

RELIGIOUS EDUCATION

TUTOR'S GUIDE
FOR TTCs

3

OPTIONS:

ECLPE, LE & SME

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FOREWORD

Dear Tutor,

Rwanda Basic Education Board is honoured to present Religious Studies tutor's guide's for ECLPE, SME and LE options Year III which serves as a guide to competence-based teaching and learning to ensure consistency and coherence in the learning of the Religious Education. 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

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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 for ECLPE, LE and SME Year III. 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

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PART I. GENERAL INTRODUCTION

1.1. The structure of the guide

The tutor's guide of Religious Education in ECLPE, LE and SME options Year III is composed of 3 parts.

Part one 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 Two contains the sample lesson plan in Religious Education teaching.

Part three 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, 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 analyse 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 organisation 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 fulfilment.
 - 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 especially in the activities of Unit 5 about Christian family where the interdependence and complementarity of family members is highlighted. Involve both girls and boys in all activities: No activity is reserved only to girls or boys. Boys and girls should read equally the Holy Scriptures in the classroom without discrimination. Teachers should ensure equal participation of both girls and boys during reading the Word of God and during carrying out other assigned tasks.

- **Inclusive Education:**

Involve all learners, even the special needs education students and the physically disabled children, in all activities without any bias. For example: Allow a learner with physical disability (using wheelchair) to take notes or lead during assigned tasks. The needs of every learner should be catered for.

- **Standardization culture**

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

- **Environment and sustainability**

In all lessons imbedded in Religious Education Social studies year II 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 creation.

- **Financial education**

Financial education is very necessary for students in gaining and spending money as well as living modestly and soberly. 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 behaviour.

CSE requires child centred 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-centred 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.

1.2.5. 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 TWO: SAMPLE LESSON PLAN

The following is a sample lesson plan in Religious Education for TTC/ECLPE, SME and LE Options

School Name: X

Teacher's name: Y

Term	Date:	Subject	Class	Unit No	Lesson Number	Duration	Class size
1	14/ 04/ 2020	Religious Education	Year 3 ECLPE	3	1of 3	40	40
Type of Special Educational Needs to be catered for in this lesson and number of learners in each category				3 slower learners			
Unit title		Community and parental involvement					
Key Unit Competence:		Explain the link between religious conviction and responsibility in life and the society.					
Title of the lesson		The role of believer in the society					
Instructional Objective		With internet accessibility and different documents from library, student teachers will be able describe a responsible person and a convinced believer and fulfil religious and social responsibilities in the society.					
Plan for this Class (location: in / outside)		In classroom					
Learning Materials (for all learners)		Sacred texts (Bible, Quran), Religious textbooks, internet, articles, pens, notebooks, manila paper, flipchart.					
References		Bible (lives (1 Peter 2:12), English Dictionary					

Steps and Timing	Description of teaching and learning activity:		Competences and Cross-Cutting Issues to be addressed
	Facilitator's/ tutor's activities	Student teachers' activities	
	<p>In small groups that mix boys and girls, student-teachers will be discussing the importance of parental involvement in education. The tutor will be checking whether everyone is participating, inviting the students to make presentation, make comment on the students presentation and finally together with students will make conclusion.</p>		
Introduction 5 Min	<p>PREAMBLE: Starts with a short song to introduce student teachers in spiritual mode.</p> <p>Asks some few questions related to people's mode of life in general. For example the weekly activities of their parents or guardians.</p>	<p>Sing a song that reflects believer's commitment to society.</p> <p>Student teachers respond to the questions by stating the weekly activities of their parents or guardians.</p>	<p>Peace and values education is addressed as student teachers describe their responsibilities towards their fellow student teachers, tutors, parents and members of society.</p>

<p>Development of the lesson</p> <p>30 minutes</p>	<p>Form groups, avail and indicate documents in library that student teachers will use to make research about role of believers in the society.</p> <p>Guide and orient the research.</p> <p>Orient student teachers' presentations and give comments and feedback after each presentation</p> <p>Internalization</p> <p>Ask Student teachers other questions to master the content</p> <p>APPLICATION AND ACTUALISATION: ask questions about</p> <ol style="list-style-type: none"> 1. Explain this statement, "Believers are the salt and the light of the world." 2. Describe the role of believer to the community, the church and the country 	<p>In groups, student teachers do a research for the role of believers in society by using internet, textbooks and other various resources.</p> <p>Write their findings in exercise notebooks or on piece of papers.</p> <p>Each group presents their findings:</p> <p>Role of believer to society can be summarized in the following</p> <p>Living godly before men</p> <p>Living in submission to the government authorities</p> <p>Paying taxes</p> <p>Respecting each other</p> <p>Supporting people in difficulties</p> <p>Live with love and harmony</p> <p>Fighting injustice and corruption, Etc</p>	<p>As people are different, they need to help each other in order to have complementarity. (Some values are mutual help, sharing, empathy, solidarity, tolerance etc.)</p> <p>Inclusive education is addressed as facilitator/ tutor sets the remedial questions for slow learners and when he/she mobilize the gifted learners to help them</p> <p>Gender education is addressed when both boy and girls participate equally during presentation of the findings of the group.</p> <p>Generic competences:</p> <p>Co-operation and communication are developed as learners exchange ideas and interact when they are working in the same group, and by sharing allocated learning materials.</p>
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		<p>Respond to the question of fixation: Mention at least five activities or behaviours of student teachers at school.</p> <p>Possible answers:</p> <p>Obedience to school rules and regulation, Protecting environment, Joining choirs, Playing different games, Doing manual works, Actions of charity, Etc.</p> <p>Answers to the application questions:</p> <p>1. Christians must be the salt and the light not just in what they say, but also in their life example.</p> <p>To effectively illuminate God's standard of righteousness and justice; they need actions that correspond</p>	<p>Critical thinking: by looking at the given images where people of different ages play together.</p> <p>Communication skills by making oral arguments and presentations in groups and during the whole class.</p>
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		<p>with their words. Christians can be proud of their heritage in both advocacy and action. For example in United States, Christians not only advocated for the abolition of slavery but helped to establish the Underground Railroad that helped slaves escape from Southern plantations.</p> <p>2. Living in submission to the government authorities</p> <p>Paying taxes</p> <p>Voting their leaders</p> <p>Respecting each other</p> <p>Supporting people in difficulties</p> <p>Live with love and harmony</p> <p>Fighting injustice and corruption</p> <p>Respecting church authorities</p> <p>Attending church services</p> <p>Giving offerings and tithes</p> <p>Visiting sick people</p> <p>Participating in community works</p> <p>Etc.</p>	
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<p>Conclusion 5 Min</p>	<p>Help student teacher to summarize what they have just learnt.</p> <p>Ask student teacher to write the summary in their notebooks</p> <p>Deliver homework</p>	<p>Summarize the lesson:</p> <p>Role of believers to society</p> <p>The bible, word of God, encourages believers to live godly life before men so that they could see God revealed in their lives.</p> <p>Submission to the authorities around us is the main thought of 1 Peter 2.</p> <p>Believers should pay taxes to the government. But not only paying taxes, believers should also invest or use their money, time, knowledge and life in the interest of their country.</p> <p>It is the believer's responsibility to support people who are going through difficulties whatever background they may come from.</p> <p>Believers must live with love and harmony with other believers. They are to be the light and salt of the world which means to be good examples in the society.</p> <p>Write the summary in their notebooks</p> <p>Copy the question of homework:</p> <p>List three actions that you will do throughout this week as your responsibility in this school.</p>	
<p>Lesson evaluation</p>			

PART III: LESSON DEVELOPMENT

UNIT 1

GOD'S NATURE AND ATTRIBUTES

1.1 Key Unit Competence

By the end of this unit, the student teacher will be able to assess different theistic views on the nature of God and the related lessons to enhance unity, solidarity and mutual respect.

1.2 Prerequisites

Before undertaking this Unit on God's nature and attributes, students are supposed to have prior knowledge and information on attributes of God seen in lower secondary and they will build on this to clearly understand in the depth the content of the unit. They are required also to have some knowledge on the creation process.

1.3 Cross-cutting issues

- **Peace and value education:** the tutor stresses necessity to apply communicable attributes of God and the necessity to be holy and do good as humans are created in the likeness of God. The interdependence, complementarity as well as peaceful coexistence is necessary for humanity to live in peace and harmony. Values such as tolerance, peace, justice, love, compassion as well as mutual respect, are encouraged.
- **Inclusive education:** inclusion is a value which is also taught by religions. Therefore the religious education tutor uses an inclusive approach as he or she facilitates lessons so that the student teachers learn about inclusion as a value or a law. The inclusiveness is also encouraged as they study about nature and attributes of God. Each one of us is much valued as the creature of God irrespective of differences.
- **Gender:** Both sexes have equal dignity in this world. From the creation, God communicated to them his goodness in the paradise. They should live in perfect harmony and peace as creatures and children of the same Heavenly father.

1.4 Guidance to introductory activity 1

Make some copies of the case study of introductory activity or indicate the page on which the introductory is found in the student teacher textbook. Guide learners to form gender balanced and inclusive groups. Ask student teachers to read the case study and answer questions after understanding them. Supervise to make sure that all students are involved in performing the task assigned and keep focused. Set the time for the task. Let learners use various resources available to find information on the nature and attributes of God. Supplement their presentations by key and important points related to the unit.

Possible answers to the questions of the introductory activity 1

The students will come up with various ideas and information. But the following are key information that they should have:

a) Nature and attributes of God

- God is immaterial and eternal: God does not have body. He did not start to be he is there for eternity and always.
- God is omnipresent: God lives everywhere at the same time
- God is Omniscient: God knows everything perfectly. His knowledge is not originated in something else.
- God is omnipotent: God is almighty he is able to do everything.
- God is merciful, good, love, immutable, immanent, self-existent...

b) Influence of God's attribute to humans

God communicated his attributes to Humans, his special creatures in his likeness and image. These shared attributes influence people's feeling, thinking and actions. These attributes include, goodness, love, mercy, truth, Justice, peace... This attributes influence how people act and think and they regulate relationship between God and Humans as well as between humans themselves.

1.5 List of lessons

S/N	Lesson title	Learning Objectives	Number of periods: 6
1	Communicable and non communicable attributes of God	Knowledge and understanding: Identify the attributes of God Skills: Categorize the attributes of God Attitudes and values: Maintain good relationship with God and neighbours.	2

2	Oneness and Trinity of God	<p>Knowledge and understanding: Explain the oneness and the Trinity of God</p> <p>Skills: Compare theistic views on the oneness and trinity of God</p> <p>Attitudes and values: Respect people’s views and teachings on the nature of God</p>	2
3	Qualities that humans get from oneness and other attributes of God	<p>Knowledge and understanding: Highlight qualities from the nature and attributes of God adopted by human beings.</p> <p>Skills: Explain the importance of these qualities in human daily life.</p> <p>Attitudes and values: Live unity, mutual respect, solidarity according to Holy Scriptures</p>	1
4	Remedial activities and End unit Assessment		1

1.5.1. Communicable and non communicable attributes of God

a) Lesson objectives

Knowledge and understanding: Identify the attributes of God

Skills: Categorize the attributes of God

Attitudes and values: Maintain good relationship with God and neighbours.

b) Teaching resources

Use of the Bible, Qur’an, Religious textbooks Religious pamphlets, articles, magazines.

c) Prerequisites/Revision/Introduction

Before undertaking this lesson on the communicable and non communicable attributes, students are required to have prior knowledge on the creation account, the meaning of attributes and able to list some known attributes that humans have which show divine intelligence.

d) Learning activity

- **Guidance**

The learning activity is done in groups. The student teachers take the Bible and read the assigned biblical passages. Let them analyze the text and come up with the attributes of God highlighted in the text. Let them present to the class and ask the class to supplement their findings.

Possible answers to the learning activity 1.1

1. Attributes of God from Exodus 15:11-13 and Isaiah 55:8-9 are the following

Holiness, perfection: This means that God is good all the times and he only performs good think with absolute perfection

Omnipotence: This means that the Might of God is not limited, and surpassed the heavens and earth. He is the Lord of Heavens and earth

Omniscience, Most Wise: This implies that God knows everything and his knowledge and wisdom are incomparable.

2. Basing on the Religious life as believers, student will come up with answers of who God is in their lives: the possible answers will be based on the overcoming hardships and challenges at home, school and surrounding environment. The following are assumed answers:

- God is good to and to my family because he helped us in the hard moments
- God is Just because he
- God is Love because he ...
- God is my helper
- God is wise, because he helped to pass Mathematics quiz
- God is perfect
- God is Holy.

The list may be too long but focus on the essential and ask the learners to explain the quality or characteristic they came up with.

e) Possible answers to the application activity 1.1

Question 1

God's communicable attributes: These are attributes that God shared to human beings. Since they were created in His image, He communicated His attributes to them in order to establish the relationship between Him as the Creator and mankind as His creatures. Some of these attributes are love and wisdom, mercy, knowledge, power, honesty, and helpfulness, goodness, truth, compassion.

God's incommunicable attributes: These are attributes that belong to God alone. These attributes are not communicated to creatures and are served for God alone. The attributes include immutability, self-existence, omniscience, omnipresence and omnipotence that belong to Him alone.

- **Truthfulness:** Truth is a quality where statements properly reflect actuality, but it is also a quality of character possessed by God. We can be truthful, but our ability to be truthful has limitation.
- **Goodness:** Being good can only be understood in relationship to God and his character. Humans can be good in relation to one another, but their standard is subjective. Therefore, true goodness is understood in light of the revelation of God in his Word. We can emulate the goodness of God, but we can never be perfectly good.
- **Justice:** Where God always does what is perfectly right according to the law, we do not behave perfectly. We can be lawful, and in so doing we emulate the perfect justice of God.
- **Knowledge:** Where God knows all things (1 John 3:20), we only know partially. Our knowledge is incomplete and always will be incomplete. God's mind is perfectly rational since all that God possesses in knowledge and wisdom necessitates his perfect thought. We, on the other hand, are imperfectly rational. Our conclusions and deductions are not always correct. They cannot be since we are affected by sin and do not have all knowledge.
- **Love:** God is love (1 John 4:8) and expresses his love perfectly through Jesus. Because we are touched by sin, our expression of love towards others will always be tainted. But we are still able to express it.

1.5. 2. Oneness and Trinity of God

a) Learning objectives

Knowledge and understanding: Explain the oneness and the Trinity of God

Skills: Compare theistic views on the oneness and trinity of God

Attitudes and values: Respect people's views and teachings on the nature of God

b) Teaching/Learning resources

Sacred Scriptures (Bible and Qur'an), Religious textbooks, internet, religious magazines, articles and pamphlets.

c) Prerequisites/Revision/Introduction

Before undertaking this lesson on Oneness and trinity of God, students are required to have prior knowledge on the creation account, some works of God and able to tell biblical references where works of Godhead are mentioned.

d) Learning Activity 1.2

- **Guidance**

The learning activity is done in groups. The student teachers form the average groups. Distribute papers on which the prayer is written. Let student teachers themselves choose the secretary and a presenter. After discussion, let every group present the findings. Ask the class to contribute to make sure the concept of unity and oneness of God is emphasized.

Possible answers to learning activity 1.2.

Student teachers will come up with various answers but as a facilitator stick to the most important concept which is the unity of the Holy trinity and the oneness of God. Jesus himself affirms that he and His Father they are one. The prayer is about the Unity of The Trinity and Jesus is praying so that the unity of the Trinity is reflected in the unity of Humanity.

The relationship between Humanity, Jesus and God is that Humanity as the creature of God should emulate the unity of the Trinity. Faith as response to God's love should show the unity, love that God has loved humanity.

e) Possible answers to application activity 1.2

Question 1

God is one. According to Various biblical texts, God has revealed his oneness to patriarch. God of Abraham, God of Jacob, God of Israel.

There is Scriptural witness that the oneness of God is a unity that has a threefold plurality (Father, Son and Holy Spirit). We have been created in God's image (Genesis 1:26-27).

The Scriptural witness of God's love points to His triune nature in which exists mutual relations. That love exists in mutual relations is yet another principle that we understand and experience.

The name of the Father and the Son and the Holy Spirit is both the way in which believers in the Lord Jesus Christ are to be baptized (Matthew 28:19) and a divine revelation into the inner workings of that profound truth, so simply expressed as "God is love" (1 John 4:8,16). The Trinity reveals to us that God is relational and His love is real, beckoning us to be ever immersed in Him, loving Him in return and expressing that love to other.

Question 2

Islamic view of oneness of God is an absolute monotheism. There is no God but Allah. No other god that deserve glory, praise and worship but one God. This oneness is expressed in following aspects:

- **Oneness of Lordship**

Muslims believe that Allah caused all things to exist. Allah is the only one who created and maintains all things. Allah is not in need of help or assistance over creation. While Muslims greatly respect their prophets, including Mohammad and Jesus, they firmly separate them from Allah.

- **Oneness of Worship**

Because Allah is the sole creator and maintainer of the universe, it is to Allah alone that Muslims direct their worship. Throughout history, people have engaged in prayer, invocation, fasting, supplication, and even animal or human sacrifice for the sake of nature, people, and false deities. Islam teaches that the only being worthy of worship is Allah. Allah alone is worthy of prayers, praise, obedience, and hope. Islam condemns all activities that are intended to worship others God. Whoever is involved in idolatry commits a grave sin of shirk which is unforgivable in Islam.

- **Oneness of Allah's Attributes and Names**

The Quran is filled with descriptions of Allah's nature, often through attributes and special names. The Merciful, the All-Seeing, the Magnificent, etc. are all names which describe Allah's nature. Allah is seen as distinct from his creation. As human beings, Muslims believe that one may strive to understand and emulate certain values, but Allah alone has these attributes perfectly, in full, and in their entirety.

1.5.3. Qualities from the Oneness and from other attributes of God

a) Learning objectives:

Knowledge and understanding: Highlight qualities from the nature and attributes of God adopted by human beings.

Skills: Explain the importance of these qualities in human daily life.

Attitudes and values: Live unity, mutual respect, solidarity according to Holy Scriptures

b) Teaching materials:

Sacred Scriptures (Bible and Quran), Religious education textbooks, internet, Religious magazines, articles, Manila paper, etc.

c) Prerequisites/Introduction/Review

Before undertaking this lesson on Qualities from the Oneness and from other attributes of God, student teachers are required to have prior knowledge on Oneness and trinity of God as studied in the previous lesson.

d) Learning activity 1.3

- **Guidance**

Let the learners brainstorm on the Rwandese saying that “Ijambo ryiza ni mugenzi w’Imana” and come to the conclusion that God is the source of all things that humans have or manifest. Again let them research, discuss and present their findings on the qualities that humans derive from the attributes of God as well as importance of these qualities in their daily life.

Possible answers to learning activity 1.3

Anything good that we do comes from the goodness of God. As they brainstorm, let them also discuss the qualities that humans get from their creator: these qualities include honesty, goodness, justice, truth, Love, respect. The qualities are derived from the oneness of God and from his attributes. They help in regulating the relationship between God and humans as well as among humans themselves.

e) Possible answers to application activity 1.3

Question 1

Humans are interdependent. Men and women, white, yellow and black are members of the bigger family of humanity. Precisely, in the account of creation, God has created a man and woman to complement each other. They are called to live the perfect brotherhood and sisterhood since they were created by the same God without any discrimination. This implies the unity of human race.

Question 2:

God possess attributes in the perfect sense. Hence he possesses all attributes in absolute be it communicable or non communicable. He does not have any imperfection of any kind. He is the Lord of the universe. However, because humans were created in his likeness, he communicates his attributes to humanity. This attributes are possessed by humanity in the in perfect sense. This is because they are bound in time and space and they can change their mind. Sometimes their attributes are driven by some selfish or personal interests and motives. They cannot possess these attributes in the perfect nature as their creator.

1.6 Summary of the unit

Humans are interdependent. Men and women, white, yellow and black are members of the bigger family of humanity. Precisely, in the account of creation, God has created a man and woman to complement each other. They are called to live the perfect brotherhood and sisterhood since they were created by the same God without any discrimination. This implies the unity of human race. This is the basis for human rights, human freedom and human dignity place above every other creature in the world. This helps humans to have a better place in the world and keep good relationships between us and God and hope being as perfect as him despite human sinful nature.

1.7 Additional information for the teacher

Names of God

‘El and ‘Elohim: indicate that He is strong and mighty and should therefore be feared, while ‘Elyon points to His exalted nature as the Most High, the object of reverence and worship.

Adonai, usually rendered “Lord,” the Possessor and Ruler of all men. Other names express the fact that God enters into relations of friendship with His creatures. One of these, common among the patriarchs, was the name Shaddai or ‘El-Shaddai, which indeed stresses the divine greatness, but as a source of comfort and blessing for His people. It indicates that God controls the powers of nature, and makes them serve His purposes.

Yahweh: The greatest name of God, however, always held sacred by the Jews, is the name Jehovah (Yahweh). Its origin and meaning is indicated in Exodus 3:14, 15. It expresses the fact that God is always the same, and especially that He is unchangeable in His covenant relationship, and is always faithful in the fulfilment of His promises.

Lord: a name that is applied not only to God but also to Christ. It takes the place of both ‘Adonai and Jehovah, though its meaning corresponds more particularly with that of ‘Adonai. It designates God as the Possessor and Ruler of all things, and especially of His people.

Abba: Abba means “Daddy, Father” – Abba is the most intimate form of God’s name, showing us His character as our loving daddy. He is the One who can be fully trusted, the One we can lean on, the One who cares about all that concerns us. Just as a godly father’s presence in our daily lives is one of protection, security, and unconditional love, the constant presence of our heavenly Father is what gives us the strength and covering we need for this life’s journey. This is one of my favourite

names of God because in it He conveys His heart for each of us, as His children. He gives us the privilege of being called his own sons and daughters. He provides the way for us to call out to Him and the assurance, beyond a doubt, that He hears and will answer. In our most difficult to painful times in life, we can crawl up into the lap of our heavenly Father, and know that He is for us, and His arms will hold us secure.

Abba, Father is the word for God in the Lord's Prayer (Luke 11:2). The epithet is strikingly frequent in John (108 times) and also in Matthew (forty times). The range of meanings include those of authority and discipline, but also those of compassion, care, protection, and provision.

1.8 Possible answers to the end unit assessment questions

The answers for the end unit assessment are contained in the student teachers book on communicable and non communicable attributes, oneness and trinity of God as well as on the qualities that humans derive from the attributes of God. Make sure that the student teachers come up with accurate answers. Supplement their response and provide necessary additional information to concretize the lessons.

1.9. Additional activities

1.9.1 Remedial activities

Identify God's attributes contained in the following biblical verses

- a) Job 42:2
- b) Matthew 19:26
- c) Ephesians 1:11
- d) Numbers 23:19
- e) Psalms 86:5
- f) Love 23:16

• Possible answers to remedial activities

- a) Job 42:2: Omnipotence or Almighty
- b) Matthew 19:26: Omnipotence
- c) Ephesians 1:11: Sovereignty
- d) Numbers 23:19: Veracity or faithfulness
- e) Psalms 86:5: Merciful, goodness
- f) John 23:16: Love

Help the student teachers to explain the above mentioned attributes in their own words and continue to read the bible and get other attributes of God.

1.9.2 Consolidation activities

Find out situations in your life, in your family or neighbours which proves the omnipotence, omnipresence and Faithfulness of God?

Suggestion on how to go about the activity

Group learners in pair and instruct them to find out situations in their lives, families or neighbours which prove the attributes of God (omnipotence, omnipresence and faithfulness of God) of. Set time for the task after which they proceed with presentation. The student will analyze their situations but agree on some which portray the attributes of God. For example for the omnipotence they can mention about hard situation in which God intervened and they were successful to overcome it, be it hard quiz, or other difficult situation in their family or surrounding environment. For Omnipresence they can mention a situation they prayed for and they found out later that the problem was solved. For Faithfulness they can come up with a divine intervention to their intention they had present to God and was fulfilled.

1.9.1 Extended activities

1. God is omnipresent. Is God in Hell? Justify your answer?
2. God is Omnipotence and is perfectly good all the time. If so why doesn't God stop natural calamities to happen when he has prior knowledge of their occurrence and has the power to stop them?

Possible answers to the extended activities

The idea of God being omnipresent, that He is present in all places at all times, is often associated with similar ideas of the nature of God, that He is also omniscient (all-knowing) and omnipotent (all-powerful). These attributes are part of what make God, God. Because God is just, He judges sin. Because He is merciful and gracious, He provides a way of salvation and forgiveness.

Hell is generally considered to be a place where people are removed from God's presence. Second Thessalonians 1:9 says of those who do not know God or obey the gospel of Jesus, «They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might.» But since God is omnipresent, doesn't that mean He must be in hell? How can we reconcile this?

It is important to understand what is meant by "presence." There is the type of "presence" that refers to spatial location physical proximity. Revelation 14:10 refers to such a presence when it speaks of God's judgment: «he also will drink the wine of God's wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb.»

Hence, God is present even in Hell and he knows what happens there. Hell is under his control.

Question 2:

God is and forever good and omnipotent. His power is not limited in time and space. The reality is that some natural calamities happen such as Tsunami, floods, volcanic eruptions and they take lives of people. God still is good despite the occurrence of these things which remain a mystery to the knowledge of humanity. He allows these calamities to happen for good reasons which are known by humans.

UNIT 2

RELIGIOUS TEACHINGS AND UNITY IN DIVERSITY

2.1. Key Unit competence

By the end of this Unit, student teachers will be able to evaluate the unity and peaceful co-existence among religious beliefs and propose appropriate solutions.

2.2. Prerequisites

Before undertaking this unit, the student teachers should have prior knowledge on the pluralism of religions in the world, reasons for pluralism though created by the same God. It is also good to have a vague idea on the fundamental of major religions, similarities and differences of the doctrinal teachings.

2.3. Cross-cutting issues to be addressed

- **Peace and values education:** the tutor emphasizes on the need for peaceful coexistence of humans in the world, respect of other people's beliefs. Emphasizing that Diversity is not a weakness but strength that people should enjoy. Encourage student to avoid any bias or prejudice based on people's religion and encourage them to learn positive values imbibed in each religious teaching..
- **Inclusiveness:** The tutor presents sin as marginalizing others instead of treating them as human beings endowed with the likeness of God and human dignity. Student teachers are encouraged to recall to mind all the time they failed to treat others as themselves and commit themselves to be respectful to everybody despite his or her physical, mental, social condition, and his or her race, religions, convictions, hence strive for unity of humanity.
- **Genocide studies:** The tutor facilitates learners to view genocides as examples of the most horrible sin. Student teachers are also helped to be conscious of the pervasiveness of sin, little or big, so as to avoid occasions of sin and repent when it is still possible. Invite all student teachers to fight against any form of discrimination at school, at home and in the surrounding environment encourage them to have positive actions to fight against any form of Genocide ideology or all kinds of discriminations.

2.4. Guidance to introductory activity 2

The introductory activity is using some techniques such as brainstorming, research and group discussion. Allocate time for the activity more especially brainstorming about various religious denominations in Rwanda.

Possible answers to the questions of the introductory activity 2

Question 1

There are many reasons for Religious pluralism. But above all differences is based on human response to God's call as well as doctrinal issues. Some Religious denomination originated from simple difference in the interpretation of the word of God, from weakness of Mother Religion as well as from deviating from religious practices.

Question 2

This question gives opportunity to students to discuss freely on the Fundamental teachings of Religious beliefs. However, as professional teacher retain what is important and relevant to the topic. For example: General religious teaching of Christianity is based on the beliefs in Jesus death and resurrection as saviour for humanity. Islamic teaching is about absolute monotheism in one God (Allah) and believing that Muhammad is Allah's prophet. For non Christian teaching, the answers can be supplemented depending on what students have given.

Question 3: What do you think David would have done to please God after sinning against him? Explain.

John 4:6-15: The dialogue with the Samaritan woman and Jesus gave grounds for understanding each other though one was from Samaria another was a Jew. We learn dialogue and interaction that lead to common understanding and appreciation of values of other religious teachings.

Luke 9:49:50: This passage is about disciples of Jesus who stopped people who were chasing demons in his name but the answer of Jesus of letting them to continue chasing demons teaches us that all religious beliefs have common purpose. They should strive to help one another not backbiting each other.

Galatians 3: 26-29: This passage teachers us that we are all children of God and we should not have any conflict among us. There should be no differences among believers since they were all created by God.

2.5 List of lessons

S/N	Lesson title	Learning Objectives	Number of periods: 4
1	Different Religious Beliefs (teaching and Religious practices)	<p>Knowledge and understanding: Describe fundamental teachings of Religious beliefs</p> <p>Skills: Find out similarities and differences among religious beliefs</p> <p>Attitudes and values: Build brotherhood and respect for other people's beliefs</p>	2
2	Significance of unity in diversity	<p>Knowledge and understanding: Find out impact of peaceful coexistence of Religious beliefs and mutual respect</p> <p>Skills: Propose measures for peaceful coexistence among religious beliefs.</p> <p>Attitudes and values: Promote ecumenism and inter-religious dialogue in order to promote unity in diversity.</p>	1
3	End Unit assessment and remedial activities		1

2.5.1 Different Religious beliefs (teaching and religious practices)

a) Learning objectives

Knowledge and understanding: Describe fundamental teachings of Religious beliefs

Skills: Find out similarities and differences among religious beliefs

Attitudes and values: Build brotherhood and respect for other people's beliefs.

b) Teaching resources

Use of Sacred Scriptures (Bible and Quran), Religious textbooks, Religious Education syllabus for TTCs.

c) Prerequisites/Revision/Introduction

The learners have knowledge on beliefs and teachings of different religions. They are also able to explain how religions address the problem of evil and sin.

d) Learning activities

- **Guidance**

Let the student teachers conduct research on the fundamental teachings of various religious beliefs to supplement the knowledge they already have. Assign precise time for this exercise. After research invite them to present to the class and request the class to supplement the information given by each group. As a facilitator, summarize and make them focus on useful and important information to the topic.

Possible answers to the learning activity 2.1

This question gives opportunity to students to discuss freely on the Fundamental teachings of Religious beliefs. However, as professional teacher retain what is important and relevant to the topic. For example: General religious teaching of Christianity is based on the beliefs in Jesus death and resurrection as savior for humanity. Islamic teaching is about absolute monotheism in one God (Allah) and believing that Muhammad is Allah's prophet. For non Christian teaching, the answers can be supplemented depending on what students have given.

e) Possible answers to application activity 2.1

Question 1:

Christianity: Christians believe in the death and resurrection of Jesus Christ who died because of people's sins. All Christian denominations believe that Christ is the Word of God incarnated. They confess He came to save them through his Death and resurrection. He rose from the dead and appeared to the apostles who became the witnesses of what they saw (Acts 2:32). The Christian faith came from the apostles who have followed Jesus Christ. The word of God about Christ was written in the Holy Scriptures. Thus, Christians also believe in the written Scriptures to nourish their faith.

Islam:

Fundamental beliefs for Islam are the following:

- **The oneness and unity of God (*tahwid*):** the creator, sustainer, ruler, and judge of the universe.

- **Prophets:** Muhammad and the prophets of the Hebrew Bible, including Abraham and Moses, and of the New Testament, Jesus and John the Baptist.
- **Scriptures:** God's revelation was received in the Torah, the Psalms, the Gospels and the Qur'an. The latter (in 114 chapters called *surahs*) is approximately four-fifths the size of New Testament.
- **Angels:** as part of God's creation. They act as God's agents and serve Him by protecting humans, relaying His messages, or performing different functions.
- **Day of Judgment:** it includes the destruction of the world and all creatures, resurrection of the body, and judgment, reward (heaven), and punishment (hell) for all creatures.
- **Divine predestination:** Muslims believe that Allah knows everything even what will happen, and is responsible for everything.

Buddhism: They are **cosmic laws and order:** right way of living including **duties, rights, laws, conducts, virtues etc.**

The duties we find in Dharma are: self-control, humility, serving others, outcast, etc. the Buddhists believe also the **reincarnation** of the soul.

Question two:

For the comparison of Judaism, Islam and Christianity, refer to the content in the student books for precision and supplement

2.5.2 Significance of Unity in Diversity

a) Learning objectives

Knowledge and understanding: Find out impact of peaceful coexistence of Religious beliefs and mutual respect.

Skills: Propose measures for peaceful coexistence among religious beliefs.

Attitudes and values: Promote ecumenism and inter-religious dialogue in order to promote unity in diversity.

b) Teaching resources

Use of Sacred Scriptures (Bible and the Quran), Religious textbooks, Religious Education syllabus for TTCs.

c) Prerequisites/Revision/Introduction

Student teachers should have a prior knowledge on the existence of many religions in the world and their fundamental teachings in vague way. After doing research they will get clear knowledge about the basis of pluralism of religions in the world.

d) Learning activities

- **Guidance**

Let the learner's first brainstorm on the necessity or significance of Religious unity in the world and in Rwanda in particular. Again, let them hold a discussion on how Religious unity can be enhanced in the school environment where there is religious diversity.

Possible answers to the learning activities 2.2

There is no precise answer to the learning activities questions. Analyze all answers of students and make sure that those that are relating to the questions are maintained. Supplement their answers by providing key concepts related to questions. On the brainstorming, find out if elements like inclusiveness, peace, interdependence and complementarity, respect of human dignity, respect of other people's beliefs are highlighted in the answers. Concerning the second question find out if elements like tolerance, sharing, understanding, helping one another, respecting other people's beliefs are emphasized.

e) Possible answers to the application activity 2.2

Question 1:

Examine and analyze each student answer and provide the occurrence definition. Make sure that the student realizes that the condition for unity in diversity is tolerance and focusing on uniting factors that dividing or difference ones. Regarding the Unity in diversity in Rwanda, ensure that student realize the peaceful coexistence among Religious beliefs in Rwanda and the need to uphold it in order to safeguard Rwandan legacy and "Ndi Umunyarwanda" program..

Question 2:

The unity of all humanity is a solution to many global challenges that are affecting the world in general. The differences and diversity should be seen as strength not as a weakness. Religious diversity is richness for humanity. Respect for human dignity, solidarity, interdependence, teamwork and complementarity should be enhance and strengthened so that all religious believers strive for common good for all humanity.

2.6 Summary of the unit

The unity of all humanity is a solution to many global challenges that are affecting the world in general. The differences and diversity should be seen as strength not as a weakness. Religious diversity is richness for humanity. Respect for human dignity, solidarity, interdependence, teamwork and complementarity should be enhanced and strengthened so that all religious believers strive for common good for all humanity.

2.7 Additional information for the teacher

Advantage and disadvantage of Religious diversity

Religious diversity is the fact that there are significant differences in religious belief and practice.

- **Religious Freedom**

Freedom is a great gift, and religious diversity opens up new area for this gift for all humanity. Religious diversity helps individuals to take free decisions, a good in itself. Religious freedom is a fundamental right rooted in human dignity. It entails of all persons to follow their faith or to have no faith. Dignity, faith, and freedom are profoundly linked. Religious homogeneity certainly makes faith easier, and in that sense we can go through life peacefully, untroubled by the religious convictions we've adopted.

- **Voluntary adherence to Religious institutions**

The laity gains power and join various religious denominations or religious beliefs voluntarily. This strengthens democratic culture and encourages different religious communities to become full participants in public life.

- **Respect of other people's beliefs**

The interaction with those who have different religious convictions, especially in circumstances where we share a common discourse, there is undermining each other's faith. It leads me to enter into a kind of bargaining process. I may give up some elements of my faith that are not essential, while the core remains non-negotiable.

2.8 Possible answers for the End unit assessment

Question 1

For questions about fundamental teachings of Judaism, Islam, traditional beliefs refer to the content and supplement student's information where necessary.

Question 2:

Answers to this question are found in the student teacher's book on the table of comparison between Christianity, Islam and Judaism. Refer to it and perfect the student answers.

Question 3:

Religious diversity is a reality in the world. In the course of History there has been a tension between various religious beliefs. However the unity of believers is very important and had many benefits. The benefits can be expressed in respecting each other's beliefs, respect of human dignity, Unity of Humanity, Religious tolerance etc.

Analyze answers given by the students and then supplement where necessary.

2.9. Additional activities**2.9.1. Remedial activities**

Suppose you are in mixt school where you study with Student of various religious beliefs, how can you express unity in diversity in school environment?

Possible answer:

The following are suggested answers to the question on how the student can live unity in diversity in school: First of all is to try to understand the religious teachings of others and respect them. Tolerate the teachings that are not in line with theirs. Find common grounds and focus on the uniting factors only. All believers belong to God. Hence they should live peacefully with each other.

2.9.2. Consolidation activities

Discuss how Religious unity in diversity has helped in rebuilding and enhancing unity in Rwanda after Genocide against Tutsi in 1994.

Possible answers:

Religious Unity in diversity has helped in rebuilding and enhancing unity among Rwandans after Genocide against Tutsi in the following ways.

- Religious Denominations or Religions in Rwanda has highly contributed in success of Gacaca courts by providing guidance and Counselling to people who committed genocide and encouraging them to ask for forgiveness and reconcile with Genocide Victims.
- Religions in Rwanda have put in place various local and international NGOs that helped to restore peace and unity among Rwandans. Example is CARITAS Rwanda, Commission justice et paix, Inuma ya Noah,...
- Religions in Rwanda participated actively in the activities geared to promote peace and unity among Rwandans.

2.9.3 Extended activities

Discuss the advantage and disadvantages of Religious diversity in the world with concrete examples:

- **Guidance**

Let the learners think critically and work in groups about the advantage and disadvantage of religious diversity in the world particularly in Rwanda.

Possible answers

As a professional tutor, analyze their answers linking them with the topic and make sure the following points are highlighted in their answers:

- **Advantages of Religious Diversity**
- **Freedom:** Believers have freedom to join religion of their will and will decide to choose which one helps them to grow morally and spiritually.
- Free association
- Respecting for other people's belief
- Exchanging freely ideas about religion in more open way
- **Disadvantages**
- **Extremism:** some Religious Teachings may be extremist not accepting others. They may decide to exclude others who do not share the same beliefs with them.
- **Conflicts and tensions:** they may be potential conflict and tensions between Religious Beliefs

UNIT 3

BELIEVER'S COMMITMENT IN THE SOCIETY.

3.1 Key Unit Competence

Explain the link between religious conviction and responsibility in life and the society.

3.2 Prerequisites

Through their different religions and denominations, personal researches and the lessons delivered in previous years student teachers should have information on various religious beliefs.

3.3 Crosscutting issues to be addressed

Address **peace and value education** as you develop the role of believer in the society that includes the promotion of peace.

Gender education is addressed in the practice of working in groups and during presentation of the findings from the groups.

3.4 Guidance to introductory activity 3

Student teachers are grouped in small teams of at most five members. They will read the story of Mugisha, then by using various resources such as Bible, Quran, English dictionary, internet, etc. they will discuss on the questions in the introductory activity.

Possible answers to introductory activity 3 (which is in Student teacher's book)

1. The values below can be identified from Mugisha's life:

- a) Hardworking
- b) Generosity
- c) Patriotism
- d) Love
- e) Team working

- f) Sociability
- g) Tolerance
- h) Trustworthiness
- i) Integrity.

2. Yes, Mugisha's commitment to his church and community is very important to his life.

He has a good relationship with God and as results he is blessed.

The character of Mugisha brings him peaceful life.

He enjoys the status he has in the society as he helps neighbour. For that he is respected.

He has good relations with the government as he pays taxes as required.

3.5 List of lessons

S/N	Lesson title	Learning Objectives	Number of periods: 4
1	The role of believer in the society	Knowledge and understanding: Describe a responsible person and a convinced believer. Skills: Explain the link between religious conviction and social responsibilities Attitudes and values: Fulfil religious and social responsibilities	1

2	Concept of Freedom	<p>Knowledge and understanding: Define the term freedom versus responsibility.</p> <p>Skills: Extend the effects of irresponsible freedom to the society.</p> <p>Attitudes and values: Enjoy the own freedom and respect everyone's rights.</p>	1
3	Responsible freedom	<p>Knowledge and understanding: Define the term freedom versus responsibility.</p> <p>Skills: Extend the effects of irresponsible freedom to the society.</p> <p>Attitudes and values: Enjoy the own freedom and respect everyone's rights.</p>	1
4	End unit assessment		1

3.5.1 The role of believer to society

a) Learning objectives

Knowledge and understanding: Describe a responsible person and a convinced believer.

Skills: Explain the link between religious conviction and social responsibilities

Attitudes and values: Fulfil religious and social responsibilities

b) Teaching resources:

Bible, manila papers or white sacs and markers, textbooks of religion and Ethics.

c) Prerequisites/Revision/Introduction

Tutor introduces the lesson by asking student teachers questions related to the roles of believers to society.

Student teachers brainstorm on the answers.

d) Learning activities

- **Guidance:**

With the help of the tutor, student learners form groups of five. In their groups students discuss and research on the role of believers and write down those responsibilities on a sheet of paper.

After group discussions tutor gives each group an opportunity to present their findings to the whole class.

The tutor gives comments to each group and a summary of the lesson that they will write in their notebooks.

Answer to the Learning activity 3.1

- Role of believer to society can be summarized in the following:
- Living godly before men
- Living in submission to the government authorities
- Paying taxes
- Respecting each other
- Supporting people in difficulties
- Live with love and harmony
- Fighting injustice and corruption.

Note: The list above is not exhaustive.

e) Answers to the Application activity 3.1

1. Christians must be the salt and the light not just in what they say, but also in their life example.

To effectively illuminate God's standard of righteousness and justice; they need actions that correspond with their words.

Christians can be proud of their heritage in both advocacy and action. For example, Christians not only advocated for the abolition of slavery in the United States but helped to establish the Underground Railroad that helped slaves escape from Southern plantations.

2. Living in submission to the government authorities

- Paying taxes
- Respecting each other
- Supporting people in difficulties
- Live with love and harmony
- Fighting injustice and corruption
- Respecting church authorities
- Attending church services
- Giving offerings and tithes
- Visiting sick people
- Participating in community works

3.5.2 The concept of freedom

a) Learning objectives

Knowledge and understanding: Define the term freedom versus responsibility.

Skills: Extend the effects of irresponsible freedom to the society

Attitudes and values: Enjoy the own freedom and respect everyone's rights.

b) Teaching resources

Bible, manila papers or white sacs and markers, textbooks of religion and Ethics

c) Prerequisites/Revision/Introduction

Tutor will begin the lesson with revision of the previous lesson, "Role of believer in the society." He / She will ask few questions on the role believer can play in society.

d) Learning activities

- **Guidance:**

In their respective groups and using various resources student teachers will do a research the meaning of the concept freedom and the types of freedom.

Student teachers will be given time to present their finding.

Tutor will comment on all presentations and after giving the summary of the lesson.

Answer to the Learning activity 3.2

Freedom is having the ability to act or change without constraint. Something is free if it can change easily and is not constrained in its present state.

The word 'freedom' can have powerful emotive force, that is, the power to arouse strong emotions. Its connotations are almost exclusively positive.

Types of freedom:

The following are the main types of human freedom:

- **Freedom to be alive:** it means that nobody can try to end your life. This means that the Government has to take appropriate measures to safeguard life by making laws to protect its people.
- **Freedom of association or freedom of assembly** which is the right to join together with others peacefully to reach common goals and express common opinions both in public and private. This usually includes business groups or corporation, civic organizations, political parties, and protest groups.
- **Freedom of belief or freedom of religion:** the right to have and/or change your religion or beliefs at any time.
- **Freedom of speech or freedom of expression:** is the right to state one's opinions and ideas without being stopped or punished. Freedom of speech is thought to also include freedom of information.
- **Freedom of the press:** is a promise by a government not to punish journalists and other people who report the news for doing their jobs.
- **Freedom to choose one's state in life:** this means the freedom to have a nationality.
- **Freedom from bondage and slavery:** this prohibits people being held in conditions in which the powers attaching to the right of ownership are exercised.

e) Answers to the Application activity 3.2

1. Freedom is defined as having the ability to act or change without constraint. Something is free if it can change easily and is not constrained in its present state.
2. Jesus' death and resurrection graciously applied to our lives liberate us from bondage to sin so that we can live a redirected life.
You accept to be led by the Holy Spirit and acting according to the will of God.

3.5.3 Responsible freedom

a) Learning objectives

Knowledge and understanding: Define the term freedom versus responsibility.

Skills: Extend the effects of irresponsible freedom to the society.

Attitudes and values: Enjoy the own freedom and respect everyone's rights.

b) Teaching resources

Bible, manila papers or white sacs and markers, textbooks of religion and Ethics

c) Prerequisites/Revision/Introduction

Tutor will begin the lesson with revision of the previous lesson, the concept of freedom. She/he will ask student teachers few questions on the meaning and biblical examples of people who were freed from bondage.

d) Learning activities

- **Guidance:**

Tutor helps student teachers to form gender balanced and inclusive groups. On internet and/or other resources, they do research on the terms freedom and responsibility and the relationship that exist between the two concepts.

Answer to the Learning activity 3.3

1. Freedom is generally having the ability to act or change without constraint.
Responsibility is defined as the fact of having a duty to deal with something or of having control over someone.
2. Being responsible helps someone:
 - To become more confident
 - To solve more problems
 - To experience better relationship
 - To become role model
 - To have improved decision making

e) Answers to the Application activity 3.3

1. Freedom is generally having the ability to act or change without constraint.
Responsibility is defined as the fact of having a duty to deal with something or of having control over someone.
2. Being responsible helps to achieve someone's goals and objectives by:
 - **Set goals:** It's important to know what we do things for. Having a sense and direction helps us to be consistent and to continue to do our duty. If you think the goal is too long term, set small goals to achieve it. The advice is to write them down.
 - **Objectivity:** What is under my control or up to me and what is not? Make a list of the things that depend on you and you can control them. Your attention must be directed to those aspects, for what does not depend on you is not your responsibility.
 - **Routines: This means being organised.** If you have a routine, you will know what to do at every moment. But not only that, sometimes, knowing how much time you have to put in the effort also helps. "Come on, it's only an hour of study before I go to the movies!"

-
- **Rewards:** Internal attributions come into play here. If you have reached what you set out to do, why not admit it? It's your moment; give yourself a pat on the back.
- **Be honest with yourself:** Have you failed; was it something that you could control? Take responsibility, assume the consequences and analyze what you could have done differently, how would you improve for another time?
- **Share your plans:** This is not posting on social networks. This means something more intimate. Talk to your partner, your mother or your best friend and tell them what you are going to do, when and how. This way they will ask and become more involved and there will be no escape, you will have to comply.
- **Operationalize:** This means that the things you can take responsibility for are actions. For example, picking up your room, delivering a job, preparing food, etc. These are concrete behaviours that you can take on as responsibilities and obligations to fulfil, but you cannot assume responsibility for the consequences. For example, the teacher can give you an A, people might like or not the food you prepared or flatter you but this is not up to you. Therefore, specify activities and tasks that you have the resources and willingness to do and get on with it.

3. With irresponsible freedom you tend to push for maximum freedom for yourself, but often minimize the freedom for others.

Irresponsible freedom is a sin and if someone has this kind of freedom he/she does not look the interests of others or care about others in the community instead he/she loves himself/herself and looks for his/her own interests.

3.6 Summary of the unit

The word of God encourages believers to live godly before men so that they could see God revealed in their lives. They are also to live in submission to the authorities around them.

Beyond obeying laws and rules, believers should strive to live with respect and honour towards others around them. It is the role of believers to Support people who are going through difficulties, whatever background they may come from.

Believers must be the first to raise moral objections when the powerful oppress the weak, first to expose injustice and corruption, and first to seek redress for the oppressed and protection for the vulnerable.

Christians must be the salt and the light not just in what they say, but also in their life example. Keeping peace and promoting unity is a crucial role of every believer in the society that he/she lives. All people need **freedom**. This is having the ability to act or change without constraint. Something is free if it can change easily and is not constrained in its present state. The word 'freedom' can have powerful emotive force, that is, the power to arouse strong emotions. Its connotations are almost exclusively positive.

The following are the main types of human freedom:

- Freedom to be alive
- Freedom of association or freedom of assembly
- Freedom of belief or freedom of religion
- Freedom of speech or freedom of expression
- Freedom of the press
- Freedom to choose one's state in life.
- Freedom from bondage and slavery.

In biblical view, freedom begins as inner freedom from bondage to sin that leads us to desire out freedom for ourselves and others. Inner freedom bears outer implications.

People are required to become **responsible persons**, this means being able to consciously make decisions, conduct behaviours that seek to improve oneself and/or help others. Most importantly a responsible person accepts the consequences of his/her own actions and decisions. Responsibility allows you to create principles, morals and helps you to lead your life. Being a responsible person helps you to **be honest, more independent and more reliable**.

Here are some guidelines for an individual who want to become more responsible.

- a) Set goals
- b) Objectivity
- c) Routines
- d) Rewards
- e) Be honest with yourself
- f) Share your plans
- g) Operationalize

When you depend on God you present yourself as an instrument of righteousness. Responsible freedom pleases God while irresponsible freedom is often sin.

3.7. Additional information for the teacher

Eight fundamental Christian social values:

Grace: a subversive value! Giving people more than what they deserve.

Hope: a guarantee of immunity from harm but a conviction that God is always present

Faith: to real depth in relationships of all kinds

Love: means to love the unlovely

Justice: A concept biased in favor of the disadvantaged.

Joy: impossible to legislate for this but an essential social value.

Service: meaning is found in service rather than self-centeredness.

Peace: not just the absence of fighting but positive well-being.

3.8. Answers to the end unit assessment 3

1. The responsibilities of a believer to the society and to the country are the following:

- Living godly before men
- Living in submission to the government authorities
- Paying taxes
- Respecting each other
- Supporting people in difficulties
- Live with love and harmony
- Fighting injustice and corruption

2. A **responsible believer** is the one who is able to consciously make decisions, conduct behaviours that seek to improve oneself and/or help others. Most importantly a responsible person accepts the consequences of his her own actions and decisions.

A responsible person is the one who accepts the results of the decisions he/she makes. Oxford dictionary defines responsibility as: "The state or fact of being accountable or to blame for something."

This definition of responsibility emphasizes the need for the person to agree with the negative consequences of his or her actions.

3. Freedom is having the ability to act or change without constraint.

Responsibility is the state or fact of having a duty to deal with something or of having control over someone. It is also the state of being accountable or to blame for something.

Responsible freedom and irresponsible freedom is the difference between what you are able to do and what you are encouraged and invited by God to do. It is the difference between can and will, between the possibility and the beneficial.

4. Responsible freedom is the freedom that makes you see others as having their own choices and decisions. You limit your own freedom because of love which means you pursue the best for others.

Responsible freedom impacts thoughts about yourself and your behaviour. You now see more clearly how many options and choices you have rather than thinking you are powerless.

In fact you encourage, trust, and accept your own freedom to make choices.

5. Responsible freedom and irresponsible freedom is the difference between what you are able to do and what you are encouraged and invited by God to do.

It is beneficial to have a responsible freedom because you have a good relationship with God and with others in.

Irresponsible freedom is when you can do whatever you want.

Responsible freedom pleases God, irresponsible freedom is often sin.

3.9. Additional activities

3.9.1 Remedial Activities

Question:

Is it possible to be a good believer and a good citizen at the same time? List some values of a believer that can help you to become a good citizen.

Answers to remedial activities:

Yes, it is possible to be a good believer and a good citizen when mix both values: A believer's values and civic values. Examples of the values of a believer that can help him/her to be a good citizen are the following:

- Justice
- Respect
- Responsibility
- Solidarity
- Righteousness
- Love
- Hope
- Patriotism

3.9.2. Consolidation activity

Question:

What are the implications of biblical view of freedom on our lives?

Answer to Consolidation activity

The implications of biblical view of freedom on our lives are:

1. Freedom is not autonomy or doing what you feel like doing without any constraints. Following Christ's commands frees you to be more of the person God created you to be.
2. Freedom is within the context of Law. We are not under the obedience to the Law as a condition of salvation, but the moral Law and Christ's commands give us a guide to know how to live and to love.
3. We are truly free when we know the truth about ourselves and the world. This means throwing off the lies and deceptions to which we are so often captive.
4. Salvation is not primarily political liberation. However, God often intervened when his people were oppressed by unjust totalitarian leaders (Exodus and Judges, for example).
5. Inner renewal often leads to outer consequences and renewal of the land.
6. The Bible does not prescribe one type of government but freedom (political, economic, and religious) is consistent with (not contradictory to) the Bible.
7. Inner freedom inevitably drives toward outer freedom.

3.9.3. Extended activity

Question:

Using the Bible and other resources, make research about these following values of a believer and give at least two biblical references for each: **Love and Respect**

Answer to extended activity

a) Love:

“He said to him, ‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: you shall love your neighbour as yourself.’” (Matthew 22:37-39)

“If anyone says, «I love God, » but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen. This is the commandment we have from him: whoever loves God must also love his brother.” (1 John 4:20-21).

“If I give away everything I own, and if I had my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated.” (1 Corinthians 13:3-4).

b) Respect:

“Let every person be subordinate to the higher authorities, for there is no authority except from God, and those that exist have been established by God. Therefore, whoever resists authority opposes what God has appointed, and those who oppose it will bring judgment upon themselves” (Romans 13:1-2).

“Do to others whatever you would have them do to you. This is the law and the prophets.” (Matthew 7:12).

“Honour your father and your mother, that your days may be long in the land that the Lord your God is giving you.” (Exodus 20:12)

UNIT 4

IMPORTANCE OF WORSHIP

4.1 Key Unit Competence

By the end of this unit, the student will be able to assess the moral values that believers draw from worship practices.

4.2 Prerequisites

From their different religions and denominations, personal researches and the lessons delivered in previous years student teachers should have a notion on different religions and denominations and their various ways of worshipping.

4.3 Cross-cutting issues to be addressed

- **Inclusive education:** All student teachers including those with disability are involved in all learning activities, in group discussions, leading the groups and presentations.
- **Gender:** Boys and girls participate in equal way in all learning activities.
- **Peace and values education:** Promotion of peace and values education is promoted as student teachers discuss together in groups and arriving at common understanding, and when the idea of everyone is respected.
- **Standardization culture:** This lesson involves scripture readings from which student-teachers get the moral behaviour to adopt in their daily life. Student Teachers are invited to stick and stand for their values obtained from the sacred books.
- **Environment and sustainability:** In this unit student teachers glorify God by protecting and respecting his creatures as it is found in the sacred.
- **Financial Education:** Sound spirit in using money and more especially using it for the wellbeing of others. In this unit student teachers will be reminded they are responsible in utilisation of financial resources.

4.4 Guidance to introductory activity 4

Student teachers are grouped in small teams of five where with the use of various resources they discuss on the questions in the introductory activity of unit 4 “Importance of worship”, and then each team presents their findings to the whole class.

Possible answers to introductory activity 4

1. The main reason people go to church is to praise and worship God.
2. Religions located in our localities are the following: Christian religions (Catholic, Protestant: Pentecost, Anglican, Presbyterian, Baptist, Adventist of 7th day, Methodist, Salvation Army), and Non Christian religions like Islam. Members of these religions often go to church meetings, singing, dancing, giving offering and tithes, reading scriptures. Some religious people organise feasts and pilgrimage to particular places as actions of worship. Examples here are Christmas, Easter day, Pentecost day.
3. Worship is very important because it is the key to God’s presence. It is what brings us intimacy with the God the Father. In other words, worship is a two-way communication. We come into His presence by loving, adoring and exalting Him. He then makes Himself known by communicating His Love and His inspiration (and revelation) back to us. This, of course, results in inexpressible joy for us.

Worshipping allows us to endure difficult circumstances. When people hear from the Lord and keep their eyes only on Him, they can withstand anything.

Worship, then, is not only the *key* to intimacy; it is also the *key* to withstanding trials and problems and restoring the joy of our salvation.

4.5 List of lessons

S/N	Lesson title	Learning Objectives	Number of periods: 4
1	Forms of worship and their moral values	<p>Knowledge and understanding: Define the concept worship, identify the forms of worship.</p> <p>Skills: Explain how worship makes a good believer and citizen. Compare the forms of worship in theistic religions (similarities and differences)</p> <p>Attitudes and values: Attend consciously worship practice. Value and respect the ways of worshiping from other religions</p>	2

2	Importance of worship practices to the society	<p>Knowledge and understanding: Highlight the importance of worship practices to the society</p> <p>Skills: Assess the moral values from worship practices to build the society.</p> <p>Attitudes and values: Live the religious values to make a good society</p>	1
	End Unit assessment		1

4.5.1. Forms of worship and their moral values

a) Learning objectives

Knowledge and understanding: Define the concept worship

Skills: Explain how worship makes a good believer and citizen

Attitudes and values: Attend consciously worship practice

b) Teaching resources

Bible, textbooks, hand notebooks, animated illustrations of various worship practices

c) Prerequisites/Revision/Introduction

Tutor introduces the lesson using questions- answers methods. She/he asks questions related to different behaviours believers should manifest towards their creator.

d) Learning activities

- **Guidance to the learning activity 4.1**

With the help of the tutor, student teachers form groups. In their groups they discuss and research on the meaning and forms of worship as practiced by people from different religions and denominations.

After discussion tutor gives each group an opportunity to present their findings to the other student teachers.

The tutor gives comments to compliment each group presentation and a summary of the lesson that student teachers will write in their notebooks.

Answers to the learning activity 4.1

1. The word worship is used to mean having a strong feeling of respect and admiration for God or a god. It also means to show a lot of love and adoration for something.

Worship is to honour with extravagant love and extreme submission, then true worship, in other words, is defined by the priority we place on who God is in our lives and where God is on our list of priorities.

2. There are at least seven types or ways, according to the Bible; we can worship our loving Creator.

- **Praise**

We can worship our creator through a grateful declaration of praise, either in public or in private. This declaration can also be made through prayer (Ephesians 5:20)

A very special praise and thanking to the Lord took place when Solomon completed the Temple, with voices and many instruments of music praising the God of Heaven (2Chronicles 5:13)

- **Joyful songs**

We can worship our Maker through songs like the Psalms. King David especially called on people to make a joyful shout to the Lord and to come before Him with singing on our lips (Psalm 100:1-2, James 5:13, Colossians 3:16).

- **Dancing**

King David not only offered sacrifices to God even when the Ark of the Covenant was brought to Jerusalem, he danced as a form of worship (1 Samuel 6:12-14). There were dancing for joy when the sea through, a miracle, killed Pharaoh and his army as they were pursuing the fleeing children of Israel (Exodus 15:20-21).

- **Observing annual feast days**

Jesus observed the Feast of Passover during his entire ministry (Matthew 26:17). He also faithfully kept, as his disciples and family did the feast of Tabernacles (John 7:2, 10). The disciples even worshiped by keeping the Day of Pentecost after Jesus had died and rose from the grave (Acts 2:1).

- **Cheerful help to others**

God especially loves those who help others not grudgingly or of necessity but out of a willing heart of service and love (2 Corinthians 9:7; 8:1-2; Acts 2:44-45).

- **Using our spiritual gifts**

We can, in every real sense, worship God by using the natural and supernatural-given gifts he gave us to serve as many people as we can (1 Corinthians 12:1, 4-7, Ephesians 4:7, 11-13, 15-16).

- **Be a living sacrifice**

The last of the seven ways we can worship God is by being a living sacrifice. This means that we dedicate our entire lives to serving Him and being a blessing for others. *“So then, my friends, because of God’s great mercy to us I appeal to you: Offer yourselves as a living sacrifices to God, dedicate to his service and pleasing to him. This is the true worship that you should offer”* (Romans 12:1).

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

- Meeting on Sunday (Sabbath in Christianity, Sabbath in seventh-day churches is an exception.)
- Bible readings
- Communion or the Eucharist
- Music, either choral or congregational, either with or without instrumental accompaniment.
- Prayer
- Teaching in the form of sermon or homily
- A collection of offering.

e) Answers to the application activity 4.1

1. The various forms of worship are the following:

- **Praise**

We can worship our creator through a grateful declaration of praise, either in public or in private. This declaration can also be made through prayer (Ephesians 5:20)

A very special praise and thanking to the Lord took place when Solomon completed the Temple, with voices and many instruments of music praising the God of Heaven (2Chronicles 5:13)

- **Joyful songs**

We can worship our Maker through songs like the Psalms. King David especially called on people to make a joyful shout to the Lord and to come before Him with singing on our lips (Psalm 100:1-2, James 5:13, Colossians 3:16).

- **Dancing**

King David not only offered sacrifices to God when the Ark of the Covenant was brought to Jerusalem, he also danced as a form of worship (1 Samuel 6:12-14)! There were dancing for joy when the sea through, a miracle, killed Pharaoh and his army as they were as they were pursuing the fleeing children of Israel (Exodus 15:20-21).

- **Observing annual feast days**

Jesus observed the Feast of Passover during his entire ministry (Matthew 26:17). He also faithfully kept, as his disciples and family did the feast of Tabernacles (John 7:2, 10). The disciples even worshiped by keeping the Day of Pentecost after Jesus had died and rose from the grave (Acts 2:1).

- **Cheerful help to others**

God especially loves those who help others not grudgingly or of necessity but out of a willing heart of service and love (2 Corinthians 9:7; 8:1-2; Acts 2:44-45).

- **Using our spiritual gifts**

We can, in every real sense, worship God by using the natural and supernatural-given gifts he gave us to serve as many people as we can (1 Corinthians 12:1, 4-7, Ephesians 4:7, 11-13, 15-16).

- **Be a living sacrifice**

The last of the seven ways we can worship God is by being a living sacrifice. This means that we dedicate our entire lives to serving Him and being a blessing for others. "So then, my friends, because of God's great mercy to us I appeal to you: Offer yourselves as a living sacrifices to God, dedicate to his service and pleasing to him. This is the true worship that you should offer" (Romans 12:1).

While differing considerably in form, the following items characterise the worship of virtually all Christian churches.

- Meeting on Sunday (Sabbath in Christianity, Sabbath in seventh-day churches is an exception.)
- Bible readings
- Communion or the Eucharist
- Music, either choral or congregational, either with or without instrumental accompaniment.
- Prayer
- Teaching in the form of sermon or homily

2. Since worship is to honour with extravagant love and extreme submission, one's moral values are improved because through worship we have good relations with God, thus you hate sin. When you seek a good relationship with God it leads you to have a good relationship with others.

Note: Student teachers are open to give their own answers. Tutor will check the relevancy of the answers provided.

4.5.2. Importance of worship in the society

a) Learning objectives

Knowledge and understanding: Highlight the importance of worship practices to the society

Skills: Assess the moral values from worship practices to build the society.

Attitudes and values: Live the religious values to make a good society.

b) Teaching resources:

Bible, manila papers or white sacs and markers, textbooks of religion and Ethic

c) Prerequisites/Revision/Introduction

Tutor is proposed to use a revision by asking question related to the previous lesson: Forms of worship and their moral values.

d) Learning Activity 4.2

- **Guidance to the learning activity:**

In their respective groups student teachers discuss and research on the importance of worship.

After discussion tutor gives each group an opportunity to present their findings to the other student teachers.

The tutor gives comments to compliment each group presentation and a summary of the lesson that student teachers will write in their notebooks.

Answers to the learning activity 4.2

Worship is very important because it is the key to God's presence. It is what brings us intimacy with the Father. In other words, worship is a two-way communication. People come into God's presence by loving, adoring and exalting Him. He then makes Himself known by communicating His Love and His inspiration (and revelation) back to us.

This, of course, results in inexpressible joy for us.

This daily communion is what allows people to endure difficult circumstances. If we are hearing from the Lord and keeping our eyes only on Him, we can withstand anything. Worship, then, is not only the key to intimacy; it is also the key to withstanding trials and problems and restoring the joy of our salvation.

Note: Student teachers are free to respond this question openly. It is the role of the tutor to check the veracity of the answers provided.

e) Answers to application activity 4.2

There are many other Scriptures in the Word of God that tell us God is seeking true worshipers. Scriptures like Psalm 95:6-7: "Oh, come, let us worship and bow down; let us kneel before the Lord our maker. For He is our God, and we are the people of His pasture and the sheep of His hand..." And Psalm 99:5, "Exalt ye the LORD our God, and worship at His footstool; for He *is* holy.

David is a key example of a man who was a true worshiper in his life.

Noah worshiped God, and as a result a brand new creation was born (Genesis 6:9, 18; 8:16-9:3).

Abraham built an altar and worshiped the Lord and, again, a whole nation resulted.

Moses worshiped the Lord, and because of his obedience God freed an entire people from the bondage of slavery. (Exodus 34:1-8).

Note: Student teachers can give other examples.

4.6 Summary of the unit

The word worship is used to mean having a strong feeling of respect and admiration for God or a god. It also means to show a lot of love and adoration for something. Religious believers worship gods, and people can worship other people too.

Worship is an extreme form of love; it is a type of unquestioning devotion. If you worship God, then you love God so much that you don't question him at all. Going to church is a form of worship, so is a prayer.

As worship is to honour with extravagant love and extreme submission, then true worship, in other words, is defined by the priority we place on *who* God is in our lives and *where* God is on our list of priorities.

Here are at least seven types or ways, according to the Bible; we can worship our loving Creator.

- Praise
- Joyful songs
- Dancing
- Observing annual feast days
- Cheerful help to others
- Using our spiritual gifts
- Be a living sacrifice

While differing considerably in form, the following items characterise the worship of virtually all Christian churches.

- Meeting on Sunday (Sabbath in Christianity, Sabbath in seventh-day churches is an exception.)
- Bible readings
- Communion or the Eucharist
- Music, either choral or congregational, either with or without instrumental accompaniment.
- Prayer
- Teaching in the form of sermon or homily
- A collection of offering.

Most religious people have places of worship. These are specially designed structures or consecrated spaces where individuals or group of people such as congregation come to perform acts of devotion, veneration, or religious study. Temples, churches, synagogues for Christians and Jews, and mosques for Muslims are examples of structures built for worship.

Worship is very important because it is the *key* to God's presence. It is what brings us intimacy with the Father. In other words, worship is a two-way communication. We come into His presence by loving, adoring and exalting Him. He then makes Himself known by communicating His Love and His inspiration (and revelation) back to us. This, of course, results in inexpressible joy for us.

Worshiping God allows us to endure difficult circumstances. If we are hearing from the Lord and keeping our eyes only on Him, we can withstand anything. Worship, then, is not only the *key* to intimacy; it is also the *key* to withstanding trials and problems and restoring the joy of our salvation.

Even though the Lord is a Spirit, He still is passionate and expresses emotion. Our worship should, also, be emotional and passionate as we express our love for Him. Worship is not simply an act of our willpower, but an all-consuming having a strong desire in our spirit, as well as an overflowing of our emotions of gratitude and love.

4.7. Additional information for tutors

Six reasons for the importance of worship:

1. Worships involves surrender of our lives

“I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God, this is your true and proper worship.” (Rom 12:1)

2. Worship is putting our focus on him

True worship is based on the desire to honour God. It requires a personal revelation of God as found in the Scriptures. Worship is not based on my likes or dislikes. It is not based on my personal preferences or priorities. It is a focus on Him.

3. Worship involves ‘getting out of the way’

We have to learn to remove our worries, our opinion, our questions and ourselves, so we can worship with appropriate honour. It’s letting go. Sometimes, we get in the way of our own experience of genuine worship.

4. Worship involves personal sacrifice

Praise can be easier when times are good or we have had the big victory.

It requires a sacrifice of our own feelings and fears so we can give Him the focus He deserves.

“Through Jesus, therefore, let us continually offer to God a sacrifice of praise, the fruit of lips that openly profess His name.” (Hebrew 13:15)

5. We must worship in the face of pain and loss

King David demonstrated what it means to worship in the face of loss and pain. His baby died. He prayed and prayed, but the baby died. I can’t imagine the pain that would come from the loss of a child. The loss of loved ones is too great to bear.

After the baby died, the Bible tells us, “Then David got up from the ground. After he had washed, put on lotions and changed his clothes, he went into the house of the LORD and worshiped.” 2 Sam 12:20 NIV

It is so important that in time of pain and loss, we move toward God rather than ‘away’ from Him. David showed us that we have to say, “I feel so much pain, I’m in agony, but I’m going to go toward God because I need Him more now than ever.”

6. Worship is celebrating who god is and what he has done

Here are the some specific names and characteristics of Jesus people can use while worshipping

- **Jehovah-Jireh:** The Lord will Provide; “jireh” (“to see” or “to provide”). God is our Provider and Provision, adequate, more than enough.
- **Jehovah-Rophe:** The Lord Who Heals; “rophe” (“to heal”); implies spiritual, emotional as well as physical healing.
- **Jehovah-Nissi:** The Lord Our Banner. He is our victory.
- **Jehovah-Shalom:** The Lord Our Peace. “Shalom” translated “peace” means “whole,” “finished,” “fulfilled,” “perfected.” Shalom means peace that results from being a whole person in right relationship to God and to one another.

4.8 Answers of the end unit assessment 4

1. The word worship is used to mean having a strong feeling of respect and admiration for God or a god. It also means to show a lot of love and adoration for something.

Worship is to honour with extravagant love and extreme submission, and then true worship, in other words, is defined by the priority we place on who God is in our lives and where God is on our list of priorities.

2. The various forms of worship are the following:

- **Praise**

We can worship our creator through a grateful declaration of praise, either in public or in private. This declaration can also be made through prayer (Ephesians 5:20)

A very special praise and thanking to the Lord took place when Solomon completed the Temple, with voices and many instruments of music praising the God of Heaven (2Chronicles 5:13)

- **Joyful songs**

We can worship our Maker through songs like the Psalms. King David especially called on people to make a joyful shout to the Lord and to come before Him with singing on our lips (Psalm 100:1-2, James 5:13, Colossians 3:16).

- **Dancing**

King David not only offered sacrifices to God when the Ark of the Covenant was brought to Jerusalem, he also danced as a form of worship (1 Samuel 6:12-14). There were dancing for joy when the sea through, a miracle, killed Pharaoh and his army as they were pursuing the fleeing children of Israel (Exodus 15:20-21).

- **Observing annual feast days**

Jesus observed the Feast of Passover during his entire ministry (Matthew 26:17). He also faithfully kept, as his disciples and family did the feast of Tabernacles (John 7:2, 10). The disciples even worshiped by keeping the Day of Pentecost after Jesus had died and rose from the grave (Acts 2:1).

- **Cheerful help to others**

God especially loves those who help others not grudgingly or of necessity but out of a willing heart of service and love (2 Corinthians 9:7; 8:1-2; Acts 2:44-45).

- **Using our spiritual gifts**

We can, in every real sense, worship God by using the natural and supernatural-given gifts he gave us to serve as many people as we can (1 Corinthians 12:1, 4-7, Ephesians 4:7, 11-13, 15-16).

- **Be a living sacrifice**

The last of the seven ways we can worship God is by being a living sacrifice. This means that we dedicate our entire lives to serving Him and being a blessing for others. "So then, my friends, because of God's great mercy to us I appeal to you: Offer yourselves as a living sacrifices to God, dedicate to his service and pleasing to him. This is the true worship that you should offer" (Romans 12:1).

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- Bible readings
- Communion or the Eucharist
- Music, either choral or congregational, either with or without instrumental accompaniment.
- Prayer
- Teaching in the form of sermon or homily

Biblical examples of people who worshiped God:

David is a key example of a man who was a true worshiper in his life.

Noah worshiped God, and as a result a brand new creation was born. (Genesis 6:9, 18; 8:16-9:3)

Abraham built an altar and worshiped the Lord and, again, a whole nation resulted.

Moses worshiped the Lord, and because of his obedience God freed an entire people from the bondage of slavery. (Exodus 34:1-8).

Note: Student teachers can give other examples.

1. Nonbelievers cannot really worship the Lord because their spirits are not yet united or quickened by God's Spirit. In other words they cannot internally communicate or fellowship directly with the Father. They can only have an external form of worship. It is true that without an intimate, internal relationship with Christ, nothing on earth will ever fill you.
2. Worship is two-way communication because it is the *key* to God's presence. Worship is what brings us intimacy with the Father. There is a communication between the worshiper and the creator. We come into His presence by loving, adoring and exalting Him. He then makes Himself known by communicating His Love and His inspiration (and revelation) back to us.
3. To worship God is very important.

It is important because we communicate with powerful God worthy of praise and glory, and in return we sense God's love.

Worship is also what allows us to endure difficult circumstances. If we are hearing from the Lord and keeping our eyes only on Him, we can withstand anything. Worship, then, is not only the *key* to intimacy; it is also the *key* to withstanding trials and problems and restoring the joy of our salvation

4.9. Additional activities

4.9.1 Remedial Activity

Questions

Explain why believers are required to worship the Lord with all their heart and soul.

Answers to remedial activity

Believers are required to worship God with all their heart and soul because they have already invited him into their lives; their spirits have already been united with and quickened by the Holy Spirit. In other words, believers in Christ can internally communicate their love of the Father through the spirit.

Note: Student teachers are free to provide other reasons. Tutor will verify the veracity of the answers provided.

4.9.2 Consolidation activities:

Question:

Using the Bible, find some references that show us that God wants true worshipers.

Answer:

John 4:24: “God is Spirit, and those who worship Him must worship in Spirit and in truth.”

Psalms 95:6-7: “Oh, come, let us worship and bow down; let us kneel before the Lord our maker. For He is our God, and we are the people of His pasture and the sheep of His hand...”

Psalms 99:5, “Exalt ye the LORD our God, and worship at His footstool; for He *is* holy.”

Note: There are many other biblical references

4.9.3 Extended activities:

Question:

Do a research and explain how worship practices are the leaven to positively change the society

Answer:

Religion plays an important role in global societies and in countries because communities of worship can provide not only great opportunities for spiritual and emotional growth but also a network of support to people in all phases of their lives.

True worshipers contribute in having a peaceful and united society.

Note: Student teachers will do their own research and present the finding to the tutor and fellow students.

UNIT 5

MARRIAGE AND PEACEFUL FAMILY

5.1. Key Unit competence:

Value the importance of marriage and family in the promotion of peace and values in the society.

5.2. Prerequisites

Student teachers should have information about human sexuality and religious teaching and peace studied in the previous years, units and lessons.

5.3. Cross-cutting issues to be addressed

Inclusive education: All student teachers including those with disability will be involved in all learning activity, in group discussions, leading the group and presentation. Regarding this unit, the student teachers will be aware that even the people with disability have right to marriage.

Peace and values education: More emphasis will be put on the promotion of peace and values education will allow student teachers discuss together in groups and arriving at common understanding regarding marriage and how family well being can be enhanced and upheld for the wellbeing of Rwandan society., and when the idea of everyone is respected.

5.4. Guidance to introductory activity 5

Student teachers are grouped in small teams of at most five members. They will read the introductory activity assigned to them and then using various resources such as Bible, Quran, English dictionary, internet, etc. they will discuss on the questions in the introductory activity.

Possible answers to the introductory activity 5

1. Marriage originates from God who created Adam and then brought him Eve as his wife.

As a microcosm of the human race, the family is a key instrument for establishing peace through the encouragement of such virtues as love, unity, compassion, justice, respect and loyalty.

The habits and patterns of conduct nurtured in the home are carried into the work place, into the social and political life of the country, and finally into the arena of international relations.

In the world suffering from social and moral crisis, societies often overlook the importance of balancing individual and societal needs as well as reconciling the individual interest with the common good.

It is within the family that character is developed, moral and spiritual attitudes are formed and one learns to serve the common good.

And it is with the family where the values of tolerance, peace and social responsibility can be initiated and taught. Success in this crucial matter requires fostering a loving and constructive environment at home, based on love of God and adherence to his laws.

It is with their families that they can be taught the concept of oneness of humanity.

2. There are many types of marriage but the most known and practiced are the following:

- **Monogamy:** one husband marrying to one wife
- **Polygyny:** the marriage of a man to more than one wife, or the practice of having several wives, at the same time.
- **Polyandry:** One wife marrying to two or many husbands.

5.5. List of lessons/Sub-heading

S/N	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods: 6
1	Marriage in God's plan	<p>Knowledge and understanding: Identify the essential characteristics and the ends of Marriage</p> <p>Skills: Prove the nature of marriage in God's plan</p> <p>Attitudes and Values: Live marriage faithfulness.</p>	2
2	Traditional marriage in Rwanda	<p>Knowledge and understanding: Identify the types of marriages.</p> <p>Skills: Compare traditional marriage to modern marriage procedures.</p> <p>Attitudes and values: Sustain positive values from customary marriage.</p>	1
3	Dowry in Traditional and modern marriage	<p>Knowledge and understanding: Explain the original meaning of dowry.</p> <p>Skills: Analyze the role of dowry to both bride and bridegroom families.</p> <p>Attitudes and values: Value the nature of dowry</p>	1
4	Role of the family in the promotion of peace and values	<p>Knowledge and understanding: Mention the impacts of a peaceful family to the society.</p> <p>Skills: Explain the importance of marriage in the formation of a peaceful society and church.</p> <p>Attitudes and values: Appreciate the family as entity created by God.</p>	1
5	Unit assessment		1

5.5.1 Marriage in God's plan

a) Learning objectives:

Knowledge and understanding: Identify the essential characteristics and the ends of Marriage

Skills: Prove the nature of marriage in God's plan

Attitudes and Values: Live marriage faithfulness.

b) Teaching resources:

Bible, textbooks, hand notebooks, animated illustrations or movies of marriage

c) Prerequisite/Introduction/Review

Tutor introduces the lesson by asking questions related to the origin of marriage, purpose of marriage and the forms of marriage they might know

d) Learning activity 5.1:

- **Guidance to the learning activity:**

Student teachers are grouped in small teams of five where using various resources they discuss on the questions in the learning activity, and then each team presents their findings to the whole class.

The tutor provides his/her comments.

The tutor provides the summary of the lesson to the student teachers who write it in their notebooks.

Answers to the learning activity 5.1

The essential characteristics and the ends of Marriage:

- Marriage is a universal social institution. It is found in almost all societies and at all stages of development.
- Marriage is a permanent bond between husband and wife. It is designed to fulfil the social, psychological, biological and religious aims.
- Marriage is a specific relationship between two individuals of opposite sex and based on mutual rights and obligations. Relationship is enduring.
- Marriage requires social approval.
- Marriage establishes family.
- Marriage creates mutual obligations between husband and wife. The couple fulfil their mutual obligations on the basis of customs or rules.
- Marriage is always associated with some civil and religious ceremony.
- Marriage regulates sex relationship according to prescribed customs and laws.
- Marriage has certain symbols like ring, special cloths.

e) Answers to the application activity 5.1

1. Marriage is intimate and complementing union between a man and a woman in which the two become one physically, in the whole of life.
2. Some of the effects of polygamy are the following:
 - Supreme medium in the spread of HIV/AIDS
 - Verbal disagreements among the co-wives
 - Domestic violence
 - Property struggles among wives when their husband dies
 - Sexual abuse
 - Increase of gender inequality and social instability
3. The main difference between marrying in a religious or civil ceremony is that a religious ceremony is about being wed in the eyes of God (whichever deity you believe in), while a civil ceremony, is about being wed in the eyes of the law.
4. In marriage spouses have responsibilities towards each other. Here are some for the husband and some for the wife in order to have a happy family.

Duties and rights of the **husband** towards his wife are the following:

 - A husband should be respected by his wife in every good way.
 - The husband has the right to a trustworthy and an honest companion. The same here goes for the wife too. For example, she should not lie about using birth control to stop him having a child.
 - The husband and wife should engage in sexual intimacy with each other at regular occasions.
 - If the husband doesn't like someone, then the wife shouldn't allow them to come to their house, she also shouldn't accept presents from such people. This is to avoid jealousy and conflict between the couple.
 - The husband's possessions are his wife's trust. She needs to safeguard his property and possessions.
 - He must never ever divulge the secrets of the household and those of the married couple.
 - He must strive with sincerity to acquire her trust, and seek her welfare in the actions that pertain to her.
 - He must exercise patience and forgiveness in case of disagreement or dispute, and not rush to divorce.

- **Duties of the wife toward her husband**

- 1. Be a helper to your husband**

While all of us are called to be helpers to others, the Bible places a special emphasis on this responsibility for wives. Genesis tells us that God realized it wasn't good for man to be alone, and that He decided to make a "helper suitable for him" (Genesis 2:18).

- 2. Respect their husband**

In Ephesians 5:33, Paul says, " ... the wife must respect her husband." When you respect your husband you reverence him, notice him, regard him, honour him, prefer him, and esteem him. It means valuing his opinion, admiring his wisdom and character, appreciating his commitment to you, and considering his needs and values.

- 3. Love your husband.**

Titus 2:4 calls for wives "to love their husbands." A good description of the kind of love your husband needs is "unconditional acceptance." In other words, accept your husband just as he is, an imperfect person.

- 4. Submit to the leadership of your husband**

Some husbands and wives actually believe submission infers that women are inferior to men in some way. Some women think that if they submit they will lose their identity and become non-persons.

- 5. Helping your husband become who God intended him to be**

These Scriptures make it clear that a wife should submit voluntarily to her husband's sensitive and loving leadership.

5.5.2 Traditional marriage in Rwanda

a) Learning objectives:

Knowledge and understanding: Identify the types of marriages.

Skills: Compare traditional marriage to modern marriage procedures.

Attitudes and values: Sustain positive values from customary marriage

b) Teaching resources:

Bible, textbooks, hand notebooks, animated illustrations or movies of marriage

c) Prerequisites/Introduction/Review

Tutor starts the new lesson by doing a revision of the previous lesson of "Marriage in God's plan."

d) Learning activities 5.2

- **Guidance to the learning activity**

Student teachers are grouped in small teams where with the use of various resources they discuss on the questions of the learning activity. They write their findings on a sheet of paper or in the exercise notebook. Each team presents their findings to the whole class, and then after the tutor provides his/her comments.

Answers to the learning activity 5.2

The main phases of traditional marriage are the following:

- Courtship (Gufata irembo)
- The introduction ceremony (umuhango wo gusaba)
- Dowry (inkwano)
- The Wedding (Ubukwe)
- Seclusion ceremony (Gutwikurura)

e) Answers to the application activity 5.2

- **Courtship (Gufata irembo)**

After the preliminary search for a woman and if two families approve of the relationship, this phase is locally known as 'Gufata irembo'. It is when courtship begins and culminates into marriage under traditional laws and customs.

- **The introduction ceremony (Gusaba)**

Both families are required to have a spokesman to represent them. The spokesman takes the role of the final emissary on the day of the introduction. He is the one who is experienced of Rwandan traditions to engage or answer challenging questions from the other side's spokesman.

- **Dowry (Inkwano)**

During the introduction ceremony (Gusaba), a Rwandan man is required to pay dowry in form of a cow or money before the performance of the ceremony of marriage. Dowry carries the purpose of validating and legitimizing the relationship between a man and woman.

- **Wedding (Ubukwe)**

Family members and friends gather to witness the joyous occasion. The bride is formally introduced to the family of the groom amid exchanges of friendly remarks.

- **Seclusion ceremony (Gutwikurura)**

After the reception party, some of the guests go to the couple's new home for the seclusion ceremony (gutwikurura).

The husband is expected to furnish the home completely and new wife is expected to bring household goods (Ibshyingiranwa) which include the wedding presents.

5.5.3. Dowry in Traditional and modern marriage

a) Learning objectives

Knowledge and understanding: Explain the original meaning of dowry.

Skills: Analyze the role of dowry to both bride and bridegroom families

Attitudes and values: Value the nature of dowry.

b) Teaching resources

Bible, textbooks, hand notebooks, animated illustrations or movies of marriage

c) Prerequisite/Introduction/Review

Tutor starts the new lesson by doing a revision of the previous lesson, "Traditional Marriage in Rwanda."

d) Learning activity 5.3

- **Guidance to the learning activity:**

In their respective small groups and with the use of various resources student teachers discuss on the questions of the learning activity, and then each team presents their findings to the whole class.

Then the tutor provides his/her comments.

Student teachers write the summary in their notebooks.

Answers to the learning activity 5.3

In former Rwanda the dowry was always strictly a cow or several cows.

In today Rwanda dowry is not necessary the cow or cows, the bridegroom's family can pay the dowry in form of money.

Dowry payment is a part of Rwandan culture but good relationship between spouses is not based on the dowry paid to the bride's family. Mutual love of spouses is the foundation of the peaceful and happy family.

Note: Student teachers will discuss on the topic, teacher's role is to guide the discussion, but the conclusion can be the good and peaceful relationship between wife and husband and having a family based on love.

e) Answers to the application activity 5.3

1. From Dictionary: Dowry is a payment, such as property or money paid by the bride's family to the groom or his family at the time of marriage.

Commonly, dowry is the payment by the groom or his family to the bride's family: bride price.

2. Even though a lot has changed over the centuries and young Rwandans do not accept arranged love anymore, the communal aspect remains profoundly present.

In the present time a bride price is still given in Rwanda. This comes from Rwandan tradition, in which a bride leaves her family and becomes a part of the family of the groom after the wedding.

The bride price is like a repayment of the investment of the bride's family which was traditionally one or more cows, today it is often given in money instead. But there some families that still pay dowry in form of cows. The amount paid normally corresponds with the wealth of the girl's family and her level of education. The girls from wealthier families and higher educational backgrounds receive higher bride prices.

5.5.4 Role of the family in the promotion of peace and values

a) Learning objectives:

Knowledge and understanding: Mention the impacts of a peaceful family to the society.

Skills: Explain the importance of marriage in the formation of a peaceful society and church.

Attitudes and values: Appreciate the family as entity created by God.

b) Teaching resources:

Bible, textbooks, hand notebooks, animated illustrations or movies of marriage

c) Prerequisite/Introduction/Review

Tutor introduces the lesson using question-answer method. She/he asks questions related to the previous lessons on marriage.

d) Learning activities:

- **Guidance to leaning activity**

In their respective groups student teachers discuss and research on the role of the family in promotion of peace and values in the community and society.

After discussion tutor gives each group an opportunity to present their findings

The tutor gives comments to each group and a summary of the lesson.

Answers to the learning activity 5.4

Family plays an important role to the society because the attitudes and behaviours learnt in the home have a direct bearing on the order, prosperity and peace in communities as well as the world at large.

The habits and patterns of conduct nurtured in the home are carried into the work place, into the social and political life of the country, and finally into the arena of international relations.

e) Answers to the application activity 5.4

1. Family is a social group characterised by common residence, economic cooperation and reproduction.

Family is also defined as a group of persons united by tie of marriage, blood or adoption, constituting a single household, interacting and communicating with each other in their respective social roles of husband and wife, mother and father, son and daughter, brother and sister, and creating and maintaining a common culture.

Family is a social system and primary reference group made up of two or more persons living together who are related by blood, marriage or adoption or who are living together by arrangement over a period of time.

2. Distinction of nuclear family and extended family.

Nuclear family: It is made up of a married couple and their younger children. This group lives together apart from other relatives, also called conjugal family.

Extended family: It includes not only the nuclear family but also grandparents, uncles, aunts and cousins, also called consanguine family.

3. With example explain how a family plays an important role in promoting peace and values to society.

The family lays the foundation for the individual's development and happiness as well as society's cohesion and advancement.

The habits and patterns of conduct nurtured in the home are carried into the work place, into the social and political life of the country, and finally into the arena of international relations.

In the world suffering from social and moral crisis, societies often overlook the importance of balancing individual and societal needs as well as reconciling the individual interest with the common good.

It is with the family where the values of tolerance, peace and social responsibility can be initiated and taught.

Promoting peace must begin in the family where children of the earliest age learn about the fundamental oneness of humanity and overcoming prejudices that divide people whether based on race, religion, gender, class, or nationality.

It is within the family that children can be encouraged to associate with people of all races and religions. They also learn to appreciate the different cultures and the contributions different people have to make. It is with their families that they can be taught the concept of oneness of humanity.

5.6. Summary of the Unit

Marriage is an intimate and complementing union between a man and a woman in which the two become one physically, in the whole of life. The purpose of marriage is to reflect the relationship of the Godhead and to serve Him.

A healthy relationship between spouses is not achieved or maintained without fulfilling their responsibilities towards each other.

Fidelity, trust, affection, friendship and consultation must characterize each spouse in their marriage.

In Rwanda marriage is a social institution which was accorded much respect and dignity, people desire to establish a family by getting married, raising children and establishing kinship systems. Rwandans used to believe that being single especially among women was considered strange and unacceptable. In order to get married to a wife, the bridegroom or his family must pay the dowry to the bride's family.

The family plays an important role in the promotion of peace in the society.

The family lays the foundation for the individual's development and happiness as well as society's cohesion and advancement.

It is the homes that habits and patterns of conduct are nurtured and carried into the work place, into the social and political life of the country, and finally into the arena of international relations.

It is with the family where the values of tolerance, peace and social responsibility can be initiated and taught.

Promoting peace must begin in the family where children of the earliest age learn about the fundamental oneness of humanity and overcoming prejudices that divide people whether based on race, religion, gender, class, or nationality.

In the family children can be encouraged to associate with people of all races and religions. They also learn to appreciate the different cultures and the contributions different people have to make. It is with their families that they can be taught the concept of oneness of humanity.

5.7. Additional information for the teacher

Types of Marriage

Meaning and Types of Marriage

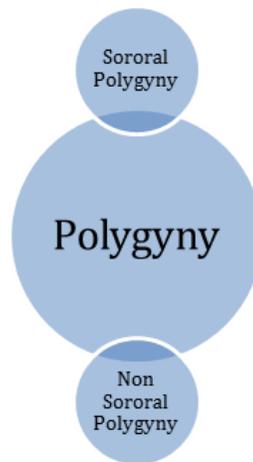
Marriage is one of the universal social institutions established and nourished by human society. It is closely connected to the institution of family. According to Gillin and Gillin, "Marriage is a socially approved way of establishing a family of procreation." Westermarck says that marriage is rooted in the family rather than the family in the marriage. Marriage is an institution of society with different purpose, functions and forms in different societies but is present everywhere as an institution. According to Malinowski, " marriage is a contract for the production and maintenance of children." According to Robert H Lowie," Marriage is a relatively permanent bond between permissible mates."

The main types of marriages are:

Polygyny

Polygyny is a form of marriage in which one man married more than one woman at a given time. Polygyny is more popular than polyandry but not as universal as monogamy. It was a common practice in ancient civilizations. At present it may be present in primitive tribes. like Crow Indians, Baigas and Gonds of India.

Polygyny is of two types: sororal polygyny and non-sororal polygyny.



Sororal polygyny

It is a type of marriage in which the wives are invariably the sisters. It is often called sororate. The Latin word Soror stands for sister. When several sisters are simultaneously or potentially the spouses of the same man the practice is called sororate.

It is usually observed in those tribes that pay a high bride price.

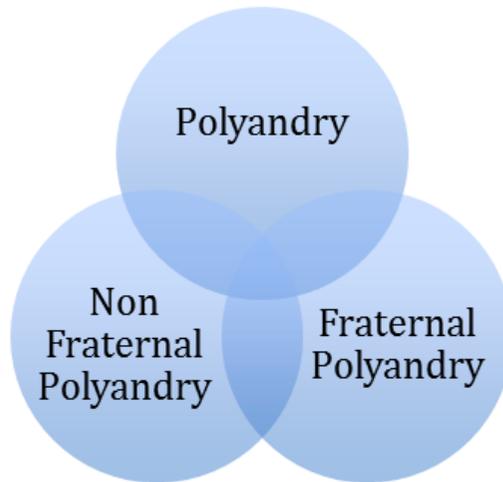
Non-sororal polygyny

It is a type of marriage in which the wives are not related as the sisters.

Polyandry

Polyandry is the marriage of one woman with several men.

Polyandry is of two: fraternal polyandry and non-fraternal polyandry.



Fraternal polyandry

When several brothers share the same wife, the practice can be called fraternal polyandry. This practice of being mate, actual or potential to one's husband's brothers is called levirate. It is prevalent among the Todas in India.

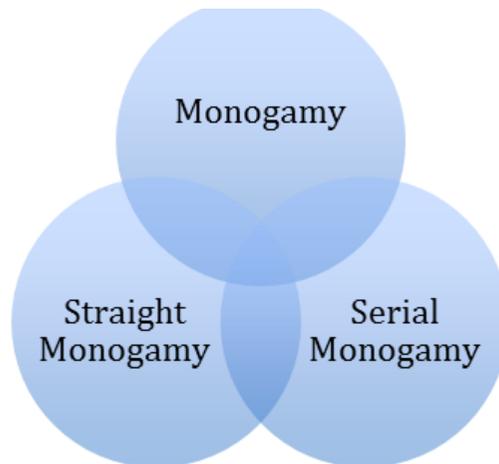
Non-fraternal polyandry

In this type the husbands need not have any close relationship prior to the marriage. The wife goes to spend some time with each husband. So long as a woman lives with one of her husbands, the others have no claim over her. Polyandry has its own implications. It gives rise to the problem of determining biological paternity of the child.

Monogamy

Monogamy is a form of marriage in which one man marries the woman. It is most common form of the marriage found among in the societies around the world. According to Westermarck monogamy is as old as humanity. Monogamy is universally practiced providing marital opportunity and satisfaction to all the individuals. It promotes love and affection between husband and wife. It contributes to family peace, solidarity and happiness. Monogamous marriage is stable and long lasting. It is free from conflicts that are commonly found in polyandrous and polygamous families. Monogamous marriage gives greater attention to the socialization of their children. Women are given very low position in polygyny where their rights are never recognized. In monogamy women enjoy better social status.

There are two types of monogamy: straight monogamy and serial monogamy.



Serial monogamy

In many societies individuals are permitted to marry again often on the death of the first spouse or after divorce but they cannot have more than one spouse at one and the same time.

Straight monogamy

In straight monogamy the remarriage of the individuals is not allowed.

Group Marriage

Group marriage means the marriage of two or more women with two or more men. Here the husbands are common husbands and wives are common wives. Children are regarded as the children of the entire group as a whole.

5.8 Answers to the end unit assessment

Marriage is defined as an intimate and complementing union between a man and a woman in which the two become one physically, in the whole of life.

God's design for marital relationship is heterosexual, not homosexual, and monogamous, not polygamous. God also does not want wife and husband to separate or divorce but to remain together all their life on earth. (Isaiah 54:5; Jeremiah 31:32; Ezekiel 16:8-14; Hosea 2:14-20) as well as in Christ's relation with the church (Ephesians 5:21-33; 1 Corinthians 11:1-3; 2 Corinthians 11:2, Revelation 19:7-9).

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Monogamy is universally practiced providing marital opportunity and satisfaction to all the individuals. It promotes love and affection between husband and wife. It contributes to family peace, solidarity and happiness. Monogamous marriage is stable and long lasting. It is free from conflicts that are commonly found in polyandrous and polygamous families. Monogamous marriage gives greater attention to the socialization of their children. Women are given very low position in Polygyny where their rights are never recognized. In monogamy women enjoy better social status.

On the other side polygamy is a type of marriage in which man marries more than one wife at a time. In this type of marriage each wife has her separate household and the husband visits them in turn. This type of marriage now is not in practice among majority of population.

The different phases in traditional Rwandan marriage process.

Courtship (Gufata irembo)

After the preliminary search for a woman and if two families approve of the relationship, this phase is locally known as 'Gufata irembo'. It is when courtship begins and culminates into marriage under traditional laws and customs.

The introduction ceremony (Gusaba)

Both families are required to have a spokesman to represent them. The spokesman takes the role of the final emissary on the day of the introduction. He is the one who is experienced of Rwandan traditions to engage or answer challenging questions from the other side's spokesman.

Dowry

During the introduction ceremony (Gusaba), a Rwandan man is required to pay dowry in form of a cow or money before the performance of the ceremony of marriage. Dowry carries the purpose of validating and legitimizing the relationship between a man and woman.

The Wedding (Ubukwe)

Family members and friends gather to witness the joyous occasion. The bride is formally introduced to the family of the groom amid exchanges of friendly remarks.

Seclusion ceremony (Gutwikurura)

After the reception party, some of the guests go to the couple's new home for the seclusion ceremony (gutwikurura).

The husband is expected to furnish the home completely and new wife is expected to bring household goods (Ibishyingiranwa) which include the wedding presents.

Dowry is a payment, such as property or money paid by the bride's family to the groom or his family at the time of marriage.

Commonly, dowry is the payment by the groom or his family to the bride's family: bride price.

Even though a lot has changed over the centuries and young Rwandans do not accept arranged love anymore, the communal aspect remains profoundly present.

In the present time a bride price is still given in Rwanda. This comes from Rwandan tradition, in which a bride leaves her family and becomes a part of the family of the groom after the wedding.

The bride price is like a repayment of the investment of the bride's family which was traditionally one or more cows, today it is often given in money instead. But there some families that still pay dowry in form of cows. The amount paid normally corresponds with the wealth of the girl's family and her level of education. The girls from wealthier families and higher educational backgrounds receive higher bride prices.

Distinction between nuclear family and extended family.

Nuclear family

It is made up of a married couple and their younger children. This group lives together apart from other relatives, also called conjugal family.

Extended family

It includes not only the nuclear family but also grandparents, uncles, aunts and cousins, also called consanguine family.

The family plays an important role in promoting peace and values to society.

The family is a key instrument for establishing peace through the encouragement of such virtues as love, unity, compassion, justice, respect and loyalty.

The habits and patterns of conduct nurtured in the home are carried into the work place, into the social and political life of the country, and finally into the arena of international relations.

It is with the family where the values of tolerance, peace and social responsibility can be initiated and taught. Success in this crucial matter requires fostering a loving and constructive environment at home, based on love of God and adherence to his laws.

Education requires for promoting peace must begin in the family where children of the earliest age learn about the fundamental oneness of humanity and overcoming prejudices that divide us whether based on race, religion, gender, class, or nationality.

It is within the family that children can be encouraged to associate with people of all races and religions. They also learn to appreciate the different cultures and the contributions different people have to make. It is with their families that they can be taught the concept of oneness of humanity.

5.9 Additional activities

5.9.1. Remedial activities:

Question: Make a list of the responsibilities of spouses.

Answer to the question:

- Key responsibilities of all spouses
- Fidelity
- Trust
- Affection
- Friendship
- Consultation

The responsibilities of a husband to his wife:

- A husband should be respected by his wife in every good way.
- The husband has the right to a trustworthy and a honest companion.
- The husband and wife should engage in sexual intimacy with each other at regular occasions.
- The husband's possessions are his wife's trust. She needs to safeguard his property and possessions.

- He must never ever divulge the secrets of the household and those of the married couple.
- He must strive with sincerity to acquire her trust, and seek her welfare in the actions that pertain to her.
- He must exercise patience and forgiveness in case of disagreement or dispute, and not rush to divorce.

Biblical responsibilities of a husband:

- To work: (Genesis 2:15)
- To be courageous: (Joshua 1:9)
- To be strong: (1 Corinthians 16:13)
- To love: (Matthew 22:37-39)
- To be a husband: (Genesis 2:24)
- To be the head of the wife: (Ephesians 5: 23-24)
- To serve sacrificially: (Ephesians 5:25; John 15:13)
- To be the father: (Proverb 23:24; Ephesians 6:4; Hebrews 12:7)
- To be compassionate: 1 Peter 3:7; Psalm 103:13)
- To provide: (Timothy 5:8)
- To be accountable: (1 Corinthians 11:3)
- To be honourable: (Proverbs 20:7; Philippians 4:8)
- Responsibilities of wives in marriage (Titus 2:4, Ephesians 5:22-33)
- Be a helper to your husband.
- Respect their husband.
- Love your husband.
- Submit to the leadership of your husband
- Helping your husband became who God intended him to be

5.9.2 Consolidation activities:

Question: Identify and explain the forms of marriage in Rwanda

Answer:

Most Rwandan weddings have **three parts**:

Traditional introduction ceremony done at the family level,

Religious ceremony performed according to the spouses' beliefs, and a

Civil ceremony performed by Government competent authorities.

Marriage is a means of keeping relations between the two families alive and strong. Basing on the traditions, parents played a huge role in assisting their daughter or son in selecting a marital partner or giving in approval to the relationship.

The involvement of parents and relatives emanated from their willingness to provide security and peaceful homes for their children.

5.9.3 Extended activities

Question: Explain how husband and wife are equal in marriage with biblical references.

Answer:

Male and female in the marriage relationship are of the same nature and essence, equal as persons (Galatians 3:28), intimate in relationship, common in purpose, but distinct personalities with different responsibilities.

The husband leads and the wife submits to his leadership (Ephesians 5:31). Marriage appears designed to reflect the same relational unity-in-plurality as the Godhead.

Note: Student teachers are free to explain more about the equality of man and woman. The tutor's role is to verify if the answers given are right.

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