

# RELIGIOUS STUDIES TEACHING METHODS AND PRACTICE TEXTBOOK

## OPTIONS:

- SOCIAL STUDIES EDUCATION (SSE)
- EALY CHILDHOOD AND LOWER PRIMARY  
EDUCATION (ECLPE)

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## FOREWORD

Dear Student-teachers,

Rwanda Education Board is honoured to present the Religious Studies Teaching Methods and Practice book in Social Studies Option, which serves as a guide to competence-based teaching and learning to ensure consistency and coherence in the learning of Religious Studies. The Rwandan educational philosophy is to ensure that learners achieve full potential at every level of education which will prepare them to be well integrated in society and exploit employment opportunities.

Specifically, TTCs curriculum was reviewed to train quality teachers who will confidently and efficiently implement the Competence Based Curriculum in pre-primary and primary education.

In line with efforts to improve the quality of education, the government of Rwanda emphasizes the importance of Religious Studies teaching methods and practice aligned with the TMP syllabus to facilitate their learning process.

The ambition to develop a knowledge-based society and the growth of regional and global competition in the jobs market has necessitated the elaboration of a book which will facilitate and guide student-teachers to understand different methods, techniques, strategies and adequate teaching and learning materials for the effective implementation of a competence-based curriculum.

The book of Religious Studies teaching methods and practices provides active teaching and learning strategies that engage student-teachers in doing things and thinking about the things they are doing. It also provides a range of activities which will facilitate student-teachers to:

- Critically analyse and be familiar with all teaching and learning materials used in primary Religious Studies lessons.
- Carefully explore all teaching and learning methods, techniques and strategies to be used by primary schools teachers in order to effectively deliver an engaging, active and enjoyable Religious Studies lessons.
- Critically investigate the importance of teaching and learning materials to effectively deliver an engaging, active and enjoyable RE lessons.

- Set relevant and age appropriate tasks which intend to develop generic competences and address cross-cutting issues.
- Prepare a competence based lesson plan.

To facilitate student-teachers from Science-Social studies Education Option, the content of this is well explained, they can easily use it.

I wish to sincerely express my appreciation to the people who contributed towards the development of this book, particularly, REB staff, UR-CE Lecturers and TTC Tutors for their technical support. A word of gratitude goes to the Head Teachers and TTCs principals who availed their staff for various activities.

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**Key Unit competence:** Explain the rationale and components of primary Religious Studies.

### Introductory activity

Read the case study below and answer the questions.

Nyiransabimana and Alexis are student teachers in Social Studies option in one of the TTCs in Rwanda. Musabyimana does not master the content of Religious studies for primary schools. However, she is very enthusiastic to study well Religious Studies in view of getting knowledge and enough skills in Religious Studies teaching in primary schools. On the contrary, Alexis does not like Religious Studies. According to him, they are not very important since everyone knows what is good and what is bad. He hopes to pass well other courses.

1. Between the two student teachers who is right and who is wrong? Using various available resources like syllabus and textbooks, justify your opinion.
2. Using the lower or upper primary Religious Studies syllabus, identify the main components of it.
3. Using the Primary Religious studies syllabus, discuss the topics which seem to be very difficult for you as a future religious studies teacher .



## 1.1 Importance of studying Religious Studies

### Activity 1.1

Basing on your personal experience and using various resources, research on the importance of Religious Studies or religion in the society as well as its importance to the learners.

Fundamentally, man is a religious being (homo religio) which implies that man cannot be separated from the 'chains' of religion. Nevertheless, it is quite difficult to find out a satisfactory definition of religion. Alternatively, Ninian Smart described religion as a « complex object », having six dimensions : doctrinal, mythological, ethical, ritual, experiential, and social (Holm : 1984). From this perspective, studying religion consists of looking at the way in which people actually experience and practice their religion: aspects such as worship, rites, customs, festivals, sacred writings, codes of ethics, institutions and communities and their traditions.

Therefore, through Religious Studies pupils are helped not only to understand religious beliefs and practices but also they are offered some of the values and challenges proposed by religions to mankind. It is in this way that religion plays a great role in individuals' lives and their respective societies at different dimensions such as spiritual, mental, social, economic, moral, political, civic, environmental, and so on.

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

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

### **1.1.1 The role of religion in society**

Human beings are social, rational, emotional and different. As such, there is a need of managing differences and emotions and searching for answers asked by their intellect. Religion helps in one way or another to meet those needs. More concretely, religion:

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

### **1.1.2 Importance of studying Religious Studies to primary school learners**

Religious Studies in primary schools aim at increasing knowledge about God and faith in Him (for those who believe), helping learners to develop good relationships with their fellow learners, living a meaningful life and being good citizens. Achieving these objectives is important for the learners in various aspects.



Generally, studying Religious Studies helps to ensure the holistic growth of the learners. Particularly, doing Religious Studies:

- Positively change attitudes and behaviors of learners.
- Instill moral values in the learners' life.
- Create and develop awareness about the values and their significance and role. It helps in thinking critically and making appropriate social, moral and spiritual decisions.
- Shape the character and conscience of learners through providing them with education values, creative moral inspirations and guidance.
- Help learners to know about various living and non-living organisms and their interaction with the environment.

### Application activity 1.1

Having studied the rationale of Religious Studies for the society and for learners, and being a student teacher in social studies option, advise Johnson who considers studying Religious Studies as a waste of time.

## 1.2 Components of primary Religious Studies syllabus

### Activity 1.2

1. Read the Lower and Upper Primary Religious Studies syllabus and identify the main components of it.
2. Using Religious Studies Syllabus for primary schools, discuss the role of each component in relation to teaching and learning.
3. Identify the topics which seem difficult to be taught and explain why you would not be comfortable with them.

Religious Studies and Social Studies are contained in one syllabus for the lower and upper primary schools. Furthermore, the Religious Studies part of the syllabus is divided into two components: Christian Religious Studies and Islamic Religious Studies.

Moreover, the whole syllabus is internally structured into two main parts: the Preliminary part and the syllabus Units. The first part introduces the whole syllabus, presents the Rationale for the review and highlights pedagogical approaches, competences and useful resources in social and Religious Studies. The second part develops each Unit to be taught and learnt from P1 to P6.

Each component of the primary Religious Studies syllabus plays an important role at every step of the teaching and learning process.

### **Description of components**

The Christian Religious Studies component in primary schools is distinctively developed at the lower primary level and the upper primary level. Also, the instruction languages are respectively Kinyarwanda and English.

Components are developed in various Units and each class has a specific number of Units to be covered. For the Christian Religious Studies, there are some Units which are commonly taught in schools as agreed on by the education advisors of different christian denominations. There are also other Units which are specific to doctrines of different christian denominations. For example, the role of the Blessed Virgin Mary for the Roman Catholic Church; the understanding of the Sabbath for the Seventh Day Adventists (SDA), etc.

Concerning the Islamic Religious Studies component, Units are essentially Islam based. Its development emphasizes on values that can make young people good citizens in the world.

### **Understanding the content of primary Religious Studies and major concepts**

Student teachers should clearly understand the content of Religious Studies and its key concepts. In fact, intending teacher ought to consider the relationship between the contents and their future professional needs. Those contents are mainly related to the major elements of Religious Studies such as biblical studies (texts and/or history and/or theology); church history;

philosophy and/or ethics; world's religions, including Christianity, liturgy, etc. To have a broad and deep knowledge in this, will allow student teachers to efficiently ensure in the future the teaching and learning process of this subject matter.

However, being knowledgeable in Religious Studies only is not enough. The aims, intentions and methods of the course are more significant as a preparation for Religious Studies; respect, sympathy and tolerance, creative thinking, critical insight and disciplined study, combined with commitment, personal enthusiasm and intent are also essential qualities for the study of Religious Education as much as for schoolteachers and pupils. These are the more necessary when Religious education is related to, or integrated with, other subject areas or linked with the need of moral, multicultural or social education (Marrat: 1984).

## Unit Structure

### Lower primary

<b>Imbumbanyigisho:</b>		<b>Icyigisho:</b>		
<b>Umwaka wa</b>		<b>Umutwe 3:</b>		<b>Umubare w'amasomo:</b>
<b>Ubushobozi bw'ingenzi bugamijwe:</b>				
<b>Intego y'ikigisho</b>				<b>Ibikorwa mbonezamasomo</b>
<b>Ubumenyi</b>	<b>Ubumenyigiro</b>	<b>Ubukeshya</b>	<b>Ibyigwa</b>	
<i>Ihuriro n'andi masomo:</i>				
<i>Ibipimo by'isuzuma:</i>				
<i>Imfashanyigisho:</i>				

## Upper primary syllabus Unit:

TOPIC AREA:			SUB-TOPIC AREA:	
PRIMARY 5:		Unit 2:		No. of lessons:
Key Unit Competence:				
Learning Objectives			Content	Learning Activities
Knowledge and understanding	Skills	Attitudes and values		
Links to other subjects:				
<i>Assessment criteria:</i>				
<i>Materials:</i>				

### Application activity1.2

Discuss the importance of major components in Religious studies syllabus in relation to teaching and learning.

### 1.3 Generic competences and cross cutting issues related to Religious Studies lessons

#### Activity 1.3

Suppose that you are teaching in P4 the following topic: “Respect for God’s creatures”. You invite learners for a nature walk around part of the school compound and observe creatures for ten minutes. Then, return to class and you ask the pupils to discuss and present as a group what they found out and their importance.

1. Which competences do you expect from learners to develop while performing the assigned task?
2. Which cross-cutting issues will you address as they discuss on respect of God’s creature?

The selection of the types of learning activities and teaching and learning methods must focus on two things:

- Competences that the learners are able to demonstrate throughout and at the end of the learning process.
- Cross cutting issues to be addressed.

Religion as a subject has its own way to develop competences and address cross cutting issues.

### **1.3.1 Generic competences in Religious Studies**

#### **Critical thinking and problem-solving skills**

Critical thinking has been described as “the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action” (Scriven & Co : 1987). These competences are part of the Religious Studies process as they help students know in proper terms, what the teacher is talking about and they help them in an exploratory way to relate to the text in search for relevant solutions.

Critical thinking competences are developed as far as learners assisted by the teacher strive to know about the subject from more angles than one and to consult as many sources as possible to a realistic picture of the said idea could be created. Therefore, critical thinking skills are developed in Religious Studies by asking learners open-minded questioning, leading them think imaginatively and broadly, encouraging creativity and using demonstrative examples, involving them in productive debate, organizing interactive games and teaching them independence.

#### **Creativity and innovation**

All people are by nature creative. Indeed, to develop as a person is to undergo a process of creation and to know anything is to invent it. In education, creativity is used to alter patterns of conformity, stereotyping and prejudice. Educationally, to enhance the competences of creativity and innovation go with placing a positive value upon stress and conflict, by affirming that the inner life may be source of truth, by working in a context where there is no absolute human authority and by recognizing and accepting personal differences (Loder : 1984).

In Religious Studies, the teacher involves learners in learning activities that enable them to take initiatives and use imagination beyond the provided knowledge and to generate new ideas or ways of dealing with situations or issues. For instance, the teacher can also help learners develop creativity and innovation by asking them to compose songs about the life of first Christian community when teaching that Unit in P5.

### **Research and problem solving**

An effective education does not only focus on the transmission of knowledge; it also stresses much on the development of capabilities of searching autonomously for non-given information and aspects of truth. Therefore, the teacher is supposed to groom a learner into an “agent of his or her own learning”. In other words, teachers should help learners become “researchers”.

In Religious Education, research skills development is fostered by creating attitudes to learning. This requires learning activities that enable learners to learn by themselves. For example, the teacher can initiate real life situations that touch the reality of learners and move them to feel the responsibility to research for solutions. This can also be developed by using learner-centered methods. The teacher can for example invite pupils for a nature walk so as to observe and identify God’s creatures, discuss the problems associated with biodiversity and come up with possible solutions.

### **Communication**

Communication plays a great role in education; knowledge and skills, attitudes and values are acquired and transmitted through communication means. Therefore, learners are to be helped develop communication skills.

In Religious education, communication competences are developed through the teaching and learning process of its content. The teacher should ensure the proper use of the language of instruction and correct learners whenever they make mistakes. He or she should also encourage learners to actively participate in his or her classes. On the other hand, he or she has to be attentive in listening learners’ interventions and reading their answers in view of appreciating their ideas and correcting their mistakes in language structure and relevant vocabulary used in religion. Moreover, the teacher can use learner-centered methods like group discussions and presentations,

role play and debate where learners can have an opportunity to develop communication skills.

### **Cooperation and interpersonal management**

Religious Studies are related to, or integrated with other human sciences. As such, they are also meant to improve human values. When those values are well assimilated, they become competences. From this perspective, Religious Studies can effectively and concretely develop the competences of cooperation and interpersonal management. This is possible when the teacher uses active teaching and learning methods like group discussions, role play and debate, think pair and share, and so forth.

Through these exercises, pupils indeed learn to cooperate with others as a team in whatever task assigned to them practice positive ethical moral values and respect for the rights, and accept feelings and views of others. Some topics seem more useful than others in developing cooperation and interpersonal management competences. For instance, teaching the “Acts of charity and faith” in P5 or “God’s creatures” Unit in P4 could be more effective if practical activities are assigned to learners. In fact, these are topics which advocate for personal, family and community health, hygiene and nutrition, environmental conservation and respond creatively to the variety of challenges encountered in life.

### **Lifelong learning**

Generally, competences are combination of knowledge, skills and attitudes. They are needed for personal development, employability, social inclusion and active citizenship. It is the task of education to enable young people to develop their competences so as to give them the best possible start in life. In this vein, lifelong long learning competence is described as non-stop learning in our lives; it is essential in satisfying the rapidly changing societal needs (Wang : 2008).

In the lifelong learning process, learners should possess the following qualifications; “Self-Planning their learning”, “Self-assessment of their learning”, “Become more active learners”, “Learn in any environment”, “Peer-learning and teacher-oriented learning skills”, “The ability of applying different learning strategies in different situations” (Knapper, C., & Cropley, A. J. : 2000). To acquire these abilities, students need teachers to assist them develop habits of lifelong learning, adjust themselves to the

changes they encounter in their lives and renew themselves constantly (Demiralay, R., & Karadeniz, Ş.:2008).

In Religious Education, lifelong learning competence can be developed through teaching and learning activities which focus on the demands of individuals, taking responsibility in their learning process, building up learners' potentials at utmost degree and increasing the social welfare by assisting their development on learning skills.

### **1.3.2 Addressing Cross cutting issues in Religious Studies**

Cross-cutting issues are integrated in Religious Studies activities and examples as well as in the standing Units that are to be taught. Below are examples on how the eight identified crosscutting issues can be addressed in Religious Studies.

#### **Peace and values education**

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

#### **Gender equality**

This cross-cutting issue is dealt with in Religion and Ethics especially in the activities of Unit 5 about Christian family where the interdependence and complementarity of family members is highlighted. Involve both girls and boys in all activities: No activity is reserved only to girls or boys. Boys and girls should read equally the Holy Scriptures in the classroom without discrimination. Teachers should ensure equal participation of both girls and boys during reading the Word of God and during carrying out other assigned tasks

#### **Inclusive Education**

Involve all learners, even the special needs education students and the physically disabled children, in all activities without any bias. For example:

Allow a learner with physical disability (using wheelchair) to take notes or lead during assigned tasks. The needs of every learner should be catered for



### **Standardization culture**

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

### **Environment and sustainability**

In all lessons imbedded in Religious Studies, the teacher encourages learners to recognize the importance of nature and the interdependence of all creatures should be upheld to enhance peaceful coexistence. Hence, learners glorify God by protecting and respecting his creatures and taking positive attitudes of beautifying the world.

### **Financial education**

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

### **Genocide Studies**

Genocide Studies as a competence consists of understanding circumstances that lead to genocide and those which led to the 1994 Genocide against Tutsis particularly. It also provides an understanding of the circumstances that

led to the remarkable story of recovery and establishment of reconciliation, social cohesion and national unity in Rwanda. Nevertheless, the root cause of genocide is surely the lack of values and most specifically the sense of human dignity which is a core value in most of world religions. Therefore, Religious Studies can help student teachers to comprehend the sacredness and inviolability of human life and the role of every individual in ensuring that genocide never happens again.

For this, the participatory and interactive learner-centered approach to teaching and learning process seems to be more appropriate. This approach allows focusing on case studies and individuals' testimonies and viewing them from the perspective of religious beliefs and doctrines such the fifth commandment of Ten Commandments of God "You shall not kill," the Word of God, etc.

### **Comprehensive Sexuality Education**

Religious Studies aim at helping learners to positively change behaviours and attitudes. Also, they develop in learners the ability to relate not only with God but also with others. From this perspective, Religious Studies should help to address the Comprehensive Sexuality Education (CSE) competence specifically with regard to sexuality and reproductive life. In fact, CSE is defined as an age-appropriate and culturally relevant approach to teaching about sex and relationships by providing scientifically accurate, realistic and non-judgmental information.

In addressing the CSE in Religious Studies, teachers should explore all social norms and religious values and factors related to sexuality in order to address them through discussions, case studies, storytelling and field study. Pedagogically, teachers should consider views from learners about their sexual life and reproductive health, as opportunities to build on in discussion. Thus, learners will be enabled to establish goals and achieve them, make good decisions related to parenthood, make responsible choices about their sexual and social relationships, explain and clarify feelings, values and attitudes, promote and sustain risk-reducing behaviour.

### Application activity 1.3

If you are given to teach the topic “**Ten Commandments**” discuss cross-cutting issues you would address and how you would develop creativity and innovation, and communication, in learners?

### End Unit Assessment 1

Primary learners are between 7 and 13 years old, according to you and to what you have learnt in this unit and what you have learnt in Foundations of education about the socio-affective development of the child, why do we teach them religion and what content are adapted to the them. Justify your position.

1. Discuss the importance of studying religious studies/Education to the society and to the learners?
2. All components of the lower or upper primary Religious studies syllabus are important for the teacher in the teaching and learning process. In your understanding, how are the following components in teaching and learning of Religious Studies in primary level important.
  - Assessment Approach
  - Resources
  - Syllabus Units
  - References
  - Pedagogical Approach
3. Discuss the components of units and their link in teaching and learning process
4. Discuss the information found in the religious studies content in primary that seems to be difficult for you.
5. Discuss the generic competences and cross-cutting issues that can be addressed in teaching the following topics :
  - Importance of relationship and friendship (Unit 3: P6 Christian)
  - Works of charity to the people in needs ( Unit 5, P4 Islam)

## Unit 2

# TEACHING AND LEARNING RESOURCES

**Key Unit competence: Differentiate available/possible learning and teaching resources required for the learning of Religious Studies in primary.**

### Introductory activity 2

Basing on the information learned in Foundations of Education on teaching and learning resources brainstorm and come up with materials that can be used in teaching Religious Studies and discuss how they can be used.

Teaching and learning resources belong to the channels of communication with a teacher can use to develop competences and convey vividly knowledge to learners. In other words, they constitute the media of exchange through which message transaction is facilitated between the teacher and learners.

Teaching and learning resources are important to the teaching and learning process of Religious Studies. Its use ensures effective preparation and delivery of Religious Studies lessons. They help to concretize concepts and contents in teaching and learning process. They also allow to share feelings or experiences to learners as results of someone else than the teacher in teaching and learning situation. There are three major types of teaching and learning resources: printed materials, non printed materials and Resource persons.



For an effective use of teaching and learning resources, the teacher should pay attention on the level of learners while selecting materials because some concepts may sound abstract or may be above the level of the learners. A Religious Studies teacher should think critically before using a given material. This will allow him/her to relate the content to be taught with the right material to be used.

## 2.1 Use of printed materials

### Activity 2.1

After discussing and identifying the printed materials that can be used in the teaching and learning process, select those that can be used in the learning of Religious Studies.

The teaching of Religious Education relies on reference materials; one type of them is “Printed materials”. These consist of all written materials, excluding non-print resources. The most important printed materials are : Religious Studies students’ Textbooks, Teacher’s Guide, Sacred Scriptures (the Bible in Christianity and Judaism and the Qur’an in Islam), Religious dictionaries, Holy Scriptures commentaries, Religious pamphlets, Religious maps, religious magazine and news papers and Religious books written by the right authorities to explicate or to explain various doctrines.

Again, other books can be used when revealed necessary in preparing Religious Studies lessons. For example, in preparing a lesson on civic education topic ordinary, textbooks can be used. For teaching Relationship and friendship, justice and peace, human sexuality the other textbooks which are not related to Religious Studies can be used. Although, these topics sound civic, the teacher can also use the Holy Scriptures to make sure that they are understood in the light of Holy Scriptutres.

Regarding the use of Sacred Scriptures, the teacher should be aware of potential difficulties related to the contemporary pluralistic world and multicultural environment. In view of those difficulties, the teacher has to consider how to use Sacred Scriptures in lessons in an educationally approved way. This may vary according to the context. For instance, in a faith situation, where the teacher and pupils recognize the Bible as inspired book and use it at other times liturgically and devotionally, the teacher may feel justified in presenting it as God’s truth and the arbiter of

sure beliefs and sound morals. In a multicultural situation caution may be necessary. In that context, the use of Sacred Scriptures is still possible but without infringing pupils' intellectual freedom. For example, teaching must recognize that there are those who hold that Bible or Qur'an is sacred and brings the information which they believe true (Cox E.: 1984).

### Application activity 2.1

Suppose that you are given a lesson to teach on "The journey of Israelites from Egyptian captivity to the Promised Land". What printed materials could you use and how would they be used in preparation and delivery of the above mentioned lesson?

## 2.2 Non-printable /Technological Teaching & Learning aids

### Learning activity 2.2

Basing on the knowledge from *Foundations of education* on teaching and learning aids, recall non-printable materials that are used in teaching and learning process. Select teaching and learning aids that can be used in teaching religious studies and explain how they can be used.

Teaching and learning aids are tools that a teacher uses to reinforce learning (Shitohi . 2008).Recently, educational technology has expanded to include ICT tools. These tools present teaching-learning programmes to pupils. The use of ICT has helped to improve in many ways including teaching and learning aids. These include:

- **Visual aids:** these are items of illustrative matter such as real objects, slides, models, posters, maps, charts, flash cards, pictures, photographs, insects, flowers, models, etc.

Examples: posters of Jesus Christ and Virgin Mary, pictures of Churches and Mosques buildings, photographs of natural environment, crucifix and rosary, portrait of King Pharoah of Egypt, maps of ancient Egypt and Israel, etc.

- **Audio aids:** these are materials on which only sounds are stored/ recorded and can be played back mechanically, electronically or both. These materials include diskettes, cassettes tapes or cartridges, radio, audiocassettes, talking books, tape recorders, etc.

- **Audio-visual:**these are the educational materials directed at both the sense of hearing and the sense of sight. They include films, video clips, computers,televisions, etc.

The strength of audiovisual resources lies in the fact that they can present the closest thing to a real life experience (Groenewegen: 1995). Therefore, the use of audiovisual aids in teaching and learning can make concepts more real to students and more applicable in their lives.

For this, a Religious Studies teacher should ensure that all the teaching aids to be used in the lesson are prepared before the lesson. For example, charts, posters,pictures can be locally made. The teacher can use a manilla paper or rice sack to draw them.

Some real objects can be obtained from the local environment. For example, the teacher can get flowers, fruits, insects etc. to teach about **God's creatures**. Others materials can be bought in bookshops like rosary, crucifix, etc. or can be borrowed from people who have them. Maps can be borrowed from the Library and Teacher Resources Center (TRC) or some are found in some religious textbooks and sacred books like Bible. Audio-visual aids can be borrowed or bought like radio-cassettes, video clips, religious education films, etc.

When using charts, pictures, map and posters, the following elements should be takedn into account :

- Selected teaching aids should be appropriate to the topic in order to avoid confusion.
- The Religious Studies teacher should stand beside the chart or map so that he or she does not block learners from seeing the teaching aid. If possible, he or she can fix them on the wall and request students to make a gallery walk to see them.
- After using charts, posters and pictures they should be displayed in the Religious Studies' corner to reinforce learning.
- Religious Studies teacher should first know if the selected objects are really needed in teaching and learning of a given topic.
- Before using audio materials, a Religious Studies teacher should first find time to listen to it and make sure they are not damaged or contain the right information. Depending on the level of learners, the teachers should ensure that the audio-visual materials is not too speedy nor too slow for the learners.

In sum, Julia Situma (2016) attests that if resources are properly selected and used, the following benefits can be realized:

- i. Knowledge obtained through instructional materials is retained longer than that obtained by purely verbal teaching.
- ii. Greater benefits can be obtained from the use of multimedia that enhances students' participation.
- iii. Learning becomes easy, more interesting, effective and meaningful.

### Application Activity 2.2

Using Religious Studies Syllabus, select a unit of your choice and identify teaching and learning aids that can be used in the teaching and learning process.

## 2.3 Resource persons

### Activity 2.3

Brainstorm some examples of people who are models regarding religious matters in your locality.

A resource person refers to a person who is knowledgeable in a given subject. He or she should be well experienced. A resource person is useful in teaching and learning Religious Studies. The teacher can invite them to intervene for clear understanding of the learner on a given topic.



To use a resource person, a teacher should do the following activities :

- Identify a relevant resource person and the area of specialization.
- Send an invitation letter with detailed information on the topic to be covered and the time of presentation. The resource person should be invited earlier and be given enough time for preparation.
- Inform the head of the institution about your intention to invite a resource person.
- Prepare the learners for the resource person by asking them to bring writing materials, be attentive during the presentation and ask questions on areas that they do not understand.
- Introduce the resource person to learners.
- Give the resource person time to make the presentation.
- Ensure that there is class control during the presentation.
- Allow learners to ask questions or give comments.
- Summarise the presentation.

### **Application activity 2.3**

Identify some topics in the primary religious syllabus which would use a resource person.

### **End of unit assessment 2**

1. Describe the resources used in teaching religious studies.
2. Classify the resources used in teaching Religious Studies.
3. Explain the importance of using teaching aids in Religious Studies teaching process.
4. Give the examples of resource persons and the respective topics in primary religious syllabus that you would invite them to talk about.

## Unit 3

# GENERAL PRINCIPLES AND APPROACHES OF TEACHING RELIGIOUS STUDIES

**Key Unit competence:** Describe the general principles and approaches of Religious Studies Teaching.

### Introductory activity

Using the lower and upper primary Religious Studies syllabus, choose two topics. Then, propose and justify the appropriate approaches of teaching each one.

### 3.1 Principles of teaching and learning Religious Studies

#### Learning activity

Suppose that you are going to teach “Jesus the Saviour of Humanity” lesson in P5 and in this class you have pupils who belong to various religious groups (Christians, Muslims, etc.).

1. Which principles would you use to ensure that your lesson is successful for all learners?
2. How your professionalism and these principles will help you to achieve your objectives?

Teachers are influential people. However, it is important that this influence be exercised in a professional and responsible manner. In regard to Religious Education, teachers and tutors are encouraged to be aware of the religious diversity of students. Therefore, teachers should strive to handle religious topics in professional and educational ways. This need has brought about setting some guiding principles in teaching and learning Religious Studies lessons:

### **Respect of one's belief**

The teacher will not undermine or impose a given set of beliefs. In fact, the reality is that students in schools belong to different religious denominations and religions. It is not surprising to see a Muslim in a Christian school or vice versa. Religious Studies should be learned in a conducive environment that allows every learner to express his or her ideas freely, respecting everybody's belief and recognizing the diversity of religious denominations and religions. Therefore, depending on the religion that the school has chosen, the learner will enjoy his or her freedom of religion by respecting and following what is supposed to be taught.

### **Focusing on values**

Religious Studies deal with religious teachings. They aim at changing behaviors, inculcating values and developing attitudes in learners. It is not surprising that learners have critical engagement and respectful, vigorous debate where deep thinking is valued. In this case, the teacher will encourage the learners to think skillfully and critically about, reflect on and take responsibility for the beliefs that shape their behaviors and attitudes so that they continue in or develop their beliefs through lifelong critical reflection.

In this sense, the teacher is encouraged to use a variety of learning methods and aids and carefully use appropriate assessment tasks that allow learners to think critically but also help them to adopt positive attitudes and values imbedded in the learnt religious themes. This religious theme should be relating to the learners' real-life situations.

### **Openness**

Appropriate openness about what a teacher believes can be a professional asset. This means that teachers should be prepared to answer questions and talk about their own beliefs when that is appropriate in a way that enables pupils to develop their own learning. Teachers will make their own professional judgment on the extent to which they should be open about their own beliefs. In this case, the teachers should judge if revealing what he or she believes in, will help learning.

### **Promotion of fairness**

In schools, pupils may belong to various religions. This diversity may be at the same time an opportunity for both conflict and co-operation. It is the role and responsibility of teachers to value and manage this diversity positively by always striving for fair and accurate representation of religions in forming groups for a given task. Hence, teachers should treat diversity as an opportunity to work with others in the shared task of achieving excellence in teaching and learning. In this case, they develop a sense of belonging, cooperation, collaboration and do away with bias or eventual religious conflict.

### **Role Modelling**

Teachers of religion have always been considered as role models for the students of their class or for the entire school. Teachers of religion or Religious Studies should always strive to be exemplary and have sound judgment and attitudes so that their students emulate their good behaviors. The professional life of Religious Studies teachers should be guided by humility and other good values.

### **Impartiality**

Teachers should be impartial in dealing with controversial religious issues. The position should always be based on facts and truth not just opinions of students. The teacher is encouraged to respect freedom of opinion; but with regard to taking a decision on a given controversial issue he or she should be guided by facts and teaching of a given religious belief even when the teacher find it uncomfortable for him or her.

**Note:** The list of these principles is not exhaustive; there are others that should be considered while teaching Religious Studies such as inclusiveness, gender balance, etc.

### **Application activity 3.1**

Choose a religious topic of your own from the syllabus and explain religious principles that would help you to deliver this lesson successfully.

## 3.2 Approaches of Religious Studies

### Activity 3.2

Using the principles of teaching Religious Studies and the knowledge acquired in *Foundations of education* on approaches in teaching and learning, search and indicate the most appropriate teaching approaches to Religious Studies. Justify your answer.

An approach in pedagogy refers to the way of looking at teaching and learning that gives rise to methods, which use classroom activities or techniques to help learners to learn. In Religious Education, teachers are encouraged to diversify teaching and learning approaches so that pupils can make progress at a good pace and achieve the highest standards of which they are capable.

In fact, Religious Education improves where teachers don't just transmit knowledge but enable pupils to be active, thoughtful, reflective and expressive in their handling of questions about beliefs, religion, spirituality and values. For this, teachers should adopt a wide variety of professional pedagogy and use varied range of teaching and learning strategies in order to make Religious Education dynamic and challenging for all students. Six examples of different approaches are given here and developed below:

#### 1. Life approach

Life approach is commonly and widely used in teaching Religious Studies. In the life approach, the teacher uses the actual day to day experiences of learners and moving through reflection on these experiences to a religious understanding of them (Shitohi 2008). It is a recommended way of teaching primary school pupils, because it focuses on reflection and critical thinking and promotes interactive and participatory learning. Life approach has five steps as follows:

##### a. Human experience

This is the first step of the lesson. Teachers and learners discuss an event or experience in the life of the learners. The experiences discussed can be current or those that happened in the past. Events could be those that affected other people or those read or reported in the print and electronic media. Human experience should always be

based on the known.

### **b. Scripture experience**

It is the second step. The teacher introduces a relevant scripture passages or texts. These are read and discussed. The biblical text or the Qur'an passage for Islamic Religious Studies should shed light on the theme of the lesson. The learners reflect on this to see the connection between the biblical and the human experience to discover how God reveals Himself through the human experience.

### **c. Explanation**

At this third step, the teacher explains and elaborates the biblical experience and analyses issues at hand so that the learners understand. The main points of the lesson are explained in a logical way, using a variety of teaching methods and aids.

### **d. Application and Response**

This fourth step give learners an opportunity to respond or to react to the message. The teacher guides learners to identify the relevance of the content to their individual lives. The learners are also helped to reflect, analyse and synthesise information so as to apply it in their lives. It should make them better people in their personal relationship with God and others.

### **e. Pupils' activity**

This is the fifth and last stage of the lesson. The teacher gives learners learning activities which are meant to assist them express their responses practically. Such activities include writing, singing, drawing, role-play and reciting memory verse.

## **2. A Phenomenological approach**

The phenomenological approach to Religious Studies treats religion as a phenomenon. Associated with this is the attempt to approach a religion in a presuppositionless way, namely through the procedure of bracketing-out possible distorting pre-conceptions.

The advantage of this approach consists of helping learners to overcome stereotypes of any religion in their own quest for meaning. This involves

students looking at personal life experiences through the various dimensions. Using this approach there can be discussion about stories, beliefs, ethics, etc., that are of personal significance to them (Ian L. Higgins I.: 1984).

In a Religious Studies class, a phenomenological Approach focuses on studying religions through stories, moral behavior, rituals, beliefs, experiences and community life, the art and architecture of the faith. For example: A teacher plans to introduce a class to the Mystery of Death and Resurrection of Jesus Christ and uses a selection of artefacts from the church (crucifix, portraits of Jesus, film on the passion of Jesus, etc.). Children are asked to develop their understanding of what Catholic Christians believe, what they say and think about Jesus' actions. Pupils make a selection of 10 artefacts, images and texts to sum up all they have learned so far about the catholic faith.

### **3. An Experiential approach**

In the context of Religious Education, “experiential” is often used to refer to anything connected with the realm of “lived” experience or human experience. The experiential approach (also referred to as existential approach) is based on the principle that all experience is essentially religious. Thus, man's experience of awe and wonder, guilty and anxiety, joy and sadness always bears a religious dimension (Surin K.: 1984). The objective of the experiential approach is to get the pupils to reflect on these fundamental experiences, to recognize the cognitive and affective significance of these experiences in their live and to make reasoned judgments (including value-judgments) about them.

In the classroom, the application of this approach will take as its starting-point the ordinary, everyday, experiences of pupils and teachers, and the encounters between teachers, teachers and pupils, and the pupils themselves. How, and on the basis of what principles, pupils and teachers respond to these experiences and encounters constitutes the subject-matter of Religious Education (Surin K.: 1984). For instance, in the light of a guided story on Pesach which focuses on Jewish concepts of freedom, tradition and community, the pupils express their own spiritual ideas about concepts like these and concepts of love, sacrifice, submission or thankfulness in sculptures and poems. In sum, the experiential approach enables spiritual development in learners.

#### **4. Concepts for learning Approach**

This approach takes key concepts from a given religion and from Religious Studies as a discipline and enables pupils to increase their understanding about this religion and its beliefs.

For example, in the Unit about Christian beliefs about God, pupils learn three concepts: Incarnation, Trinity and Resurrection. They enquire into the ways these concepts make sense of the Christmas and Easter narratives and how these festivals are celebrated. They develop understanding of beliefs and think about how beliefs can be tested by argument or experience, moving towards analyzing for themselves truth claims from religion.

#### **5. Ultimate questions as a focus Approach**

This approach uses 'big questions' of meaning, purpose and truth to explore the impact of religion on life, to construct meaning and to challenge the learners to deepen their own ideas. Pupils begin a Unit of work by raising all the questions they would like to ask of God / the creator / the Supreme Being / the Almighty. With stimulus from religious texts and practices, learners in groups for example and under the guidance of the teacher explore the pupils' own questions. Afterwards, the class develops pieces of personal work using their own and religious ideas about the ultimate questions explored.

#### **6. Pupils' world views Approach**

A world views approach develops answers to human questions, using religious ideas and teachings as a resource for pupils' own development.

During teaching about commitment and values, pupils begin with their own commitments and generalize from these. Exploring the ways in which their everyday commitments can be structured into a view of what matters, a view of the world, is more important than gathering understanding of religion, as the aim of Religious Education is to clarify the learner's vision of life.

#### **Application activity 3.2**

Using various resources from the library and TRC, internet and the religious studies in lower and upper primary syllabus, find out topics where life phenomenological, experiential and life approaches can be used.

Which approach do you think is most suitable to teach “Relationship and friendship” in primary school. Justify your choice.

### 3.3 Methods of teaching Religious Studies

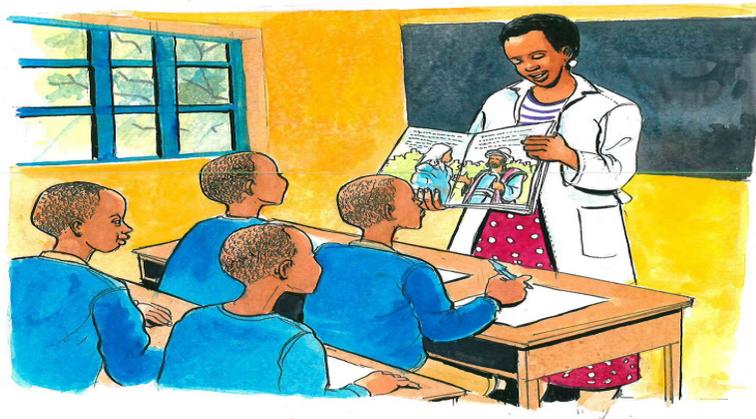
#### Activity 3.3

Basing on your own experience and on the knowledge acquired in foundations of education, identify the methods that you think can be used in the teaching and the learning of Religious Studies and explain why?

In teaching Religious Studies in primary school, the choices made on the methods depend on the content being taught, the mental age of the learners and their levels of interest. It should help learners to discover truths for themselves and relate them to their life experiences. Teachers may choose any of the following methods when teaching Religious Education (Shitohi: 2008).

#### 3.3.1 Story telling

It is a common method used in teaching Religious Studies. This method was used by Jesus himself (See Jesus’ parables). It is an appealing method in both lower and upper primary classes. The value of this method lies not only in entertaining the student and capturing the pupils’ attention, but also stories linger in the memory, instruct in rights and wrongs, and move the hearers to change. Stories can be drawn from the Bible, traditional African communities and daily experiences.



The teacher should consider some of the following points:

- Read and understand the story in depth.
- Prepare the lesson plan such that follows a logical sequence.
- Involve learners actively in the story being told.
- Demonstrate actions that need to be shown practically to reinforce understanding.
- Use of tone variation to avoid monotony.
- Choose an effective way of ending a story so that it is brought to a climax.

### 3.3.2 Dramatization/role play

Drama is an exciting and motivating method of teaching Religious Education when exercised in an appropriate way by a competent and imaginative teacher. This method is used by religious teachers to reinforce the contents taught. An effective use of this method follows the flowing steps:

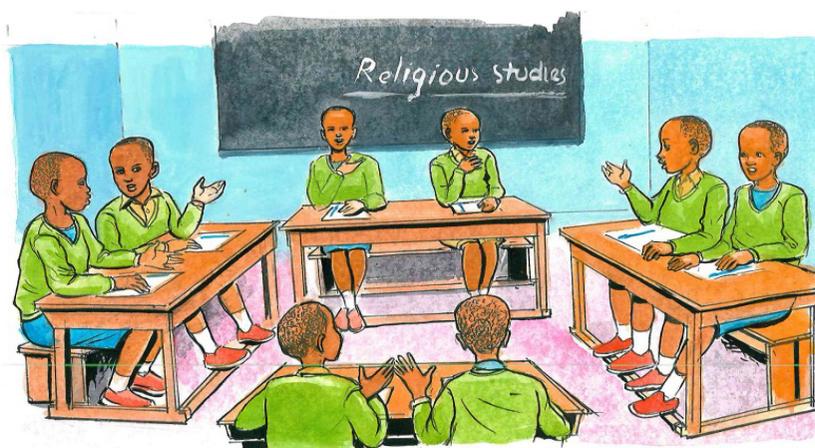
- Together with learners, review the content taught to ensure that learners have understood the lesson.
- Ask learners to volunteer to take part in the drama.
- Identify the characters and ensure that the case is made up of learners of different abilities.
- Add tasks to different characters and consider gender and personality traits.
- Give adequate time to characters to rehearse their parts prior to the lesson.
- Prepare appropriate costumes and props.
- Organize the drama for the religion class or the whole school.

- Evaluate the effectiveness of the drama by asking oral questions.
- Emphasize important points and lessons learnt.
- Guide the learners to write down important points of the lesson.

It is a method used to reinforce facts or information already taught like dramatization. However, it does not require a lot of time to prepare. Few minutes of the teaching time may be set aside to prepare for the role-play. For example, the students may role play the parable of prodigal son.

### 3.3.4 Group discussion

Discussion still has a place in Religious Education. Conventionally, it is done in form of “spokes of wheel”, where the teacher responds to each contribution from the class. One of the weaknesses of this form is that individual pupils have very few opportunities to speak. In order to enrich this method, its variations have been developed. They include: pupils discussing in pair at the beginning of a lesson, perhaps arguing for and against a particular course of work; small discussion groups dealing with a question arising out of a story the class is reading; groups of pupils working out the most appropriate way to present a topic in assembly, or amount a display, or plan what questions to ask a visitor to the class (Holm J.: 1984).



For a class debate to be effective the teacher has to play a great role; it is up to him/her to conduct/facilitate it. According to Keller, T., Whittaker, J., & Burke, T. (2001), three major stages mark an effective run of a class debate: before, during, and after.

<b>Prep</b>	<ul style="list-style-type: none"> <li>• Break students into two groups – For and Against</li> <li>• Assign or let students chose roles in the debate</li> <li>• Be explicit about the sources or types of evidence you want students to use to support their claims (See. Unit 2 : Teaching and Learning Resources. In fact, students should be told to avoid or limit claims based on personal experience or opinion, and explained why these are considered less valid sources of information in a debate)</li> </ul>
<b>During</b>	<ul style="list-style-type: none"> <li>• Write the proposition on the board</li> <li>• Monitor time limits and debate structure</li> <li>• Monitor participation</li> </ul>
<b>After</b>	<ul style="list-style-type: none"> <li>• Open up the debate for comments form all students</li> <li>• Haves students vote to indicate which side presented the most convincing argument</li> </ul>

### 3.3.5 Discovery method

This method leads learners to discover truths, values and information for and by themselves. This method is used by teachers of religion when they involve learners in the process of finding out or becoming aware of something. The teacher facilitates and guides in the learning process and engages learners in the teaching and learning process so that they are able to use their imagination and creativity to think critically. The teacher asks leading questions to help learners to arrive at a particular answer.

Discovery method can also be used on Scripture based lessons. For instance, the teacher can read a Bible story for the pupils and suspend the reading at certain point. This strategy helps the pupils to discover the originality of the story. Its advantage is that it attracts pupils' attention as they are curious of knowing the end of the story. For this, the teacher must choose the right and interesting point on which he suspends the reading (Niyigena J.-P.: 2018). Example: what would be the attitude of Joseph when he meets his brothers who sold him into Egypt? (Genesis 37: 12-36). The exercise is performed as follows:

- Choosing a Scripture story and begin to read it for learners
- Suspending the reading at an interesting point and asking the learners to complete it, individually or in groups through writings or drawings

- Sharing with others in the classroom achievements by individuals or groups: pupils should explain why they have chosen to complete the story that way. Through those explanations, ideas and values appear; they can be compared, corrected and appreciated;
- Reading the unread part of the original story;
- Comparing with learners their works and the original story looking for similarities and dissimilarities (what matters at this stage is not indicating who was wrong or true; difference does not always imply that the other is wrong);
- Articulating pupils' ideas and values with the lessons hidden in the Bible story.

To sum up, in order to make Religious Education a lively and active subject, there is a variety of teaching methods that the teacher is encouraged to use. Those methods include art, music, discussion, the development of thinking skills, drama, the use of artefacts, pictures, modelling, visits, miming, question and answer, demonstration, memorization, stories and the use of periods of stillness.

### Application activity 3.3

1. Suppose that you are given to teach a lesson on “Ububabare n’izuka bya Yezu” (Christian Religious Studies P3, Unit 3). Explain the most suitable methods you would use to effectively teach this topic.
2. Why fasting is necessary for Muslim during the month of Ramadhan (Islamic religious studies P4 unit 3).

### End Unit Assessment 3

1. Kaliza is a Religious Studies teacher in Dutsinde Catholic Primary School. Today, she has planned to develop “**Christianity and persecution**” topic. In her class, she has a Muslim, protestant, catholic and Seventh Day Adventist pupils. Advise her on the principles she can use in order to deliver well this religious studies lesson.
2. Explain the teaching and learning approaches used in Religious Studies.

# Unit 4

## TEACHING /SCRIPTURE RELATED LESSON

**Key Unit competence:** Demonstrate each step in a Scripture related lesson with practical examples.

### Introductory activity 4

Using various resources (internet, religious textbooks, religious pamphlets) research on steps of teaching a Religious Studies lesson which is Scripture based and explain the role of each step.

A Scripture based lesson is a lesson that is entirely based on the Sacred Scriptures texts. Its aim is learning about a given sacred scripture theme for change of behaviour or increase of faith. It presents the religious doctrines in view of developing spiritual attitudes and moral behaviours in learners.

The Religious Studies in lower and upper primary syllabus proposes some biblical related topics including: Iremwa no gucumura kwa Muntu (P1, Unit1), God's commandments (P4 Unit 3), God's revelation in History (P5 Unit 1), Islamic faith (P4 Unit 1), Grave sins and the Qur'an ( P5 Unit 2). The scripture related lessons are taught in particular way following given steps. There are three steps in teaching the scripture related lessons: Preamble, Conversation and application activity.

#### 4.1 Preamble

##### Learning activity

Suppose you are given to teach on " The call of Abraham" in P4; how would you start your lesson for learners to be in good mood of studying?

This is the first step in teaching Bible/scripture related lesson. It is a preparatory step in teaching the Bible related lesson. It helps the teacher to be creative to introduce the learners into the scripture related lesson and

create a conducive environment for listening to the Word of God. This may start by the teacher inviting the student to offer a short prayer or by a song or by telling a story or asking questions leading to the Scripture related lesson.

Example: Introducing the teaching Unit 1 in P4 about “Respect of God’s creatures”, you can sing Psalms 8:

“O Lord, our Lord. How awesome is your name through all the earth! I will sing of your majesty above the heavens with the mouths of babes and infants. You have established a bulwark against your foes, to silence enemy and avenger. When I see the heavens, the work of your fingers, the moon and stars that you set in place, what is man that you are mindful of him, and son of man that you care for him?...”

This part is also used for Islam Religious Studies; it is just meant to involve and put learners in the mood of studying Religious Studies.

#### **Application activity 4.1**

State the importance of Preamble as a step in teaching scripture related lesson and with an example, explain how you will use it while teaching the scripture related lesson.

### **4.2 Conversation**

#### **Learning activity**

After first step in teaching Religious Studies, What do you think would be the second step what elements would it address in teaching and learning process.

This is the second step of teaching scripture related lesson. In this step, the teacher engages dialogue with learners, using question and answer method, which is related to the Word of God that is going to be read. It has five components:

#### **4.2.1 Preparation**

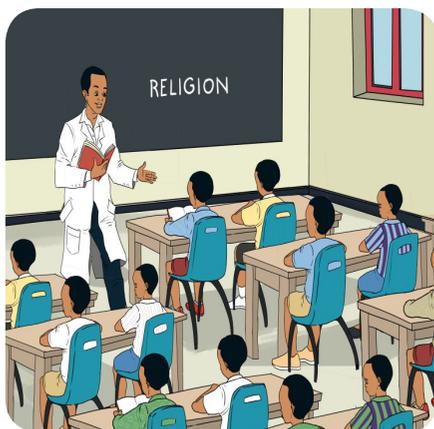
Here, the teacher engages a dialogue in line with the Scripture related lesson. The questions must have relationship with the Scriptural text

that is to be studied. This aims at introducing the Holy scripture text that constitutes the lesson. This text comes from the Bible for Christians and from Qur'an for Islamic religion.

Example of the lesson from Unit 1 in P4: Respect of God's creatures" (Gn 1:1-8.20-25). You can start this by asking the following questions: Have you ever gotten a chance to observe nature, flowers, fruits, natural places? What impression does it give to you? Do you admire artistic products? Ask learners to identify some other questions that deserve admiration. And tell learners: "We notice that, around us, we meet with many things that arouse joy in us or help us to live happily. Because of that we should not destroy/misuse them and know that they are not by themselves".

#### 4.2.2 Presentation

The teacher indicates/presents the scripture text in the Bible or in Qur'an or written on a flash card and ask learners to read. He or she involves learners in reading the Word of God.



For example, from the questions asked above (4.2.1), you conclude saying that if the nature is beautiful and marvellous/wonderful, the creator of it is more better/beautiful and marvellous. The story of creation in the Bible shows that everything that exists is created by God who is the author and master of the nature. And then presents the biblical text from(Gn 1:1-8.20-25) in the Bible or on flash card that talks about how God created creatures: "In the beginning, when God created the heavens and the earth, and the earth was without form or shape, with darkness over the abyss and a mighty wind sweeping over the waters. Then God said: let there be light, and there was light. God saw that the light was good. God then separated light from

the darkness” The Word of God. Thanks be to God.

### 4.2.3 Elaboration

This is where the teacher explains the Word of God and helps the learners to internalize, actualize and apply the Word of God in real life situation. The elaboration part has the following parts:

- **Explanation**

It helps to bring out the message intended by God.

“Before all, God existed. He is alpha and omega. He is eternal”. The heaven and earth constitute an ordered universe which is the result of creation. The biblical text affirms that the earth/world has a beginning. The creation of the earth marks the beginning of history. The story of creation is a revealed teaching of permanent value about God who is unique, transcendent and creator and he was before the world.

The earth without form or shape, with darkness over the abyss, a mighty wind sweeping over the waters are images which, by their abstract character, show that God created everything out of nothing. That is, it is like if God was going to blow over the earth to transform it and then appear the living organisms through his breath.

All that exists is God’s work. The light is mentioned the first because the succession of the day and night is going to be the point where the work of creation will take place. The light and darkness symbolize the day and night. All that God created was good and He blessed it, God’s blessing is taken as his powerful act that gives life. The essential richness of blessing is that of life and fecundity: be fertile and multiply.”

- **Interiorization**

The learner, through the Word of God, enters into himself/herself and looks for the meaning and develops the attitude of welcoming and commitment. That is, the learner incorporates the message from the Word of God into his or her innerlife and becomes part of his or her life. For example, after the above explanation the learner retains: believing in the action in the creation story, believing in visible creation is a good way of believing in the invisible God. God, by his Word, creates and conserves everything, and shows to the created world his everlasting witness wanting to open the way

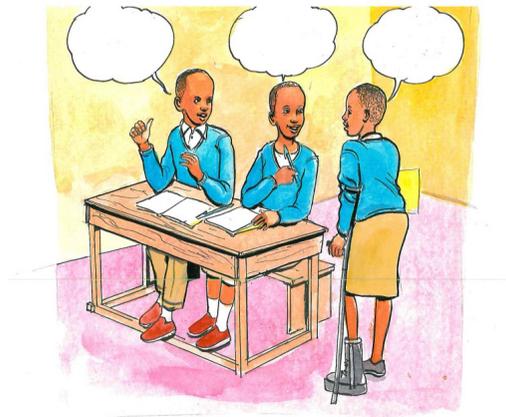
of eternal salvation. Jesus Christ is the Word of God that came on earth to teach us the love of God who created everything.

- **Actualization**

The learner finds the relationship between the scriptural message with his life. God continues to give life to the living organisms. A might wind sweeping over the waters to give life at the beginning continues to give life to all that God has created. Human beings live due to the breath of God that is in them. To know in our daily life, the beauty of God helps us to know better God's love that he has given and continues to give us all wonderful things. Nowadays, God continues his work of creation: in new born, in discovery through research, in nature that keeps on showing its wonders, in the intelligent student and in every humankind that breathes. All these deserve respect because they are God made creatures”.

- **Application**

The learner is moved to change his or her negative behaviour and attitude to positive ones and to commit himself/herself to avoid sin and live a holy life. He/she will display concrete christian actions in daily life situation such as “In my daily life, I want to have marvellous attitude and gratitude towards God, the creator of all things. It is a call to admire the beauty of God's nature”.



#### 4.2.4 Synthesis

The learners, guided by the teacher, bring out the essential of the message from God's Word.

“In summary: God created the world. It is he who created the heavens and the earth. Everything that exists is God’s work. God was not created, He was before all things and he is without end. He created everything out of nothing. It is through his Word that everything was created. Everything he created was good and was blessed by him. The visible creation makes us understand the existence of God the creator. We need to respect all he has created”.

#### 4.2.5 Prayer

At the end of conversation, the learner formulates a prayer in response to the Word of God and he/she allows himself/herself to be changed by it. He or she may pray as follow:

“O Lord, my God, how wonderful is your name to your creatures. I thank you for you have created me and you have given me everything to live. May your name be glorified and your creatures be respected throughout the earth”.

#### Application activity 4.2

##### “Jesus healing the sick”.

Suppose that “Jesus healing the sick” is your today’s lesson. Discuss steps you would use while in the second step of Bible related lesson.

### 4.3 Application

#### Learning activity 4.3

What do you think you would end your lesson with on “Ten commandments”?

By the end of the lesson the teacher gives assessment tasks to verify if the objectives of the lesson have been achieved. The tasks should be related to what they have learnt while the practical activities should engage Learners to practice values and attitudes learnt. The learner assimilates the message and expresses faith which is interior and spiritual and which calls to take initiative. Example of assessment tasks: “What are the creation elements

that arouse admiration in me? How is God revealed through creation? How does God continue his work of creation nowadays

### Application activity 4.3

State the importance of application as the last step in teaching a Bible related lesson and with an example, explain how you would use it when teaching that lesson.

### 4.4 Developing generic competences and addressing CCI in a Scripture related lesson plan

School name ..... Teacher's name .....

Term	Date	Subject	Class	Unit No	Lesson No	duration	Class size
2	30/5/2019	Religious education	P4	1	1/4	40 minutes	45
<b>Types of special needs to be catered for in this lesson and numbers of learners in each category.</b>							
<b>Unit title</b>							
<b>Key Unit competency</b>							
<b>Lesson title</b>							
<b>Instructional objective</b>							

<b>Plan for this class</b>	Outside the classroom then In the classroom	
<b>Learning materials</b>	Bible, social studies and religious education books, flip-charts, markers and paper cards	
<b>References</b>	The New African Bible (Genesis 1:1-8.20-25), Conférence Episcopale du Rwanda (2019): Catéchèse du Secondaire	
<b>Steps and Timing</b>	<b>Description of teaching and learning activity:</b>	Generic competences and crosscutting issues to be addressed +short explanation
	<b>Teacher's activities</b>	<b>Learners' activities</b>
<b>Introduction (Preamble)</b> <b>5 min</b>	<p>Create a spiritual mode by a short gospel song</p> <p>Invite learners to pray</p> <p>Invites learners to go for a nature walk</p> <p><b>a) Preparation:</b></p> <p>Ask question about what they observe in environment</p> <p>Ask how they appreciate the creatures,</p> <p>Ask about the origin/Author of all those creatures and their beauty</p>	<p>Sing a gospel song and recite a short prayer</p> <p>Go out of the classroom in a prepared place</p> <p>Identify different creatures observed in environments</p> <p>Describe and appreciate the creatures that form environment.</p> <p>Explain the origin of creatures and their amazing look.</p> <p>Address <b>peace and values</b> as learners move from the classroom to the field</p>

<p><b>b) Presentation</b> lead learners to come back in the classroom and form the inclusive groups and then, present the biblical reference to be read</p>	<p>Read biblical text from Genesis 1:1-8.20-25</p>	
<p><b>c) Elaboration</b> Distribute the needed materials to different inclusive groups (papers written on biblical text, flipcharts and markers) and assign task</p>	<p>Receive learning materials and accomplish task in group</p>	
<p><b>-Explanation</b> Ask learners to analyze the biblical text already read (creation of everything, heaven and earth)</p>	<p>Describe the situation before creation Tell the means used by God to create (Word and work) Identify what God created day by day Explain why God created thing and its opposite (to maintain harmony) Explain how God appreciated His creatures (Vegetation, animals, water, birds...)</p>	

Ask questions about the responsibilities given to man, the consequences when environment is destroyed

Invite and guide learners to present their findings

Edit learners' findings

**Teacher's supplement:**  
 God is alpha and omega. He is eternal and Creator of all on earth and in heaven. We know Him through His creatures.  
 God is our role model of appreciating, protecting and making better His creatures including environment and ourselves.  
 This is the reason He created us in His image in order we subdue the whole creature and continue doing the work He started. The Word of God is efficacious and powerful because what He said in creation it happened. To create then God said and worked (Genesis2:7)

Highlight the responsibilities given to human being after God created him

Discuss in group and exchange ideas. Write report on flipcharts and then present their findings to the whole class.

Listen attentively to the explanation of the teacher.

Mark the main points from teacher's comments

<p><b>- Interiorisation:</b> Ask consolidation questions in this ways: Tell learners to pair (inclusively) and share about the problems faced by environment in Rwanda and in their school locality, the importance of the creatures such as animals, vegetation and protected environment in general for human beings. Distribute to the groups the mixed cards or peaces of papers written on activities that destroy and protect environment and ask learners to classify them and to tell why this or that is destroyer or protector of environment -Actualization: Ask about protection of school garden and environment in general as student</p>	<p>Identify all problems faced by environment like Deforestation, poaching, killing, bush burning dehumanizing/despising: defecating in bush and the effects occurred to creatures. Identify possible solutions Identify possible solution to environment destruction and the benefit of protecting it Distinguish destructive activities from protective ones of environment</p>	<p>Address inclusive education as you form the inclusive group work  Develop <b>Research and problem solving</b> as learners identify possible solution to environmental problems  Address <b>peace and values</b> as learners adopt values related to respect for creatures and for environment</p>
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<p>-Application to life:</p> <p>Ask about the behaviors change in regard of protecting creatures</p> <p>d) Synthesis</p> <p>Help learners to highlight the essential message</p> <p>e) Prayer</p> <p>invite learners to pray for their positive attitudes and virtue of fortitude to protect</p>	<p>Combine the main messages from the lesson: all creatures include human beings are belonging to God. Human kind is master of all. He or she must respect, protect, defend and live with other God's creatures in natural harmony</p> <p>Perform a prayer aiming at asking the courage of living well with other creatures and to implement the protective strategies about creatures and environment in general</p>	<p><b>CONCLUSION (ACTION)</b></p> <p><b>10 Min</b></p>
<p><b>Summary</b></p> <p>Moderate the summary of the lesson</p> <p>Edit the learners' summary</p> <p><b>Action:</b> Invite learners to write summary in their notebooks</p> <p>Leave Homework to the learners</p>	<p>Summarize the lesson biblically and environmentally.</p> <p>Write the summary in their notebooks</p> <p>Copy the Homework: Draw a protected school garden</p>	<p>Develop <b>Co-operation and Communication skills</b> as learners share ideas to summarize the lesson</p>
<p><b>Teacher's self-evaluation:</b> ( to be completed after delivering a lesson)</p>		

### **Application activity**

Using the above lesson plan as an example, choose a biblical lesson in the syllabus of Religious Studies in primary and prepare a detailed lesson plan?

### **End Unit assessment 4**

Explicate the three major steps in teaching a Bible related lesson.

# Unit 5

## TEACHING A CIVIC OR MORAL RELATED LESSON

**Key Unit competence: Prepare a civic or moral related lesson respecting all steps and structure of a lesson plan.**

### Introductory activity 5

1. Using both lower primary and upper primary syllabus of religious studies, identify one topic which has civic or moral lessons and explain why?
2. Do you think there are specific steps for teaching civic and moral lessons? Why?

In the Religious Studies syllabus, there are Scripture related Units and the civic or moral related topics both in Christian and Islamic Religious Studies. Civic or moral related topics are those related to people's everyday life. For example: *Ubutabera n'amahoro* (P3, Unit 4/Christianity), *kubana mu mahoro* (P2, Unit 4/Christianity), *Conflict resolution* (P5 Unit 5/Islam), Relationships and friendship (P6 Unit 3/Christianity), *Ubupfura n'imibanire myiza n'abandi* (P2 Unit 5/Islam), *Kwiyubaha no kubanira abandi neza* (P3 Unit 5/Islam), Relationship and friendship (P6, Unit 3).

These topics are intended to help learners to develop moral values and to be good citizens and active members of the society. More concretely, a Civic/moral related lesson is meant to develop competences by which the pupils are enabled to make good decisions, sound moral judgements, to skilfully solve problems and civically engage in the community life.

Though they are called Civic/moral related topics, they easily relate to the Sacred Scriptures (Bible and Qur'an). The lessons derived from these topics are taught in the light of the Sacred Scriptures. This is done through the selection and use of appropriate verses and extracts from the Sacred Scriptures.

The following are steps used in teaching civic/moral related lessons using Sacred Scriptures. Many techniques are used to teach the civic/moral

related lessons. These techniques include role-play, drama, stimulation, games, group discussion, projects, education visit, investigation, inquiry. These techniques help teachers to engage students in the critical thinking in the topics of Religious Studies and marrying them with the personal and societal life.

## 5.1 Human experience/Inquiry

### Learning activity

Recall a personal experience or an event that taught you a moral lesson and share it with the class. Which importance does your personal experience have with regard to teaching and learning a moral or a civics lesson?

When teaching a moral or civic lesson, the life approach seems to be the most suitable because it focuses on ordinary experiences of learners which are studied through inquiry processes. This means that pupils are actively engaged in exploration, reflection and expression, making learning personalised and effective. At the end of the day, they discover new ideas and draw the civic or moral lesson from the teaching and learning activities.

At this the first step of the lesson, teachers and learners discuss an event or experience in the life of the learners that has a moral or civic connection. The choice of a human experience depends on the age of the learners and their environmental background. It can be in form of a story, song, picture, an explanation drama, questions and discussion especially for upper primary. The choice of a human experience to ponder on needs to consider learners' background. Thus, learners from the rural background should be given examples drawn from their local situations while learners from the urban areas should be given examples drawn from urban life.

Given a short duration of time, this first step is prolonged by the reading of a biblical extract appropriately and relevantly chosen.

Example of a human experience drawn from a story used to teach about "Relationships and friendships" in Unit 3 in P6:

*Dative and Yves were pupils in class six at Shyanda primary school in Gisagara district. They came from the same village near the school. They always walked back home together after classes. One day Yves revealed to*

*Dative that he loved her so much and wish her to be his girlfriend. Dative at first was shy to respond to the demands of Yves but later they started to relate as girlfriend and boyfriend. They began to meet secretly in hidden places. They eventually fell into temptation of having sexual relationship. After three months, Dative, was found pregnant and dropped out of schools.*

### **Application activity 5.1**

In your respective groups formed at the beginning of the lesson, discuss and write down a human experience that you can use in connection with your topic of choice in teaching a moral or civic lesson.

## **5.2 Scripture, experience and explanation**

### **Activity 5.2**

In pairs, discuss about God's commandments and find out which one forbids sexual relations between unmarried people.

The second step allows the teacher to introduce a relevant Holy scripture readings. In upper primary school, the teacher should allow the pupils who can read to do so in class.



Where fluent learners are few, the teacher should train the pupils how to read in advance before the lesson. For lower primary, where pupils have grasped simple reading skills should be allowed to read short and simple

Bible texts. Where the reading skill is not developed, the teacher should read short passages because of their short level of concentration.

The teacher may also tell the Bible story in an interesting way without reading the Bible but he or she should indicate the references in the Bible. Nevertheless, the teacher should bring the Bible to class to help the pupils register that they are using the Word of God.

*Example : Matthew 5:27-30 is a biblical experience (Jesus' teaching about adultery) that adequately enlightens the human experience given in the first step.*

### **Explanation**

It is the third step. The teacher may begin by asking the pupils few questions to assess what they have understood from the Bible reading. Then the teacher proceeds to explain the Bible text. In explanation, the teacher uses a variety of learner centred methods, including asking questions and the use of relevant teaching aids like a chart, poster, real objects and so forth. In addition, the teacher should relate the Bible message to the human experience used at the beginning of the lesson.

Example of explanation of Matthew 5:27-30 in connection with the human experience:

First the teacher asks the learners what they have heard from the Bible text read. Next the teacher explains about the biblical text as follows:

- Jesus warns against all forms of sexual immoralities. It is against the sixth commandment of God. It is not only committed through deeds but through words and thought. God is not happy with us when we break this commandment. We make impure the temple of the Holy Spirit our bodies and He cannot dwell in us unless we repent and ask for forgiveness.
- The story given about Dative and Yves in the human experience, clearly shows that they had a bad relationship that resulted to breaking God's sixth commandment and negative consequences in their lives specially to Dative, who became pregnant at her tender age, thus affecting her life and studies. It is important to practice values like respect for one another, care, genuine love, self-control, assertiveness and strive to relate well with one another as young people.

### Application activity 5.3

Identify a Biblical text that connects with the human experience and the topic you have chosen, then write down an explanation.

## 5.3 Application and Response

### Activity 5.3

Recall some learner centred methods that can be used to assess learners in the teaching and learning process.

This step has two elements:

#### a. Application

Here the teacher helps the learners to relate the moral lessons learnt from the topic. The teacher may help pupils to identify and emulate examples of characters taught under the biblical experience. It can be done using learner centred methods like asking oral questions in lower primary and in upper primary group discussions and presentations, debates, think pair and share, etc.

#### b. Response

This means allowing the pupils to respond to the message learnt. This is a way of evaluating whether the lesson objectives were achieved or not. The teacher is able to evaluate pupils' responses by using learner centred methods for example oral questions and discussions. The learners are also helped to reflect, analyse and synthesise information as to apply it in their lives. It should make them better people in their personal relationship with God and others.

#### Example:

*In this step the teacher may ask what the learners have learnt from the human and biblical experiences. Some possible answers of learners would be : to respect their bodies as the temple of the Holy Spirit, to respect others, to choose good friends, to be patient until they are married, to*

*avoid meeting friends in hidden corners, to obey the sixth commandment of God etc. Then the teacher should challenge them more to internalize and cultivate values that will enable them to grow morally like self control, true love for others, respect for themselves and others, patient and so forth.*

### **5.4 Final activity and conclusion**

This is the final step of the lesson. The teacher gives learning activities to learners so as to assist them to express their responses practically. In lower primary, pupils, can do activities such as filling in blank spaces, memorising a verse, singing a relevant song, drawing pictures, modelling and dramatising. In upper primary, some activities can be performed in addition to group discussions, guided note taking, debates, copying, illustrations or key points from posters, and carrying out service in the classroom such as, cleaning the class or supporting a needy child. When pupils do an activity and marks are awarded, the teacher should record them in pupils' progress record book.

*In our topic of discussion, the teacher can assign an activity to the learners in groups, to design posters identifying the moral values in good relationships and friendships. Then select the best to put at the religion corner.*

### **Conclusion**

This is the final stage of the moral lesson. The teacher summarizes the main points of the lesson. The lesson summary should address itself to the objectives of the lesson. The main points of the lesson should be emphasized.

### **Application Activity 5.3**

In your respective groups, discuss the possible application and response of your learners and the activity you would give them then write down the main points of your lesson as a conclusion, in connection with the topic you had chosen.

## 5.5 Example of moral/ civic lesson plan

### LESSON PLAN

School Name: ..... Teacher's name: .....

Term	Date	Subject	Class	Unit N°	Lesson N°	Duration	Class size
I	18.../...2.../2019.....	Religion.....	...P6.	...3.	3 of ...15.	40 minutes...	45....
<b>Type of Special Educational Needs to be catered for in this lesson and number of learners in each category</b>							
<b>Unit title</b>							
Relationship and friendship							
<b>Key Unit Competence</b>							
Describe true friendship							
<b>Title of the lesson</b>							
Coping with peer pressure							
<b>Instructional Objective</b>							
By using a story and Scripture passage, the learner should be able to describe ways of coping with peer pressure.							
The learner with partial hearing impairment will be asked to take a comfortable position where he can hear better and will be fully involved in the learning activities.							
<b>Plan for this Class (location: in / outside)</b>							
In class							
<b>Learning Materials (for all learners)</b>							
A story, scenario, chalkboard,							
<b>References</b>							
Bible, Elvirah M. Shitoni, Ruth M. Kerre & Shiprah N. Gichaga (2008). Distinction CRE For Primary Teacher Education. Kenya Literature of Bureau.							

<b>Timing for each step</b>	<b>Description of teaching and learning activity</b>		<b>Generic competences</b>
	Use of question and answer, a story telling, group work and presentation, think-pair –and share and class discussion and discovery method, to describe ways of coping with peer pressure.		and <b>Cross cutting issues</b> to be addressed + a short explanation
	<b>Teacher activities</b>	<b>Learner activities</b>	<b>Cooperation and interpersonal management</b>
<b>Introduction</b>	<b>Human experience (story telling)</b> Ishimwe, Mutoni, Niyonkuru, Francine and Claudine, are girls in P6, at EP, Mururu in Rusizi district. They are great friends. Mutoni is the only child in the family and receives much love and attention from her parents. As result, she is too demanding to her parents and never satisfied. She even cheats them that she needs money to buy school materials and uses the money to buy luxurious things to share with her four friends. Consequently, she has suggested to her friends to do the same. Ishimwe, Niyonkuru and Claudine accepted the idea and started to cheat their parents to get money. On the contrary, Francine resisted the idea and the other four friends started to exclude and insult her. Though Francine suffered a lot from her friends, she made the decision to be firm in her moral principles. She continued to perform well in her studies and behave well. The other girls worsened in their behaviour and performed poorly in their studies.	<ul style="list-style-type: none"> <li>▪ Note taking key points in the story</li> <li>▪ Listening and answering teachers questions.</li> <li>▪ Think pair and share in class.</li> <li>▪ Class discussion</li> </ul>	<ul style="list-style-type: none"> <li>▪ This competence is developed when learners share ideas, and respect each other's ideas and cope with each other's differences.</li> </ul>
10....mins			<b>Communication</b>
			<ul style="list-style-type: none"> <li>▪ This is developed when learners share ideas with each other and present in class.</li> </ul>
			<b>Critical thinking</b>
			<ul style="list-style-type: none"> <li>▪ It is developed when learners think deeply about the topic to be taught.</li> </ul>
			<b>Inclusive education</b>
			<ul style="list-style-type: none"> <li>▪ This is addressed when all learners are involved in the learning activities even the one with the partial hearing impairment.</li> </ul>

	<ul style="list-style-type: none"> <li>▪ Ask the learners to think pair and share what they have heard from the story, then present in class.</li> <li>▪ Ask learners which topic of the lesson, they think is going to be taught.</li> </ul>		<p><b>Gender Education</b></p> <ul style="list-style-type: none"> <li>▪ It is addressed when learners form gender balanced groups and involve both boys and girls in teaching and learning activities.</li> </ul>
<p><b>Development of the lesson</b></p> <p>20...min</p>	<p><b>Biblical Experience and Explanation</b></p> <ul style="list-style-type: none"> <li>▪ Biblical Experience Proverbs 1:8, 10-11, 15</li> </ul> <p>Ask one student who is fluent and clear, to read the Bible text below:</p> <p>Hear my son, your father's instruction, and reject not your mother's teaching;</p> <p>My son should sinners entice you, do not go if they say, "Come along with us! let us lie in wait for blood, unprovoked, let us trap the innocent;</p> <p>My son do not walk in the way with them, hold back your foot from their path!</p> <p><b>Questions:</b></p> <p><b>What have you heard from the Bible text?</b></p> <p><b>Which word or statement from the Bible called your attention?</b></p>	<ul style="list-style-type: none"> <li>▪ Reading the Bible text and listening.</li> <li>▪ Answering teacher's questions.</li> </ul>	<p><b>Cooperation and inter personal management</b></p> <ul style="list-style-type: none"> <li>• It is developed when learners share ideas, and respect each other's ideas and cope with each other's differences.</li> </ul> <p><b>Communication</b></p> <ul style="list-style-type: none"> <li>▪ It is developed when learners answer teacher's questions.</li> </ul> <p><b>Critical thinking</b></p> <ul style="list-style-type: none"> <li>▪ It is developed when learners think deeply on the teacher's questions.</li> </ul> <p><b>Inclusive education</b></p> <ul style="list-style-type: none"> <li>▪ It is addressed when all learners in the learning activities.</li> </ul>

<p><b>Peace and values education</b></p> <ul style="list-style-type: none"> <li>▪ It is addressed throughout the lesson delivery because the topic content talks about moral development, especially from the biblical experience and explanation .</li> </ul>		<p>Group discussion and presentations</p> <p>Class discussion</p>
<p><b>Explanation</b></p> <p>The Word of God warns us against bad company or friends. It advises us not to be influenced by bad friends to to what is evil. As young people you have much influence from your peers to enter in evil ways. From the story narrated above, Mutoni influenced her three friends to behave like her towards their parents which was sinful. She easily attracted and convinced them to enter into the bad habit of cheating their parents to get money. They blindly fell into the trap because they wanted to identify themselves with the group of friends and please each other. Many young people are enticed by bad friends to ruin their good moral values in them and even to loose the sense of purpose. The Word of God calls us to choose good friends who can help us to grow in moral values and perform well in our studies. It is advisable to be firm and courageous to end friendships that do not help us to be well behaved, following the example of Francine. Moreover, we should be wise to realize when things start to go wrong in our friendships, and move away from such friends.</p>		

<p><b>Application and response</b></p> <p><b>Application:</b></p> <p><b>Questions to be discussed in groups and presented in class:</b></p> <p>How does the human and biblical experience relate to your life?</p> <p>Which characters in the human experience do you identify with?</p> <p><b>Response</b></p> <p><b>Questions to be answered in a class discussion:</b></p> <p>What have you learnt from the lesson?</p> <p>What is your resolution from now in connection with the lesson?</p> <p><b>Activity</b></p> <p><b>Ask learners to discuss in groups this scenario:</b></p> <p>Suppose you have friends who suggest to you to drop out of school to search for money by working in all means. what will you do in this situation?</p>	<p><b>Cooperation and interpersonal management</b></p> <ul style="list-style-type: none"> <li>▪ It is developed when learners share ideas, respect each other's ideas and cope with each other's differences in views.</li> </ul> <p><b>Communication</b></p> <ul style="list-style-type: none"> <li>▪ It is developed when learners answer teacher's questions.</li> </ul> <p><b>Creative thinking</b></p> <ul style="list-style-type: none"> <li>• Developed when learners share ideas about the scenario presented by the teacher.</li> </ul>
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<b>Conclusion</b>	Give summary notes about the lesson for learners to copy on chalkboard.	<ul style="list-style-type: none"> <li>• Note taking</li> <li>• Asking questions</li> </ul>	<b>Communication</b> <ul style="list-style-type: none"> <li>• It developed when when learners ask questions from the teacher.</li> </ul>
10... mins <b>Teacher's self-evaluation</b>	The lesson was well taught because the objectives were achieved .		

### End of unit assessment 5

Prepare a lesson plan which is civic/moral related using the syllabus referring to the example of the lesson plan provided and the steps of the civic and moral based lesson.

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