

# **THOUGH MANY, WE ARE ONE**

## **UNIT 7**

### **Making a Difference in the World**

#### **Lesson 4**

#### **RWANDA and Reconciliation**

## Unit 7 Lesson 4

### Making a Difference in the World

#### Rwanda and Reconciliation

##### Lesson Overview:

Rwanda experienced a genocide that killed almost a million people, and they are learning to forgive those who committed these crimes through restorative justice measures. How can we learn to forgive and move on when someone wrongs us?

#### CURRICULUM CONNECTIONS

##### Religious Education:

##### Grade 4 Living a Moral Life

**ML 3.1:** Through an examination of a selection of scripture passages, provide examples of how God's mercy is shown to sinners and how the sinners respond

##### Grade 5 Living a Moral Life

**ML 2.3:** Describe the three sources of morality outlined in the moral teachings of the Church upon which the morality of a human act depends

##### Grade 6 Living a Moral Life

**ML 3.3:** Explain using examples the relationship between making good moral choices, developing Christian virtues and holiness.

#### ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS & CATHOLIC SOCIAL TEACHINGS

##### The Catholic Social Teachings evident in this lesson include:

Solidarity

##### The Ontario Catholic School Graduate Expectations evident in this lesson include:

A Discerning Believer who:

**CGE1i:** integrates faith with life

A Responsible Citizen who:

**CGE7a:** acts morally and legally as a person formed in Catholic traditions

#### GUIDING QUESTIONS (coming out of the Big Idea)

##### Big Idea:

Pope Francis in April of 2015 called on the entire Catholic church to refashion itself as a place not of judgment or condemnation but of pardon and merciful love.

<http://ncronline.org/news/vatican/proclaiming-jubilee-francis-envisions-non-judging-non-condemning-church>

- Students will connect Pope Francis' message to what we read in the Gospel of Matthew about how we should forgive and not judge those who have wronged us, no matter how hard it is.

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### Scripture Passages:

- Matthew 6:14-15:

*For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.*

### LEARNING GOALS

At the end of this lesson, students will know, understand and/or be able to:

- see how Restorative Justice can be applied to serious conflict situations and watch as survivors of the Rwanda genocide have learned to forgive those who were perpetrators of the genocide in 1994.

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.

### INSTRUCTIONAL COMPONENTS AND CONTEXT

#### Terminology:

- Gacaca
- Restorative Justice

#### Materials:

- Sticky notes (3 per student)

#### Resources:

- The Gacaca Court in Rwanda (*See Appendix 1*)  
Video: Gacaca in Rwanda  
<https://www.youtube.com/watch?v=F-nHw-WMEqI>
- Restorative Justice Information Website <http://www.csc-scc.gc.ca/restorative-justice/index-eng.shtml>
- Exit Card (*Appendix 2*)

### MINDS ON

- Establishing a positive learning environment
- Connecting to prior learning and/or experiences
- Setting the context for learning

Students will begin by watching the video clip of a Gacaca court in Rwanda.

<https://www.youtube.com/watch?v=F-nHw-WMEqI>

The teacher will lead a discussion with the students about their impressions of the accused man.

## Though Many, We Are One - Religious Education for Combined Junior Grades

### ACTION

- Introducing new learning or extending/reinforcing prior learning
- Providing opportunities for practice and application of learning (guided → independent)

The teacher will refer to the *Restorative Justice* link from Corrections Canada and guide the students through the expectations of what Restorative Justice means and how it is being used to meet the needs of people who have caused harm and those who have been harmed to find meaningful justice.

Distribute reading assignment (*Appendix 1*) to students and allow them to read the short description of a Gacaca court.

*\*Differentiated instruction: Students may use assistive technology such as Kurzweil or read with a partner.*

The teacher will then use the “**Gacaca Court in Rwanda**” article to lead a discussion about restorative justice, and how they would lead a restorative justice session.

Students will be given 3 sticky notes each and asked to devise three questions that they would ask during a restorative justice session.

Students will post their restorative justice questions at the front of the class, taking time to look at the questions others have written.

*\*Differentiated instruction: Students may collaborate with a partner or scribe to complete the writing portion of this assignment.*

Teacher will take time to read a few questions and discuss as needed.

### CONSOLIDATION

- Providing opportunities for consolidation and reflection
- Helping students demonstrate what they have learned

Teacher will lead a whole group discussion by asking, “Do you think restorative justice is the appropriate resolution to serious crimes?”

- Students will complete an exit card (*Appendix B*).

### CONTINUED LEARNING OPPORTUNITIES

Further extensions to this lesson might include:

- Drama: Students may wish to devise a skit where members of their group would have a conflict situation, and with their wheel of justice, to help to resolve this conflict situation through discussion using the question prompts.

## APPENDIX 1

### The Gacaca Court In Rwanda

(taken from Wikipedia)

The **Gacaca court** is a system of community justice inspired by Rwandan tradition where *gacaca* can be loosely translated to "justice in the grass". This traditional, communal justice was adapted in 2001 to fit the needs of Rwanda in the wake of the 1994 Rwandan Genocide (also known as "Hutu vs Tutsi") wherein an estimated 800,000 people were massacred. After the genocide, the new Rwandan Patriotic Front's government struggled to pursue justice on such a massive scale, and therein to develop just means for the humane detention and prosecution of the more than 100,000 people accused of genocide, war crimes, and related crimes against humanity.<sup>[1]</sup> By 2000, approximately 130,000 alleged genocide perpetrators populated Rwanda's prisons (Reyntjens & Vandeginste 2005, 110). Using the justice system Rwanda had in place, the trial of such massive numbers of alleged perpetrators would take well over 100 years during which Rwanda's economy would crumble as a massive amount of their population awaited trial in prison. For this reason they chose to adapt and create a large-scale justice system, which would work alongside the International Criminal Tribunal for Rwanda, in order to heal as a people and to thrive as a country.

In response, Rwanda implemented the **Gacaca court** system, which necessarily evolved to fit the scenario from its prior form of traditional cultural communal law enforcement procedures. The Gacaca courts are a method of transitional justice and are designed to promote communal healing and rebuilding in the wake of the Rwandan Genocide. Rwanda has especially focused on community rebuilding placing justice in the hands of trusted citizens.

APPENDIX 2

Name: \_\_\_\_\_

Do you think restorative justice is the appropriate resolution to serious crimes?