram to leave his country, his people, and his father’s household and go to the land God would show him. God promised to make Abram into a great nation and bless the nations of the world through him (Genesis 12:1–3). In faith, Abram gathered up his household and left. Several years later, God told Abram, “Do not be afraid, Abram. I am your shield, your very great reward” (Genesis 15:1). Abram asked what God could give him since Abram still had no children. God again promised him an heir and offspring as numerous as the stars (Genesis 15:2–5). “Abram believed the LORD, and he credited to him as righteousness” (Genesis 15:6).

Genesis 7:1 “And the Lord said unto Noah, come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.”

Genesis 18:24 “Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein?”

Exodus 22:31 “And ye shall be holy men unto me…”

2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf so that we might become the righteous

Romans 5:17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and the gift of righteousness will reign in life through the One, Jesus Christ.

Matthew 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.

Luke 5:32 I have not come to call the righteous but sinners to repentance.”

1 Corinthians 15:34 Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak this to your shame.

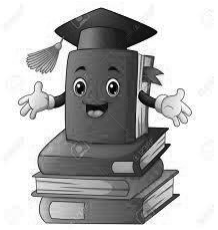
Isaiah 42:6 “I am the Lord, I have called You in righteousness, I will also hold You by the hand and watch over You, And I will appoint You as a covenant to the people, As a light to the nations,

2 Peter 2:21 For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them.

Hebrews 12:14 Strive for peace with everyone, and for the holiness without which no one will see the Lord.

2 Corinthians 7:1 Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God. Isaiah 6:3

vii. FORGIVENESS:



Facilitator to follow the same procedure or task, *Participants are to read Mark 11:25, Luke 17:3, Luke 23:34, 2 Corinthians 2:10, Ephesians 4:32, Daniel 9:9, Matthew 6:15 and get feedbacks*

Hints for Facilitator:

Forgiveness in Christianity is the pendulum that moves/swings or, stirring that drives the FAITH. So, again what does the Bible say about it and how does it affect "Unity and Peaceful Coexistence?

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Mark 12:4 "And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil."

Matthew 6:15 "But if ye forgive not men their trespasses, neither will your father forgive your trespasses". For a Christian, forgiveness is not optional

Luke 17:3 "Take heed to yourselves: If thy brother trespass against thee, rebukes him, and if he repents, forgive him."

Luke 23:34 "Then said Jesus, Father, forgive them; for they know not what they do. …."

2 Corinthians 2:10 "To whom ye forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ"

Ephesians 4:32 "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's"

Daniel 9:9 "To the Lord our God belongs mercies and forgiveness, though we have rebelled against him. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your relationships with one another, have the same mindset as Christ Jesus (Philipp 2:3-5).

3. CONCLUSION

The Biblical teachings' basic foundation has been on love for humanity and that is why the Ten Commandments has it as a key point "Love the Lord your God with all your heart … and love your neighbour as yourselves". By this, it means we are to love everyone created by God unconditionally. In Hebrews 13:1-2: The Bible says thus: "Keep on loving one another as brothers and sisters, do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels

without knowing it". This is very important as that is the only way we can promote unity, progress and peaceful co-existence.

4. EVALUATION

The Facilitator is to go through the evaluation questions with the participants for feedback

1. Briefly discuss what it means to love your neighbour.
2. How do we promote peace in our communities as Christians?
3. Mention at least 5 characteristics of Love
4. Give 3 reasons why obedience is important to a Christian.
5. Explain why Christians should NOT be vengeful

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[1] www.vocabulary.com/dictionary/humanity

[2] Johan Galtung, Structural Violence: Structural violence is **a concept for a form of violence wherein some social structure or social institution may harm people by preventing them from meeting their basic needs.** The term was coined by Galtung himself a Norwegian sociologist who introduced it in his 1969 article "Violence, Peace, and Peace Research". Some examples of structural violence as proposed by Galtung include institutionalized racism, sexism, and classism, among others. Structural violence and direct violence are said to be highly interdependent, including family violence, gender violence, hate crimes, racial violence, police violence, state violence, terrorism, and war. It is very closely linked to social injustice insofar as it affects people differently in various social structures.

[3] Second Vatican Council, *The Church in the Modern World* [*Gaudium et Spes*], no. 27) United States Conference of Catholic Bishops, *Economic Justice for All,* no. 28)

[4] Olajubi Oyeronke (....) Christ, Women and Culture: Model for Nigerian Society; Published in Bulletin of Ecumenical Theology: Grassroots Women Arise (Vol. 8.1 1996: p32) Published by Ecumenical Associations of Nigerian Theologians

[5] ibid, p34.

[6] J.Totte and R. Coote, Down to Earth, Studies in Christianity and Culture, Grand Rapids: Eerdmans, 1980, p.13

[7] Olajubi Oyeronke, p.39

[8] Ernest F. Scott (1946), Man and Society in the New Testament. New York: Charles Scribner's Son

[9] Jan H. Boer (2009), Christians and Muslims: Parameters for Living Together: Studies in Christians-Muslims Relations. Vol. 8.2, p.1

[10] *Catechism of the Catholic Church* (CCC), 1997, 1699 and 1700. Source: Human Life International.

[11] Pope Paul VI, Encyclical *Humanae Vitae* (HV) on the transmission of human life, 1968, no. 12.

[12]Source: https://www.all.org/teaching-your-children-respect-for-human-beings-is-your-most-important-job/ accessed: 10/07/2021

[13] See St. Thomas Aquinas, *Summa Theologica*, Part I, Question 76

[14]Source: https://www.hli.org/resources/dignity-human-person-moral-life-hli-educational-series/ accessed 09/07/2021

[15] Source: https://harishsnotebook.wordpress.com/2017/05/07/

[16] Source: https://www.mkgandhi.org/articles/humanity.htm

LESSON 4:
FORGIVENESS FOR ALL AND RECONCILIATION

Objectives

By the end of the session, participants should be able to:

1. Define forgiveness;
2. Understand obstacles to forgiveness and why forgiveness is so important;
3. Mention the levels of forgiveness;
4. Define reconciliation and understand its components;
5. To encourage participants to be ready to forgive others completely.

Duration: 2hrs

Materials Needed

Flip Charts or White Board, Markers, Power Point Presentation, Projector, Files, Jotters, Sticky Notes, Pens.

Methodology

Lecture, Case studies, Buzz groups, Role plays/Exercises, Audio-visual aids, Questions and answers.

Evaluation Questions

a. Define forgiveness and outline 3 obstacles to forgiveness.
b. Mention 3 levels of forgiveness.
c. Mention 3 reasons why forgiveness is so important.
d. Outline 4 important components of reconciliation.

INTRODUCTION

Start by telling the participants that forgiveness is the very foundation of our Christian faith. Christ and Christianity's main mission to the world is promoting reconciliation, and healing through forgiveness through Christ death on the cross. God sent Christ from heaven to reconcile us to Himself.

- *If you let go a little, you will have a little happiness.*
- *If you let go a lot, you will have a lot of happiness.*
- *If you let go completely, you will be free.*

Ajahn Chan[1]

2. WHAT IS FORGIVENESS?

Group Work

Divide the participants into three groups (one group to Read Matthew 6: 7-15, the second group to read Matthew 18:15-20, and the third group to read Matthew 18: 21-35) and ask them to define or explain what forgiveness is in their own words?

Next divide the following Bible passages and ask participants to read and explain their understanding of these passages Eph 4: 32, Lk 6: 37, Ps 86: 5, Mk 11:25, Ps 32:1, 1John 1:9, Dan 9: 9, Isa 43: 25, Eph 1: 7-8

Take their responses. Thank them and clarify the issues using the hints.

<u>Hints for Facilitator</u> - Check Note One for further explanation

We are instructed a number of times in the Bible to forgive others. It was an explicit part of Jesus' model prayer in Matthew 6: 7-15. Forgive is the Greek word **aphiēmi**, meaning "to send away, dismiss, suffer to depart; to emit, send forth." In relation to an offense against us, it means

that we dismiss it, or send it away. We do not hold onto that offense, harbouring it in our hearts.

Forgiveness is a command from the Bible. Forgiveness is hard. But the follow-up to the model prayer (the Lord's Prayer) in Matthew 6:9-13 is clear. If we are unwilling to forgive others, we have no reason to expect that God will forgive us (Matthew 6:14-15).

"Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you" (Colossians 3:13).

Pro 17: 9. Love prospers when a fault is forgiven, but dwelling on it separates close friends

Pro 10: 12. Hatred stirs old quarrels but love overlooks insults

Ps 130:3-4. If you, Lord, should mark iniquities, O Lord, who could stand? But there is forgiveness with You, that You may be feared

Forgiveness is not necessarily a two-way path.

One problem that many have with forgiveness is that they envision it as a two-way path. They are willing to forgive only when the one who has wronged them repents and seeks forgiveness. But the Scripture puts no such limit on forgiveness.

Quite the contrary. The examples of Jesus (Luke 23:34) and Stephen (Acts 7:60) both demonstrate forgiveness, even when the wrong is occurring. In the midst of their executions, both prayed for the forgiveness of those killing them.

There are many instances in life where forgiveness is extraordinarily difficult. For a parent grieving the loss of their child in a senseless community crisis, a family who have lost everything they ever worked for through ethno-religious crisis, seeing the perpetrators walking about freely, a man whose wife left him for another, or perhaps a woman dealing with the aftermath of sexual abuse… (the list could go on).

So, how does anyone forgive a person who has caused so much pain and heartbreak? This is the question.

In these cases, forgiveness can sometimes seem not only impossible but irresponsible in the name of justice. So, should we really forgive all those who harm us? Unsurprisingly, Jesus had a lot to say on this very topic and chose to communicate this life lesson through the Bible stories we have just read.

According to Eileen Barker "Indeed, one of the most powerful choices we can make is to forgive those we perceive to have injured or wronged us in some way. At its essence, forgiveness is a decision to let go of the past, including our feelings about injury and harm that occurred in the past. It doesn't mean we condone what happened. It means

we've decided to move on from it. Forgiveness is choosing to reclaim your life and your energy, so you can live fully and freely in the present moment".

3. OBSTACLES TO FORGIVENESS

Ask participants to list what they think are the possible blocks to forgiveness?

Take their response and discuss the hints below, for further explanation check Note Two

a. Shame and false guilt
b. Unresolved anger and rage
c. Fear and terror.
d. Intense pain and grief.
e. Bitterness.
f. Judgmentalism
g. Misunderstanding and distorted thinking about self and the offender.
h. Demanding my right to hold on to my hatred for the terrible wrongs done
i. Clinging to the hope for a different past.
j. Withdrawal and solitude Looking for Revenge

Our inability to forgive costs us dearly. As we focus on ways that we believe we have been harmed by others, we remain locked as if we are in a prison, which is created of our own making, constructed with negative thoughts and emotions from the past. As we continue to experience blame and resentment, we suffer emotionally and physically. We miss the opportunity of being free and fully alive in the present. Unforgiveness affects even our physical bodies

4. WHY IS FORGIVENESS SO IMPORTANT TO AN INDIVIDUAL AND IN THE COMMUNITY?

Ask participants to discuss in groups why forgiveness is so important to an individual and in the community? Take their response and discuss the hints below, for further explanation check Note Three

a. **Forgiveness is useful to community building** because people who forgive tend to be more flexible and less certain in their expectations, both in how life will be or how others will treat them.

b. Another way forgiveness and reconciliation promote **community building** is that they allow people who were once hostile towards one another to live together again. Forgiving past wrongs may be a key to reconciliation between friends, family members, spouses, neighbours, races, cultures, and nations.

c. **Forgiveness breaks the cycle**
d. **Forgiveness sets you free.**
e. **Opens the heart of the victim(s)**
f. **Refocuses** the mind and the heart of the victim on the journey to healing rather than the hatred, the grief and the burning anger.
g. **Softens** the heart of the victim to receive God's loving mercy and healing. Releases the need and desire for revenge.
h. **Releases the victim from the responsibility of administering judgement**
i. **Allows** for renewed hope, opens the heart to receive healing love, and renews the ability to trust.

5. LEVELS OF FORGIVENESS

Ask participants to mention levels of forgiveness that they know of. Take a few responses and discuss the hints below, for further explanation check Note Four

LEVEL ONE – Forgiveness of Others

The first level is forgiveness of others. Often when we speak of forgiveness, it is assumed that we mean forgiveness of another person. This level seems to be the one on which most people focus. How we feel about forgiveness is largely based on what we have been taught and our belief system.

LEVEL TWO – Self-Forgiveness

For closure to occur, there has to be both forgiveness of the other person and forgiveness of ourselves. Even in situations in which we perceive ourselves to be the victim, eventually, we must forgive ourselves for any way in which we have contributed to our suffering or the suffering of another. Because we usually start out feeling victimized by another person, it may be difficult to see how or why we would need to forgive ourselves. However, as we move past our anger and blame, there is often a

realization that we too had a part in creating the situation. At the very least, we created our story about the situation and kept replaying it in our minds, which caused us to suffer. It may well have caused others to suffer as well. Another aspect is when we go wrong, probably confess the sin but yet often find it difficult to forgive ourselves.

Isaiah 43:25 says, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" The verse is a promise from God to forgive sins and forget them

1 John 1 : 9 If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

LEVEL THREE – There Is Nothing to Forgive

The third level of forgiveness is the most controversial. It is the realization that, at the deepest level of understanding, there is nothing to forgive. It asks us to consider the possibility that at some level everything is exactly as it is intended to be, even though we may not like or understand it. It challenges us to let go of our notions of right and wrong and the belief that we know how life is supposed to be, and how people should or should not behave. It challenges us to humbly admit that we do not know the meaning of life or the bigger picture of what is occurring in any given situation. If we can shift our perspective to see that life is occurring exactly as it is meant to occur, then there is nothing to forgive. Along these lines, Byron Katie says “our suffering is caused by our unexamined judgments and, specifically, the belief that someone has done something ‘wrong.’ She urges us to move beyond our preconceptions, rather than accept them automatically as true, and in so doing embrace the freedom of not knowing”.

Until you can see that there is nothing to forgive, you haven’t really forgiven. No one has ever hurt anyone. No one has ever done anything terrible. There’s nothing terrible except your uninvestigated thoughts about what happened. So whenever you suffer, inquire. Look at the thoughts you’re thinking, and set yourself free. Be a child. Start from the mind that knows nothing. Take your ignorance all the way to freedom.

“Forgiveness means letting go of the hope of ever having a better past”.[2]

6. HOW CAN OTHERS ASSIST/HELP IN THE JOURNEY TOWARD FORGIVENESS? ASK PARTICIPANTS TO DISCUSS IN GROUPS. TAKE THEIR RESPONSES AND CHECK NOTE FIVE

- Listen! Listen!! Listen!!!
- Patience
- No judgment
- Be careful with the questions.
- Assure the victim that you believe them
- Do not push the issue of forgiveness.

Further questions to ponder

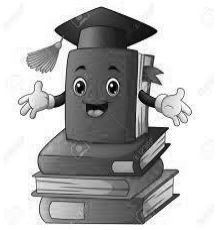
- What about forgiving God?
- What about forgiving yourself?
- What if I cannot get to the place of forgiveness?
- What do I say to those who are angry with me for forgiving?

The truth is that Christ died for us. Why would a righteous man die for sinners? That is what Love is.

"Everyone we are finding it difficult to forgive, deserve our forgiveness. That is the sacrifice we who are Christians are commanded to make. Forgiveness is medicine for the healing of the Soul, Body and Mind" - Dr. Rhoda E. Udanyi

***7.* RECONCILIATION**

Ask participants to explain what is the difference between forgiveness and reconciliation?



Take their responses and check Note Six

Hints

The word "reconciliation" is less commonly used. And generally, at least in the Scripture, it deals with the relationship between God and humanity. Reconciliation is the Greek word **katallagē**, meaning "an exchange; reconciliation, restoration to favour."

Reconciliation assumes a broken relationship. Something has happened that has caused two parties to become estranged. The two might have been friends. It might be a business relationship. Or it might be as intimate as marriage. But there is now something between them.

Reconciliation and forgiveness are similar in some respects. So much so that sometimes we confuse the two of them. But they are not the same thing. So then what is reconciliation? Reconciliation involves forgiveness. But it goes beyond forgiveness. Reconciliation, however, restores the relationship. Forgiveness may be one-sided. But reconciliation requires both parties to be willing to participate in restoring the relationship. It is always possible, and expected, for one to forgive. But reconciliation will not be possible if the other party is not willing to participate

In Matthew 5:23-24, Jesus also gives instructions concerning the need for reconciliation. He says to us that "if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First, go and be reconciled to them; then come and offer your gift." Broken relationships with people can impact our relationship with God, hindering our prayers.

Psalm 85:10 says "Truth and Mercy have met together, Justice and Peace have kissed."

The four major concepts in this verse are: Truth, Mercy, Justice, and Peace.

"The enemy is present--it is created in our hearts and minds. Humans have the capability to create our enemy. Enemies can easily be created in our minds and hearts when:

> We start separating ourselves from others and when we start illustrating the differences between others and ourselves by building negative projections about the other.
>
> We start seeing ourselves as superiors and better than others and when we lose the sense of sameness with others.
>
> We dehumanize people, separating and depriving them of what makes them human by denying God's presence within them.

Reconciliation is the restoring and healing of torn-apart relationships. Reconciliation is a journey to be taken and as a place to be reached. Reconciliation is a place where different interdependent social energies of **Truth, Mercy, Justice** and **Peace** are brought together and given voice in a dynamic social space. These social energies should be recognized, not as contradictory forces, but as complementary social energies that complete each other and that can be placed together in an open setting to create a deeper understanding that leads to reconciliation".[3]

8. CONCLUSION

What Forgiveness Is:

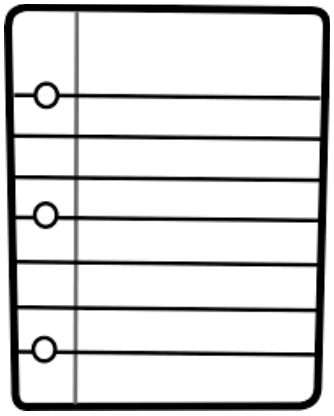
- Forgiveness is taking back your power.
- Forgiveness is taking responsibility for how you feel.
- Forgiveness is for you and not the offender.
- Forgiveness is about your healing and not about the people who hurt you.
- Forgiveness is a trainable skill.
- Forgiveness is becoming a hero instead of a victim.
- Forgiveness is a choice.
- Reconciliation is the restoring and healing of torn-apart relationships
- Reconciliation is a journey to be taken and as a place to be reached.

EVALUATION

Facilitator to ask the participants the following questions for feedbacks

1. Define forgiveness and outline 3 obstacles to forgiveness.
2. Mention 3 levels of forgiveness.
3. Mention 3 reasons why forgiveness is so important.
4. Outline 4 important components of reconciliation.

FURTHER NOTES FOR FACILITATORS



Note One

Forgiveness is one of the most complicated of human transactions. If it were easy or simple, we would do it readily. Forgiveness involves the deepest of emotions and extremely complicated relational issues.

According to Gayle Lenore Macnab Forgiveness is:

a. **A Process:** usually a very long and difficult process. It is not neat and is fraught with painful ups and downs and confusion. Where the offence is very severe, forgiveness becomes a lifelong process.

b. **A Cycle:** Repeated over and over on deeper and deeper levels. Memories, anniversaries, places, smells, dreams and much more may bring painful thoughts, memories, and emotions to the surface as though the offence had just occurred. This is normal and part of the cycle of growth and healing. Many images will be revisited over and over from different perspectives and at different levels.

c. **A Lifelong Commitment to truth, growth, and healing**: An act of surrender and relinquishment. A choice to move to a different place.

d. **A Decision.** One that is active and ongoing and one that requires a constant turning away from darkness and anger and bitterness and a looking forward to a future that can be filled with mercy and grace and hope.

e. **A Choice.** Allowing the lessons learned because of the pain, grief and losses of the past to become strength and wisdom rather than our handicaps and stumbling blocks. We can allow the pain and the anger to be transformed into mercy and compassion for other wounded people. Miraculously, this can even be for the greatest of offenses and for those who committed the offenses. Choosing a path of forgiveness allows the wounded person to choose a path that leads to health and growth.

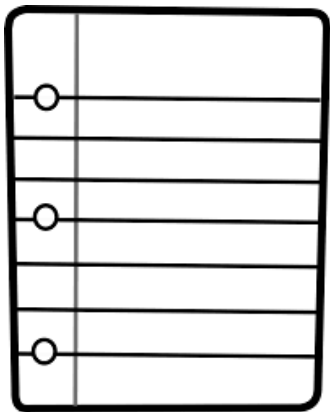
f. **Justice, Accountability and Responsibility.** Forgiveness opens the door for what, if any, recompense can be made. It replaces the desire for vengeance and retribution with a clear acknowledgement of what was done and who is responsible.

g. **A New Beginning.** As the weight of anger, pain, shame, grief, fear and despair begin to lift, the person is free to become who they were meant to be. They can begin the journey of walking in freedom and hope.

h. **An Action.** Walking in a spirit and attitude of forgiveness is a position of strength and dependence. It is one of choosing to look at what is needed in the life of the victim to allow the individual to leave behind what cannot be changed and to receive the grace and mercy that would allow them to constantly turn their hearts from vindication and retribution and toward a Biblical response to the harm done.

i. **A Relational change on the horizontal level** – between people and a vertical change between people and God. Ultimately it is a spiritual process that God can accomplish only as we allow Him access to the deepest places in our hearts and trust Him to do the impossible.

IT A RENEWAL OF HOPE IN GOD, IN OTHERS, AND IN OURSELVES



Note Two

a. **Shame and false guilt.** All too often the victims feel they have done something to invite or deserve the mistreatment. They are further wounded by an overwhelming sense of shame and inferiority and self-doubt. They often believe that they are bad, dirty, useless, worthless, and a whole host of other soul-destroying feelings and attitudes. Guilt deals with what I have done in my thoughts and actions. Shame is about who I am. Guilt says "I have done something wrong." Shame says "I am something wrong."

b. **Unresolved anger and rage.** Anger and rage that is not acknowledged and accepted for what it is cannot be released or transformed. The anger and rage often fester and grow, trapping and even paralyzing the holder of the anger.

c. **Fear and terror.** These imprison our hearts, souls, and minds. Only when they are seen and acknowledged for exactly what they are can the person walk through the darkness to a different place.

d. **Intense pain and grief.** It is not just the pain itself, but the isolation that so often comes with the depths of agony when the hurt is so enormous that it threatens to suffocate and destroy. It is the feeling of utter aloneness and despair that stifle and sense of future hope. The pain must be poured out for as long and as loud and as intensely as it is felt in the heart of the person

e. **Bitterness.** Pain and fear and rage and grief, left uncomforted, unheard, and unacknowledged turn the heart to darker and darker places and leave the person with no other place to go but deeper into the cycles of despair.

f. **Judge mentalism:** When another's choices have grievously harmed someone, the victims must rely on a greater judge to mete out a consequence that answers

for the pain that has been caused and the injustice done. For the victim to decide on a suitable punishment and to carry out the sentence would bring more harm to the already wounded person(s).

g. **Misunderstanding and distorted thinking about self and the offender.** When a terrible wrong has been done, the resulting confusion, pain, fear, and so much more distort the ability to think rationally and to make decisions that are good and right. Wounded people wound others and the cycle goes on and on. It may take a very long time for even a glimmer of understanding before the 'how' and the 'why' begin to make any sense. The questions and the struggle to come to terms with what has happened is always terribly difficult.

h. **Demanding** my right to hold on to my hatred for the terrible wrongs done. The anger never makes the wrong done go away, it does not help the wounded heart, and it becomes its own prison.

i. **Clinging to the hope for a different past.** The past cannot be changed. It must be accepted for exactly what it is before the healing process can begin. Forgiveness cannot change the past but it can change the future.

j. **Withdrawal and solitude.** Keeping silent about the deeply negative thoughts, feelings, and emotions that have come from cruel actions is often the first choice for victims. Without wise, caring, and compassionate intervention and support it is often impossible to walk out of the cycles of despair. Telling the truth about the wounds is often the beginning.

k. **Looking for Revenge.** Insisting on retaliation, humiliation and public exposure of the offender may bring a sense of temporary satisfaction to the victim(s), but in the end, it is a bitter-sweet victory that brings precious little solace to the devastation in the heart and soul of the individual.

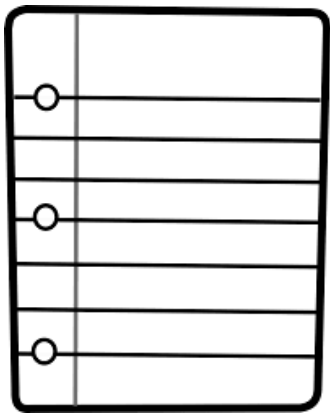
In summary we should understand that everyone has sinned, and one of the results of sin is guilt. We can be thankful for guilty feelings because they drive us to seek forgiveness. The moment a person turns from sin to Jesus Christ in faith, his sin is forgiven. Repentance is part of the faith that leads to salvation (Matthew 3:2; 4:17; Acts 3:19). In Christ, even the most heinous sins are blotted out (1 Corinthians 6:9-11) for a list of some unrighteous acts that can be forgiven). Salvation is by grace, and grace forgives. After a person is saved, he will still sin, and when he does, God still promises forgiveness. "But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One" (1 John 2:1). Freedom from sin, however, does not always mean freedom from guilty feelings. Even when our sins are forgiven, we still remember them. Also, we have a spiritual enemy, called "the accuser of our brothers" (Revelation 12:10) who relentlessly reminds us of our failures,

faults, and sins. When a Christian experiences feelings of guilt, he or she should do the following things:

1. Confess all known, previously unconfessed sin. In some cases, feelings of guilt are appropriate because confession is needed. Many times, we feel guilty because we are guilty! (See David's description of guilt and its solution in Psalm 32:3-5
2. Ask the Lord to reveal any other sin that may need confessing. Have the courage to be completely open and honest before the Lord. "Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting" (Psalm 139:23-24).
3. Seek to make restitution, where possible, of the sins committed against others. Zacchaeus, in repenting of his sin, promised the Lord, "If I have cheated anybody out of anything, I will pay back four times the amount" (Luke 19:8). This is part of the "fruit in keeping with repentance" that John preached (Luke 3:9).
4. Trust the promise of God that He will forgive sin and remove guilt, based on the blood of Christ (1 John 1:9; Psalm 85:2; 86:5; Romans 8:1).
5. On occasions when guilty feelings arise over sins already confessed and forsaken, reject such feelings as false guilt. The Lord has been true to His promise to forgive. Read and meditate on Psalm 103:8-12.
6. Ask the Lord to rebuke Satan, your accuser, and ask the Lord to restore the joy that comes with freedom from guilt (Psalm 51:12).

Psalm 32 is a very profitable study. Although David had sinned terribly, he found freedom from both sin and guilty feelings. He dealt with the cause of guilt and the reality of forgiveness. Psalm 51 is another good passage to investigate. The emphasis here is confession of sin, as David pleads with God from a heart full of guilt and sorrow. Restoration and joy are the results.

Finally, if sin has been confessed, repented of, and forgiven, it is time to move on. Remember that we who have come to Christ have been made new creatures in Him. "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (2 Corinthians 5:17). Part of the "old" which has gone is the remembrance of past sins and the guilt they produced. Sadly, some Christians are prone to wallowing in memories of their former sinful lives, memories which should have been dead and buried long ago. This is pointless and runs counter to the victorious Christian life God wants for us. A wise saying is "If God has saved you out of a sewer, don't dive back in and swim around."



Note Three

a. **Forgiveness is useful to community building** because people who forgive tend to be more flexible and less certain in their expectations, both in how life will be or how others will treat them.

b. Another way forgiveness and reconciliation promote **community building** is that they allow people who were once hostile towards one another to live together again. Forgiving past wrongs may be a key to reconciliation between friends, family members, spouses, neighbours, races, cultures, and nations.

c. **Forgiveness breaks the cycle.** It enables us to let go of our grievances, and the pain associated with past events. Forgiveness can release us from a lifetime of pain and liberate us from continuing to carry the burdens of the past. Forgiveness restores us to peace, freeing us to move forward in our life. Forgiveness allows you to break free from limiting beliefs and attitudes. It frees up your mental and emotional energies so that you can apply them to create a better life. Forgiveness helps you achieve even your most practical and immediate goals.

d. **Forgiveness sets you free**. As you learn to forgive many problems (possibly even health problems) will gradually disappear. It will be as if you can view your life from above and can see the easiest way to get to where you want to be. Life will open up in front of you. New opportunities will emerge as if from nowhere.

e. **Opens the heart of the victim(s**) to communicate again with God, enabling them to take all the pain and rage and terror to the only One who can fully bear it without any judgement or condemnation, and to the only One who truly understands and can bear it all with the hurting person.

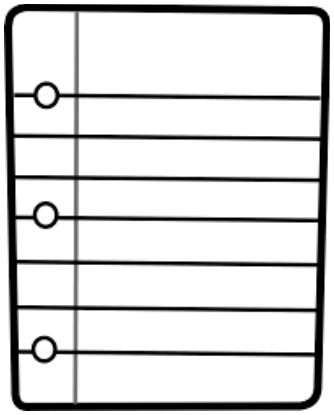
f. **Refocuses** the mind and the heart of the victim on the journey to healing rather than the hatred and the grief and the burning anger.

g. **Softens** the heart of the victim to receive God's loving mercy and healing. Releases the need and desire for revenge.

h. **Releases the victim from the responsibility of administering justice**; placing them instead under the laws of the land and God's perfect justice. Carrying the raging judgement and hatred takes a great deal of energy and the burden gets heavier and heavier. Rage leaves little room in the heart for comfort and solace.

i. **Allows** for renewed hope, opens the heart to receive healing love, and renews the ability to trust.

j. **Creates the ability to choose** a different response than anger, pain, fear, and revenge. As the wounded person revives the healing grace and mercy and sets their heart and mind on their wholeness, they can begin to choose to let the experiences that caused them so much pain become powerful helping tools to reach out to others who have been affected by others actions. There is a powerful message that comes from someone who has chosen to forgive with grace, with mercy, and with great wisdom.



Note Four

LEVEL ONE – Forgiveness of Others

The first level is forgiveness of others. Often when we speak of forgiveness, it is assumed that we mean forgiveness of another person. This level seems to be the one on which most people focus. How we feel about forgiveness is largely based on what we have been taught and our belief system.

At the level of forgiving others, there is another type of forgiveness that is very important. This is forgiveness for *impersonal acts,* acts that are not attributable to any one individual, but that nevertheless can have a profound impact on our lives. This could include forgiveness of mankind for destroying the health of the environment, the forgiveness of "God" for allowing so much suffering to occur, the forgiveness of "the system" or the government for being inefficient and corrupt, and forgiveness of society for being unwise and unfair. There are many ways in which the collective conduct of these types of entities has a huge impact on our lives and can leave us feeling powerless. In the face of this, forgiveness is a very important and powerful way to reclaim our power and find peace.

LEVEL TWO – Self-Forgiveness

For closure to occur, there has to be both forgiveness of the other person and forgiveness of ourselves. Even in situations in which we perceive ourselves to be the victim, eventually, we must forgive ourselves for any way in which we have contributed to our suffering or the suffering of another. Because we usually start out feeling victimized by another person, it may be difficult to see how or why we would need to forgive ourselves. However, as we move past our anger and blame, there is often a realization that we too had a part in creating the situation. At the very least, we created our story about the situation and kept replaying it in our minds, which caused us to suffer. It may well have caused others to suffer as well. Ken Cloke takes this a step further, making the point that the true source of every conflict is within our own minds:

Most conflicts are triggered by external experiences and information regarding them is conveyed to us by sensory inputs that have been gathered from our environment. Our conflicts, therefore, seem to us to take place externally, yet everything we understand about the meaning of what happened, and all of our responses to the actions of others are initiated and coordinated internally by our brains.

Once we make the leap of understanding that it is the meaning we attach to events that have caused our pain and suffering, rather than the external events themselves, the need for self-forgiveness becomes apparent. The realization that we have created the very problem for which we were accusing another can be humbling, to say the least, and liberating, because now we have the power to end it.

LEVEL THREE – There Is Nothing to Forgive

The third level of forgiveness is the most controversial. It is the realization that, at the deepest level of understanding, there is nothing to forgive. It asks us to consider the possibility that at some level everything is exactly as it is intended to be, even though we may not like or understand it. It challenges us to let go of our notions of right and wrong, and the belief that we know how life is supposed to be, and how people should or should not behave. It challenges us to humbly admit that we do not know the meaning of life or the bigger picture of what is occurring in any given situation. If we can shift our perspective to see that life is occurring exactly as it is meant to occur, then there is nothing to forgive. Along these lines, teacher and author Byron Katie in Barker's levels of forgiveness says "our suffering is caused by our unexamined judgments and, specifically, the belief that someone has done something 'wrong.' She urges us to move beyond our preconceptions, rather than accept them automatically as true, and in so doing embrace the freedom of not knowing:

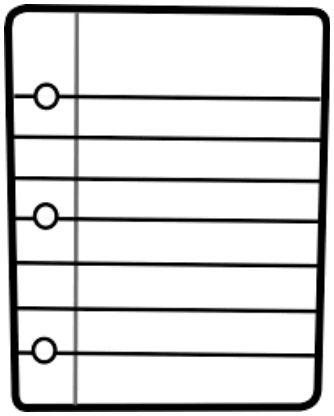
Until you can see that there is nothing to forgive, you haven't really forgiven. No one has ever hurt anyone. No one has ever done anything terrible. There's nothing terrible except your uninvestigated thoughts about what happened. So whenever you suffer, inquire. Look at the thoughts you're thinking, and set yourself free. Be a child. Start from the mind that knows nothing. Take your ignorance all the way to freedom".

As we develop the ability to unhook ourselves from our ego, it becomes possible to embrace a profound acceptance of life as it unfolds. A wonderful example of this is Julie Chimes, who was also honoured as a "Hero of Forgiveness" by the Worldwide Forgiveness Alliance. One day, a woman visiting Julie's home suddenly took a carving knife from Chime's kitchen and began a frenzied attack, stabbing Julie and leaving her close to death. Chimes later reported that at the moment when she was being attacked, a part of her was witnessing all that was occurring and had compassion for the woman attacking her:

I am neither christened nor religious but Christ's words about "Father forgive them for they know not what they do" is the closest way to describe how I felt. As I blamed no one, there was nothing to forgive, but there was still a lot for me to learn and understand. . .. I now know when there is understanding there can be compassion. When compassion arises there can be forgiveness. Where there is forgiveness there is peace.

It is possible even in the midst of great trauma to accept the situation, realize that no one is to blame, and see there is nothing to forgive. This requires us to transcend our plight. It requires us to identify with a part of ourselves that is bigger than our ego, our fear, and our pain. If we can achieve this, the rewards are profound. As we accept life, as it is, we are free to flow with the current, rather than against it. Inevitably, we find life's greatest treasures in the midst of what may have at first appeared to be a tragic situation.

*Forgiveness means letting go of the hope of ever having a better past.**[4]***



Note Five

a. **Listen. Listen. Listen.** Let the story unfold as it will. The wounds go deep and the story needs to be told as many times as it takes.

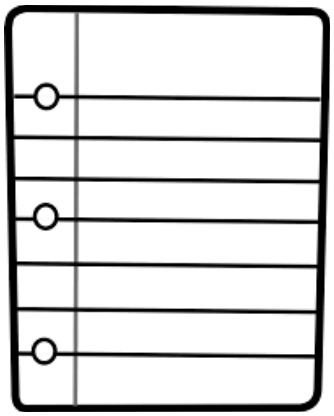
b. **Patience.** The hearer may have heard the story so often that they nearly have it memorised. Listen anyway. The victim will heal in time, if, they really feel heard and accepted.

c. **No judgment.** A victim will be extremely sensitive to even the slightest hint of judgment. They already have a deeply embedded sense of self-judgement. Even when you don't understand – listen, be patient, and try not to judge.

d. **Be careful with the questions.** Let the story come out in its own way and its own time. You may have questions about details, missing pieces, seeming contradictions and much more. That's ok. When the trust has been established, the victim will fill in the gaps and even invite your questions.

e. **Assure the victim that you believe them**. Being doubted or even worse, being called a liar, is sometimes as wounding as the original offence. Often, victims have an inner radar that senses doubt and will assume it is there, even when it is not. They need to hear the words that they are believed.

f. Don't push the issue of forgiveness. When the victim has been heard, believed, accepted, and has been able to tell the story in their own way and as fully as it needs to be told, they will be open to the possibility of forgiveness.



Note Six

The word "reconciliation" is less commonly used. And generally, at least in the Scripture, it deals with the relationship between God and humanity. Reconciliation is the Greek word **katallagē**, meaning "an exchange; reconciliation, restoration to favour." Reconciliation assumes a broken relationship. Something has happened that has caused two parties to become estranged. The two might have been friends. It might be a business relationship. Or it might be as intimate as marriage. But there is now something between them.

Reconciliation and forgiveness are similar in some respects. So much so that sometimes we confuse the two of them. But they are not the same thing. So then what is reconciliation? Reconciliation involves forgiveness. But it goes beyond forgiveness. When I forgive someone, there is no guarantee that we will have a restored relationship. It may well be that even after I have forgiven someone that we remain estranged. Reconciliation, however, restores the relationship. Forgiveness may be one-sided. But reconciliation requires both parties to be willing to participate in restoring the relationship. It is always possible, and expected, for me to forgive. But reconciliation will not be possible if the other party is not willing to participate

Village of truth

When people begin to talk about their history, assume it and reflect on it, [they] find meaning and significance in what they have lived through . . .This is what allows us to go forward in life."

Martha Cabrera, Nicaragua

Truth - Primary Need

- Truth – revelation, sincerity, honesty, openness,
- It leaves us exposed,
- naked,
- vulnerable,
- unworthy, and guilty.
- Without it, conflict cannot be resolved

John 8: 32 "You shall know the truth and the truth will set you free"

Village of Mercy

I wonder if they have been hurt too?

"An enemy is someone whose story we haven't heard". "Behind every act of violence is an unhealed wound".

Gene Knudsen Hoffman

- Compassion, forgiveness, acceptance, grace and a new start.
- Alone it is superficial, it covers up and overlooks the pain caused by the conflict.
- Without it, we cannot achieve healing and restoration.

Col 3: 12 Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.

Col 3 v 12 "So, as God's own chosen people, who are holy [set apart, sanctified for His purpose] and well-beloved [by God Himself], put on a heart of compassion, kindness, humility, gentleness, and patience [which has the power to endure whatever injustice or unpleasantness comes, with good temper]".

Mercy is compassion that forbears punishment even when Justice demands it.

God's mercy is reflected in the cross of Christ, a direct reflection of His love for us. Mercy is an extension of and expression of love, "an act of kindness, compassion, or favour." Mercy is a characteristic of the One True God

Village of Justice

- Justice-Making things right, creating equal opportunity, correcting the wrong and restitution.
- Without it, the hurt continues and festers.

Isaiah 32 V 17 "that Justice will bring Peace and safety forever" (ERV version)

Village of Peace

- Peace – happiness,
- joy,
- harmony,
- unity,
- prosperity
- and
- Well-being.

It is the feeling and prevalence of respect and security. It must be for everyone.

Without it, there is no development, or growth or improvement. Phi 4v 7

Isaiah 26: 3 “You will keep in perfect peace all who trust in you, all whose thoughts are fixed on you”

God’s peace comes from the realisation that He loves us, is in control, never leaves our side and has settled our destiny.

Peace is calm, settled gentle security.

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[1] Source: The Forgiveness Workbook by Eileen Barker
[2] *Source: Three Levels of Forgiveness- The Forgiveness Workbook by Eileen Barker*
[3] *The Journey Towards Reconciliation* by John Paul Lederach
[4] *Source: Three Levels of Forgiveness- The Forgiveness Workbook by Eileen Barker*

LESSON 5:
HONESTY AND TRUTH

Objectives:

By the end of the session, the participants will be able to:

1. Define Honesty and Truth;
2. Understand why Honesty and Truth is so important;
3. Mention challenges of being honest and truthful;
4. Define the concept of broken trust;
5. To encourage participants to decide to walk the path of honesty and truthfulness.

Duration: 2hrs

Materials Needed

Name Tags, Flip Chart, White Board, Markers, Masking tape, post-it notes, Handout.

Methodology

Lecture, Group Work, Story Telling, Case Study, Experiential Learning.

Evaluation Questions

1. Define Honesty and Truth.
2. Explain why honesty and truth are so important.
3. Mention the benefits of honesty to the individual and society.
4. Mention three probable challenges with being honest and
5. truthful.

INTRODUCTION

Honesty and truth go to the very core of the Christian faith. The Bible in Proverbs 12:22 says 'Lying lips are an abomination to the Lord: but they that deal truly are his delight.

In John 14:6, Jesus said to him, "I am the way, and the truth and the life. No one comes to the Father except through me. And our ultimate aim is to make it to heaven and we can only achieve this only through Christ.

Being honest may not get you a lot of friends, but it will always get you the right ones.

"Honesty is often very hard. The truth is often painful, but the freedom it can bring is worth the trying"- Fred Rogers.

2. WHAT IS HONESTY?

Allow participants to in their own words, say what comes to their minds when they hear the word honesty and state whether they've been in a situation where they felt lying is the best way out.

Divide the participants into three groups (one group to Read Psalm 34: 14, the second group to read John 8:32, and the third group to read John 4:24) and ask them to define or explain what honesty is and what truth is, in their own words.

Next, divide the following Bible passages and ask participants to read and explain their understanding of these passages John 8: 44, John 5: 20, John 8: 31-32, John 16:13. Prov. 19: 1, Prov. 11: 1, Prov. 12: 17, John 17:17, John 14:6.

Take their responses. Thank them and clarify the issues using the hints.

Hints for Facilitator

We are instructed several times in the Bible to always speak the truth and exhibit honesty in all our dealings. God was clear about what he said in Prov. 21: 3

To do what is upright and just is more pleasing to God than sacrifices, 1 Sam 15: 22. Looking at Prov. 12: 17, we are admonished that whoever speaks the truth gives honest evidence, but a false witness utters deceit. Choosing to say the truth may sometimes be difficult but the Bible tells us using clear words to do that which is honest 2 Cor. 13: 7.

Honesty is a command from the Bible. Honesty may sometimes be hard, especially in situations where saying the truth may get us in more trouble or affect our relationships adversely. In Lev 19:35-36, God commands that we have honest scales, meaning we should not cheat.

Truth is the act of being in accord with fact or reality. It is typically ascribed to things that aim to represent or portray reality and fact. Truth could also refer to saying things the way they are without mincing words. But the Bible encourages us to speak the truth to one another (Zech. 8: 16- 17, Eph. 4:25). Christ is the Truth, John 14:6

If we are being sincere with ourselves, honesty and truth are pills that a majority of us would not like to swallow; it may seem easier in most instances to avoid the truth because it may lead to confrontations or disappointment from others.

William Faulkner said 'Never be afraid to raise your voice for honesty and truth and compassion against injustice and lying and greed. If people all over the world would do this, it would change the earth.

Another problem that many may face with honesty is that other people will try to cheat you but be honest anyway.

We should try to live in such a way that when people think of honesty and integrity, they will think of you.

There are many instances in life where honesty may be extremely difficult; especially instances where it may lead to one getting into serious trouble or putting a loved one in trouble or even incriminating others. So how does one handle this scenario?

Even when the Bible says in Psalm 15: 2-3, "The one whose walk is blameless, who does what is righteous, who speaks the truth from the heart; whose tongue utters no slander, who does no wrong to a neighbour and casts no slur on others".

Micah 6: 8 "No, O people, the LORD has told you what is good, and this is what he requires of you: to do what is right, to love mercy, and to walk humbly with your God".

We see that we all in one way or the other would have fallen guilty of what is contained in these passages at one point in time in our lives.

In many of these instances, honesty can sometimes seem not only difficult but wicked or mean in the name of doing the right and just thing. So, should we really be truthful even when it gets us or others in more trouble?

Unsurprisingly, God had a lot to say on this very topic and God communicated this life

lesson through the Bible quotes we have just read.

3. WHY IS HONESTY IMPORTANT TO AN INDIVIDUAL AND A COMMUNITY AT LARGE?

Ask participants to list what they think is the importance of honesty and truth

See 1 Peter 3:10-12, Col.3: 9, Luke 6:31, Exodus 20:16 and Eph. 4:25.

Ask participants to discuss in groups why Honesty is so important to an individual and in the community?

After their presentations, discuss the hints below for further explanation.

a. Honesty is useful to community building, as it creates a sense of openness and trust.
b. Another way honesty and truth promote community building is that they
b. allow people not to feel cheated in any way by others in their dealings in the community.
c. Honesty and truth build a strong bond amongst individuals.
d. Allows for trust to be built among individuals.
e. Honesty ensures there is justice and fairness.

4. WHY DO WE LIE AND WHAT ARE THE EFFECTS OF DISHONESTY?

Ask participants to mention different reasons why people lie that they can think of. Take a few responses and discuss the hints below.

See the story of Achan in Josh 7:14- 25, Naaman in 2 Kings 5: 20- 27, Judas in Matt 26: 14- 16.

Exodus 20:16 - “You shall not give false testimony against your neighbour”. (NIV)

Proverbs 16:11 - “The Lord demands accurate scales and balances; he sets the standards for fairness”. (NLT)

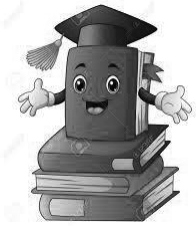
Psalm 119:160 - “The very essence of your words is truth; all your just regulations will stand forever”. (NLT)

Hints: Other reasons why people lie include:

- To make themselves feel better (self-gain)
- To impress others
- To avoid hurting people’s feelings
- To prevent conflict
- For Financial benefit (You may not get rich quickly- discuss the general perceived misconception in everyday living about this)
- To avoid shame (fear of what people will say about what that individual had done)
- You or another person may be in more trouble by virtue of your honesty.
- You may be seen as a fool by others when you choose to be honest in your dealings.
- The concept of feeling cheated if one is honest.
- You might be hated by others or some form of animosity be directed towards you.

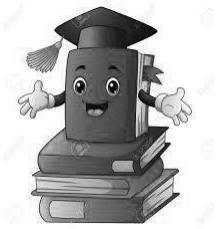
5. BENEFITS OF HONESTY AND TRUTH IN SOCIETY.

Ask participants to *mention* the benefits of being honest and truthful that they know of. Take a few responses and discuss.



- Luke 16:10 -“Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much”. (NIV)
- 1 Timothy 1:19 -“Cling to your faith in Christ, and keep your conscience clear. For some people have deliberately violated their consciences; as a result, their faith has been shipwrecked” . (NLT)
- Proverbs 12:5 - “The plans of the righteous are just, but the advice of the wicked is deceitful” (NIV)
- Closer friendships
- Higher quality friends (honesty attracts honesty)
- Trust (honest people are trusted by others)
- Wellness and less stress- dishonesty needs to be maintained, pretending to be something you do not require constant attention to details.

6. HOW CAN WE ASSIST OTHERS TO CHOOSE THE PATH OF HONESTY AND TRUTH?



Ask participants to suggest ways we can assist each other to follow the path of honesty and truth.

- Proverbs 11:3 - "Honesty guides good people; dishonesty destroys treacherous people" (NLT)
- Romans 12:3 - "Because of the privilege and authority God has given me, I give each of you this warning: Do not think you are better than you really are. Be honest in your evaluation of yourselves, measuring yourselves by the faith God has given us". (NLT)

We can also assist others through the following ways:

- By living exemplary lives.
- By being just and fair in all our dealings.
- By practising what we preach.
- By standing for what is right, and not being afraid to denounce wrongs no matter who is involved.

7. CONCLUSION

What Honesty Is:

- Honesty is a virtue and should be imbibed.
- Honesty is taking responsibility for our actions.
- Honesty is for you and the other members of the community.
- Honesty can better strengthen relationships.
- Honesty and truth promotes trust, fairness and justice.
- Honesty and truthfulness is a choice and must be done consciously.
- Honesty and truth promote harmonious living and religious tolerance

8. EVALUATION

Facilitator should ask the participants the following questions for feedback

1. Define Honesty and Truth.
2. Explain why honesty and truth are so important.
3. Mention the benefits of honesty to the individual and society.
4. Mention three probable challenges with being honest and truthful.

LESSON 6:
JUSTICE AND PEACE

Objectives:

By the end of the session, the participants will be able to:

1. Define the concept of justice and peace;
2. Explain the biblical perspective of justice and peace; and
3. Discuss the role of Christians in promoting FoRB.

Duration: 1: 30 Mins

Materials Needed

Flipchart paper, markers, tapes, cards, A4 papers, Multimedia projector

Methodology

Lecture, Case studies, Buzz groups, Role plays/exercises, Audio-visual-aids, Questions and answers.

Evaluation Questions

a. How do we define “Justice” and “Peace”?
b. What is the goal of “Justice” and “Peace”?
c. What are the roles of Christians in promoting Justice and Peace in the context of FoRB?

INTRODUCTION

The facilitator will go through the session aim and objectives with the participants. Make them know that the whole session is a process exercise. Tell participants that this session will focus on understanding peace and justice as concepts and as an experience. More so, the biblical perspectives will be explored.

Biblical References:

The facilitator will assign the following verses to the participants to read as a frontline to prepare participants for discussion and engagement thus; Micah 6:8; Heb. 1:30; Hosea 12:6: Proverbs 21:15; Job 12:22; and Mat 5:38-39.

Activities:

1. The facilitator introduces participants to the objectives and outcomes of the session. He or She tells them that the first activity is for the group to have a common understanding of the words **'Justice' and 'Peace'**
2. The facilitator writes divides participants into Buzz groups of two or three and request each buzz group to come up with its definition of the word **'Justice'** and **'Peace'**. Participants' responses to each of these words are written on separate flipchart paper.

Buzz group

3. The facilitator then requests participants to harmonize their explanations of the two words ('**Justice'** and **'Peace'**) into a common one.
4. The facilitator refers participants to the definitions already prepared on a flipchart and compares them with the ones they commonly produced**. (*See Handout 6.1*).**
5. In the plenary session, the facilitator assesses the definitions with participants by asking the following questions:
   a. How does your definition and that prepared differ?
   b. What are the common themes in the definitions?
6. In a brainstorming session, the facilitator divides participants into 2 or three groups (*depending on the number of participants*) and asks them to identify the goal of FoRB as well as the role of Christians in promoting FoRB.

Group work

7. Participants' group work outcomes are presented by a volunteer from each of the groups with each group appreciated by any of the styles of claps.

Group presentation

8. Participant who has been assigned to lead the energizer during the workshop is asked to give an energizer at this point *(This intermission is important to refresh participants after sitting through the presentations above and also serves to get their attention, wake them up, make them alert, extract full participation etc.).*

Energizer

9. Facilitator delivers a mini-lecture through a power point presentation reflecting on the goal of Justice and Peace as well as the role of Christians in promoting FoRB (***See Handout 6.2*****)**

2. WRAP UP AND EVALUATION

The facilitator evaluates the session by assessing participants' understanding of the session through their responses which will also form the summary of key highlights of the session. Evaluation questions for this session are:

- How do we define "Justice" and "Peace"?
- What is the goal of "Justice" and "Peace"?
- What are the roles of Christians in promoting Justice and Peace in the context of FoRB?

LESSON 7:
IMPARTIALITY AND NON-DISCRIMINATORY BEHAVIOR

Objectives:

By the end of the session, the participants will be able to:

1. Have a shared knowledge and understanding of impartiality and
2. non-discriminatory behavior;
3. Understand the effects of partiality and discrimination;
4. Understanding the concept of direct and indirect discrimination
5. Understand their role in combating partiality and
6. discrimination;
7. Be ready to be impartial and non-discriminatory in their Dealings.

Duration: 2hrs

Materials Needed

Name Tags, Flip Chart, White Board, Markers, Masking tape, Post-it notes, Handout

Methodology

Lecture, Group Work, Story Telling, Case Study, Experiential Learning.

Evaluation Questions

1. What is impartiality and non-discriminatory behaviour?
2. Give two effects of partiality and discrimination.
3. Mention three roles of Christians in combating partiality and discrimination

INTRODUCTION

1. UNDERSTANDING THE CONCEPT OF PARTIALITY

Allow participants to in their own words; say what partiality means to them and state whether they've been victims or perpetrators of impartiality in the past.

Take their responses. Thank them and clarify the issues using the hints.

Hints for Facilitator

- Leviticus 19:15; "You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbour".
- Proverbs 24: 23; "These are the sayings of the wise. Partiality in judging is not good".
- Galatians 3: 28; "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you all, are one in Christ Jesus".
- Acts 10:34-35; "So Peter opened his mouth and said: "Truly I understand that God shows no partiality, but in every nation, anyone who fears him and does what is right is acceptable to him."
- Romans 2: 11; "For God shows no partiality".
- James 2: 8; "If you fulfill the royal law according to the Scripture, "You shall love your neighbour as yourself," you are doing well".
- Psalm 98: 9; "Before the LORD, for he comes to judge the earth. He will judge the world with righteousness, and the people with equity."
- Matthew 7: 12; "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets".
- Matthew 5: 43-48; "You have heard that it was said, 'You shall love your neighbour and hate your enemy,' But I say to you, love your enemies and pray

for those who persecute you, so that you may be sons of your Father in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same"?

- Deuteronomy 10: 17-19; "For the LORD your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt".

1. WHAT THE BIBLE SAYS ABOUT THE NEGATIVE EFFECTS OF PARTIALITY IN SOCIETY AND ON INDIVIDUALS

Ask participants to list what they think are the possible effects of partiality in society?

Take their response and discuss the hints below, for further explanation check Note Two

Hints for Facilitator

The Bible says that partiality is wrong. It is a sin and violates God's law of love. James 2:1-26 states that if you show partiality, you are committing sin and are convicted by the law as transgressors. Partiality is wrong because it usurps God's sovereignty, aligns you with God's enemies, and violates God's law of love.

When he was a student, the famous Indian leader, Mahatma Gandhi, considered becoming a Christian. He read the Gospels and was moved by them. It seemed to him that Christianity offered a solution to the caste system that plagued the people of India.

One Sunday, he went to a local church. He had decided to see the pastor and ask for instruction on the way of salvation. But when he entered the church, which consisted of white people, the ushers refused to give him a seat. They told him to go and worship with his own people. He left and never went back "If Christians have caste differences also," he said, "I might as well remain a Hindu" (from "Our Daily Bread," [Feb., 1979]).

That tragic story illustrates the sin that James writes against in our text. His focus is on the sin of showing favoritism to the rich and despising the poor, but his words apply to all types of prejudice, whether it is based on economic status, race, or anything else. To favor some people and to disregard others based on outward factors is a terrible sin that plagued the early church in James' day. It has plagued the church in every

generation, because it stems from pride, which is endemic to our fallen hearts. https://bible.org/seriespage/lesson-8

Deuteronomy 27:25

The reference is talking about bribes that lead to the death of the innocent, most often in a judicial context. Such bribes are by nature "under the counter," since the cornerstone of any properly functioning jurisprudence is impartiality (Leviticus 19:15; Deuteronomy 10:17-18, I Timothy 5:21; James 2:1, 9). Judges are to be unimpeachably honest, disinterested. This is, of course, in reference to the ninth commandment, forbidding bearing false witness (see Exodus 20:16 and more specifically, Exodus 23:7-8).

James 2:1; God provides us with dozens of examples of men and women who were partial to various people or things and along with the examples come important lessons we can learn to avoid their mistakes. Sometimes, a right and godly favoritism is shown particularly by God Himself and an unrighteous, human reaction causes a great deal of trouble. Yet, more often, Human partiality toward or against others opens the proverbial can of worms. A number of examples come immediately to mind.

Through favouritism, Isaac (toward Esau) and Rebecca (toward Jacob) instilled a spirit of competition, strife, and resentment between the two brothers. (see Genesis 25 and 27) Jacob's partiality to Rachel was the source of a great deal of hostility and scheming among Jacob's wives and concubines (see Genesis 30). This also created rivalries between their sons.

Jacob's favouritism for Joseph made his half-brothers so jealous that they were ready to murder him (see Genesis 37). Instead, they sold him into slavery, telling their father that he had been torn to pieces by a wild beast. This caused the patriarch to grief for many years.

Through his partiality as a father, Eli allowed himself to become complacent to the gross sins of his two sons (see I Samuel 2-4). This led both to calamity for Eli's house and national defeat at the hands of the Philistines.

King David's partiality blinded his eyes to his children's evil actions, particularly Amnon's rape of his half-sister, Tamar; and Absalom's murder of Amnon and his rebellion against David himself (see II Samuel 13-18). Later, he ignored Adonijah's preparations to take over his throne, in spite of his expressed desire to have Solomon succeed him (see I Kings 1).

In the story of Esther, Haman's prejudice almost cost the lives of all the Jews living in the Persian Empire (see Esther 3-8). Only an act of great courage and self-sacrifice saved the Jews from annihilation.

The Bible contains a host of other examples that thoroughly demonstrate the seriousness of this sin. It is clear that the effects of partiality have caused a lot of havoc in the lives of individuals, families and communities. No matter our intentions we should never discriminate against anyone for whatever reason.

2. WHAT IS DISCRIMINATION?

Allow participants in their own words to say what discrimination means to them and state

whether they've been victims or perpetrators of discriminatory behaviour in the past.

Take their responses. Thank them and clarify the issues using the hints.

Hints for Facilitator

Discrimination is the act of treating people unfairly or differently based on their ethnicity, age, sex, or disability. It can also refer to the ability to recognize and understand the difference between one thing and another. Discrimination can be harmful and unjust, and it is often a result of prejudice or bias.

For example, racial discrimination is when people are treated unfairly because of their race or ethnicity. Age discrimination is when people are treated unfairly because of their age . Sex discrimination is when people are treated unfairly because of their gender. Disability discrimination is when people are treated unfairly because of their disability.

Discrimination can take many forms, including verbal abuse, physical violence, and exclusion from social activities. It can also occur in the workplace, where it is illegal to discriminate against employees based on their race, gender, age, or disability.

It is important to recognize and address discrimination in all its forms. By promoting equality and respect for all individuals, we can create a more just and inclusive society. Partiality is wrong because it usurps God's sovereignty (James 2:1-5). Partiality is wrong because it aligns you with God's enemies (James 2:6-7).

Biblical Hints

1 Corinthians 14: 10; There are many different languages in the world, and every language has meaning.

3. UNDERSTANDING THE CONCEPT OF DIRECT AND INDIRECT DISCRIMINATION

Direct Discrimination

When an individual is treated less favorably because of his or her Religion or beliefs, this is direct discrimination. Examples of direct discrimination might include dismissal, refusal to assist, refusal to promote, or withholding benefits or training from them.

Direct discrimination is when someone is treated unfairly because of a protected characteristic, such as sex or race. For example, someone is not offered a promotion because she is a woman and the job goes to a less qualified man and withholds benefits from her.

This could be in the form of a Muslim or a Christian not given a community leadership position in a Christian or Muslim dominated community even if he/she possesses the qualities to occupy the position.

This could be in the form of a member of a minority group not given a community leadership position in a majority-dominated community even if he/she possesses the qualities to occupy the position.

Interestingly, the individual in question does not necessarily have to be practicing the other religion in order to be the victim of direct discrimination. They could be treated less favorably because their family member, friend, or associate believes and practices that religion - this is direct discrimination by association. Or they could be treated less favorably because they are perceived to have a certain characteristic, even if they don't - this is direct discrimination by perception. Gal 2: 11-21

Indirect discrimination

If a community or society has certain practices, procedures, rules or processes that put people in a certain religion or belief at a disadvantage then this is indirect discrimination.

The key difference here is that the individuals who are at a disadvantage because of their religion or beliefs are not being singled out by the community or society, they are simply subject to the same rules as everyone else. However, because of their religion or belief, the rules put them at a disadvantage compared with other members of the community.

Indirect discrimination is when there's a practice, policy or rule which applies to everyone in the same way, but it has a worse effect on some people than others either because of their religion or beliefs, gender, tribes, position, class, etc.

Indirect discrimination can occur as a result of formal processes or as a result of one-off, informal arrangements, but the main factor is that the practices, procedures, rules or processes must apply to everyone in the same way. If a rule or policy only applies to some of the individuals based on their shared characteristics, then this could be direct discrimination, rather than indirect discrimination.

Another example of indirect discrimination could be insisting that all employees work on a certain date, which is a religious holiday. Although this rule applies to everyone, it disadvantages certain employees because of their religion while other employees who do not practice that religion will not be at a disadvantage.

GROUP WORK

Ask participants to brainstorm in smaller groups on the following questions:

1. Why might an individual or society discriminate against a certain category of people;
2. How might this discrimination be seen happening in society;
3. What can an individual, and the community as a whole do to prevent or address issues of discrimination?

After participants have presented their group work, wrap up the session by drawing conclusions on why it is important not to directly or structurally discriminate against an individual or group.

4. ROLE OF FAITH ACTORS IN COMBATING PARTIALITY AND DISCRIMINATORY BEHAVIOUR

GROUP WORK

Ask participants to brainstorm in smaller groups and make suggestions on the following:

What are the issues fuelling partiality and discrimination in my community?
How can I in my own little way help in addressing these issues (action Points)?

BIBLICAL HINTS

Galatians 5:14;For the whole law is fulfilled in one word: "You shall love your neighbour as yourself."

James 2: 2-4; For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and if you pay attention to the one who wears the fine clothing and says, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," have you not then made distinctions among yourselves and become judges with evil thoughts?

Galatians 3: 27-29; For as many as you were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you all are one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

Matthew 5: 44; But I say to you, love your enemies and pray for those who persecute you.

1 Samuel 16: 7; But the Lord said to Samuel, "Do not look at his appearance or the height of his stature, because I have rejected him.

For the Lord sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart."

1 Timothy 4: 12; Let no one despite you for your youth, but set the believers as an example in speech, in conduct, in love, in faith, in purity.

John 8: 15; You judge according to the flesh; I judge no one.

1 John 2: 11; But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

Titus 3: 2; To speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people.

Encourage participants to learn as much as possible about other religions, particularly teachings that are against discrimination.

5. CONCLUSION

Participants to educate their followers to imbibe the culture of togetherness and embrace each other, avoiding expressing their grievances through an act of discrimination and partiality.

6. EVALUATION

- What is impartiality and non-discriminatory behavior?
- Give two effects of partiality and discrimination.
- Mention three roles of religion in combating partiality and discrimination

LESSON 8:
CIVIC RESPONSIBILITIES AND RELIGION

Objectives:

By the end of the session, the participants will be able to:

1. To understand the concept of civic responsibilities;
2. To mention at least three civic responsibilities;
3. To be able to discuss Biblical perspectives to the civic responsibilities;
4. To be able to unearth and discuss the Christian teachings on civic responsibilities.

Duration: 2hrs

Materials Needed

Name Tags, Flip Chart, White Board, Markers, Masking tape, Post-it notes, Handout.

Methodology

Lecture, Group Work, Story Telling, Case Study, Experiential Learning.

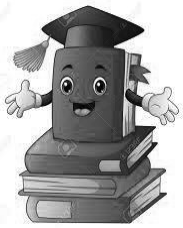
Evaluation Questions

1. What is your understanding of the concept of civic responsibilities and Religion?
2. Mention five civic responsibilities you have as a Nigerian.
3. Discuss some of the Biblical perspectives on civic responsibilities.
4. Discuss some of the Christian teachings on civic responsibilities.

INTRODUCTION

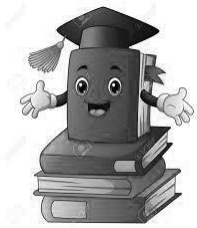
The facilitator is to ask the participants:

What do you understand about the concept of civic responsibilities and religion? (take responses and then give the explanation below)



Civic responsibility means active participation in the public life of a community in an informed, committed, and constructive manner, with a focus on the common good. Every government is created for the peace, order and progress of society. Without a responsible government, society will be open to disaster. In the same way, no government can achieve its objectives without the support of the citizenry. Hence, a relationship based on give and take between government and individuals becomes necessary. Those in authority must be obeyed in keeping and enforcing the law of the land so as to create the needed atmosphere for government/leaders to effectively perform their primary responsibility of maintaining peace, order, stability and progress. Also, the government has to ensure that the rights of its citizens are respected and upheld.

B. THE FUNDAMENTAL RIGHTS



The facilitator is to ask the participants to list the fundamental rights (take their responses and further explain using the guide below)

The citizen's rights, duties and privileges are explicitly enshrined in chapter 14 of the 1999 Constitution of the Federal Republic of Nigeria as "Fundamental Rights". They are listed as:

- Right to life.
- Right to dignity of human persons.
- Right to personal liberty.
- Right to a fair hearing.
- Right to privacy.
- Right to freedom of thought, conscience and religion.
- Right to freedom of expression.
- Right to freedom of movement.
- Right to freedom from discrimination.
- Right to property ownership.

The Civic responsibility of Nigerians

However, these rights of the citizens are correlated with the functions of the state, so citizens are obliged to contribute to the social order. Similarly, with reference to chapter 11 section 24 of the 1999 constitution of the Federal Republic of Nigeria, the responsibilities of the citizens are spelt out as:

- Respect for the ideals of the constitution/institutions.
- Respect for the National Flag; National Pledge and Legitimate Authority.
- Enhance the power, prestige and good name of Nigeria.
- Respect the dignity of other citizens and their rights.
- Promote the spirit of common brotherhood and good neighborliness.
- Make a positive and useful contribution to the advancement, progress and wellbeing of the community of residence.
- Assist appropriate agencies in the maintenance of law and order. i.e. reporting of criminal elements in the society.

C. BIBLICAL TEACHINGS ON CIVIC RESPONSIBILITIES AND RELIGION

The facilitator is to ask the participants to explain the concept of holistic Gospel (Divide the participants into groups: They should read Matthew 4:23; Luke 4: 18-19, Isaiah 61: 1-3. Allow for 15 minutes discussion and take their feedbacks at plenary and further give explanations)

St. Paul in his letters to the Romans (Rom. 13: 1-7), deals with how Christians should perform their civic responsibility. He taught that Christians should not fail to render useful services to their community despite different views on religious ideologies. He advised that Roman Christians should be subject to the governing authority. He made them understand that authority comes from God and that rulers are God's representatives. Therefore, disobedience to the governing authorities means disobedience to God. He also made them understand that rulers exist for the good of society. He further advised them to pay taxes to who they are due. They were to practice love which he described as the summary of the commandment and the fulfillment of the law.

The book of Ezra (Ezra 7: 26) states that whoever will not observe the law of your God and the law of the king, let judgment be executed upon him strictly, whether for death or banishment or confiscation of goods or imprisonment. The book of Proverb 24: 21 encourages everyone to remain obedient to the ruling authority 'My son, fear the Lord and the king; Do not associate with those who are given to change, also the book of

Ecclesiastes 8:2 admonished us to keep the command of the king because of the oath before God.

Jesus lived and observed his civic responsibility for us to follow. In Gospel of Matthew 17: 27 He said, “however, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me.”. Our civic responsibility to protect the common good is informed, first and foremost, by our life in Christ. We come to life in Christ through Baptism. From the moment of our baptism, the Holy Spirit begins to dwell within our soul. Through the indwelling of the Holy Spirit, we truly live each day in Christ. Through the gift of the Holy Spirit, God strengthens and increases the life of the Holy Spirit within us, in order that we may more faithfully carry out Christ's mission in the world, the mission of divine charity, of love of neighbor without boundaries. As citizens of both Heaven and Earth, we are bound by the moral law to act with respect for the rights of others and to promote the common good.

Christian teaching and documents make clear the responsibilities which are ours as citizens of the City of God and the city of man: "The teachings exhort Christians, as citizens of both cities, to perform their duties faithfully in the spirit of the Gospel. It is a mistake to think that, because we have no lasting city, but seek the city which is to come, we are not entitled to avoid our earthly responsibilities; this is not to forget that by our faith we are bound all the more to fulfill these responsibilities according to the calling and abilities of each one. But it is no less mistaken to think that we may immerse ourselves in earthly activities as if these latter were utterly foreign to religion, and religion was nothing more than the fulfillment of acts of worship and the observance of a few moral obligations. One of the graver errors of our time is the dichotomy between the faith which many profess and the practice of their daily lives. As far back as the Old Testament the prophets vehemently denounced this scandal, and in the New Testament, Christ Himself with greater force threatened it with severe punishment. Let there, then, be no such pernicious opposition between professional and social activity on the one hand and religious life on the other. The Christian who avoids his temporal duties avoids his duties towards his neighbor, neglects God Himself, and endangers his eternal salvation" (Gaudium et spes, No. 43a Second Vatican Ecumenical Council).

Therefore the gospel involves both proclamation and demonstration which is an holistic ministry.

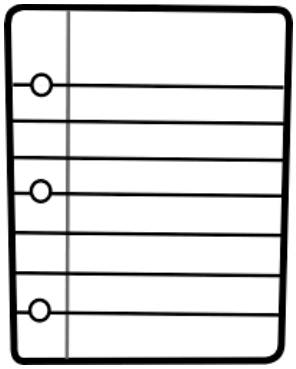
The PROCLAMATION (Mathew 4:23a), has to do with Evangelism and Church Development. The gospel is the power of God. It is the strength of God upon which salvation is granted to sinners. The gospel is the fullness of God’s power. It is irreplaceable and no mortal man can stop the Word of God. The mandate of the church is:

- Preach the gospel of the Kingdom of God and make disciples throughout the world, teaching them exactly what Jesus taught.
- Make disciples of non-disciples by baptizing them in the name of the Father, Son and Holy Spirit, and by teaching them to obey all that Jesus commanded.
- Expand God's Kingdom here on earth and educate people about Him.

While the DEMONSTRATION (Mathew 4:23b), has to do with care for the poor and hungry, care for widows, orphans and the vulnerable. The demonstration is the second dimension of the Gospel, it deals with our calling to **acts of justice, mercy and righteousness**. These acts are both a means and an end. They are a means for witness — they involve us with people and issues of great importance. We should stop discrimination on the basis of religion, ethnicity, gender, minority and racism. Micah 6 : 8 says "No, O people, the LORD has told you what is good, and this is what he requires of you, to do what is right, to love mercy, and to walk humbly with your God".

These two that is; both the proclamation and demonstration must go hand in hand to make the gospel effective and inclusive

D. UNITED NATIONS AGREEMENTS/DOCUMENTS, THE UNIVERSAL DECLARATION OF HUMAN RIGHTS, ARTICLE 18



Take the participants through this Article 18 which Nigeria is a signatory to.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.

2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.

3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.

4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

E. CONCLUSION

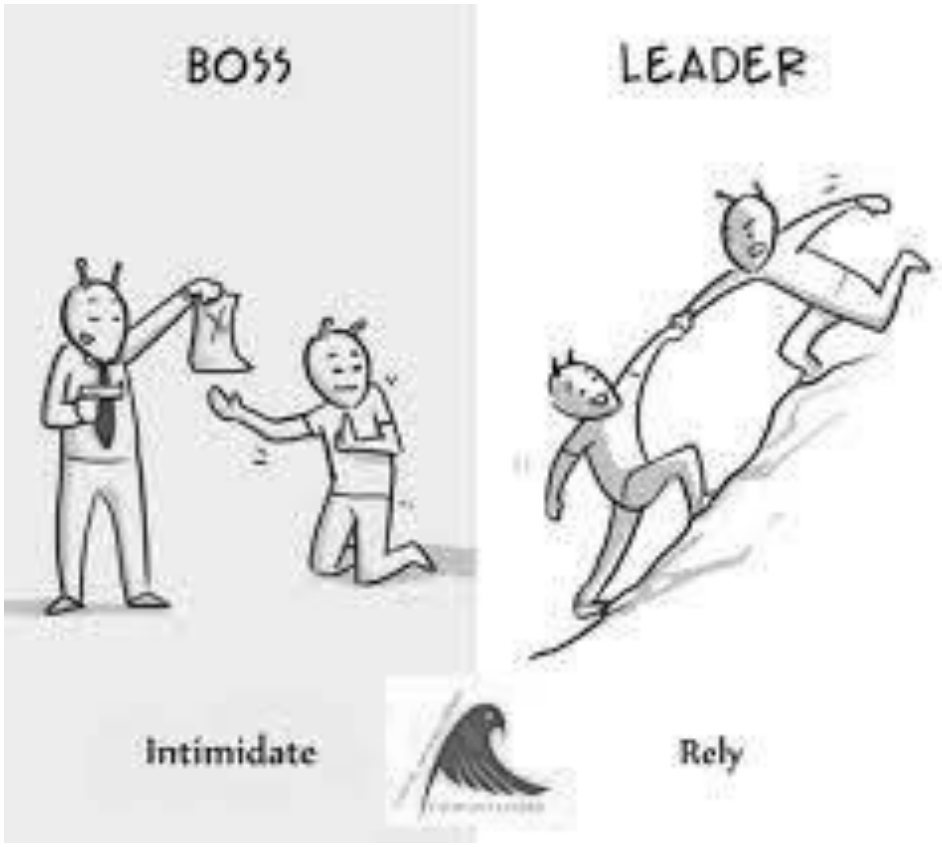
True Christianity and good citizenship involves obedience to the ruling authorities which is an important attribute of a good Christian. It is also a moral obligation to observe the civic responsibility of every nation. Leaders are representatives of God on earth. Governing authorities should ensure that the rights of the citizens are respected.

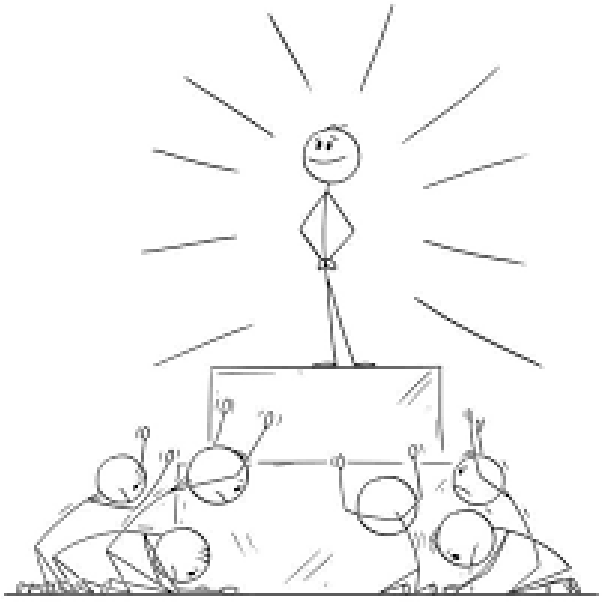
F. EVALUATION

The Facilitator is to go through the evaluation questions with the participants for feedback

1. What is your understanding of the concept of civic responsibilities and Religion?
2. Mention five civic responsibilities you have as a Nigerian.
3. Discuss some of the Biblical perspectives on civic responsibilities.
4. Discuss some of the Christian teachings on civic responsibilities.

LESSON 9:
SERVANT LEADERSHIP





Objectives:

By the end of the session, participants should be able to:

1. Define the concept of servant leadership;
2. Undertake a Survey of leadership styles;
3. Explain the Qualities of effective leaders.

Duration: 1:30 mins.

Materials Needed

Name Tags, Flip Chart, White Board, Markers, Masking tape, Post-it notes, Handout

Methodology

Lecture, Group Work, Story Telling, Case Study, Experiential Learning.

Evaluation Questions

1. How do we define the concept of servant leadership?
2. What are some leadership styles that we know?
3. What is servant leadership?
4. What are the sixteen principles of servant leadership?
5. What are the qualities of effective leaders?

INTRODUCTION

The facilitator will go through the session's aim and objectives with the participants. Make them know that the whole session is a process exercise. Tell participants that this session will focus on understanding servant leadership as a concept and as an experience. More so, the biblical perspectives will be explored.

Biblical References:

The facilitator will assign the following verses to the participants to read as a frontline to prepare participants for discussion and engagement thus; Mark 10:42-45; Mat 20:26; Mark 9:35: Mat 20:25-28; John 13:12-17; and John 13:12-17.

Activities:

1. The facilitator introduces participants to the objectives and outcomes of the session. He/She distributes the leadership styles survey Questionnaire ***(see appendix for leadership styles survey Questionnaire)*** for participants to enable them to identify their leadership styles by completing the questionnaires and interpreting the results.
2. Participants work individually and take some time to complete the leadership styles survey Questionnaire and total their scores individually.
3. **"If your highest score is 40 or more, it is a strong indicator of your normal style. The lowest of the three scores is an indicator of the style you least use. If your lowest score is 20 or less, it is a strong indicator that you normally do not operate out of this mode"**

The facilitator enables participants to interpret their individual scores and identify their individual leadership styles by explaining to them as follows:

4. Facilitator in the plenary presents a power point presentation on leadership styles and the forces that influence the use of each style **(see Handout 9.1).**

Energizer

5. Participant who was previously assigned to lead the energizer during the workshop is asked to give an energizer at this point *(This intermission is important to refresh participants after sitting through the presentation in (4) above and also serves to get their attention, wake them up, make them alert, extract full participation etc.*
6. Facilitator selects six participants dividing them into two groups of three participants each and asking one of them to play the role of leader and the other two to play the role of followers.

In the first group, the leader asks his followers to sit down on the chairs while he washes their feet

While in the second group the leader asks to wash his feet and drink the water as an act of demonstrating their loyalty to him/her. After the time allotted for the role-play the facilitator asks participants the following questions:

a. Description – What did you see happening?
b. Real-life – Does it happen in real life/your situation)? (Give examples)
c. Analysis – Why does it happen (root causes)?
d. Results – What style of leadership is demonstrated by the two groups? What are the consequences of the style of leadership demonstrated by the two groups?
e. Action – What can we do to correct the leadership style that is not desirable from the role play we just watched?

7. Facilitator makes a power point presentation defining the concept of servant leadership as well as the sixteen principles of servant leadership (**see handout 9:3:2 on Servant leadership and sixteen principles for Servant leadership)**
8. Facilitator distributes the leadership skills survey Questionnaire ***(see appendix on leadership skills survey Questionnaire)*** for participants to identify how the rate in terms of their leadership skills by completing the questionnaires and interpreting the results.
9. Participants working individually take some time to complete the leadership skills survey Questionnaire, total their scores individually and interpret their scores enabling them to know how well they are doing in their leadership skills as well as taking away from the exercise some suggestions from the questionnaire on how they can improve on their leadership skills.

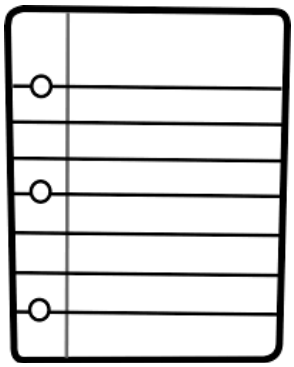
10. Facilitator makes a power point presentation on the Qualities of highly effective leaders.

10. WRAP UP AND EVALUATION

Facilitator evaluates the session by assessing participants' understanding of the session through their responses which will also form the summary of key highlights of the session. Evaluation questions for this session are:

- How do we define the concept of servant leadership?
- What are some leadership styles that we know?
- What is servant leadership?
- What are the sixteen principles of servant leadership?
- What are the qualities of effective leaders?

Appendix: Leadership Styles Survey Questionnaire.



Identifying Your Leadership Style-Questionnaire

The questionnaire is divided into four sections, with each section having 10 statements. For each statement, indicate whether that statement describes you most of the time, some of the time or none of the time by checking the appropriate column with a cross or check mark.

As you work through the questionnaire, please remember:

- There are no wrong answers
- No answer is better than another answer
- It is important to respond honestly as you relate to each of the statements
- Answer as you actually are, not as you want to be
- Answer all the statements – do no leave any out – even if you find them difficult

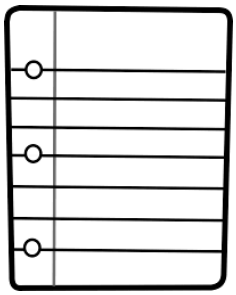
What this will help you identify is your PREFERRED style, or your TENDENCY when you are leading other people; if you don't respond to each statement honestly, the results will not be helpful to you.

GROUP 1 STATEMENTS	This describes me …;		
Please tick the column that best describes you (√):	MOST of the time (Column 1)	SOME of the time (Column 2)	NONE of the time (Column 3)
I grasp the big picture more quickly than others around me.			
I like to make things happen quickly.			
I am not very good at details.			
I tend to challenge the status quo (the way things always have been).			
When necessary, I will take control to make things happen.			
I find it hard to be a good team player.			
Some people say that I am not a very good listener.			
I often get bored when my ministry becomes routine.			
I get frustrated when other people resist my ideas.			
I welcome challenge and change—the more the better.			
NUMBER OF STATEMENTS YOU TICKED IN COLUMN 1:			

GROUP 2 STATEMENTS	This describes me …:		
Please tick the column that best describes you (√):	MOST of the time (Column 1)	SOME of the time (Column 2)	NONE of the time (Column 3)
I am a person who generates enthusiasm in people around me.			
I work best when I am free from the control of others.			
I often put people ahead of the task.			
Managing time is difficult for me.			
People like to be around me.			
I tend to take it personally when people disagree with me.			
I don't do very well with facts and detail work.			
I find it easy to express my thoughts and feelings.			
I do best when I sense that others really like me.			
Am effective in motivating others to work together.			
NUMBER OF STATEMENTS YOU TICKED IN COLUMN 1:			

GROUP 3 STATEMENTS	This describes me……..;		
Please tick the column that best describes you (√):	MOST of the time (Column 1)	SOME of the time (Column 2)	NONE of the time (Column 3)
People say I demonstrate patience and understanding.			
People say that I am easy to get along with.			
I am a good listener.			
People are just as important to me as the ministry Programme.			
I do best in situations where people work together in harmony (happily).			
I am most effective when my work situation is stable and secure.			
I do best when people let me know that I am appreciated.			
Too much change threatens me.			
My superiors can rely on my loyalty.			
I do everything I can to meet the needs of those who are close to me.			
NUMBER OF STATEMENTS YOU TICKED IN COLUMN 1:			

GROUP 4 STATEMENTS	This describes me……..;		
Please tick the column that best describes you (√):	MOST of the time (Column 1)	SOME of the time (Column 2)	NONE of the time (Column 3)
I can be counted on to carry out a task I am given.			
One of my greatest strengths is paying attention to detail.			
If a job is worth doing, I'll give it my best.			
I need to know exactly what is expected of me.			
I don't want to make decisions without having all the facts.			
I have difficulty in expressing my feelings.			
I am a cautious person who hesitates to take risks.			
I function well within known guidelines and policies.			
I am critical when my performance falls short of standards.			
People often wonder just what I am thinking.			
NUMBER OF STATEMENTS YOU TICKED IN COLUMN 1:			



SCORING

Now, score the questionnaire by going back to each of the Groups and for each Group total the number of times you responded by ticking Column 1 (*the Column headed "Most of the Time"*) and enter that number as your score in the box below.

GROUP 1

Your Score – total times you ticked Column 1 "Most of the Time":

GROUP 2

Your Score – total times you ticked Column 1 "Most of the Time":

GROUP 3

Your Score – total times you ticked Column 1"Most of the Time":

GROUP 4

Your Score – total times you ticked Column 1 "Most of the Time":

The Group with your highest score is your dominant tendency.

If you have an equal top score, both of those Groups will be equally dominant for you.

Other Groups for which you scored five or more times are your secondary tendencies.

Your Leadership Style: Interpreting Your Results

Different people tend to behave in different ways when they are given leadership responsibility. But it seems that there are four different patterns to our behavior. And we call these behavioral styles. What we've just done is to work through a questionnaire which will help you to identify which is your preferred style when you are leading others.

- Each of these behavioral styles have positive characteristics or attributes
- But there are also negative ones with each of the styles too.
- And it's also important to understand that having each of these behavioral styles are absolutely necessary in a leadership team.

- It's not that one is better than another. All the behavioral styles are important.

You undoubtedly will fall into one of the four behavioral styles as you lead and work with other people. One (or possibly two) of these styles that was your top score in the questionnaire will be your dominant style. You may also have one or more of the styles which will be a secondary tendency for you.

1. The first of these styles is called a **Designer/Developer**. And if you scored most 1s in Group 1, this is your primary style. Basically **Designer/Developers** are people who;
   - Like to "take charge".
   - They're the kind of person that likes to get things started.
   - They can also be very dominant, directive and very highly motivated and they like to motivate others too.
   - They are strongly focused on the vision and goals, but because this is such a high priority for them, people often get forgotten about or even trampled on.
2. The second of these styles is called a **Motivator/Influencer**. And if you scored most 1s in Group 2, this is your primary style. Monitor/Influencer's are people who,
   - Like to have people around them.
   - Tend to be expressive
   - Show their emotions
   - Are inspiring people to be around
   - Are often very good salespeople, because people like them and respond to them very positively.
3. The third of these styles is called a **Team Builder**. And if you scored most 1s in Group 3, this is your primary style. Team Builders are people who;
   - Are very people-oriented, who notice the needs that other people have, and want to meet those needs.
   - Tend to be very friendly, open people.
   - Are loyal to the group.
   - Are highly motivated to help a group work together effectively.
4. The fourth and final of these styles is called an **Implementer**. And if you scored most 1s in Group 4, this is your primary style. Implementers who;
   - Are strongly focused on the task that is to be done.
   - Want the task to be done with excellence.
   - Are great at planning and in implementing those plans.
   - Are usually quite analytical and also quite cautious.
   - Want to make sure everything is done well and that everything has been taken into account.

Now record your dominant leader style (or styles) below:

My Leadership Style is: _____

ADAPTING MY LEADERSHIP STYLE

GROUP 1: DESIGNER/DEVELOPERS

ADAPTING MY LEADERSHIP STYLE (GROUP 1)

I'm a ***DESIGNER/DEVELOPER***

Those who are similar to me may see me as

decisive, independent, efficient, practical, determined and someone who gets things done

Those who are different to me may see me as

intimidating, uncaring, egotistical, dictatorial, harsh, pushy, dominating and tough

Action Steps that I can take:

learn to listen
learn to be more patient
be less autocratic
develop greater concern for people
be more flexible and supportive with people
assure those with whom I work with that I notice and value their input.
explain why things are as they are

GROUP 2: MOTIVATOR/INFLUENCER

ADAPTING MY LEADERSHIP STYLE (GROUP 2)

I'm a ***MOTIVATOR/INFLUENCER***

Those who are similar to me may see me as

stimulating, enthusiastic, dramatic, outgoing and personable

Those who are different to me may see me as

excitable, egotistical, reacting, manipulative, talkative, inefficient and over-sensitive

Action Steps that I can take:

be less impulsive
listen to others
control my emotions
don't talk as much
evaluate my ideas
be more sensitive about time
be more results oriented
focus on the details and the facts

GROUP 3: TEAM BUILDER

ADAPTING MY LEADERSHIP STYLE (GROUP 3)

I'm a ***TEAM BUILDER***

Those who are similar to me may see me as

supportive, willing, dependable, reliable, agreeable and a really nice person

Those who are different to me may see me as

lacking in confidence, conforming, awkward, dependent, reticent, timid, unimaginative, indecisive and slow

Action Steps that I can take:

be less sensitive to what others think
be more direct
be more concerned with the task itself
be more decisive
face confrontation
learn to say "no"
learn to be more assertive
do more to initiate ideas

GROUP 4: IMPLEMENTERS

ADAPTING MY LEADERSHIP STYLE (GROUP 4)

I'm an ***IMPLEMENTER***

Those who are similar to me may see me as

thorough, persistent, orderly, serious and hard-working

Those who are different to me may see me as

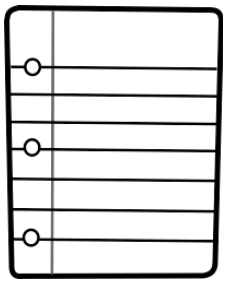
critical, stuffy, picky, indecisive, moralistic, unimaginative, inflexible and boring

Action Steps that I can take:

focus on doing the right things – not just on doing things right
respond more quickly
begin to trust you intuition and be less fact oriented
be more willing to take risks
be more open and flexible
don't be afraid to develop relationships
recruit people who have different styles to the team
listen to other members of the team and show that I value their input
be more willing to delegate

HANDOUT 9.1

Definition of the Concept of Leadership



••**Leadership is influencing people** -- by providing: purpose, direction, and motivation -- while operating to accomplish the mission and improving the organization.What is influence? –This is the means of getting people to do what you want them to do. It is the means or method to achieve two ends: operating and improving. But there[1] is more to influencing than simply passing along orders. The example you set is just as important as the words you speak. And you set an example -- good or bad -- with every action you take and word you utter, on or off duty. Through your words and example, you must communicate purpose, direction, and motivation.

Leadership styles and the forces that influence the use of each style

- **Leadership style** is the manner and approach of providing direction, implementing plans, and motivating people. There are normally three styles of leadership (U.S. Army Handbook, 1973). These are:

Note
Some leadership styles fall under these three broad categories!

- Authoritarian or autocratic
- Participative or democratic
- Delegative or Free Reign

The power relations between the leader and followers or employees in the three main leadership styles are depicted as follows in the diagram below:

In the above diagram in the case of the authoritarian style of leadership, power resides absolutely with the leader, while in the participative style, power is shared between the leader and the followers or employees while in the case of the free rein style of leadership power resides with the followers or employees.

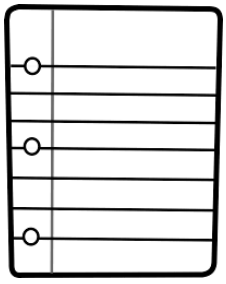
In the context of organizations knowledge, skill and control differ as shown in the leadership style continuum below:

In the above diagram, knowledge and skill under autocratic and paternalistic styles of leadership resides under a tight management control while under the participative style knowledge and skill is equally shared between the management and employees and as we move from left to right on the continuum knowledge and skills passes from being under management control to being under employee control.

Note
Although good leaders use all three styles, with one of them normally dominating; bad leaders tend to stick with one style!

Understanding the three main Leadership styles

What is Paternalistic leadership?



Paternalism has at times been equated with leadership styles. Yet most definitions of leadership normally state or imply that one of the actions within leadership is that of *influencing*. While 'paternalism' is defined in Webster's dictionary as **a system under which an authority undertakes to supply needs or regulate conduct of those under its control in matters affecting them as individuals as well as in their relationships to authority and to each other**.

Thus paternalism supplies needs for those under its protection or control, while leadership gets things done. This in some sense is like a Parent-Child relationship depicted in the diagram below:

In paternalism within the context of organizations, leadership is all about getting things done for the organization. And in some situations, a paternalistic style of decision-making might be required; indeed, in some cultures and individuals, it may also be expected by not only those in charge but also the followers.

However, when paternalistic or autocratic styles are relied upon too much and the employees are ready and/or willing to react to a more consultative type of leadership style, then it normally becomes quite damaging to the performance of the organization.

Last word on Leadership styles!

A good leader uses all three styles, depending on what forces are involved between the followers, the leader, and the situation. Some examples include:

- Using an authoritarian style on a new employee who is just learning the job. The leader is competent and a good coach. The employee is motivated to learn a new skill. The situation is a new environment for the employee.
- Using a participative style with a team of workers who know their job. The leader knows the problem but does not have all the information. The employees know their jobs and want to become part of the team.
- Using a delegative style with a worker who knows more about the job than you. You cannot do everything! The employee needs to take ownership of his/her

job. Also, the situation might call for you to be at other places, doing other things.

- Using all three: Telling your employees that a procedure is not working correctly and a new one must be established (authoritarian), Asking for their ideas and input on creating a new procedure (participative), Delegating tasks in order to implement the new procedure (delegative).

Forces that Influences the choice of Leadership styles

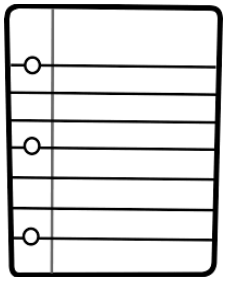
The forces that influence the choice of leadership styles include:

- How much time is available?
- Are relationships based on respect and trust or disrespect?
- Who has the information - you, your employees, or both?
- How well your employees are trained and how well you know the task.
- Internal conflicts.
- Stress levels.
- Type of task. Is it structured, unstructured, complicated, or simple?
- Laws or established procedures such as training plans.

“Power does not corrupt. Fear corrupts…Perhaps the fear of a loss of power”- John Steinbeck

HANDOUT 9.2

Brief contemporary history of the concept of Servant leadership:



The term *servant-leadership* was first coined by Robert K. Greenleaf (1904–1990) in a 1970 essay titled **"The Servant as Leader."** The idea of the servant as the leader came partly out of Greenleaf's half-century of experience in working to shape large institutions. However, the event that crystallized Greenleaf's thinking came in the 1960s, when he read Hermann Hesse's short novel *Journey to the East*--an account of a mythical journey by a group of people on a spiritual quest. After reading this story, Greenleaf concluded that its central meaning was that the great leader is first experienced as a servant to others and that this simple fact is central to the leader's greatness. True leadership emerges from those whose primary motivation is a deep desire to help others.

The great leader is first experienced as a servant to others.

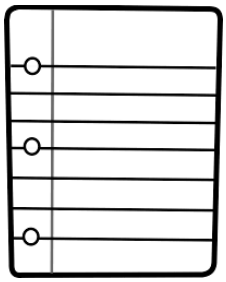
In his works, Greenleaf discusses the need for a better approach to leadership, one that puts serving others--including employees, customers, and community--as the number one priority. Servant leadership emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making. The words *servant* and *leader* are usually thought of as being opposites. When two opposites are brought together in a creative and meaningful way, a paradox emerges. So, the words *servant* and *leader* have been brought together to create the paradoxical idea of servant-leadership. **Who** *is* a **servant-leader?** Greenleaf said that the servant-leader is one who is a servant first.

In his book **"The Servant as Leader"** he wrote, then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant--first to make sure that other people's highest-priority needs are being served. **The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?" At its core, servant-leadership is a long-term, transformational approach to life and work--in essence, a way of being--that has the potential for creating positive change throughout our society. (Larry Spears, 2004).**

The Bible gives many examples of how God provided leaders for his people. Jesus is the role model for all leaders. He had more power, wisdom and insight than any leader could hope for, yet his ministry was always one of service and encouragement. His teaching was inspiring and challenging. We can learn so much from Jesus' example of leadership. Other inspiring biblical leaders include Moses, Joseph, Nehemiah and Daniel. Biblical leaders often shared the burden of leadership and trained others to

take leadership responsibilities. For example, Jesus spent much time with his twelve disciples; Daniel had three close friends; Joseph and Nehemiah organized well and delegated responsibilities to others. Just before Jesus began his ministry, he was led into the desert, where he took time to reflect and consider his role. He was tempted to abuse his great power as a leader, but chose instead to become a model of servant leadership. Jesus never looked for a comfortable home or wealth. He gave his life to serving others, through his teaching, healing and his love for the people he met. Although the disciples made a lot of mistakes and often disappointed him, he continued to encourage, support and challenge them. His example of servant leadership should inspire, challenge and remain a goal for all who are in positions of responsibility- **Mobilizing the Church: A Pillars Guide by Isabel Carter, Tearfund 2004**

Reflections on Servant leadership as biblical leadership



Sixteen Principles of Servant Leadership

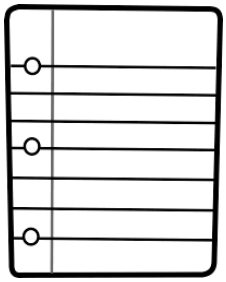
Jonathan Martin in his book 'Breaking the King Saul Syndrome- The cancerous crown and its cure: giving the Kingdom away"(2012) identified the following sixteen principles of Servant leadership:

- **Community:** Biblical Leadership is not about pretending to come across as knowing it all, but instead it's about coming together in the community to seek truth through a process of action and reflection.
- **Values:** The Servant leader adopts values that reflect the supreme value of their relationship with God and people.
- **Influence:** We influence by valuing the other person, building a relationship with them that brings light and life into their lives.
- **Integrity:** These leaders are open, vulnerable and transparent about their struggles and are quick to ask forgiveness. They develop influence by backing up their values with action.
- **Change:** We are to influence by allowing the change that needs to take place in ourselves to indeed take place. we need to be seen actively changing into the core values we espouse.
- **Respect:** We need to respect people not for what they offer to us or based on some list of criteria, but simply because they are people.
- **Brokenness:** Servant Leaders greatly value others not only for their strengths but also for their areas of brokenness. We are not to hide our weakness and brokenness but are expected to minister through it, knowing it is the open door into others' lives.
- **Sacrifice:** We are asked to give up fame, position, power or gain so that others may be built up knowing what is eternally gained far outweighs any temporal loss.

- **Listening:** We are to give our time to be with others not simply to advance a corporate or personal agenda but simply "to be" with others. Listening to them and working to understand them.
- **Empathy:** The actions of empathy go beyond listening as they involve further actions and time to gain an understanding of what it means to walk in another's shoes.
- **Service:** Servant leaders think about how to meet the needs and serve others-both inside and outside their community-who are the neediest.
- **Purpose:** Servant leaders help others discover and live their God-given calling in the light of their own giftedness and brokenness so that they too may serve others.
- **Acceptance:** Servant leaders create open, honest and transparent "no condemnation zones" so that people do not have to take up masks in order to function in the community.
- **Forgiveness:** We must be willing to give and sacrifice in order to preserve relationships. This means extending the hand of forgiveness and offering restoration.
- **Empowering:** We are to be constantly giving away the power God has given us. This means providing the resources and training to help others become even greater than ourselves.
- **Hard Work:** Servant leadership requires taking difficult and humbling actions in the face of rejection, criticism, and doubts. It is about taking the narrow and often precarious path Jesus calls us to. And it is only in his example and strength we can prevail.

HANDOUT 9.3

"Nearly all men can stand adversity, but if you want to test a man's character, give him power"- Abraham Lincoln



Qualities of Effective Leaders

- The most gifted athletes rarely make good coaches. The best violinist will not necessarily make the best conductor. Nor will the best teacher necessarily make the best head of the department.
- So it's critical to distinguish between the skill of performance and the skill of leading the performance, two entirely different skills.
- It's also important to determine whether a person is capable of learning leadership. The natural leader will stand out. The trick is identifying those who are capable of learning leadership over time.

Thirteen ways to identify a Promising Leader

- **Leadership in the past:** The best predictor of the future is the past. "When I was in business, I took note of any worker who told me s/he was superintendent of a school or a deacon in his/her church or a Boy Scout leader. If s/he showed leadership outside of the job, I wanted to find out if s/he had some leadership potential on the job.
- **Capacity to create or catch a vision:** The capacity to create or catch vision. When I talk to people about the future, I want their eyes to light up. I want them to ask the right questions about what I'm talking about.
- **Seeking Help:** The founder of Jefferson Standard built a successful insurance company from scratch. He assembled some of the greatest insurance people by simply asking, "Why don't you come and help me build something great?"
- **The thrill of Challenge:** A person who doesn't feel the thrill of challenge is not a potential leader.
- **Flexibility:** People locked in the status quo are not leaders. I ask of a potential leader, does this person believe there is always a better way to do something?
- **Practical ideas**: Practical ideas. Highly original people are often not good leaders because they are unable to judge their output; they need somebody else to say, "This will work" or "This won't."
- **Brainstorming:** This is not a particularly helpful practice in leadership, because ideas need to stay practical. Not everybody with practical ideas is a leader, of course, but leaders seem to be able to identify which ideas are practical and which aren't.

- **A willingness to take responsibility:** Carrying responsibility doesn't intimidate me, because of the joy of accomplishment-the vicarious feeling of contributing to other people-is what leadership is all about.
- **A completion factor**: A completion factor. I might test somebody's commitment by putting him or her on a task force. I'd find a problem that needs solving and assemble a group of people whose normal responsibilities don't include tackling that problem. The person who grabs hold of the problem and won't let go, like a dog with a bone, has leadership potential. This quality is critical in leaders, for there will be times when nothing but one's iron will say, "Keep going." Dale Carnegie used to say, "I know men in the ranks who will not stay in the ranks. Why? Because they can get things done." In the military, it is called "completed staff work." With potential leaders, when the work comes in, it's complete. The half-cooked meal isn't good enough.
- **Mental toughness:** No one can lead without being criticized or without facing discouragement. A potential leader needs mental toughness. I don't want a mean leader; I want a tough-minded leader who sees things as they are and will pay the price. Leadership creates a certain separation from one's peers. The separation comes from carrying responsibility that only you can carry. A leader must be able to keep his or her own counsel until the proper time.
- **Peer respect:** Peer respect doesn't reveal ability, but it can show character and personality. Trammell Crow, one of the world's most successful real estate brokers, said that he looks for people whose associates want them to succeed. He said, "It's tough enough to succeed when everybody wants you to succeed. People who don't want you to succeed are like weights in your running shoes." Maxey Jarmen used to say, "It is not important that people like you. It is important that they respect you. They may like you but not follow you. If they respect you, they'll follow you, even if perhaps they don't like you."
- **Family respect:** I also look at the family of a potential leader: Do they respect him or her? Fifteen years ago, my daughter said, "Dad, one thing I appreciate is that after you speak and I walk up, you are always attentive to me. You seem proud of me." That meant a lot to me. If respect isn't there, that's also visible. The family's feelings toward someone reveal much about his or her potential to lead.
- **Holding court quarterly**: A quality that makes people listen to them. Potential leaders have a "holding court" quality about them. When they speak, people listen. Other people may talk a great deal, but nobody listens to them. They're making a speech; they're not giving leadership. I take notice of people to whom others listen.

Four Tips for Sustaining leadership

"Often Times a man's exceptional gifting takes him to a level his character cannot sustain-Ed Cole

- Partnership and voice
- Vision and values
- Knowledge and daring
- Savvy and persistence

Personal qualities (passion, humour, and empathy strength of character, general maturity, patience, wisdom, common sense, trustworthiness, reliability, creativity, sensitivity)

LESSON 10:
HARMFUL CULTURAL PRACTICES AGAINST WOMEN

Objectives:

By the end of the session, participants should be able to:

1. Explain the difference between “gender equality” and “gender equity”;
2. Describe inequitable gender norms and their consequences to men/women, their partners and their families concerning sexual and gender-based violence;
3. Describe how men/women and other community members can be allies in promoting gender-equitable norms and thus alleviating the burden of sexual and gender-based violence;
4. Identify common harmful cultural practices in their communities;
5. Mention some of the effects of harmful cultural practices;

Duration: 2hrs

Materials Needed

Name Tags, Flip Chart, White Board, Markers, Masking tape, Post-it notes, Handout

Methodology

Lecture, Group Work, Story Telling, Case Study, Experiential Learning.

1. Mention 3 harmful cultural practices in your community.
2. Mention 3 effects of harmful cultural practices.
3. Explain the difference between “gender equality” and “gender equity”.
4. Describe inequitable gender norms and their consequences to men/women, their partners and their families.

INTRODUCTION

Men and women are created with equal value and shared authority and responsibility. In most communities, however, the reality of women and men, girls' and boys' daily life and relationships do not reflect this equality; hence the entrenchment of gender imbalances in families and communities, and the diverse consequences. In this session, the reality of gender equality and equity, their effects on women, men, girls and boys and the possibilities of joint efforts to address gender-based violence from that perspective will be explored.

Culture refers to the customs and beliefs, art, way of life and social organisation of a particular people or group. We all perceive things, analyse situations, people, events, etc. based on how we are raised and made to think and behave.

1. Overview of Culture

Ask participants to discuss the following questions in buzz groups. Take their responses and clarify with the hints, facilitator to check note one.

1. Mention some positive aspects of your culture.
2. Mention some traditions and practices in your community that are harmful.
3. Is there any link between culture and SGBV? Justify your answer.

2. Discussion on Gender Equality, and Gender Equity – Brainstorming

Task 1: *Ask participants to describe what they understand "Gender Equality" and "Gender Equity" to mean. Take responses and clarify the terms.*

Hints

Gender Equality is a social condition where men and women (girls and boys) experience a balance of power, opportunities, and rewards. In this way, they equally have the same prospects for realizing their human rights and potential to contribute and benefit from all spheres of society (economic, political, social, and cultural).

Gender Equity is the process of being fair to men and women in order to achieve gender equality or to address gender inequalities. For example, an affirmative action policy that promotes increased enrolment of girls in educational institutions may be gender-equitable because it leads to ensuring equal rights among men and women.

Task 2: *Ask participants to mention examples of "Gender Inequality" and "Gender Inequity" in the communities. Take responses and present the table in Note two.*

3. Societal Categorisation of Men and Women

Ask the group the following questions and facilitate a discussion:

1. What differentiates a woman from a man?
2. Have you ever been told to "behave like a man/woman"? *(Most of the time, the responses will be "Yes". If "Yes", ask for participants who are willing to share examples of what men/women are told in their community about how they should act/behave).*
3. Why do you think they said this and how did it make you feel?
4. Has the expectations of how a man/woman should behave changed over the last ten years? Why yes or why not?
5. Can you think of ways you were treated differently because you are a woman/man?
6. What are some things that happen as a result of these differences between men and women in the way they are educated/raised?
7. What is the difference between "gender" and "sex"? Do you understand these two terms? *(Probe to see whether the group thinks these differences are biological or socially ascribed).*
8. Ask participants if they think examples they gave on being told to "act like a man/woman" were due to gender or sex? Were they due to biology? Could they be changed?
9. After getting feedback from the group, explain to participants the difference between gender and sex. Use some of the examples *they* provided.

10. Ask participants to think about what has been discussed. Do they think this situation should change? If No, why? If yes, is it possible for this situation to change? How?
11. What can individuals; influential leaders, parents, organisations, businesses, schools, media, etc. do to get involved in promoting gender-equitable norms?
12. Can we (participants) be part of the change? What can we individually do today to change gender inequitable norms in our relationships, family and society?

Listen to participants' responses and encourage them to identify small changes in their everyday life.

Gender is the term used to denote the social characteristics assigned to men and women. These social characteristics are constructed on the basis of different factors, such as age, religion, national, ethnic and social origin. They differ both within and between cultures and define identities, status, roles, responsibilities and power relations among the members of any culture or society. Gender is learned through socialisation.

It is not static or innate, but evolves to respond to changes in the social, political and cultural environment.

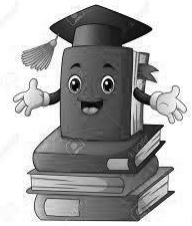
- People are born female or male (sex); they learn how to be girls and boys, and then become women and men (gender).
- Gender refers to what it means to be a boy or a girl, woman or man, in a particular society or culture.
- Society teaches expected attitudes, behaviours, roles, responsibilities, constraints, opportunities and privileges of men and women in any context.

This is learned behaviour known as gender identity

4. Power Dynamics in Communities – Group Discussion

Divide the participants into groups and ask them to discuss the stories and associated tasks in groups. Take their responses. Thank them and clarify the issues using the hints in Note three.

5. Root Causes and Consequence of Gender-Based Violence.



Draw a tree and divide it into branches, trunk and roots. Explain that the branches serve as consequences, the trunk as contributing factors and the roots as causes. Group the participants and ask them to write out the causes, contributing factors and effects of Sexual and Gender-Based Violence. Take feedback and write at the appropriate place on the sketch of the tree. The facilitator should check Note Four

6. Culture, SGBV and HIV

Ask the participants to discuss in four groups: each group to discuss one of the following stories that will help us see or highlight some of the harmful cultural practices in our communities (Emmanuel's Story, Samson's Story, Next Time and Zuwaira's Story). The facilitator should print out the story for each group. Ask them to capture the outcomes for the presentation at the plenary. The facilitator should check Note Five and read the following Bible Passages Gen: 1 v 26-27, Gal: 3 v 28, Job: 42 v 14-15

7. Conclusion

Behaviours and practices which are harmful to people's physical and mental health are against people's rights. People have the right to live free from harm, oppression, discrimination and violence. Men and women, boys and girls can suffer from harmful practices. These behaviours and practices can be actions committed primarily against women and girls in certain communities and societies for so long that they are considered, or presented by perpetrators, as part of accepted cultural practice. Victims of harmful traditional practices can suffer sexual and reproductive health consequences, including painful sex, forced and unwanted pregnancies, unsafe abortions, traumatic fistula, sexually transmitted infections including HIV, and even death.

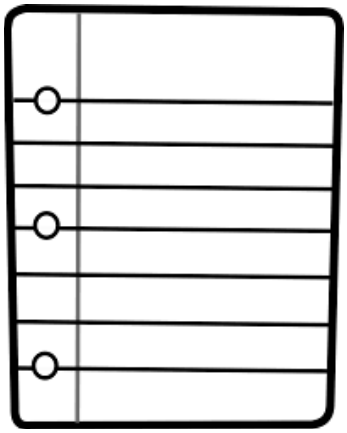
Throughout the world, marriage is regarded as a moment of celebration and a milestone in adult life. Marriage as an institution brings challenges to a couple especially the women when it happens at an early age. Early marriage is also referred to as child marriage, it is common all over the globe and has inflicted dangerous and devastating effects on young children (especially females). Early marriage is more frequent for females than their male counterparts. Early marriage is a burning problem in our society today that needs to be addressed even though there are laws in place to mitigate it, and these laws are not adhered to. The children given out as brides are not ready physically, emotionally and mentally to assume the roles of adults.

8. Evaluation

Facilitator to ask the following questions for feedback

1. Mention 3 harmful cultural practices in your community.
2. Mention 3 effects of harmful cultural practices.
3. Explain the difference between “gender equality” and “gender equity”.
4. Describe inequitable gender norms and their consequences to men/women, their partners and their families.

Note One



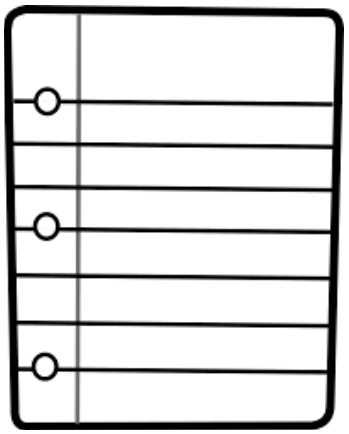
Hints

- Greetings
- Respect for elders
- Hospitality
- Caring for one another
- Communal living

Some Negative Aspects of Culture

- Early marriage
- Wife inheritance
- Marriage by abduction
- Female genital mutilation
- Marriage by eloping
- Gender discrimination
- Wife/ husband battering
- Family inheritance only for men

Note Two



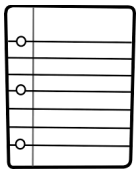
Hints:

Examples of how gender inequality contributes to violence and HIV Risks are as in the table below.

Inequitable Access	Inequitable access to education and information may limit individuals' ability to protect themselves against sexual and gender-based violence and HIV. • Social norms that discourage women and girls from access to transportation, money or mobility may put them at risk for sexual violence and prevent them from obtaining sexual and reproductive health services. • Social norms that discourage girls and women from refusing sex (especially when married) or obtaining condoms may put them at risk for intimate partner sexual violence and prevent them from protecting themselves against HIV in their relationships. • Unequal opportunities for employment may place women at risk for risky sexual relationships, including transactional sex.
Inequitable participation	The low social status of girls and women may prevent them from making decisions about their sexual relationships or expressing their sexual preferences thus putting them at risk for sexual and physical violence as well as HIV. • Inequalities in decision-making power within households may make it difficult for women to insist on condom use to protect themselves against HIV, and insistence on condom use may put them at risk for physical and verbal abuse. • Social norms that encourage women to be quiet and passive, "innocent" and ignorant about sex, may discourage them from communicating with their partners about sexuality in

	general thus putting them at risk of unplanned pregnancy, HIV and other sexually transmitted infections (STIs). • Inequalities in women's participation in community and policy decision-making processes may lead to a lack of or inadequate social services available to women, inadequate protections against sexual and gender-based violence, as well as inadequate access to sexual and reproductive health.
Lack of safety	Women's risk for sexual violence within households and communities may expose them to an increased risk of HIV infection. • Social norms that encourage men to be "in charge," in control and use violence to resolve conflicts may result in men's physical and/or psychological control of women, which can, in turn, lead to a woman being forced to engage in unsafe sexual behaviours.

Note three



Dooshima's Story

Chief Tersoo was now very old and was frequently ill with a cold. All efforts to keep him warm proved abortive. So his advisers met and decided to get a young virgin to take care of him and keep him warm. The Chief was pleased with this decision.

So they searched throughout the land for a beautiful girl, and they found Dooshima and brought her to the Chief. Dooshima was very beautiful, and she looked after the Chief and took care of him. She constantly lay in his arm to keep him warm but the Chief could not have sexual relations with her. In a few years, the Chief died.

Questions

1. In this story, who holds the power and makes the decision?
2. Were Dooshima's feelings and rights considered? If Yes/No, give reasons.
3. What effect could this have on Dooshima's future?
4. Do such things happen in this community or anywhere else you know? If "Yes", take turns to share similar stories and decide on one to present at the plenary.

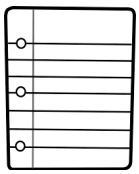
Take their stories and prompt reflections with questions such as:

1. How does this story make you feel?
2. What could be done differently?

Hints

- The men hold the power and make the decisions.
- No. She was not consulted nor given any opportunity to speak or make her choice. Her rights to sexual satisfaction, marriage, having children were not considered.
- Dooshima could have been lonely, depressed and childless; she became a young widow.

Mama Yakubu's Story



It was a peaceful morning in Tudun Wada; birds chirping, cock crowing, women setting fire places and girls sweeping all in the bid to finish their chores before going to the farm, with the sound of the gong blaring in the atmosphere, everyone stopped to hear what the town crier had to say.

The town crier announced: "Greetings, great people of Tudun Wada! The Chief has ordered that all men and women, young and old should assemble at the palace by nine o'clock. Anyone who fails to attend or attends this meeting late will be fined." Twenty minutes to the time, most people were seated. The men sat together, the women were in the courtyard standing while the elders sat by the chief.

The case between Mama Yakubu and her late husband's brother, Nuhu over farmland was the reason for the meeting. Nuhu was given an opportunity to speak. Nuhu said he was the owner of the land being the only surviving son of his father and the land in question was their family inheritance and he was at liberty to do as he pleased. People began to murmur knowing fully well that the land belonged to his late brother; so by right, Mama Yakubu and her children could farm on it.

Mama Yakubu and some of the women present made an attempt to talk but they were told to keep quiet. They insisted but were silenced by the chief who gave his judgment in favour of Nuhu. He said, ''Women in Tudun Wada Kingdom do not own any land."

Even with the pleas from the women, the chief left without reversing his judgment, the women left murmuring and wished someone could speak on their behalf.

Questions

1. In this story, who holds the power and makes decisions?
2. Were Mama Yakubu's feelings and rights considered? If Yes/No, give reasons.
3. What effect could this have on Mama Yakubu and her children's future?
4. Do such things happen in this community or anywhere else you know? If "Yes", take turns to share similar stories and decide on one to present at the plenary.

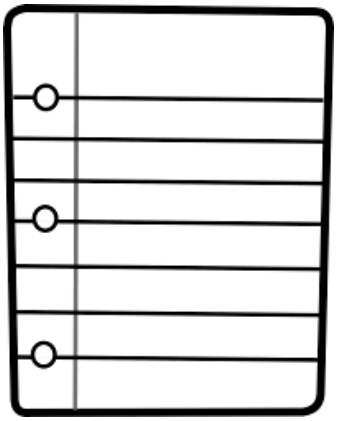
Take their stories and prompt reflections with questions such as:

1. How does this story make you feel?
2. What could be done differently?

Hints

- The men hold the power and make the decisions.
- No. She was not consulted nor given any opportunity to speak. Her right to express herself on her husband's inheritance was not considered.
- Mama Yakubu and her children could have been lonely and depressed for denying them justice. Food security was threatened. The children's education and comprehensive care could suffer.

Note Four



Hints:

Root Causes:

- Gender inequalities.
- Power imbalance.
- The belief that women are inferior to men.
- The belief that women are the property of their husbands and the husbands can do anything with them.

Contributing Factors:

- Alcohol and substance abuse.
- Unemployment.
- Low level of income.
- Illiteracy.
- Ignorance.
- Misinterpretation of scriptures.
- Greed.

Consequences/Effects:

- High rate of HIV/STIs.
- Depression.
- High mortality rate.
- Low literacy level.
- Unplanned pregnancies.
- Teenager marriage.
- Low self-esteem, inferiority complex.
- Unharnessed potentials
- High rate of divorce.
- Physical, mental and emotional injuries.

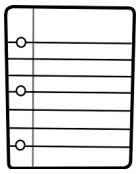
Explain further, the following points:

- SGBV happens because of harmful beliefs and attitudes about men and women.
- Women and girls are considered inferior to men and boys in many contexts, and this is embedded in our day to day lives.

- SGBV is used to reinforce and demonstrate male power, dominance and control over women's lives.
- This happens because we live in a world that says it is okay for men to harm women and to blame the women for this, and because the aspect of our culture and beliefs support such harmful norms.

Note Five

Emmanuel's Story



Emmanuel had been married for 10 years. His wife is a petty trader in a village market. They both had 3 children and worshipped in the same church.

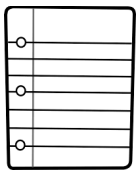
Emmanuel has been ill for 3 years. During this period his health had been up and down. Each time he falls sick, he goes to the hospital and gets treated. After a while, his doctor decided to test him for HIV. The result of the test shows Emmanuel's worst fears; he is HIV positive.

He decided not to tell his wife despite the fact that she was caring for him and he continued to have unprotected sex with her. His doctor counselled him to tell his wife, but he refused; rather he told his mother. The mother also agreed with him that his wife should not know.

Meanwhile, he became terribly ill, with sores all over his body, he is now having full-blown AIDS. The wife continued to care for him, wash and clean the wounds without any form of protection. He eventually died and his wife also tested positive for HIV.

Questions:

1. What do you think made Emmanuel refuse to tell his wife?
2. What are the likely reasons why Emmanuel continued to have unprotected sex with his wife, in spite of his HIV status?
3. What could be the reasons for his preference to confide in his mother?
4. What are the likely reasons for his mother agreeing with him to conceal his HIV status?
5. What lessons can we learn from this kind of marriage?



Samson, the Great Footballer of Elika

Samson was a well-known figure in the village of Elika. He earned his popularity status as the highest goal scorer. He had held this status for seven years.

Many people love to flock around him including children, young men and women alike. The chief of Elika village gave his daughter Fatima in marriage to Samson. She was the most beautiful lady in the land. The marriage was a great feast as people from distant and nearby villages came to celebrate with the great champion. The love between Samson and Fatima was admired by many as the months went by. Samson however soon started to change in the way he related with his wife. Anywhere Samson went for a football match, he picked any young girl of his choice to sleep with. This development was not pleasant for Fatima. Within three years, he had brought in three new wives to share his compound with Fatima.

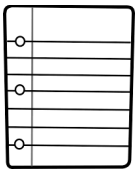
After some time, Samson started becoming ill and weak. He began to lose scoring chances to the sadness of people within the community. This went on for some time until some health officers came for awareness. Samson met them and stated his case and after discussion, he willingly agreed to do an HIV test which turned out to be positive. Samson soon lost all the respect accorded him by the community and things began to be difficult for him and his family more so as the gift people bring no longer came. With time, it was discovered that two of his wives were also infected and the chief of Elika had to give out his daughter in marriage to someone else after discovering that she was not infected.

Life became so difficult for Samson and his children. They have lost out of all the respect, privileges, gifts they once enjoyed in the village. One of Samson's children died as a result of his inability to afford the hospital bills. The once happy and lovely home is now full of quarrels, accusations and hatred. Due to the poor financial base of the family, the children had to drop out of school to resort to begging and menial work to fend for the family and feed their father. One of the girls later became pregnant, increasing the burden and responsibility of the family. Samson, the great disciplinarian no longer had control over his home.

Questions:

1. Bring out the implications of Samson's behaviour on his family?
2. What is the future of these family members likely to be?
3. What is the role of sex in the story?
4. What are the consequences of misusing our sexuality?

Next Time



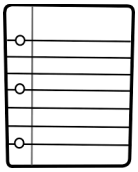
I was aware my husband was having casual sex when not with me, but I was too afraid to ask him to take precautions because I knew it would result in a beating. When I complained secretly to friends and relatives they all said, “Men are like that. You cannot challenge your husband or leave him because he is having affairs with other women.”

My Pastor said I should submit and God would take care of me. I kept telling myself, next time I would bring the issue up for discussion with him. My advice to young mothers is, “Do not ever wait for next time.” Now I have big regrets about living with HIV. I am only fortunate that I did not have any more children after I was infected.

Questions for Reflection

1. Discuss the factors that made it difficult for this woman to protect herself.
2. Identify comparable situations in your community.
3. How do such situations make you feel?
4. What can be done to help women protect themselves from SGBV and its impact?
5. What should the faith community do when faced with situations like this?

Zuwaira Story



Mallam Abdullahi Garba sat aloof reminiscing about the day he gave his beloved daughter Zuwaira who just clocked 14 to a 65 years old man (Mallam Bala Sarki) who is old enough to be her grandfather.

Mallam Abdullahi Garba didn't feel comfortable giving his daughter out in marriage but had to do so because of his inability to provide the basic needs for his family. He considered the fact that Mallam Bala Sarki is a successful businessman that will cover for his inabilities. He didn't want to miss this "golden opportunity" since a lot of people were clamouring to give their daughters out in marriage to Mallam Bala Sarki.

Irrespective of what people were doing to impress him, Mallam Bala Sarki preferred Zuwaira Mallam Abdullahi's daughter who everyone in the community knows is intelligent and well mannered.

Sitting in his cane chair, Mallam Abdullahi Garba remembered the discussion he once had with his daughter Zuwaira, when she told him of her desire of becoming a medical doctor.

Zuwaira was not pleased with the decision of her father to give her out in marriage at that time of her life where she needed her family's support to help fuel her ambition in life, she felt bad that her dream of becoming a Doctor has been shattered but she was consoled with the fact her family's needs will be catered for hence she was ready to pay the price. Zuwaira went to Mallam Bala's house with great expectation but didn't know the challenges that are associated with marriage because she was not prepared for the journey ahead that will be tasking physically, mentally, socially, etc.

Zuwaira became pregnant, had difficulty in giving birth (her body was not mature enough to carry babies), which resulted in her having Vesico Vaginal Fistula (VVF)

Zuwaira's health issues became a challenge for Mallam Bala, he felt it was not what he envisaged and was not comfortable keeping her as a wife since he could no longer get sexual satisfaction in the marriage; he divorced her and sent her back to her parents. Zuwaira became a divorcee at 17.

Questions

1. What are the causes of Zuwaira's marriage as a teenager?
2. What are the effects of child marriage on Zuwaira?
3. What can be done to prevent child marriage?

Hints

From Emmanuel's Story

- Fear of stigma and discrimination
- Fear of rejection by wife
- The traditional concept of marriage where a wife should not know a husband's secret
- The wife is considered a stranger in the family
- The belief that a woman is a man's property
- Counsel and teach on the biblical concept of marriage.

From Samson's Story

Our difficulty in addressing issues of sex and sexuality has often made it painful for us to engage, honestly and realistically, with issues of sex education and HIV prevention.

- As a community why not set time aside to look at the positive and negative impact of your community's current attitude towards talking about sexual issues and/or the impact HIV and AIDS, SGBV are having on your local community?
- What do you learn from this process?
- What could you change as a result?

Initiate a dialogue process that enables members of the community to come together in a safe environment to take part in structured dialogue sessions on issues relating to marriage, sex, sexuality, SGBV and HIV and AIDS. Motivate your community leaders to teach and preach on issues of marriage, sex and sexuality, recognizing both the gifts that sex and sexuality are, the challenges sex and sexuality create and the blessings of marriage.

From Next *Time*

- Fear of being beating
- Community members' expectation of women to take in anything from the man
- Fear of losing her marriage
- The stigma attached to self-defence
- A woman asking a husband to use safer sex measures is taken to be loose

- It is important to empower women to speak out on behaviours that put them at risk
- There is a need to mobilise men to assess their behaviour vis a vis the effects on their family
- Faith leaders should refer issues affecting members' health to appropriate professionals for counselling and services
- The faith community needs to avail opportunities for frank discussions on sexuality and be bold to confront harmful cultural practices in their communities.

From Zuwaira's Story

- Causes of her marrying early include: lack of education, gender inequality, poverty and quest for economic gain, status identity with a wealthy man, child marriage is acceptable in Zuwaira's culture, it is a pride for a man to marry a teenager (fresh blood)
- Effects include loss of her desired life career, ill-health (VVF), and divorce at an early age, possible depression. Other effects include unplanned pregnancy
- Child marriage can be prevented in the following ways: comprehensive sexuality education in the community, speaking out against it, empowering households to have increased access to livelihood sources, etc.

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[1] This work is adopted from SUWA Community Dialogues Facilitators' Manual 2020

LESSON 11:
YOUTH, PEACE AND SECURITY

Objectives:

By the end of the session, participants should be able to:

By the end of the session, participants should be able to:

1. Identify the roles of youth in peace building;
2. Identify the importance of engaging the youth in peace building.

Duration: 2hrs

Materials Needed

Name Tags, Flip Chart, White Board, Markers, Masking tape, Post-it notes, Handout

Methodology

Lecture, Group Work, Story Telling, Case Study, Experiential Learning.

Mention 2 reasons why youth should be involved in peacebuilding initiatives.

INTRODUCTION

Since 2015, young people's essential role in peace and security has been increasingly recognized and documented. Following several years of advocacy by over 11,000 young people from over 110 countries, the United Nations Security Council unanimously adopted a historic resolution, UN Security Council Resolution 2250 on Youth, The Youth, Peace and Security AgendaPeace and Security (2015), recognizing young peoples' positive role in international peace and security. This landmark resolution identifies five key pillars for action: participation, protection, prevention, partnerships, and disengagement and reintegration. It urges Member States to give young people a greater voice in decision-making at the local, national, regional and international levels and to consider setting up mechanisms that would enable young people to participate meaningfully in peace processes.

2. Why is it important to involve Youth in Peace Building?

Divide the participants groups to 1 Samuel 19: 1-7, 11-15 and 1 Samuel Chapter 20, 1 Samuel 24: 1-13 and bring out the role of the young Jonathan and David in Peace making

Hints for the Facilitator

Jonathan was the oldest son of King Saul, and in human terms the heir apparent to Israel's throne. He was endowed with great mental ability, high and noble morality, a handsome appearance and a heart of love. That God should have other plans than to bring Jonathan to the throne of Israel is accepted with grace by this man of great course, fidelity and unselfishness. These winsome characteristics all find their source in his unwavering faith in the God of Israel.

Jonathan and David first meet in Saul's presence when the shepherd boy is presented to the king after the conquest of Goliath. An immediate bond of love is forged between David and Jonathan—a love which endures right up to the moment of Jonathan's untimely death in battle. Jonathan presents his robe, military dress and weapons to David as a public mark of honour and respect. David behaves wisely at court, and rises rapidly in the army and in popular esteem. This, as we have seen, causes Saul

to become exceedingly jealous of him. While David plays to him, Saul twice hurls his spear at him but David escapes unharmed. Jonathan quickly realises that he faces a conflict of loyalties, and that he will require all the skill and diplomacy of which he is capable to maintain his loyalty to his father and his friendship for David.

Not many can stand between two people who are distanced by strife, and retain a loyalty and love for both. But Jonathan was such a person. In New Testament language, he would be described as a 'peacemaker'. Could this description be given of you?

"Blessed are the peacemakers, for they will be called sons of God." (Matt. 5:9, NIV)

Saul instructs Jonathan and the courtiers to kill David, but Jonathan warns him to go into hiding while he reasons with his father. Jonathan points out to Saul that David has done nothing but good for the king, and that he had risked his life to kill Goliath. Saul heeds the words of his son and swears that David will not be put to death. Through Jonathan's intercession, David is able to return to the court, but it is not long before Saul's jealousy is aroused yet again, causing David to flee for his life. David seeks out Jonathan's help in overcoming the problem, but Jonathan does not really believe that David's life is in danger. He agrees to speak to his father once again, but Jonathan's public defence of David at a feast results in Saul hurling a spear at his son also. David and Jonathan decide with great sorrow that they must part, and together they reaffirm their oath of friendship.

The friendship of David and Jonathan is one of the most beautiful and pure relationships the world has ever seen. But how it pales beside the love of Christ for His redeemed people. Can you think of a few comparisons? Here is one to start you off: their love had a beginning—His love is from everlasting.

"...And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge..." (Eph. 3:17-19, NIV)

3. Ask participants to read Genesis 37:2; 39:1-4, 2 Chronicles 34:1-2, 1 Samuel 17:42, Luke 1:26-33, 1 Tim 4:12 and lists ways young people can be exemplary in bringing change and peace to the society.

Hints for the Facilitator

The Facilitator should take the participants through 1 Sam 19: 1-7, 11-15

19 Saul now urged his servants and his son Jonathan to assassinate David. But Jonathan, because of his strong affection for David, **2** told him what his father was planning. "Tomorrow morning," he warned him, "you must find a hiding place out in the fields. **3** I'll ask my father to go out there with me, and I'll talk to him about you. Then I'll tell you everything I can find out."

4 The next morning Jonathan spoke with his father about David, saying many good things about him. "The king must not sin against his servant David," Jonathan said. "He's never done anything to harm you. He has always helped you in any way he could. **5** Have you forgotten about the time he risked his life to kill the Philistine giant and how the LORD brought a great victory to all Israel as a result? You were certainly happy about it then. Why should you murder an innocent man like David? There is no reason for it at all!"

6 So Saul listened to Jonathan and vowed, "As surely as the LORD lives, David will not be killed."

7 Afterward Jonathan called David and told him what had happened. Then he brought David to Saul, and David served in the court as before.

Michal Saves David's Life

11 Then Saul sent troops to watch David's house. They were told to kill David when he came out the next morning. But Michal, David's wife, warned him, "If you don't escape tonight, you will be dead by morning." **12** So she helped him climb out through a window, and he fled and escaped. **13** Then she took an idol and put it in his bed, covered it with blankets, and put a cushion of goat's hair at its head.

14 When the troops came to arrest David, she told them he was sick and couldn't get out of bed.

15 But Saul sent the troops back to get David. He ordered, "Bring him to me in his bed so I can kill him!" **16** But when they came to carry David out, they discovered that it was only an idol in the bed with a cushion of goat's hair at its head.

Joseph the son of Jacob was made overseer in the house of the Captain of the Guard in Egypt when he was just 17 years' old

- Josiah was 8 years old when he became King in Jerusalem
- David was only a boy when he killed a giant named Goliath
- Mary of Nazareth was a young virgin when she conceived the Saviour, Jesus

- Timothy was a young man when Paul started a discipleship relationship with him. He later became a Bishop in Crete

Genesis 37:2; 39:1-4 *These are the generations of Jacob. Joseph, being seventeen years old, was pasturing the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. And Joseph brought a bad report of them to their father … Now Joseph had been brought down to Egypt, and Potiphar, an officer of Pharaoh, the captain of the guard, an Egyptian, had bought him from the Ishmaelites who had brought him down there. The LORD was with Joseph, and he became a successful man, and he was in the house of his Egyptian master. His master saw that the LORD was with him and that the LORD caused all that he did to succeed in his hands. So, Joseph found favour in his sight and attended him, and he made him overseer of his house and put him in charge of all that he had.*

2 Chronicles 34:1-2 Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. And he did what was right in the eyes of the LORD, and walked in the ways of David his father, and he did not turn aside to the right hand or the left.

1 Samuel 17:42 And when the Philistine looked and saw David, he disdained him, for he was but a youth, ruddy and handsome in appearance.

Mary of Nazareth was a young virgin when she conceived the Savior, Jesus

Luke 1:26-33 *In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. And he came to her and said, "Greetings, O favoured one, the Lord is with you!" But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end."*

The capacities of youth and the possibility of youth leadership in preventing and resolving conflict are crucial to building sustainable peace.

Youth are recognised as positive agents of change and as advocates for peace. The positive role that youth play in building peace and transforming conflict must be recognised.

Youth mobilization in peace-building efforts is more likely to be successful if young people are given the capabilities and opportunities to work with local and national

governments. With few constructive avenues to influence local and national politics, young people tend to view governments as beset by corruption.

Young people who have experienced conflict first-hand have a vital role to play in peacebuilding. They have a clear vision of what peace could look like in their countries and communities and have the drive to work towards the realisation of these goals.

However, in many cases, they are seen not as positive forces for peace, but rather as threats to it.

"Older people often remember the old days, and young people would prefer to think more about the present and look to the future. The older generation finds it hard to forget old wounds and grievances, and young people can start from a clean sheet". - Georgian youth

Because youths are both actors and victims in their communities' conflicts they are the only capable force to implement the peace agreement.

It is clear that not harnessing the power of youth is detrimental to peacebuilding efforts. The challenges they are facing need to be addressed, and young people should be involved in the design of any responses to conflict.

3. Voices of Youth-What Peace means to the young People

Divide the participants into groups, ask them to give three views or voices from the youth of what peace and security means to them

In December 2015, the United Nations Security Council adopted UNSCR 2250 on Youth, Peace and Security. The resolution was the first to recognise the important role young people can play in preventing conflicts and sustaining peace.

Conciliation Resources was invited by the United Nations Population Fund (UNFPA) to contribute to the Progress Report on UNSCR 2250. Between July and September 2017, Conciliation Resources conducted participatory research with 494 young people living in Afghanistan, Jammu and Kashmir, South Sudan, the Georgian- Abkhaz context, and among the youth of the Ogaden diaspora living in the United Kingdom.

Five key findings emerged on how young people can play a greater role in peacebuilding:

1. Support youth visions of peace

Even when they have not known life without conflict, young people have clear visions of what peace should be, and have a strong desire for a future without violence. Peace processes need to ensure the meaningful inclusion of these views in their design and implementation.

For me when there is no firing and shelling, it is peace. When children do not become victims of mine blasts in my village, it is Peace. When I see my mother going to the fields to collect wood and graze animals, it is Peace. When I see children playing in the common fields or grounds then I consider it peace.

— Young person in Azad Jammu and Kashmir.

2. Create space for youth to engage in political processes

Many youths feel excluded from political processes, and from making meaningful contributions. It is crucial that governments make sustained commitments to rebuild the young people's trust and confidence in governments. There are also additional challenges facing women and girls in gaining access to public spaces which need to be addressed.

"We have few opportunities to act politically outside the house, let alone take part in the peace process on either a local or national level".

— Young Afghan woman

3. Facilitate and support dignified livelihoods

Greater economic opportunities for youth are necessary to motivate young people to pursue peaceful and productive paths in their lives. Youth are keen to increase their opportunities to learn skills and develop entrepreneurial capacities but these need to be made available to them. "The main concern of both young and older generations is to ensure daily well-being, that is, to find a job, get an education. Only after these problems are resolved will it be possible to increase the youth's interest in resolving the Georgian-Abkhaz conflict".

— Georgian youth

4. Support education and capacity-building for peace

Access to education is fundamental for facilitating young people's positive engagement in peace. Youth suggested specific and practical ways this could be realised; including reforms to civic education, and the introduction of peace education.

"The only thing that can ensure us a better future is education… Without education, the country will not have a future".

— Young Azeri woman living in Georgia

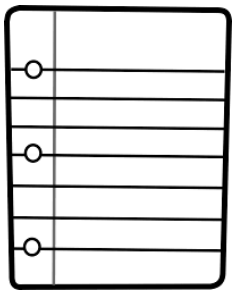
5. Facilitate inter-community dialogue and exchanges

Distrust, stereotypes, and prejudices can be tackled by initiatives, such as exchanges, which encourage continuous dialogue and engagement between youth from different communities. Young people who have been directly victimised by conflict must be involved.

"The problems of young people are due to the fact that, during their upbringing, we were in a state of blockade. Young people did not have the resources to receive any information from the outside. We stewed in our own juice. There was no way to learn from the experience of other countries".

— Abkhaz youth

ADDITIONAL RESOURCES



Conflict and Peace

Conflict by definition is an intrinsic and inevitable part of human existence. The conflict has an ontological basis in human needs, and it is the denial that causes violent conflicts or causes re-solvable differences to degenerate into armed violence or armed conflict. (Francis, 2006: 20)

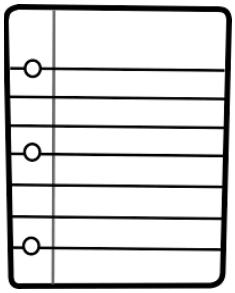
Various definitions are surrounding the concept of conflict. Conflict

- is the clash of interest and indecision within an individual.
- is the clash of interests between people or groups.
- is a confused state of being.
- is negative competition.
- is a condition of crisis and war.
- is an experience of friction between people.
- is a misunderstanding between people.
- is a situation where interest and opinions are incompatible.
- is the verbal and physical manifestation of power among peers, groups, etc.
- is a clash and an opportunity that provides a platform for change.

Conflict is the struggle, disagreement and contentions that emanates between a single, two, or more individuals or groups.

From the various definitions, the concept of conflict is defined from a negative perspective. All the definitions have negative connotations which present conflict as negative. Conflict has various forms of intensity depending on how it is approached by the parties involved. In most conflicts, parties see their opponents blocking their means to achieve set objectives. This perception creates taking positions that prevents parties from having an understanding.

Biblical Theology of Conflict and Peace



Religion could be referred to an epitome of unity and social development. It is widely recognized that religion plays a significant role in the unity of a society. Among the religions in the world, we have Christianity, Islam, Buddhism, Hinduism, Atheists, etc. The religion for discussion under this session is Christianity. The central doctrine of Christian theology is the message of reconciliation and peace. The teachings of the Bible promote peaceful relations with both friends and enemies. There are passages in the Bible that teach the principles of peaceful living and coexistence. Biblical prescription for peace is in Jesus Christ who reconciled us to God through shedding his blood on the cross (Eph. 2:12-22). Many passages of the Bible tell of the stand for peace. Examples are the wise use of the tongue which promotes peace; while its misuse threatens peace (James 3), the process of military demilitarization will herald God's Kingdom (Zech. 9:10) as promised by Isaiah 32: 13-20 – verse 14; 'the fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence for ever'. Jesus rebuked one of his disciples (Peter) from using the sword against his fellow human. He promised peace to the disciples (John 14:27). Jesus pronounced peacemakers to be blessed sons of God (Matt. 5:9). Paul who is a great contributor to the New Testament encouraged the Church (Phil. 4: 1-9) to avoid disagreement promising that then 'the peace of God, which transcends all understanding, will guard their hearts and minds in Christ Jesus… and the God of peace will be with them (vs. 7 & 9).

The Bible does not approve of violence in the human world. It encourages people to leave in peace with one another and be each other's brothers' keeper. Jesus in his ministration did not segregate on who to help or not. He multiplied five loaves and two fishes to feed five thousand and three thousand people on two occasions. He taught in ways to care for one's neighbour despite their differences in culture and tribe (Good Samaritan). He did not segregate by choosing who is good from bad; he interacted with the tax collectors, the prostitutes, the leprous who were avoided by many, and warned wicked leaders of the wrong path they have chosen; the path of destruction. The central message of the Bible is reconciliation and peaceful coexistence. Though there were battles fought in the Old Testament which was an exclusive mandate between God and the Israelites. The Israelites won battles and lost some in occasions of disobedience. But the general intention of God creating the earth is for humans and other creatures to live in peace, progress, and multiply.

Issues that Result in Conflicts:

The Bible did not fail to point out issues that can result in conflict. It warns believers to abstain from some attitudes, behaviours, and practices that do not conform to the teachings of the Bible. Some areas in the Bible that talks about conflict situations:

Sources of Conflict: Greed, scarcity, lust, pride, status (Prov. 6:16-19)

Operational Residence of conflict includes:

Conflicts exist and operate in some identified situations. It can be observed in:

- Self (Jer. 17:9; Mark 7:20-23; James. 4:1-5; Rom. 7:18, 19);
- Family (Gen. 37:28);
- Community (Lev. 19: 13-18);
- Nations (Psa. 2: 1-4).

Ways to solve Conflicts:

Go the extra mile; 'Be angry but do not sin, do not let the sun go down on your anger' (Eph. 4:26); mention known sins and repent of your sins (admit, back down, confess, talk through). There must be genuine humble prayer and repentance, then God will not only forgive sins but heal the land (2 Chron. 7:14). It includes the party's desire to forgive and be forgiven. They endeavour to maintain the unity of the spirit (Eph. 4:3) and live according to Romans 8. The result will be shalom, God's all-conquering peace (Isa. 2:2-4) leading to reconciliation.

Reconciliation:

The Bible places importance on reconciliation. It was the mission of Jesus Christ to come to the earth to reconcile man back to God. Greek *katallage* means 'exchange' (while *apokatallasso* means 'complete transformation'). Reconciliation leads to 'restored relationships' – to God within oneself, towards neighbours, and towards the earth. It is interpersonal, inter-communal and springs from an awareness of one's sin. It follows from Truth, Justice, & Forgiveness (Christian imperatives in Civil Society). It links with the theology of atonement through the blood of Jesus shed on the cross, providing justification by faith. The Bible sees full reconciliation as a sovereign work of God the Father, Son, & Holy Spirit.

Reconciliation needs **VIM**:

- **V**ision of what you want to become; and
- **I**ntention to act;
- **M**eans to do it.

It entails realistic, open sharing and exposure of what went wrong in the relationship(s). It is based on the value of each soul and of restoring justice. Reconciliation is achieved by developing friendships, setting up groups, mutual storytelling, Biblical teaching, services + acts of restitution, work together on mutually needed projects such as community litter removal, tree-planting, etc. Reconciliation is a prerequisite for sustainable community development. Some Biblical cases to note are:

Old Testament cases:- Gen.3-4; Gen.25-33; Gen.37, 42-45; Josh.22; 2 Sam 11-12, Psa.51; I Kings 21. New Testament Gospel Cases:- Matt.5:21-26;6:12;18:15-35; Lk.10:30-36; Lk.15:11-32; Lk.19:1-10; Jn.1:4-42;

Other New Testament Cases: Acts 6:1-7; 9:1-31; 10; Gal.2:11-16; Philemon; Gal.3:26-29; Eph.2:11-22; 2 Cor.5:16-21.

Types of Conflict

These types of conflict are:

1. **Intra Personal Conflict:** This kind of conflict occurs within an individual. It might indirectly affect others especially when the individual cannot control the feelings and unusual situation. In many cases, the individual has problems with decision making, health, one's pride, joblessness, etc.
2. **Inter-Personal Conflict:** Here, conflicts exist between two or more individuals. It could be a struggle over differences in decision making, and miscommunication. Interpersonal conflicts are widely experienced in a formal and informal settings in our societies.
3. **Intra Group Conflict:** This conflict exists within a group of people. This could be within an ethnic group, religious faith, or organization. This nature of conflict mostly has to do with issues within a group.
4. **Inter Group Conflict:** Conflicts that manifest between two or more different groups are referred to as inter-group conflicts. Conflicts between two different faith, ethnic groups, organizations, associations, etc. are referred to as intergroup conflicts.
5. **Intra State Conflict:** Intra State conflicts are clashes experienced within a state or country. Here, the conflict is limited within the geographical boundary of the state or country. Examples of such conflicts are clashes between political parties within a state or country.
6. **Inter-State Conflict:** A conflict is said to be an inter-state conflict when two or more states/countries experience clashes in their interests. Some of the issues experienced between countries are boundary disputes, regional policies, etc.

Causes of conflict

The conflict has its causes which lead to parties confronting each other on particular issues and personalities. The causes of conflicts are:

- Conflict over Natural and Mineral Resources
- Conflict over Psychological Needs.
- Conflicts involving values.
- Political domination.
- Religious superiority.
- Ethnocentrisms and egoistic tendencies between ethnic groups.
- Wrong perception in the communication process.

Nature of Conflict

- Conflict is dynamic: Conflict is flexible and can change as parties use different platforms to manipulate issues and situations. Conflict can take different forms.
- Conflict does not have a definite time-frame.
- Conflict works on the minds and emotions of people.
- Conflict requires/need the presence of parties in order to exist. Conflict does not exist on its own.
- Conflict can be violent and non-violent.
- Conflict is not limited by geographical location.
- Conflict is a tool for destructive and development ends.
- Conflict is not limited to sex/gender, age, colour, and profession.
- Conflict can be managed.
- Conflict is progressive and retrogressive. It is in a continuum.

Conflict is the characteristic of human existence. It is part of the dynamic of life that drives us into the future. But it needs to be managed constructively. When conflict is associated with violence, destruction and killing, it is no longer a healthy part of living. Violent conflict solves few problems, creates many, and breeds more unhealthy conflict to come.

Conflict has characteristics of its own, and it is possible to analyse its structure and behaviour. When conflict is understood, it's easier to find ways to predict it, prevent it, transform it, and resolve it.

Conflicts rise when people are competing for the same resources (such as territory, jobs, income, housing, political power, etc.). It occurs when opportunities and

resources are not fairly distributed or when there aren't enough for everyone. The same applies to natural resources (cultivable land, freshwater, etc.).

Conflicts arise when people are unhappy with how they are governed. The most common conflicts occur when a particular group wants to be independent of a central government, or when their viewpoint and interest are not respected by the government, or when the government oppresses them and does not meet their basic needs.

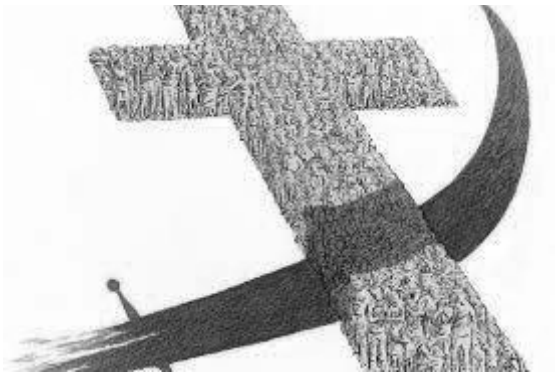
Conflicts manifest when various beliefs clash. Religious and political views are particularly sensitive. People often depend on them for a sense of identity and belonging. Sometimes the conflict is caused by attacking a religious/political group; sometimes it is as a result of a group attempting to spread and enforce a belief on others. Some leaders may aggravate religious and political differences as part of their tactics for gaining or retaining power.

In many aspects, ethnic differences in political and cultural acceptance cause conflict. Ethnic identity gives a sense of identity and belonging. When threatened, it can generate violent responses; just as people may lash out with angry words or gestures when they feel threatened.

Indeed, conflicts of all kinds most frequently arise when people feel threatened - regardless of whether the threat is real. It is harder to calm and reassure people when they are frightened or angry.

JUSTICE

Justice can be defined in many ways. Some alternative forms of justice can fall into the following four areas:



- Retributive Justice
- Restorative Justice
- Distributive Justice
- Procedural Justice

Retributive Justice is based on the notions of merit and desert. The central idea is that the offender has gained unfair advantages through his or her behaviour, and punishment will set this imbalance straight.

The challenge: identifying the rules that have been broken (what rules? Whose rules?), and balancing the scale of justice.

Restorative Justice seeks to heal crime victims' wounds, restore offenders to law-abiding lives, and repair harm done to interpersonal relationships and the community.

The Challenge: suitable people (key individuals or recognized leaders) at the community level who can play a role in determining the active steps offenders should take to make reparations to their victims and sustainable processes.

Distributive Justice gives all members of society a “fair share” of the benefits and resources available.

The Challenge: ensuring fair allocation of resources.

Procedural Justice has to do with making and implementing decisions according to fair processes that ensure “fair treatment”.

The Challenge: How to make sure that decision-making criteria are unbiased, and are applied consistently and reliably. This makes it easier for parties to accept the solution, even if it rules against the

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[1] Source: Youth aspirations for peace and security. This research also contributes to a larger UNFPA Progress Report, 'The Missing Peace: Independent Progress Study on Youth, Peace and Security'.