RELIGIOUS EDUCATION

FOR

STANDARD 8

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UNIT 1 THE CONCEPT OF THE RITES OF PASSAGE

THE CONCEPT OF THE RITES OF PASSAGE

A rite of passage is a ceremony that marks the beginning of a new stage of life in a person.

Examples of rites of passage in different religions are: birth, naming, puberty, marriage and death.

There are many ways of marking these occasions.

HOW RITES OF PASSAGE ARE MARKED IN DIFFERENT RELIGIONS

A. BIRTH

(1) IN ISLAM

When a baby is born, the first thing that is done is a call to prayer (adhan) in the ear (the first thing that the child hears is the name of Allah).

(2) IN CHRISTIANITY

Parents and relatives pray in praise of the new-born baby.

(3) ATR

A new-born baby is supposed to be touched by 'cool' people (ozizira), washed in medicine water (kutuluka chikuta) and a piece of string with charms (mphinjiri) is tied around the baby's waist.

B. NAMING

(1) IN ISLAM

Naming ceremony is done

(2) IN CHRISTIANITY

Naming the new-born baby is done by parents and relatives. However, in other churches, children are given Christian names during baptism.

(3) IN ATR

Naming ceremony is attended by family members, relatives, neighbours and friends.

C. PUBERTY

(1) IN ISLAM

Initiation rite is organised prior to the attaining of the age of puberty.

(2) IN CHRISTIANITY

Initiation rite is organised for both boys and girls separately.

(3) ATR

Initiation rite is done before or after puberty.

D. MARRIAGE

(1) IN ISLAM

A boy or a girl of age marries after reaching puberty, and are both given advice by counsellors.

(2) IN CHRISTIANITY

After puberty, boys and girls may decide to marry in the church. Advice (chilangizo) about marriage is given to the new couple.

(3) IN ATR

Boys and girls who reach puberty may marry in a traditional ceremony where marriage advice is given by counsellors.

E. DEATH

(1) IN ISLAM

Anyone who is around can say a prayer Shahada and the dying person may repeat. Also Surah Ya-sin is recited to ease the pain of death.

(2) IN CHRISTIANITY

When a person is on the point of death, prayers are conducted.

When she or he dies, scriptures are read and prayers are conducted.

(3) IN ATR

When a person is gravely ill, all the relatives are warned and elders around him or her whisper in his or her ear encouraging words that he or she should not be afraid because he or she is going to join the ancestors.

When he or she dies, people come to the house to mourn him or her

The dying person is prepared to die with dignity by the elderly people.

THE SIMILARITIES OF RITES OF PASSAGE IN DIFFERENT RELIGIONS

Certain elements are shared by all religions.

For instance, birth, naming and death rites are marked by prayers.

Also, all religions conduct counselling sessions (chilangizo) during puberty and marriage rites.

UNIT 2 THE IMPORTANCE OF THE RITES OF PASSAGE

THE IMPORTANCE OF THE RITES OF PASSAGE

Rites of passage are very important in all religions because they mark a new stage of life in a person.

For example, during the marriage rite, all religions give counselling to the new couple.

The counselling sessions act as an orientation into marriage.

THE RELEVANCE OF RITES OF PASSAGE IN DIFFERENT RELIGIONS

The rites of passage are relevant in the contemporary world in various religions for the following reasons:

1. **Birth rites**
   Birth rites help to teach people to preserve life.
   They tell people that life is important and must be cared for.

2. **Naming rites**
   During naming rite, children are given good names to show gratitude or to praise the Lord.
   Another importance of giving children religious names is that the children would be blessed as owners of those names were.

3. **Puberty rites**
   These help children to get moral teachings from the counsellors, like respecting elders, respecting their own life and understanding the mysteries of life.

4. **Marriage rites**
   These help people to prepare for good marriage life.
   The counsellors teach the couple how they are to go about marriage life.

5. **Death rites**
   These help the dying person to die with dignity.
   It also helps the soul of the dead person to rest in peace due to the prayer offered on a death bed.

UNIT 3 RESEARCH PROJECT ON THE IMPORTANCE OF RITES OF PASSAGE

CARRYING OUT THE RESEARCH PROJECT

Most religions perform rites of passage to their followers at birth, when coming of age, at marriage and at death.

For the learners to know the importance of rites of passage, they need to conduct a research.

The following steps should be followed:

1. Planning stage

At this stage, learners identify challenges found in their communities.

Then the learners choose a specific challenge to be researched on.

Therefore, they discuss aims, objectives and methodology of the research.

Under methodology, sample size and methods used for information gathering are discussed.

In addition, instruments such as questionnaires are developed.

Finally, the learners are assigned tasks and responsibilities.

2. Implementation stage

This stage involves carrying out the actual research work.

The learners collect data using instruments such as questionnaires.

3. Reporting stage

In this stage, the learners interpret the data collected.

Then the results of the research are reported and discussed.

UNIT 4 PEOPLE'S TALENTS

THE CONCEPT OF TALENT

A talent is an inborn special natural ability or skill to do something.

People have different talents.

These talents can be promoted or hindered by the environment.

IDENTIFYING PEOPLE'S TALENTS

Some examples of talents are:

- ★ singing
- ★ modelling
- ★ painting
- ★ swimming
- ★ fishing
- ★ playing football
- ★ playing netball
- ★ public speaking

HOW PEOPLE DISCOVER TALENTS

Talents may be discovered through the following ways:

1. observation and practice

2. imitation

3. modelling

OBSERVATION AND PRACTICE

Children discover their talents through observation and practice.

For example, people who live near a lake or a river are likely to discover a talent of swimming.

IMITATION

Through frequent observation of something, some people are able to try and perform what they see.

MODELLING

By watching the behaviour of a successful person, people develop interest and learn their talents.

UNIT 5 RELIGIOUS TEACHINGS ON PEOPLE'S TALENTS

RELIGIOUS TEACHINGS ON PEOPLE'S TALENTS

All religions teach that a person's talent is a gift from God.

However, an individual person has the responsibility to develop the given talents.

Christianity teaches that people's talents are gifts from God, and therefore, have to be nurtured accordingly for their full development.

It is a sole responsibility of an individual Christian to develop these talents.

Once they have been developed, people have to use them accordingly for the good of others (1 Peter 4:10).

They are performed to be rewarded greatly due to their good use of the talents and punished because of their wrong use as demonstrated in the Bible parable of the three servants (Luke 25:14-30).

Islam teaches that despite the fact that people's talents are from God (Allah), they are developed to innovation, science and technology.

Unless a person is exposed to these agents, talents may not be developed.

However, it concurs with Christianity on the rewards to the best users of talents and punishment to the wrong users.

In ATR, talents which are from God need to be developed through training.

Such training is done in homes and at initiation centres.

Through observation and practice, these talents are fully developed.

Rewards are given to the best users by the society.

STORIES OF PEOPLE GIVEN SPECIAL TALENTS BY GOD

Different religions have stories about people who have been given special talents by God.

For instance:

- Moses had the talent of leadership. He led the Israelites out of Egypt to the Promised Land called Canaan (Exodus 13:17ff)
- David had the talent of playing beautiful music on his lyre which was used to drive away the evil spirits which often haunted King Saul (1 Samuel 16:16, 23)
- Joseph had the talent of interpreting dreams. This talent enabled him to have favour in the sight of King Pharaoh and was released from prison (Genesis 25-26; Sura Yusuf: 43-54)
- King Solomon had the talent of wise leadership and judgement (1 Kings 2-4, Sura Ambiyaa: 79, 81-82)
- Dorcas (also called Tabitha) had the talent of craft and weaving which she used in making clothes for the poor and the elderly (Acts 9:37-43)
- Noah had the talent of craft. He made an ark to save creation (Sura A'raf: 59-64, Genesis 6:9ff)

In ATR, there are stories of people with talents who are recognized by their mighty works.

Some of these people are: Mbona in the Lower Shire and Makewana at Nsinja in Lilongwe had talents of interceding for rain.

Also, there are traditional leaders like chiefs, traditional authorities and counsellors who have special talents of leadership and guidance in society.

IMPORTANCE OF TALENTS

- for service to God
- for service to humanity
- for one's own prosperity (for example, Ukaipa nkhope dziwa nyimbo - If you are ugly, learn how to sing)

UNIT 6 THE VALUE OF LIFE

THE VALUE OF LIFE

People are happy when a baby is born.

This is so because life is precious to every living thing, especially people.

Life is important because it is a gift from God, and therefore, has to be protected.

RELIGIOUS TEACHINGS ON LIFE

There are several religious teachings which show that life is a gift from God.

Christianity teaches that people must:

- love and serve God
- develop their abilities and talents
- treat other people as they would want to be treated themselves (Mark 12:28-34)
- take part in the process of procreation and care for life and other creation (Genesis 1:26-31)

Islam values human life and is concerned with its preservation because it is a free gift from God (Surah 2:28-29).

Therefore, it does not allow abortion, euthanasia and suicide (Surah 4:29).

African Traditional Religions teach that life is a supreme gift from God. Hence, the need to love, preserve, protect and procreate it.

That is why there is a proverb like: 'Moyo wanga ndi mbiya, nsunga ndekha' (My life is like a clay pot, I take care of it myself).

Also, 'Moyo saika pa chiswe' (Do not put your life on termites), meaning that life is worth caring for.

One should not endanger one's life through unbecoming behaviour.

UNIT 7 LIFE AFTER DEATH

PEOPLE'S REACTIONS WHEN A PERSON DIES

Death is the end of earthly life.

When death has occured, people show great sorrow in many ways.

Some cry and are disappointed, others pray, sing and dance.

They also give special respect to the dead person.

THE RELATIONSHIP BETWEEN LIFE AND DEATH

Life and death are interrelated because life offers opportunity to humanity to prepare for life after death.

This preparation leads one to eternity.

In addition, people who were pious and well behaved during their life time are believed to be ancestors or patron saints.

To acknowledge their role on earth, people use the names of these dead people to name their children.

For example, some of the names given to children may be traced to their ancestors or patron saints.

For example, John from St John and Alufeyo may be traced from grandfather Alufeyo.

RELIGIOUS BELIEFS ABOUT LIFE AFTER DEATH

Different religions have beliefs about life after death.

A. IN CHRISTIANITY

Death is not thought as an end, but as the beginning of new life.

Jesus Christ said that He would die and rise after three days (Mark 16:6).

When Christ died, He was buried and rose to life three days later (1 Corinthians 15:3-4).

Therefore, Christianity teaches that those who died in Jesus Christ will be called out of their graves to join Him in heaven (2 Timothy 4:6-8; 1 Thessalonians 4:16-17; 1 Corinthians 15:12)

B. IN ISLAM

Death is a necessary step upon which people depart from this world and get to the spiritual world.

Muslims believe that there is life after death and what they do in this life will decide what happens to them when they die.

According to Islamic teaching, there will be a final day of judgement when everyone will resurrect from the dead.

On that day, everyone will be judged according to how they lived on earth.

Those who have followed the will of Allah will go to paradise while those who have ignored the will of Allah will be punished(Quran 6:127).

C. IN AFRICAN TRADITIONAL RELIGIONS

Death is seen as a bridge to new life.

In fact, it is a transitional stage to a spiritual being from physical person.

Members of African Traditional Religions believe that the spirit of the dead person is present among the living.

This is why the dead body is washed carefully and wrapped in good clothes and a mat.

Customs and traditions are also carefully observed.

Members of African Traditional Religions believe that through death, the dead person enters a new family life since they belong to the family of the spirits.

UNIT 8 HUMAN RIGHTS

HUMAN RIGHTS AND RESPONSIBILITIES

HUMAN RIGHTS
Human rights are referred to as 'natural' or 'God-given' since they are acquired at birth.

Human rights are generally defined as accepted principles of fairness and justice that apply equally to all people.

These include the:

- right to provision
- right to protection
- right to participation

People have the right to life, own property, freedom of speech, access basic necessities such as food, shelter, health care and reasonable cultural practices.

They are basic for democracy.

RESPONSIBILITIES

A responsibility is a duty that is placed on an individual by either law or morality.

This, therefore, calls for moral or legal accountability for one's actions, that is, being answerable for one's actions.

One of the most important responsibilities that people have in a democracy is to avoid violating other people's rights, for example, not to interfere with the rights of others.

THE IMPORTANCE OF RESPECTING HUMAN RIGHTS

Every person is valuable as a human being because they are created in the image of God

The worth of a person is natural, and as such, must be recognized and respected.

All people are equal regardless of race, sex, age, language, ethnicity, disability, status, education, political, or religious beliefs.

It is also important to note that people are born free and are equal before God and the law.

RELATIONSHIP BETWEEN HUMAN RIGHTS AND RESPONSIBILITIES

It is important that people exercise their rights in a responsible manner.

This means that when exercising their rights, people should not infringe on the rights of others.

There are responsibilities that accompany human rights.

In our communities, human rights have sometimes been misunderstood and misinterpreted.

For example, the right to freedom of speech should not be at the expense of others.

Similarly, government may restrict movement of people or freedom of assembly and declare a state of emergency in the interest of national security.

It is important that every person appreciates that rights are fully enjoyed when they are claimed in a responsible manner.

RELIGIOUS TEACHINGS ABOUT HUMAN RIGHTS AND RESPONSIBILITIES

All religions teach the importance of observing human rights.

Psalm 8 speaks of people as made little less than God crowned with glory and honour.

In the history of humanity, God has revealed Himself as the champion and liberator of the poor and the oppressed.

He does justice for the oppressed, sets prisoners free, and lifts up those who are bowed down (Psalm 146).

The Messiah will be the one who, anointed with the Spirit, is sent to bring good news to the poor, to bind up hearts that are broken, to proclaim liberty to captives and freedom to those in prison (Isaiah 61).

In the person of Jesus, God has become a brother in the human family, the neighbour of every person.

Whatever we do for the least of His brothers and sisters, we do for Jesus Himself, and that whatever we fail to do for them, we fail to do for Jesus (Matthew 25:40).

The history of liberation has often been linked to religious leaders.

The Pastoral Letters from religious leaders raise concerns on human rights.

Every religion teaches such virtues as love, morality, honesty, justice, equity, unity, brotherhood, and peace among other virtues.

For instance, ATR has proverbs which teach about respect for human rights such as *Mnzako akapsa ndevu, mzimire* (If your neighbour's beard is on fire, extinguish the fire because he will extinguish the fire on yours) meaning 'Do to others as you would have done to yourself'.

Also, *Timba sachepa ndi mazira ake* (The sparrow is not too small for its eggs) meaning 'If a lowly person has something more gorgeous than us, never underrate him or her for that'

Islam advocates that people should give due respect to each other.

For example, Omar, son of Khatwabi, reprimanded the son of a governor of Egypt for unjustly slapping an ordinary man.

This followed a horse competition in which this ordinary man had won the race and outperformed the son of the governor (Atharu).

UNIT 9 DEMOCRACY

THE CONCEPT OF DEMOCRACY

Democracy is a government of the people, by the people and for the people.

Democracy includes: elections and structures such as the executive or cabinet, the legislature or parliament, the judiciary or courts and a free press as prescribed in the constitution of a democratic society or institution.

A democratic society is one in which the majority of the population plays an active role rather than a passive role.

THE IMPORTANCE OF DEMOCRACY

- every person is equal before the law and enjoys the protection of the law
- every person has the right to take part in the decision-making process of the government
- it allows people to express their views on issues they like or do not like. This makes people feel part and parcel of the government

ROLES OF DIFFERENT RELIGIONS IN PROMOTING DEMOCRACY

Religions promote observance of the following principles:

- equality
- tolerance
- free and fair elections
- participation

EQUALITY

Religions teach that all people are created by God and are given equal powers over creation (Genesis 1:26-29; Quran 4:1).

Because of that, they are based on the underlying principle that all people are equal despite their social, economic and political status, among others.

Therefore, in religions, no one is discriminated against, based on his or her religion, race, economic status or sex.

ATR has some sayings on equality, for instance, *Kubala kwa chule ndi kwa thesi n'kumodzi* meaning people, however different, belong to the same human race.

TOLERANCE

Tolerance entails accepting that some people do or may have different views from others.

This concept is taught through religious teachings such as Galatians 3:28; Quran 2:256.

ATR has teachings on the same, for example, *Ndewu simanga mudzi* meaning 'No bond in cat and dog life'.

Through these teachings, members are taught to accommodate the views of others.

This is demonstrated by religions during inter-faith prayers where leaders of different religions are given a chance to preach.

Such prayers are also attended by members of different religions.

These religions believe that having different views about an issue should not be a cause of conflicts between or among people.

FREE AND FAIR ELECTIONS

Religions hold elections with the intention of providing their members with an opportunity to choose leaders to run their institutions.

Through voting, their members make a free and informed choice of their leaders.

No forms of intimidation are allowed to influence who to vote for.

This ensures that no candidate has an unfair advantage over the others.

PARTICIPATION

The involvement of members in the affairs of their religions is key to ensuring that they have a say in the manner in which they are governed.

For religions to say that people have power is meaningless if they have no opportunity to exercise it through active participation.

They believe that by participating in religious activities, people contribute to decisions made by their religions (Ephesians 4:7-16; Quran 42:38).

In ATR, there is a saying *Pangapanga sapangika* meaning "Words and shouts do not get the job done".

You need to discuss responsibly with those helping you.

Members of religions participate in the following religious activities:

- voting during elections
- standing as a candidate for religious office
- accessing information
- attending religious meetings
- writing pastoral letters

Participation in religious activities is not only a right but the duty of all members.

Therefore, religions give moral definition and direction to public life and policy as well as highlighting the importance of observing democratic principles including human rights.

UNIT 10 TOLERANCE

THE CONCEPT OF TOLERANCE

Tolerance is an attitude or practice that shows acceptance of others despite their social, cultural, religious or other differences.

Tolerance involves positive regard for differences.

However, there are groups or practices that are genuinely disapproved of.

Individual rights and freedoms encourage ideas and beliefs, some of which may offend others.

Despite differences in sex, tribe, religion and social status, it is important that people respect or tolerate each other.

Respecting others' viewpoints does not necessarily mean agreeing with them.

Sometimes, people have to agree to disagree.

Even when others hold the majority view, they need to respect the rights of the minority.

For instance, people should be willing to extend freedom of speech to groups that they may not like.

Schools can develop a tolerant culture in the class and school environment.

When learners see a tolerant teacher who respects their ideas, listens to their viewpoints, they learn to be tolerant of others.

STORIES ON TOLERANCE

There are many stories on tolerance.

These are:

* political tolerance
* religious tolerance
* social tolerance

Politically, all people above the age of 18 years are allowed to vote regardless of their tribe, political or religious affiliation.

Religiously, National Days of prayers are examples of events that demonstrate tolerance.

Socially, there are intermarriages that illustrate tolerance among different tribes.

RELIGIOUS TEACHINGS ON TOLERANCE

Generally, religions promote tolerance among people regardless of sex, tribe, race, religious affiliation, social status and other differences.

All religions teach that there are different paths to salvation and that no religion is superior in any way to another.

As the apostle Paul said, there is no difference between Jews and Gentiles, between slaves and free people, between men and women; we are all one in union with Christ Jesus (Galatians 3:28; Acts 15:9-11).

Islam encourages Muslims to live harmoniously with non-Muslims including the Jews and avoid conflict and revenge (Hadith).

ATR has proverbs that teach people about tolerance such as ‘Ndewu simanga mudzi’ (conflict does not build a village) meaning that if conflicts are not solved for a long time, they destroy a village.

UNIT 11 OVERCOMING CHALLENGES

DISCUSSING CHALLENGES

The term 'challenge' may be defined as an obstacle to human life is often threatening, provocative or inciting.

It often induces suffering in people.

When people face challenges, they often get discouraged and frustrated and begin to blame God and other people.

However, for some people, challenges make them more determined to achieve their aims and become more responsible.

Challenges include:

- poverty
- food insecurity
- peer pressure
- lack of cooperation
- sickness
- death

RELIGIOUS TEACHINGS ON CHALLENGES

Different religions have teachings on challenges.

When Christians face challenges, they should be patient and pray to God for courage like Job (Job 2:7-10).

Christians believe that God trains some people through challenges, so that they may learn to master difficulties.

They also believe that God may permit challenges to come to His followers so that they may realise their helplessness.

In this way, they may learn to call upon Him for help (Matthew 14:31).

In Islam, one of the six articles of faith is to believe that both the good and the bad are by the plan of Allah.

Islam teaches that to experience a challenge is what every Muslim must take as part of Allah's plan.

To blame Allah for our problems is a sin.

Muslims believe that no matter how good believers are, to Allah, they will have to face challenges in one way or another.

Even the prophet had to face them (Quran 94:4-8).

A believer in Islam has to withstand challenges and remain firm.

In African Traditional Religions (ATR), challenges are part and parcel of human life.

Members of ATR believe that life and challenges are inseparable because they go hand in hand.

However, they believe that *Chauta* created a free world without challenges.

These challenges have been or are being caused by people as a consequence of violating natural laws.

ATR teaches that for the survival of people, these challenges have to be redressed or endured.

WAYS OF OVERCOMING CHALLENGES

Different religions have teachings on how to overcome challenges.

Christianity teaches that every person who is facing challenges should be helped to relieve him or her from his or her challenges.

It stresses that people who have the means to relieve themselves from challenges should also relieve others who cannot.

When Christians face challenges, they are instructed to trust God in prayer to provide the comfort, strength and wisdom they need in order to continue achieving their goals (Isaiah 43:1-2).

To them, God is their strength, rock, fortress and saviour.

He is their shield, the strength of their salvation and their stronghold (Psalms 18:1-2).

Islam teaches that every person who is facing trouble must pray to Allah for quick recovery while struggling to redress the situation to the best of one's ability.

ATR teaches its members to endure and redress challenges.

This teaching is done through proverbs such as:

*Walira mvula walira matope (*He or she who asks for rain asks for mud*).*

*Ukayipa nkhope dziwa nyimbo (*If you have an ugly face learn to sing*).*

The overall meaning of these proverbs is that we must learn how to overcome our problems.

These challenges are redressed by diviners, medicine people, mediums and seers.

UNIT 12 RESEARCH PROJECT ON OVERCOMING CHALLENGES

RESEARCH PROJECT ON OVERCOMING CHALLENGES

There are a lot of challenges that people face in their communities.

These challenges are overcome in different ways.

For learners to know how challenges are overcome in their communities, they need to conduct a research.

The following steps should be followed:

1. Planning stage

At this stage, learners identify challenges found in their communities.

Then the learners choose a specific challenge to be researched on.

Therefore, they discuss aims, objectives and methodology of the research.

Under methodology, sample size and methods used for information gathering are discussed.

In addition, instruments such as questionnaires are developed.

Finally, the learners are assigned tasks and responsibilities.

2. Implementation stage

This stage involves carrying out the actual research work.

The learners collect data using instruments such as questionnaires.

3. Reporting stage

In this stage, the learners interpret the data collected.

Then the results of the research are reported and discussed.

GLOSSARY

initiation – a ceremony introducing a young person to adult life

shahada – the words which everyone says when embracing Islam

Surah Ya-sin – Chapter 36 of the Quran which eases the pain of death

mysteries of life – areas of human development which cannot be easily understood

orientation – giving direction on how to do things

model – a person or a thing that is worth copying

diviner – a person who tells about the future

lyre – a small musical instrument with pieces of string stretched across a frame and plucked by the fingers

seer – someone who can see into the future and tell what will happen, just like a prophet

euthanasia – mercy killing

eternity – the state of time after death which is said to last forever

pious – showing and feeling of deep respect for God and religion

human rights – accepted principles of fairness and justice that apply equally to all people. They are natural or God-given

responsibilities – the state of being morally accountable for one's actions

constitution – principles according to which a state is to be governed

institution – a place where a lot of people live, usually in the case of an official organisation

religious affiliation – a belief or religion to which one belongs

THE END

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