

RELIGIOUS EDUCATION FOR TTCs

2

OPTIONS:

ECLPE, SME, AND LE OPTIONS

© 2020 Rwanda Basic Education Board

All rights reserved

This book is the property of Government of Rwanda.
Credit must be given to REB when the content is quoted.

FOREWORD

Dear Tutor,

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

This Tutor's guide for Religious Education is comprised of 3 parts: preliminary notes that help you to understand major concepts and general methodologies, Lesson plan as well as lesson development.

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

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

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

- Plan your lessons and prepare appropriate teaching materials.
- Organize group discussions for student-teacher considering the importance of social constructivism suggesting that learning occurs more effectively when the learner works collaboratively with more knowledgeable and

experienced people.

- Engage student teachers through active learning methods such as inquiry methods, group discussions, research, investigative activities and group and individual work activities following Religion teaching and learning methodology.
- Provide supervised opportunities for learners to develop different competences by giving tasks which enhance critical thinking, problem solving, research, creativity and innovation, communication and cooperation.
- Support and facilitate the learning process by valuing learners' contributions in the class activities.
- Guide learners towards the harmonization of their findings.
- Encourage individual, peer and group evaluation of the work done in the classroom and use appropriate competence-based assessment approaches and methods.

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

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

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

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

Dr. MBARUSHIMANA Nelson
Director General, REB

ACKNOWLEDGEMENT

I wish to sincerely extend my special appreciation to the people who played a major role in development of this Religious Education Tutor's guide Year II. It would not have been successful without the participation of different education stakeholders that I would like to express my deep gratitude.

My thanks first go to the Rwanda Basic Education Board staff who were involved in the conception and writing of this Religious Education Tutor's guide. I wish to extend my appreciation to teachers from secondary to university level whose efforts during conception were much valuable.

I owe gratitude to different schools, higher learning institutions, organizations in Rwanda that have allowed us to work with staff in the book production and editing.

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

TABLE OF CONTENT

FOREWORD	iii
ACKNOWLEDGEMENT.....	v
PART I. GENERAL INTRODUCTION	1
PART II: LESSON DEVELOPMENT	13
UNIT 1: HUMAN SALVATION IN GOD’S PLAN	17
1.1 Key Unit competence	17
1.2 Cross-cutting issues to be addressed.....	17
1.3 Prerequisites.....	17
1.4 Guidance to introductory activity 1.....	18
1.5 List of lessons	19
1.6 Summary of the Unit	32
1.7. Additional information	32
1.8. End Unit assessment 1	33
1.9. Additional activities	36
UNIT 2: EXPANSION OF CHRISTIANITY AND ISLAM.....	39
2.1 Key Unit competence	39
2.2 Cross-cutting issues to be addressed.....	39
2.3. Prerequisites.....	40
2.4 Guidance to the Introductory Activity 2	40
2.6 Summary of the unit.....	54
2.7 Additional information for the teacher	54
2.8 Answers to the End Unit Assessment 2	55
2.9 Additional activities	58
UNIT 3: CARDINAL VIRTUES	62
3.1 Key unit competence.....	62
3.2 Prerequisites.....	62
3.3 Cross-cutting issues to be addressed.....	62
3.4 Introductory activity 3	63
3.5 List of lessons	64
3.6 Summary of the unit.....	70
3.7 Additional information for the teacher	70

3.8 Answers to End unit assessment 3	70
3.9 Additional activities	72
UNIT 4: WORSHIP PRACTICES IN ABRAHAMIC RELIGIONS	74
4.1 Key Unit competence	74
4.2 Prerequisites.....	74
4.3 Cross-cutting issues to be addressed.....	74
4.4 Guidance to introductory activity 4.....	75
4.5 List of lessons	77
4.6 Summary of the unit.....	83
4.7 Additional information for teacher.....	84
4.8 Answers to end unit Assessment questions	84
4.9 Additional activities	84
UNIT 5: PROBLEMS FACED BY RWANDAN FAMILIES	86
5.1 Key Unit competence	86
5.2 Prerequisites.....	86
5.3 Cross-cutting issues to be addressed.....	86
5.4 Guidance to introductory activity 5.....	87
5.5 List of lessons	88
5.6 Summary of the Unit	96
5.7 Additional information for teacher.....	96
5.8 Answers to the end unit assessment questions	96
5.9 Additional activities	99
REFERENCES	100

PART I. GENERAL INTRODUCTION

1.1. The structure of the guide

1.1. The structure of the guide

The tutor's guide of Religious Education in Social Studies Education Year II ECLPE, SSE and SME options is composed of 3 parts.

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

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

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

1.2. Methodological guidance

1.2.1. Developing competences

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

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

How to develop competences

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

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

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

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

Example:

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

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

■ Critical Thinking

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

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

■ Research and problem solving

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

■ Creativity and Innovation

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

conclusions.

- Make hypotheses and identify ways to test them.
- Identify local problems and devise ways to resolve them.
- Create a teaching aid to explain a concept.

■ **Communication Skills**

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

■ **Cooperation, personal and interpersonal management and life skills**

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

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

■ **Lifelong Learning**

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

1.2.2 Addressing cross cutting issues

One of the changes brought about by the Competence Based Curriculum is the integration of cross cutting issues as an integral part of the teaching and learning process - as they relate to and must be considered within all subjects to be appropriately addressed. Some cross cutting issues may seem specific to a particular unit but the tutor needs to address all of them whenever an opportunity

arises. In addition, student-teachers should always be given an opportunity during the learning process to address these cross cutting issues both within and out of the classroom.

■ **Peace and values Education**

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

■ **Gender equality**

This cross-cutting issue is dealt with in Religious Education by emphasizing 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 Education, the teacher encourages learners to recognize the importance of nature and the interdependence of all creatures should be upheld to enhance peaceful coexistence. Hence, learners glorify God by protecting and respecting his creatures and taking positive attitudes of beautifying the world. Learners are encouraged to uphold the harmony and peace between all creations.

■ 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.

■ Comprehensive Sexuality Education

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

CSE requires child centered and experiential learning methodologies to allow children to acquire lifelong skills and competences to be applied in life

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

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

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

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

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

■ Genocide Studies

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

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

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

1.2.3. Attention to Special Educational Needs specific to each subject

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

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

Tutors need to:

- Remember that student teachers learn in different ways; therefore they have to be offered a variety of activities (e.g. role-play, music and singing, word games and quizzes, and outdoor activities).
- Always demonstrate the objective of the activity; show student-teachers what s/he expects them to do.

- Vary their pace of teaching to meet the needs of each student teacher. Some Student-Teachers process information and learn more slowly than others.
- Use a clear and consistent language – explain the meaning (and demonstrate or show pictures) if you introduce new words or concepts.
- Make full use of facial expressions, gestures and body language.
- Pair a Student-Teacher who has a disability with a friend. Let them do things together and learn from each other. Make sure the friend is not over protective and does not do everything for the Student-Teacher. Both Student-Teachers will benefit from this strategy.
- Have a multi-sensory approach to your activities.

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

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

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

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

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

Strategies to help Student-Teachers with visual disabilities

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

Adaptation of assessment strategies

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

1.2.4. Guidance on assessment

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

Continuous/ formative assessment

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

Summative assessment:

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

1.1.5 Students' learning styles and strategies to conduct teaching and learning process

There are different teaching styles and techniques that should be catered for. The selection of teaching methods should be done with the greatest care and some of the factors to be considered that are: the uniqueness of subjects; the type of lessons; the particular learning objectives to be achieved; the allocated time to achieve the objective; available instructional materials; the physical/sitting arrangement of

the classroom, individual students' needs, abilities and learning styles. There are different learning styles depending on learners. The tutor should use a wide range of techniques and tools to cater for different specificity of learners.

1.2.6. Teaching methods and techniques that promote active learning

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

What is Active learning?

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

The role of the tutor in active learning

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

The role of Student-Teachers in active learning

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

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

through clear explanation and arguments, critical thinking, responsibility and confidence in public speaking

- Draws conclusions based on the findings from the learning activities.

Main steps for a lesson in active learning approach

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

1) Introduction

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

2) Development of the new lesson

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

■ Discovery activity

Step 1

- The teacher discusses convincingly with students to take responsibility of their learning
- He/she distributes the task/activity and gives instructions related to the tasks (working in groups, pairs, or individual to instigate collaborative learning, to discover knowledge to be learned)

Step 2

- The teacher lets the students work collaboratively on the task.
- During this period the teacher refrains to intervene directly on the knowledge
- He/she then monitors how the students are progressing towards the knowledge to be learned and boost those who are still behind (but without communicating to them the knowledge).

■ **Presentation of learners' productions**

- In this episode, the teacher invites representatives of groups to present the students' productions/findings.
- After three/four or an acceptable number of presentations, the teacher decides to engage the class into exploitation of the students' productions.

■ **Exploitation of learner's productions**

- The teacher asks the students to evaluate the productions: which ones are correct, incomplete or false.
- Then the teacher judges the logic of the students' products, corrects those which are false, completes those which are incomplete, and confirms those which are correct.

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

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

■ **Exercises/Application activities**

- Exercises of applying processes and products/objects related to learned unit/sub-unit
- Exercises in real life contexts
- Teacher guides learners to make the connection of what they learnt to real life situations. At this level, the role of teacher is to monitor the fixation of process and product/object being learned.

3) Assessment

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

PART II: LESSON DEVELOPMENT

The following is a sample lesson plan in Religious Education

School Name: M

Teacher's Name: K

Term	Date	Subject	Class	Unit No	Lesson Number:	Duration	Class size
2	May 6, 2020	Religious Education	Year Two	3	1 of 6	40 minutes	45
Type of Special Educational Needs to be catered for in this lesson and number of learners in each category				2 learners with learning difficulties			
Unit title		Cardinal virtues					
Key Unit Competence:		Examine the importance and practice of cardinal virtues in daily life.					
Title of the lesson		Meaning of Virtues					
Instructional Objective		Using the available resources, learners will be able to explain the meaning of Virtue in Christianity and Islam.					
Plan for this Class (location: in / outside)		In classroom					
Learning Materials (for all learners)		Religious Textbooks, Bible, Qur`an, flipchart, markers					
References		Students` Religious Textbook, Bible, Qur`an					
Steps and Timing	Description of teaching and learning activity: Use of group work and presentations, brainstorming, class discussion, question and answer, to explain the meaning of virtues.			Competences and Cross-Cutting Issues to be addressed			
	Facilitator's/ teacher's activities	Learners' activities					

<p>Introduction (sharing experience)</p> <p>15 minutes</p>	<p>The tutor introduces the lesson using the introductory activity 3 in the students' Textbook.</p> <p>Guide learners to form gender balanced and inclusive groups, then distributes students' Religious Textbooks, flip charts and markers, to read again and answer the questions in the introductory activity 3.</p> <p>Invites learners to present their work.</p> <p>Teacher gives comments and emphasizes the main ideas.</p>	<p>Learners form groups, read the story again and write the answers on flip charts provided.</p> <p>Group representatives present the work as written on flip charts.</p> <p>Possible answers</p> <p>Question 1</p> <p>From her good relationship with God, consistent prayer-life, family, school, Church etc.</p> <p>Question 2</p> <p>They connect us with God and others; Enables us to identify situations in which moral actions are required and to perceive the correct response; Help us give best of ourselves; Instill in us the practice of making deliberate acts of right judgment, being fair, having courage and exercising moderation; Help us combat, selfishness and pride.</p>	<p>Cross cutting issues that can be addressed:</p> <p>Peace and values education This is addressed as learners share their ideas in the group discussion freely and without conflicts. They develop values like politeness, honesty, patience, cooperation etc.</p> <p>Gender education</p> <p>This is addressed when the tutor guides the learners to form gender balanced groups and instructs the groups to distribute different roles to both boys and girls.</p> <p>Inclusive education</p> <p>This is addressed when the tutor facilitates the learners to form inclusive groups, involving the especially the two learners with learning difficulties. Also when the tutor asks questions to all the learners.</p> <p>Critical thinking</p> <p>This is developed when learners think about the answers to the questions asked in the class and in the group work.</p> <p>Communication</p> <p>This is developed when learners present the group work and also share ideas in the group.</p>
---	---	---	--

<p>Body</p> <p>20 min</p>	<p>Ask learners brainstorm on some of moral values emphasized in the Rwandan culture (The tutor writes down on chalkboard)</p> <p>The tutor invites the learners to have a class discussion to analyze the values presented.</p> <p>The tutor explains the meaning of virtues in Christianity and in Islam, giving examples in each case.</p> <p>Gives summary notes.</p>	<p>Learners brainstorm the moral values emphasized in the Rwandan culture.</p> <p>Class discussion, where learners critic the values written on chalkboard.</p> <p>Asking questions.</p> <p>Note taking</p>	<p>Cooperation, personal and interpersonal management and life skills.</p> <p>These are developed when learners collaborate in group tasks in sharing ideas to answer the questions collectively. Moreover, when learners respect each others' ideas and appreciate one another.</p>
<p>Conclusion</p> <p>5 min</p>	<p>The tutor asks questions from learners about the lesson as a summary of the content.</p> <p>Gives assignment in the application activity 3, in the Students' Religious Textbook.</p>	<p>Learners answer tutors questions.</p> <p>Learners note down the assignment and work on it later.</p>	
<p>Self - Evaluation</p>			

UNIT 1

HUMAN SALVATION IN GOD'S PLAN

1.1 Key Unit competence

Explain the God's plan for the Salvation of humanity and values related to God's revelation.

1.2 Cross-cutting issues to be addressed

- **Peace and values education:** The teacher emphasises living good moral life that is the fruit of God's salvation from sin, which encompasses many values such as peace, unity, love harmony etc. Thus, students are encouraged to strive to establish peaceful relationship with God and others.
- **Standardisation culture:** The teacher stresses the patterns and structures of an authentic life which stem from God's salvation. Learners are helped to identify and cultivate them a way of life that reflects new life in God.
- **Gender equality:** The teacher is sensitive to gender balance especially in the learning activities, and always will strive to involve both girls and boys. He/ she should ensure equal participation so as to cultivate the gender sensitivity in the learners as future teachers.
- **Inclusive education:** The teacher will involve all learners even those with special education needs in all learning activities. The teacher will be sensitive to plan how to attend those learners so that they may feel part of the class and participate respectively.

1.3 Prerequisites

Before undertaking this Unit on the, *Human Salvation in God's Plan*, student are supposed to have prior knowledge and information on, how God created all that exists, how first man and woman sinned against God, the consequences of the original sin and how God saved humanity through the coming of Jesus Christ, to suffer, die and resurrect.

1.4 Guidance to introductory activity 1

Make some copies of the scenario in the introductory activity. Guide learners to form gender balanced and inclusive groups where learners with learning difficulties are integrated in the groups with talented one. Let student themselves read the case study and answer questions after understanding it. Pass around to make sure that all students are performing the task assigned and keep focused. Precise the time for the task. Facilitate the group discussion. Invite each group to present. Supplement their presentations by key and important points related to the unit.

Possible answers to the questions of the introductory activity 1

Question 1

I will show lots of gratitude, respect and acknowledge their great work for rescuing my life from death.

Question 2

Team work is very important because all of them played an important and unique role. The ship crew made a fast communication, the rescue team acted very fast to save those travelers. It was a combined effort to succeed in saving the travelers.

Question 3

The travelers were saved through a combined efforts of themselves first, the crew and the rescue team. The travelers had to obey what they were asked by the rescue team to do. Likewise, the salvation of mankind from sin was a combined effort of God collaborating with man himself to save him. God offered the gift of salvation freely to man through Jesus Christ and it remains a responsibility of man to collaborate with God's grace to be saved. So it is important to collaborate with God as human beings in our own salvation because God will never save us without us.

1.5 List of lessons

#	Lesson title	Learning Objectives	Number of periods
1	Creation and fall of human kind	<p>Knowledge and understanding: Explain how God created the world and how Adam and Eve sinned against God.</p> <p>Skills: Analyze the consequences of the original sin.</p> <p>Attitudes and values: Appreciate God`s creation and care for it.</p>	1
2	The choice of Israel	<p>Knowledge and understanding: Narrate the life of the Israelites in Egypt.</p> <p>Skills: Research on the reasons for slavery of Israelites in Egypt.</p> <p>Attitudes and values: Apply the slavery in Egypt with the slavery of sin in all humanity.</p>	1
3	Redemption of Israel from Egypt captivity.	<p>Knowledge and understanding: Describe the vocation and mission of Moses.</p> <p>Skills: Demonstrate the life of Israelites in Egypt.</p> <p>Attitudes and values: Appreciate the role of God through Moses in saving the Israelites from Captivity in Egypt.</p>	1
4	Prophecies on the coming of the Messiah.	<p>Knowledge and understanding: Outline the prophecies on the coming of the Messiah in the Old Testament.</p> <p>Skills: Analyse the life and mission of Jesus as the climax of God`s plan of salvation.</p> <p>Attitudes and values: Collaborate actively in God`s plan of salvation for personal redemption.</p>	2
5	Remedial activities and End unit Assessment		1

1.5.1: Creation and fall of human kind

a. Learning objectives

Knowledge and understanding: Explain how God created the world and how Adam and Eve sinned against God.

Skills: Analyze the consequences of the original sin.

Attitudes and values: Appreciate God's creation and care for it.

b. Teaching resources

Use of Religious textbooks, Bible, Pictures, video clips, Primary Religious Studies syllabus, a scenario.

c. Prerequisites/ Revision /introduction

To carry-out this lesson, learners have the prerequisites about how God created all that exists, man is the only creature that is created in the image of God, and how sin came into the world and the consequences of the original sin. The tutor will facilitate learners to compare and contrast the two creation accounts, understand the evidences that man is created in the image of God and to be aware that creation is the first stage of God's salvation.

d. Learning activities

Facilitate learners to form groups gender balanced groups. Distribute some copies of the Students` Religious Textbook to each group. Let the learners discuss the meaning of creation, redemption, the fall and other terms that are used in human salvation then identify features that show that man is created in God's image. Then give a summary and present in class. Give your comments and award marks to the group.

Answers to the learning activity 1.1

Terms used in God's salvation include:

Creation refers God's act of bringing all that exist; the act of causing to exist; and especially, the act of bringing this world into existence.

Redemption/ Salvation: the action of saving or being saved from sin, error, or evil or the action of regaining or gaining possession of something in exchange for payment, or clearing a debt.

Sanctification: the subject of the working of God in the life of a Christian after salvation, making them more like Christ.

Justification (by faith as taught by Paul): the declaration by God that a person who believes in His gift of Christ is released from the guilt and punishment due for his or her sins.

Rebellion: refers to opposition to one in the authority or going against a given instruction or order. In the Bible, it is demonstrated by Adam and Eve when they ate the forbidden fruit against God's instruction.

Exodus: the deliverance of the 12 tribes of Israel, under the leadership of Moses, from slavery in Egypt, by God, through the miraculous parting of the Red Sea. It is the great salvation event in their history, recorded in the book of Exodus.

The fall: the event of Adam and Eve's self-focused disobedience which broke their relationship with God.

Features that show that man is created in God's image

- Man is commanded to have dominion over the earth. He understands not only aspects of God's wonderful creation, but also knows how to use that creation to build a better life for himself.
- Human beings are cultural beings. Animals do not create a culture, they operate by instinct but people create cultures.
- Human beings know right and wrong. Man is a moral being. The sense of right and wrong is embedded deeply in the conscience.
- Human beings sense that they should grow to become a better person. People in all cultures seem to have awareness that they are not as good as they should be.
- Human beings are immortal. We know that when we die, that is not the end of our personal existence.
- Man has fellowship with other human beings and with God. Communication is very important in the experience of fellowship; it is evidence that we are personal, and that we long to relate to others in a deep and personal way.
- God created everything for man, but man was in turn created to serve and love God and to offer all creation back to him. This is central mission of man in this world.
- Male and female God created them. Equality and difference willed by God. When he created man and woman, it is a perfect equality as human persons and a reality which is good.
- God gave man freedom to choose. God does not impose anything to on human beings. He respects our freedom.
- Man is a rational being. Man is endowed with mental faculties such as reasoning, memory and because of this, man can create something new, e.g. build a house, invent something new.

Possible answers to the application activity 1.1

Question 1

Similarities between the two creation accounts

1. In both, God is the Creator of everything that exists.
2. In both, man is the last to be created.
3. In both, humans were created in the image of God.
4. In both, Creation involves both living and nonliving things.
5. Human beings are represented as special creatures with privileges and responsibilities.

Differences between the two creation accounts.

1. The first creation account focuses on the creation of the earth but the second creation account focuses on the creation of human beings.
2. The first creation account is more formal as it is structured in paragraphs according to each day whereas the second is more personal, "every tree of the garden thou mayest freely eat" (Genesis 2:16).
3. In the first creation account, animals were created first (Genesis 1:20-25) while, in the second creation of man is mentioned before the creation of animal life.
4. The first creation account elaborates the creation of heaven and earth while the second one assumes the creation of heaven and earth had already taken place then concentrates on the creation of man.
5. In the first creation account, human beings are created at the same time while in the second; man is created first, then out of him the woman.

Question 2

Lessons from Creation

- Through creation, God brought order to the universe which was originally void and chaotic
- God's creation was good
- God intended for all the birds and animals to reproduce and survive, so human beings should not let any become extinct.
- God told humankind to care for and till the land therefore, people should conserve and care for the environment.
- People should maintain a good relationship with God and others

- God gave human beings responsibilities for example; to protect the environment, to have authority/rule over all creation, to be fruitful and multiply and to rest and keep the Sabbath day holy.
- Work is divinely planned, as is leisure time. Rest should therefore follow work.
- Human beings should live responsible lives of accountability to God.

Lessons from Rebellion

- Man disobeyed God by eating the forbidden fruit.
- Adam and Eve were tempted by the devil to eat the forbidden fruit.
- God punished man, woman and the serpent differently.
- Man and woman lost the original innocence state after the original sin.
- Because of the original sin, all human beings inherit it fully and suffer all the consequences e.g. suffering and death.

1.5.2: The Choice of Israel

a. Learning objectives

Knowledge and understanding: Narrate the life of the Israelites in Egypt.

Skills: Research on the reasons for slavery of Israelites in Egypt.

Attitudes and values: Apply the slavery in Egypt with the slavery of sin in all humanity.

b. Learning resources

Use of Religious textbooks, Bible, Pictures, video clips, Primary Religious Studies syllabus, etc

c. Prerequisites /Revision / Introduction

In this lesson, learners already who are the Israelites and how they came to Egypt, who was Moses, and how he was called to save them from captivity. The tutor will facilitate learners to understand better the life of slavery of Israelites in Egypt, how God saved them through Moses from this hard life.

d. Learning Activity 1.2

■ Guidance

Group learners and distribute Bibles. Instruct them to read in Exodus 1: 8-14; 3: 1-22 then make a short summary on the life of Israelites in Egypt and on the call and mission of Moses. Let them present in class and give comments on their work.

■ Possible answers to learning activity 1.2

Joseph died and after many years he was forgotten and Israelites were many. A new Pharaoh came and perceived that Israelites were a threat to the Egypt because of their growing numbers. This Pharaoh not only made slaves of the Israelites, but took drastic steps to stem their increase. He decreed that all their male children be slaughtered at birth.

In the midst of harsh treatment, the Israelites remained faithful to God's command to be fruitful and multiply (Gen. 1:28). Moses was born during this time but his mother hid him in a basket in River Nile, where he was collected by Pharaoh's daughter and was taken to the palace. He grew in the royal family but he came to know that he was not an Egyptian. He one day killed an Egyptian and ran away to the wilderness where he met Jethro who later became his father in law.

He was worked as a shepherd of Jethro's flock. After forty years of shepherd life, Moses speaks with God. This happened at Mount Horeb, when Moses was tending the flock of his father in-law Jethro. A bush there flaming unburned attracts him, but a miraculous voice forbids his approach and declares the ground so holy that to approach he must remove his shoes. The God of Abraham, Isaac, and Jacob designates him to deliver the Hebrews from the Egyptian yoke, and to conduct them into the «land of milk and honey» (Canaan) the region long since promised to the seed of Abraham, the Palestine of later years. Next, God reveals to him His name as "I am who I am". He then performed two miracles to convince Moses, his staff changed into a snake and his hand got leprosy and was healed immediately. He was fully convinced to go back to Egypt to carry out God's new mission.

Application Activity 1.2

Assign the whole class to take roles and responsibilities in preparing a drama on the vocation and mission of Moses. Give them enough time to prepare well then choose a suitable day when they can dramatize it. Assess and comment on the important points to be noted on the topic.

1.5.3. Redemption of Israel from Egyptian captivity

a. Learning objectives:

Knowledge and understanding: Describe the vocation and mission of Moses.

Skills: Demonstrate the life of Israelites in Egypt.

Attitudes and values: Appreciate the role of God through Moses in saving the Israelites from Captivity in Egypt

b. Teaching Resources

Religious education textbooks, Bible, video clips, map

c. Prerequisites /Revision / Introduction

The learners have knowledge on the call of Moses and his readiness to carry out God's mission, assisted by his brother Aaron. The tutor will facilitate learners to understand how the Israelites were saved from Egypt, which prefigured salvation in the New Testament through Jesus Christ, saving all humanity from slavery of sin.

d. Learning activity: 1.3

Form groups of average number of students and distribute some copies of Religious Students' Textbook, to each group. Let them read the explanation in the textbook, discuss about the departure of the Israelites from Egypt then present in the class. Elaborate the important ideas after presentation.

■ Possible answers to the learning activity 1.3

It came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, "Rise up, from among my people, both you and the children of Israel; and go, serve the Lord, as you have said. Take your flocks and your herds, as you have said."

The people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required.

The children of Israel went out of Egypt with their possessions, which did not belong to Pharaoh, for they had never sold them to him. Jacob and his sons took their flocks and cattle with them into Egypt. The children of Israel had become exceedingly numerous, and their flocks and herds had greatly increased. God had judged the Egyptians by sending the plagues upon them, and made them hasten His people out of Egypt with all that they possessed.

It came to pass, when Pharaoh had let the people go, but God led the people, through the way of the wilderness of the Red Sea. And the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph up with him: for he had strictly sworn the children of Israel, saying, "God will surely visit you; and you shall carry up my bones away hence with you."

■ Possible answers to the application activity 1.3

Question 1

Personality traits of God

- God is powerful
- Loving to his People
- He is faithful to his promise to his people Israel.
- He is ever present to listen to his people.
- He is a patient God to his people even to the stubborn heart of Pharaoh. Etc.

Personality traits of Moses

- He has great faith in God's promises to be with him.
- He is a courageous man who does not fear Pharaoh.
- He is a prayerful man who is connected always with God.
- He has a listening heart to God's commands.
- He is patient in carrying out God's mission.
- He is obedient to God. Etc.

Personality traits of Pharaoh

- He is a stubborn hearted man who remains hard to God's commands.
- He is a selfish man who thinks of himself and the Egyptians not minding of the suffering of the Israelites as slaves.
- He is a cruel man who orders the Israelites to be treated mercilessly.
- He is a man who lacks fear of God to an extent of fighting with God, his Creator. Etc.

Question 2.

- Trust in God's promises for he is ever faithful to fulfill them.
- God is powerful
- God is loving to his People always.
- God is ever present to listen to his people.
- God is a patient God to his people even to the stubborn heart of Pharaoh.
- We should always obey God's command like Moses.
- Never fight with God, your Creator.
- To be always prayerful like Moses in God's mission. Etc.

1.5.4: Prophecies on the coming of the Messiah

a. Learning objectives:

Knowledge and understanding: Outline the prophecies on the coming of the Messiah in the Old Testament.

Skills: Analyse the life and mission of Jesus as the climax of God's plan of salvation.

Attitudes and values: Collaborate actively in God's plan of salvation for personal redemption.

b. Teaching materials:

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

c. Prerequisites /Revision / Introduction

The learners have knowledge on the redemption of the Israelites from Egypt. The tutor will facilitate learners to understand the prophecies about the coming of Jesus Christ as given in the Old Testament and how they were fulfilled in the New Testament.

d. Learning activities 1.4

■ Guidance

Take the students to the computer lab for fifteen minutes. Assign them to work in groups in research the prophecies in the Old Testament, foretelling the coming of the Messiah. Note them down; they present them in class and award marks. Explain the main ideas to the whole class.

■ Possible answers to the learning activity 1.4

The following are some Old Testament prophecies concerning the coming of the Messiah;

- He would be from King David's family (2 Samuel 7: 12-13).
- He would be born of a Virgin (Isaiah 7:14).
- He would be born in Bethlehem (Micah 5: 2).
- He would be 'God with us' (Isaiah 7:14).
- He would not be accepted by mankind (Isaiah 53:3-9).
- He would suffer and die with the wicked (Psalms 22:16-17).
- He would be buried in a rich man's grave (Isaiah 53: 9).
- He would rise from the dead (Psalms 16: 10)
- He is the anointed one to bring Good News to the afflicted (Isaiah 61: 1-3).

Application Activity 1.4

Discuss the following questions in groups

1. From the life and teaching of Jesus as discussed above, identify in summary the main events in the life of Jesus as a Messiah.
2. Discuss how Jesus qualifies to be the promised Messiah.
3. Write down the moral lessons you can draw from the life and teachings of Jesus Christ.

Answers to the application activity 1.4

Question 1

Main events in the life of Jesus are:

The birth of Jesus

Jesus was born around 6 B.C. in Bethlehem. His mother, Mary, was a virgin who was betrothed to Joseph, a carpenter. According to the Gospel of Matthew 2:1, Jesus was born during the reign of Herod the Great, who upon hearing of his birth felt threatened and tried to kill Jesus by ordering all of Bethlehem's male children under age two to be killed. But Joseph was warned by an angel and took Mary and the child to Egypt until Herod's death, where upon he brought the family back and settled in the town of Nazareth, in Galilee.

Public ministry

It is believed that he began his public ministry at age of thirty years when he was baptized by John the Baptist, who upon seeing Jesus, declared him the Son of God. After baptism, Jesus went into the Judean desert to fast and meditate for 40 days and nights. The Temptation of Christ is mentioned in the Gospels of Matthew, Mark and Luke (known as the Synoptic Gospels). The Devil appeared and tempted Jesus three times. All the three times, Jesus rejected the Devil's temptation and sent him off. His public ministry took three years where he taught and performed many miracles.

The Last Supper

Jesus and his twelve disciples met for the Passover meal, and he gave them his final words of faith. He also foretold of his betrayal by one of the disciples and privately let Judas know it was he. Jesus told Peter that before a rooster crowed the next morning, he would have denied knowing Jesus three times. At the end of the meal, Jesus instituted the Eucharist, which in the Christian religion, signifies the covenant between God and his people.

After the Last Supper, Jesus and his disciples went to the Garden of Gethsemane to pray. He implored a group of his disciples to pray with him, but they kept falling

asleep. Then the time had come. Soldiers and officials appeared, and Judas was with them. He gave Jesus a kiss on the cheek to identify him and the soldiers arrested Jesus.

The crucifixion and death of Jesus

The next day, Jesus was taken to the high court where he was mocked, beaten and condemned for claiming to be the Son of God. He was brought before Pontius Pilate, the Roman governor of Judea. The priests accused Jesus of claiming to be the king of the Jews and asked that he be condemned to death. At first Pilate tried to pass Jesus off to King Herod, but he was brought back, and Pilate told the Jewish priests he could find no fault with Jesus. The priests reminded him that anyone who claimed to be a king speaks against Caesar. Pilate publicly washed his hands of responsibility, yet ordered the crucifixion in response to the demands of the crowd. The Roman soldiers whipped and beat Jesus, placed a crown of thorns on his head and then led him off to Mount Calvary where they crucified him, he died and was buried.

The Resurrection of Jesus

Three days after his death, Jesus' tomb was found empty. He had risen from the dead and appeared first to Mary Magdalene. She was sent by Jesus to inform the disciples, who were in hiding, and later, Jesus appeared to them and told them not to be afraid. After 40 days, Jesus led his disciples to Mount Olivet, east of Jerusalem. Jesus spoke his final words to them, saying that they would receive the power of the Holy Spirit, before he was taken upward on a cloud and ascended into heaven.

Question 2

How Jesus qualifies to be the promised Messiah

The Bible tells us the identity of the Messiah. His ethnic background, place of birth, the timeframe of his arrival and other identifying characteristics are given. These proofs enable us to identify the Messiah.

Only a few can be listed below; there are many others. Early Rabbis recognized all of these passages as referring to the Messiah.

- Messiah was to be born at Bethlehem: Micah 5:2 (Micah 5:1 in Hebrew Bible)
- Messiah would be from the tribe of Judah: Genesis 49:10
- Messiah would present himself by riding on an ass: Zechariah 9:9
- Messiah would be tortured to death: Psalm 22:1-31
- Messiah would arrive before the destruction of the Second Temple: Daniel 9:24-27.

- Messiah's life would match a particular description, including suffering, silence at his arrest and trial, death and burial in a rich man's tomb, and resurrection: Isaiah 52:13-53:12.

In regard to lineage, birthplace, time, and lifestyle, Jesus matched the Messianic expectations of the Hebrew Scriptures. The record of this fulfillment is to be found in the pages of the New Testament. In the first place, he claimed to be the Messiah! When a woman said to him, "I know that Messiah is coming," he replied, "I who speak to you am he" (John 4:25-26). Naturally, that doesn't prove anything one way or the other. But if Jesus had never made the claim to be the Messiah, why would we bother to try and prove that he was? His own claim lays the groundwork for the rest of the evidence.

Question 3

Lessons from the life of Jesus

Jesus was not just a Savior, but He was also a friend, a teacher, and mentor that walked with His disciples for three years instructing them in the spiritual life. During this time they saw Jesus face almost every situation imaginable. They saw Him consistently anchor Himself in God's presence through prayer. They watched as He avoided the spotlight and the praises of the crowds. He taught them that in ministry God is the focal point and He refused to give in to the temptation of self-ambition and self-promotion. Jesus led by example.

Throughout the Scriptures Jesus is challenged with correcting the disciples' thinking. He used their error as teaching moments to reveal greater truths of the Kingdom of God. The character traits He cultivated in His disciples would later become the truths illustrated in the New Testament as those closest to Him told His story and their unique account of the events surrounding Jesus' life. These are the major life lessons Jesus taught His disciples before returning to the Father.

"Kingdom greatness is measured by humility."

"And he said: 'Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven'" (Matthew 18:3). Spending time with Jesus means having Him constantly call you out on pride, arrogance, and ways that are contrary to Kingdom growth. The disciples were fascinated with prominence, position and power. They thought that when Jesus became King, His government would rival that of the Roman Empire and He would overtake as they understood by rebellion. Jesus, however, reminded them that His Kingdom was a spiritual one and did not operate like those of the world. Jesus taught the disciples that humility and a reliant trust in God, similar to the way children depend on adults, was the true Kingdom demeanor for spiritual dominion.

“Violence is not God’s answer to sinfulness.”

“But He turned and rebuked them, and said, “You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men’s lives, but to save them,” (Luke 9:55). During Jesus’ arrest, one of the disciples went for the sword and decided to act violently against the guards. Another time, the disciples’ message was rejected in a town and they asked to call down fire and destroy the unwilling recipients. In both cases, Jesus taught that the Kingdom of God does not respond in earthly violence but with the grace of God. Jesus taught them to put down the sword of metal and draw the sword of the spirit instead.

“Choose words carefully, they hold power.”

“But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken” (Matthew 12:36). Words are powerful. They shape how we live and as the Bible describes, reveal what’s truly in the heart. Jesus often corrected the disciples not simply for their words but the motive behind what was spoken. In the Gospels, one minute Jesus is praising Peter for speaking divine revelation and the next He’s scolding the words out of his mouth telling “Satan” to get behind him. Jesus teaches us to choose our words wisely because they will either be advancing the Kingdom of God or darkness.

“Earthly riches can be a hindrance to spiritual growth.”

“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money,” (Matthew 6:24). The rich young ruler was excited to meet Jesus and approached Him with sincere motives. However, when Jesus gave Him the command to sell all he had and come follow him, he walked away saddened. Jesus illustrated through this example and many others that wealth and earthly possessions can impede spiritual growth. There is a deceptive nature to riches that give it the ability to become an idol in the human heart if not prioritized properly. Jesus warned that people will have to choose who or what they will serve.

“Conditions of the heart matter most to God.”

“You hypocrites! Isaiah was right when he prophesied about you: “These people honor me with their lips, but their hearts are far from me,” (Matthew 15:8). One point that Jesus reiterated over and over to His disciples is that what’s in the heart tells the true story about a person. The Kingdom reality exists in the heart of the person and it is there that a person decides whether they will serve God or follow their flesh into sin. Jesus warned His disciples that just because people *appear* to love God they can be completely false at the core.

“Prayer in private brings power in public.”

“And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full,” (Matthew 6:5). Jesus taught that prayer was sincere communication with the Father and not something that should be treated like a spectacle. Jesus cultivated this principle in His own life stealing away, as was His custom, to spend time with God. When Jesus emerged from His private prayer times with the Lord tremendous power followed: demons were cast out, people were healed, the dead were raised and many people were introduced to the Kingdom of God.

1.6 Summary of the Unit

This unit focuses on God’s plan of salvation. It narrates the three main steps of God’s plan of salvation, that is: Creation, Rebellion and Salvation. Creation stories aims at building the foundation of God’s work. It shows the origin of all that exists. God is the origin of everything. Rebellion focuses on the origin of sin, where man and woman, created in God’s image, chose to rebel against God. He therefore needs to be saved by God. Salvation takes a long journey where God incorporates man by choosing the Israelites to be his own people to be a model to the whole world. Israelites failed so many times to fulfill God’s covenant with them. Despite their failures, God uses them that through their lineage, the Savior to be born. Jesus Christ brings salvation to all humanity through his suffering, death and resurrection.

1.7. Additional information

The early life of Moses before his call and mission

Moses was the son of Amram and Yochebed of the tribe of Levi. Miriam and Aaron were his brother and sister. He was born in Egypt during the period in which the Israelites (Hebrews) had become a threat to the Egyptians simply because of their large population. The Pharaoh had ordered that all newborn male Hebrew children be cast into the Nile to drown. Amram and Yochebed took their newborn son and placed him in a waterproof basket and hid him in the tall grasses of the Nile. Meanwhile, his sister Miriam hid and watched over the baby from a distance. Pharaoh’s daughter, hearing the baby cry, found and rescued him. She named him “Moses,” meaning “drawn from the water.” Her desire for a son fulfilled, she made certain that he had the best of everything, including education.

Moses was brought up in the splendour of the Egyptian court as the Pharaoh’s daughter’s adopted son. Grown to manhood, he was aware of his Hebraic roots and shared a deep compassion for his confined kinsmen. He became furious while witnessing an Egyptian master brutally beating a Hebrew slave, and he impulsively

killed the Egyptian. Fearing the Pharaoh's punishment, he fled into the desert of Midian, becoming a shepherd for Jethro, a Midianite priest whose daughter Zipporah he later married. While tending the flocks on Horeb Mountain in the wilderness, he saw a bush burning yet not turning to ash. He heard a voice from within the bush telling him that he had been chosen to serve as one to lead the children of Israel out of Egypt.

1.8. End Unit assessment 1

Question 1

Creation: refers God's act of bringing all that exist; the act of causing to exist; and especially, the act of bringing this world into existence.

Redemption: is used in both the Old and New Testaments. In the Old Testament, redemption involves deliverance from bondage based on the payment of a price by a redeemer. In the New Testament it refers to the announcement that Jesus of Nazareth is the fulfillment of Israel's messianic hope and that, in him, the long-awaited redemption has arrived.

The fall: the event of Adam and Eve's self-focused disobedience which broke their relationship with God.

Question 2

Compare and contrast between the two creation accounts in Genesis.

Similarities between the two creation accounts

1. In both, God is the Creator of everything that exists.
2. In both man is the last to be created.
3. In both humans were created in the image of God.
4. In both Creation involves both living and nonliving things.
5. Human beings are represented as special creatures with privileges and responsibilities.

Differences between the two creation accounts.

1. The first creation account focuses on the creation of the earth but second creation account focuses on the creation of human beings.
2. The first creation account is more formal as it is structured in paragraphs according to each day whereas the second more personal, "every tree of the garden thou mayest freely eat" (Genesis 2:16).
3. In the first creation account, animals were created first (Genesis 1:20-25) while, in the second creation of man is mentioned before the creation of animal life.

4. The first creation account elaborates the creation of heaven and earth while the second one assumes the creation heaven and earth had already taken place then concentrates on the creation of man.
5. In the first creation account, human beings are created at the same time while in the second, man is created first, then out of him the woman.

Question 3

The consequences of the original sin.

- Human beings were alienated from God. God chased Adam and Eve from the Garden of Eden (Gen. 3: 23-24).
- Shame of nakedness.
- Pain to the woman during delivery.
- Subordination of women to men.
- Man would toil in order to earn a living.
- Death came into the world.
- Human being became prone to sin to other serious sins e.g. Cain killed his brother Abel because of jealousy, human beings became more wicked and had evil and people built the tower of Babel in an attempt to reach God in heaven.

Question 4

Short summary about the vocation and mission of Moses.

After forty years of shepherd life, Moses speaks with God. This happened at Mount Horeb, when Moses was tending the flock of his father-in-law Jethro. A bush there flaming unburned attracts him, but a miraculous voice forbids his approach and declares the ground so holy that to approach he must remove his shoes. The God of Abraham, Isaac, and Jacob designates him to deliver the Hebrews from the Egyptian yoke to the Promised Land (Canaan). God also appointed Aaron as Moses' mouthpiece (Exodus 4:16). Moses then returned back the flock of his father-in-law, Jethro, to him and bid bye to him. Aaron was send by God to go and meet Moses at Mount Horeb Moses shared with him all what God had sent him to do.

Question 5

How the prophecies about the coming of the Messiah in the Old Testament were fulfilled in the New Testament.

Jesus fulfilled all the Old Testament prophecies about him. Here are some of the proofs observed: The coming Messiah was to be born in one particular family. This would be through Shem, Abraham, Isaac, Jacob, Judah, and David. The New Testament is clear that Jesus was a descendant of David. The Old Testament prophet

Micah predicted the Messiah would be born in the small town of Bethlehem. Matthew tells us that Jesus was born in Bethlehem. Daniel the prophet said the Messiah would come before the city of Jerusalem and the temple were destroyed at that He would also be killed. Jesus came upon the scene of history before the destruction of Jerusalem and the temple. He was crucified about forty years before they were destroyed. He was a literal descendant of David, literally born in Bethlehem, and literally died before the city and temple were destroyed. These three lines of prophecy were fulfilled by Jesus' birth. The coming of the Messiah was predicted in the Old Testament. Jesus fulfilled these prophecies and, in doing so, has the right to claim to be the promised Messiah.

Question 6

Lessons drawn from the life and teachings of Jesus Christ.

1. Kingdom greatness is measured by humility.

Jesus taught the disciples that humility and a reliant trust in God, similar to the way children depend on adults, was the true Kingdom behavior for spiritual dominion.

2. Violence is not God's answer to sinfulness.

Jesus taught that the Kingdom of God does not respond in earthly violence but with the grace of God. Jesus taught them to put down the sword of metal and draw the sword of the spirit instead.

3. Choose words carefully, they hold power.

Jesus often corrected the disciples not simply for their words but the motive behind what was spoken. Jesus teaches us to choose our words wisely because they will either be advancing the Kingdom of God or darkness.

4. Earthly riches can be a hindrance to spiritual growth.

Jesus illustrated through this example and many others that wealth and earthly possessions can impede spiritual growth. Jesus warned that people will have to choose Who or what they will serve.

5. Conditions of the heart matter most to God.

Jesus taught that the Kingdom reality exists in the heart of the person and it is there that a person decides whether they will serve God or follow their flesh into sin. Jesus warned His disciples that just because people appear to love God they can be completely false at the core.

6. Prayer in private brings power in public.

Jesus taught that prayer was sincere communication with the Father and not something that should be treated like a spectacle. Jesus cultivated this principle in His own life stealing away, as was His custom, to spend time with God.

1.9. Additional activities

1.9.1 Remedial Activities

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

1. Explain the terms sanctification, justification and redemption as used in God's plan of salvation.
2. Give some prophecies from the Old Testament about the coming of the Messiah.
3. What are the major events in the life of Jesus?

■ Answers to remedial activities

Question no 1:

- **Redemption** is used in both the Old and New Testaments. In the Old Testament, redemption involves deliverance from bondage based on the payment of a price by a redeemer. In the New Testament it refers to the announcement that Jesus of Nazareth is the fulfillment of Israel's messianic hope and that, in him, the long-awaited redemption has arrived.
- **Sanctification**: the subject of the working of God in the life of a Christian after salvation, making them more like Christ.
- **Justification** (by faith as taught by Paul): the declaration by God that a person who believes in His gift of Christ is released from the guilt and punishment due for his or her sins.

Question no. 2

The following are some Old Testament prophecies concerning the coming of the Messiah;

- He would be from King David's family (2 Samuel 7: 12-13).
- He would be born of a Virgin (Isaiah 7:14).
- He would be born in Bethlehem (Micah 5: 2).
- He would be 'God with us' (Isaiah 7:14).
- He would not be accepted by mankind (Isaiah 53:3-9).

- He would suffer and die with the wicked (Psalms 22:16-17).
- He would be buried in a rich man's grave (Isaiah 53: 9).
- He would rise from the dead (Psalms 16: 10)
- He is the anointed one to bring Good News to the afflicted (Isaiah 61: 1-3).

Question 3

Major events in the life of Jesus are:

The birth of Jesus

Jesus was born around 6 B.C. in Bethlehem. His mother, Mary, was a virgin who was betrothed to Joseph, a carpenter. According to the Gospel of Matthew 2:1, Jesus was born during the reign of Herod the Great, who upon hearing of his birth felt threatened and tried to kill Jesus by ordering all of Bethlehem's male children under age two to be killed.

Public ministry

It is believed that he began his public ministry at age of thirty years when he was baptized by John the Baptist, who upon seeing Jesus, declared him the Son of God. After baptism, Jesus went into the Judean desert to fast and meditate for 40 days and nights. His public ministry took three years where he taught and performed many miracles.

The Last Supper

Jesus and his twelve disciples met for the Passover meal, and he gave them his final words of faith. He also foretold of his betrayal by one of the disciples and privately let Judas know it was he. Jesus told Peter that before a rooster crowed the next morning, he would have denied knowing Jesus three times. At the end of the meal, Jesus instituted the Eucharist, which in the Christian religion, signifies the covenant between God and his people.

The crucifixion and death of Jesus

The next day, Jesus was taken to the high court where he was mocked, beaten and condemned for claiming to be the Son of God. He was brought before Pontius Pilate, the Roman governor of Judea. The priests accused Jesus of claiming to be the king of the Jews and asked that he be condemned to death. At first Pilate tried to pass Jesus off to King Herod, but he was brought back, and Pilate told the Jewish priests he could find no fault with Jesus. The priests reminded him that anyone who claimed to be a king speaks against Caesar. Pilate publicly washed his hands of responsibility, yet ordered the crucifixion in response to the demands of the crowd. The Roman soldiers whipped and beat Jesus, placed a crown of thorns on his head and then led him off to Mount Calvary where he was crucified, died and was buried.

The Resurrection of Jesus

Three days after his death, Jesus' tomb was found empty. He had risen from the dead and appeared first to Mary Magdalene. She was sent by Jesus to inform the disciples, who were in hiding, and later, Jesus appeared to them and told them not to be afraid.

1.9.2 Consolidation activities:

Using Bibles, read in Genesis 3:14-19, about the consequences of the original sin, then find out how those impacts are applicable in human lives today.

Suggestion on how to go about the activity

Group learners gender balanced groups and instruct each group to read about the consequences of the original sin, and then relate them in the real life experiences of people today. Then present them in class and give comments.

1.9.3 Extended activities:

Researches on how the ten plagues that were performed by Moses in Egypt.

■ Guidance

Provide sufficient materials for gifted and talented students. Help them to keep focused on the topic and allow them to make personal research in the library and computer lab. After the research, assess their answers then correct them where possible.

Answers

1. List of the ten plagues
2. Blood
3. Frogs
4. Lice or gnats
5. Flies
6. Livestock
7. Boils
8. Hail
9. Locust
10. Darkness
11. Death of firstborn

UNIT 2

EXPANSION OF CHRISTIANITY AND ISLAM

2.1 Key Unit competence

Describe the growth and expansion of Christianity and Islam teachings, and their contribution to social life.

2.2 Cross-cutting issues to be addressed

- **Peace and values education:** The teacher emphasises living good moral and spiritual life that is demonstrated by the Early Church. Thus, students are encouraged to strive to establish peaceful relationship with God and others, through charity and faith in Jesus.
- **Standardisation culture:** The teacher stresses the patterns and structures of living a good Christian life as portrayed by the first Christians. Learners are helped to identify the and cultivate values that will help them grow as authentic believers in Christ.
- **Gender equality:** The teacher is sensitive to gender balance especially in the learning activities, and always will strive to involve both girls and boys. He/ she should ensure equal participation so as to cultivate the gender sensitivity in the learners as future teachers.
- **Inclusive education:** The teacher will involve all learners even those with special education needs in all learning activities. The teacher will be sensitive to plan how to attend those learners so that they may feel part of the class and participate respectively.

2.3. Prerequisites

Before undertaking this Unit on the expansion of Christianity and Islam, student teachers should have prior information on the birth of christianity and Islam and recall some topics they studied in year on Religious Education, about the person of Jesus, the event of the Pentecost and the biography of prophet Muhammad.

2.4 Guidance to the Introductory Activity 2

■ Guidance

Indicate the page of the introductory activity in the student book. Guide learners to form gender balanced and inclusive groups. Ask learners in groups to read the scenario given in the introductory activity 2 discuss and write the answers. Set the time for the task. Facilitate group discussions. Invite each group to present. Give comments on the group presentations.

■ Possible answers to the questions of the introductory activity 2

Question 1

Brief summary of the historical background of Christianity

The history of the Christian religion and the Christian church began with Jesus and his apostles. Christianity is the religion that is based on the birth, life, death, resurrection and teaching of Jesus Christ.

Christianity began in the 1st century Anno Domini after Jesus' death and resurrection, as a Jewish sect in Judea but quickly spread throughout the Roman Empire. Despite early persecution of Christians, it later became the state religion. In the middle Ages it spread into Northern Europe and Russia. During the Age of Exploration, Christianity expanded throughout the world; it is currently the largest religion of the world.

Brief summary of the historical background of Islam

Islam originated in the Middle East. The whole religion of Islam is based on the revelations that were given by Allah (God) to the Prophet Muhammad toward 610. These revelations form the content of the Qur'an, the holy book of Islam.

Muhammad was born in 570 CE (Common Era or Christian) in the city of Makkah in Arabia. At this time, the contemporaries of Muhammad in Mecca were. Prophet Muhammad preached the message of the Qur'an: calling all to return to the worship of the one God and a social just society.

The contemporaries of Muhammad rejected his calling. In 622, Muhammad and his small group of the faithful left Mecca for a northern small town of Yathrib, the current Madinah. Muhammed returned in Mecca in 630, where he conquered Mecca converted many to Islamic religion. He died in 632, and his successors spread the religion to other parts of the world. Throughout in history, Islamic religion spread to many parts of the world through politics, trade and commerce. Today Islam is the second largest religion in the world.

Question 2

The first Christian missionaries arrived in Rwanda in 1900 while the first Muslims arrived in Rwanda in 1901.

2.5 List of lessons

#	Lesson title	Learning Objectives	Number of periods
1	The First Christian Community	Knowledge and understanding: Highlight the characteristics of the Early Christian Community. Skills: Describe the mission of the twelve Apostles. Attitudes and values: Value the mission of St. Paul in growth of the Church.	3
2	Doctrinal issues in Christianity.	Knowledge and understanding: Differentiate the two factions of the Creed. Skills: Elaborate the major heresies in the Church. Attitudes and values: Live the values of the first Christian community.	3
3	Church Pluralism	Knowledge and understanding: Define the word 'pluralism'. Skills: Describe the main branches in Christianity. Attitudes and values: Respect the faith and practices in other Christian Churches.	1
4	Expansion of Islam.	Knowledge and understanding: Identify the main territories of Islamic religion in the world. Skills: Describe Islamic expansion in the world. Attitudes and values: Appreciate Islamic teachings in the society.	1
5	Evangelization in Rwanda.	Knowledge and understanding: Mention the first Christian missions in the world. Skills: narrate the history of Evangelization in Rwanda. Attitudes and values: Participate in missionary activities today.	2

6	Remedial activities and End Unit Assessment		2
---	---	--	---

2.5.1 The Early Christian Community

a. Learning objectives

Knowledge and understanding: Highlight the characteristics of the Early Christian Community.

Skills: Describe the mission of the twelve Apostles.

Attitudes and values: Value the mission of St. Paul in growth of the Church.

b. Teaching resources

Use of Bible (Old Testament), Religious textbooks, Religious Education syllabus for TTCs, video clips.

c. Prerequisites / Revision/ Introduction

The learners have knowledge on how Christianity began through the coming of Jesus Christ and the Church began after the event of Pentecost. The teacher will facilitate the learners to understand the characteristics of the First Christian Community.

d. Learning activities

■ Guidance learning activity 2.1

Facilitate learners to form inclusive and gender balanced groups. Distribute Bibles to each group then ask them to read in, Acts 2: 42-47 and 4: 32-35 then identify the characteristics of the Early Church and present in class. Give comments and award marks to the work.

■ Possible answers to the learning activity 2.1

The characteristics of the Early Church

- They devoted themselves to the apostles teaching.
- They were devoted to fellowship
- They were devoted to the “breaking of bread.”
- They were devoted to prayer.
- They had all things in common (Acts 4:32)
- Great grace was on them all (Acts 4:33)
- There was none among them who lacked (Acts 4:34-35)

■ Possible answers to the application activity 2.1

Question 1

- Breaking of Bread which today is called the Sacrament of Eucharist.
- Reading and meditating on the Word of God.
- Following of the Apostles` teaching where today Christian faith is centred on the Creed.
- Devotion to prayer where Christians today assemble to pray together and also individually
- They also offer almsgiving to the needy in the society though not like the like the First Church.etc

Question 2

1. Our Lord's Divine Mercy often comes when we are at our worst, and at our lowest point

Saul was a nightmare for the early Christians, and his rage against them seemed to have no limit. We should recall that he was present at the stoning of Stephen. Despite this, God waited until Saul seemed hell bent to destroy the Christians once and for all to knock him off his high horse(arrogance). Similarly, Christ will patiently offer us His Divine Mercy precisely when we least seem likely to deserve or even believe that we deserve it.

2. Our Lord's Intervention in our lives will often be totally unexpected

God's standards, measures, and time tables have no resemblance to our own, so it makes sense that His interventions in our lives would similarly bear no reflection to our expectations. Saul is the last person which the early Christians would have expected to become their most passionate advocate, yet that is exactly what God changed Saul to become. Faith is not expecting to fully understand God's goodness, and patience is having the faith to wait for it.

3. Our Lord's Presence in our lives is most often found outside a church

While it is critical that we go to Church and refresh our souls listening to God's Word and nourishing ourselves in Christ's Body and Blood, most of our application of Christ's teaching will occur in the real world outside of the church itself. Saul was knocked off his horse on the road to Damascus, not even at his destination, much less in any house of worship there.

Our Lord's house is our service station, where we refuel our Faith, but our mission in Our Lord's service will most likely be on the road, where we apply that Faith to help others on their path.

4. We all have a Damascus Horse

Saul was riding a horse on his way to fighting against God. He could have been using

that same horse to help God, but he had chosen to use it for precisely the opposite. Given that, God was forced to knock Saul off his high horse in order to humble him in preparation for his great mission of serving God's plan.

We all have a horse that can often take us away from God. That horse could be pride, selfishness, money, power, fame, the flesh, or anything else that can take us away from our mission of serving God.

5. Faith and Humility overcome The Five Senses

Paul never walked with Christ. He was not one of the originally chosen, yet his great faith and humility allowed him to become greater than many of those who walked with Our Lord. God comes into our lives, and we allow God in our lives, in no proportion to what we believe, see, hear, touch, or taste. The five senses, and all of the arrogant self-assertions which follow them, are mere dust in the way of humility and faith. Paul was blind for a while after being knocked off his horse by God. We are often blind for much longer than a while on our trip to our own Damascus.

2.5.2: Doctrinal issues in Christianity

a. Learning objectives

Knowledge and understanding: Differentiate the two fashions of the Creed.

Skills: Elaborate the major heresies in the Church.

Attitudes and values: Live the values of the first Christian community

b. Teaching resources

Bible, video clips, internet, Religious textbooks, Religious Education syllabus for TTCs.

c. Learning activity 2.2

■ Guidance of the learning Activity 2.2

Ask learners to brainstorm fundamental beliefs and teachings in Christianity in a open class discussion. Teacher clarifies their ideas where it is necessary.

Possible answers to the learning activities 2.2

Beliefs:

- God is an-all powerful Creator;
- Jesus Christ was born of the Virgin Mary by the power of the Holy Spirit;
- Jesus was crucified, buried and rose from the dead and ascended to heaven;
- There will be a Day of Judgment;
- There is one holy and universal Church;
- God will forgive our sins;
- There will be resurrection of the body and an eternal afterlife.

Teachings:

- **Creation** (Genesis 1-2): about the origins of the universe and human beings. The theological branch that deals with origins and first things is called “Protology”.
- **Jesus-Christ**: his incarnation (God becomes man), death on the cross, resurrection and ascension to heaven. The theological branch that deals with person and deeds of Jesus Christ is called “Christology”.
- **Salvation**: Jesus’ death healed the rift (made by sin) between humans and God. The theological branch that deals with redemption by Jesus Christ is called “Soteriology”.
- **Grace**: the love and mercy freely given to us by God. The theological branch that deals with grace is called “Christian anthropology”.
- **Holy Spirit**: the third person of the Holy Trinity, the gift of God, the life Giver, the love of God. The theological branch that deals with the divine person of the Holy Spirit is called “Pneumatology”.
- **Death, judgment, heaven and hell: this is about the final destiny of the soul.** The theological branch that deals with this is called “Eschatology”.

Possible answers to the application activity 2.2

Question 1

Challenges that Christians today face:

- Existence of false religion & their false prophets.
- Many fall prey to new forms of idolatry.
- May face corruption & bribery in society.
- May face a challenge to fight social injustice.

- Religious syncretism; practice Christianity while at the same time still believe in traditional African practices e.g. witchcraft.
- Some may be persecuted for their belief in God.
- Some may be led astray by Church leaders.
- Some Christian may lack strong moral conscience to make informed Christian decision.

Question 2

What lessons can you learn from the persecution of the first Christian church in the first three centuries?

- **A focus on eternity.** Persecuted believers chose not to focus on present circumstances or surroundings. They were able to worship from a jail cell or witness to a soldier beating them with rods. They focused on the promise that they will spend eternity in the presence of God. This allowed them to smile from a prison yard and feel blessed as they are persecuted. They knew that in eternity their rewards will be great. They have seen the truth that Jesus promised—that his followers would face persecution (John 15:20). Now they eagerly awaited the fulfillment of his promises and the hope of eternity with him (Revelation 22:12).
- **A passion for soul-winning.** As with Paul in 1 Corinthians 9:19-23, believers in restricted nations are willing to become all things to all men in order that they may win as many as possible to Christ. Their passion for soul-winning produced an incredible harvest, as thousands were coming to Christ every day.
- **A God-centered (not self-centered) spirit.** These believers got far more blessing out of what they got from God than what service they could do for him. In fact, they were persecuted at every turn. But they had a different focus: God. Rather than material blessings, their joy came from knowing him and doing his work (Matthew 6:33).
- **Dedication to God's Word.** The Word of God had more value than gold to these believers. The Word of God was their treasure: source of consolation, peace, joy, hope etc in their trials.
- **Readiness to serve.** The New Testament repeatedly describes small groups of believers lead by laypeople called elders. These elders were not paid staff, but simply men of character who rose to leadership based on their passion and gifts. They were also ready to die as leaders of the Christian communities.

2.5.3 Christian Pluralism

a. Learning objectives

Knowledge and understanding: Define the word pluralism.

Skills: Describe the main branches in Christianity.

Attitudes and values: Respect the faith and practices in other Christian Churches.

b. Teaching resources

Use of Bible, Religious textbooks, internet, Religious Education syllabus for TTCs, etc

c. Prerequisites/Revision/Introduction

The learners have knowledge different Christian Churches. They are able to explain some differences and similarities between them. The teacher will guide the learners to understand the reasons for many Christian Churches and the consequences of that.

d. Learning activity 2.3

■ Guidance

Ask learners to form inclusive groups then assign them to discuss the questions in learning activity 2.3. Allocate the time for the task. Invite the groups to present, and then explain the important ideas.

■ Possible answers to the learning activity 2.3

Question 1

Roman Catholic Church.

Orthodox

Protestant Churches

Question 2

- Denominations are made up of Churches, which are made up of people, who often just do not get along. Like everyone else, Christians struggle with pride, selfishness, stubbornness, the desire to wield power, and hypocrisy, so they sometimes respond to their disagreements poorly. This has often led to debates and divisions within churches and denominations, which in turn lead to the creation of new churches and denominations.
- Christians sometimes have legitimate disagreements about beliefs or practices that are more secondary in nature: What does baptism mean and who should be baptized? How should believers structure their local churches? Who should fill leadership roles? How often should the faithful

practice Holy Communion? How should Christians interpret certain passages of Scripture?

- Disparity in personality, passions, and talents. Consider individuals for a moment. Some people connect with God best through the exercise of their minds or while in nature. Others experience spirituality through creative or artistic expression. Still others feel a sacred or divine connection when they serve others or help those who are hurting.
 - The role of tradition. Some people appreciate the structure and heritage of worshiping God according to traditions passed down over many centuries. Thus they might be more comfortable in Eastern Orthodox, Roman Catholic, Episcopal, or Lutheran churches. Others, however, prefer to explore new and different ways of worshiping God or practicing their faith; they might feel boxed in by rituals or traditions. Therefore a nondenominational church might suit them best.
 - Culture plays a critical role as well; people from different cultures practice their faith in distinctive ways. It should not surprise us if churches in a middle-class English town are extremely different from those in a war-torn, poverty-stricken village in Africa. Consequently, churches and whole denominations vary greatly depending upon the geographical location and cultural values of the people themselves.
1. Many denominations originated according to geographical reasons and influence the adherents to join them from the same regions because they are well known in that particular place. For example the Great Schism was mainly caused by geographical differences between the Eastern and the Western Church, Christians from the West formed the Roman Catholic Church and Christians from the East formed the Orthodox.
- Churches may be divided according to people. The group that Mr. John Wesley started eventually became the Methodist Church. It has its independent organization and administration and has branches all over the world. Then there is the Lutheran denomination, which was formed after the death of Martin Luther. Now Lutheran churches appear all over the world also. All these divisions are divided according to men. There are many other organizations that denominate themselves in this way.
 - Emphasis of truths. Those who emphasize justification by faith set up the Lutheran Church. Those who look to Pentecostal experiences started the Pentecostal churches. Some groups emphasize church administration. Those who believe in the independence of jurisdiction formed the Congregational churches. Those who proposed the order of eldership

started the Presbyterian Church. Those who emphasize apostolic succession began the Apostolic Church.

Possible answers to the application activities 2.3

Question 1

Effects of Christian pluralism

- **A local church with a charismatic leader grows by attracting Christians from other churches.** Quite often such fellowships become rather pleased with themselves, self sufficient and disinclined to co-operate with others.
- **Christians are unable to accept collective leadership.** This was the norm in the Early Church but now, except in a few fellowships, the world's model of one man being in charge is followed.
- **Adhering blindly to a certain denomination is evident.** Wherever Christians are proud to be Anglicans, Roman Catholics, Salvationists, reformed, liberal, evangelical or fundamentalist worldly values predominate. Christians should not rejoice in what makes them different from other Christians. In the judgment of Paul this makes them guilty of low class childishness!
- **Exclusiveness is practiced.** Christians who exhibit a 'them' and 'us' mentality have entered the world of parties. For example: religious magazines that cater for a certain readership and will only publish items that conform to the views of their readers. Exclusiveness practiced by Christian Churches, is far removed from the inclusiveness of Jesus who said: *"All that the Father gives me will come to me, and whoever comes to me I will never drive away."* John 6:37
- **Narrowness.** It seems that after each split the seceding church focuses for its distinctiveness upon a smaller and smaller band of doctrine or practice. The tragedy is that Christians get obsessed with the issues that divide instead of focusing on Christ who unites.
- **Pride.** Paul told the Corinthians: *So then, no more boasting about men!* 1Cor 3:21. Christians should respect, support and cherish their leaders but it ill becomes them to boast of their pastor's gifts to believers whose pastor is far less talented.
- **Stagnation.** Where the extremer factions cut themselves off from other Christians they are liable to stagnate. It is very dangerous to avoid inter-church fellowship. Christians can easily end up in a religious backwater - cut off from the flow. There are plenty of examples of sects that slowly become ineffectual and die out.
- **Dislocation.** The church today is in this condition. It never speaks with a united voice. Different factions are pulling in different directions. It has become a travesty of what Jesus intended.

Question 2

Suggest solutions to the negative effects of Christian pluralism.

- **Be humble.** The only way to acquire understanding is to admit your ignorance. Nicodemus, who came to Jesus by night, knew it all, (*John 3:5-7*). Nicodemus, for all his knowledge, had to start afresh. He didn't think this would be easy! The single most important reason for the continued divisions in the church is Christians who know it all, who are right about everything.
- **Make the most of your opportunities.** This is Paul's remedy to narrowness, exclusiveness and the drift to stagnation. Paul encourages us to make the most of all types of Christian teachers. *All things are yours, whether Paul or Apollos or Cephas ...* We should embrace scholars, teachers and writers from a variety of traditions and with different views from ourselves. Paul took the opportunities the world offered. He collected money for the poor Christians in Jerusalem, used the roads built by the Romans on his missionary journeys and appealed in law to Caesar in order to reach Rome.
- **Life and death are ours.** In life we serve. Jesus said, *"As long as it is day we must do the work of him who sent me."* *John 9:4*. Christians have been given new life - abundant life - eternal life. So at the very least we should be lively and utilize our opportunities to please Jesus. There are a remarkable number of believers who lack joy, zest and confidence.
- **The present and the future are ours.** It is pointless to keep looking back because we cannot serve Jesus in the past. The present is ours to learn, pray, worship, witness and serve. In the present, and only in the present, can we make a difference. The future is ours because the future belongs to Jesus. All who believe in Jesus will share his triumph.
- **Be aware of your unique status.** Paul reminds the Corinthians: *And you are of Christ, and Christ is of God*. It is a tremendous privilege to be in an intimate relationship with Jesus. There is no higher
- **Our relationship with Jesus is what makes us special to God.** Only our belief in Jesus can save us! We are not saved by our denominational allegiance or doctrinal position or special viewpoint or practices. Jesus, and only Jesus, is the way, the truth and the life.
- **What unites us?** It is our common, unreserved, utter dependence upon Jesus; it is our share in his life, death and resurrection. Christians are a redeemed people and it should be our redemption that binds us together in love for a wonderful Saviour. Our unreserved and glad commitment to the King of Kings and Lord of All should transcend all differences in faith and practice.

2.5.4 Expansion of Islam

a. Learning objectives

Knowledge and understanding: Identify the main territories of Islamic religion in the world.

Skills: Describe Islamic expansion in the world.

Attitudes and values: Appreciate Islamic teachings in the society.

b. Teaching resources

Qur'an, Religious textbooks, Maps, Religious Education syllabus for TTCs, Resource person.

c. Prerequisites/Revision/Introduction

The learners are aware of the birth of Islamic religion: who started? Where? And when it started? In addition, learners are aware of some Islamic teachings and beliefs and they have attitudes to appreciate Islamic religion and its adherents.

d. Learning activities

■ Guidance to learning activity 2.4

Ask learners to go in the computer lab to research in groups about the main territories of Islam founded after its foundation in Mecca . Allocate the time for the task. All groups present. Give comments on presentations.

■ Possible answers to the learning activity 2.4

There are 45 'Islamic countries'. Among the Islamic states are: Saudi Arabia, Pakistan, Afghanistan, Iran, Mauritania, Oman, and Yemen. By the percentage of the total population in a region considering themselves Muslim, 91% in the Middle East-North Africa (MENA). 89% in Central Asia 4% in Southeast Asia, 31% in South Asia, 30% in Sub-Saharan Africa, 25% in Asia–Oceania, around 6% in Europe, and 1% in America.

■ Possible answers to the application activity 2.4

Compared to East African countries such as Tanzania, Kenya, and Uganda, the history of Islam in Rwanda is relatively modern. Islam came through Arab traders from Zanzibar who first entered the country in 1901. Rwandans built their first mosque in 1913. This mosque is known as Al-Fatah Mosque.

During its history, many efforts were made to impede the spread of Islam in Rwanda. These efforts generally exploited anti-Arab sentiment, and presented Muslims as foreigners. Muslims were further marginalized by the fact that most Muslims settled in urban areas, whereas 90 percent of the population was rural.

Under the Belgian administration, Muslims in Rwanda were to some extent marginalized. Since Muslims had no place in the Catholic Church, which maintained great influence over the state, Muslims were often excluded from education and important jobs in the government. As a result, Muslim employment was largely confined to engaging in petty trade, and taking up jobs as

After independence, in 1960, the former government minister Isidore Sebazungu ordered the burning of the Muslim quarter and the mosque in Rwamagana. Following this event, Muslims were terrified and many of them fled to neighboring countries. Before the Rwandan Genocide of 1994, Muslims were held in low regard, The Muslim population before the genocide was 4% which was unusually low compared to that of neighboring countries. Muslims were also affected by the genocide.

Today, the number of Rwandan Muslims increased after the 1994 genocide against the Tutsi due to large numbers of conversions. Many Muslims had sheltered refugees, both Hutu and Tutsi. The rate of conversions slowed in 1997. According to the mufti of Rwanda, the Islamic community has not seen any increases in conversions in 2002/2003.

2.5.5 Evangelization in Rwanda

a. Learning Objectives

Knowledge and understanding: Mention the first Christian missions in the world.

Skills: narrate the history of Evangelization in Rwanda.

Attitudes and values: Participate in missionary activities today.

b. Teaching resources

Religious textbooks, internet, Religious Education syllabus for TTCs, History of Rwanda Textbooks, Resource person, etc

c. Prerequisites/Revision/Introduction

The learners are aware of the first Christian missionaries in Rwanda and the first missions to be established both for Catholics and Protestants. In addition, learners are aware of the main religions in Rwanda. The teacher will guide learners to understand better the history of evangelization in Rwanda by Catholics and Protestant missionaries and also Muslims.

d. Learning activities

■ Guidance to learning activity 2.5

Ask learners to sit in pairs and brainstorm the main Christian Churches in Rwanda

and other religions presents in the country today. Allocate the time for the task. All groups present skipping what has been mentioned. Give comments on presentations.

■ Possible answers to the learning activity 2.4

In Rwanda there are: Catholic Church, Anglican Church, Seventh Day Adventists, ADEPR, Bethsaida, Assemblée de Dieu, Zion Temple, Restoration Church, Association des Eglises Baptistes au Rwanda (AEBER), Eglise Presbyterienne au Rwanda (EPR), etc. Other religions found in Rwanda apart from Christianity include, Islam, Hinduism and Buddhism which have very few numbers.

■ Possible answers to application activity 2.5

Question 1

The first missions in Rwanda were Catholic. There were: Save in February 8, 1900, Zaza on 1st November, 1900, Nyundo (Bugoyi) on 4th November, 1901, Rwaza (Murera) on 20th November, 1903, Mibirizi (Kinyaga) on 23rd December, 1903, , 1922, Rulindo and Murunda (Rutsiro) on 26th April, 1909, and Kansi on 13th Decembere, 1910). Later, they established other missions in different parts of the country such as Rwamagana in 1918, Kabgayi on 12th February Muramba in 1925, Butare in 1925 and , Kiziguro in 1930.

Question 2

The protestant Church was introduced in Rwanda by the German missionaries of the Bethel Society. The first Pastor of that society to arrive in Rwanda was Pastor Emmanuel Johanssen and he arrived in Bukoba. He was accompanied by five other pastors, builder and carpenters who were protestant novices. They were recieved at the King's court in Nyanza on 29th July, 1907. They were allocated to settle in Buganza where they founded their first mission at Zinga, Rwamagana. Then between 1909 and 1912, they established stations in Rubengera and Kirinda (Kibuye), Kitema (Idjwi), Remera (Rukoma). With the beginning of the First World War, the German Protestant Missionaries had to quit Rwanda and their evangelization activities stopped. Bethel Lutheran stations resumed their activities later when they were given the Society of Protestant Missions of Congo: Kilinda in 1919, Remera and Zinga in 1922 and Rubengera in 1923. As for Adventist Church, it should be noted that it was towards 1929 the first three Adventist missions were established in Rwanda: Gitwe, Kabagari (Gitarama), (Murambi) in Buganza and Rwankeri in Buhoma. Finally the Anglican Church was able to establish its missions in Rwanda by the Church Missionary Society created in England and established their missions in Uganda, then extended to Rwanda Gahini, in 1919.

2.6 Summary of the unit

The unit aims at introducing the learner to the expansion of Christianity and Islam. In Christian expansion, it explains the characteristics of the First Christian Community, mission of the twelve Apostles, doctrinal issues in Christianity e.g. the Creed, heresies etc. It also discuss Christian pluralism. About Islam expansion, it identifies the spread of Christianity from the beginning upto date. Finally it closes by the evangelization in Rwanda, where it gives overview of missionary activities in Rwanda. All these topic aim at equipping the learners with enough knowledge on how Christianity and Islam spread from their beginning upto date. This is to help the learners appreciate missionary work and participate in there own way to extend the God`s mission.

2.7 Additional information for the teacher

Methods of Evangelization in Rwanda

Methods of Evangelization included:

- Medical services: they build hospitals, health centers, dispensaries then trained medical personnel and supplied free medicines and treatment to the people(treatment of patients)
- Education: they built schools and trained catechists, teachers, and priests to educate the people.
- Charitable works: this was a method whereby the missionaries were giving different things (clothes, shoes, food) to people as a way of attracting them.
- Language and literature: in Rwanda, Missionaries identified with the people`s culture and customs by speaking their language, eating their food, and wearing Rwandan-made clot

2.8 Answers to the End Unit Assessment 2

Question 1

- First Christian community:** the first believers in Christ during the centuries immediately after the resurrection of Christ and Pentecost.
- Charisma:** refers to the grace or the undeserved favor of God.
- Apostles:** these were the twelve men chosen and send by Jesus.

Question 2

- They devoted themselves to the apostles teaching;
- They were devoted to fellowship;

- They were devoted to the “breaking of bread;”
- They were devoted to prayer;
- They had all things in common (Acts 4:32);
- Great grace was on them all (Acts 4:33);
- There was none among them who lacked (Acts 4:34-35).

Question 3

Jesus summons the twelve disciples and sends them out in mission with authority to preach the good news of the kingdom and to heal every disease and sickness.

Question 4

St. Paul the Apostle, original name Saul of Tarsus, was born 4 BCE (Before christian era or before Common Era), Tarsus in Cilicia (now in Turkey). He was a Pharisee who had come to Jerusalem as a student of the famous Rabbi Gamaliel. Saul was a strong Judaism adherent persecuted the primitive Church. He was the one who plotted the martyrdom of St. Stephen (Acts 8:1a). He died the during the first Church persecution under Nero (54-68 A.D: Anno Domini).

Mission: Paul was chosen instrument to evangelize to the Gentile world.

Question 5

This was the first organized Roman persecution of Christians which was ordered by Emperor Nero in 64 A.D. Nero blamed Christians for the Great Fire of Rome, although it is speculated by some historians that Nero was responsible for setting the fire in the first place. It was during this time that the Apostle Peter, according to tradition, was crucified upside down because he felt himself not worthy to die exactly like his Master. Also Paul, as a Roman citizen, was beheaded under Nero’s reign. For the burning of Rome, Christians were arrested and terribly persecuted. Many Christians were crucified. Some were sewn up in the skins of wild beasts; then big dogs were let loose on them, and they were torn to pieces. Women were tied to mad bulls and dragged to death. After nightfall Christians were burned at the stake in Nero’s garden. The Roman people who hated the Christians were free to come into the garden, and Nero drove around in his chariot wickedly enjoying the horrible scene.

2. Persecution under Domitian (68-96 A.D: Anno Domini)

This persecution was caused because Jews refused to pay a poll tax to the state. Rome still considered Christianity at that time to be part of Judaism, so they punished Jews and Christians alike. Some Christians were martyred, some dispossessed of property, and others were banished. It was at this time that the apostle John was exiled to the Isle of Patmos, where he received the vision of the Revelation.

3. Persecution Under Trajan (. 98-117 A.D: Anno Domini)

Until this time no official policy was set by the state on the handling of Christians. Pliny the Younger, governor of Bithynia, wrote the Emperor Trajan his policy on state discipline for Christians. Pliny said that when someone informed upon a Christian, he brought the Christian before his tribunal and asked him if he were a Christian. If he still admitted the charge after three such questions, he was sentenced to death. In his answer Trajan assured Pliny that he was following the correct procedure. No Christians were to be sought out, but if someone reported that a certain individual was a Christian, the Christian was to be punished unless he denounced and worshiped the gods of the Romans. This became official procedure, and governors throughout the empire followed the principles Trajan had approved. It was during this time (about A.D. 115) that Ignatius, bishop of Antioch, was thrown to the wild beasts in the Colosseum.

4. Persecutions under Marcus Aurelius (161-180 A.D.)

Marcus Aurelius had no love in his heart for Christians. He thought all this martyrdom by Christians was silly nonsense. He was the first to introduce a spy system against Christians, and promised that the property of Christians would be given to their accusers. With such rewards for the informers, many Christians were turned over to authorities and persecution became almost universal. This persecution was cruel. What happened to the Church in Lyons and Vienna in southern Gaul (modern France) can give us some idea of the severity of the persecution. By the most horrible tortures, they sought to make the Christians deny their faith. When at last the persecutors became convinced that no amount of torture would make the Christians deny their faith, they beheaded those Christians who were Roman citizens, and the others they threw to the wild beasts. The bodies of the martyrs were burned, and the ashes were thrown into the river Rhone. It was during this time that Justin Martyr (166 A.D.) was scourged and beheaded in Rome with six other Christians.

Question 6

a. Marcionism (2nd Century)

This heresy was named after Marcion, 85-160). He explained that the wrathful and war-like God of the Old Testament is a different god from the just and forgiving God of the New Testament, who, on discovering human suffering, appeared as Jesus Christ to bring salvation; the Old Testament is irrelevant; in the New Testament only parts of Luke and parts of the Pauline letters are authentic.

This is heretical in part because; it denied the unity of God, it misunderstands the humanity of Christ and it rejected accepted scriptures. The council of Nicene Creed (AD 325) officially rejected this heresy.

b. Manichaeism (3rd century)

This was named after Mani, 216-276 AD). Mani explained that, the world is caught in a conflict between the forces of good and evil, led by two gods, a conflict which has existed since the beginning of time. This is heretical in part because: It postulates more than one god, in the beginning there was only God and evil therefore could have entered the world only afterward.

Manichaeism was not really a Christian sect, and its doctrines therefore should be classed as paganism rather than heresy. But it was an important force in the third and fourth centuries (when it was usually illegal), and competed with Christianity, with which some people tried to combine it.

c. Arianism (4th century)

This was named after Arius, 256-336 AD). Arius taught that Jesus was different from God and was only a human being. This is heretical in part because: Christ was wholly divine, as well as wholly human, and, being wholly divine, could in no way be only a human being. This heresy was condemned at the Second Ecumenical Council (Constantinople, 381).

Question 7

Catholic Church

Protestant churches

Orthodox Church

Question 8

- Denominations are made up of churches, which are made up of people, who often just do not get along.
- Christians sometimes have legitimate disagreements about beliefs or practices that are more secondary in nature: e.g. what does baptism mean and who should be baptized?
- Disparity in personality, passions, and talents. Consider individuals for a moment. Some people connect with God best through the exercise of their minds or while in nature.
- The role of tradition. Some people appreciate the structure and heritage of worshipping God according to traditions passed down over many centuries.
- Culture plays a critical role as well; people from different cultures practice their faith in distinctive ways.
- Many denominations originated according to geographical reasons and influence the adherents to join them from the same regions because they are well known in that particular place.
- Churches may be divided according to people. The group that Mr. John Wesley started eventually became the Methodist Church. It has its independent organization and administration and has branches all over the world.

- Emphasis of truths. Those who emphasize justification by faith set up the Lutheran Church. Those who look to Pentecostal experiences started the Pentecostal churches.

Question 9

Save on February 8, 1900, Zaza on 1st November, 1900, Nyundo (Bugoyi) on 4th November, 1901, Rwaza (Murera) on 20th November, 1903, Mibirizi (Kinyaga) on 23rd December, 1903, , 1922, Rulindo and Murunda (Rutsiro) on 26th April, 1909, and Kansi on 13th Decembere, 1910). Later, they established other missions in different parts of the country such as Rwamagana in 1918, Kabgayi on 12th February Muramba in 1925, Butare in 1925 and, Kiziguro in 1930.

Question 10

This is because Rwanda was first evangelized by Christian missionaries and Christianity had taken root in the country such that it was hard for Muslims to gain converts. Secondly, Muslims were mainly urban dwellers and thus it was not easy for them to evangelize to many people because many people in Rwanda lived in the villages.

2.9 Additional activities

2.9.1 Remedial activities

These are activities that are given to the student with learning difficulties.

- Write down the names of the 12 Apostles.
- Give the characteristics of the Early Church.
- Explain why Christians were persecuted in the first years of Christianity.

Answers to the questions

- Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax-collector; James son of Alphaeus, and Thaddeus; Simon the Canaan, and Judas Iscariot, the one who betrayed him.
 - They devoted themselves to the apostles teaching;
 - They were devoted to fellowship;
 - They were devoted to the “breaking of bread;”
 - They were devoted to prayer;
 - They had all things in common (Acts 4:32);
 - Great grace was on them all (Acts 4:33);
 - There was none among them who lacked (Acts 4:34-35);
 - The Roman state considered Christianity in its early stages just another sect

of Judaism, and Judaism was a legal religion. But as soon as Christianity was recognized as a separate religion, it became an illegal religion and was considered a threat to the Roman Empire. Christians spoke of Christ as their ruler, and as the king of his kingdom. The Romans held Christians guilty of treason.

- The Roman government acknowledged the emperor as the highest god and demanded that all religions include worship of him. Christians refused to acknowledge any king but Christ, and would not offer any sacrifice to Caesar. Consequently, they were considered disloyal to the state.
- Christians held their meetings early in the morning or late at night, and Roman authorities felt this could only be done for reasons of conspiracy.
- The Roman pagan religions were mechanical and external with altars, idols, priests, processions, rites, and practices that people could see. The Christians had no idols, and their worship was spiritual and internal. Because Christians refused to recognize the pagan gods and idols, they were called atheists.
- The early Christians partook regularly of communion, and spoke of eating and drinking Christ's body and blood in a symbolic sense. But this was misunderstood by Roman authorities to mean that Christians were guilty of cannibalism. The close fellowship of Christians and the holy kiss were misconceived as incest and immorality.
- Christians separated themselves from pagan gatherings at temples, theaters and places of recreation. This nonconformity to accept social patterns brought upon them false accusations against the empire and despite of their virtuous living, Christians were a threat to society and the state.
- Christians were also made the scapegoats for great calamities, such as famine, earthquakes and pestilence, which were sometimes regarded as punishment meted out because people had forsaken the Greco-Roman gods.

2.9.2 Consolidation activities

The teacher asks learners for form groups and discuss about the similarities and differences between the Apostles' Creed and the Nicene Creed.

Possible answers:

Similarities

- Both are centered in the 3 Persons of the Holy Trinity;
- They are all used in Christian Churches;
- Both are statements of Christian Faith.

Differences between the Apostles' and Nicene Creed

- The Apostles' Creed is referred to as a faithful summary of the Apostles' faith and is also regarded as the ancient baptismal symbol thus, its great authority arises from that fact. On the other hand, the Nicene Creed draws its authority from the reason that it stemmed from the first two ecumenical councils.
- The Apostles' Creed is the older of the two as it was drawn up and adopted by the early church before the middle of the 2nd century whereas the Nicene Creed was created in 325 by the Council of Nicaea.
- The Apostles' Creed has been in use during Baptism while the Nicene Creed is mostly associated with the death of Jesus Christ and therefore recited during Lent and Easter times.
- The Apostles' Creed begins with "I Believe" while the Nicene Creed uses "We Believe".
- The Apostles' Creed has the earliest manuscripts in Latin while the Nicene Creed was produced in Greek.

2.9.3 Extended activities

The teacher assigns the gifted and talented learners to make a research on the Biblical teaching on Christian unity.

■ Guidance

Ask the learners to go to the computer lab and research on the Biblical teaching on Christian Unity. Mark their individual findings and correct them where possible.

■ Possible answers

Christian unity is based on our common salvation in Jesus Christ.

Jesus in John 17:9, prays specifically for those who believe in Him through the apostles' word. That word is recorded for us in the New Testament, which the Holy Spirit inspired them to write (John 14:26; 16:13, 14).

The core message of the apostolic witness centers on salvation through faith in the life, substitutionary death, and resurrection of Jesus Christ. As we saw (John 1:12-13), "But as many have received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." The new birth is the basis of our unity in Christ.

Jesus compares this unity with that which exists between Him and the Father (John 17:21): “that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, ...” Jesus and the Father are eternally one in their shared nature as God. When we are baptized and become children of God, we share in the divine nature (John 1:12-13; 2 Pet. 1:4). So in this sense, Jesus’ prayer was answered on the Day of Pentecost, when the Holy Spirit came on all believers, uniting them in the one body of Christ. Since then, all who believe the apostolic witness to Christ share new life in Him (1 Cor. 12:13): “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.” This is the unity of the Spirit that Paul talks about (Eph. 4:3). It is a fact, and yet we must be diligent to preserve it.

■ **Christian unity is based on our common glory in Jesus Christ.**

Jesus prays (John 17:22), “The glory which You have given Me I have given to them, that they may be one, just as We are one.” What does Jesus mean? We know that Christ has an incommunicable glory, which He did not receive and He does not bestow. In that sense, God does not share His glory with anyone (Isa. 42:8). But we can piece together several verses that steer us in the right direction. John (1:14) testifies, “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten Son from the Father, full of grace and truth.” Then John 1:16 adds, “For of His fullness we have all received, and grace upon grace.” So in part, the glory that Christ has given us is the glory of our salvation, received and sustained by abundant grace.

UNIT 3

CARDINAL VIRTUES

3.1 Key unit competence

Examine the importance and practice of cardinal virtues in daily life.

3.2 Prerequisites

The learners know about how to cultivate moral life. Moreover, the learners are aware of the importance of prayer, which is the perfect channel to acquire virtues and seek to maintain good relationship with God, who only can lead them to live virtuous lives. In addition, from their own experiences or others' ones, they can identify different virtues.

3.3 Cross-cutting issues to be addressed

- **Peace and values education:** The teacher emphasises living good moral life that encompasses many values such as peace, unity, love harmony etc which are gifts from God. Thus, students are encouraged to strive to live in for with others, God and also with himself/ herself, which is a characteristic of virtuous life.
- **Standardisation culture:** the teacher stresses the patterns and structures of an authentic life which stem from God. Learners are helped to identify the cardinal virtues and cultivate them in their lives.
- **Genocide studies:** the teacher will emphasises on living a virtuous life that will help prevent genocide ideologies, by stressing the importance of living cardinal virtues for the individual and in the society.
- **Gender equality:** The teacher is sensitive to gender balance especially in the learning activities, and always will strive to involve both girls and boys. He/ she should ensure equal participation so as to cultivate the gender sensitivity in the learners as future teachers.
- **Inclusive education:** The teacher will involve all learners even those with special education needs in all learning activities. The teacher will be sensitive to plan how to attend those learners so that they may feel part of the class and participate respectively.

3.4 Introductory activity 3

■ Guidance

Guide the student -teachers to form gender balanced and inclusive groups; give them a copy of the Students' Religious TextBook to each group and indicate the page of the introductory activity. Ask learners to discuss and answer the questions in the introductory activity 3. Allocate time for the task and facilitate the group discussion. Invite group representatives to present their work and make comments on each presentation then emphasize key ideas.

Possible answers to the questions of the introductory activity 3

Question 1

From her good relationship with God, consistent prayerlife, family, education, Church and so forth. These are examples of avenues of moral teaching.

Question 2

- Virtues connect us with God and others.
- Virtues enable us to identify situations in which moral actions are required and to perceive the correct response.
- They help us give best of ourselves.
- They instill in us the practice of making deliberate acts of right judgment, being fair, having courage and exercising moderation.
- They help us combat, selfishness and pride which results in our lack of perfect love for God and our neighbor, and maintain moral balance in our lives, because we are all wounded by the effects of the original sin.
- They give us true peace and joy, because we not only perform good acts but give the best of ourselves.
- They help us to persevere in pursuit of what is good, through Christ's gift of salvation that gives us that grace given as a reward of living a virtuous life.
- They help us to give meaning to true for God and neighbor, which is as the core virtue of all virtues.
- They help us develop moral character because in choosing concrete actions because the cornerstone of the moral life is based upon the Cardinal Virtues.
- They help us to face life's challenges, temptations and evil desires.

3.5 List of lessons

#	Lesson title	Learning objectives	Number of periods
1	Meaning of Virtues	<p>Knowledge and understanding: Explain the term virtue.</p> <p>Skills: Discuss the meaning of virtues in Islam.</p> <p>Attitudes and values: Live a virtuous life.</p>	1
2	Sources of Virtues	<p>Knowledge and understanding: Highlight sources of virtues in Christianity and in Islam</p> <p>Skills: Describe the sources of virtues in Christianity and in Islam.</p> <p>Attitudes and values: Adopt a habit of seeking to grow in virtuous life.</p>	1
3	Cardinal virtues	<p>Knowledge and understanding: Enumerate the cardinal virtues.</p> <p>Skills: Explain the meaning of the cardinal virtues.</p> <p>Attitudes and values: Advocate living of cardinal virtues in the society.</p>	1
4	Importance of Cardinal virtues	<p>Knowledge and understanding: Write down the importance of cardinal virtues for an individual and in the society.</p> <p>Skills: Discuss the importance of cardinal virtues.</p> <p>Attitudes and values: Appreciate the importance of cardinal virtues.</p>	1
5	Remedial activities and End unit Assessment		2

3.5.1 Meaning of Virtues

a. Learning Objectives

Knowledge and understanding: Explain the term virtue.

Skills: Discuss the meaning of virtues in Islam.

Attitudes and values: Live a virtuous life.

b. Teaching resources

Use of Students' Textbooks, Bible, Qur'an, flipchart, markers

c. Prerequisites/Revision/Introduction

Learners know examples of virtues and the importance of the importance of virtues to an individual and the society. From this knowledge, learners will deepen their understanding on the meaning of virtues in both Christian and Islamic teaching.

d. Learning activities

■ Guidance to the learning activity 3.1

The tutor asks learners to brainstorm some examples of positive qualities that are encouraged to be lived in the society. The teacher writes on chalkboard all the answers given by the learners. Then comments and gives correction where possible.

■ Possible answers:

Love, joy, peace, patience, kindness, goodness, gentleness, humility, truthfulness, self-control, fortitude, temperance, justice, prudence, faith, hope, generosity, etc.

■ Application activities

Guidance to the application activity 3.1

Guide learners to form group inclusive groups. Assign them to discuss on the important moral values that are emphasized in the Rwandan society. Allocate time for the task. Ask them to present, comment on their findings and award marks to the group work.

Possible answers to the application activity 3.1

Hard work, unity, chastity, peace, generosity, cooperation, etc.

3.5.2 Sources of Virtues

a. Learning objectives

Knowledge and understanding: Highlight sources of virtues in Christianity.

Skills: Describe the sources of virtues in Islam.

Attitudes and values: Adopt a habit of seeking to grow in virtuous life.

b. Teaching resources

Use of Students' Textbooks, Bible, Qur'an, flash cards.

c. Prerequisites/Revision/Introduction

Learners have knowledge on the meaning of virtues and examples of virtues. The tutor will facilitate them to revise the previous content on the meaning of the meaning of virtues as well as the teaching in Christianity and Islam. This knowledge and revision will enable learners to find out the sources of virtues in Christianity and Islam.

d. Learning activities

Ask learners to discuss in pairs, the sources of the virtues they have so far acquired. Give time for the learners to discuss. Allow them to present, skipping what has been said. Give comments and emphasise main ideas.

■ Possible answers to learning activity 3.2

From Church teaching, school, society, human reason, good models like saints, family, good friends, from the Scripture (Bible and Qur`an).

■ Application activities 3.2

Guide learners to form inclusive groups. Assign them the task of comparing and contrasting the sources of virtues in Christianity and Islam. Allocate enough time to the task. Ask learners to present then commend and award marks for group work.

■ Possible answers to the application activity 3.2

Similarities

- In both, virtues come from God himself.
- In both, virtues can be acquired from good models, e.g. In Christianity Jesus is the perfect model and in Islam from Muhammed and the four rightly guided Caliphs.
- In both scripture is the main source of virtues.

Differences

- In Christianity Jesus is the perfect model of virtues while in Islam Muhammed is the perfect model.
- In Christianity, Bible is the main source of virtues while in Islam, Qur`an is the primary source.
- In Christianity, some virtues can be acquired through human effort and others are infused in the soul by God while in Islam, all virtues are from the Qur`an, Muhammed, the works of Islamic philosophers and rightly guided Caliphs.

3.5.3 Cardinal Virtues

a. Learning objectives

Knowledge and understanding: Enumerate the cardinal virtues.

Skills: Explain the meaning of the cardinal virtues.

Attitudes and values: Advocate living of cardinal virtues in the society.

b. Teaching resources

Use of Religious textbooks, religious scriptures and books, flip charts and markers, etc

c. Prerequisites/Revision/Introduction,

To carry-out this lesson, learners have the prerequisites on the meaning and examples of virtues, sources of virtues in Christianity and Islam. The tutor will facilitate learners to understand what cardinal virtues are and identify the four cardinal virtues from the list of the virtues given then how to apply them in their lives.

d. Learning Activities

■ Guidance to the learning activity 3.3

Invite learners to go to the computer room to research on the meaning of cardinal virtues and give example. Guide them to form inclusive groups and work together on this task. Facilitate the task and allocate time. Ask learners to present and give comment and explanation for clear understanding.

■ Possible answers to learning activity 3.3

They are firm attitudes, stable dispositions, and habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith. They make possible ease, self-mastery, and joy in leading a morally good life. The virtuous man is he who freely practices the good. The moral virtues are acquired by human effort. They are the fruit and seed of morally good acts; they dispose all the powers of the human being for communion with divine love.

Cardinal virtues are four and they include: Prudence, Justice, Temperance and Fortitude.

■ Application activity 3.3

Ask the learners to form groups of four members. Distribute flip charts and markers to the groups. Assign them to write down on a flip chart, a brief explanation of each cardinal virtue. Assess the work and award marks.

■ Possible answers to application activity 3.3

Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it; the prudent person looks where s/he is going.

Justice is the moral virtue that consists in the constant and firm will to give God and neighbor their due. Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. **Fortitude** is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life.

Temperance is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable.

3.5.4 Importance of Cardinal Virtues

a. Learning Objectives

Knowledge and understanding: Write down the importance of cardinal virtues for an individual and the society.

Skills: Discuss the importance of cardinal virtues.

Attitudes and values: Appreciate the importance of cardinal virtues.

b. Teaching resources

Use of Religious textbooks, Bible, manila papers and markers, etc

c. Prerequisites/Revision/Introduction,

To carry-out this lesson, learners have the prerequisites on the meaning and examples of virtues, sources of virtues in Christianity and Islam. In addition, they also know the meaning of the four cardinal virtues. The tutor will facilitate learners to understand discover the importance cardinal virtues in their lives and for the society.

c. Learning Activities

■ Guidance to learning activity 3.4

Guide learners to form inclusive groups. Assign each group to discuss the importance of the cardinal virtues to the individual and to the society and note down in summary on a manila paper. Allocate time for the task. Ask learners to hang the charts prepared on different corners of the class then one group representative remain to explain to other groups as they move from one corner to another, learning from each other and adding new ideas to the charts. Facilitate this activity and give your comments.

■ Possible answers to the learning activity 3.4

- They instill in us the practice of making deliberate acts of right judgment, being fair, having courage and exercising moderation.
- They help us combat, selfishness and pride which results in our lack of perfect love for God and our neighbor, and maintain moral balance in our lives, because we are all wounded by the effects of the original sin.
- They give us true peace and joy, because we not only perform good acts but give the best of ourselves.
- They help us to persevere in pursuit of what is good, through Christ's gift of of salvation that gives us that grace given as a reward of living a virtuous life.
- They help us to give meaning to true for God and neighbor, which is as the core virtue of all virtues.
- They help us develop moral character because in choosing concrete actions because the cornerstone of the moral life is based upon the Cardinal Virtues.
- They help us to face life's challenges, temptations and evil desires. Temperance is the virtue which counteracts these temptations.

■ Guidance to application activity 3.4

Ask the whole class to prepare a drama on the four cardinal virtues that reflect their importance in the society. Guide them in selecting role players and in keeping the theme of the drama. Give them enough time to prepare and choose a convenient day to dramatize. Assess the drama and emphasize the main ideas reflected in the drama.

3.6 Summary of the unit

This unit target to shed light on living a virtuous life. It gives the meaning and examples of virtues in both Christianity and Islam. It further explains the sources of virtues according to Christian teaching and Islamic teaching. Moreover, it discusses in details the meaning and the application of the four cardinal virtues. Lastly, it describes the importance of cardinal virtues to an individual and to the society.

3.7 Additional information for the teacher

Historical back ground of the Cardinal Virtues

The four cardinal virtues appear as a group long before they were later given this title. Plato identified the four cardinal virtues (human virtues) with the classes of the city described in *The Republic*, and with the faculties of man. Plato narrates a discussion of the character of a good city where the following is agreed upon. "Clearly, then, it will be wise, brave, temperate (literally: healthy-minded), and just." **Temperance** was common to all classes, but primarily associated with the producing classes, the farmers and craftsmen, and with the animal appetites, to whom no special virtue was assigned; **fortitude** was assigned to the warrior class and to the spirited element in man; **prudence** to the rulers and to reason. **Justice** stands outside the class system and divisions of man, and rules the proper relationship among the three of them.

3.8 Answers to End unit assessment 3

Question 1

- a. **Virtue:** it is habitual and firm disposition to do good.
- b. **Cardinal virtues:** They are firm attitudes, stable dispositions, and habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith.
- c. **Prudence:** is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it.
- d. **Justice:** is the moral virtue that consists in the constant and firm will to give God and neighbor their due.
- e. **Temperance:** is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good.
- f. **Fortitude:** is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods.

Question 2

a. Islam

The Quran, which Muslims believe to be the Word of God, serves as the primary source of virtues / moral teachings in Islam. The Sunnah, which are the teachings, deeds and sayings, silent permissions (or disapprovals) of the Islamic prophet Muhammad, as well as various reports about Muhammad's companions, also serves as an important source for Islamic moral teachings. Besides these, the works of Islamic scholars and philosophers, and the moral examples set by important Islamic personalities (such as the four rightly guided caliphs: Abu Bakr, Umar, Uthman and Ali) are other sources for Islamic ethical and moral guidance.

b. Christianity

The Apostle Peter gives us a very good look at the source of all virtue as he writes that it is through "His divine power that has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2nd Peter 1:3-4).

Cardinal virtues are acquired through human effort by education. By deliberate acts and by perseverance ever renewed in repeating efforts are purified and elevated by divine grace. With God's help, a person mould a character and is strengthened in the practice of good. It is not easy for a wounded man by sin to maintain moral balance. Christ's gift of salvation offers us the grace necessary to persevere in the pursuit of the virtues. Everyone should ask for this grace of light and strength, cooperate with the Holy Spirit and follow his calls to love what is good and shun evil.

Question 3

- They instill in us the practice of making deliberate acts of right judgment, being fair, having courage and exercising moderation.
- They help us combat, selfishness and pride which results in our lack of perfect love for God and our neighbor, and maintain moral balance in our lives, because we are all wounded by the effects of the original sin.
- They give us true peace and joy, because we not only perform good acts but give the best of ourselves.
- They help us to persevere in pursuit of what is good, through Christ's gift of of salvation that gives is that grace given as a reward of living a virtuous life.
- They help us to give meaning to true for God and neighbor, which is as the core virtue of all virtues.

- They help us develop moral character because in choosing concrete actions because the cornerstone of the moral life is based upon the Cardinal Virtues.
- They help us to face life's challenges, temptations and evil desires. Temperance is the virtue which counteracts these temptations.

Additional activities

3.8.1 Remedial activities

The tutor may ask slow learners the following questions:

- a. What is the meaning of virtue?
- b. Name any 4 cardinal virtues.
- c. What is the importance of the cardinal virtues?

Answers

Question 1

A virtue is a habitual and a firm disposition to do good.

Question 2

Prudence, Justice, Temperance and Fortitude

Question 3

- They help us combat, selfishness and pride which results in our lack of perfect love for God and our neighbor, and maintain moral balance in our lives, because we are all wounded by the effects of the original sin.
- They give us true peace and joy, because we not only perform good acts but give the best of ourselves.
- They help us to persevere in pursuit of what is good, through Christ's gift of salvation that gives us that grace given as a reward of living a virtuous life.
- They help us to give meaning to life for God and neighbor, which is as the core virtue of all virtues.
- They help us develop moral character because in choosing concrete actions because the cornerstone of the moral life is based upon the Cardinal Virtues.
- They help us to face life's challenges, temptations and evil desires. Temperance is the virtue which counteracts these temptations.

3.8.2 Consolidation activities

The tutor asks learners to research on the meaning and examples of theological virtues.

Answers

The theological virtues gifts of grace from God, given to us freely, not through any action on our part, and we are free, but not required, to accept and use them. These are the virtues by which man relates to God Himself .They are faith, hope, and charity (or love).

The first mention of these three virtues occurs in the biblical book of Corinthians 1, verse 13, written by the Apostle Paul, where he identifies the three virtues

Faith: faith is the virtue *“by which the intellect is perfected by a supernatural light.”* By this definition, faith is not at all contrary to reason or intellect but is the natural result of an intellect that is influenced by the supernatural truth given to us by God.

Hope: it is defined as *“the theological virtue which is a supernatural gift bestowed by God through which one trusts God will grant eternal life and the means of obtaining it providing one cooperates.”* In the virtue of hope, desire and expectation are united, even while there is recognition of the great difficulty of overcoming obstacles in order to achieve everlasting union with God.

Charity (Love): Charity, or love, is considered the greatest of the theological virtues. It is defined as the *“infused supernatural virtue by which a person loves God above all things for his [that is, God’s] own sake, and loves others for God’s sake.”* As is true of all the theological virtues, genuine charity is an act of free will, but because charity is a gift from God. God must first give it to us as a gift before we can exercise it.

3.8.3 Extended activities

The tutor will ask the talented and gifted learners to extend their research on examples of virtuous people in the Rwanda.

Possible answers

Fred Rwigema, Students of Nyange school, Uwiringiyimana Agatha... etc

UNIT 4

WORSHIP PRACTICES IN ABRAHAMIC RELIGIONS

4.1 Key Unit competence

By the end of this Unit, the student teacher will be able to examine the importance of worship in the society.

4.2 Prerequisites

Before undertaking this unit on worship practices in Abrahamic religions, student teachers should have prior knowledge on fundamental elements of faith in Judaism, Christianity and Islam. This knowledge will help them to deepen their understanding on worship practices.

4.3 Cross-cutting issues to be addressed

- Peace and values education: the tutor emphasize about the mutual respect about various worship practices of different religious without criticising negatively others practices which is destructive.
- Gender education: Tutor reminds the student teachers that males and females have each one his or her assigned tasks in worship practices for which he/ she has to fulfil according to the organizations of the religions and he /she deserve respect.

4.4 Guidance to introductory activity 4

The tutor asks learners to form groups of five persons to discuss about the worship practices in Judaism, Christianity and Islam basing on their experience as a believer. The teacher moves around the groups to encourage learner to have active participation and for more clarification. Thereafter, they write down the findings on the flipchart and post them in the classroom. The tutor asks students teachers to come in front to present their findings to the class. After the presentation of each group, the tutor gives comments.

Possible answers to introductory activity 4:

1. The worship practices in Judaism, in Christianity and in Islam

The worship practices in Judaism:

Jews are required to pray three times. These three times include morning blessings, reading and writings of biblical texts and further Tenah verses of praise. However, on special occasions like the Sabbath and Jewish holidays they are specific days for prayers.

The following were important feasts and celebrations in Judaism:

- **The Sabbath:** This day is known as the «rest day» (quote from the bible, «in six days the Lord made heaven and earth and on the seventh day he rested (Exodus 31:17). Jewish people are free of study, prayer and focus on enjoyment and leisure.
- **Rosh HaShanah:** This day is known as ‘the birthday of the world’ and the anniversary of creation. It starts with remembering and acknowledging the wrong-doings before the Day of Atonement. On this day, apples and honey are eaten to symbolize and hope for the sweetness of the upcoming year.
- **Yom Kippur:** This is a day that allows people to spiritually cleanse which enables one to start a fresh, New Year.
- **The Passover:** This day is used to commemorate the exodus of Egypt and agriculturally the beginning of a new harvest season in Israel. Children are given unleavened bread and are told about the chain of events of the Exodus.
- **Days of mourning (Tish b’Av):** The day in which is used to commemorate the destruction of the Jewish temples through fasting, reading and singing to describe sections of the persecution.

The worship practices in Christianity:

Some elements of Christian worship are universal, style and content varies greatly due to the history and differing emphases of the various branches of Christianity. In many Christian traditions, regular public worship is complemented by worship in private and small groups, such as meditation, prayer and study. Singing often forms an important part of Christian worship.

Some common elements:

While differing considerably in form, the following items characterize the worship of virtually all Christian churches:

- Meeting on Sunday (Some groups of Christians consider Sunday as the worship day for the resurrection of Jesus while Seventh-day Adventist churches worship on Saturday (Sabbath day as it is recommended in the Bible);
- Bible readings accompanied by summons and preaching;
- Communion or the Eucharist;
- Music, either choral or congregational, either with or without instrumental accompaniment;
- Prayer: prayers are either formal or informal (spontaneous prayers);
- Teaching in the form of a sermon or homily;
- A collection or offering.

The worship practices in Islam:

In general, worship in Islam is understood to mean the observance of certain rituals: prayer, fasting, giving charity, and other 'good' works.

The five fundamental acts of worship in Islam are:

- **Declaration of faith (shahadah)**, expression of absolute Monotheism. There is no god other than Allah. Muhammad is the messenger of Allah.
- **Ritual prayer (salat)**, observed five times every day at prescribed times, with prescribed preparations (ritual cleaning), prescribed movements (standing, bowing, prostrating, sitting) and prescribed verses, phrases;
- **Alms giving (zakah)** this is calculated as 2.5% of a Muslim's total savings and wealth above a minimum amount which is based on income and the value of all of one's possessions;
- **Fasting (sawm)** the abstention from eating and drinking during daylight hours especially during the Islamic holy month of Ramadan;
- **Pilgrimage to Mecca (hajj)** the annual Islamic pilgrimage to the most holy city of the Muslims, and a mandatory religious duty for Muslims that must be carried out at least once in their lifetime by all adult Muslims who are physically and financially capable of undertaking the journey, and can support their family during their absence.

2. The importance of worship for individual and the community.

The following arguments show us the importance of worship for individual and the community: Worship is a lifestyle of living one's values and faith, and it is not just limited to when people raise to worship God in church, Synagogue and Mosque but also in demonstrable acts of love in serving others more especially the needy. In general, worship is understood to mean the observance of certain rituals: prayer, fasting, giving charity, and other 'good' works.

4.5 List of lessons

#	Lesson title	Learning Objectives	Number of periods
1	Meaning of worship	<p>Knowledge and understanding: Define the concept worship.</p> <p>Skills: Explain the way of worship</p> <p>Attitudes and values: Appreciate the diversity of worship.</p>	2
2	Worship and spiritual activities in Abrahamic Religions	<p>Knowledge and understanding: Identify various spiritual practices in Abrahamic religions and their significance.</p> <p>Skills: Compare the spiritual practices in Abrahamic religions.</p> <p>Attitudes and values: Devote to the meaningful worship in his religious community.</p>	6
3	Important places of worship	<p>Knowledge and understanding: Describe the important places for worship in Abrahamic religions.</p> <p>Skills: Explain the importance of worship to the society.</p> <p>Attitudes and values: Show respect to the worship places and practices.</p>	4
	Unit assessment		4

4.5.1 Meaning of worship

a) Learning objectives:

Knowledge and understanding: Define the concept worship

Skills: Explain the ways of worship

Attitudes and values: Appreciate the diversity of worship.

b) Teaching resources:

Use textbooks, religious scriptures and books, flipchart, markers, papers, images of worship practices, etc.

c) Prerequisites/Revision/Introduction

Basing on what learners are aware about worship practices seen in introductory activity 4.1, this enables the tutor to start the new lesson about the worship, its meaning and ways.

e) Learning activities 4.1

The tutor displays the scripture passages and invites randomly the learners to read the passage to others and ask them to compare both passages. Thereafter, through think-pair work, learners brainstorm the meaning of 'worship' and provide the ways of worship in different religions.

Possible answers to Learning activities 4.1

1. According to the biblical passages of learning activities4.1, worship can be defined as the feeling or expression of reverence and adoration for a deity. Then, the Greek word that is most often translated as worship in the New Testament is known as "proskuneo". This concept means to "fall down before or bow down before" or "to kiss the hand to (towards) one, in sign or symbol of reverence". In the ancient time it was used as homage shown to men and beings of superior rank. The Hebrew word for worship in the Bible is "Shaha" which means "to bow low or to prostrate oneself". It designates the profound feeling of love towards somebody or something, which may involve to a certain attitude or a set of activities or practices routines in everyday life of a believer.
2. Activities done during worship that are implied in the Holy Scripture passages of Learning activities4.1: praying, reading God's Word with an open heart, singing, participating in communion, charity and serving others. Worship may involve specific places, such as the temple, synagogue, mosque others do not restrict the place.

Possible answers to Application activities 4.1:

1. The true and authentic worship of God implies him truly and treasure him duly. In this sense, worship means valuing, that inner valuing, becoming visible in the world.
2. There are two basic ways/dimensions of worship. One is acts of the mouth/ visible: these are **acts of praise and repentance** in worship services or small group religious gatherings which are visible to the community of believers. Another dimension is the acts of love **with the body and the hands and the feet**: acts of love that show the supreme value of God by what the worshipper is willing to sacrifice for the good of others.

The concrete examples of worship are: offer appropriate sacrifice, respect, listening

to God, live communion and communication, charity, etc.

4.5.2. *Worship and spiritual activities in Abrahamic Religions*

a) Learning objectives

Knowledge and understanding: Identify different forms of worship in different religions.

Skills: Discuss confidently different forms of worship in different religions

Attitudes and values: Respect the time for worship.

b) Teaching resources

Use textbooks, religious scriptures and books, flipchart, markers, papers, images of worship practices, etc.

c) Prerequisites/Revision/Introduction

Student teachers have knowledge on the meaning of worship. The tutor will facilitate them to revise the previous content on the meaning of worship as well as the worship ways. This knowledge will enable learners to have understanding of Worship and spiritual activities in different religions.

d) Learning activities4.2

The tutor provides the copy with three columns to each formed groups of six persons. They are told to discuss about the Worship and spiritual activities in different religions basing on the knowledge they have about worship and their findings are shown by filling in the given copy. During the findings presentation, the tutor assigns to each group the point to present about. Some groups present about Christianity, the next ones about Islam and the remaining ones about Judaism. After the presentation of each group, the tutor comments with necessary additional information.

Possible answers to Learning activities 4.2

Some differences:

Judaism	Christianity	Islam
<p>Judaism show that worship is a core characteristic and activity of the Jewish religion. Jews are required to pray three times. These three times include morning blessings, reading and writings of biblical texts and further Tanah verses of praise. However, on special occasions like the Sabbath and Jewish holidays they are specific days for prayers. The particularity was put on Sabbath. Jews had laws regulating activities this day and they reversed for reflection and prayer.</p>	<p>Activities of praising God in music and speech, readings from scripture, prayers, a sermon, etc.</p> <p>Various holy ceremonies (sacraments)</p> <p>Show fully respect, commitment and engagement.</p>	<p>-Testimony: seek guidance in life through God’s revelation (the Quran) and the teachings of Prophet Muhammad.</p> <p>-Prayer (five times) includes physical motions of bowing and prostrating, which were also performed by Jesus, Moses, and the prophets before them.</p> <p>-Zakhat: Muslims must give 2.5% of their yearly savings to help the poor, the needy, and the oppressed.</p> <p>-Fasting during the month of Ramadan</p> <p>-Pilgrimage (journey) to Mecca</p>

Some similarities:

- Judaism, Christianity and Islam are referred to as the three Abrahamic religions, this means that in addition to being monotheistic religions that worship the same God, these three religions feature Abraham in a foundational role.
- Judaism, Christianity and Islam all three religions believe and worship the same God but they do it in different ways.
- All three religions have a symbol of faith, but however, each of them represents different meanings.
- There are three major religions based out of the Middle East, Judaism, Christianity, and Islam.

Possible answers to Application activities 4.2:

1. The following are the festivals and celemonies of Judaism: The Sabbath, Rosh HaShanah, Yom Kippur, The Passover, Days of mourning (Tish b’Av).
2. The common elements that characterize the worship of virtual all Christian

churches are the following:

- Meeting on Sunday (Some groups of Christians considers Sunday as the worship day for the resurrection of Jesus while Seventh-day Adventist churches worship on Saturday (Sabbath day as it is recommended in the Bible);
- Bible readings accompanied by summons and preaching;
- Communion or the Eucharist;
- Music, either choral or congregational, either with or without instrumental accompaniment;
- Prayer: prayers are either formal or informal (spontaneous prayers);
- Teaching in the form of a sermon or homily;
- A collection or offering;

3. The five fundamental acts of worship in Islam:

- **Declaration of faith (shahadah)**, expression of absolute Monotheistic. There is no god other than Allah. Muhammad is the messenger of Allah.
- **Ritual prayer (salat)**, observed five times every day at prescribed times, with prescribed preparations (ritual cleaning), prescribed movements (standing, bowing, prostrating, sitting) and prescribed verses, phrases;
- **Alms giving (zakah)** this is calculated as 2.5% of a Muslim's total savings and wealth above a minimum amount which is based on income and the value of all of one's possessions;
- **Fasting (sawm)** the abstention from eating and drinking during daylight hours especially during the Islamic holy month of Ramadan;
- **Pilgrimage to Mecca (hajj)** the annual Islamic pilgrimage to the most holy city of the Muslims, and a mandatory religious duty for Muslims that must be carried out at least once in their lifetime by all adult Muslims who are physically and financially capable of undertaking the journey, and can support their family during their absence.

4.5.3. Important places of worship

a) Learning objectives

Knowledge and understanding: Describe the important places for worship in Abrahamic religions.

Skills: Explain the importance of worship to the society.

Attitudes and values: Show respect to the worship places and practices.

b) Teaching resources

Use textbooks, religious scriptures and books, flipchart, markers, papers, images of worship practices, etc.

c) Prerequisites/Revision/Introduction

To carry-out this lesson, learners have the prerequisites on the meaning, ways of worship and worship practices in different religions especially Abrahamic religions. The tutor will facilitate learners to brainstorm about important places of worship through questions and answers.

d) Learning activity 4.3

The tutor asks learners to join their respective group and distributes the printed pictures to each group and ask them to observe carefully and describe what the pictures illustrate.

Possible answers to Learning activities 4.3

The synagogue was a place of worship for Jews.

In the synagogue, in the front stands the holy ark, which is a tall, heavy, fancy cabinet with a curtain in front and double doors and in which the Torah-scrolls are stored. The Torah-scroll is placed upon a low, heavy cabinet called a bima, when it is to be read from.

The church is the place for worship for Christians. Its parts are: Steeple, Church bells, Nave, Chancel Altar/Communion Table, Stained glass windows, Pulpit and Cross/Crucifix.

The mosque is a place for worship for Muslims. Its parts are: Minaret, Dome, Prayer Hall ,Mihrab ,Minbar, Ablution Area, Prayer Rugs and Shoe Shelf .

Possible answers to Application activities 4.3:

The synagogue was a place of worship for Jews. It is also a place for community socializing, interacting and charity work is often held. **Jews** observe the Sabbath and conduct services **in Synagogue**, or as sometimes referred to, “going to **Temple**”.

The church is the place for worship for Christians derives from the Greek ekklesia, meaning the called out ones. Its original meaning is to refer to the body of believers, or the body of Christ. We note that Christian congregation may also meet in any place, house or an open place and worship God. Churches have a Cross as symbol.

The mosque is a place for worship for Muslims. It comes from the Arabic *masjid*, which

means a place of ritual prostration. A mosque is any place devoted to prayer.

4.6 Summary of the unit

Under this unit, worship practices in Abrahamic religions consist of the study on how different religions express their worship towards the Supreme Being. The unit comprised three lessons:

■ Meaning of worship

The worship refers to the worthiness or acknowledgement of worth. It designates the profound feeling of love towards somebody or something, which may involve to a certain attitude or a set of activities or practices routines in everyday life of a believer.

■ Worship and spiritual activities in Abrahamic Religions

Different religions have different ways of worship. The main concern has been to compare the worship and spiritual activities in Judaism, Christianity and Islam. Worship and spiritual activities **in Judaism**, the main ideas of worship in Judaism show that worship is a core characteristic and activity of the Jewish religion. Jews are required to pray three times. These three times include morning blessings, reading and writings of biblical texts and further Tenah verses of praise. **In Christianity** involves prayer, songs, acts of praising, etc. that are performed in the recognition of the redemptive hand. **In Islam**, worship is embedded in the fundamental pillars. It involves the rituals for purification that as prior conditions to the worship.

■ Important places of worship

Places of worship are a specially designed structure or consecrated space where individuals or a group of people such as a congregation come to perform acts of devotion, veneration, or religious study. A building constructed or used for this purpose is sometimes called a house of worship.

Temples, churches, synagogues and mosques are examples of structures created for worship.

The Synagogue was a place of worship for Jews, the Church is the place for worship for Christians and the Mosque is a place for worship for Muslims.

4.7 Additional information for teacher

The tutor should emphasize that the worship concerns the whole life and deduce the values related to daily life and maintaining with God which is maintained in the adoration of God. But sometimes the confusion comes between praise and worship. That is why the tutor must understand clearly the difference between

praise and worship.

Difference between praise and worship

Most people see worship as the slow and melodious songs that often require the closing of eyes, lifting of hands in reverence to God. While praise is considered as the singing of songs usually fast ones and dancing to God. But these two words mean more than just songs or singing and they are two different things. Worship is completely different from praise but praise can be a part of worship. If you understand the difference between praise and worship, you will have a better understanding of honoring God.

Worship is a lifestyle, and it is not just limited to when people raise their hands to sing to God in church per example. And praise comes from a heart of worship.

4.8 Answers to end unit Assessment questions

1. Worship: is defined as the feeling or expression of reverence and adoration for a deity. Worship involves bowing low before the Lord, not only physically, but in the heart.
2. The answer is found in the table of the possible answers to the learning activity 4.2 in this tutor's guide.
3. The answer is found in this tutor's guide in the possible answers to the application activity 4.2

4.9 Additional activities

4.9.1 Remedial activities

The tutor may ask slow learners to tell what they know about Judaism, Christianity and Islam. He/she will analyse their answers and retain the pertinent points related to the question.

4.9.2 Consolidation activities

The tutor asks learners to pursue the research on internet or library about the worship spiritual activities. He/she will analyse their answers and retain the pertinent points related to the question.

4.9.3 Extended activities

The tutor will ask the talented learners to extend their research on worship in Judaism, Christianity and Islam by answering the following question: Compare the spiritual worship activities in Judaism with Christianity and Islam; and identify the values pertaining to each religious belief.

Possible answers:

Values in Judaism: love, humility, service, avoiding waste, health and wellness, peace, democracy, connection to God, truth and integrity, fidelity, human dignity, Compassion/Mercy, protecting the body, spirituality, modesty, justice, etc.

Values in Christianity: service, thankfulness, compassion, endurance, creativity, justice, peace, wisdom, etc.

Values in Islam: charity, forgiveness, tolerance, honesty, kindness, justice, kind treatment to animals, fulfillment of promise, anger management, sincerity, respecting elders.

UNIT 5

PROBLEMS FACED BY RWANDAN FAMILIES

5.1 Key Unit competence

By the end of this unit, student teachers will be able to analyze and propose solutions to the current problems faced by the Rwandan family.

5.2 Prerequisites

Learners have knowledge about the previous units studied about the peace in the society seen in senior one, and the Christian family unit with the lesson of problems facing Rwandan families today, and the other unit called peace, security and conflict resolution seen in senior two. Also in the year one, students studied about peace, unity and justice in the society. The tutor helps them to find out the interconnections between these units with the new unit to study called problems faced by Rwandan families.

5.3 Cross-cutting issues to be addressed

- **Peace and values education:** the tutor emphasizes on peace education and teachings of mutual respect in the family members and the community in general.
- **Gender education:** remind learners that both males and females have similar right and obligations at home and therefore they need to be treated equally when for instance in the case of giving the tasks to accomplish, the leisure time by not favouring one group and marginalise the other one. These prevent the occurrence of different family problems caused by inequality among family members.
- **Financial education:** for example, among the family problems, some of them are caused by lack of financial discipline, the laziness, the poverty, the wastage of resources and poor financial planning among family members. For these reasons, the tutor has to remind the student about the appropriate behaviour to adopt for being financially fit hence preventing or reducing the family problems.
- **Comprehensive sexuality education:** during the lessons activities, learners should be given an opportunity to discuss about the development stages

and changes in their bodies because they are adolescents. They have to be aware of how to manage the changes in their bodies. To discuss about the HIV/AIDS to prevent its contamination, family planning, and reproductive health to prevent the early and unwanted pregnancies.

5.4 Guidance to introductory activity 5

The tutor distributes to learners the printed pictures of an old man and woman who stand with their six children: some children (1 boy and 1girl) wear neatly and others (boy and girls) who wear in a crazy way. Other children are smoking and drinking beer. They observe and describe them. The tutor asks the corresponding questions and learners answer them (the questions found in introductory activity 5). They give answers after being discussed in pairs.

Possible answers to introductory activity 5:

1. We see: an old man and woman, six children, the student who are smoking, the children who are drinking beer, the children who wear torn clothes and others who wear proper clothes.
2. No, Rwandan culture is against this family members' behaviour
3. The problems that can be caused by the behaviours described in the picture are the following: juvenile delinquency, loss of traditional values, conflicts in the family, gender bases violence, drug abuse, parenting issues, alcohol, issues relating to sexuality.

5.5 List of lessons

#	Lesson title	Learning Objectives	Number of periods
1	Rwandan cultural values	<p>Knowledge and understanding: Identify Rwandan Values that need to be upheld</p> <p>Skills: Debate on Rwandan cultural values</p> <p>Attitudes and values: Appreciate the Rwandan cultural values</p>	2

2	Rwandan culture versus Modernism	<p>Knowledge and understanding: Identify the relationship between Rwandan culture and Modernism remarkable to individual family and Rwanda as a country</p> <p>Skills: Debate on Rwandan culture and their encounter with the so called modernism</p> <p>Attitudes and values: Advocate for the family welfare and prevent the social problems.</p>	2
3	Problems faced by Rwandan families today	<p>Knowledge and understanding:</p> <ul style="list-style-type: none"> -Identify problems faced by Rwandan families, their causes and consequences to individual family and Rwanda as a country -Outline possible solutions and strategies to prevent the problems face by Rwandan Family <p>Skills:</p> <ul style="list-style-type: none"> - Discuss the problems faced by Rwandan Family and propose solutions in order to establish wellbeing in the society. - Analyze Causes and consequences of Rwandan family problems and propose adequate solution. <p>Attitudes and values:</p> <ul style="list-style-type: none"> -Show concern family problems and propose adequate solutions - Be pro-active and initiate activities that ensure wellbeing in school and in the family as well the community. 	4
	Unit assessment		4

5.5.1 Rwandan cultural values

a) Learning objectives

Knowledge and understanding: Identify Rwandan Values that need to be upheld

Skills: Debate on Rwandan cultural values

Attitudes and values: Appreciate the Rwandan cultural values

b) Teaching resources

Use images of tradition cultures, flipchart, textbook, printed-out copies of values.

c) Prerequisites/Revision/Introduction

To carry-out the lesson, learners have the knowledge about the Rwandan culture and values that they face in their daily life. The tutor facilitates them to specify various Rwandan culture, values and taboos.

d) Learning activities 5.1

The tutor displays the questions and motivates learners to think critically, they work in groups of five learners or debate; they make a repertoire of the Rwandan culture and values. Thereafter, learners present them throughout their groups in front the rest of the class and underline the main culture and values that are likely to be upheld for future generation.

Possible answers to Learning activities 5.1:

1. Explanation of some important Rwandan cultural values:

Unity: The state of being joined together to form one unit. A genuine vehicle of “the same wisdom, the same vision of the world, and the perception of political life”. This is acquiring through a sense of togetherness and through Ndi Umunyarwanda program.

Patriotism: Love and allegiance to the nation and the government of the Republic of Rwanda. This is manifested through commitment and effort to work for the wellbeing of everyone in the society. It also goes together with readiness to work for its development, to defend it at any cost. In line with this value is the Rwandan proverb “ Wanga Kumenera amaraso igihugu ukayamenera imbwa”.

Selflessness: the renunciation of one’s own interests in favor of the interests of others. The spirit of not putting one’s self first but being willing to give one’s time and resources for the benefit of others.

Integrity: the act of consistency of actions, values, methods, measures, principles, expectations and outcome. This implies possessing many values which are in line with living well in the society such as honesty, trustworthy, kindness, Integrity in Rwandan culture is expressed in the following terms “imfura ni iyo mugendana ntigusige, mwasangira ntigucure, waterway ikagutabara, wapfa ikakurerera, again, Rwandans say that Imfura aho musezeraniye niho muhurira.

Responsibility: The obligation and authority to take the necessary actions to ensure success. The obligation for the proper custody, care, and safekeeping of resources entrusted to the possession or supervision of an individual. This value goes together with another value of Accountability.

Volunteerism: Volunteering is the practice of people working for a particular cause without payment for their time and services. It is the desire to undertake by choice and free will a task or work for the benefit of the wider community beyond the

volunteer's immediate family and friends this implies working for the common good.

Humility: Defined as a disposition to be humble; a lack of false pride. This attribute increases one's willingness to listen to others, consult and decide with reliable information and all the time. It implies not boosting but acting in the way that brings required success and always willing to learn.

2. As we know values in general exist among different people especially in adult who has the responsibilities to inherit the future generation that is why the Rwandan values can be acquired and upheld among the young generation.

Possible answers to Application activities 5.1:

1. The cultural values practiced at home, in school and community are:

Unity: The state of being joined together to form one unit. A genuine vehicle of "the same wisdom, the same vision of the world, and the perception of political life". This is acquiring through a sense of togetherness and through Ndi Umunyarwanda program.

Patriotism: Love and allegiance to the nation and the government of the Republic of Rwanda. This is manifested through commitment and effort to work for the wellbeing of everyone in the society. It also goes together with readiness to work for its development, to defend it at any cost. In line with this value is the Rwandan proverb "Wanga Kumenera amaraso igihugu ukayamenera imbwa."

Integrity: the act of consistency of actions, values, methods, measures, principles, expectations and outcome. This implies possessing many values which are in line with living well in the society such as honesty, trustworthy, kindness, Integrity in Rwandan culture is expressed in the following terms "imfura ni iyo mugendana ntigusige, mwasangira ntigucure, waterway ikagutabara, wapfa ikakurerera, again, Rwandans say that Imfura aho musezeraniye niho muhurira.

Responsibility: The obligation and authority to take the necessary actions to ensure success. The obligation for the proper custody, care, and safekeeping of resources entrusted to the possession or supervision of an individual. This value goes together with another value of Accountability.

Volunteerism: Volunteering is the practice of people working for a particular cause without payment for their time and services. It is the desire to undertake by choice and free will a task or work for the benefit of the wider community beyond the volunteer's immediate family and friends this implies working for the common good.

Humility: Defined as a disposition to be humble; a lack of false pride. This attribute increases one's willingness to listen to others, consult and decide with reliable information and all the time. It implies not boosting but acting in the way that

brings required success and always willing to learn.

2. Some values taught during Itorero program at all levels:

Transparency, mutual respect, kindness, goodness, trustworthiness, honest, love, resilience among others.

5.5.2: Rwandan culture versus Modernism

a) Learning objectives

Knowledge and understanding: Identify the relationship between Rwandan culture and Modernism remarkable to individual family and Rwanda as a country

Skills: Debate on Rwandan culture and their encounter with the so called modernism

Attitudes and values: Advocate for the family welfare and prevent the social problems.

b) Teaching resources

Use textbook, historical and religious books, internet, flipchart, markers, etc.

c) Prerequisites/Revision/Introduction

Learners have knowledge on the previous lesson 1 about Rwandan culture and values where they have had a look on the accepted values and taboos in Rwandan society. This knowledge will help them to compare these values with the modernism situation.

d) Learning activities

Through internet search, learners search about the meaning of modernism with the examples. Student teachers debate on Rwandan cultural values and their encounter with the so-called modernism which affect the generations and shape their attitudes and actions and behaviors. They also compare Rwandan culture and Modernism and they note down their findings. After organizing debate, learners are asked to present their findings group by group and the teacher comments after the presentation of each group.

Possible answers to Learning activities 5.2:

1. Modernism: includes the activities and creations of those who felt the traditional forms of art, architecture, literature, religious faith, philosophy, social organization, activities of daily life, and sciences were becoming ill fitted to their tasks and outdated in the new economic, social, and political environment of an emerging fully industrialized world.

2. Some similarities: Since Rwanda is open to the world, there are many cultural exchanges that are coming into Rwandan culture which many people define as

modernism. These elements include the change of mentality about girls, social roles, gender promotion, education, cultural exchange with the world, clothing, food, etc.

Differences: modern in Rwandan culture:

Some behaviours and actions are considered as modern in Rwandan culture:

- The way of wearing more especially girls who do not wear decently and wear very short and tiny clothes;
- Dancing modern songs;
- Speaking foreign languages and pretending not to know Kinyarwanda;
- Change of mentality about social and gender roles in family.

3. The conflicts that can be caused by modernism in Rwandan family:

The parents need to educate their children more about the culture when they are exposed to foreign cultures. They will be able to sieve out what is right while keeping the legacy of parents. If they do not agree with their parents, the culture stands to die out yet development cannot exist without cultural values, because then they will lose themselves. Generally, we know that the Culture is our sense of identity and uniqueness, “in the society. People believe that as long as cultural differences exist there will always be meaningful dialogue between generations. Cultural differences will always be there. Both the young and older generation will always think they are right which is a good thing because the elderly will always remind us of our cultural roots while the younger generation will decide what works for them because the elderly also fought with their parents.

Possible answers to Application activities 5.2:

1. The answer is found in the possible answers to the learning activity 5.2 in this tutor’s guide, question one.
2. The young people are called to respect cultural values and modernism in family and in the Rwandan Society in general because both the young and older generation will always think they are right which is a good thing because the elderly will always remind us of our cultural roots while the younger generation will decide what works for them because the elderly also fought with their parents.

5.5.3: Problems faced by Rwandan families today

a) Learning objectives

Knowledge and understanding:

- Identify problems faced by Rwandan families, their causes and consequences to individual family and Rwanda as a country

- Outline possible solutions and strategies to prevent the problems face by Rwandan Family

Skills:

- Discuss the problems faced by Rwandan Family and propose solutions in order to establish wellbeing in the society.
- Analyze Causes and consequences of Rwandan family problems and propose adequate solution.

Attitudes and values:

- Show concern family problems and propose adequate solutions
- Be pro-active and initiate activities that ensure wellbeing in school and in the family as well the community.

b) Teaching resources

Use textbook, historical and religious books, flipchart, markers, etc.

c) Prerequisites/Revision/Introduction

Learners have in mind already the earliest discussed lessons about Rwandan culture, values and modernism. The latter may be among the major causes of problems faced by Rwandan families today. Also the learners as the ones who live in Rwandan society, by referring to their homes and neighbouring families, they have the experience about the causes, consequences of Rwandan families' problems and the ways used or to be used to resolve them.

d) Learning activities

Basing on their family experience and experiences in the neighboring environment student-teachers in groups of six, they discuss the problems faced by Rwandan family and propose solutions in order to establish wellbeing in the society. They show positive practical actions to be taken at school level, family and community.

Possible answers to Learning activities 5.3:

1. Yes, this type of family members exists in Rwandan society because the problems in family may result from the misconduct of a family member or the two main parties, and the frequent quarrels and differences between parents, or between children or between children and parents make the family in turmoil, and lose the children's prestige, respect and belonging to the family. The following examples of family problems show that: drunkenness, poverty, abortion, children misbehavior, drug abuse, adultery, prostitution, unwanted pregnancies of girls, chronic diseases, mismanagement of resources, sexual abuse, rape, conflicts, gender issues, behavioral issues, etc.

a) The causes of the family problems:

- Difference in opinions, personalities, beliefs, values or goals.
- Financial problems.
- Stress, depression, anxiety and resentment
- Issues relating to sexuality.
- Alcohol or drug use.
- Gambling problems; gambling addiction which causes financial problems.
- Illness or disability of a family member.
- Death of a family member.
- Unemployment and financial problems.
- Separation or divorce, parenting issues, etc.

b) The consequences of the family problems

As social problems suggest, the effects of problems on families depend on how problems are expressed, with some forms having negative effects and others having benign, or even positive effects. Problems or conflicts can be considered harmful if the security of one or all conflicting parties (spouse/child) is threatened; from this perspective, multiple destructive behaviors have been identified, including physical and verbal aggression, withdrawal/avoidance, nonverbal and verbal anger, and the use of insults.

3. There are several solutions that can help to promote social cohesion in Rwandan families. These range from strengthening existing institutional mechanisms such as abunzi (local mediators) and umugoroba w'ababyeyi (parents evenings), sensitization of people on understanding gender equality and recalling the importance of marriage for couples in the ways of helping parents to educate their children. According to the contribution of the school, it is important to introduce an education curriculum where sex, civic education, cultural values and counselling as well as family matters are taught also to children at an early age, even indirect to their neighbours in the life of the society.

Possible answers to Application activities 5.3:

1. Family problems classification:

- **Psychological and emotional problems:** It is due to the difference in the cases of family members' mood and nervous, and ways of their emotions towards the surrounding circumstances.
- **Cultural problems:** the result of different parents in customs and traditions depending on the different way.
- **Economic problems:** They are caused by the deteriorating financial situation of the family, whether due to internal or external factors. For

example, when one of the parents does not financially support the family.

- **Health problems:** such as chronic diseases or accidental diseases that face a family member and which may cause other problems such as poverty.
- **Social problems:** the family relationship with parents' relatives and the relationship of parents to some children and so on. E.g. some families may have problems regarding paying dowry. Another example is the lack of clarity of the role of each individual within the family, and the multiplicity of roles and struggle, which leads to a disagreement within the family.
- **Physical problems:** these are problems that causes physical harm to family members. Example: Gender based violence
- **Moral problems:** these are misunderstandings among family or community members about values, behaviour and attitudes of some of family members.

2. a) Causes:

Causes of social problems are numerous and interlinked. Generally, social disconnection or loss of cultural values affects the family negatively. The following are some of the causes of family problems in Rwanda:

- Difference in opinions, personalities, beliefs, values or goals;
- Financial problems;
- Stress, depression, anxiety and resentment;
- Issues relating to sexuality;
- Alcohol or drug use;
- Gambling problems; gambling addiction which causes financial problems;
- Illness or disability of a family member;
- death of a family member;
- unemployment and financial problems;
- Separation or divorce, parenting issues, etc.

b) Consequences of family problem

As social problems suggest, the effects of problems on families depend on how problems are expressed, with some forms having negative effects and others having benign, or even positive effects. Problems or conflicts can be considered harmful if the security of one or all conflicting parties (spouse/child) is threatened; from this perspective, multiple destructive behaviors have been identified, including physical and verbal aggression, withdrawal/avoidance, nonverbal and verbal anger, and the use of insults. Conversely, constructive conflict behaviors, which support or foster parties 'sense of security, have also been described: calm discussion, support, some forms of humor, problem solving, and physical and verbal affection.

Today's families experience problems leading to violence and crimes. From those crises, families are experiencing unfaithfulness, violence, child molestation, divorce and separation.

2. The answer is found in the possible answers to the learning activity 5.3 in this tutor's guide, question number three.

5.6 Summary of the Unit

Under this unit of problems faced by Rwandan families, there was a look of

Rwandan cultural values, Rwandan culture versus Modernism and Problems faced by Rwandan families today. Among the Rwandan culture values, we can say unity, patriotism, Humility, integrity, responsibility. Concerning the problems faced by Rwandan families today we can say their causes like difference in opinions, personalities, beliefs, values or goals, Financial problems, Stress, depression, anxiety and resentment, issues relating to sexuality, alcohol or drug use, etc. The ways to prevent the family problems are based on school and family education.

5.7 Additional information for teacher

The tutor is invited to search and show the contributions of religions for preventing and resolving the Rwandan family problems to student teachers.

5.8 Answers to the end unit assessment questions

1. a) **Family problems:** Family problems means a kind of troubled relationship between family members which in turn leads to tensions. These problems may result from the misconduct of a family member or the two main parties, and the frequent quarrels and differences between parents, or between children or between children and parents make the family in turmoil, and lose the children's prestige, respect and belonging to the family.

Examples: juvenile delinquency, loss of traditional values, conflicts in the family, gender based violence, drug abuse, parenting issues, alcohol, issues relating to sexuality

b) Cultural values:

A culture is a way of life of a group of people, the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next. The examples of Rwandan cultural values: unity, patriotism, selflessness, integrity, responsibility, volunteerism, humility, etc.

c) The answer is found in the possible answers to the learning activity 5.2 in this tutor's guide, question one.

2. The major problems that affect the Rwandan families today:

■ Poverty

Poverty is the greatest challenge faced by Rwandan household security. In fact, the economic stress observed at family level reveals or triggers psychological difficulties between husband and wife, but also relationship problems between parents and children. The lack of income and resulting insecurity can also impact parental performance.

It is worth pointing out that the poverty situation currently faced by Rwandan families has various manifestations, especially hunger and malnutrition, poor health, absent or limited access to education and to other basic services, high morbidity and mortality rate due to diseases, social conflicts, violence risks, drug abuse, lack of decent housing¹, discrimination and social exclusion. Poverty is also among the factors that lead young people to delinquency and prostitution, thus putting their families in trouble. This poverty has also negatively impacted the family structure, and which has resulted in an increase in the number of street children or children separated from their families, being therefore compelled to fend for themselves.

■ Unemployment

The unemployment is experience in Rwanda. This is seen when there is limited employment offers and a huge number of graduate attend hoping to get jobs.

■ Drug abuse

There are some cases of young people who involve themselves in drug abuse. Again, some family members take alcohol and neglect their family responsibilities and consequently the conflict arises in the family.

■ Gender based violences

Cases of sexual abuse, gender based violence, death (spouses killing one another, family conflicts are still persisting and need adequate attention. This also is seen in the number of pregnant young girls increasing (under the age of 18).

■ Conflicts in the family

The conflict are results of many consistent problems such as misunderstanding, lack of responsibility, misuse of family resources, unfaithfulness, jealousy, poverty, alcoholism, drug abuse, ignorance, behaviors, among others.

■ Loss of Traditional Values

The solidarity between family members, patriotism bravery, integrity and honesty, respect and dignity, tolerance and hospitality, culture of peace, love of labor, habit of respect, good manners and courtesy, inviolable attachment to ancestral traditions, dedication to group leading to abnegation and sacrifice, fraternal affection effecting blood covenants, etc.; all these values are currently almost vanishing.

■ Juvenile Delinquency

This phenomenon also deserves a particular attention and a deep study because it is taking on alarming proportions, especially in the Capital City and in big towns. This is combined with another problem of street children who leave their homes to the city.

3. Show what Rwandan has done in order to solve family problems:

These range from strengthening existing institutional mechanisms such as abunzi (local mediators) and umugoroba w'ababyeyi (parents evenings), sensitization of people on understanding gender equality and recalling the importance of marriage for couples in the ways of helping parents to educate their children. According to the contribution of the school, it is important to introduce an education curriculum where sex, civic education, cultural values and counselling as well as family matters are taught also to children at an early age, even indirect to their neighbours in the life of the society.

4. The solutions in order to prevent the problems in Rwandan family

There are several solutions that can help to promote social cohesion in Rwandan families. These range from strengthening existing institutional mechanisms such as abunzi (local mediators) and umugoroba w'ababyeyi (parents evenings), sensitization of people on understanding gender equality and recalling the importance of marriage for couples in the ways of helping parents to educate their children. According to the contribution of the school, it is important to introduce an education curriculum where sex, civic education, cultural values and counselling as well as family matters are taught also to children at an early age, even indirect to their neighbours in the life of the society.

The effort of Rwanda to fight against social problems and other evils can be seen in the achievement so far made through the vision 2020, EDPRS I and II, and in four aspects of the country such as Economic transformation, social welfare, good governance and Justice. Rwanda has decided to put in place some grown solutions to fight against some social problems.

5.9 Additional activities

5.9.1 Remedial activities

Student teachers will be learning difficulties that may be asked to describe what they know about Rwandan cultural values, Rwandan culture vs Modernism, Problems faced by Rwandan families today.

5.9.2 Consolidation activities

The tutor asks to student teachers highlight the major problems that affect the world in general: Divorce, drunkenness, Poverty, Abortion, human trafficking, children misbehaviors, corruption, drug abuse, adultery, unemployment, prostitution, polygamy, unwanted pregnancy of girls, chronic diseases, Mismanagement of resources, Sexual abuse, rape, Suicide, conflicts, wars, gender issues, Financial issues, behavioral issues among others. These problems affect the world on various levels and scales and need collective effort in finding solutions then the student teachers have to take the first step to put that into practice in the present and future generation.

5.9.3 Extended activities

Gifted learners are assigned to conduct research on the contribution of Rwandan cultural values and Modernism in order to reduce and why note to eradicate different family problems towards shaping the safe and bright contemporary society especially the Rwandan society. They present their findings in write an essay form.

REFERENCES

Brown, A. (2000). The Chichester Project: Teaching Christianity: A world religions approach, in Grimmitt, M. (ed.), *Pedagogies of religious education: case studies in the research and development of good pedagogic practice in RE*, McCrimmons.

Cooling, T. (2000). The Stapleford Project: Theology as the basis for religious education, in Grimmitt, M. (ed.), *Pedagogies of religious education: Case studies in the research and development of good pedagogic practice in RE*, McCrimmons.

Conférence Episcopale du Rwanda (2007). *Programme de Catéchèse du Secondaire première année*, Imprimé au Rwanda par Pallotti- Presse, Kigali.

Cox, E. (1984). Bible: Use in RE in Sutcliffe M. J. (ed.). *A Dictionary of Religious Education*, SCM Press Ltd, London, p. 48-49.

Demiraly, R., & Karadeniz, S., (2008). Developing information literacy skills for lifelong learning in elementary education Cypriot, in *Journal of Educational Sciences*, 2 (6), 89-119.

Gates, B. E. (2006). Where is the moral in citizenship education? *Journal of Moral Education*, 35(4), 437-441.doi: 10.1080/03057240601025636.

Gichaga S. N, et al,(2000) Secondary Christian Religious Education, Students` Book Four, Secondary, Education, Kenya Literature Bureau, Nairobi.

Higgins, I. L. (1984). Phenomenological Approach in RE, in Sutcliffe M. J. (ed.). *A Dictionary of Religious Education*, SCM Press Ltd, London, pp. 258-259

Holm, J. (1984). Religion in Sutcliffe M. J. (ed.), *A Dictionary of Religious Education*, SCM Press Ltd, London, p. 282-284.

Holm, J. (1984). Methods in RE: A Survey, in Sutcliffe M. J. (ed.), *A Dictionary of Religious Education*, SCM Press Ltd, London, p. 222- 223.

IOSR Journal of Research & Method in Education (IOSR-JRME) e-ISSN: 2320-7388,p-ISSN: 2320-737X Volume 4, Issue 1 Ver. I (Jan. 2014), PP 14-18 www.iosrjournals.org

Jackson, R. and O'Grady, Kevin (2007). Religions and education in England: social plurality, civil religion and religious education pedagogy, in Religion and education in Europe: developments, contexts and debates Warwick Research Archive Project <http://wrap.warwick.ac.uk/2926/>

Keller, T., Whittaker, J., & Burke, T. (2001). Student debates in policy courses: promoting police practice skills and knowledge through active learning. *Journal of Social Work*, 37(2), 343-55.

Knapper, C., & Cropley, A. J. (2000). Leap in to lifelong learning. Retrieved 17 June 2019, from <http://www.adelaide.edu.au/clpd/materia/leap/leapinto/Lifelong Learning.pdf>/Knapper & Cropley 2000.

Loder, J. E. Creativity, in Sutcliffe M. J. (ed.). *A Dictionary of Religious Education*, SCM Press Ltd, London, pp. 101-102.

Marrat, H. (1984). Teachers in Sutcliffe M. J. (ed.), *A Dictionary of Religious Education*, SCM Press Ltd, London, pp. 339-340.

Muhammad S. (2016): OnlineMalysian Journal of education science: Emphasizing morals, values, ethics and character education in science education and teaching: Volume 4, Issue-2.

Niyigena Jean-Paul (ed.) (2018). *Kwigisha isomo ry'lyobokamana muri iki gihe*, Pallotti-Press Ltd. Kigali.

Nurlaela Sari (2013) *Importance of teaching moral values to students*: Article.

REB (2016). Religious Studies syllabus.

Shitohi E., Kerre R. & Gichaga S. (2008) *Distinction Christian Religious Education For Primary Teacher Education*, Kenya Literature Bureau, Nairobi.

Surin, K. (1984). Experiential Approach to RE, in Sutcliffe M. J. (ed.), *A Dictionary of Religious Education*, SCM Press Ltd, London, pp. 128-129.

Situma Julia," *Methods used by teachers to teach christian religious education in secondary schools in kimilili in bungoma county, kenya*" in *British Journal of Education* Vol.4, No.1, pp.1-8, January 2016.

Sutcliffe M. John (1984). *A Dictionary of Religious Education*, SCM Press Ltd, London.

The New African Bible (2012). Paulines Publications Africa.

Wang, C. Y. (2008). Enhancing the interactive relationship between lifelong learning and social changes to carry out a learning society in Taiwan. *International Journal of Lifelong Education*, 27(5), 535-542.

Wintersgill, B.(Ed) (2015) *Big Ideas for Religious Education*. Exeter: University of Exeter.

Kateregga B.D and Shenk D.W.(1980). *Islam and Christianity*. Daystar Press Publishers, Ibadan. Nigeria.

The Catechism of the Catholic Church (2001). Paulines Publications Africa.

The History of Rwanda Secondary Schools Teacher`s Guide (2010). National Curriculum Development Centre, Kigali.

