

RELIGION AND ETHICS

SENIOR 2

TEACHER'S GUIDE

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FOREWORD

Dear teacher,

Rwanda Education Board is honoured to present S2 Religion and Ethics Teacher guide's which serves as a guide to competence-based teaching and learning to ensure consistency and coherence in the learning of the Religion and Ethics content. The Rwandan educational philosophy is to ensure that learners achieve full potential at every level of education which will prepare them to be well integrated in society and exploit employment opportunities.

This Teacher's guide for Religion and Ethics is comprised of two parts: Christian religion and Ethics part and Islamic Religion and Ethics part. Each school will only choose one part to teach. In every part, you supposed to use it in developing students' competences that will enable them to live well with others in the society and respect all God Creatures.

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 learners considering the importance of social

constructivism suggesting that learning occurs more effectively when the learner works collaboratively with more knowledgeable and experienced people.

- Engage learners 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 2 parts: Christian religion and Ethics and Islamic religion and Ethics part. Your guidance will depend on which Religion the school has chosen. Each part is divided into 3:

- 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 who supported the exercise throughout. Any comment or contribution would be welcome to the improvement of this textbook for the next versions.

**Dr. NDAYAMBAJE Irénée
Director General of REB**

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PART I. GENERAL INTRODUCTION

1.0 About the teacher's guide

This book is a teacher's guide for Religion and Ethics Senior Two Ordinary level. It is comprised of Christian and Islamic religious education. It is designed to accompany senior two student's book and intends to help teachers in the implementation of competence based curriculum specifically Religion and Ethics syllabus.

As the name says, it is a guide that teachers can refer to when preparing their lessons. Teachers may prefer to adopt the guidance provided but they are also expected to be more creative and consider their specific classes' contexts and prepare accordingly.

1.1 The structure of the guide

This section presents the overall structure, the unit and sub-heading structure of Religion and Ethics content. It will help teachers to understand the different sections of this guide and what they will find in each section.

Overall structure

The whole guide has three main parts as follows:

- * **Part I: General Introduction.**

This part provides general guidance on how to develop the generic competences, how to integrate cross cutting issues, how to cater for learners with special educational needs, active methods and techniques of teaching Religion and Ethics and guidance on assessment.

- * **Part II: Sample of a lesson plan**

This part provides a sample lesson plan, developed and designed to help the teacher develop their own lesson plans.

- * **Part III: Unit development**

This is the core part of the guide. Each unit is developed following the structure below. The guide ends with references.

Structure of a unit

Each unit is made of the following sections:

- **Unit title:** from the syllabus
- **Key unit competence:** from the syllabus
- **Prerequisites (knowledge, skills, attitudes and values)**

This section indicates knowledge, skills and attitudes required for the success of the unit. The competence-based approach calls for connections between units/topics within a subject and interconnections between different subjects. The teacher will find an indication of those prerequisites and guidance on how to establish connections.

– **Cross-cutting issues to be addressed**

This section suggests cross cutting issues that can be integrated depending on the unit content. It provides guidance on how to come up with the integration of the issue. Note that the issue indicated is a suggestion; teachers are free to take another cross-cutting issue taking into consideration the learning environment.

– **Guidance on the introductory activity:**

Each unit starts with an introductory activity in the learner’s book. This section of the teacher’s guide provides guidance on how to conduct this activity and related answers. Note that learners may not be able to find the right solution but they are invited to predict possible solutions or answers. Solutions are provided by learners gradually through discovery activities organized at the beginning of lessons or during the lesson.

– **List of lessons/sub-heading**

This section presents lesson objectives copied or adapted from the syllabus and duration for each lesson. Each lesson /subheading is then developed.

– **End of each unit**

At the end of each unit the teacher’s guide provides the following sections:

- Summary of the unit which provides the key points of content developed in the student’s book.
- Additional information which provides additional content compared to the student’s book for the teacher to have a deeper understanding of the topic.
- End unit assessment which provides the answers to questions of end unit assessment in the textbook and suggests additional questions and related answers to assess the key unit competence.
- Additional activities: remedial, consolidation and extended activities). The purpose of these activities is to accommodate each learner (slow, average and gifted) based on end unit assessment results.

Structure of each sub heading

Each lesson/sub-heading is made of the following sections:

- **Lesson /Sub heading title 1**
- **Prerequisites/Revision/Introduction:**

This section gives a clear instruction to teacher on how to start the lesson

- **Teaching resources**

This section suggests the teaching aids or other resources needed in line with the activities to achieve the learning objectives. Teachers are encouraged to replace the suggested teaching aids by the available ones in their respective schools and based on learning environment.

- **Learning activities**

This section provides a short description of the methodology and any important aspect to consider. It provides also answers to learning activities with cross reference to text book:

- **Exercises/application activities**

This provides questions and answers for exercises/ application activities.

1.2 Methodological guidance

1.2.1 Developing competences

Since 2015, Rwanda shifted from a knowledge based to a competence based curriculum for pre-primary, primary and general secondary education. This called for changing the way of learning by shifting from teacher centered to a learner-centered approach. Teachers are not only responsible for knowledge transfer but also for fostering children's learning achievement, and creating safe and supportive learning environment. It implies also that a learner has to demonstrate what he/she is able to do using the knowledge, skills, values and attitude acquired in a new or different or given situation.

The competence-based curriculum employs an approach of teaching and learning based on discrete skills rather than dwelling on only knowledge or the cognitive domain of learning. It focuses on what learner can do rather than what learners know. Learners develop basic competences through specific subject unit competences with specific learning objectives broken down into knowledge, skills and attitudes. These competences are developed through learning activities disseminated in learner-centered rather than the traditional didactic approach. The student is evaluated against set standards to achieve before moving on. .

In addition to specific subject competences, learners also develop generic competences

which are transferable throughout a range of learning areas and situations in life. Below are examples of how generic competences can be developed in Religion and Ethics in Senior Two.

| Generic competence | Examples of activities that develop generic competences |
|--|--|
| Critical thinking | <ul style="list-style-type: none"> - Basing on your Christian and personal life show how the communicable attributes of God help you to live in relationship with God by: - Drawing a lesson from your personal experience of who God is to you, then; - Relate your experience to the biblical message of God's attributes. - Analysing a case studies - Describing the gender issue relating it to the Christian life and the gender issue in Rwanda. |
| Research and Problem solving | <ul style="list-style-type: none"> - Research using internet or books from the library - Propose a solution to the presented case studies |
| Innovation and creativity | <ul style="list-style-type: none"> - Discussing how to overcome the causes of sins - Proposing a solution to the problems that affect families today. - Choosing alternative behaviour in case of a moral problem - Discussing how Dawat change people's lives? |
| Cooperation, Personal and Interpersonal management and life skills | <ul style="list-style-type: none"> - Work in small groups - Work in Medium groups - Work in Large group |

| | |
|-------------------|---|
| Communication | <ul style="list-style-type: none"> - Learners present their findings/arguments/reports either in written or verbal form - Reading and listening to the Sacred Scriptures - Select and use appropriate formats and presentations. |
| Lifelong learning | <ul style="list-style-type: none"> - Exploit all opportunities available to improve on knowledge and skills. Daily reading the word of God. |

1.2.2 Addressing cross cutting issues

Among the changes in the competence Based Curriculum is the integration of cross cutting issues as an integral part of the teaching learning process-as they relate to and must be considered within all subjects to be appropriately addressed. The eight cross cutting issues identified in the national curriculum framework are the following:

- Genocide Studies,
- Environment and sustainability,
- Gender,
- Comprehensive sexuality education,
- Peace and Values Education,
- Financial Education,
- Standardisation Culture
- Inclusive Education

Some cross cutting issues may seem specific to particular learning areas/subjects but the teacher need to address all of them whenever an opportunity arises. In addition, learners should always be given an opportunity during the learning process to address these cross cutting issues both within and out of the classroom.

Below are examples on how crosscutting issues can be addressed in Religion and Ethics:

Peace and values education: the overall purpose of Religion and Ethics is the behavioral and positive attitude change in the learners. In all activities, after exploring the biblical 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 respect unit in diversity and to respect other people's beliefs, and to live in harmony as Children of the same Heavenly Father.

Gender equality: This cross-cutting issue is dealt with in Religion and Ethics in the activities of Unit 5 about Christian family where the interdependence and complementarity of family members is highlighted. The following are other examples on how the cross-cutting issues are integrated in Religion and Ethics.

| Cross-cutting issue | Examples on how to integrate the cross-cutting issue |
|--------------------------------|--|
| Inclusive education | Involve all learners in all activities without any bias. E.g. Allow a learner with physical disability (using wheelchair) to take notes or lead during the assigned tasks. |
| Gender | 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 |
| Peace and Values Education | During group activities, debates and presentations, the teacher will encourage learners to help each other and to respect opinions and religious views of colleagues as well sharing values and convictions in more respectful manner. They are all the Children of the same Heavenly Father. |
| Standardization culture | All lessons involve scripture readings from which we get the moral behaviour 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. |
| Environment and sustainability | In all lessons learners glorify God by protecting and respecting his creatures and taking positive attitudes of the beautifying world. |
| Financial Education | Sound spirit in using Money and more especially using money for the wellbeing of others. |

1.2.3 Attention to special educational needs specific to Religion and Ethics

In Religion and Ethics, every learner is considered as creature of God which enjoys all rights and privileges in the classroom. When we think about inclusive education, often we just think about getting children *into school*, i.e. making sure they are physically present in school and they are helped according to their learning. 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. So Teaching and learning Religion and Ethics should make a powerful contribution to learning and development of children with a wide range of learning difficulties.

Teachers need to:

Remember that children learn in different ways so they have to offer 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 children what they expect them to do.
- Using learner's own experiences of difficulty to explore profound concepts in Religion and Ethics.
- Build on learner's interest and activities and recognizing their intuitive responses on religious matters.
- Allowing learners to engage explicitly with learning materials through use sensory resources and personal first-hand experience where applicable.
- Vary their pace of teaching to meet the needs of each child. Some children process information and learn more slowly than others.
- Use clear consistent language and explain the meaning (and demonstrate or show pictures) if you introduce new words or concepts.
- Make full use of positive facial expressions, gestures and body language.
- Pair a child 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 child. Both children will benefit from this strategy.
- Matching work and activities with the learner's previous experience.
- Providing imaginative experiences which arouse and sustain interests.
- 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 child is unique with different needs that should be handled differently.

Strategies to help children with developmental disabilities:

Be patient! If you find that the child takes longer than others to learn or to do an activity, allow more time.

- Do activities together with the child.
- Gradually give the child less help.
- Value much the learner's emotional life and be patient with their attitudes in the learning process.
- Let the child do the activity with other children and encourage them to help each other.
- Divide the activity into small achievable steps.
- Appreciate every step done.
- Remember to praise and say 'Well done' when the child learns something new or makes a strong effort.

Strategies to help children with physical disabilities or mobility difficulties:

- Adapt activities so that children who use wheelchairs or other mobility aids, or other children, who have difficulty of moving, can participate.
- Ask parents/caregivers to assist with adapting furniture. E.g. the height of a table may need to be changed to make it easier for a child to reach it or fit their legs or wheelchair under.
- Encourage peer support; friends can help friends.
- Involve them in the reading the Word of God.
- Get advice from parents or a health professional about assistive devices.

Strategies to help children with hearing disabilities or communication difficulties:

- Always get the child's attention before you begin to speak.
- Encourage the child to look at your face.
- Use gestures, body language and facial expressions.
- Use pictures and objects as much as possible.
- Ask the parents/caregivers to show you the signs they use at home for communication; use the same signs yourself and encourage other children to also use them.
- Keep background noise to a minimum.

Strategies to help children with visual disabilities:

- Help children to use their other senses (hearing, touch, smell and taste) 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.
- If the child has some sight, ask them what they can see. Get information from parents/caregivers on how the child manages their remaining sight at home.

- Make sure the child has a group of friends who are helpful and who allow the child to be as independent as possible.
- Plan activities so that children work in pairs or groups whenever possible.

Adaptation of assessment strategies

Each unit in the teacher’s guide provides additional activities to help learners achieve the key unit competence. Results from assessment inform the teacher which learner needs remedial, consolidation or extension activities. These activities are designed to cater for the needs of all categories of learners; slow, average and gifted learners 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 learners’ learning and teacher’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 between teaching and learning. It includes lesson evaluation and end of sub unit assessment. This formative assessment should play a big role in teaching and learning process. The teacher should encourage individual, peer and group evaluation of the work done in the classroom and uses appropriate competence-based assessment approaches and methods.

Summative assessment

The assessment can serve as summative and formative depending to its purpose. The end unit assessment will be considered summative when it done at end of unit and want to start a new one.

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, end of year, is considered as summative assessment so that the teacher, school and parents are informed of the achievement of educational objective and think of improvement strategies. There is also end of level/

cycle assessment in form of national examinations.

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 method should be done with the greatest care and some of the factors to be considered are: the uniqueness of subjects; the type of lessons; the particular learning objectives to be achieved; the allocated time to achieve the objective; instructional available materials; the physical/sitting arrangement of the classroom, individual students' needs, abilities and learning styles.

There are mainly four different learning styles as explained below:

a) Active and reflective learners

Active learners tend to retain and understand information best by doing something active with it; discussing or applying it or explaining it to others. Reflective learners prefer to think about it quietly first.

b) Sensing and intuitive learners

Sensing learners tend to like learning facts; intuitive learners often prefer discovering possibilities and relationships. Sensors often like solving problems by well-established methods and dislike complications and surprises; intuitive learners like innovation and dislike repetition.

c) Visual and verbal learners

Visual learners remember best what they see: pictures, diagrams, flow charts, time lines, films, demonstrations, etc; verbal learners get more out of words: written and spoken explanations.

d) Sequential and global learners

Sequential learners tend to gain understanding in linear steps, with each step following logically from the previous one. Global learners tend to learn in large jumps, absorbing material almost randomly without seeing connections, and then suddenly "getting it."

1.2.6 Teaching methods and techniques that promote the active learning

The different student learning styles mentioned above can be catered for, if the teacher uses active learning whereby learners 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 teacher in active learning

- The teacher engages learners through active learning methods such as inquiry methods, group discussions, research, investigative activities and group and 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.
- Teacher supports and facilitates the learning process by valuing learners' contributions in the class activities.

The role of learners in active learning

Learners 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 learner 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 part and their small steps:

1) Preamble/Introduction

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

2) Dialogue/ development of the new lesson

The development of a lesson that introduces a new concept will go through the following small steps: presentation, exploitation, and word of God, presentation of learners' findings, exploitation, and 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 let the students work collaboratively on the task.
- During this period the teacher refrains to intervene directly on the knowledge.

*** Presentation of learners' productions**

- In this episode, the teacher invites representatives of groups to presents 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 correct.
- * **Institutionalization (summary/conclusion/ and examples)**
 - The teacher summarises the learned knowledge and gives examples which illustrate the learned content.
- * **Exercises/Application activities/Response**
 - 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 a teacher is to monitor if the fixation of process and product/object being learned is well connected/linked to the main content.

3) Assessment

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

Specific approach in teaching religion and ethics subject

Religion and Ethics aims at helping students to nurture spiritually and morally. It promotes positive values and attitudes which enable the youth to live together in harmony and to make good decisions. Emphasis in teaching Religion and Ethics is based on individual development and self-fulfilment. So sound moral and religious values help the youth to grow up into self-disciplined and accountable people. It helps learners to face the current social, political, religious, and economic issues affecting the world today with objectivity and good conscience. Such contemporary issues include globalization, technological development, environmental degradation, drug and substance abuse, terrorism, gender based violence, sexual abuse and human trafficking among others.

In teaching Religion and Ethics, the teacher is expected to apply appropriate teaching methods based on the learners’ experiences. The teacher should be equipped with relevant skills to enable him/her to deliver the subject contents effectively through selection of methods which aim at making teaching learner-centred and to bring about

positive behaviour change as specified in the Competence Based Curriculum. The teacher should use creativity and innovativeness in whatever methods or techniques to help promote and sustain the positive change identified in the learners.

Life approach in teaching Religion and Ethics

Of the proposed approach is the life approach method in the teaching of Religion and Ethics in secondary schools. Life approach is defined as starting to teach with the real and concrete and the present situation of the learners, and letting them arrive at a religious understanding of those experiences as well as applying these religious principles and teaching in the everyday life. The approach implies that God speaks to people through their situations and experience and emphasizes the use of the learners' day-to-day experiences as the basis of teaching Religion and Ethics.

Religious beliefs cannot be taught as if they were facts; they are by nature experiential (Grimmit, 1973). This calls for emphasis on the students' own experiences, needs and interests and the need to encourage the learners to look more deeply into their feelings, acts, and experience, and to express what they discover in everyday language. *This helps the learner to connect knowledge to their real day to day life experiences rather than cramming naked facts without application. This is the whole rationale of competence based curriculum.*

Stages in the use of the Life Approach

The following are the generally proposed stages of life approach in teaching Religion and Ethics. This may have other sub-stages in the concrete Religion and Ethics lesson in the classroom.

a) Human Experience

In this stage, the lesson begins with the teacher involving the learners in reflecting on their day-to-day experiences related to the subject matter. Activities, scenario, case studies are presented to learners in order to identify today's lesson. Its purpose is to arouse the learners' interest, attention and to stimulate his/her imagination specific to the topic of the day. This could be a scenario, questions, demonstration, interesting stories or even drama which is relevant to the lesson and to the learner's life. The teacher is expected to show how God is revealed in the experience.

b) The Biblical Experience

The teacher introduces the relevant text from the Bible and then guides the learners to read the references where applicable while giving appropriate explanation. The

teachers draw some elements for the activities of the learners in the introductory activity to the concrete lesson. This stage involves reading the word of God on the specific lesson.

c) Explanation

The teacher explains the main points by use of various teaching aids to make the lesson more real, lively and interesting. Methods such as discussion, question and answer, note making, lecture can be used for in-depth comprehension of knowledge of the content necessary for application and choice of values. He also highlights explicitly the Religious particular doctrine or principles for the learners to know and understand.

d) Application and Response

At this stage, the teacher tries to show the relevance of the content to the learners' lives and assesses whether the attitudinal objective has been achieved or not. Using application activities, the teacher assesses whether learners are able to match the learnt doctrine with their everyday life. In this stage learners exhibit changes or promise to changes their attitudes and values. The teachers should then uphold this change by encouraging the learners to think and apply Religious content in their lives. The teacher provides the learners with an opportunity to react and respond to the message of the lesson. Since life approach focuses on critical thinking, it encourages interactive and participatory learning.

The teacher is required to help or stimulate the student to reflect, analyse and synthesize information and eventually apply it to their own life. Appropriate methods used are those that enhance acquisition of values such as small group discussion and valuing methods (value clarification, self-exploratory, analysing a case study and drawing). This is very important for CBC and this is why a teacher may give an exercise that carries a similar idea/theme with the forthcoming topic/knowledge though not necessarily exactly the same.

This helps the learner to connect knowledge to other areas of knowledge rather than cramming it and this is the whole rationale of CBC.

e) Conclusion

This is the summary of what has been covered and the teacher can ask oral questions based on the content to help consolidate the lesson or give a brief overview of what has

been covered while putting emphasis on the significance of values, Religious attitudes acquired to practice in day-to-day life. The teacher highlights the key point of the lesson and helps the learners to take commitment to abide by the religious doctrine learnt.

PART II: SAMPLE OF THE LESSON PLAN

School Name: X

Teacher's name: Y

| Term | Date | Subject | Class | Unit No | Lesson Number | Duration | Class size |
|--|---|--------------------------------|-------|-------------------|---------------|----------|------------|
| 2 | 19/04/2017 | Religious Education and Ethics | S 2 | 4 | 2 of 5 | 40 | 45 |
| Type of Special Educational Needs to be catered for in this lesson and number of learners in each category | | | | 3 slower learners | | | |
| Unit title | Repentance and Forgiveness | | | | | | |
| Key Unit Competence | The learner will be able to live well with others by avoiding causes/roots of sins and repenting from sins. | | | | | | |
| Title of the lesson | The roots of sins | | | | | | |
| Instructional Objective | Given biblical text to read, learners should be able to identify the roots of sins and evidently live the virtues of social life. | | | | | | |
| Plan for this Class (location: in / outside) | In classroom | | | | | | |
| Learning Materials (for all learners) | Bible, flipchart, cards and markers | | | | | | |
| References | Galatians 5:19-21 | | | | | | |

| Steps and Timing | Description of teaching and learning activity | | Competences and Cross-Cutting Issues to be addressed |
|-----------------------|--|---|---|
| | Facilitator's/teacher's activities | Learners' activities | |
| Introduction 5 min | <p>PREAMBLE: Create a spiritual environment in the classroom</p> <p>Ask the frequent bad actions learners often do either at school or at home</p> <p>Write on the flipchart what learners mention</p> | <p>Be polite and attentive</p> <p>Identify bad actions learners often do either at school or at home</p> <p>Examples (individual answer):</p> <p>Cheating quizzes and examinations, deceiving or dishonest, fighting, stealing; abusing, disobedience and rudeness, oppressing someone, fornicating, insolent, leave school or home without permission...</p> <p>Discussion in groups the causes of bad behaviors and share with the whole class.</p> | <p>Cross cutting issues that can be addressed:</p> <p>Peace and values education</p> <p>As learners list and discuss the frequent bad behaviours and their causes at school and home, they reflect on the social values like honesty, politeness, respect, obedience.</p> |

| | | | |
|---|---|--|--|
| | Ask learners to be in pairs and discuss causes of such presented behaviors | Examples: laziness, mistrust, fear, bad peer, lack of controlling emotions, bad wishes, dissatisfaction, mis use of richness leads to vanity and to oppress poor... | |
| Development of the lesson 30 minutes | <p>PREPARATION: Present a preparatory scenario (see resource page below this lesson) about a learner's bad behaviors (destroying others' notebooks, fighting in classroom, stealing food in dining room, cheating in the classroom, selfish,.....</p> <p>PRESENTATION: Group learners provide extracts from the Bible to be read.</p> | <p>Read the scenario</p> <p>Analyze the scenario by finding out the roots (causes) of those behaviors</p> <p>Evaluate their own behaviors</p> <p>Read the biblical text</p> | <p>Cross cutting issues that can be addressed:</p> <p>Peace and values education</p> <p>Through analyzing the scenario learners isolate bad behaviors to avoid and identify values to live</p> <p>Through the discussion in groups learners discuss values of mutual</p> |

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|--|--|---|---|
| | <p>ANALYZE: Ask learners to identify the roots causes of sins found in the text</p> <p>Present cards written on roots of sins and virtues to prevent those roots</p> <p>Monitor and guide the learners' activity</p> | <p>from Galatians 5:19-21 (they start reading silently, thereafter one from sampled group reads loudly)</p> <p>Identify the roots of sins: E.g.: jealousy, anger, envy, pride, selfishness, lust, laziness,...</p> <p>Pick, read on card ,think about statement on card then, match appropriately</p> <p>Example: Group :</p> <p>A (Roots) B(Virtues)</p> <p>Pride.....humility</p> <p>Jealousy.....love</p> <p>Anger.....tolerance</p> <p>Greed..... shari</p> | <p>respect and understanding.</p> <p>When learners demonstrate the gestures of good social relationship through hand shaking, hugging and sharing, they internalize the values that lead them to live peacefully.</p> |
|--|--|---|---|

| | | | |
|--|--|--|--|
| | <p>INTERIORISATION</p> <p>Ask learners other questions to master the content</p> | <p>ng/eat responsibly</p> <p>Lust self-control</p> <p>Laziness.....work hard</p> <p>Selfishness.....share</p> <p>Identify sins may be caused by roots of sins:</p> <ul style="list-style-type: none"> -Pride causes abuse others and dehumanization -Anger causes fighting and destroying -Greed causes stealing -Jealousy causes damaging tools of others -selfishness causes dishonest and stealing -laziness causes abusing and cheating quizzes -lust causes adultery | <p>Inclusive education:</p> <p>Help learners with physical disability(lack of arms) to express the gesture of love and tolerance by oral expression I love you/ I forgive you</p> <p>The slow learners are given opportunity to express their feelings towards social values</p> |
|--|--|--|--|

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|-----------------------------|---|--|--|
| | <p>APPLICATION AND ACTUALISATION; Ask s learners to pick ,spell and demonstrate a gesture of the picked virtues</p> <p>Ask learners to denounce the roots of sins in their daily life</p> | <p>Spell and demonstrate the gesture of some virtues in the classroom.</p> <p>E.g: love-----hugging shaking hand tolerance-----patience/ forgiveness to the colleague</p> <p>declare to abandon these roots of sins: jealousy, pride, anger, selfishness, laziness, lust and greed</p> <p>Respond to the questions</p> | |
| <p>Conclusion 5 Min</p> | <p>Ask learners to summarize what they have just gotten from the lesson</p> <p>ACTION: Ask learners to demonstrate the social and religious qualities among themselves</p> <p>PRAAYER: Invite learners to formulate a short</p> | <p>Identify the roots of sins and the virtues to fight against them</p> <p>Act by demonstrating the evident gestures of good relationship among themselves</p> <p>A volunteer expresses a prayer</p> | |

| | | | |
|-------------------|--|----------------------------------|--|
| | prayer to implore the power from God in order to win over sins | Write summary in their notebooks | |
| Lesson evaluation | The lesson was well delivered. | | |

Resource 1: Scenario*

A student in school A is used to wake up late in morning. This student is rude, selfish, offends other students and beats fellow students, oppresses other students, doesn't revise for examinations, relies on cheating when doing quizzes and destroys friends' note books because of jealousy in their success. After a series of advice from the school administration and disciplinary masters, this particular student became tolerant, polite, loving and peaceful.

PART III UNIT DEVELOPMENT

UNIT 1 : THE ATTRIBUTES OF GOD

1

1.1 Key unit competence

The learner will be able to discuss the attributes of God

1.2 Prerequisites

Before undertaking this unit, learners should have clear understanding of the process of creation and salvation history in the Old Testament where God communicated to Israel people his identity. This will help them to clearly understand God's nature in comparison to his relationship with creatures.

1.3 Cross-cutting issues to be addressed

Peace and Values: The emphasis is done on the communicable attributes that God shared to humanity which help them to live in accordance with divine law and live peacefully with others. Pay more attention on distinctive values that Christians have such as living harmony, life protection, humility, observe God's commandments (fidelity, truthfulness, honesty, love, self-control, respect for others' property), kindness and mercifulness as just God is Mercy which should be upheld.

Environment and sustainability: God is Alpha and Omega, after creation He gave the mission to man to subdue the earth, to make it better. Human activities then must consider and handle with care the environmental elements which are the gift of God to humanity such soil, plant, air, water, animal and other visible and invisible creatures.

Standardisation culture: Christians who have the image of God should live a standard life of Holiness and purity in the heart. A good purified soul has to be in clear body so they must care for the body as well as the soul and avoid harmful things.

Inclusive education: From our differences (mental skills, talents, physical abilities, etc) explain that we all depend on the same Creator and we are all the children of the same Father. God loves us all unconditionally so we should all do the same by avoiding any form of discrimination. We must then help one another in everyday life. Bearing in mind that there might be learners with different learning needs, the teachers must find appropriate techniques to support them in the formation of the groups and giving the tasks.

Gender education: highlight that gender has been in God's plan since He created both man and woman in order for them to mutually complete each other not to exploit or oppress one another.

1.4 Guidance on the introductory activity

Write the biblical passage on a sheet of paper and multiply these papers. Organise learners in groups considering their possible diversities (skills, disabilities) in the classroom. Distribute to the group the biblical passage to be read and analysed. Set the time reserved to the activity, guide and supervises the accomplishment of the task.

Possible answers for introductory activity 1

During the presentation, learners may come up with different views and points. Focus on what is related to the unit such as God's omnipotence, omnipresence, omniscience, infinity and self-existence, mercifulness, love and many others. Provide constructive comments during different presentations.

1.5 List of lessons/sub-heading

| # | Lesson title | Learning objectives (from the syllabus including knowledge, skills and attitudes): | Number of periods |
|---|--|---|-------------------|
| 1 | Definition and categorization of the attributes of God | <p>Knowledge and understanding: Enumerate the supernatural phenomena that prove the power of God.</p> <p>Skills: Explain the term attributes of God</p> <p>Attitudes and Values: Live well with God and fellow learners</p> | 1 |
| 2 | Infinite nature and Self-existence | <p>Knowledge and understanding: List different attributes of God</p> <p>Skills: Explain the infinite nature of God</p> <p>Analyse the sovereignty and supremacy of God</p> <p>Attitudes and values: live in humility and resilience.</p> | 2 |
| 3 | Omnipresence and Omnipotence of God | <p>Knowledge and understanding: identify the super works of God</p> <p>Skills: distinguish divine power from human power. Prove that God is everywhere at the same time.</p> <p>Attitudes and values: live humble life.</p> | 1 |

| | | | |
|---|---------------------------|--|---|
| 4 | Omniscience of God | <p>Knowledge and understanding: describe God’s knowledge</p> <p>Skills: Contrast the divine wisdom and human wisdom.</p> <p>Attitudes and values: use well our knowledge. Searching the wisdom from God</p> | 1 |
| 5 | Holiness and Immutability | <p>Knowledge and understanding: announce the event where God accomplished his promises.</p> <p>Skills: Identify the impacts of the habit of postponing and changing the promises in the society</p> <p>Attitudes and values: appreciate the holiness, mercifulness and graciousness of God.</p> <p>to be honest to the promises</p> | 1 |
| 6 | Mercifulness of God | <p>Knowledge and understanding: Identify God’s acts that prove his mercifulness.</p> <p>Skills: explain the importance of kindness in the society</p> <p>Attitudes and values: Be tolerant.</p> <p>Perform the works of charity.</p> | 1 |
| 7 | End unit assessment | To be able to discuss the attributes of God | |

1.5.1 Definition and categorization of the attributes of God

The main element for the learners to know is the meaning of attribute of God and the categories of attributes of God. The teacher tries as much as possible to make the concepts clear and then involves actively the learners in the teaching and learning process.

a) Introduction of lesson:

Introduce the lesson by showing a learning material for example: distribute a prayer-sheet with many attributes of God *“thank you Lord for the life you gave to us, you are Almighty our protector, we are sinners while you are Holy but we believe your mercy, your graciousness and your incomparable love. We depend on you Lord, reason why we ask for forgiveness for our impurity. You are unchangeable God and Provident God, we entrust you our finitude lives and our plan. You know all visible and invisible and we hope to receive even what we have not ask. In the name of Jesus Christ we pray, Amen.*

Question 1. In Group, ask learners to find out the attributes (qualities) of God found into a recited prayer.

Possible answers

The attributes of God found into a recited prayer are: Creator (to give life), Almighty, protector, holiness, mercifulness and graciousness, love, self-suffice (we depend to you Lord), unchangeable quality or immutability, providence, infinitude, all knowing or omniscience, ...

b) Teaching resources

Use Bible, manila paper, marker pens, prayer-sheets or audio tool of recited prayer for learners with visual impairment, postcards etc. search for others according to the environment, capacity or situation.

c) Learning activities

The learning activity is carried out in the group. The learners are given many postcards with different attributes of God and they classify them according to which are unique for God and which are common for God and people: immutability, pardon, omniscience, kindness, infinitude, self-sufficiency, power, supremacy, wisdom, knowledge, holiness, love, omnipresence.

With manila paper each group gives its own definition of attributes of God and one group representative rotate to all groups to explain the definition of his/her group. Each group posts its manila paper then it follows the consensus to get a complete definition.

Answers to the learning activity 1.1

1. Attributes of God are understood as God's qualities that define and describe who God is. The attributes of God highlight the supernatural phenomena, absolute power, miracles that people understand of God from the perspective of their feelings, lives.
2. Common attributes of God and people: pardon, kindness, power, wisdom, knowledge, love.

d) Answers to application activity 1.1

1. Mercy: when I am kind to my neighbour the social relationship become good. I observe then the greatest commandment of God "love".

Pardon: God asks us not to revenge. If we forgive we shall be forgiven too. to pardon and to ask for forgiveness is necessary. We live peaceful life.

Wisdom: by wisdom we judge to do the right and to avoid which is wrong. Wisdom leads us to respect and to obey God through our neighbours.

Honest and truth: to be honest and truthful are should be proved by our works. Our good works will justify us in front of God.

2. The communicable attributes of God help us to know who God is and to exercise them with our fellow learners, family members, friends, neighbours, etc.

Make sure that the answers given are possible answers. Learners may come up with the diverse answers evaluate them and polish them to remain with the most essential related to the lesson.

1.5.2 Infinitude, Self-existence

a) Introduction of lesson: Make a revision to the previous lesson: question of definition and of identifying the attributes of God. Guide the learners' attention to the new concepts of the day by comparing the human and God's nature.

b) Teaching resources: The Bible, manila paper, image of God creatures, image of impact of earthquake and environment.

c) Learning activity

Form groups and let the learners discuss the given statement. The major point in their answers is that God existed before anything else and does not depend his being on something else.

Answers to the learning activity 1.2

If anything exists then, something has always existed: it means that if all things live and die, they come from an eternal being from which all things originate. Other things live temporarily which eternal being has lived, lives and shall live for ever and this is God. It means God is the Creator of all things, visible and invisible. God is the most important because by his self-sufficiency He satisfies human dependence or human needs. Evaluate learner's different responses and focus on the essential related to the lesson.

Answers to the application activity 1.2.

1. True: God does not start to be. He is eternal and He is self-existent. His being does not depend on another thing. He is eternal.
2. True: God is the source of every creature in this world.
3. c: Self existence
4. c: Source
5. God is eternal and self-existence means that the being of God does not depend on anything else, he does not start to be.

1.5.3 Omnipresence and Omnipotence of God

a) Introduction of lesson: Introduce this topic by giving practical life experience which prove that humans are limited in knowledge and space by the fact of having material body they cannot be in two places at the same time.

b) Teaching resources: The Bible, paper written on a case study, manila paper for presentation

c) Learning activity

The activity is done in groups, let learners discuss fully what limits a human being to be in more than one place at the same time. Pay attention in forming groups and make sure you take into consideration learners with learning difficulties. Though learners point of views is many and sometimes contradicting to one another, focus on what relates to the lesson.

Answers to learning activity 1.3

1. False. I cannot be in two different places because I am limited by my corporeal body. I am in this place I do not know what is happening somewhere else. Only God can be in different places because of infinite and immaterial nature. He controls the universe.

2. The ancient Rwandans controlled and protected their own during the day. During the night they slept and they had no capacity to protect their domestic animals and other properties. They were surprised to see in the morning all their possessions are secured then they conclude that God had been stayed in their families. This mentality is false: Because God is in all places at the same time. He cannot be bound in one place only. He is omnipotent. Provide other convincing ideas to prove this saying wrong.

d) Answers to the application activity 1.3

1. True. God is in Hell because he controls whatever exists? Read for the learners the passage in Psalms 139:7–12 to highlight the answer. However, this questions can be controversial find other support verses from the Bible to express God's omnipresence.
2. The word Omni means: d: All
3. At the incarnation, the Son of God gave up His ability to be present everywhere.

1.5.4 Omniscience of God

a) Introduction of a lesson: Introduce the lesson by asking simple questions about human and God's nature in terms of knowledge.

b) Teaching resources: Bible, learner's exercise books, different tools for role-play, the teacher also should be creative to find other necessary materials.

c) Learning activity:

The activity is done in groups. The teacher provides enough time to the student to think critically on the case studies presented and come up with various ideas related to omniscience of God.

Answers to the learning activity 1.4

- a) Kalisa is very proud, though intelligent, cannot compare his intelligence with God's knowledge since he is limited by senses. The sources of his knowledge are senses and reasoning. God is the source of all the knowledge in this world and beyond. No one can surpass his intelligence.

The teacher should analyse the learner's various responses and focus on what is related to the lesson

d) Answers to the application activity: 1.4

Question 1:

The Omniscience of God helps Christians morally and spiritually in the following ways:

- Knowing God helps us to become spiritually and morally strong in faith and helps us to do good actions. As Christians we accept Jesus as our personal saviour.
- God communicates himself to us through Holy Scriptures, through the creation and above all through his unique son Jesus Christ. So we are supposed to hear, obey and live out his commandments every day.
- Knowing God helps us to avoid sins and do good things. “Our bodies are the temples (tabernacles) of God (1 Corinthians 6:19).
- Knowing God helps us to find true satisfaction in the Lord Himself, who never changes and who will never disappoint (Hebrews 13:8). As we get to know God, our delight increases in His gifts, His service, His house, but most of all, in Himself! Also, we begin to find a new desire for the things which give Him pleasure.
- Knowing God helps us to be effective witnesses for the Lord, by life or by lips
- **In summary:** Omniscience of God helps in increasing in your knowledge and understanding of God’s Word increasing in your practice of Christ-like qualities, moral uprightness (doing good and avoiding bad) increasing in your faith and trust in God. In summary Perhaps the best summary of spiritual growth is becoming more like Jesus Christ. God knows everyone individually. He has known us from eternity, even before creation. Even when we commit sin, God looks us with the eyes of compassion.

Question 2

| | God’s Knowledge | Human Knowledge |
|---|--|---|
| 1 | God’s knowledge is intuitive, hence innate and immediate | Human knowledge is discursive hence come through the senses, observation, reasoning, comparison, induction, deduction,... |
| 2 | God’s knowledge is also simultaneous, not successive (things come to him in their totality) | Human knowledge is limited and successive. Humans know things they are exposed to or thing presented in their minds |

| | | |
|---|---|--|
| 3 | God's knowledge is independent | Human knowledge is depended on many factors |
| 4 | God's knowledge is infallible and not subject to an error | God's knowledge is subject to errors and contradictions. |
| 5 | God's knowledge is infinite, not partial | Human knowledge is limited by many factors such as time and space |
| 6 | God has exhaustive foreknowledge | Human knowledge is limited to the events in the time and on the things that pass. It is impossible for humans to know what is in the people's hearts |

Question 3:

The answers on this questions are not final and precise but focus on the essential Christian attitudes and values that portray love to God and neighbour, service to the needy, fear of God, spiritual repentance,

1.5.5 The Holiness and immutability of God

a) Introduction of a lesson: Introduce lesson by asking learners about the frequent sins they often commit at school and at home. Ask them if there is someone who is perfect.

Possible answer: nobody is perfect. We commit many sins: abusing, lying, stealing, cheating quizzes, disobeying, disturbing in classroom etc.

b) Teaching resources: Bible, learner's exercise books

c) Learning activities:

Techniques: learners discuss in their groups, write in their exercise books and present their findings.

Answers to the learning activity 1.5

Be holy as your Heavenly Father is Holy (Matthew 5:48): God in His holiness lives the relationship of love. He created a holy people in his image (man before sin). By people's disobedience they fell in impurity. But God calls us to be pure, to leave immoral acts and to live the theological virtues: Faith, Hope and love.

1. To prove my Holiness at school and at home I live and confess my Faith, I perform the works of charity and I produce the fruit of the Holy Spirit: Joy, peace, charity, patience, kindness, gentleness, goodness, generosity, self-control, chastity, faithfulness, modesty (Galatians 5:22-23).
2. Immutability of God: the immutability of God is related to his truthfulness/faithfulness. The plans of God are good for us and he does not change them. By His Essence God is good yesterday, today and tomorrow. It is the unchangeable quality of God.

d) Answers to the application activity 1.5

1. Separation
2. True. God is completely without sin or moral blemish. All his decisions and judgements are perfect. He is never neutral towards the good or evil.
3. The understanding of Holiness of God helps Christian to live in perfection as sons and daughters of light and a perfect father. He sets us apart as His children to live in Holiness despite our sins. When we were prisoners, He did not abandon us but he sent his Only Son Jesus Christ to save us from the evil one.
4. In the biblical passage 1 Peter 1:13–21, calls people to be holy in the conduct in daily life and recognize God as the most Holy. God Saved us through Jesus Christ by his precious and unblemished blood. Christians should live in Holiness and be like him in their daily conduct.
5. True. God does not change his being and he is always faithful to his promises.
6. False, Immutability only refers to the Being of God and faithfulness to his promises
7. God is immutable in the sense of everlasting, He has existed and always will exist. He was preceded by nothing and shall be succeeded by nothing. In saying that God is immutable we mean that he is consistently the same in his eternal being. This affirmation of unchangeableness, however, is not designed to deny that there is change and development in God's relations to his creatures. To say that God does not change means that God is dependable! Our trust in him is therefore a confident trust, for we know that he will not, indeed cannot, change. His purposes are unailing, and his promises is fulfilled. It is simply to affirm that God always is and acts in perfect harmony with the revelation of himself and his will in Scripture. For example, Scripture tells us that God is good, just, and loving.
8. God's Decisions are immutable. God is always faithful to his promise. The most lesson to learn from the immutability of God is to always have faith in him and to depend on him.

1.5.6 The Mercifulness of God

a) Introduction of a lesson: Introduce learners by asking them to describe the kindness events happened into the Bible.

b) Teaching resources: Bible, papers of images showing God's mercy, manila paper

c) Learning activities:

Techniques: questioning and group work (discussion about prodigal son)

Answers to the learning activity 1.6

1. Luke 15:11-32: The main theme is the forgiveness/ Mercy/ Pardon. The learners may give other related themes. The teacher analyses them and focuses on the main points related to the topic.
2. Again, concerning the question whether the learner is satisfied with the answer given to prodigal son, there is no precise answer, and the teacher will evaluate all answers given by the learners and then let every learner justify his or her position.

d) Answers to the application activity 1.6

1. Forgiveness has importance in daily life: Forgiveness is a Christian value that helps people to live in peace and security and in harmony with our neighbours.
 2. **Titus 2:4** "He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit".
- **Luke 6:36**, "Be merciful as your Heavenly Father is merciful".
 - **Romans 9:15**, for He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.

The biblical verses on the Mercifulness of God in the New Testament are many. The teacher should clearly analyse other verses which expresses Mercifulness of God.

1.6 Summary of the unit

Considering the supernatural phenomena and actions of God, people attribute different qualities to God. Those qualities are called **the attributes** of God. They can be unique for God: **non-Communicable attributes** or common between people and God: **communicable attributes**. The endless, the all-sufficiency, the all-presence, the unlimited power, the perfect knowledge, the purity and righteousness, the unchangeable quality and goodness of God are qualities that give names to the attributes of God.

In addition, **God is love. He is One, a Triune**. God the Father and the son live the relationship of love and communion in the Holy Spirit (John 5:20; 14:31). From the attributes of God, every Christian is called to live values like: obedience, humility, honesty, merciful, kindness, empathy, morality, truthfulness, peace and harmony.

1.7 Additional Information

The attributes of God are many because of His Greatness. No one can make a full list of them. In the textbook few are highlighted. Other attributes which are not mentioned are:

Inherence and Immanence of God

God is always with us among us: God's **inherent**.

By opposite some people attribute to God to be **Transcendent**: God cannot be achieved and comprehended by experience and mind of human being.

Faithfulness of God: promises of God into His Word will be fulfilled

God **Incorporeal**: God does have body like us

God is **Wise**

God is **Gracious**

God is **Truthful**

God is **Spiritual**

God is **Immortal ...**

1.8. End unit assessment

1: i.f ii.h iii.j iv.a v.g vi.l vii.b viii.d ix.m x.k xi.c xii.i xiii.e

2. Omnipresence of God helps us to always feel His presence wherever we are and to avoid bad and do good things to our fellow friends. It helps us to be peaceful and develop good values that help us to overcome the temptation because we know God is there to help us. Omnipresence of God helps us to be humble and to trust God in all difficulties we meet in our daily life.

Omniscience of God helps in increasing in your knowledge and understanding of God's Word increasing in your practice of Christ-like qualities, moral uprightness (doing good and avoiding bad) increasing in your faith and trust in God. God knew everyone before he/she was born so omniscience helps us to involute him and to trust him in our daily life. In summary perhaps the best summary of spiritual growth is becoming more like Jesus Christ. God knows everyone individually. He has known us from eternity, even before creation. Even when we commit sin, God looks us with the eyes of compassion.

3. "Be Holy as your Heavenly Father is Holy". This statement implies the Holiness of God. It is an invitation to all Christians and humanity in general to strive for Holiness and to resemble our Heavenly Father.
4. Communicable attributes are important in our daily life as Christians and as humans in the following ways:

For God-Human relationship, the attributes of God help us to know who God is, what He likes and the way He wants us to live. They also help us to rely on Him in our daily lives.

For Human-Human relationship, the attributes of God are important because once we know them we will live peacefully with our fellow human beings, love them, respect each other, etc.

Additional questions:

1. Without our prayers and our praising, God will not survive. Discuss and contrast
2. God is invisible to our own eyes. He reveals Himself to us in three main ways. Which are they?
3. We commit some sins in hidden way from people and we know God knows everything. We fear people but we do not fear God. Give a piece of advice.
4. By four fact acts prove your empathy among your classmates.

Answers:

1. God does not depend on His creatures include human being. Our prayers and other activities do not add anything to the greatness of God. We do it for our profit because we depend on God so, we disagree with the statement.
2. God reveals himself to us by His creatures, his Word and by His Son Jesus Christ
3. My advice is this: the people should fear God not fearing eyes of people. To fear God does not mean to go far from God but to observe His commandments and to live theological virtues.
4. I respect the school materials of my classmate, I explain to my classmates to defend them from fail, I take notes for him/her when he/she is sick, I do not consume the meal reserved to my classmates, etc.

1.9 Additional activities

1.9.1 Remedial Activities:

Join the qualities of God with their correspondences attributes of God bellow:

Answers:

A (Quality) B (Attributes of God)

- | | | |
|---------------------------|---|--------------------------|
| 1. God is pure | → | a) infinitude of God |
| 2. God is always the same | → | b) self-existence of God |
| 3. God has no source | → | c) mercifulness of God |
| 4. Endless of God | → | d) the holiness of God |
| 5. God's goodness | → | e) immutability of God |

2. Draw a table and classify the attributes of God in their categories: knowledge, omniscience of God, immutability of God, wisdom, infinitude of God, mercy, holiness, power, self-existence of God, love, omnipresence, kindness.

Answers:

| Communicable attributes of God | Non-communicable attributes of God |
|--------------------------------|------------------------------------|
| Wisdom | Omniscience |
| Mercy | Immutability of God |
| Power | Infinitude of God |
| Love | Holiness of God |
| Knowledge | Self-existence of God |
| Kindness | Omnipresence |

1.9.2 Consolidation activities:

Identify the attributes of God in the intentions of of these names below: Niyorurema, Niyompuhwe, Uwimana, Irafasha, Izibyose, Ntamuhanga, Niyobuhungiro, Ntindhuka, Iyakaremye, Bizimana, Kubwayo, Ntimugura.

1.9.3 Extended activity:

Compose a poem about **powerfulness of God**

UNIT 2: RELIGIOUS BELIEFS AND UNITY IN DIVERSITY

2

2.1 Key unit competence

The learner will be able to respect consciously the diversity in religious doctrines and appreciate values of each religion.

2.2 Prerequisites

Before undertaking this unit Religious Beliefs and Unity in Diversity learners should have information on: the different religions operating in the world and in Rwanda, the different Christian denominations working in the world and in Rwanda, the sacred books used by some religions, the impacts of divisions and of unity.

2.3 Cross-cutting issues to be addressed

Address Peace and values by emphasizing mutual respect, mutual understanding, and respect for human right and human freedom despite of our different beliefs.

Address genocide studies by explaining that a belief does not remove humanity. Conflict and hatred that lead to genocide have to be prevented.

2.4. Guidance on the introductory activity 2:

Ask learner to pair and to discuss the causes of schism in the Church. Each pair shares to the whole class. Highlight the common causes. Organise the class into two columns and invite learners to debate on “We believe differently so we must hate each other”. Form group and hand over the passages from the Bible. Learners read and highlight the values from biblical passages John 4:6-15; Luke 9:49-50 and Galatians 3:26-29).

Possible answers to introductory activity 2: schism means separation. It can be caused by misunderstanding, personal conviction, political influences, searching for interest, searching for liberty, etc. We believe differently so we must hate each other: our differences were wanted by God who created us differently. We are different in order we help and complete one another. We do not agree with the above statement because our beliefs are different ways to believe but they do not remove our common denominator of being human kinds.

1. (From student book) people are not in the same religion because they do not have the same history, philosophies, opinions, convictions and different ways of understanding

2. (From student book) Basing on references: John 4:6-15; Lk 9:49-50 and Gal 3:26-29 Christians are called to ignore their differences and to live these values: respect for other's Faith, live peacefully, love and unity in diversity.

2.5 List of lessons/sub-heading

| # | Lesson title | Learning objectives (from the syllabus including knowledge, skills and attitudes): | Number of periods |
|---|---------------------------|---|-------------------|
| 1 | The Christian beliefs | <p>Knowledge and Understanding: Recall the importance of unity in the society</p> <p>name different religions in the world</p> <p>Skills: describe the basis of beliefs of religions in the world</p> <p>Attitudes and values: respect the faith of others</p> | 1 |
| 2 | Catholicism and Orthodoxy | <p>Knowledge and understanding: recite some articles of Catholic Creed</p> <p>Skills: Analyse the similarities and differences between the religions</p> <p>Attitudes and values: mutual understanding, consolidate unity.</p> | 3 |

| | | | |
|---|---|--|---|
| 3 | Protestantism and its branches, Adventism | <p>Knowledge and understanding: name the pioneers of Protestantism</p> <p>Skills: analyse the fundamental beliefs of each branch</p> <p>Attitudes and values: Commit to the positive value from different religions.</p> | 6 |
| 4 | Non-Christian Religions | <p>Knowledge and Understanding: Identify different major religions and their beliefs.</p> <p>Skills: Contrast the advantages and disadvantages of traditional beliefs.</p> <p>Attitudes and Values: respect the beliefs of others</p> | 4 |
| 5 | Sectarian Movements and their impact in Rwandan society | <p>Knowledge and understanding: describe the sectarian movement work in Rwanda</p> <p>Skills: evaluate the causes of sectarian movements proliferation</p> <p>Attitudes and Values: Make the right choice for beliefs.</p> | 3 |
| | Unit assessment | The learner will be able to respect consciously the diversity in religious doctrines and appreciate values of each religion | |

2.5.1 The Christian beliefs

a) Introduction of lesson:

Make an introduction by asking question about history of Jesus, accomplishment of Christian Salvation and about foundation of the church.

b) Teaching resources

Possible learning and teaching resources are Bible, library, hand notebooks, flip chart, internet etc.

c) Learning activities

Techniques: The learners research in the library about religions, in group they write in their hand notebooks the characteristics of religions and share their common findings they organise a role-play to demonstrate the possibility of unity in diversity of religions.

Answers to the activities

Answers to learning Activity 2.1 Christian confessions in my district are Catholics, protestant in their branches such Lutherans, Presbyterians, Pentecostal church, Methodist, Baptist, Adventist, Anglican etc.

The common beliefs for all Christians are to believe in suffering, Death and Resurrection of Jesus Christ for human Salvation. Their differences are based on doctrines, on liturgy, on celebration, on holy signs called Sacraments by some confessions, day consecrated to God, dogma.

d) Answers to the Application activity 2.1

1) **True** Jesus is the Centre of Christianity: He was born by Verb incarnation, He chose twelve apostles, He performed miracles, He gave his life to the Church from the Last Supper up to the Cross, He won over sin and death, He rose again and He returned in Heaven, He sent the Holy Spirit who leads the Church till now.

2) Jesus wishes that all believers in Him become one, make one mystical body of Him as God the Father and the Son are one. He prays for unity of Christians.

2.5.2 Catholicism and Orthodoxy

a) Introduction of lesson

Diagnose what learners know (prerequisites) about catholic beliefs and about the differences and similarities between Roman Catholic and Orthodox Churches.

b) Teaching resources

The Bible will be used as a basic tool to define Catholic Creed; library, internet to facilitate research; hand notebooks, flip chart, pictures, etc.

c) Learning activity

Techniques: Learners Make research in library and on internet. They write report in their hand notebooks and present the results.

Answers to the learning activity 2.2

The similarities between Roman and Orthodox church are: belief in the Holy Trinity - Father, Son and Holy Spirit the divinity of Jesus Christ, the Virgin Birth the Crucifixion and Resurrection of Christ, the Ascension of Christ into heaven, the future return of Christ and the creation of his everlasting kingdom eternal life, a hierarchy of various ranks and responsibilities of bishops, a priesthood, and a diaconate), the change of substance of bread and wine into the body and blood of our Lord Jesus Christ, baptism in the name of the Father, Son, and Holy Spirit, infant baptism, liturgical worship forms, the Sacraments, veneration (not worship) of icons.

d) Answers to the application activity 2.2

1. Looking at the articles of Creed to be confessed, the commandments to be observed, the Sacraments to be celebrated, the prayers, the rites, the feasts I agree with the statement that similarities are more than differences between Roman Catholic Church and the Eastern Church. The similarities that break the barriers between West and Eastern catholic church are: belief in the Holy Trinity (Father, Son and Holy Spirit), the divinity of Jesus Christ, the Virgin Birth the Crucifixion and Resurrection of Christ, the future return of Christ and the creation of his everlasting kingdom, eternal life and the Sacraments.

2. Jesus is the Word of God. In the beginning He was God John 1:1. By incarnation and to be delivered by human he became true human. He has then divine nature and human nature.

3. From the Holy Trinity we get values of love, unity, live peacefully, respect and obedience, partnership and recognize our responsibilities, living in harmony.

2.5.3 Protestantism, its branches and Adventism

a) Introduction of lesson

Make a short revision on Orthodox schism and ask learners about other schisms happened in the Church.

b) Teaching resources

Use the Bible, library, internet to facilitate research, hand notebooks, pictures of pioneers of Protestantism, etc.

c) Learning activity

Techniques: Learners Make research in library and on internet about protestant reform and its branches. They present their findings.

Answers to the learning activity 2.3

Learners make the research:

In case of disagreement in a family, class, society, enterprise or in the Church the best solution is not separation. When such problem occurred in early church apostles sat down to search for solution and to maintain unity. It is then a good example for us today.

d) Answers to the application activity 2.3

1. To know that our opinions and understanding are different then advise others and accept to be advised. To sit down and searching for common understanding.
2. Schism and reformation can be necessary. Yes, sometimes instigators of reformation excite the ecclesiastic authority to look back, to evaluate and to improve where necessary.
3. Martin LUTHER disagreed with the power of indulgences, some sacraments celebrated in the Church, doctrines about human sanctification, etc.
4. Adventist Church commonly called Adventist of seventh Day are Christians that remember and keep the Sabbath Day holy, day of the Lord. Two pioneers of Adventism are Ellen G. White and Joseph Bate.

2.5.4 The Non-Christian Religions

a) Introduction of lesson:

Make an introduction by giving a list of religions: Islam, Judaism, Christianity, traditional beliefs, Buddhism and Hinduism. Ask learners to tell which are theistic-Christian, theistic-non Christian and non-theistic non-Christian.

b) Teaching resources

Bring the Bible, the translation of Qur'an in English, images, environment where we can observe for example mosque, library, internet, etc.

c) Learning activity

Techniques: Make researching library and on internet about non-Christian religions, exploit the images, discussion, observing chapels and mosque and presentation of findings.

Answers to the learning activity 2.4

God said to Abraham *“I will bless those who bless you, and whoever curses you I will curse; and all people on earth will be blessed through you”* (Genesis 12:3).

There are three monotheistic religions consider Abraham as their ancestor: Judaism, Christianity and Islam.

Judaism is based on Torah or five books of Moses; Christianity is based on Death and Resurrection of Jesus Christ; Islam is based on five pillars; Buddhism is based on teachings and philosophies of Gautama Buddha, Traditional beliefs based on intermediary of ancestors.

d) Answers to the application activity 2.4

1. Some negative effects of traditional beliefs are wasting of resources, human sacrifices...

For positive effects we can mention living in peace, unity, etc.

2. After baptism, confirmation and Communion I should be characterized by

- To become new people with new behaviour
- To be the light and the salt of the world (role model)
- To be responsible and helpful
- To build peace, to share and to live unity

3. Christian and non-Christian have to respect each other, not to judge the beliefs of others, to know that our differences are the invitations to our unity and mutual solidarity.

4. From teachings of Buddhism, Hinduism and traditional beliefs we get values: perform good action, live harmony, humility, self-control, pact of love, honesty, never give up in front of trials, keeping secret, etc.

2.5.5 Sectarian Movements and their impacts to Rwandan society

a) Introduction of a lesson

Make an introduction by asking question about the reasons why the number of new groups of prayers is increasing. Ask about the teachings of those new groups of prayer.

b) Teaching resources

Use the Bible, manila papers and markers, library and internet.

c) Learning activity

Techniques: Group discussion about causes of sect multiplication, make research in library and on internet about the characteristics of sects and presentation of the findings to the whole class.

Answer to the learning activity 2.5

1. I agree with Paul about the letter he wrote to Timothy. Looking at nowadays, the new religious movements are born. They have their particular way of living and of believing. Some of their teachings are particular and they affect the society in all fields.

2. Some impacts of sectarian movements to Rwandan society are: division and conflict people ignore the responsibilities of citizen, some people neglect modern medicine care, poverty due to the passivity, wasting of resources, insecurity, etc.

3. To overcome this situation, we have to be loyal to the teaching of Jesus Christ, not to follow blindly all people who call us, to be careful about modernism and pluralism, to study in order to prevent ignorance, etc.

d) Answers to the application activity 2.5

1. According to learners' innovation and creativity they role-play the causes and the impacts of sects to Rwanda society.

2. From Matthew 15:11, I learn: Do not judge others' beliefs and do not be the cause of faith to ruin others' faith.

2.6 Summary of the unit

Everybody on earth has the ways of believing, thinking and of living. Some religions believe in God (theistic religions). Other religions do not believe in God (non-theistic religions). There are theistic religions that believe they are saved from sin and eternal death via Death and Resurrection of Jesus Christ. They are called Christians. Other theistic religions that do not accept Jesus Christ as saviour are called Non-Christian religions.

We find many beliefs in one religion. It can be a result of schism or separation based on different reasons. The Christianity is formed by different people with different cultures. Even the differences; one Faith in Christ. We are called to live unity in our diversity. Paul highlighted it *“There is one body and one Spirit - just as you were called to the one hope that belongs to your call - one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all”* (Ephesians 4:4-6).

All Christians should look forward to the day when Christ returns and we are all united completely in fellowship with him as our head. Until then, let us fight against our impulse to judge one another or to divide ourselves but let us *“make every effort to maintain the unity of the Spirit in the bond of peace”* (Ephesians 4:3).

The religions and all our differences are the accidents. The common possession is life. Other different talents should be exploited for mutual solidarity and respect of human right. We are all struggle for unity coloured with our diversities.

2.7 Additional Information

- The main causes of Eastern schism are: language and mentality, politics and religion, the invasion of barbarians, the theological causes include rites, celibacy of priest, doctrinal conflict etc. the definitive schism was consummated on 16th June 1054 between Michael cellular patriarch of Constantinople and cardinal HUMBERT, legate of Pope Leon IX of Rome.
- The main causes of Protestantism reform are: religious causes (convictions of reformers), political causes, cultural causes and evolution of ideas, the humanism, spiritual causes and disciplinary causes
- M. LUTHER published what he refused in 95 theses on 31st October 1517 at Wittenberg University in Germany. His doctrines are: Sola Fides, Sola Scriptura and Justia Dei: only Faith, the holy Scriptures and the Salvation by grace of God. M. LUTHER was excommunicated by Pope Leon X in 1521.

The Free Churches (Copt Church and Kimbanguist Church)

There are the Churches called also independent churches. They are Christians who practice and celebrate their rite in the cultures and customs of their countries. We find the Copt churches in Egypt and in Ethiopia and Kimbanguist church in Congo Brazzaville and in the Democratic Republic of Congo.

2.8 End unit assessment 2

Judaism is based on five books of Moses, Christianity is based on Death and Resurrection of Jesus for universal Salvation, Islam is based on five pillars, Buddhism is based on teachings of Buddha, Hinduism believe in gods and spirits, traditional beliefs are based on intermediary of the living dead.

Christians use the Bible, Muslims use the Qur'an.

To change the meaning of the Bible, refusing some civic acts, refusing modern medical care, traveling the paths to convince people, etc.

When there is unity there is love too. Love is all and never takes end (1Corinthians 13:8-13)

Early, traditional beliefs had advantages like love, honest and to keep secret between members. Other side the disadvantages are the human sacrifices, the immoral acts in their rites, wasting of family economy, etc.

Causes of sects can be misunderstanding, ignorance, political influences, search for own interest etc.

Positive behaviours in my life are: to observe the Torah, charitable works to help people in needy, live order and harmony, never give up to reach the right, self-control in all aspect of life, love, confess Faith and prove it by works, empathy, repentance, honesty, recognize responsibility, fortitude, moral and purity, praying, fasting for helping, struggle for unity, tolerance, reconciliation, search for consensus.

2.9 Additional activities

2.9.1 Remedial Activity

1. What is the holy book for:
 - a) Christianity
 - b) Islam
 - c) Judaism?
2. Who is the founder of protestant church? How many sacraments did he accept?
3. List two non-theistic religions
4. What values can you live from Buddhism?
5. Why do you have different talents in your class?
6. What is the particularity of Adventist Church?

Answers 1) a) Bible b) Qur'an c) Old Testament only

- 2) Martin LUTHER, he accepted only two sacraments (Baptism and Eucharist)
- 3) Buddhism and Hinduism
- 4) Harmony, humility, self-control
- 5) We are different in order we complete each other
- 6) They are Christian who keep holy the Sabbath Day the day of the Lord

2.9.2 Consolidation activity:

Compose a poem for unity in diversity.

2.9.3 Extended activity:

Use cartoon to draw a message that call people for unity in diversity.

UNIT 3: THE MISSION OF THE CHURCH

3

3.1 Key unit competence:

The learner will be able to evaluate the mission of the Church in the world.

3.2 Prerequisite

The learner should already have information on certain elements in accordance with the related content of Senior One:

- The different responsibilities of Christian
- Importance of Christian on individual as well as on the society.

3.3 Cross-cutting issues to be addressed

3.3.1 Peace and Values Education:

the teacher has to tell the learners that Jesus when he sent His disciples in mission to preach the Gospel, He told them to teach love and peace to one another. «*Pursue peace with all men, and the sanctification without which no one will see the Lord*» (Hebrews 12:14). Emphasise that the great mission of the Church is to establish peace in the world; that is why all the ten commandment of God were summarised in one: «*Love*».

3.3.2 Genocide Studies:

Help the learners to understand that lack of peace and love may provoke the conflict which may result into a genocide. The genocide is partly consequence of failure in mission that the church is called to carry out. Insist on how the Church by carrying out well its mission prevents hatred and genocide as well as its ideology.

3.4 Guidance on the introductory activity

Introduce the unity by using these techniques: Divide learners into small groups and show them 3 pictures (a market place, a school, and a church building). The teacher asks the learners to discuss the following question into their groups and then come together for group reports.

Question: Between the school, the market and the church, which do you think changes the people's lives more? Justify your answer by giving clear examples selected in daily life.

Let the learners present their views.

The teacher proceeds with the lesson and the final answer will be reached as they move through the lesson.

Answer: The Church is the most important agent of change of the people. The church does this because of the mission it has:

- To proclaim the Gospel throughout the world and make disciples of all kinds of people.
- To serve as a community of worship.
- To mature believers and prepare them to perform works of ministry.
- To represent the interests of the Kingdom of God in the world, and to influence our society with the ideals of the Lord.

3.5 List of lessons/sub-heading

| No | Lesson title | Learning objectives (from the syllabus including knowledge, skills and attitudes): | Number of periods |
|----|---|---|-------------------|
| 1 | 3.1 Nature, foundation and mission of the church. | <p>Knowledge and Understanding</p> <ul style="list-style-type: none">• Describe the nature of church in Bible.• Describe the foundation of church in Bible.• Describe the mission of church in Bible. <p>Skills</p> <ul style="list-style-type: none">• Explain the role of church.• Identify the mission of the church in the Bible. <p>Attitudes and Values</p> <ul style="list-style-type: none">• Appreciate the mission of church.• Be involved in participating in this mission. | 3 |

| | | | |
|---|--|--|---|
| 2 | 3.2 The Great Commission of the Church (Matthew 28:18-20) | <p>Knowledge and Understanding</p> <ul style="list-style-type: none"> Recall main elements in commission of the church Describe the great commission in biblical references. <p>Skills</p> <ul style="list-style-type: none"> Compare the great commission of the Church with other missions. <p>Attitudes and Values</p> <ul style="list-style-type: none"> Appreciate the role of the Disciples of Jesus in great commission of church. Be involved in participating in this great commission. | 2 |
| 3 | 3.3 The practice of mission in the early Christian Church | <p>Knowledge and Understanding</p> <ul style="list-style-type: none"> Recall the practice of mission in the early Christian Church <p>Skills</p> <ul style="list-style-type: none"> compare those practices with other practices out of the Church <p>Attitudes and Values</p> <ul style="list-style-type: none"> Appreciate these practices. Imprint these practices if possible at school and at home. | 3 |

| | | | |
|---|--|---|---|
| 4 | 3.4 The current church and its mission | <p>Knowledge and Understanding</p> <ul style="list-style-type: none"> • Identify the mission of current church. • Describe the mission of current church in different ways of teaching in scriptures. <p>Skills</p> <ul style="list-style-type: none"> • Compare the mission of current church with the mission of early church. • Explain the role of the Christians in current church. <p>Attitudes and Values</p> <ul style="list-style-type: none"> • Participate in prayers with other members of the current church and showing the fruits Holy Spirit to others. | 2 |
|---|--|---|---|

| | | | |
|---|---------------------|---|---|
| 5 | 3.5 Unit Summary | <p>Knowledge and Understanding</p> <ul style="list-style-type: none"> • Describe the Pentecost event. • Identify Paul’s missionary journeys. • Recall the general characteristics of the early Christian Church. <p>Skills</p> <ul style="list-style-type: none"> • Describe the methods used by the twelve disciples and Paul in their mission. • Compare the mission in the early Christian Church with the current Church. • Explain the role of the Holy Spirit in the mission of the Apostles. <p>Attitudes and Values</p> <ul style="list-style-type: none"> • Appreciate the investment in the mission of the Church. • Participate in the Church mission in his/her community. • Be involved in reaching out the unreached and in different ministries of the Church. | 1 |
| 6 | 3.6 Unit Assessment | <ul style="list-style-type: none"> • The learner will be able to evaluate the mission of the Church in the world. | 1 |

3.5.1 Nature, foundation and mission of Church

a) Introduction

Introduce this lesson by asking learners to share with their colleagues why they have chosen to go to Church and what they have gained from there.

Show them that each one of them has the reason for his/ her choice but now you are going to learn the official mission of the Church depending on what happens in different Churches.

b) Teaching resources

Use the Bibles as the teaching aids where to find the Biblical references.

Use the books containing the images, pictures, photos similar with those indicated on student books.

c) Learning activity 3.1

In small groups, you ask the learners to exchange their knowledge about the nature, foundation and mission of the Church.

The answers of the learning activity 3.1

The Church helps people (believers) maintain inner peace in front of challenges. The church is also a place where people can meet for prayers, worship, and share their views and their feelings as well. The church contributes much in making people good citizens and good Christians living according the Christian values. When believers practice the Biblical teachings and Christian values, they value their work and therefore they can increase the economy of their homes and their country as well.

The purpose of the church in a society is: Teaching the Word of God in order to bring people into the way of the real salvation through Jesus Christ, our Lord and Saviour.

d) The answers of application activity 3.1

Put the students into small groups and tell them that they will respond to the questions from the student book, using their exercises notebooks.

1. The Church helps people to meet for the Gospel. There, believers have to meet and worship God and receive His Word for life. It helps people to reinforce their mutual solidarity and love.

2. The four elements of mission of the church are:
 - a) To proclaim the Gospel throughout the world: This is in accordance with the mission of the church to evangelize or spread the Word of God for all nations without limitations.
 - b) To serve as a community of worship: It is a mission of praying God together as the sisters and brothers.
 - c) To mature believers and prepare them to perform works of ministry: It is the mission of having the different roles in the church for one purpose of Evangelization.
 - d) To represent the interests of the Kingdom of God in the world: It is the mission of being the role models for all people.
3. The founder of Church is Jesus Christ because in the Bible (Matthew 16:18), Himself said that He will build his church on the rock.

3.5.2 The Great Commission of the Church

a) Introduction

To start this lesson, you will ask questions to students about the mission of Rwandan soldiers that they regularly have in different countries of Africa. Ask them questions about the purpose of their mission. This will help students understand the mission of believers in line with the Great Commission of the church. Bring them to discover that the main purpose of the mission of Rwandan soldiers in those different African countries of this mission is to build peace in different areas where there is conflict or war.

b) Teaching resources

You may use the Bible as a teaching aid providing the Biblical references. You will avail some pictures illustrating the mission.

c) Learning activity 3.2

After learners have discovered the meaning and purpose of mission in their own words, you will put them in small groups. In groups, give time to the learners to exchange their knowledge about the work of the first missionaries when they came to Rwanda in 1900. Tell them to present their findings after group works.

Answer for Learning Activity 3.2

Missionaries came to Rwanda in 1900 with the mission to spread the Gospel. That is why they began by founding churches and schools. They even built some health centres in order to contribute to the welfare of Rwandan people. As results, many Rwandans accepted the gospel and became Christians by faith and baptism. Their life conditions have been positively transformed in several domains.

d) Answers to Application Activity 3.2

Put students in small groups and tell them that they will have to present their findings. Students are free to use the Bibles if biblical references are needed.

The possible answers for Application Activity 3.2 are:

As students, we participate in the great commission of the church in several ways:

- Participating in group prayers and/or choirs
- Participating in church services
- Making people Disciples of Christ by being a role model and showing love towards the schoolmates, peers in church as well as in the community
- Help the poor
- Live in harmony with others
- Promoting manual work and doing what I am supposed to do wherever I am
- Etc.

3.5.3 The practice of mission in the early Christian Church

a) Introduction

Introduce this lesson asking learners some questions of revision. These questions must help you to engage students in the new unit where they have to think about the practice of the mission of the Early Christian Church.

Question1: *What do you understand by the word “mission of the church”?*

Answer 1: To understand the mission of the church, some elements must be taken into consideration:

- Proclaim the Gospel throughout the world and make disciples of all kinds of people;
- Serve as a community of worship and fellowship;
- Manifest the presence and love of Jesus;
- Mature believers and prepare them to perform works of ministry;

- Represent the interests of the Kingdom of God in the world, and to influence our society with the ideals of the Lord.

Question2: *What do you understand by Early Christian Church?*

Answer 2: The Christian church in the centuries immediately following Christ's death.

You may be flexible to the answers from students, knowing that the best answer is provided at the end of the lesson.

b) Teaching Resources

You may use the Bible as a teaching aid providing the Biblical references. Ask student to use also the library and the internet as well if available.

c) Learning Activity 3.3

In groups, give time to the learners to exchange their knowledge about the attitudes and activities of a true Christian. Tell them before that they will have to present their findings after group works.

Answers to the learning activity 3.3

The attitudes of a Christian must be related to Christ's heart as said in Philippians 2:5. Those are for instance: humility, compassion, love, hardworking (in good and bad conditions), etc. The most important activities of a true Christian are in line with evangelization and sharing the Word of God, communion and charity practices.

d) Answers to Application Activity 3.3

Put students in small groups and tell them that they will have to present their findings.

The possible answers to application Activity 3.3 are:

1. From the characteristics of the early Church, the practical lesson I can gain is that it is a great blessing to be devoted to prayer, sharing, communion, unity, charity, love and the study of the Word of God. If I practice this I am a good Christian.
2. The Early Christians can be a good example for the current church in Rwanda. From their lifestyle mainly, communion even between the rich and the poor, the current church need to adapt and help poor to improve his life conditions. The devotion to the Word of God and the prayers is also a good inspiring lesson for our current church.

3.5.4 The Current Church and its Mission

a) Introduction

You can introduce this lesson by asking to the students a question about the difference between a current church and the Early Christian Church. From their answers, you bring them to connect with the new lesson about the current church and its mission.

Question: What is the difference between the Early Christian Church and the Current Church?

Answer: The Early Christian Church is that one which began just after the Christ's death. The current church is the one of today in which we are operating. For instance, one other difference about the early church was that they met daily, in most circumstances, and they also ate together. Nothing can make a church draw closer together than having meals together. Today churches meet in larger facilities and infrequently eat together except on special occasions. From this difference you announce what you want them to pay attention for in this new lesson about the Current Church and its mission.

b) Teaching resources

You may use the Bible as a teaching aid providing the Biblical references. You should also ask students to use the library and the internet as well.

c) Learning activity 3.4

In groups, give time to students to freely discuss about the different reasons that cause the exponential multiplication of churches today. These different reasons are to be discussed under the guidance of the teacher.

Answers for the leaning activity 3.4:

Some possible reasons are:

- Lack of identity - Internal conflicts in any existing church - Personal interest
- Technology facilities – Vocation – Political influence – Cultural reasons, etc.

d) Answers to Application activity 3.4

In groups, you will ask learners to discuss the questions of the Application activity 3.4 in the student book. Let them present their findings in order for them to complete each other and for a mutual enrichment.

1. The areas in which the Church is intervening to enhance the wellbeing of the citizens are:

- Evangelisation: This is the key area where the mission of the church is assured.

- **Education:** Many schools have been created by churches. In addition, the church has played a significant role in bringing people to practice the Christian values.
- **Health:** In spite of the mission of Jesus in the world, the church also continues caring for the sick by founding many hospitals and clinics and also Churches emphasize on practical charity gave rise to the development of systematic nursing and hospitals.
- **Charitable actions, social inclusion:** The church is like a parent for children without hope even if it still has the task to continue to mature the believers in several ways.

2. As a Christian and living body of Christ, the practical activities I would perform in my school in order to continue the mission of Christ are: Do effectively my school works, help my schoolmates who are poor, preach the gospel, joining other in group prayers, trying to be the role model for others in discipline and in practising Christian values as well.

3.5 Summary of the Unit

A teacher helps the learners to review the whole lesson with this summary and learners have obligation to write in their note books.

- The church we talk about is not the physical church but it is the Assembly of God or the people of God (Christians) who was baptized.
- The Church was born at the Pentecost event when the Disciples of Jesus Christ received the Holy Spirit in order to be witness of Jesus resurrection.
- The Holy Spirit is the guide of the Church in his mission. A Christian has to respect the Holy Spirit because it is our guider.
- The mission is to spread the New Gospel of God, Church is called to manifest God's mercy to humanity, and to bring humanity to its purpose to praise and glorify God in collaboration of the Holy Spirit.
- The mission of the Church has to stay the same as it was for the early church unchangeable and authentic.

3.6 End Unit assessment

You should request learners to give their own answers individually in their exercises notebooks. The answers of unity assessment are:

Answers to End Unit Assessment 3

1. The foundation of the Church and the life of first Christian community
 - The Church was born out of love of God the Father. The very relationship that exists between members of the Godhead is love, between the Father, the Son and the Holy Spirit. In the Old Testament the people of God are called the Family of God (Exodus 19: 20), He educated, led them, at the Pentecost event which is the birth of Church. There is a difference between visible church and invisible church. The Church is divine since it is founded by Christ and given life by the Holy Spirit which is her gift. In Matthew 16:18 Jesus said, «Upon this rock I will build my Church. » He said to Peter. The church belongs to Christ. The church has a clear mission (Mark 16:15 or Matthew 28:18-20).
 - The life of the first Christians was typically Christ-oriented. It was mainly made of regular prayers, communion, devotion to the teachings of Apostles and devotion to social and pastoral activities.
2. Two biblical references for the greatest commission of the Church.
 - Matthew 28:19-20
 - Mark 16:15
3. Different socio-economic activities done by the different Churches in Rwanda:
 - Building and equipping health canters and hospitals.
 - Building schools at several levels: nursery; primary, secondary and universities.
 - Social works and charitable works.
 - Building churches where people can meet for worshipping God.
 - Putting in place radio and TV stations that Churches use to educate people.
 - Commercial buildings that provide services to the community.
4. A student should help his or her church accomplish her mission at school in doing the following actions: Do effectively my school works, help my schoolmates who are poor, preach the gospel, joining other in group prayers, trying to be the role model for others in discipline and in practising Christian values as well.

3.7 Additional Activities

Remedial Activities:

Question 1: What is the purpose of the church?

Answer 1. The purpose of the church is that, through her, God may be rightly worshiped and loved all over the world and then all men be saved.

Question 2: Write down the main elements of the practice of mission in the Early Christian Church.

Answer 2: It was mainly made of regular prayers, communion, devotion to the teachings of Apostles and devotion to social and pastoral activities.

Consolidation activity:

Question: Read Matthew 28:19-20 and point out the four main elements of the mission given to the disciples. Explain how this mission will be possible.

Answer: Those elements are the following:

- To Go: The disciples had first of all to accept to go.
- To make disciples of all the nations.
- To baptize them in the name of the Father and the Son and the Holy Spirit.
- To teach them to observe all that I commanded you.

This mission will be possible if disciples accept to go and to be lead by Jesus. Indeed, Jesus himself gave the promise to the disciples that He will be with them from the beginning to the end of age.

Extended activity:

Question. Discuss the role of the Church in Rwanda

Answer. The role of the church in Rwanda is merely seen through evangelization, education, health, and charitable works. In fact, the intervention of the church in these different areas has contributed to the mental change of Rwandan people and increased their devotion to the culture of work. The mission of the church is integral. This fact of the church to work holistically contributes also to the promotion of the Rwandan economy and life conditions of its population.

UNIT 4 : REPENTANCE AND FORGIVENESS

4

4.1 Key unit competence:

The learner will be able to live well with others by avoiding sins and repenting from sins.

4.2 Prerequisite

The learner must have already enough information on the Christian life and values, sacrament of baptism, the importance of peace in society, and the ten commandments of God.

4.3 Cross-cutting issues to be addressed:

Cross-cutting themes to be integrated are:

4.3.1 Peace and Values Education:

Check if the learners remember the Ten Commandments and Emphasise that the great mission of the Church is to establish the peace in the world that is why all ten commandment of God was summaries in one « Love » and to love means not to sin. Reminder that the golden commandment in Matthew 22:36-40 says that «Teacher, which is the greatest commandment in the Law?» Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind. ‘This is the first and greatest commandment. And the second is like it: ‘Love your neighbour as yourself.’ All the Law and the Prophets hang on these two commandments”.

4.3.2 Genocide Studies:

Help the learners to understand that lack of peace and love may provoke the conflict and finally lead to the genocide. Insist on how the Church by carrying out well its mission prevents hatred and genocide and its ideology. Do reference to the sixtieth commandment of God: « You shall not kill».

4.4` Guidance on the Introductory Activity:

In small groups, ask students to analyse the case study of introductory activity 4 in the student book. Each group will work on the three questions

Possible answers:

1.The action of James in deciding to hide the books of his friend Peter is very bad. It shows that James has no Christian values. James should know that there are severe consequences of his behaviour. According to the case study, it is clear that the school leaders took decision to dismiss him from the school as it was stipulated in the school regulations. In addition, he needs to know that he has committed sin against Peter and God.

2.If I were James, instead of hiding the books of my friend Peter, I should have worked hard to achieve good results. After having been caught, I would not have denied categorically. I should rather have asked forgiveness, accepting my fault in front of the school authorities and my friend Peter. In If I were James I could have repented my sin to God.

3.This case study has many lessons:

- It is not good to commit sins because they have severe consequences on the sinner and even on the society.

Observe attentively those images and respond to the questions bellow:

1. What have you seen?
2. What do you think will help the three to be fixed in soil?

- Anna is a good example in having reported James for his bad action to hide the books of his friend Peter.
- Working hard is the only way to succeed. In addition to this, there is no peace to the sinner whenever he /she is not ready to repent.

4.5 List of lessons/sub-heading

| No | Lesson title | Learning objectives (from the syllabus including knowledge, skills and attitudes): | Number of periods |
|----|-------------------------|--|-------------------|
| 1 | 4.1 Sin and its effects | <p>Knowledge and understanding</p> <p>Define sin</p> <p>Identify the effects of sin</p> <p>Skills</p> <p>Explain the origin and growth of the sin.</p> <p>Explain the consequences of sin in daily life.</p> <p>Attitudes and values</p> <p>Resist temptations.</p> <p>Be tolerant and penitent.</p> | 1 |
| 2 | 4.2 The roots of sins | <p>Knowledge and understanding</p> <p>Identify the roots of the sins and virtues to tackle</p> <p>Skills</p> <p>Plan the measures to prevent the sin.</p> <p>Attitudes and values</p> <p>Resist temptations.</p> | 2 |

| | | | |
|---|--|---|---|
| 3 | 4.3 Steps to genuine repentance. | <p>Knowledge and understanding</p> <p>To identify how well to repent</p> <p>Skills</p> <p>Plan the measures to prevent the sin.</p> <p>Attitudes and values</p> <p>Be tolerant and penitent.</p> | 1 |
| 4 | 4.4 Forgiveness and mercy of God. | <p>Knowledge and understanding</p> <p>List examples of God's mercy in the Bible.</p> <p>Skills</p> <p>Prove the mercifulness of God.</p> <p>Attitudes and values</p> <p>- Be agent of peace and reconciliation in the community</p> | 1 |
| 5 | 4.5 Aspects of spiritual reconciliation. | <p>Knowledge and understanding</p> <p>List the examples of acts of reconciliation</p> <p>Skills</p> <p>Plan the measures to reconcile.</p> <p>Attitudes and values</p> <p>- Be tolerant and penitent</p> | 1 |
| 6 | 4.6 Unity Assessment | <p>The learner will be able live well with others by avoiding and repenting from sins.</p> | 1 |

4.5.1 Sin and its Effects

a) Introduction

You should ask some questions related to the consequences that can happen when some ones commits a sin. For example, you can ask them what can happen for a student who does not attend the class.

Question: Mukamana is a student registered in Senior Four in a school located in the village. When her parents sent her to school, she spent her time in the market and did not attend the class. According to you, what are the consequences of this misconduct of Mukamana?

Answer: This Student will have consequences: It may be difficult for her to succeed during examination. She may fail and not have chance to continue in Senior Five. If it happens, people will recognize her as undisciplined girl. Her parents will not be glad of her misbehaviour.

b) Teaching Resources

Use the Bible and the student book. Make sure to avail the picture/Images of Adam and Eve.

c) Learning Activity 4.1

In small groups, ask students to analyse and describe two pictures of the introductory activity 4.1. Each group will work on the three questions in the activity.

Answers for learning activity 4.1:

The first picture is about a couple in a very nice garden. There are several creatures in that garden: animals (bird, snake), a wife and her husband; good flowers, waterfall, hills, good landscape, etc. there is a huge tree with very nice fruits. The woman is giving to her husband a fruit of that tree.

The second picture is about a man and a woman who seem to be in trouble. They are hidden in a bush and have tried to cover themselves with their clothes are made of leaves. They have fear of something.

The first picture is matching with what is said in Genesis 1:29-31. The second picture is matching with what is reported in Genesis 3:6-8 and illustrates the consequences that happened after our first parents, Adam and Eve, decided to do not obey to the instruction of God. They ate the fruit of the forbidden tree. That is why they were dismissed from the Eden Garden.

d) Answers for the Application Activity 4.1

Have Students work individually on the questions of this activity.

1.If I am given a good amount of money to kill my friend, I cannot accept because it is a sin. I am called to love my neighbours, and live peacefully with them instead of hating and doing any harm to them.

2.The social, spiritual and psychological consequences of a killing are:

- **Moral and spiritual consequences:** It separates us from our God. It deprives us from the eternal reward that God has prepared for us. Sin will bring spiritual death to any and all who refuse to change, repent, and submit themselves in obedience to God and seek out the remedy that God has given us. The solution to all of this is to put sin to death.
- **Psychological consequences:** When we sin, we affect our conscience. This is what is commonly known as guilt. We create feelings of guilt. This can range anywhere from mild to overwhelming. People have actually killed themselves because they could not stand the guilt that they felt for the wrongs that they have done.

Help the learners to give the answers in group and they present the results.

4.5.2 Roots/causes of sins

a)Introduction

Introduce this lesson by asking them the relation that exists between a tree and its roots and what should happen in case that relationship is cut. The answers are oral and individual. From the students' answers, you will let them discover the new lesson.

Question: What is the relation that exists between a tree and its roots and what should happen in case that relationship is interrupted?

Answer: Roots supports and nourish a tree. If the roots are cut, the tree has not life. It falls down and has no force to stand up.

b)Teaching Resources

Use the Bible and the books as the teaching resources; you can also go out in the cultivated area where there is the plants and the trees.

c)Learning Activity 4.2

In groups, ask learners to observe describe the pictures on the learning activity 4.2 in the student book. Give them time to respond to the questions and exchange their knowledge about roots of the sins. They write on the postcard their views.

Answers for learning activity 4.2

- All the pictures are trees. Both the trees have roots and trunk. While the first picture has not leaves, the second one has them.
- If the tree is a sin of adultery, some of its roots would be: Lust, pride, avarice, envy, anger, greed, jealousy, laziness.
- Because without such roots of sin, someone cannot commit the sin.

d) Answers for Application Activity 4.2

You will allow learners use the Bibles because this activity requires Biblical references. They can do this activity in groups.

Virtues that can help to get rid of the roots of sins in the following references are following:

- 1.Ephesians 4:2 : Humility, patience, gentleness, love
- 2.Deuteronomy 15:11 : Openhandedness
- 3.Genesis 40:14 : Kindness
- 4.1 Corinthians 9:27 : Temperance
- 5.John 13:34-35 : Love
- 6.Hebrews 3:13 : Active
- 7.Matthew 5:28 : Chastity

4.5.3 Steps to Genuine Repentance

a)Introduction

Introduce this lesson with small questions about the effects of a genuine repentance and non genuine repentance. But do not be surprised if they give different answers which are not related. The target is to help them engage clearly in the new lesson.

Question: What are some of the effects of a genuine repentance and a non genuine one?

Answer:

- Effects of genuine repentance: The genuine repentance is sincere. For this reason, a person who repents sincerely is free and joyful because he is convinced that he has completely forgiven.
- Effects of a non-genuine repentance: The non-genuine repentance is insincere. For this reason, a person who repents insincerely is not free. He or She remains troubled because he/she is not convinced to have been pardoned.

b)Teaching resources

Use the Bible and the books related to the topic.

c)Learning Activity 4.3

You will form groups and let each group have this case study. Under the case study there are two questions to be answered. Help learners to give the answers in group and they present the resultants.

Answer for the Learning Activities 4.3

1. If I were Mary before she went to the city, I could have taken time to discuss my “problems” with my parents and my other family members and listened to their counsel. On the other side, after facing hard life in town, I could have decided to come back home and ask my parents and all my other family members to forgive me.
2. Mary was not free in the city as she thought. She lived in trouble since she arrived in town.
3. The role of regulations in the society is to facilitate working in harmony and with mutual respect of their respective rights and duties.

d)Answers for Application activity 4.3

You will allow learners to use the Bibles because this activity requires Biblical references. They can do this activity in groups.

1.Following are different kinds of reconciliations

- Reconciliation with God: (Romans 5:8; 2 Corinthians 5:18).
- Reconciliation with yourself: (Genesis 2:15; Numbers 35:33-34).
- Reconciliation with all creatures: (Proverbs 12:10; Deuteronomy 22:6-7).
- Reconciliation with others :(Psalms 19:1; Genesis. 2:15)

2.The true repentance is that one which is genuine or sincere. In this case, a person who repents sincerely is free and joyful because he is convinced that he has be completely forgiven.

4.5.4 Forgiveness and Mercy of God

a) Introduction

Introduce the new lesson with this following case study:

“Generally at times people make/commit mistakes, errors, offenses, faults and crimes that may require punishment in order to change their behaviours. However, at times a person may be pardoned instead of getting a punishment“.

Question: Give the reason why a person may not receive a punishment while he or she deserves it.

Answer: There is only one reason: FORGIVENESS or PARDON.

b) Teaching Resources

Use the Bible and the books related to the topic, especially the student book. Images illustrating the parable of prodigal son should be availed.

c) Learning activity 4.4

Provide Bibles to the learners and ask them to read carefully the parable of the prodigal son in Luke 15:11-32. After reading they will answer the three questions about the text. Note that you will also help them organize and play a sketch on that parable (role-play).

Answers for Learning Activity 4.4

1. Show which parts of the text indicate respectively
 - a.The sin of the son is reported from verse 11 to 31 of Luke 15.
 - b.His idea to repent is reported from verse 16 to 32 of Luke 15.
2. The picture is about the father who is running to embrace his lost son returning back to his home.
3. Student will be given time to prepare freely a sketch on the parable (Role-play). Some of the key figures are: father, prodigal son and his old brother, the owner of the pigs, pigs, prostitutes, friends of the prodigal son, etc.

In groups, the learners exchange their knowledge about the forgiveness and mercy of God. Learners play role-play the sketch of the «parable of lost son» (Luke 15:11-24).

d) Answers to the Application Activities 4.4

Help the learners to give the answers in groups and they present the resultants.

1. The relationship between the God's Forgiveness and His mercy is that they are both the attributes of God. One is a foundation of other. God gives the salvation by His mercy and after we sin and He forgives us and He is always attending to receive and to forgive our Sins at the same time.

2. The examples of mercy of God that I come cross:

God protects me against the pain, the sickness, the accident, the death, the failure, the hunger, the homelessness, poverty.

3. Matthew 5: 44-46 and Matthew 18: 21-22.

4. The importance of forgiveness in Christian life is that it helps Christians to live in peace with others. Where peace is, conflicts reduce. Indeed, the Bible recommends this: «Be merciful, even as your Father is merciful. Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven» (Luke 6:36-37).

4.5.5 Aspect of Spiritual Reconciliation

a) Introduction

Introduce the new lesson by asking learners to read Colossians 1:21-22: "Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ's physical body through death to present you holy in his sight without blemish and free from accusation". Ask learners to answer the following questions:

Question 1. : The reconciliation meant in this text is between which persons?

Answer 1: The reconciliation meant in this text is between God and his people.

Question 2. : How the reconciliation has been done?

Answer 2: God has reconciled us by Christ's physical body through death to present us holy in his sight without blemish and free from accusation.

Question 3. : What are the effects of the reconciliation?

Answer 3: Christ presented us holy in his sight without blemish and free from accusation.

b)Teaching Resources

Use the Bible and the books related to the topic.

c)Learning activities 4.5

Give time to the learners, in their groups, to discuss the questions of learning activity 4.5.

Answers to learning activities 4.5

1. John should have asked forgiveness from his neighbour Paul who should be also be ready to forgive.
2. If the situation continues the way it is, there will be severe consequences which can break completely their relationship.

d)Answers to the Application activity 4.5

Help the learners to give the answers in group and they present the resultants.

The answers possible of 4.5 (2) applications activities are:

The spiritual and physical aspects of reconciliation that involve to have peace of heart and to give the external or physical practices or actions of good are:

- The increasing of my faith
- Regular true repentance
- To build peace
- To have the Unity
- To attend the fellowship and communion with others
- To do charitable acts

4.6 Unity summary

The learners write in their notebooks.

Sin is the transgressing or deviation the law of God.

The original sin has its beginning with Adam and Eve when they obeyed to Lucifer and not chose to disobey God.

The sins have the negative effects and can provoke even the eternal death.

The roots of sins are:

1. Pride
2. Avarice
3. Lust
4. Anger
5. Greed
6. Jealousy
7. Laziness

The Virtues to uproot the roots of sins:

| The seven capital sins | Their corresponding (contrary) virtues |
|------------------------|--|
| Pride | Humility |
| Avarice | Liberality |
| Lust | Chastity |
| Anger | Kindness |
| Greed | Temperance |
| Jealousy | Brotherly love |
| Laziness | Active |

- The genuine repentance implies:
 - Reconciliation with God: Romans 5:8; 2 Corinthians 5:18.
 - Reconciliation with yourself: Genesis 2:15; Numbers 35:33-34.
 - Reconciliation with all creatures: Proverbs 12:10; Deuteronomy 22:6-7.
 - Reconciliation with others: (Psalms 19:1; Genesis 2:15).

Following are aspects of spiritual reconciliation:

- The increasing of my faith
- Regular repentance
- To build peace
- To have the Unity
- To attend the fellowship and communion with others
- To present charitable acts

4.7 End Unity Assessment

1.This assessment is wrong, contrary to sin is to not obey the commandment of God because when God himself gave them to Moses (Exodus 20), told him to give the commandments and tell them to obey and to practice them. To do the opposite in directly to sin.

2.The sins committed at school even at home should be: To fight each other, not to obey the teachers or parents, to steal , to damage the materials, adultery, etc.

Matching the roots of sins to their corresponding virtues as potential remedy:

- a.2
- b.3
- c.4
- d.7
- e.6
- f.1
- g.5

4.8 Additional Activities

4.8.1 Remedial Activities:

Question 1: What are the sins which God cannot forgive?

Answer 1: God forgives all sins.

Question 2: What is the good time for a Christian to repent his or her sins?

Answer 2: A true Christian must have the culture to repent before God whenever she or he commits the sins.

4.8.2 Consolidation Activities:

Question: Contrast the visible church to the invisible one.

Answer: The visible church is the building or a house some people always called Church with specific believers. The invisible church is the communion of all believers in God. It is formed by Christians or people of God. Only God knows those who belong to him since humans cannot see in somebody's heart to confirm his good relationship with God.

4.8.3 Extended activities:

Question: Find and read the story about the reconciliation between Joseph and his brothers. What is the uniqueness of Joseph in that reconciliation?

Answer: The story about the reconciliation between Joseph and his brothers is found in Genesis 45:1-8. The uniqueness of Joseph in this kind of reconciliation is that the victim (Joseph) makes the first step to forgive without waiting for his brothers (offender) to ask forgiveness from Joseph (see Genesis 45: 4-8).

UNIT 5 : THE CHRISTIAN FAMILY

5

5.1 Key unit competence:

The learner will be able to live by Christian values and perform family responsibilities and contribute to the social welfare in the community.

5.2 Prerequisite

The learner must have some information on Christian values, different activities in church services.

5.3 Cross-cutting issues to be addressed

- **Inclusive Education:** Family, especially Christian one, is a place where inclusive education is to be developed. In fact, all family members have the same rights and must enjoy them. Here, you will manage to help students understand this reality.
- **Peace and Values Education:** Within this unity about Christian family, this cross-cutting issue will be related to the role of a family in promoting the culture of peace from our homes. For instance, your explanation may be based on Ephesians 6:1-9.
- **Genocide Studies:** You will help learners understand that real Christian families should not be involved in genocide ideology. Indeed, the life style of mankind is requested to be based on love, as taught by Jesus in Marc 12:30-31. In general, Rwandese families have failed to educate young generation; because it has been proved that it is young people who were mostly involved in genocide against Tutsi in 1994. Tell them that our families are the good places to promote Christian values such as: peace, love, justice, etc.

5.4 Guidance on the Introductory Activity

Ask students to make a drawing reflecting a Christian family. They will be given time to justify why their drawings are the ones reflecting better a Christian family. Under his drawing, every student will be asked to write down three characteristics of a Christian family in accordance with his or her illustration.

Question and some possible answers:

Question 1: What are the characteristics of a good Christian family?

Answer 1: some characteristics of a good Christian family:

- Regular prayers
- Reading the Bible and sharing its message
- Helping the poor or other people in bad conditions, out of its house.
- Plenty of constructive communication
- Family time as a top priority
- Culture of appreciation
- Positive resolution of conflicts
- Have a shared spiritual commitment.

5.5 List of Lessons/Sub-heading

| # | Lesson title | Learning objectives (from the syllabus including knowledge, skills and attitudes): | Number of periods |
|---|--|---|-------------------|
| 1 | Family in God's plan | <p>Knowledge & Understanding</p> <p>Describe the plan of God in creating man.</p> <p>Identify the responsibility of the family members in regard to spiritual development.</p> <p>Skills</p> <p>Assess the role of a family in the spiritual development of the Children</p> <p>Attitudes & Values</p> <p>Commit to the work for the community development.</p> | 2 |
| 2 | Roles, rights and responsibilities of the family members | <p>Knowledge & Understanding</p> <p>Identify the rights and responsibilities of the family members in regard to integral development.</p> <p>Skills</p> <p>Assess the role of a family in the spiritual development of the Children</p> <p>Attitudes & Values</p> <p>Commit to the work for the community development.</p> | 2 |

| | | | |
|---|--|---|---|
| 3 | The Christian family and contribution to spiritual development | <p>Knowledge & Understanding</p> <p>Identify the responsibilities of the family members in regard to spiritual development.</p> <p>Define the role of a family in the integral development of the person.</p> <p>Skills</p> <p>Assess the role of a family in the spiritual development of the Children.</p> <p>Attitudes & Values</p> <p>Appreciate the value of marriage.</p> <p>Commit to the work for the community development.</p> <p>Contribute in problems resolution in the community.</p> | 2 |
| 4 | Problems faced by the Rwandan families today | <p>Knowledge & Understanding</p> <p>Point out the most occurring family problems in Rwanda.</p> <p>Skills</p> <p>Examine the challenges faced by the Rwandan families.</p> <p>Attitudes & Values</p> <p>Contribute in problems resolution in the community.</p> | 2 |

| | | | |
|---|------------------------------|--|---|
| 5 | Marriage and family planning | <p>Knowledge & Understanding</p> <p>Define the role of a family in the integral development of the person.</p> <p>Identify the different family planning methods.</p> <p>Skills</p> <p>Justify the monogamy and indissolubility of marriage according to the Holy Scriptures.</p> <p>Attitudes & Values</p> <p>Appreciate the value of marriage.</p> <p>Evaluate the use of different family planning methods.</p> | 4 |
| 6 | Unit Assessment | The learner will be able to live by Christian values and perform family responsibilities and contribute to the social welfare in the community. | 1 |

5.5.1 Family in God's Plan

a. Introduction

Ask students to observe the picture 5.1. Request them to tell what is about that picture in line with the Bible.

b. Teaching resources

The teacher may use the Bible as a teaching aid providing the Biblical references. He should use other teaching aids containing images, pictures, photos similar in accordance with the one in the student book.

c. Learning activity 5.1

Ask students to observe the picture 5.1 Use oral questions about what they have seen on the picture. After analyzing the picture, let them read the story about the creation of man in Genesis 1:26-30; 2:7; 2: 20-25. You may use small groups to facilitate complementarity through discussion.

Answers for Learning Activity 5.1

Some of the answers for the introductory activity are precisely the following even if the teacher has to receive all the answers given by the students.

1. On the picture, I see a man and a woman in a garden. There are also different kinds of fruit and a big snake. The man and woman are naked and seem to be peaceful.
2. In line with the Bible, these people may be Adam and Eve in the Garden of Eden. The big snake in the garden is probably Satan. This picture is about the creation, especially of the first couple, the first family.

d. Answer for the Application activity 5.1

1. According to Genesis 2: 18-24, God find that it was not good for man to be alone. He created a helper who was suitable for him. Therefore, the presence of the woman is very relevant because without her, life was not good. In this view, God underlined the importance of mutual respect and complementarity between man and woman. The government of Rwanda has decided to promote the complementarity between men and women; with big accent on their respective rights and duties.
2. In Genesis 2:15, it is said: “God took the man and put him in the Garden of Eden to WORK and TAKE CARE of it. So those who say that manual work is a punishment are very wrong, because punishment came later in chapter three. Manual work is a way to glorify our Lord God.

5.5.2 Roles, Rights and Responsibilities of the Family Members

a)Introduction

Based on the prerequisites on the Unit 2 (The Christian life and values) of Christian Religious Education S1, ask student oral questions about duties and rights of a Christian. You may be flexible to the answers from students, knowing that the best answer is provided at the end of the lesson.

Question: What are the duties and rights of a Christian?

Answer:

- Some of the duties of a Christian

Christians have duties: Give offerings, attend church meetings where they are invited, obey to their church leaders and other authorities of the Government, help vulnerable, etc.

- Some of the rights of a Christian

Christians have right to pray God, to sing, to go to church, etc.

b. Teaching resources

The teacher may use the Bible as a teaching aid providing the Biblical references. He should use other teaching aids containing information in accordance with the learning activity in the student book.

c. Learning activity 5.2.

Form groups of a few students and ask them to, choose at list 5 human rights which more underline the role to be played by parent, in accordance with activity 5.2.1. Be advised that there may be some discussions about human rights concerning clearly the role of parents in a family. However, the importance of this activity is also to let them explore the whole list of 30 human rights. Therefore, try to understand the way learners argue their explanations. Thereafter, they will be able to tell what rights and responsibilities they assume in their respective families.

Answers for the Learning Activity 5.2

Some of the answers on activity 5.2

1. Right to Adequate Living Standard
2. Right to Own Property
3. Right to Rest and Leisure
4. Freedom from Torture and Degrading Treatment
5. Right to be Considered Innocent until Proven Guilty
5. Right to Equality
6. Right to education
7. Freedom from Discrimination
8. Right to Marriage and Family
- 9: Freedom from Slavery
 - **Some of child’s roles in a family:** Help parents in different domestic works, do home works given at school.
 - **Some of parent roles in a family:** Pay school fees for children, find food for them, find them medicaments when they are sick, protect them; direct them in a Christian way, etc.

d. Answers for the Application activity 5.2

Put student in small groups and ask them to organize role-play in accordance with responsibilities (roles) and rights as family members.

Examples of the actors in the role-play: Parents (with names), children, teachers, local authorities, children with disabilities, etc.

Example of issues to be treated during the role-play: lack of food, family good leadership, culture of peace at home, religion, Christian values, etc.

5.5.3 The Christian family and contribution to spiritual development

a) Introduction

Based on the prerequisites on the Unit 2 (The Christian life and values) of Christian Religious Education S1, ask student oral questions about the importance of Christianity (good lifestyle, social actions, values.). You may be flexible to the answers from students, knowing that the best answer is provided at the end of the lesson.

Question: What is the importance of Christianity?

Answer:

- Good lifestyle: good communication, help each other, respect each other, Christ centered lifestyle, work as a way to glorify God, etc.
- Social actions: Help vulnerable people; join others in social works, etc.
- Values: Christ centered lifestyle, love, joy, peace, forbearance, kindness, goodness, faithfulness, etc.

b. Teaching resources

You may use the Bible as a teaching aid providing the Biblical references. One of the main references is: Matthew 7: 16-20 and Galatians 5:19-22

c. Learning activity 5.3.

You will ask students to make small groups and organize a role-play where some groups are going to imitate or to play signs of a spiritual development in a Christian family. Other groups will play the Signs about lack of spiritual development in a Christian family. From the role-play, you will bring students to point out the elements of the right answers. Ask them to list some signs/evidences of spiritual development of the christian family.

answers for the learning activity 5.3

Sings of a spiritual development in a Christian family

But the fruits of the Spirit are: love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the flesh with its passions and desires. (Galatians 5:22)

Signs of lack of spiritual development in a Christian family

The acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. (Galatians 5:19-21).

Answers for application activity 5.3

You will ask learners to provide examples showing the impact of Christian Family's Spiritual Life at each of the following levels: Family level, Community level, Church level and National level.

Christian Family's Spiritual Life at each of the following levels:

- Family level: Harmony, productivity, model, generosity, peace, etc.
- Church level: model, productivity, growing spiritually and numerically, liberality, justice, etc.
- Community level: positive transformation, peace model, justice promotion, etc.
- National level: positive transformation, peace model, productivity, etc.

5.5.4 Problems Facing Rwandan Families today

a) Introduction

You will introduce this lesson by asking students to tell you what can be the barrier to prosperity in our families. Question may be oral and or written on the blackboard to help even students with vision or any other disability which is not meeting the way you ask your question.

Question: What can be a barrier to prosperity in our families?

Answer: Different problems can break prosperity in our families.

b) Teaching resources

You may use the Bible as a teaching aid providing the Biblical references. You can also avail some pictures showing different situations of problems that Rwandan families are living today.

c) Learning activity 5.4.

After learners have discovered that different problems can break prosperity in our families today, you will put them in small groups and ask them to write down some of the main problems they see in their neighbouring families and which can hinder their integral development. The groups will present in a plenary session. Students with disability will be helped accordingly.

Answers for the learning activity 5.4

Some of the main problems of rwandan families today:

Divorce, Adultery, Drunkenness, Unemployment, Prostitution, Polygamy, Family planning methods, chronic diseases, Mismanagement of resources, Child neglect, Poverty, Abortion,

Human trafficking, Lack of enough parental care, Drug abuse, Sexual abuse / rape, Suicide Pornography, Corruption, Poor understanding of gender balance theory, etc.

d. Answers for application activity 5.4

You will ask learners to provide examples of solutions to the different problems detected in groups. Remember that students with disability will be helped accordingly.

1. Some of solutions to remedy the different problems hindering integral development of our families today: Avail Teachings oriented to the real problem, promoting unity and harmony in our families, promoting the culture of work, have time together in our families, good approach to resolve conflicts on time, dialogue, etc.

2. Family problems found in the following biblical verses.

- Ephesians 6:4 : Prohibition to exasperate children in families (child neglect)
- John 8: 1-15: Adultery is prohibited.
- Luke 8:43-48: Chronic disease causing many problems in the family.
- Galatians 5:21: Different bad behaviours which can hinder family welfare.
- Proverbs 23:29: Drunkenness is referred to as a source of life problems.
- The teacher may find other verses about other problems on the list.

5.5.5 Marriage and Family Planning

a) Introduction

You will introduce this lesson by asking students what they know about the program of family planning.

Question: What do you know about the program of family planning?

Answer:

- It is a program encouraging couples to produce children they are able to properly educate. Some of people call it “ONAPO”.

b) Teaching resources

You may use the Bible as a teaching aid providing the Biblical references. You will avail some pictures showing families with good conditions and others of bad conditions. Student with vision disability must be helped through other means.

c) Learning activity 5.5

After learners have discovered the meaning of family planning in their own words, you will put them in small groups and ask them to observe the pictures about two families in different life conditions. From the picture, you will help them understand the issue of marriage and family planning with different aspects. The questions about the picture are open. Therefore, you will have to follow and understand the answers from students.

Answers for learning activity 5.5

Picture 1:

- I see a family of 4 members. A couple and their children; a girl and a boy. They are happy and seem to be prosperous with good life conditions.

Picture 2:

- The second family has many children and they are in bad life conditions. They are not happy and even their parents are discouraged.

d) Answers for application activity 5.5

You will ask learners to provide examples of solutions to the different problems detected in groups.

1. Forms and the types of marriage that should be encouraged for Christians

– Forms of marriage

There are three forms that are even accepted in Rwanda: Customary marriage (at family level), Civil marriage (at law level) and Religious marriage (in church). In any condition, marriage for Christians must be based on biblical teaching. All of them are complementary and each step must be respected.

– Types of marriage: Monogamy, Polygamy, Polyandry

Monogamy: Is a form of marriage whereby an individual has only one wife during his or her lifetime.

Polygamy: Is a custom of having more than one wife at the same time.

Polyandry: is the practice of one woman taking two or more husbands.

2. Some of the natural methods of family planning: Symptom-thermal approach, Breastfeeding, LAM, Abstinence, Temperature Calendar and mucus approach.

5.6 Summary of the Unit

The Christian Family

God, the Creator of the universe, is also the initiator of the family. He created man and woman in order for them to complete each other. The first couple, Adam and Eve, received from God the mission to procreate, rule for the universe and manage the Garden of Eden. Every member of the family has rights and responsibilities. When a family respects God, its members grow spiritually and live in peaceful conditions.

A Christian family contributes to the spiritual development of the children and is in good position to overcome the different problems faced by the Rwandan family today. The great problems that affect families today are: Divorce, Child neglect, Drunkenness, Human trafficking, Poverty, Abortion, Suicide, Corruption, Drug abuse, Adultery, Unemployment, Prostitution, Polygamy, Family planning methods, Chronic diseases, Mismanagement of resources, Poor understanding of gender balance theory, Sexual abuse / rape, Lack of enough parental care, pornography, etc.

Marriage and family planning are also a very important theme in the context of a Christian family. After marriage, man and woman think about the number of children they will be able to educate. It is in this view that different planning methods are used for birth control. There are natural methods and artificial methods. Methods that are contrary to the Biblical teaching are not supported by the church.

5.7 Additional Information

This section provides additional content for the teacher to have a deeper understanding of the topic.

5.8 End unit assessment

Answers for End Unit Assessment in student book on page.....

1. God, in creating man and woman, had the purpose to give them a crucial mission to be fruitful and increase in number, fill the earth and subdue it. Thereafter, they were given the task to rule over His Creatures and to take care of the garden. They were also requested to remain in good communication with him.

2. Christian families can contribute to the spiritual development of the family members by having time together, discussing their common issues, resolving family together and on time, having enough time for prayers, and Bible reading, helping vulnerable people, practicing Christian values in and outside their family.

3. Responsibilities of parents towards their children and the children to their parents

a. Responsibilities of parents towards their children

Parents have the duty to make sure that children grow in harmonious way: physically, intellectually and socio-spiritually. They have the big task to fulfill at least their children's basic rights. They are to teach them to love, worship and honor their God. They have also the duties of disciplining their children by teaching them how and why they should relate well with others (Ephesians 6: 4).

b. Responsibilities of children towards their parents

It is the duties of children to care for their parents. They may be grown up and may have started their own home, but still they have the duty to care for parents especially when they are getting old or unable to support themselves. Children have the duty to obey their parents and show respects to them. (Ephesians 6: 1-3).

4. Great problems that are affecting the Rwandan families today

The great problems that affect Rwanda families today are : Divorce, Child neglect, Drunkenness, Human trafficking, Poverty, Abortion, Suicide, Corruption, Drug abuse, Adultery, Unemployment, Prostitution, Polygamy, Family planning methods, Chronic diseases, Mismanagement of resources, Poor understanding of gender balance theory, Sexual abuse / rape, Lack of enough parental care, pornography, etc.

5. Definition of marriage and family planning

a. Marriage is a union of a man and a woman joined by pure and sincere love, engaged to live together faithfully till death (Matthew 19:5-6; Genesis 2: 24).

b. Family planning is a program of controlling the size of families through the spacing or prevention of pregnancies, especially for economic reasons.

6. A Christian couple can use family planning methods. However, they must take into consideration the biblical teaching on that issue.

5.9 Additional activities

5.9.1 Remedial Activities:

a) Mention any five big problems hindering Rwandan families today.

Answer: Family planning methods, Chronic diseases, Mismanagement of resources, Poor understanding of gender balance theory, Sexual abuse / rape, Lack of enough parental care.

b) Mention the Importance of Family Planning.

Answer:

- It helps satisfy the needs (physical, spiritual, and even material) of the family
- It helps solve the problems of overpopulation
- It helps reduce government expenditure
- It improves the welfare of the mother and the whole family
- It reduces infant mortality rate, etc.

5.9.2 Consolidation activities:

a) Write down the types of Family Planning Methods

Answer: Natural methods and artificial methods.

b) Read Genesis 2:15 and point out the opinion of God towards life conditions of mankind.

Answer: God blessed Adam and Eve through giving them the mission to take care of the garden. From this verse, work is shown as a gift from God. Through manual work, God is glorified and human good life conditions are met.

5.9.3 Extended activities:

Find in the Bible two key verses (OT and NT) about:

Conflict resolution : **OT=** Genesis 13:9 **and NT=** Matthew 18: 15-17

Peace culture : **OT=** Leviticus 6:5 **and NT=** Hebrews 12:14

Duties : **OT=** Exodus 20: 24 **and NT=** Ephesians 6

Education : **OT=** Proverbs 22: 6 **and NT=** James 3:7-8

UNIT 6: PEACE, SECURITY AND CONFLICT RESOLUTION

6

6.1 Key unit competence

The learner will be able to promote peace, manage and solve conflicts and live well with others.

6.2 Prerequisite

The learner should have knowledge on the main principles of peace learnt in the previous lessons.

6.3 Cross-cutting issues to be addressed

Peace and Values Education: Within this unity about peace, security and conflicts resolution, this cross-cutting issue will be related to the promotion of the culture of peace from wherever we are. For instance, your explanation may be based on John 14: 27. You will present peace as a gift from God which everybody has the right to enjoy.

Genocide Studies: You will help learners understand that the promotion of peace culture is a powerful tool that can help fight against any genocide ideology. You will underline that this peace involves also the value of love. Peace and love are inseparable (John 14:15). If we really love God we therefore obey to His law. And if we obey to His law, no one should kill his neighbour. Then, love generates peace and mutual respect.

6.4 Guidance on the Introductory Activity

Put learners in groups. Ask them to share things that make them, their families and villages uncomfortable and afraid. Thereafter, the students discuss in the formed groups the effects of peace in their society and consequences of lack of peace. Students will present their work.

Question 1: What are the effects of peace?

Answer 1: The positive effects of peace are that people can focus on creative endeavours. The economy can thrive in peacetime too. The greatest benefit of peace is that people are not afraid for their lives and people are not losing their lives fighting one another. This benefits the economy because citizens are then contributing peacefully in various

ways. At individual level, when we have peace of God, we think and act positively and are productive.

Question 2: What are the consequences of lack of peace?

Answer 2: These consequences can be subdivided into individual level and community level.

At individual level, the effects of lack of peace can also subdivided into spiritual, emotional, mental and physical afflictions:

- **Spiritual affliction:** Lack of spirituality will take you further away from your solution. You will tend to make poor or wrong choices most of the time.
- **Emotional affliction:** Anxiety, Eating disorder, Instability, Prolonged Sorrow, Unhealthy relationships (Matthew 5:9).
- **Mental affliction:** Torments (1 John 4:18; 1 Samuel 16:14, 18), Absent-mindedness (Genesis 30:1-2) Mental illness (In Luke 8:27-36, Luke 8:36).
- **Physical affliction:** Sleepless nights (Daniel 2:1), Irritation, Eating disorder, Suicide, Immorality, Drunkenness, Strife, Weakness, Failure (Proverbs 4:23).

At community level: The effects of lack of peace are that people cannot focus on creative endeavours. The economy is destroyed, because people are afraid for their lives and are losing their lives fighting one another.

6.5 List of lessons/sub-heading

| # | Lesson title | Learning objectives (from the syllabus including knowledge, skills and attitudes): | Number of periods |
|---|---|---|-------------------|
| 1 | Peace and security | <p>Knowledge & Understanding</p> <p>Enumerate the effects of peace to the society.</p> <p>Identify the consequences of the lack of peace in the society.</p> <p>Skills</p> <p>Distinguish peace from security.</p> <p>Attitudes & Values</p> <p>Promote inner peace.</p> <p>Participate in conflict resolution.</p> | 2 |
| 2 | Relationship between Love, Peace and Security | <p>Knowledge & Understanding</p> <p>Identify the consequences of the lack of peace in the society.</p> <p>Skills</p> <p>Demonstrate the link between love, peace and security.</p> <p>Attitudes & Values</p> <p>Promote inner peace.</p> <p>- Love others as him/her.</p> | 2 |

| | | | |
|---|---|--|---|
| 3 | The obstacles of inner peace in the society | <p>Knowledge & Understanding</p> <p>Enumerate the actions that promote inner peace</p> <p>Skills</p> <p>Describe the impact of inner peace in peace building and conflict resolution</p> <p>Attitudes & Values</p> <p>Promote inner peace.</p> <p>Love others as him/her.</p> | 2 |
| 4 | Conflict resolution methods and active non-violence methods | <p>Knowledge & Understanding</p> <p>Identify the different conflict methods</p> <p>Recall the pioneers of peace-making in the world (Gandhi, Mandela, Martin Luther King).</p> <p>Skills</p> <p>Find out in the Bible and judge Jesus models of peace-making.</p> <p>Describe the impact of servant leadership in peace building and conflict resolution</p> <p>Attitudes & Values</p> <p>Promote inner peace.</p> <p>Participate in conflict resolution.</p> <p>Love others as him/her.</p> <p>Imitate Jesus' model of leadership (servant leadership).</p> | 4 |

| | | | |
|---|------------------------------------|--|---|
| 5 | Peace and Leadership in God's plan | <p>Knowledge & Understanding</p> <p>Enumerate the effects of peace to the society.</p> <p>Identify the consequences of the lack of peace in the society.</p> <p>Skills</p> <p>Evaluate the obstacles of peace and security in the society.</p> <p>Find out in the Bible and judge Jesus models of peace-making.</p> <p>Describe the impact of servant leadership in peace building and conflict resolution.</p> <p>Attitudes & Values</p> <p>Promote inner peace.</p> <p>Participate in conflict resolution.</p> <p>Imitate Jesus' model of leadership (servant leadership).</p> | 2 |
| 6 | Unit Assessment | The learner will be able to promote peace, manage and solve conflicts and live well with others. | 1 |

6.5.1 Peace and Security

a) Introduction

You can introduce your lesson by asking them some questions about what they understand by peace and insecurity. Example of question:

Question 1: What is peace according to the Bible?

Answer 1: Peace is not the absence of war but the presence of God. Indeed, God being on your side you can continue enjoying peace even in trouble or war.

Question 2: Explain what insecurity is according to you?

Answer 2: We say insecurity when there is no peace in the community.

b) Teaching resources

The teacher may use the Bible as a teaching aid providing the Biblical references. He should use other teaching aids containing images, pictures, photos similar in accordance with the one in the student book.

c) Learning activity 6.1

Ask students to read the case study about peace. After reading, you may use small groups to respond to the question to facilitate complementarily through discussion. You will have to follow the different ideas from students because some can say that the King is not right. The accent should be put on the way they argue through their interventions. Students with disability will be helped accordingly. For instance, you can read loudly the case study so that learners with vision disability may listen and be able to provide answers.

Answers for Learning activity 6.1

Peace really does not mean a state of mind or a condition with complete absence of disturbances or conflicts. In fact, complete absence of disturbances or conflicts in human world is impossible. We are trying to understand peace in societal, national and international contexts and not in the context where the humans do not exist. On the other hand, if we consider peace at individual level, there is no peace without God. That is why we can confirm that: "Peace is not the absence of war but the presence of God".

d) Answers for application activity 6.1:

You will have to follow carefully the different ideas from students because there may be some discussions. The accent should be put on the way they argue through their interventions.

In summary, peace refers to inside (inner peace, calmness, tranquillity, freedom, etc.). It is all about calmness of heart. But security refers to outside of body (absence of war, no violence, no conflict, no fear, etc.). Security is all about calmness of body.

For example, in Congo, there are many rebels (insecurity). But, one can be with peace of God and remain calm beside that insecurity.

6.5.2 Relationship between Love, Peace and Security

a) Introduction

Based on the Biblical verse in 1Corinthians 13:4-7, you will ask students oral questions about the characteristics of true love and how this can lead to peace. You may be flexible to the answers from students, knowing that the best answer is provided at the end of the lesson. Student with disability will be helped accordingly.

Question 1: According to 1Corinthians13:4-7, what are the main characteristics of true love?

Answer 1: Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, and it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, and always perseveres.

Question 2: Based on any one of the characteristics of true love, explain how it can lead to peace.

Answer 2: For example, the characteristic of perseverance can bring peace between two persons who have conflict between them. If one perseveres, this can change his adversary and then lead to peace.

b) Teaching resources

The teacher may use the Bible as a teaching aid providing the Biblical references. He should use other teaching aids containing information in accordance with the learning activity in the student book.

c) Learning activity 6 .2

Form groups of a few students and ask them to do the questions of learning activity 6.2. Tell them that they will present what they have. Try to understand the way learners argue their explanations. From the answers given by learners, you will make with them the notes, and especially, show them the relation between love, peace and security.

Answers for the learning activity:

- **Description of sincere love:** Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, and always perseveres.
- **No peace, no security without love:** It is true that there is neither peace nor security without love. In fact, love is a basic need for peace. In the Bible, we learn that God himself is love and Jesus, the prince of peace, taught about love for several times during his ministry. In this optic, when you practice godly love, you invite God in your life and when God is present in our business, there is hope to get peace and security.
- Discuss the following assertion: “No peace, no security without love”

d) Answers for the Application activity 6.2

2 Biblical verses on love, peace and security

Love: John 15:9-14; Ephesians 4:2; 1Peter 4:8

Peace: John 16:33; Psalms 46: 1

Security: Psalms 9:9; Psalms 119:76

6.5.3 The obstacles of inner peace in the society

a) Introduction

You will begin by questions which can help you to introduce the new content. For instance, you can use Rwandan names portraying or reflecting the peace and lack of peace (Munyamahoro, Semaganya, Nyiramutuzo, Semakuba, Mihangayiko, Munezero, Byishimo, Ntakamaro). Ask them to range these names in two categories; one about names in accordance with peace and another one with lack of peace. Then bring them to tell you what they understand by “a man of peace”.

Question: Range these names into 2 categories in accordance with peace and lack of peace.

Answer:

- Those about peace of mind: Munyamahoro, Nyiramutuzo, Munezero and Byishimo.
- Those about lack of peace: Semaganya, Semakuba, Mihangayiko and Ntakamaro.
- A man of peace is generally a person who struggle to live peacefully with others; even in case they are against him. Among his other characteristics: love, justice, integrity, and other human values.

b) Teaching resources

You may use the Bible as a teaching aid providing the Biblical references. Use also pictures showing different persons at peace.

c) Learning activity 6.3

Ask students to observe the picture 6.3. After observation, use oral questions about what they have seen on the picture. Don't forget to take care of learners with vision disability. You may help them using CD or Tapes. From the answers describing the pictures, you bring them to discover the theme of inner peace and its obstacles.

Answers for the Learning activity 6.3

I see a person who is calm.

I see a person who is worshipping God.

I see a person who is praying and he is alone.

I see a person who is joyful and he is enjoying peace in the nature.

d) Answers for application activity 6.3**- Meaning of inner peace**

Inner peace is also called peace of mind or inner calmness. It can be developed through a kind of exercises and behaviors or discipline. It refers to a state of being mentally and spiritually at peace, with enough knowledge and understanding to keep oneself strong in the face of discord or stress.

- Actions that can develop

Simplify: *The simplification of life is one of the steps to inner peace. A persistent simplification will create an inner and outer well-being that places harmony in one's life. Accept: Acceptance of others, their looks, their behaviors, their belief, bring you an inner peace and tranquility – instead of anger and resentment.*

Forgive: *Inner peace can be reached only when we practice forgiveness. Forgiveness is letting go of the past, and is therefore the means for correcting our misperceptions.*

Forgiveness is important because as long as you don't forgive someone you are linked to that person.

Do what you enjoy: *Never continue in a job you don't enjoy. If you're happy in what you're doing, you'll like yourself, you'll have inner peace. And if you have that, along with physical health, you'll have more success than you could possibly have imagined.*

Be careful with your inner peace: *"Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inner peace for anything whatsoever, even if your whole world seems upset."*

6.5.4 Conflict resolution methods and active non-violence methods

a) Introduction

You should introduce this lesson by asking students to define the word conflict. After that, ask them to tell you about their experience about conflicts between them, at school or at home. You can also ask them the ways they used to resolve the conflicts in each case. Be careful here, because learners will provide many answers that you may accept but oriented to the lesson. Remind them that right answer will be provided at the end of the lesson. Students with disability should be helped accordingly.

Question: Tell me what you understand by conflict?

Answer: A conflict or a conflictual situation is when there is opposition between two persons or entities. It is the result of incompatibility of objectives and manifested behaviors by protagonists. When a conflict is not well resolved, it may generate severe problems.

b) Teaching resources

You may use the Bible as a teaching aid providing the Biblical references. You can also avail some pictures showing different situations of conflicts and resolution methods. Pictures of pioneers of Non-violent approaches may be also used (Mandela, Gandhi, Martin Luther King).

c) Learning activity 6.4

Ask students to observe and describe the picture. You will bring them to discover that there is mediator and persons in conflict. From the answers, then explain them the different methods of conflict resolution and its impact in the society.

Answer for learning activity 6.4

- On the picture 6.4, the mediator is the person in the middle. The remaining persons are the fighters.
- If I am the mediator; the procedure I can use, in case they continue to fight, is to: bring another mediator, call the police, to beg them, etc.

d) Answers for the Application activity 6.4

1. Explanation of the Active Non-Violence Methods:

The Non-Violence Active Methods are the procedures used to resolve conflicts based on the Non-Violence approaches, while the **Active Non-Violence** is the personal practice of being harmless to self and others under every condition. The idea came from the philosophy of “abstention from violence: not hurt animals, people and environment. **The Principles of Active Non-Violence** in conflict resolution according Martin Luther King are:

Principle one: nonviolence is a way of life for courageous people.

Principle two: nonviolence seeks to win friendship and understanding.

Principle three: nonviolence seeks to defeat injustice not people.

Principle four: nonviolence holds that suffering can educate and transform.

Principle five: nonviolence chooses love instead of hate.

Principle six: nonviolence believes that the universe is on the side of justice.

2. Inspiring values from Mandela, Gandhi and Martin Luther King: Perseverance, love for the population, humility, integrity, determination, etc.

3. Impact of conflict resolution at the individual, family and society level:

Conflict resolution has significant impact on individual, family and society. At the individual level, the person whose conflict is resolved, is peaceful and can work positively and successfully. When he or she has overcome his/her conflicts, he/she becomes a source of benediction for others. At the family level, the resolution of conflicts creates harmony between family members and enhances their efforts for integral development. At the society level, conflict resolution contributes to the welfare and development of communities.

6.5.5. Peace and Leadership in God's plan

a) Introduction

You will introduce this lesson by asking students to show you the relationship between and peace and leadership. Another question should be to ask them what they feel when a top leader gives them a hand.

Question: According to you, what is the relationship between peace and leadership?

Answer:

Peace is a relevant and important tool that can help leaders to govern well. Leadership without peace is not admired.

Question: Share with us what you feel when a top leader gives you his hand.

I feel happy and encouraged.

b) Teaching resources

You may use the Bible as a teaching aid providing the Biblical references. You will avail some pictures about leadership. Student with vision disability must be helped through other means.

c) Learning activity 6.5

Ask learners to observe the picture. Ask them what about it. After having discovered that the picture is about Jesus washing the feet of his disciples, ask students to show the corresponding verse into the Bible. You can help them to find the verse in case they do not find it rapidly.

Answers for the learning activity 6.5

The corresponding verse about the story of Jesus washing the feet of His disciples is in John 13:1-17. If I was appointed a senior leader, the leadership of Jesus will be my model because being humble is fruitful and raises trust in people.

d) Answers for the application activity 6.5

1.The characteristics of good leadership: Honesty, ability to delegate, ability to communicate, Sense of humour, confidence, commitment, positive attitude, creativity, ability to inspire, Intuition.

2. Explanation of the servant leadership (biblical verses): Servant leadership has been the model of Jesus Christ when He was with his disciples (John13; Mark 10:41-45). Humility, Compassion and service are underlined as the main characteristics of good servant leader.

3. Experience from bad decisions can lead to a successful leadership in case you accept to learn from them. In fact, from failure, you can succeed if you accept to change positively.

6.6 Summary of the Unit

Peace is a gift from God. It does not only the absence of disturbances but above all the presence of God. There is clear relationship between love, peace and security. In fact, without love there is no peace. Non-violence approach is one of the methods used for Conflict Resolution. The pioneers of this pacific approach are Gandhi, Martin Luther King and Mandela. There is also link between peace and leadership. Good leaders seek and promote peace. Servant leadership is one of the different kinds of leadership. Integrity, humility and love are among the main characteristics of good leadership.

6.7 Additional Information

The main characteristics of good leaders:

- **Honesty:** A good leader will be able to establish an honest connection with his or her peers. A relationship based on trust and reliability makes the team know that their leader is always there for them, which in turn inspires them to be there for their leader.
- **Ability to Delegate:** Each person in a group will be able to bring something different to the table, and a good leader will work with each member's strengths and weaknesses in order to make sure that the best is being done.
- **Ability to Communicate:** By clearly describing his or her idea to their team, the leader will be able to create a sense of ease and understanding with his peers. When every member of the team is striving towards a common goal, then there is nothing that cannot be accomplished.
- **Sense of Humour:** Negative situations will always arise, but a good business leader will know how to diffuse them and help give his team peace of mind. A stress-free work environment often garners the most results, and sometimes all that is necessary to help push your team forward is a healthy dose of humour in the face of difficulty.
- **Confidence:** A good leader will show confidence in the face of challenges, and will inspire confidence in his team by reminding them that obstacles are just there to be overcome. The confident leader will keep his eye on the goal and will not allow anything deter him or her, or their team, from success.
- **Commitment:** Some leaders may drive their teams to work hard, while others will constantly be at their sides, giving every task their one hundred percent. The latter is the type of leader that can expect to achieve more. Teams work better when they see that the one that they answer to is right by their side, sharing their struggles and triumphs.

- **Positive Attitude:** Motivation is the key to success, and it can be hard to stay motivated in a negative environment. By keeping your team’s spirits up, you will be able to motivate them to achieve more, and not let them be bothered by minor setbacks.
- **Creativity:** Sometimes a difficult situation will arise that will require you to think outside of the box and help your team do the same. At such crucial movements, a good leader will be able to demonstrate a unique type of creativity that can help his team push through any situation.
- **Ability to Inspire:** Inspiration can take many forms, but a capable leader will be able to demonstrate his ability to lead and inspire by motivating his team to share his vision.
- **Intuition:** Finally, a good leader will have intuition. Sometimes obstacles will arise.

6.8 End unit assessment 6

1. In light with Exodus 14: 15, God told Moses: “Why are you crying out to me? Tell the Israelites to move on”. From this verse I see that God wanted to remind that there is no reason to worry when God is present and aware of the problem. Therefore, Peace is not really the absence of war but the presence of God. In fact, some may have peace of God even when he is surrounded by disturbances.

2. It is “do not do what you enjoy” which is not among the actions that develop inner peace.

Inner peace: It refers to a state of being mentally and spiritually at peace, with enough knowledge and understanding to keep oneself strong in the face of discord or stress

3. **The importance** of using both servant leadership and nonviolent approaches in conflict situations is that they enhance the culture of peace.

6.9 Additional activities

6.9.1 Remedial Activities:

Question 1: Write down any 5 conflict resolution you know.

Answer 1: There are several methods used to cope with conflict. Some of them are: arbitration, conciliation, mediation or dialogue, negotiation, collaborative law, lawyer – supported mediation.

6.9.2. Consolidation activities:

Question 1: Prove that leadership in God’s plan is rooted in the culture of peace and love.

Answer 1: In God’s Plan, effective leadership must be rooted in the culture of peace. Every human being needs peace for his existence. However, the source of peace is God Himself. Jesus- Christ is depicted as the Prince of Peace (Romans 15: 33; 16: 20; 2Corinthians13: 11; 1Thessalonians 5:23; Hebrews13:20). Christians are called to live in peace with everybody (Hebrews12:14-15), knowing that the Kingdom of God is “justice, peace and rejoice in the Holy Spirit” (Romans 14:17).

6.9.3. Extended activities:

Find in the Bible the reason why the following kings are qualified “good” or “bad”.

The reason why the following kings are qualified “good” or “bad” is seen in the corresponding verses in the Bible.

Find in the Bible the reason why the following kings are qualified “good” or “bad”. After that, compare the two kingdoms in terms of good leadership.

| The Kingdom of Israel (The Northern Kingdom) | | | | The Kingdom of Judah(The Southern Kingdom) | | | |
|--|---------|---------|---------|--|---------|----------|---------|
| King | Quality | King | Quality | King | Quality | King | Quality |
| Jeroboam I | Bad | Hosea | Bad | Jehoshaphat | Good | Rehoboam | Bad |
| Jeroboam II | Bad | Ahab | Bad | Athaliah | Bad | Josiah | Good |
| Jehu | Bad | Jehoram | Bad | Hezekiah | Good | Ahaz | Bad |

| King | See and read Verse | King | See Verse and read verse |
|----------|--------------------|-------------|--------------------------|
| Jeroboam | 1King 11 | Jehoshaphat | 1 King 15 : 24 |
| Jehu | 1 King:16 | Athaliah | 2 King 8:26 |
| Ahab | King 16:28 | Hezekiah | 2 King 18 |
| Jehoram | 1 King 22:15 | Rehoboam | 1 King 12:1 |
| | | Josiah | 2 king 22: 1 |
| | | Ahaz | 2 King 16:1 |

SPECIFIC UNIT FOR PROTESTANTS

UNIT 1: EVANGELICAL BAPTISM

1

1.1 Key unit competence

The learner will be able to discuss the meaning of Baptism and its effects in the real life of the society.

1.2 Prerequisite:

Verify if the students remember the important elements learnt in senior one in unit four about the Repentance and Baptism:

- Different forms of baptismal rite.
- Meaning and importance of repentance and its celebration.
- Sins and their spiritual consequences.
- Examine their knowledge in baptism and why the repentance is important to be baptized.

1.3 Cross-cutting issues to be addressed

– Gender issue:

Bring the learners to understand that for all who were baptized into Christ were clothed with Christ. There is neither male nor female. **“For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Jesus Christ” (Galatians 3:27-28).**

– Peace and values education:

With this cross-cutting issue, tell to the students that when a person is baptized he is a new creature. He is characterized by the fruits of the Spirit including the peace. **“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Against such things there is no law” (Galatians 5:22-23).**

1.4 Guidance on the introductory activity

Form three groups of students and present to them 2 pictures of baptism. The learners will be requested to make their observations on these pictures. From their observations the teacher will explain the real meaning of the evangelical baptism

Possible observations are:

- a. The common activity for both pictures is the baptism in plenty of water. Without plenty of water there is no evangelical and biblical baptism.
- b. The place where the baptism is done: The place where the baptism is done is in the river.
- c. The people involved in the act of baptism: The people who are involved in this activity are the Pastor who baptizes and the person to be baptized.
- d. The significant element in this activity: The significant element is water. Plenty of water.

1.5 List of lessons/sub-heading

| # | Lesson title | Learning objectives (from the syllabus including Knowledge and Understanding, Skills and Attitudes and Values): | Number of periods |
|---|--|---|-------------------|
| 1 | Meaning of baptism | <p>Knowledge and Understanding: Define the term baptism and State the true meaning of baptism.</p> <p>Skills: Explain the importance of the baptism in the life of believers.</p> <p>Attitudes and Values: Appreciate the baptism.</p> | |
| 2 | Repentance, faith and the gift of Spirit | <p>Knowledge and Understanding: State the importance of repentance, and faith in the life of the believers.</p> <p>Skills: Explain the place of the Holy Spirit in the baptism.</p> <p>Attitudes and Values: Appreciate the activity of Holy Spirit in the life of a believer.</p> | |
| 3 | Main Acts in the baptism | <p>Knowledge and Understanding: Tell the main acts in the evangelical baptism.</p> <p>Skills: Explain each of the main acts in the baptism.</p> <p>Attitudes and Values: Appreciate the specific role of the baptism in the life.</p> | |

| | | | |
|---|---|---|--|
| 4 | Effects of baptism | <p>Knowledge and Understanding: Relate some changes in the life of the person after baptism.</p> <p>Skills: Explain what could be the effects of baptism in the life of Christian.</p> <p>Attitudes and Values: Develop the awareness of baptismal rite adversities.</p> | |
| 5 | Spiritual renewal and the fruits of the Holy Spirit | <p>Knowledge and Understanding: Identify the kind of the fruit of the Holy Spirit.</p> <p>Skills: Interpret the visible signs of the new believers.</p> <p>Attitudes and Values: Exhibit the fruits of the Holy Spirit in the daily life.</p> | |
| 6 | The fruit of baptism | <p>Knowledge and Understanding: Identify the changes in the life of the new believer.</p> <p>Skills: Interpret the activities of the new believer in the church.</p> <p>Attitudes and Values: Accomplish the mission of the church: evangelize.</p> | |
| | Unit Assessment | The learner will be able to discuss the meaning of Baptism and its effects in the real life of the society. | |

1.5.1 Meaning of the baptism

a. Introduction:

Divide the class into two groups before the lesson. Each group will discuss about what it can know about the baptism and its meaning. Different pictures of different kinds of baptism can be used.

b. Teaching resources

Use the Bible as an important teaching resource. Other books, speaking about the baptism, will be used by the teacher as teaching resource aids also. For the learners with special needs, the teacher will available the materials accordingly.

c. Learning activity

In small group of learners share their knowledge and information about the meaning of baptism.

Answers to Learning Activity 1.1 in Student Book

Baptism is an important event in the believers walk with Jesus Christ.

Baptism is the Christian religious rite of sprinkling water on the person's forehead (for some denominations) or immersing them in water (for others) symbolizing purification or regeneration and admission to the Christian church.

d.Application Activities

Answers to Application Activity 1.1 in Student Book:

1. Etymologically the verb baptize in English comes from the Greek verb baptize in which means to immerse, to plunger, to make total immersion.
2. Immerse and effusion

1.5.2 Repentance, faith and the gift of Holy Spirit

a. Introduction

To introduce this lesson, ask few questions on the previous lesson of the “meaning of the baptism” to enter in the new lesson about repentance and faith, the two conditions to be baptized. Then the teacher will introduce the new lesson by asking the students about what they know of the repentance in general (in the society).

b. Teaching Resources

The Bible will be used as the teaching resource in this lesson.

c. Learning activity

In small groups of learners share their knowledge and information about the repentance, faith, and gift of the Holy Spirit.

Answers to Learning Activity 1.2 in Student Book

1. The meaning of repentance in the context of baptism is the activity of receiving one’s actions and feeling contrition or regret for past wrongs, which is accompanied by commitment to change for the better.
2. The role of Holy Spirit in baptism is to complete the baptism of water.

d) Application Activity

Answers to Application Activity 1.2 in Student Book:

The difference between the baptism of John and the baptism of Christ is that the baptism of John was the baptism of water while the baptism of Christ is the baptism of Holy Spirit and fire (Luke 3:16).

1.5.3 Main acts in the baptism rite and their meaning.

a. Introduction

Introduce this lesson by asking the learners what they know about the rites of the baptism in different denominations.

b. Teaching Resources

The Bible will be used as the teaching resource in this lesson.

c. Learning activity

In small groups of learners share their knowledge and information about the acts in the baptism rite and their meaning.

Answers to Learning Activity 1.3 in Student Book

- Importance of water in general: Two thirds of earth's surface is covered by water; the human body consisting of 75% of water; the water is evidently clear that is one of the prime elements responsible for the life on earth; all plants and animals must have water to survive; people have many other uses of water: drinking, cleaning etc...
- The role of water in baptism rite is the symbol of washing and cleaning sins away.

d. Application activity

Individually the learners respond to the questions in their exercises books.

Answers to Application Activity 1.3 in Student Book

The New Testament reveals the following interesting facts:

- John Baptist baptized in water (the baptism of water): Mark 1:9
- Jesus Himself was baptized in plenty of water: Matthew 3:16
- Philip baptized the Ethiopian in plenty of water: Acts 8:36-39

1.5.4 Impact of baptism

a. Introduction

Introduce this lesson by asking the learners to say the different behaviors they observed between the baptized and the non-baptized persons.

b. Teaching Resources

The Bible will be used as a principal material teaching resource in this lesson. Other books on the baptism will be consulted.

c. Learning activity

Divide the learners into two groups. The first group describes the person before baptism, the second group describes the person after baptism and establish the difference.

Answers to Learning Activity 1.4 in Student Book

The person before baptism is characterized by the acts of the sinful nature: Galatians 5:19-21.

The person after baptism is characterized by the fruit of the Spirit: Galatians 5:22-24.

d. Application activity

Individually the learners respond to the questions: “what means to be crucified with Christ” and “to be a new creature” in their exercises books.

Answers to Application Activity 1.4 in Student Book

To be crucified with Christ means to live in Christ and Christ lives in him (Galatians 2:20).

To be a new creature means to be characterized by the virtues of Christ (2 Corinthians 5:17).

1.5.5 Spiritual renewal and the fruits of the Holy Spirit

a. Introduction

To introduce this lesson, ask few questions on the previous lesson of “effects of baptism” to enter in the new lesson about the spiritual renewal and the fruit of the Holy Spirit of the new baptized.

b. Teaching resources

Use the Bible as an important teaching resource. Other books, speaking about the baptism, will be used by the teacher as teaching resource aids also. For the learners with special needs, the teacher will available the materials accordingly.

c. Learning activity

The small groups of learners dress the supposed list of changes which can be operated in the life of the new baptized.

Answers to Learning Activity 1.5 in Student Book

The person spiritually renewed is characterized by being different from the Old Man. The Old one is gone (2 Corinthians 5:17). He is crucified with Christ (Galatians 2:20)

d. Application activity

Individually the learners respond to the questions: “what means to be crucified with Christ” and “to be a new creature” in their exercises books. Activity: Differentiate the Old man and the new creature. According to Galatians 5:19-21 list the works of the flesh and the fruits of Spirit. Read Romans 1:29-31 and list the acts of sinful nature no related in Galatians 5:19-21.

Answers to Application Activity 1.5 in Student Book

The Old Man is characterized by works of the flesh. The New Creature is characterized by the virtues of Christ.

The acts of sinful nature in Romans 1:29-31 non related in Galatians 5:19-21 are: wickedness, evil, greed, depravity, murder, strife, deceit, malice, gossips, arrogant, boastful, senseless, faithless, heartless, and ruthless.

1.5.6 The fruits of baptism

a. Introduction

Introduce this lesson by asking the learners what kinds of duties which can be done by any believers in the church.

b. Teaching Resources

The Bible will be used as the teaching resource in this lesson and other religious books on the baptism.

c. Learning activity

In small groups of learners share their knowledge and information about the duties done in the church.

Answers to Learning Activity 1.6 in Student Book.

The commonly works or duties done in the church are:

1. Church Elder
2. Deacon
3. Deaconess
4. Member of choir
5. Member in Youth Club
6. Give the tithe and offerings
7. Visit
8. Evangelism
9. Etc.

d. Application activity

Individually the learners respond to the questions in their exercises books.

Answers to Application Activity 1.6 in Student Book

- What means to be the salt of the world? = Is to attract others to Christ by his acts.
- What means to be light of the world? = Is to reflect to others the love of Jesus.
- Make the exhaustive list of the activities which are exclusively done by the ordained ministers:
 - Preach
 - Baptize
 - Administrate the Holy Communion.
 - Celebrate the marriage
 - Etc.

1.6 Summary of the unit

The Bible mention only one baptism. The baptism in plenty of water. It is this baptism administrated by John Baptist. It is this baptism received by Jesus Christ from John. It is this baptism administrated by Jesus. Baptism is Jesus' Commandment. At the end of His ministry Christ commanded His disciples: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you" (Matthew. 28:18-20).

1.7 Additional Information

To have more information it would be necessary that the teacher be informed on the baptism of the children, have the concept on the history of sprinkling for example; how these practises were introduced in the church because they did not exist in the primitive church. The teacher can consult several Biblical Encyclopaedias to have additional information on this subject.

1.8 End unit assessment

1. Two Definitions of Evangelical baptism:

a) Baptism is an important event in the believers walk with Jesus Christ.

b) Baptism is the Christian religious rite of sprinkling water on the person's forehead (for some denominations) or immersing them in water (for others) symbolizing purification or regeneration and admission to the Christian church.

2. Etymologically the verb baptize in English comes from the Greek verb baptizein which means to immerse, to plunge, to make total immersion.

3. The meaning of repentance in the context of baptism is the activity of receiving one's actions and feeling contrition or regret for past wrongs, which is accompanied by commitment to change for the better. Before the baptism the condition of repentance is required.

4. Three main acts in the evangelical baptism are death, burial and resurrection. It means that new believers are publicly identifying with the death, burial, and resurrection of Christ. See Romans 6:3-4. It means the symbol of being dead to sin and alive to God.

5. The difference between the baptism of John and the baptism of Christ is that the baptism of John was the baptism of water although the baptism of Christ is the baptism of Holy Spirit and fire (Luke 3:16). The baptism of water is completed by the baptism of Holy Spirit.

6. The Old Man is characterized by the works of the flesh and the new creature by the fruit of the Holy Spirit.

7. Mark number 1 before the work of flesh and by 2 the gift of spirit:

..... 2..... a- Faithfulness

.....2... ..b- Love

.....1..... c- Envy

.....1..... d- Seditions

.....1..... e- Heresies

.....2..... f- Meekness

8.2..... g- Temperance

.....1......h- Drunkenness

.....2......i- Goodness

.....1....j- Hatred

The right answer is (C)

..... a) Etymologically the verb baptize comes from the French verb baptizein.

..... b) Etymologically the verb baptize comes from the English verb baptizein.

...T... c) Etymologically the verb baptize comes from the Greek verb baptizein.

..... .d) Etymologically the verb baptize comes from the Spanish verb baptizein.

1.9 Additional activities

1.9.1. Remedial Activities:

Read the Bible in Acts 8:26-38 and answer the following questions:

- a. Who was baptized in this chapter? **The important official in charge of all treasury of Candace, queen of the Ethiopians.**
- b. What was the nationality of this official? **He was Ethiopian.**
- c. Where was he baptized? **In plenty of water.**

1.9.2. Consolidation activities:

- a. Read Galatians 2:20 and explain what means to be crucified with Christ.

To be crucified with Christ means to let Christ living in us, walk with Him and accept to be leading by Him.

- b. Read Galatians 5:22 and list five things against such there is no law.

1) Love, 2)Patience, 3)Goodness, 4)Faithfulness, 5)Kindness.

1.9.3. Extended activities:

Read carefully Luke 3:16 and give the difference between the baptism of John and the Christian baptism.

The difference between the baptism of John and the baptism of Christ is that the baptism of John was the baptism of water although the baptism of Christ is the baptism of Holy Spirit and fire.

SPECIFIC UNITS FOR CATHOLICS

UNIT 1: THE SACRAMENT OF THE EUCHARIST

1

1.1. Key unit competence

The learner will be able to participate in the Holy Communion service, highlight its spiritual importance and live in unity with others.

1.2. Prerequisites

Verify that learners have the catechumenal or primary school information about: the meaning of term Sacraments, the seven Sacraments of the Church and their groups.

1.3. Cross-cutting issues to be addressed

Integrate **Peace and values** when you explain the Eucharist as Holy Communion of believers. You focus on values of sharing, unity and brotherhood.

Integrate **Standardisation culture** as you talk about attitudes when you receive the Eucharist. Focus on hands hygiene.

Integrate **inclusive education** by mobilising learners to help their classmates with physical disabilities to move towards around the Altar for Eucharistic Communion

1.4. Guidance to introductory activity 1

Learners read the short passage on “parents’ responsibilities”. They respond to the questions that follow.

Possible answers to introduction activity

1. To eat is extremely necessary. Body without food dies. A balanced diet helps to grow up physically, mentally and socially
2. When parents forget to feed their children Soul they educate them partially. To form a person without conscience is like to form an animal: the learners will grow without social and Christian values
3. In Catholic Church the holy and visible sign of spiritual food is the Eucharist, body of Christ in signs of bread and wine.

1.5. List of lessons/sub-heading

| # | Lesson title | Learning objectives (from the syllabus including Knowledge and Understanding, Skills, Attitudes and Values) | Number of periods |
|---|---|--|-------------------|
| 1 | Meaning of the Sacrament of Eucharist | <p>Knowledge and understanding: Define the sacrament of Eucharist.</p> <p>Skills: Explain the necessity of Faith for the Sacrament of the Eucharist</p> <p>Attitudes and values Live in peace and harmony with others.</p> | |
| 2 | Institution, candidate and Reiteration of the Eucharist | <p>Knowledge and understanding: Characterize the candidate of the Sacrament of Eucharist.</p> <p>Skills: locate the creation of the Eucharist into the Bible</p> <p>Attitudes and values: - Participate regularly to the church communion.</p> | |
| 3 | The Main elements of the Eucharist | <p>Knowledge and understanding: Explain the main elements of the Sacrament of the Eucharist</p> <p>Skills: -Explain the phases of the rite of Eucharist.</p> <p>- Interpret the visible signs in the Eucharist</p> <p>Attitudes and values: adore the Holy Sacrament</p> | |

| | | | |
|---|------------------------------|---|----|
| 4 | The Effects of the Eucharist | <p>Knowledge and understanding: - Identify the effects of Eucharist.</p> <p>Skills- Explain the importance of Eucharist in the life of a Christian.</p> <p>Attitudes and values: appreciate the effects of the Eucharist.</p> | |
| 5 | The Spiritual Growth | <p>Knowledge and Understanding: explain physical and spiritual growth</p> <p>Skills: Distinguish Eucharist from other food.</p> <p>Attitudes and values: Be devoted to prayer.</p> | 10 |
| | Unit assessment | The learner will be able to participate in the holy communion service, highlight its spiritual importance and live in unity with others. | |

1.5.1 Meaning of the Sacrament of the Eucharist

a) Introduction of a lesson

Diagnose the prerequisites by asking learners to tell the meaning of sacraments and to list the seven Sacraments of Catholic Church (Baptism, Confirmation, Eucharist, Penance, Anointing of Sick, Order and Marriage).

b) Teaching resources

Use the holy Bible, library and exercise notebooks, Catechism of Catholic Church

c) Learning activity

Techniques: learners make research in library: through textbooks and catechism they find out the meaning of the Sacrament of the Eucharist. They discuss the use of bread and wine as the used signs and the attitudes to be taken when receiving the Eucharist.

Answers for learning activity 1.1:

1. At my school I perform a common explanation on every Saturday in order to defend my classmates from failures. This is my excellent action from it others benefit.
2. Catholic Christians commemorate the mystery of their salvation by the holy Sacrifice “the Eucharist”
3. The Visible signs of that commemoration are Bread together with wine and the Prayer of epiclesis to consecrate them.
4. The Eucharist is the Sacrament in which Christ in His body and blood is received. He becomes the holy sacrifice, meal and close friend of His Church.

d) Answers to the application activity 1.1:

1. The Eucharist is the Sacrament in which Christ is really present in visible signs of Bread and Wine, to become for us the Sacrifice, the holy Meal and our intimacy friend.
2. The Church is still using bread and wine to symbolize body and blood of Jesus Christ. Wheat and vineyard were in Jews culture and Jesus used their products at the Last Supper.
3. When we are receiving the Eucharist during the mass we must first of all height our Faith and take humble attitude.

1.5.2 The institution, candidate and reiteration of the Eucharist

a) Introduction of a lesson

Introduce the lesson by telling learners the founder of different religions: the teachings of Siddhartha Buddha have formed the basis of Buddhism; the teachings of Muhammad founded a new religion (Islam). ask learners the one who founded the Sacraments that the Church celebrates include the Eucharist. Ask when this last was instituted. Tell them there is also the founder of the Church and the Sacraments

b) Teaching resources

Use the Bible, textbooks, exercise notebooks

c) Learning activity

Techniques: in group learners discuss the candidate and the reiteration of the Sacrament of the Eucharist. They read the Bible and try to find the biblical reference about the institution of the Eucharist

Answer to the learning activity 1.2:

1. The Eucharist was instituted by Jesus Christ Himself on holy Thursday before His death.
2. The candidate for the Sacrament of the Eucharist is any baptised already reached the age of reason.
3. The Sacrament of the Eucharist is Reiterable: we are called and allowed to receive Christ many times in our life.

d) Answers to the application activity 1.2:

Complete this sentence:

1. Jesus instituted the Sacrament of Eucharist on Holy Thursday at His Last Supper
2. Twelve apostles of Jesus are: Simon (Peter), James son of Zebedee and his brother John, Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alpheus, Thaddeus, Simon the Zealot and Judas Iscariot, who betrayed Jesus.
3. To show my respect for the reception of the Eucharist I will humility attitude, meditation, silent mode, etc.

1.5.3 Main elements of the Eucharist

a) Introduction of a lesson

Introduce lesson by asking learners about the specimen (varieties) food they are used to share with their parents and how they choose them. Ask a transitory question about what Jesus used to share with his disciples at the last supper. Possible answers: we share potatoes, beans, bread, milk, sorghum beer, juice, maize, cassava, chips or frit, tomatoes, groundnut, rice, meat, wine etc we choose them according to the availability and to our customs

b) Teaching resources

Use the Bible, learners' hand notebooks, picture of Host and Chalice

c. Learning activity

Techniques: In group learners discuss the main or basic needs in our life; the main elements of the Sacrament of the Eucharist. They observe the pictures of the host and of the Chalice. They recall one another the words expressed by minister over the host and the wine

Answer to activity 1.3

1. Four basic needs in our life are: food, water, shelter and clothes
2. The basic elements for the Sacrament Eucharist are Bread and Wine and the Prayer of Epiclesis to consecrate them.

d) Answers to the application activity 1.3

During the Eucharistic prayer the following attitudes are required to the Christians: to be attentive and silent, to turn heart towards the Lord (spiritual mode), fix regard to the Altar, kneel down and clap hands when necessary, respond according to how the minister starts.

1.5.4 The effects of the Sacrament of the Eucharist

a) Introduction of a lesson

Introduce lesson by a short dialogue about the effects of underfeeding: deficiency diseases of many kinds. Ask learners what happen when the Holy Communion and prayer are missing in our life: we lose our humanity, we become wild and we do not fear God, we commit many sins, the relationships with others become bad.

b) Teaching resources: the Bible, internet, library, exercise notebooks

c) Learning activity

Techniques: learners make research in library and on internet about the fruits of the Sacrament of the Eucharist. They write in their exercise notebooks and they present their findings

Answers to the learning activity 1.4

1. A balanced diet has positive effects to our body: physical growth and mental growth
2. The fruits of the Sacrament of the Eucharist for us are: to be united to Christ and imitate Him, it takes us away from the sins, it solidifies our relationship with others, it engages us towards poor etc.

d) Answers to the application activity 1.4

1. Christian should look like Christ they received: to receive Christ means to receive light and life. It becomes paradox to be characterised by darkness, division, selfishness, and hatred. He declares Himself “bear much fruits, showing yourselves to be my disciples and love each other (John15:8-17). Love became then the New Commandment of Jesus.
2. My relationship with classmates after communion must be characterized by love, peace, unity, sharing, humility, role model, patience, empathy, tolerance, respect, temperance, fortitude, prudence and justice

1.5.5 The Spiritual growth

a) Introduction of a lesson: Make a short revision by asking questions about the effects of the Sacraments of the Eucharist

b) Teaching resources: use the Bible, flip chart, markers and exercise notebooks,

c) Learning activities

Techniques: in groups learners discuss the kinds of children's growth to be considered in order to make them complete people. They exchange ideas about behaviours that prove Christians' spiritual growth. They present their findings.

Answer to the learning activity 1.5

1. Parents should consider the following disciplines for their children: physical growth (body development); mental growth (mind development or intellectual development) and spiritual development (development of Soul, conscience).
2. The spiritual growth can be proved by prayer, to attend the Mass and Catholic Actions, to obey ecclesial rules and fasting for helping.

d) Answers to the application activity 1.5

With my classmates we prove our spiritual growth such: devotion to prayer, perform works of charity, to frequent the Penance, build peace and unity of classmates, read regularly the Bible, recite the Chaplet, visit the holy places, etc.

1.6. Summary of the unit

The holy Eucharist is the greatest of the seven sacraments. In the Eucharist, Our Lord Jesus Christ, is really present under the appearances of bread and wine. Christ is not simply symbolized by the bread and wine; nor He is present only through the faith of the presences. Rather, both bread and wine, are completely changed into the body and blood of Jesus Christ. Thus, through the words of consecration spoken by the priest, Jesus, without ceasing to be present in a natural way in heaven, is also sacramentally present.

In the Holy Communion, by obeying Jesus' command to eat his flesh and drink his blood, the faithful are also united spiritually with Jesus himself, and they unite their own prayers, works and sufferings to his perfect sacrifice.

1.7. Additional Information

The sacramentals

By contrary to the Sacraments; Sacramentals are instituted by the Church as holy Mother Sacramentals are sacred signs which present a resemblance to the sacraments. They signify effects, particularly of a spiritual nature, which are obtained through the intercession of the Church. By definition Sacramentals are sacred signs instituted by the Church. They prepare men to receive the fruit of the sacraments and sanctify different circumstances of life (different elements of Christians are rendered holy).

Some characteristics of sacramentals are: They are instituted for the sanctification of certain ministries of the Church, certain states of life, a great variety of circumstances in Christian life, and the use of many things helpful to man. In accordance with bishops' pastoral decisions, they can also respond to the needs, culture, and special history of the Christian people of a particular region or time. They always include a prayer, often accompanied by a specific sign, such as the laying on of hands, the sign of the cross, or the sprinkling of holy water that recalls Baptism.

Who can be the president a Sacramental? Sacramentals derive from the baptismal priesthood: every baptized person is called to be a "blessing," and to bless. Therefore lay people may preside at certain blessings; the more a blessing concerns ecclesial and sacramental life, the more is its administration reserved to the ordained ministry (bishops, priests, or deacons).

They do not confer the grace of the Holy Spirit in the way that the sacraments do, but by the Church's prayer, they prepare us to receive grace and dispose us to cooperate with it.

Various forms of sacramentals

The CCC1671-1673) says that among sacramentals blessings (of persons, meals, objects, and places) come first. Every blessing praises God and prays for his gifts. In Christ, Christians are blessed by God the Father "with every spiritual blessing." This is why the Church communicates blessings by invoking the name of Jesus, usually while making the holy sign of the cross of Christ.

Certain blessings have a permanent importance because they consecrate persons to God, or reserve objects and places for liturgical use. Among those blessings intended for person are the blessing of the abbot or abbess of a monastery, the consecration of

virgins and widows, the rite of religious profession and the blessing of certain ministries of the Church (readers, catechists, etc.). The dedication or blessing of a church or an altar, the blessing of holy oils, vessels, and vestments, bells, etc., can be mentioned as examples of blessings that concern objects.

When the Church asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the power of the Evil and withdrawn from his power, this form is called exorcism. Jesus performed exorcisms and from him the Church has received the power and office of exorcizing. In a simple form, exorcism is performed at the celebration of Baptism. The solemn exorcism, called “a major exorcism,” can be performed only by a priest and with the permission of the bishop.

1.8. End unit assessment

1. The sacraments of Christianization are: Baptism, Confirmation and the Eucharist.
2. To receive Christ with hesitation about the change of matter of bread and wine will not produce fruits. The sacramental graces are gained according to the heart disposition.
3. Communion necessary for Christians because it is a Jesus’ command for memory of His Easter and our Salvation, it increases unity of Christians, and we thank God for His absolute mercifulness through His Lamb.
4. The Eucharist is the Spiritual food while the ordinary food is a biological element.
5. The Prayer of epiclesis in liturgy of the Eucharist is an invocation of the Holy Spirit to consecrate the Host in a prayer of consecration.

1.9. Additional activities

1.9.1. Remedial Activities:

Questions to remedial activity

- a. When did Jesus create the Eucharist?
- b. What are the main elements of the sacrament of the Eucharist?
- c. Who is the candidate for the Sacrament of the Eucharist?
- d. How do you behave among your classmates after communion?

Answers to remedial activity

- a. Jesus created the Eucharist on the Holy Thursday at His Last Supper (Matthew 26:26; Luke 22:14-19)
- b. The main elements of the Eucharist are bread and wine and the prayer of epiclesis
- c. The candidate for the Eucharist is the any baptized who already reached the age of reason
- d. After communion I consider my classmates as brothers and sisters, I respect and help them. We pray together and we share joy and sorrow.

1.9.2. Consolidation activity:

- a. Classify the seven sacraments in their following classes (groups): Sacraments of Christianization, healing and of services.
- b. What do you understand by the sacrament of the Eucharist: The Eucharist is the Sacrament in which Christ is really present in visible signs of Bread and Wine, to become for us the Sacrifice, the holy Meal and our intimacy friend.

1.9.3. Extended activities: arrange the parts of the Eucharistic Liturgy during the Mass.

UNIT 2: THE ADVENT-PENTECOST

2

2.1. Key unit competence

The learner will be able to explain the periods of the catholic liturgical year from the advent to the Pentecost.

2.2. Prerequisites

Looking at religion primary content, the every Sunday Mass, attendance to some liturgical feasts learners should have notions of main liturgical seasons, feasts, used colours, the three-cycle year and about the ordinary weeks. Learners can identify also Christian behaviours during some periods of the liturgical year for example the Advent and the Lent.

2.3. Cross-cutting issues to be addressed

Integrate Peace and values as you explain the Christian activities and virtues during the whole liturgical year.

Integrate environment and sustainability by reminding learners not to damage the trees on the feast of Palm Sunday.

Integrate Standardisation culture as you talk about the rites and festivals in the Liturgical Year: quality of water of Baptism.

Address genocide studies when you talk about Good Friday event: Jesus' condemnation and how he was killed harmlessly.

Integrate financial education by reminding learners not being extremely spenders when they prepare themselves to celebrate some great feasts in the liturgical year.

Integrate inclusive education by mobilising learners help classmates with physical disabilities they organise a class visit to the nearest Catholic Church chapel (lesson 2.7).

2.4. Guidance to introductory activity

Form the inclusive groups of learners. Help the groups to vote their leaders and secretaries. Distribute a task paper to each group and precise the work time and facilitate it. Learners work in their exercise books. Guide the learners' presentation to the whole class.

Possible answer to introduction activity 2

The annual action plan helps to specify what to do in determined time, to assess the progression, to precise the budget and the actors in order to easily achieve your objectives

2.5. List of lessons/sub-heading

| # | Lesson title | Learning objectives (from the syllabus including knowledge, skills and attitudes) | Number of periods |
|---|----------------------------|--|-------------------|
| 1 | Meaning of Liturgical year | Knowledge and understanding: Define the church year. Skills: explain the three cycle year Attitudes and values: prepare the Sunday readings | |
| 2 | Main periods and festivals | Knowledge and understanding: Identify the main periods of the Liturgical year Skills: Explain the periods of the Liturgical year Attitudes and values: Respect the Liturgical year and festivals. | |
| 3 | The Ordinary time | Knowledge and understanding: recall the colour prepared during the ordinary time Skills: delimitate the short and long ordinary time Attitudes and values: recognise the mystery of human salvation | |

| | | | |
|---|-------------------------------------|--|----|
| 4 | Lent period and Holy Week | <p>Knowledge and understanding: delimitate the Lent period</p> <p>Skills: identify Christian activities during the Lent</p> <p>Attitudes and values: die on sin to rise with Christ</p> | |
| 5 | Season of Easter | <p>Knowledge and Understanding: Recall the paschal Tridum</p> <p>Skills: give the meaning of Resurrection of Jesus in Christian life</p> <p>Attitudes and values: confess the death and the Resurrection of Jesus Christ</p> | 10 |
| 6 | The Pentecost | <p>Knowledge and understanding: Define the Pentecost event</p> <p>Recall the seven gift of the holy Spirit</p> <p>Skills: interpret the Pentecost mystery in the church</p> <p>Attitudes and values: produce the fruits of the Holy Spirit in daily life</p> | |
| 7 | Liturgical colors and their meaning | <p>Knowledge and understanding: Identify the Liturgical colors and their meaning.</p> <p>Skills: draw and colour the seasons of the liturgical year</p> <p>Attitudes and values: participate in the liturgical preparation</p> | |

| | | | |
|---|------------------------------|---|--|
| 8 | Celebration of the festivals | <p>Knowledge and understanding: Recall the church festivals in each period.</p> <p>Skills: - Draw the process of feasts celebration in each period. - Role-play the celebration of the festivals.</p> <p>Attitudes and values: Participate in the preparation and celebration of the festivals in their community</p> | |
| | Unit assessment | <p>the learner will be able to explain the periods of the catholic liturgical year from the advent to the Pentecost</p> | |

2.5.1 Meaning of the Liturgical Year

a) Introduction of a lesson

Diagnose the prerequisites by asking questions about the Liturgical year: the feasts, seasons, colours, rites and three-cycle year.

b) Teaching resources

Use the holy Bible (its pages in annex), book of everyday readings, drawing of liturgical Year, internet, book of liturgical rites.

c) Learning activity

Techniques: group learners to discuss the necessity of an annual plan, the general plan of liturgical year and of years-cycle. Learners make research in library and on internet about the meaning of liturgical year and its periods.

Answer to the learning activity 2.1

1. Action plan is necessary because it helps to determine specifically what to do, to measure your achievement, to work on time, to use well budget, to evaluate and to improve where is necessary.
2. The activities in Catholic Church are planned in six seasons: the Advent, the Christmas time, short ordinary time, the Lent, Easter time and long

ordinary time. This plan starts to be implemented in November with the 1st week of the Advent up to the feast of Christ the King of next November.

3. The liturgical activities are sequenced in cycle of three liturgical years: Year A, B and C
4. The three-cycle liturgical years follow the Liturgy of Word on Sunday: Gospel according to Matthew (Year A), Mark (Year) and Luke (year C). The seasons, the liturgical rites and festivals in all liturgical years are the same. Only the liturgy of Word makes difference.

d) Answers to the application activity 2.1

1. Complete the following sentences:

To prepare the liturgy of Word on Sunday, we read Gospel according to KUKE during the year C; Gospel according to MATTHEW during the Year A

To prepare the Liturgical vestments, I will prepare PURPLE/MAUVE colour during the Advent season; GREEN colour during Ordinary time; RED colour on the Pentecost and WHITE colour during Easter and Christmas time.

The end of Liturgical year is CHRIST THE KING Feast; the feast of feasts in the whole liturgical Year is the EASTER

2. Respond by True or False:

- a) By Liturgical calendar I know the vestments color to prepare: FALSE
- b) By liturgical calendar I know the memorial Saints: TRUE
- c) By liturgical calendar I know the obligatory feasts to be celebrated: TRUE
- d) By liturgical calendar I know the readings of every day: TRUE

2.5.2 Main periods and festivals in liturgical year

a) Introduction of a lesson

Make a revision by asking questions about the meaning of liturgical year, the liturgical feasts; and colours

b) Teaching resources

Use the Bible, the manila papers, markers and library

c) Learning activity

Techniques: form the inclusive group discussion about preparative activities for feasts in families and in the church. Make research in library on the Advent period, Christmas time and the festivals in the liturgical year

Answer to learning activity 2.2

1. The circumstances that can happen in my family are: birth of a newborn, New Year, anniversary or jubilee, marriage etc
2. Some circumstances require the preparatory activity: birth, anniversary, New Year, marriage etc.
3. The Christmas Day and the Easter require the periods of preparation. Some preparatory activities are praying, helping, repentance and fasting

d) Answers to the application activity 2.2

1. The double Christian preparation during the Advent is the preparation to celebrate the first coming of Jesus and preparation for his return
2. At home like at school during the Advent I respect, obey, share with others, explain course to classmates, accomplish the given task, pray and repent my sins, visiting sick people, etc.
3. Jesus is not born on every 25th December. It is like anniversary celebration of Jesus in order Christians meditate and celebrate the events of human Salvation process.
4. On Christmas Day the Saviour is born in our families and hearts. Jesus is the Light who came to chase the darkness. He came to renew the relationship between God and people. We must then renew the relationships in our families, purify our hearts, prepare our bodies and hearts for that Guest of honour.

2.5.3 The Ordinary time

a) Introduction of a lesson

Detect what learners remember by asking questions about periods, their delimitations in liturgical year. Ask question about some mystery of accomplishment of human Salvation

b) Teaching resources

Use the Bible, learners' hand notebooks, drawing of liturgical periods, a paper written on a family narrative situation.

c. Learning activity

Techniques can gallery work and group work: learners read the narrative family situation on a given paper and respond to the questions that follow. Invite all groups to post their findings in different corners. Each group moves from corner to corner to see what other group did.

Answer to the learning activity 2.3

1. To maintain cleanness at home family members have to use purified water, to keep house and ground clean, to wash materials and to evacuate the used water, to prevent bushes around the house?
2. In ordinary time the Church never forgets to confess and celebrate the death and Resurrection of Jesus Christ.

d) Answers to the application activity 2.3

1. The short ordinary time starts with the feast of Baptism of the Lord to take end by Tuesday before Ash Wednesday?
2. The Long Ordinary time starts with Monday of Pentecost to take end by feast of Christ the King.
3. In total Liturgical year contains 34 Ordinary weeks
4. The dominant colour I will prepare during the Ordinary time is green.

2.5.4 Lent period and Holy Week

a) Introduction of a lesson

Detect prerequisites by asking questions about the day on which Jesus created the Eucharist, about suffering, condemnation and death of Jesus, about period that Jesus fasted and tempted by devil.

b) Teaching resources

Use the Bible, hand notebooks, pictures of Jesus' way to Calvary and the wall picture illustrates the Last Supper

c) Learning activity

Techniques: In group learners read biblical text about the ordered fast at Nineveh and they interpret it. TPS (Think-Pair-Share) ideas and experience about the kinds of Oil consecrated on Holy Thursday. In group learners observe, describe and interpret the images of Jesus' suffering and the wall picture of the Last Supper. They discuss the Christian activities they perform during the Lent

Answers to the learning activity 2.4

- Jonah was sent to Nineveh to call people for conversion, to leave their wickedness. The Ninevites believed God: they decide to change their attitudes. Both the fast and to put on sackcloth symbolizes humility, acceptance of mistake and asking for forgiveness
- On Holy Thursday the church remembers the institution of the Eucharist by Jesus' self offering and washing feet of Apostles. On Good Friday the Church remember the suffering and the Death of Jesus on the cross. On Holy Saturday the church remembers the darkness that had been covered the earth because Jesus was still in the tomb.

d) Answers to the application activity 2.4

1. The three kinds of oil consecrated during the Mass on Holy Thursday are: holy Chrism, Oil of Catechumen and the Oil of Sick people.
2. Ten activities we perform during the Lent are: praying, attend the Sacrament of Penance, helping person in needy, fasting for sharing, wash clothes for sick classmate, obeying rules of parents and of teachers, tolerance and forgiveness, time management, explain course to slow learners, taking notes for the absent learners.

2.5.5 Season of Easter

a) Introduction of a lesson

Diagnose prerequisites by asking questions on the Lent and the feast that it prepares us for. Ask questions about Sunday as the day chosen and consecrated by some Christians as the day of the Lord. Ask about the meaning of the Ascension of Jesus Christ.

b) Teaching resources

Use the Bible, the pictures of o Mary Magdalene and Salome running to the empty tomb and picture of Jesus appearing to the apostles, papers written on biblical text about the Resurrection of the Lord, exercise notebooks

c) Learning activity

Techniques: form group of learners and distribute pictures to them and they interpret them. Read the biblical text written on paper. Group discussion about the meaning of the Resurrection of Jesus and what learner can do to for environment to save world inhabitants. Presentation of findings

Answer to learning activity 2.5

The news that was brought by Mary Magdalene was the News of joy: Jesus was no longer among the dead, He rose again as the Angel already told her. The Resurrection of Jesus for Christian means the victory of God over death and devil and that death has not the last word on our life: after death there is other life, eternal life or eternal suffering

d) Answers to the application activity 2.5

1. Easter is the top of Liturgical year: the human Salvation was prepared into the Old Testament was fulfilled into the New Testament “When he had received the drink, Jesus said it is finished with that, he bowed His head and gave up His spirit” (John19:30). If Jesus would not have died; his birth had been meaningless. The Easter (Death and Resurrection) is then the high point of human salvation.
2. To rise with Christ I move from my bad behaviours or sins to good behaviours or virtues?

2.5.6 The Pentecost

a) Introduction of a lesson

Introduce learners by asking them short questions about the roles of advocate in court. Ask them about any advocates talked into the Bible and their roles.

b) Teaching resources

Use the Bible, images of the Pentecost event, pieces of paper written on passage “at home in holidays” (see Learner’s book), hand notebooks.

c) Learning activity

Techniques: organise learners in group and hand out passage to be read. Learners exchange ideas and write their consensus. Each group representative presents the work results.

Answer to the learning activity 2.6

In holidays when our parents go to work we stay at home accomplishing task. Our mother always promises us to bring bread and different fruits. When she comes back with, we thank her and we become happy and we get force to accomplish our tasks accurately.

1. Values from the passage: work hardly in order to satisfy needs, being responsible, to thank someone for every work, doing an accurate work.
2. One side the mother’s habit is good because she motivates her learners other side it can result negative impacts: in case of lack of money children will become unhappy and abandon the responsibility. The motivation should be temporal. The mother must remember to save for the future time of her family.
3. Into the New Testament Jesus promised to send the Helper/Advocate to his Apostles. He accomplished the promise on the Pentecost Day (Acts2:1-13).

d) Answers to the application activity 2.6

1. From the fulfillment of the promise between Jesus and the Apostles I learn to be honest.
2. Aho imfura ziseraniye niho zihurira: I learn to be honest and truthful. From icyizere kiraza amasinde: I learn to avoid deceitful or lying. From indyarya ihmwa n'indyamirizi: I learn to avoid dishonest and to revenge.
3. The Holy Spirit continues to help the Church through prayers, charitable actions, understanding the Word of God, etc.

2.5.7 Liturgical colours and their meaning

a) Introduction of a lesson

Introduce learners by telling them Rwanda flag colours symbolism: Blue represents happiness and peace; Yellow stands for economic development and mineral wealth; Green symbolizes hope of prosperity and natural resources and the Sun symbolizes unity, as well as enlightenment. Ask them about the colours they often observe prepared in the church.

b) Teaching resources

Use the Bible, pieces of clothes in different colours, drawing of liturgical year, environment

c) Learning activity

Techniques: Learners listen and talk about the use of colours in civil wedding. In group learners manipulate the pieces of cloths in different colours to know them. Learners visit the nearest Catholic Church to observe the liturgical colours.

Answers to the learning activity 2.7

1. The colours concordance makes harmony and smartness. It makes area amazing and attractive
2. Each country chooses the colours for its flag according to its Vision, aims and history?
3. During the Ordinary time the church prepares green colour; red colour on the Pentecost; white colour during the Easter time and during the Advent.

d) Answers to the application activity 2.7

1. Complete the sentence appropriately: during the Lent period we prepare MAUVE colour, on the Pentecost we prepare RED colour, during the Easter time we prepare WHITE colour, on the feasts the martyrs we prepare RED colour while during the ordinary time we prepare GREEN colour.
2. To prepare mauve symbolizes conversion, fasting and repentance. To prepare white colour symbolizes a celebrative colour of joy.

2.5.8 Celebration of the festivals

a) Introduction of a lesson

Diagnose learners' prerequisites by asking questions about the main celebrations in the Catholic Church. Ask about preparatory periods for some feasts.

b) Teaching resources

Use the Bible, manila papers or exercise notebooks and marker

c) Learning activity

Through group discussion and by consensus learners chronologically order the listed feasts from the beginning of the Liturgical year. They write and present their consensus.

Answer to the learning activity 2.8

1. From the beginning of the Liturgical Year some feasts follow like this: Christmas Day, the Easter, the Ascension, The holy trinity, the Assumption and the All Saints feast
2. The greatest feast of the Liturgical Year is the Feast.

d) Answers to the application activity 2.8

The learners give information to the names of their Saints and to the Saints to whom their schools are dedicated.

2.6. Summary of the unit

Catholic Church as an institution planned its activities in an annual period called Liturgical Year. This year is formed by the Ordinary times and the high times (feasts to be celebrated). The Liturgical year starts in November by the first week of the Advent to take end in the following November by the feast of Christ the King. The liturgical feasts are many and they are celebrated in six seasons: the Advent, Christmas time, short Ordinary time, the Lent, Easter time and long Ordinary time. The Feast of feasts is the Easter foundation of Christian Faith. To distinguish season from another, the church uses the symbolic colours: Purple or mauve, white, green and red. The Catholic Church organized a three-cycle years A, B and C according to the content of Gospels Matthew, Mark and Luke in order to read and live the majority of biblical message. The Gospel according to John is often used on the big feasts.

2.7. Additional Information

The Holy Mass

Etymologically, the term Mass came from the Latin *missa* that corresponds to the ancient Latin *missio*. Formerly the term *missa* meant dismissal that means removal from office. Today in Christian usage, the word dismissal means to bring out a mission.

The Mass is defined as the Eucharistic Celebration. The Mass is the centre of all liturgical rituals. During the Mass Eucharist is consecrated: via consecration by a priest the sacrificial bread and wine become the body and blood of Christ. For Christian the mass is the greatest prayer. It is then the sources and the top of the Christian life. The Mass in some orthodox churches is called Divine Liturgy in accordance with their tradition.

The Roman Rite Mass shows the Liturgical texts and the structure of the Mass. Among the liturgical texts we say The Roman Missal that contains the prayers and rubrics of the Mass; and the Lectionary that presents passages from the Bible arranged for reading at each day's Mass.

The Structure of Mass shows the parts of the Mass such as:

- a) **Introductory rites:** it is formed by procession, greeting of priest, penitential rite and Gloria
- b) **Liturgy of the Word:** On Sundays and solemnities, three Scripture readings are given. On other days there are only two. If there are three readings, the first is from the Old Testament or the Acts of Apostles during the Easter time. The first reading is followed by a complete Psalm or a part of one.

The second reading is from the New Testament, typically from one of the epistles. The final reading and high point of the Liturgy of the Word is the proclamation of the Gospel. This is preceded by the singing of the Gospel Acclamation, typically an Alleluia. Alleluia is replaced during the Lent by a different acclamation of praise.

On Sundays and solemnities, all then confess their Christian faith by reciting or singing the Nicene Creed especially from Easter to Pentecost. The Liturgy of the Word concludes with the Universal prayer or prayer of the Faithful.

- c) **Liturgy of the Eucharist:** the Liturgy of the Eucharist begins with the preparatory ceremonies: The wheat bread is placed on a Paten, and the wine is put in a chalice and mixed with a little water. The priest washes his hands, the rite that expresses the desire for interior purification.

The Eucharistic Prayer is the centre and high point of the entire celebration then begins with a dialogue between priest and people. This dialogue opens with the normal liturgical greeting: The Lord be with you. The priest continues with thematic Eucharistic Prayer prefaces that lead to the Sanctus acclamation.

The Eucharistic Prayer includes the Epiclesis praying that the Holy Spirit might transform the gifts, and thereby the people into one body in Christ. The whole remembrance part of the Eucharistic Prayer, recalling Jesus' passion, death, and resurrection, is called the Anamnesis.

The Eucharistic Prayer ends with an insistent doxology for which the priest lifts high the paten with the host and the chalice with proclamation: through him, with him, in him, in the unity of the Holy Spirit, all glory and honour is yours, almighty Father, for ever and ever, to which the people add their great Amen. Both the doxology and Amen are preferably sung.

It follows the rite of peace. The priest breaks the host and places a piece in the main chalice. Covering this action the Lamb of God is sung. If extraordinary ministers of the Holy Communion are there advance forward and approach the altar. The communicant responds Amen when receiving the body of Christ. The sacred vessels are purified by the priest or the deacon after Communion. After communion the priest concludes the Liturgy of the Eucharist with a short prayer for which the people are invited to stand.

- d) **Concluding rite:** The announcements take place here and they should be brief. The priest then gives the usual liturgical greeting and imparts his blessing. The liturgy concludes with a dialogue between the priest and

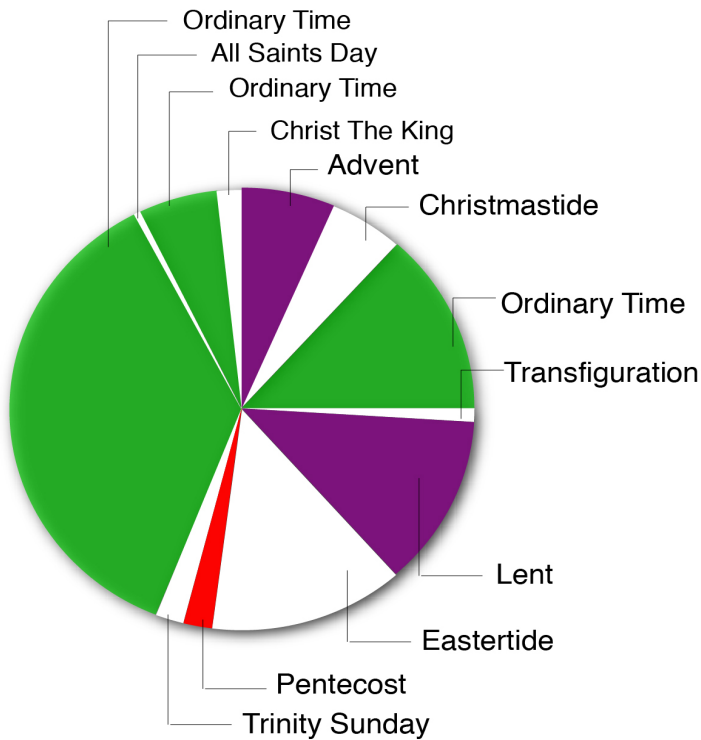
congregation. The deacon, or in his absence, the priest himself then dismisses the people. The congregation responds: Thanks be to God. The priest and other ministers then leave. The last song is sung and the people start departing

2.8. End unit assessment 2

1. The season of the Advent contains four weeks and it prepares us to the feast of Christmas Day. The Christmas time emphasizes the love of God include the incarnation, nativity of Jesus, God among people. The Ordinary times are times within the Church simply live the mystery of Salvation. They are liturgical weeks apart from the feasts. The Lent period and the holy week contain forty days to prepare the feast of Easter. The Easter time is a period of fifty days the church stays in celebration of Paschal joy.
2. The three-cycle: when the Sunday Gospel of Ordinary week is taken from Matthew, we are in Liturgical year A. The following two years will be B (Gospel from Mark) and C (Gospel from Luke) then to go back to year A
3. I am at home and I want to fore-read the Gospel of Sunday: first of all I must search for information about the Liturgical Year within we are. Secondly, to know the ordinal number of the present Sunday. Then, to check the readings (see the biblical annex pages) that correspond to that Sunday.
4. The Easter is the top of Liturgical Year because the Paschal mystery is the basis of Christian Faith.

Learners role-play the Annunciation (they innovate, they create, they communicate and cooperate).

5. During the Lent period I will consciously pray, help, repent my sins and fast to help others.



6. As Church choir member during the Advent I will remove the song of Gloria from the list of Mass songs while during the Lent I will remove the songs Gloria and Alleluia.

2.9. Additional activities

2.9.1. Remedial Activities:

Question: By showing the symbolic colours draw the cycle-seasons of Liturgical Year

Answers:

2.9.2. Consolidation activities:

Go to the annex pages of the holy Bible and find out the three readings of next Ordinary Sunday in current Liturgical year.

2.9.3. Extended activities:

show the steps about them the choir prepares the songs during the Mass on Ordinary Sunday.

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ISLAMIC RELIGION AND ETHICS

UNIT 1 : THE TWO TESTIMONIES AS 1ST PILLAR OF ISLAM (SHAHADAT).

1

1.1 Key unit competence

The learner will be able to identify a simple formula which should be said with conviction as 1st pillar in order to convert to Islam.

1.2 Prerequisites

Before beginning this lesson, the Teacher should be comfortable in carrying out introductory Activity with the class, taking into consideration that the foundation of Islamic religious practices is the Five Pillars. These basic duties -belief in Oneness of God in his lordship, his names & attributes, worship, fasting, almsgiving, and pilgrimage- guide Muslims in their daily life and their worship of God. Through the materials presented in this lesson, students will explore and understand the basic beliefs of Islam and the Five Pillars.

1.3. Cross-cutting issues to be addressed

- **Genocide Studies:** Learning two testimonies and practicing them, facilitates to reject all circumstances leading to the genocide, and raises to the learners an awareness of Peace and tranquillity that can only be attained by worshipping Allah alone without associating any partners with Him, and re-establish a mutual respect of all Allah’s Creatures, live in humility and resilience and finally establish a national Unity.
- **Gender Equity:** The two testimonies lead Muslims (Male and Female) to a faithful brotherhood between them. Therefore, there is no other kind of discrimination which may be a barrier to other human potentials.

1.4. Guidance on the introductory activity

The Teacher should explain to the students that they will be learning about some of the basic beliefs and practices of Islam. Ask students to begin by brainstorming how people join Islam as their religion of worship, they can extend their conversation on the real practice of faith and worship. The teacher focuses on the distinguishing character of Muslim among other religions in terms of principles of faith and practices. Explain to them that throughout the course of the next activity they will learn more about the basic beliefs and practices of Islam, and that after they complete the activity they will have time to review and revise their responses. Help the learners to link activities performed with Muslim with the basic principles of Islamic faith.

1.5. List of lessons/sub-headings

| # | Lesson title | Learning Objectives from the syllabus including (Knowledge-Skills-Attitudes and Values) | Number of Period |
|---|---|---|------------------|
| 1 | The meaning and importance of two testimonies | Explain the basic beliefs of Islam | 2 |
| 2 | The meaning of the first testimony | Explain the meaning of the first testimony. | 1 |
| 3 | The meaning of the second Testimony | Differentiate between the two testimonies after highlighting | 1 |
| 4 | Importance of the two testimonies | Analyze the importance of the two testimonies | 1 |
| 5 | The pillars of Islam | Identify the pillars of Islam | 1 |

| | | | |
|----|--|---|---|
| 6 | Conditions of the two testimonies | Explain the conditions of the two testimonies | 2 |
| 7 | Nullifiers of the two testimonies | Outline some nullifiers of the two testimonies | 1 |
| 8 | Oneness of Allah | Justify the Uniqueness of Allah | 1 |
| 9 | Allah the only true God | Worship and Praise only him | 1 |
| 10 | The worship of Allah and respect for his creatures | Explain the two types of worshipping Allah Identify the purpose of worshipping Allah | 2 |
| 11 | Obedience to the Prophet Muhammad (peace be upon him) is a must to all Muslims | Explain the effects of failing to follow the prophet Muhammad (peace be upon him). | 2 |

Assessment criteria: The learner will be able to discuss clearly the importance of the two testimonies as the key to Islamic Faith

1.5.1 The meaning and importance of the two testimonies

a) Prerequisites/Revision/Introduction: Muslims believe that God is the creator of all things, and that God is all-powerful and all-knowing. God has no offspring, no race, no gender, no body, and is unaffected by the characteristics of human life. This faith strengthens the belief of the Oneness of God. Learners in groups, read Quran (47-19), and find out the relationship between these verses to the two testimonies.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, and some books of Islamic theology some drawings were applicable.

c) Learning Activities: it is preferable that the learners do this activity in groups. Ask students to begin by brainstorming activities performed by the Muslims that ensures the practice of faith and ensure the wellbeing of everyone in the society. Guide them as they give explanation to their answers and link it with the content in the unit. Ask students to hold on to their responses (or you may collect them). Explain to them that throughout the course of the next activity they will learn more about the basic beliefs and practices of Islam, and that after they complete The teachers will pay attention in grouping them so that gender equality is catered for and that learners with learning difficulties are assisted by the fellows.

Answer: The two testimonies are the declaration of Allah as the only one God who is worthy to worship rather than any other god and Muhammad (peace be upon him) as the messenger of Allah, these two testimonies are regarded as the foundation of Islamic faith, it's what a person does when converting to Islam. The teacher should examine others responses and try to orient them to the lesson. After the learning activity the teacher will guide the teachers in constructing the content on this topic.

d) Application Activities: This activity is done also in groups. The teacher facilitates learners as they are doing the activities.

Answer: The major parts of two testimonies as the core of the religion of Islam are:

(i) The first part: La ilaha ila Allah (meaning 'There is no true god rightfully to be worshipped except God "Allah"'), and that God has neither partner nor son. Learners may express the same idea in their words.

(ii) The second part: Muhammad Rasulullah (meaning 'Muhammad is the Messenger of Allah').

1.5.2 The meaning of the first Testimony (Ashahadu an La ilaha ila Ila-hu)

a) Prerequisites/Revision/ Introduction: By Linking this lesson with the previous lesson, the Teacher makes a revision about the major parts of two testimonies. This statement negates the existence of any other deity besides Allah and confirms that Allah is the only True God worthy of being worshipped. The Arabic word (ilaha) (god) refers to any being that is worshipped. Thus, whoever worships something has in fact taken it as a god instead of Allah. All such deities are indeed false except for one God—Allah, the true Lord and Creator.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology.

c) Learning Activities: this activity will be carried in groups. The learners will discuss Shahada the basis or the fundamentals of the Islamic faith, Worshiping Allah alone and Accepting Mohammad as his prophet. Again they learners should know that other 4 remaining pillars imply the activities of believers which show the true conversion and belonging to Allah.

Answer: The first testimony comprises two parts which must be clearly understood. They have also the requirement.

The First Part: *Laa ilaaha* (There is no god), negates the existence of any other deity besides Allah, it rejects association of partners with Allah in worship (Shirk), and requires disbelief in any being or thing that is worshipped besides Allah, be it a human being, an animal, an idol, a star or anything else.

The Second Part: *ila Ilaahu* (except Allah), confirms that Allah is the only True God worthy of being worshipped and thus all acts of worship, such as the prayer, invocation and reliance, must be directed to Him alone. All acts of worship must be directed to him alone; whoever directs any act of worship to other than Allah is, strictly speaking, an unbeliever. The Qur'an states, "Whoever calls on another god together with Allah has no proof for doing so at all, and his reckoning is with his Lord. Truly the unbelievers have no success." (Q. 23:117). The significance of La ilaaha ila Ilaahu along with its two main parts are mentioned in the following verse: "Whoever rejects false gods and believes in Allah, has grasped the Firmest Handhold, which will never give way." (Q.2:256). The words "whoever rejects false gods" provides the meaning of the first part of the testimony of faith, namely, *Laa ilaaha*; while the words "and believes in Allah" provides the meaning of its second part, namely, *ila Ilaahu*.

d) Application Activities: Differentiate between the two main parts of Laa ilaha ila Ila-hu? This activity is done in groups. The teachers facilitate the learners to arrive at the true answers required for application activity.

Answer: The difference between the two parts of La ilaha ila llahu: **The First Part:** *Laa ilaaha* (There is no god), negates the existence of any other deity besides Allah, it rejects association of partners with Allah in worship (Shirk). **The Second Part:** *ila llahu* (except Allah), confirms that Allah is the only True God worthy of being worshipped and thus all acts of worship, such as the prayer, invocation and reliance, must be directed to Him alone.

1.5.3 The meaning of the 2nd Testimony “wa ash-hadu ana Muhammadan Rasulallah”

a) Prerequisites/Revision/ Introduction: By Linking this lesson with the previous lessons, the Teacher makes a revision about the major parts of two testimonies. Muhammad is believed by Muslims to be the last prophet sent by God (Allah). According to Muslims, God sent prophets to mankind to teach them how to live according to His law. Jesus (Isa), Moses (Musa) and Abraham (Ibrahim) are other respected prophets. Muslims believe that Qur’an is a holy book to be the word of Allah as dictated to Muhammad. They also have the Sunah (prophet’s traditions), which Muslims believe to be the practical example of Prophet Muhammad.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology, some examples in our daily life.

c) Learning Activities: In brief write down what you know about the prophet Muhammad (peace be upon him).

Answer: Muslims believe that Muhammad is the last prophet sent by God (Allah). God sent prophets to mankind to teach them how to live according to his law. Jesus (Isa), Moses (Musa) and Abraham (Ibrahim) are other respected prophets. Muslims believe that Qur’an is a holy book to be the word of Allah as dictated to Muhammad.

d) Application Activities:

Give examples of worshipping Allah in accordance with the Prophet’s instructions.

Answer: To follow his example: We ought to follow the Prophet’s acts and sayings (Sunat), in all aspects of our lives. Indeed, the more one follows the Prophet’s example, the more one gets closer to Allah and the higher the grades of honor one will have with one’s Lord, as the Qur’an states, “Say, ‘If you love Allah, then follow me, Allah will love you and forgive you your sins. Allah is Ever-Forgiving, Most Merciful.’” (Q. 3:31).

- To follow the Prophet’s practices: For one’s good deeds and devotional acts to be accepted by Allah, they have to be done in accordance with the manner prescribed by the prophet (peace be upon him).

Examine the existence of alleged prophets after Prophet Muhammad (peace be upon him).

Answer: The Holy Prophet Muhammad (peace be upon him) is the last of the divine prophets. After His Eminence, no other prophet is going to be sent by God. The Prophet of Islam, from the beginning of his mission, introduced himself as the seal of the prophets and was accepted by the Muslims as such.

The subject of finality of prophet hood in the Islamic milieu is considered to be an important matter and it is not in need of evidence. Finality is mentioned in the Holy Quran as well as books of traditions. It is mentioned in Quran that: *“Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets; and Allah is cognizant of all things.”* (Q.33:40).

1.5.4 Importance of the two Testimonies

a) Prerequisites/Revision/ Introduction: By Linking this lesson with the previous lessons, the Teacher makes a revision about the major parts of two testimonies. The two testimonies are very important in Islamic Faith because of the following reasons:

- Because it is the first duty of a Muslim. Therefore, whoever intends to accept Islam must make such a declaration of faith and believes in it.
- Because whoever says it, sincerely believing in it and seeking thereby Allah’s pleasure, will be saved from Hellfire, as the prophet said, *“Allah has forbidden for the Hellfire anyone who says, ‘There is no one worthy of worship except Allah,’ seeking thereby Allah’s pleasure.”*
- Because whoever dies while believing in it will be admitted into Paradise, as the prophet (peace be upon him) said, *“Whoever dies knowing full well that there is no god but Allah will enter Paradise.”*

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology, some examples in our daily life.

c) Learning Activities: With examples, give some points which indicate the importance of the two testimonies.

Answer: The answer will include the following points:

- It is the first duty of a Muslim. Therefore, whoever intends to accept Islam must make such a declaration of faith and believe in it.
- Whoever says it, sincerely believing in it and seeking thereby Allah’s pleasure, will be saved from Hellfire, as the prophet (peace be upon him) said, *“Allah has forbidden for the Hellfire anyone who says, ‘There is no one worthy of worship except Allah,’ seeking thereby Allah’s pleasure.”* (Saheeh Al-Bukhari: 415).
- Whoever dies while believing in it will be admitted into Paradise, as the prophet (peace be upon him) said, *“Whoever dies knowing full well that there is no god but Allah will enter Paradise.”* (Musnad Ahmad: 464).

- Because knowledge of its meaning and dictates, is unquestionably the greatest and most important duty of a Muslim.

d) Application Activities: Identify the mission of all prophets of God

Answer: According to Muslims, God sent prophets to mankind to teach them how to live according to His law. Jesus (Isa), Moses (Musa) and Abraham (Ibrahim) are other respected prophets. Muslims believe that God sent a long line of prophets and Messengers for the guidance of mankind towards salvation and perfection. If not so, creation would fail to serve the Creator’s purpose, and man would be drowned in the whirlpool of aberrations. The Quran states that *“(Messengers) Who gave glad tidings as well as warning; so that mankind, after the coming of these Messengers, may have no plea against Allah, the exalted in power the wise.”* (Holy Qur’an, 4:165).

Muslims believe that all the prophets pursued the same aim which is the prosperity of mankind, through faith in God and the resurrection, and by religious training. This is why we respect all the prophets. We learn from the Holy Qur’an: *“The Messenger (Muhammad) believes in that which is revealed to him from his Lord and so do men of faith they all believe in Allah, His angels, His Books, and in all His Messengers. They say: “We make no distinction between any of the prophets. They also say: we hear (The Prophets) and we obey. Our Lord! We seek thy forgiveness, that to you end all the roads.”* (Q.2:285).

By the elapse of time, man was prepared to have newer and better training. The religions too, gradually turned deeper and deeper, till at last Islam was revealed with that perfection needed to cover all purposes and all times. The Quran states *“The unbelievers at this day have all abandoned to despair of vanquishing your religion. Have no fear of them, and only fear me. This day I have perfected your religion for you, and have completed my favor to you, and have chosen for you, Islam to be your religion.”* (Q.5:3)

1.5.5 The pillars of Islam.

a) Prerequisites/Revision/ Introduction.

By Linking this lesson with the previous lesson, the teacher give an evidence from the Prophetic sayings, where he (peace and blessings be upon him) said: *“Islām is built upon five: The declaration that there is none worthy of worship except Allāh and that Muhammad is the Messenger of Allāh...”* (See: Bukhārī and Muslim).

The first pillar is the duty to declare the two great beliefs of Islām: these are to believe in the Oneness of Almighty God in worshipping Him alone and in the Prophethood of Muhammad as the final Prophet and best example to be followed. The pillars of Islam are religious practice of Islam, is based on tenets that are known as the Five Pillars, to which all members of the Islamic community should adhere.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology, some examples in our daily life.

c) Learning Activities: The teacher asks the students randomly to list the five pillars of Islam .

Answer: a. The testimony of faith

b. performing prayers

c. paying the compulsory charity (Zakat)

d. fasting the holy month of Ramadan

e. pilgrimage

d) Application Activities: Examine the essence of Charity in our life

Answer: Learners will present their findings, include the following points:

Zakat reduces class struggles

Zakat strengthens the middle class

Zakat cures social diseases

Zakat liberates society from interest

Among the other benefits of *Zakat* are that it is a social insurance on public life, maintaining tolerance between social groups, a catalyst that stimulate the economic life and a balancing factor that emphasizes both the importance of worldly earnings and the eternal importance of life in the eternal abode.

Discuss the importance of Fasting in our life?

Answer: The fast is beneficial to health; it is regarded principally as a method of spiritual self-purification. By cutting oneself off from worldly comforts, even for a short time, a fasting person gains true sympathy with those who go hungry, as well as growth in his or her spiritual life.

1.5.6 Conditions of the two testimonies

a) Prerequisites/Revision/ Introduction

The Shahādah is to utter: *Ash-hadu an laa ilaaha ila llaahu, wa ash-hadu ana Muhammadan ‘abduhu wa rasuluhu* (I bear witness that none has the right to be worshipped except Allāh alone – and I bear witness that Muhammad is His slave and messenger). These words, *laa ilaaha ila llaahu* specifically, are repeated throughout the life of the Muslim.

Laa ilaaha ila llaah is the heaviest of good deeds on the scales on the Day of Judgement (Hadith). It is best of what the Prophets and their followers uttered in ‘Arafah during Hajj (Hadith). It is the best utterance of remembrance (*Dhikr*). The complete Shahādah is declared aloud during the *Adhān* (the call to Prayer). It is declared during every prayer in the “*Tashahud*” whilst seated by obligation.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology

c) Learning Activities: Outline the conditions of the two testimonies

Answer: The conditions of the two testimonies are seven, every Muslim must know them, they are: Knowledge, Certainty, Acceptance, Submission & Obedience, Truthfulness, Sincerity, Love...

d) Application Activities:

Discuss the necessity of Sincerity in worshiping activities?

Answer: Allah commanded that when people worship Him, they do so with sincerity; Quran states “ *And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practice regular charity; and that is the Religion Right and Straight.*”

1.5.7 Nullifiers of the two testimonies

a) Prerequisites/Revision/ Introduction (by linking it with the precedent unit). Nullifiers of the two testimonies are the nullifiers of Islam because it is the two testimonies that one pronounces in order to enter Islam. Uttering the two testimonies is affirming their intent, and being steadfast in establishing their prerequisites like fulfilling the rituals of Islam. If one forsakes this steadfastness then he has invalidated the pledge he took when he uttered the two testimonies. The nullifiers of Islam are many and the scholars have collected them in books of Islamic Faith.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology

c) Learning Activities: Begin by asking students to list some nullifiers of two testimonies they know. Write their responses on the board. The teacher approves the correct points and disapproves the wrong ones from learners responses

Answer: The nullifiers of Islam are many and the scholars have collected them in books of Islamic Faith. The most important of them are:

1. Shirki (Associating partners with Allah). Allah says: *“Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the (polytheists and wrongdoers) there are no helpers.”* [Q.5: 72]
2. Setting up intercessors between oneself and Allah, invoking them, asking them for intercession and relying upon them. One who does this is considered by consensus a disbeliever.
3. He, who hates something from that which the Messenger came with, has disbelieved, even if he was acting upon it.
4. He, who mocks at something from the Religion of the Messenger, its rewards or punishments, has disbelieved.

d) Application Activities: Explain why Muslim do not place the mediator between them and God

Answer: This is a kind of Shirki, because setting up intercessors between oneself and Allah, invoking them, asking them for intercession and relying upon them. One who does this is considered by consensus a disbeliever. And this is one of nullifiers of Islam.

1.5.8 Oneness of Allah (La ilaaha ila llahu)

a) Prerequisites/Revision/ Introduction (by linking it with the precedent units). Oneness of Allah means believing in the non-existence of any god to be worshiped except Allah, reciting the statement (La ilaha ila llah) reminds us immediately the Oneness of Allah.

Muslims believe that there is one God (Allah) and that this oneness is central to the Islamic spirituality and faith. Oneness is the most important belief about God in Islam; which means oneness. Islamic Monotheism (Tawhid) concept begins with the idea that there is one God, and teaches that oneness is central to the nature of Allah.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology

c) Learning Activities: Begin by asking students what they know about the Oneness of Allah. Write their responses on the board.

Answer: The teacher approves the correct points and disapproves the wrong ones from Learners responses.

d) Application Activities: Discuss and examine the existence of other gods being worshiped than the one true God (Allah).

Answers: Learners will present their findings which will include the traditional gods, fire etc as the gods being worshiped by different groups of people and the conclusion should prove them wrong as the people who are disliked by Allah for worshiping other gods.

1.5.9 Allah the only true God

a) Prerequisites/Revision/ Introduction (by linking it with the precedent units).

Allah has the right to be worshipped, Allah the one Free from all defects, the Giver of security, the Watcher over His creatures, the All- Mighty, the Compeller, and the Supreme. Glory be to Allah, the creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names and Attributes.

All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise, none has the right to be worshipped but He, The Ever Living the One Who sustains and protects all that exists, neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth, He Knows what happens to His creatures in this world, and what will happen to them in the Hereafter, He feels no fatigue in guarding and preserving His creatures. And He is the Most High, the Most Great.

Allah is the one merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added the hours of the night). And has subjected the sun and the moon: each runs its course for a term appointed.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology

c) Learning Activities: Begin by asking students randomly to tell what they know about Allah. Write their responses on the board. The teacher approves the correct points and disapproves the wrong ones from learners responses

Answer: The word “Allah” is simply the Arabic word for “God” - and there is only One God. Muslims worship the only One True God (Allah) of all prophets Noah, Abraham, Moses, David, Jesus and Muhammad- peace be upon them all-. Allah has the right to be worshipped, Allah the one Free from all defects, the Giver of security, the Watcher over His creatures, the All- Mighty, the Compeller, and the Supreme. Glory be to Allah, the creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names and Attributes.

d) Application Activities: Learners in their exercise book describe the powers and attributes of Allah.

Answers: This One God is the only Creator and King of the Universe, the Heavens, the Galaxies, Milky Way, Solar Trailer systems, all other planets & this humble Earth. The Creator of the Sun, Moon, Stars & the skies. Allah is the only Creator of all creatures, big and small microscopic organisms, the fish & all sea creatures, The Creator of Mountains, Oceans, Seas, and Rivers & Lakes. It is this God – Allah that is the Greatest and Supreme that every one of us must believe in, put our trust in, worship & ask for the fulfilment of all our needs and wishes, for every problem or anxiety big or small. It is He who has the powers to do everything.

1.5. 10 The worship of Allah and respect for his creatures

a) Prerequisites/Revision/ Introduction (this lesson is linked by the lessons above). The concept and purpose of worship in Islam combines the internal soul with the external body. Worship has a unique role in Islam, and through worship, a person is regarded as a true Muslim who accords his entire life to the Will of God. The most general meaning of worship in Islam is inclusive of everything which is pleasing to God, whether they deal with issues of belief, or deeds of the body. It may include everything a person perceives, thinks, intends, feels, says and does. It also refers to everything that God requires, external, internal or interactive. This includes rituals as well as beliefs, work, social activities, and personal behavior, as human being as a whole, such that every part affects every other.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology

c) Learning Activities: Begin by asking students the Importance of Worshiping Allah in our life. Write their responses on the board. The teacher approves the correct points and disapproves the wrong ones from learners responses

Answers: The concept and purpose of worship in Islam combines the internal soul with the external body. Worship has a unique role in Islam, and through worship, a person is regarded as a true Muslim who accords his entire life to the Will of God. The most general meaning of worship in Islam is inclusive of everything which is pleasing to God, whether they deal with issues of belief, or deeds of the body.

d) Application Activities: Explain the importance of helping others. Explain why we should treat animals kindly.

Answers: Worship also creates a strong sense within a Muslim to remove the evil within himself and in the community and environment and to establish the word of God throughout the world. God says: “... *Indeed the prayer prevents one from committing licentious and evil deeds...*” (Q. 29:45).

Islam strictly forbids all types of abuse and inhumane treatments of Allah’s creation. According to Ibn ‘Abbâs, the Messenger (peace be upon him) once saw a donkey hot branded on the muzzle and said: “*May Allah curse the one who marked this animal.*” (Reported by Sahih Muslim).

The prophet also, has shown us the Path by giving us the example of mercy and compassion towards animals. Prophet Muhammad (peace be upon him) has mentioned: “*Allah is gracious and He likes meekness in all things.*” Therefore, Allah recommends us to be meek with all creatures: human beings, animals and also with plants.

1.5.11 Obedience to Prophet Muhammad is a must to all Muslims

a) Prerequisites/Revision/ Introduction (by linking it with the precedent units). As for the obligation to obey the Prophet, belief in him demands it. Confirmation of what he brought requires obedience to him because this is part of what he brought. Allah says, “*O you who believe, obey Allah and His Messenger ...*” (Q.8:20).

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology

c) Learning Activities: Begin by asking students what the dangers of opposing the Prophet Muhammad (peace be upon him) Write their responses on the board. The teacher approves the correct points and disapproves the wrong ones from learners responses

Answers: Opposing the command of Prophet Muhammad and changing his practices is misguidance and innovation. It is threatened by Allah with painful punishment. Allah says, “*Let those who oppose his command beware of a trial that might strike them or a painful punishment that might befall them.*” (Q.24:63).

d) Application Activities: In groups learners share ideas about the behaviours of obedient Muslim to the prophet Muhammad (peace be upon him). Learners will present their findings which will include taking Prophet Muhammad (peace be upon him) as the role model

Answers: Allah has made obeying His Messenger tantamount to obeying Himself, and He placed obedience to Himself alongside obedience to His Messenger. Allah promises that doing this will result in an abundant reward and threatens a severe punishment

for opposing it. He made it obligatory to obey the things that the Prophet commanded and to avoid those he prohibited. The Prophet Muhammad (Peace be upon him) said: “Whoever obeys me has obeyed Allah. Whoever rebels against me has rebelled against Allah...”). The Prophet also said: “When I forbid you to do something, avoid it. When I command you to do something, then do it as much as you are able.”

1.6. Summary of the Unit

The Unit One talks about the meaning and importance of the two testimonies so called the Testimony of faith (Shahada), it talks also about the meaning of the two testimonies, and they are the most important pillar of Islam. They are said with conviction, “*La ilaha ila Allah, Muhammad Rasulullah.*” which means “*There is no true god (deity) but God (Allah), and Muhammad is the Messenger (Prophet) of God.*”

The (Shahadah) should be considered in both its private and public contexts, that is, as a public declaration of faith, statement of truth and witness of conversion, and, its role as inspirational for following the Islamic path on a personal level. The Unit also talks about the two parts or pillars of the two testimonies, nullifiers, their conditions, Oneness of God, and it concludes by talking about Worship of Allah and the Obedience of His prophet Muhammad (peace be upon him).

1.7. Additional information for Teachers

This Unit looks at The Five Pillars of Islam, which are the five obligations that every Muslim must satisfy in order to live a good and responsible life according to Islam. It begins with the two testimonies (Shahada), The Profession of Faith, the (*Shahada*), is the most fundamental expression of Islamic beliefs. It simply states that “*There is no true god (deity) but God (Allah), and Muhammad is the Messenger (Prophet) of God.*” It underscores the monotheistic nature of Islam.

It is an extremely popular phrase in Arabic calligraphy and appears in numerous manuscripts and religious buildings. The Prophet (peace and blessings be upon him) said: “*Islām is built upon five: The declaration that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah...*” (Bukhārī and Muslim) The first pillar is the duty to declare the two great beliefs of Islam: these are to believe in the Oneness of Almighty God in worshipping Him alone and in the Prophet hood of Muhammad as the final Prophet and best example to be followed.

The Prophet of Islam was born in Makah in 571 CE. His father died before his birth, and his mother also died when he was very young. Thus, he was placed under the care of his paternal grandfather, ‘Abdul-Muttalib, and, after his grandfather’s death, he was placed under the care of Abu Talib, one of his paternal uncles. This second testimony “*wa ash-hadu ana Muhammadan Rasulullah*”, means that “*I bear witness that Muhammad (peace be upon him) is Allah’s Messenger*”.

Muhammad A Messenger to All Mankind.

Allah sent Muhammad (peace be upon him) as a messenger to people of all races, classes and colours, and He made it everybody's duty to obey him, as the Qur'an states, "Say: 'O Mankind! I am the Messenger of Allah to you all.'" (Q.7:158)

The Qur'an was revealed to Him.

Allah sent down to him the greatest of His divine scriptures, the Holy Qur'an which is guide to mankind.

He was the Seal of the Prophets and Messengers of Allah.

Muhammad was the final prophet sent by Almighty Allah; therefore, there will be no true prophet after him, as evidenced by the verse: "Muhammad is not the father of any of your men, but the Messenger of Allah and the Final Seal of the Prophets." (Q. 33:40).

1.8 End Unit Assessment

1. List the parts that composed LA ILAHA ILA LLAH

Answer:

The First Part: *Laa ilaaha* (There is no god), negates the existence of any other deity besides Allah, it rejects association of partners with Allah in worship (Shirk), and requires disbelief in any being or thing that is worshipped besides Allah, be it a human being, an animal, an idol, a star or anything else.

The Second Part: *ila llaahu* (except Allah), confirms that Allah is the only True God worthy of being worshipped and thus all acts of worship, such as the prayer, invocation and reliance, must be directed to Him alone.

2. Explain five conditions of LA ILAHA ILA LLAHU

Answer:

The 1st, Knowledge: To understand the meaning of 'La ilaha 'ila Allahu' and its intent are affirmation and negation, so knowledge negates ignorance.

The 2nd, Certainty: which negates doubt, such that the one who pronounces 'La ilaha 'ila llahu' does it with certainty of what these words indicate, with a decisive certainty and without any form of doubt.

The 3rd, Acceptance of what this statement necessitates is with the heart and the tongue.

The 4th, Submission & Obedience to what 'La ilaha 'ila llahu' requires and that it negates disobedience

The 5th Truthfulness to ‘La ilaha ‘ila Allah’ negates lying, falsehood and it is to say ‘La ilaha ‘ila Allahu’ truthfully from one’s heart and to make one’s speech in accordance to what is in one’s heart.

3. There are many Nullifiers of the two testimonies.

Answer:

The most important of these Nullifiers include the following:

1. Shirki (Associating partners with Allah). Allah says: “*Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the polytheists and wrongdoers) there are no helpers.*” (Q.5: 72).
2. Setting up intercessors between oneself and Allah, invoking them, asking them for intercession and relying upon them. One who does this is considered by consensus a disbeliever.
3. Explain by giving evidences on how Allah sent Muhammad (peace be upon him) as a messenger to people of all races, classes and colours

Answer: The foremost feature we do observe in Prophet Muhammad’s apostolic mission is that he (peace be upon him) addresses man in his capacity as a human being, setting aside all distinctions of color, race, language or country. He (peace be upon him) propounds tenets for the welfare of all mankind.

Whoever has faith in these tenets is a Muslim and enters the fold of the universal brotherhood of Islam. Black or white, belonging to the East or the West, the Arab or the non-Arab, wherever a human being may be living, whatever the country, nation or race in which he is born; irrespective of the tongue he speaks or the color of his skin, the call of the Prophet (peace be upon him) is addressed to everyone. Taboos, inequality, racial or class distinctions, linguistic, territorial or geographic bias-nothing that divides man from man has any place in the society of Islam.

5. What does the belief that Muhammad is Allah’s messenger entail?

Answer:

1. *To do the acts he enjoined and avoid the acts he prohibited.*
 2. *To believe all the statements he made about everything.*
 3. *To worship Allah in accordance with the Prophet’s instructions.*
6. Give the meaning of Zakat in Islam

Answer: Zakat means ‘giving a specified percentage on certain properties to certain classes of needy people’.

7. Explain in your own words other importance of Fasting in our lives

Answer: the fast is beneficial to health; it is regarded principally as a method of spiritual self-purification.

8. List the two annual festivals in Islam and their events.

Answer: The two annual festivals of the Muslim calendar are: Eid Al-Aduha and Eid al-Fitr.

9. Give the concept and purpose of worship, and its types in Islam

Answer: The concept and purpose of worship in Islam combines the internal soul with the external body. Worship has a unique role in Islam, and through worship, a person is regarded as a true Muslim who accords his entire life to the Will of God. The most general meaning of worship in Islam is inclusive of everything which is pleasing to God, whether they deal with issues of belief, or deeds of the body.

Two types of Worship:

- Specific Beliefs, feelings and visible acts of devotion paid in homage to God which he has
- All other acts of goodness generally encouraged in the life of a Muslim.

1.9. Additional Activities

1.9.1. Remedial activities:

Mention the characteristics of inner forms of Worship in Islam?

The inner form of Worship in Islam is (an invisible acts) is maintaining certain feelings in hearts, both towards God as well as others of his creation. Muslims must love God, fear him, have awe in Him, place their trust in Him, and revere Him. Muslims have also been commanded to love Allah's creatures, to have mercy and compassion towards them. Worship throughout the day, they will gain the sense that the Power and Knowledge of God is present with them at all times, leading them to this sense of God-consciousness.

1.9.2 Consolidation activity:

Identify the purpose of Worship?

Worship has been legislated in Islam for the benefit of humanity, both in the individual and societal sense. Worship is essential for the maintenance of spirituality in the life of Muslims and its growth. Formal worship trains the individual to love his Creator and to develop constant awareness of God. Allah says: "O people! Worship your Lord who has created you and those before you in order that you may be of the God-conscious." (Q. 2:21). Acts of worship serve as a means through which one remembers God

and maintains a relationship with Him. Muslims perform prayer a minimum of five times daily in order to maintain this relationship. When one supplicates, implores, praises God, recites verses from His revelation, which has been called “the Reminder”.

1.9.3 Extended activity:

Learners in groups discuss the importance of two testimonies

The two testimonies are very important in Islamic Faith because of the following reasons:

- Because it is the first duty of a Muslim. Therefore, whoever intends to accept Islam must make such a declaration of faith and believes in it.
- Because whoever says it, sincerely believing in it and seeking thereby Allah’s pleasure, will be saved from Hellfire, as the prophet said, *“Allah has forbidden for the Hellfire anyone who says, ‘There is no one worthy of worship except Allah,’ seeking thereby Allah’s pleasure.”*
- Because whoever dies while believing in it will be admitted into Paradise, as the prophet (peace be upon him) said, *“Whoever dies knowing full well that there is no god but Allah will enter Paradise.”*
- Because knowledge of its meaning and dictates, is unquestionably the greatest and most important duty of a Muslim.
- This Testimony is by far the most important aspect of the religion of Islam, upon which the whole religion is built. Islam is the only true monotheistic religion, stressing that no worship should be directed to any other except Allah. It is a way of life in which a person obeys and worships the orders of Allah and none else.
- This Testimony of Faith (Shahadah) reminds us of our purpose in life, which is the worship of Allah alone. Allah says in the Quran: *“And I have not created neither Jinn nor humans, except to worship Me Alone.”* (Q. 51:56)

The message of the Oneness of God (Tawhid) found in the Testimony was not particular to the message of Prophet Muhammad (Peace be upon him). It was the universal message of all Prophets of Allah. Since the dawn of humanity, Allah sent Messengers to every people and nation, commanding them to worship Him Alone, and to reject all false deities.

UNIT 2 : THE MISSION OF DAAWAT IN ISLAM

2

2.1 Key Unit Competence

The learner will be able to discuss the spread of Islamic faith in theory and in practice.

2.2. Prerequisites/ Revision/Introduction

Engaging in Da'wah work is indisputably one of the best deeds in the sight of Allah and is highly commended in the Qur'an and the Prophet's Sunat. Evidence to this effect includes the following: No one has a better speech than that of those who engage in Da'wah activities. Commending such people, the Qur'an says, "Who speaks better than one who calls to Allah, does good works and says, 'I am surely one of the Muslims.?' (Q. 41:33).

It is clear, therefore, that there is no one whose speech is better than that of a person who calls people to the truth, for he is their guide to their Creator and Lord and the one who takes them out of the darkness of misguidance into the light of faith.

The Teacher distributes the Introductory Activity by using the mentioned verse above, and gives instructions related to the tasks (by dividing them into groups to instigate collaborative learning and to discover knowledge to be learned). He/ She monitors Students and how are progressing to collect their findings. After that, he/ she invites group representatives to present their findings. After that he/ she asks the students to evaluate the findings which are correct or false. Then, he/ she summarizes the learned knowledge and gives examples which illustrate the learned content.

2.3. Cross-cutting issues to be addressed

- **Environment and sustainability:** Learning “The Mission of Daawat and its ways in Islam”, encourages the learners (young generation) to be aware of the importance of sustainability as they grow up and become positive thinkers and builders of their country. That’s why they need skills and attitudes enabling them in their everyday life, addressing their environment and assure its sustainability.
- **Peace and Values Education:** Understanding manners of doing Daawat in Islam, and carrying it out, helps to live an exemplary peaceful life, and people try to imitate the one carrying out Daawat rather than to hear him/her through his/ her right deeds and sayings.

2.4. Guidance on the introductory activity

The Teacher should explain to the students that they will be learning about some of the manners of doing Dawat in Islam. Ask the students this question: How did Islam spread? Have students record their thoughts about the spread of Islam collaboratively. Don’t intervene directly on the knowledge since they haven’t finished yet, keep yourself monitoring how they are progressing towards the knowledge without discussing the responses as a class.

Ask students to hold on to their responses (or you may collect them). Invite their group representatives to present their findings. The teacher asks the students to evaluate the correct, incomplete or false productions. Then the teacher judges the logic of the students’ findings, corrects those which are false, completes those which are incomplete, and confirms those which are correct.

2.5. List of lessons/sub-headings

| # | Lesson title | Learning Objectives from the syllabus including (Knowledge-Skills-Attitudes and Values) | Number of Period |
|---|------------------------------------|---|------------------|
| 1 | The meaning of Daawat | Define the term “Daawat”. Differentiate between the two types of Daawat. | 2 |
| 2 | The importance of Daawat | Explain the importance of carrying out Daawat in Islam. | 2 |
| 3 | The manners of carrying out Daawat | Explain and clarify the good ways to do the Daawat. | 4 |
| 4 | The virtues of carrying out Daawat | Explain some virtues of carrying out Daawat in Islam | 2 |

| | | | |
|---|---|---|---|
| 5 | The Duties of ordering the good and forbidding the evil. | Explain the importance of ordering the good and forbidding the evil. | 2 |
| 6 | Qualities of a successful preacher. | Outline at least 5 quality of successful preacher | 2 |
| 7 | Peaceful co-existence and relationship between Muslims and non Muslims. | Justify the importance of peaceful coexistence of all religion followers. | 2 |
| Assessment criteria: The learners will be able to confidently discuss the spread of Islamic Faith in theory and practice. | | | |

2.5.1 The meaning of Dawaat

a) Prerequisites/Revision/Introduction: Muslims believe that God is the creator of all things, and that God is all-powerful and all-knowing. God has no offspring, no race, no gender, no body, and is unaffected by the characteristics of human life. Muslims believe also that Islam is the last of the heavenly religions and the Qur'an is the last of the heavenly Books. Muhammad (peace be upon him) is the last of the Prophets and Messengers. Allah commanded him to convey this religion to all of mankind: *“This Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach” (Q.6:18).*

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology.

c) Learning Activities: In the groups, the learners discuss about the good condition in which Daawat should be well done.

Answer: Learners will present their findings which may include the peaceful and safe environment

d) Application activities: In groups learners compare the terrorism activities with the concept of Daawat

Answer: learners present their findings which will include the clear differences between the two such as the destructive acts of terrorism while Daawat is to call people for peace attendance.

2.5.2 The importance of Daawat

a) Prerequisites/Revision/ Introduction: By linking it with the previous lesson, the call to God corrects many of the misconceptions about Islam, and we are witnessing it in our contemporary reality. The emergence of many groups that deliberately and unintentionally harm Islam and it's the task of the preacher who learned about his religion to correct the intellectual and doctrinal deviations and deliver the true message of Islam to all people. The Islamic call also, is a way to reach a good and decent life.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology, some examples in Islamic history.

c) Learning Activities: In the groups, the learners discuss the importance of calling people to God. Students will present their findings which will include having the goodhearted, honest and royal people in community as the result of calling people to God.

Answer: A Muslim who preaches the word of God performs this task and strives to achieve many goals and harvest many fruits from God through instilling Islamic values among people such as spreading love, justice, solidarity, compassion and so many others. Hence, Islamic principles and ethics are away from obscene, vice, lying, cheating, backbiting, gossip and other lesions of spiritual souls and tongue.

d) Application activities: in groups learners share ideas about how Daawat can change the community for the better life. Learners will present their findings and the teacher should help to analyse them.

Answer: The call is the path of the success and the victory of the Paradise. When there is a believing group of people that addresses this great task, Allah is pleased with the society and writes for it the success in this world and in the Hereafter. He said: *“Let there be a group of people among you who call for good and enjoin what is good and forbid evil.”* (Q.3:104)

2.5.3 The manners of carrying out Daawat

a) Prerequisites/Revision/ Introduction: (Link this lesson with the previous lessons). A person who carries out the duty of calling people to Islam should live the exemplary life, because most people tend to learn by imitation than what they hear. It is important to note that the behavior of one person has great impact to thousands of people than thousands of words to one person.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology, some examples in our daily life.

c) Learning Activities: In groups learners share ideas on how they would carry out Daawat to their fellow students. Give learners time to present their findings which may include reminding them what is neglected, acting as role model to them, befriending them etc.....

Answer: Their answers may include: Other manners of carrying out Daawat include:

- Listen! Smile! Observe patience.
- Be friendly, respectful, and gentle.
- Be a living example of the truth and peace of Islam.
- Choose your time and place carefully.
- Find common ground; speak a common language with your audience.
- Etc.....

d) Application Activities: Ask learners randomly to mention some manners of carrying out Daawat?

Answers:

1. Have a dialogue, not a monologue.
2. Clear up any misconceptions about Islam.
3. Be direct; answer questions asked.
4. Speak wisely, from a place of knowledge.
5. Keep yourself humble; be willing to say, "I don't know" if you are asked about something you do not know, etc.....

2.5.4 The virtues of doing Daawat

a) Prerequisites/Revision/ Introduction (Link this lesson with the previous lessons. Make a revision by asking question about the Importance of doing Dawaat).

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology, some examples in our daily life.

c) Learning Activities: Begin by asking students to outline the benefits of doing Daawat and write their answers on blackboard. Teacher approves the correct responses and disapprove the wrong ones

Answer: Some virtues of this blessed duty and its effects were explained through the following points:

- Daawat is an inheritance of the Prophet Muhammad (May the peace and blessings of Allah be upon him) as Allah, Glory be to Him, says: *{O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord.}* (Q.5:67).
- Allah Almighty has praised the preachers and workers in the field of Daawat, as He, Glory be to Him, said: *{And who is better in speech than he who [says: "My Lord is Allah" and then stands firm, and invites to Allah, and does righteous deeds, and says: "I am one of the Muslims."}* (Q.41: 33).

d) Application Activities: Mention three virtues of carrying out Daawat.

Answer:

- Daawat is an inheritance of the Prophet Muhammad (May the peace and blessings of Allah be upon him) as Allah, Glory be to Him, says: *{O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord.}* [Q.5:67].
- The Almighty Allah has praised the preachers and workers in the field of Daawat, as He, Glory be to Him, said: *{And who is better in speech than he who [says: "My Lord is Allah" and then stands firm, and invites to Allah, and does righteous deeds, and says: "I am one of the Muslims."}* (Q.41: 33).
- Blessed appreciation and great reward from Almighty Allah for the caller to Allah, as was promised in an authentic Hadith of the Prophet Muhammad, (May the peace and the blessings of Allah be upon him) who said to his companion Ali, (may Allah be pleased with him): *«... by Allah, if one man is guided on the right path (i.e. converted to Islam) through your efforts, it would be better for you than (a great number of) red camel».*

2.5.5 The duties of ordering the good and forbidding the evil

a) Prerequisites/Revision/ Introduction (make a revision by linking it with the previous units). Enjoining what is good and forbidding what is evil is one of the most important Islamic duties. Because a human being is very forgetful and makes a lot of mistakes, no matter how righteous a person may be, he still needs sincere advice, guidance and reminders about Qur'an and Sunnat.

Answers: It is because of many reasons: one of them is lack of professionalism in their work

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology.

c) Learning Activities: In groups learners discuss about the consequences of lack of ordering the good and forbidding the evil in the community.

Answer: Learners present their findings as the teacher guides them.

d) Application Activities: Teacher ask learners randomly to discover the complementarity between the duty of ordering goods and forbidding the evil as well as the secular judicial system

Answer: They both aim at creating the peaceful world free from crimes and sins and make a good population free from oppression and violence.

2.5.6 Qualities of a successful preacher.

a) Prerequisites/Revision/ Introduction (by linking it with the precedent units), a preacher is one of four pillars of Daawat Action which are: the caller to Islam or the (Preacher), the audience of the message or (the receiver), the message itself, (what the Preacher is calling to). and the channel through which the message is conveyed. The preacher plays the noble role to call people to Islam, to convey the message and to teach people to apply Islam.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology

c) Learning Activities: Begin by asking students randomly to mention some behaviors of exemplary preacher. Write the right responses on the board which will include to practice what he preaches

Answer: An exemplary Preacher must have some characteristics and attributes include: Faith, Sincerity, Knowledge, to be role model, awareness,... etc

d) Application Activities: teacher asks learners to examine the four pillars of Daawa Action

Answers: The four pillars of Daawat Action are: the caller to Islam or the (Preacher), the audience of the message or (the receiver), the message itself (what the Preacher is calling to) and the channel through which the message is conveyed such as books audio visual tools, social Medias, conferences etc.

2.5.6 Peaceful co-existence and relationship between Muslim and non Muslim.

a) Prerequisites/Revision/ Introduction (by linking it with the previous units). Muslims must establish a good relationship based on the warmth, respect, tolerance and kindness with the followers of other religions, in order to achieve a real relationship of human brotherhood in accordance to Allah, Glorified and Exalted, he said “*oh mankind! Fear your lord, who created you from a single soul (Adam) and created from it its mate, and dispersed from both them many men and women...*” (Q.4: 1). In the Qur’an, Allah the almighty, orders that Muslims should always seek peace and keep it, because Islam means “Peace”, it is peace for the individual, his family, society, a country as well. Islam did not come to break the ties between human beings, nor to spread hatred and enmity, or to encourage bloodshed. Nor did it come to eliminate the freedom of choice in this life, which is secured by God.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology

c) Learning Activities: Begin by asking students to discuss dimension of peaceful co-existence between Muslims and non-Muslims they know. Write their responses on the board and discuss students’ findings as a class.

d) Application Activities: Ask learners to randomly mention some verses that indicate the basic rules of peaceful coexistence between Muslims and non-Muslims.

Answer: The basic rule for relations between Muslims and non-Muslims is based on a few verses. The first can be translated as {we have not sent you (O Muhammad) except as a mercy for the worlds} (Q. 21:107). This verse clearly assures that prophet of Islam is a mercy for all beings, both humans and even animals.

One of the basic principles upon which the relationship between Muslims and non Muslims is built is that Islam never forces other people to convert to it as Allah says in the Quran: *{Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice. Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends (and ally) with them, and whoever makes friends with them, these are wrong-doers.}* (Q.60:8-9).

2.6. Unit Summary.

The Unit two (2) talks about the Mission of Islam (Dawaat), its meaning, some manners of carrying it out, pillars of Dawaat action, the virtues of carrying it out, the benefits of doing it, the characteristics of a successful preacher... And the peaceful co-existence and relationship between Muslims and Non-Muslims. All that with evidences from Qur'an and Sunnat.

2.7. Additional information for Teachers

Many people will have confused Islam traditions and teachings with ideas that they are already familiar with outside of Islam. For example, people who are familiar with the Christian Bible and its many interpretations may draw the same interpretations when they hear that the Quran mentions Jesus Christ and his mother Mary.

Some believe that, Muslim society sees women as lesser than men and then have the misconception that women are also oppressed or dominated by men in Islam. Point them towards the Quran and outline the differences between the Quran and the Bible and what these differences mean.

In the media and popular culture, many Islamic traditions are the subject of heated debates. The (Hijab) worn by Muslim women is a popular debated topic. You should clarify these misconceptions and lead them to view these concepts of Islam in the framework of Islamic thought which sees the wearing of the Hijab as honouring purity of both thought and body.

2.8. End unit assessment

1. What does the word Daawat mean? Give evidence from the Qur'an.

Answer: Daawat is an Arabic word which means to invite or summon someone. This term is often used to describe when Muslims share their faith with others, in order to introduce them more about Islam. The Quran instructs believers to: *“Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious. For your Lord knows best who have strayed from His Path, and who receive guidance”* (Q.16:125).

2. Indicate other manners of doing Daawat.

Answer: Other manners of doing Daawat include:

- Listen! Smile! Observe patience.
- Be friendly, respectful, and gentle.
- Be a living example of the truth and peace of Islam.
- Choose your time and place carefully.
- Find common ground; speak a common language with your audience.
- Have a dialogue, not a monologue.
- Etc.....

3. Explain some pillars of Daawat Action

Answer: Daawat has got four pillars; the first is the caller to Islam or the (Preacher). The second pillar is the audience of the message or (the receiver), the third pillar is the message itself, (what the Preacher is calling to). And the fourth is the channel through which the message is conveyed such as books audio visual tools, social Medias, conferences etc.

2.9. Additional Activities

2.9.1 Remedial Activity

1. What are the virtues of carrying out Daawat.
2. Discuss the benefits of carrying out Daawat.
3. In not less than 5 points discuss the lifestyle that is proper for the preacher.
4. A preacher must be a role model. How?
 - *practice what he preaches*
 - *cooperate with other preachers*
 - *select the proper words to use*

- seek knowledge
- be friendly
- Etc.....

2.9.2 Consolidation Activity.

Some of the manners used in **carrying out** Dawaat include to: “Make sure you have the right intentions before giving Dawah.” explain?

You should have pure and good intentions. Oftentimes, many Muslims decide to tell the world about Islam but do it in a way that causes more damage than good, putting themselves in unfortunate situations.

- Don't give Daawat if your intention is to show off that you are a very knowledgeable person; make sure your intention is to please Allah.
- Giving Daawat is essentially a special mission to invite people to worship Allah according to the way that He wants to be worshiped. You are delivering a message of truth and showing others how to follow it.
- The purpose of Daawat is not only to spread the knowledge of Islam but to grow closer to Allah yourself. Take the act of inviting others to Islam as a way to bring yourself closer to Islam as well.

2.9.3. Extended Activity.

- In groups learners share ideas on the reasons that may make a person fail in doing Daawat and present the findings with the guidance of the teacher.

UNIT 3 : THE EMPHASIS ON RULINGS OF ALL SWALAAT

3

3.1 Key unit competence

The learner should be able to practice adequately and perfectly all prayers (Swalaat) in Islam

3.2. Prerequisites/Revision/Introduction

Before beginning this lesson, the teacher should make sure that he does the introductory activity (...**See Activity: 3**). The prayer (Swalat) is the very foundation of Islam, it is also a 'link' between a servant and his Lord, hence its exalted position as the greatest act of worship. The Almighty Allah commands Muslims to observe it under all circumstances-whether they are residents or travellers, sick or in good health.”

The teacher randomly asks learners to mention some importance of performing Swalat in our daily life and writes their ideas on the board.

3.3. Cross-cutting issues to be addressed

Genocide Studies: Learning the rulings of all Swalat helps the learners to perfect their prayer such that it serves its main purpose which is to forbid the one who does the immorality, injustice and oppression. It's expected that a person who perfects the prayer will not engage himself in such bad activities of bloodshed and its ideology.

Gender Equity: The prayer is an obligation from Allah to every male and female Muslim. There is no sexual discrimination in it, whoever performs it as it is supposed to be performed in accordance to the teachings of prophet Muhammad (peace be upon him) will be rewarded by Allah and whoever misses it intentionally will also be punished by him whether he is a man or a woman.

3.4. Guidance on the introductory activity

The teacher provides the needed material for activity such as praying mat and explains to the learners how the activity should be done. He/She adapts activities so that children who use wheelchairs or other mobility aids, or other children, who have difficulty in moving, can easily participate.

Learners to demonstrate how Muslims perform their prayers.

3.5. List of lessons/sub-headings

| # | Lesson title | Learning objectives (from the syllabus including knowledge, skills and attitudes): | Number of periods |
|---|---|---|-------------------|
| 1 | Rules of water and answering the call of nature in Islam | <ul style="list-style-type: none"> - Identify the pure water which is worthy for ablution -List some impurities that make water dirty - Mention some rules of toilet | 1 |
| 2 | Rules of Ablution (Wudwu-u) and impure things | -Perform ablution | 1 |
| 3 | Purification from Physical Impurity (Major ritual impurity) | <ul style="list-style-type: none"> - List things that are considered impure - Describe how to remove the impurities | 1 |
| | | <ul style="list-style-type: none"> - Identify the circumstances under which a Muslim takes total ablution -Describe how to perform ablution (Ghuslu). | 1 |
| 4 | Wiping over the Leather docks, Socks and Splints | - Mention the conditions under which someone can wipe the socks | 1 |
| 5 | Rules on dry ablution (Tayammum) | Describe how to do the dry ablution. | |

| | | | |
|---|---|--|---|
| 6 | The preliminary Steps of Swalat. | -Say the purpose of Azan. - Recite Iqaamat. | 1 |
| 7 | The pillars, obligatory parts and voluntary parts (Sunats) of Swalaat | -List the five times as specified in the Quran. -Differentiate between a pillar and obligatory acts of the prayer. | 3 |
| 8 | The two prostrations of forgetfulness. | - Identify the four circumstances under which the prostration of forgetfulness is done. -Describe the two ways of doing it. | 1 |
| 9 | Acts which invalidate the prayer and acts which are disliked during the prayer. | -Differentiate between acts which invalidate and acts which are disliked in prayer. - List some of them to each. | 1 |
| 10 | The prayer of the traveller and the sick. | - Describe how the traveller and sick person can perform the prayer (Swalat). | 1 |
| Assessment Criteria: The learner is able to practice adequately and perfectly all compulsory Swalat | | | |

3.5.1 Rules of water and answering the call of nature in Islam

a) Prerequisites/Revision/Introduction:

The prayer has conditions without which, it is not accepted by Allah. These are:

1. Purification: usually ablution with water, and if it is not available then with soil (dry ablution).
2. Covering the important parts of the body with loose thick garments. The woman: (covers everything except the face and hands). The man: (covers the navel to the knees and shoulders).
3. One's skin and garments must be clean from impurities such as urine, excrement, etc.
4. Facing the direction of the Qiblah (Makkah) during the prayer.
5. A sincere intention in the heart called Niyat (not by speaking it), knowing the prayer about to be prayed (e.g. is it Fajr or Dhuhr, etc), and making it solely for Allah.
6. Making sure that it is prayed at the right time.

Begin by asking students the importance of water in our life. Write their responses on the board. Tell students what they will add to their knowledge of rules of water in Islamic perspective by doing research in class. Divide students into groups of about six or below students each. Students can refer to the library or web sites for more information about rules of water in Islam. It's helpful to let them exchange their ideas during their research.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology, websites ...

c) Learning Activities: Teacher randomly asks learners to mention characteristics of Water

Answer: smell, test and colour.

d) Application activities teacher asks learners randomly to examine the prayer of someone who used the water mixed with milk for ablution.

Answers: the prayer is invalid.

List some rules on answering call of the nature.

Answer: A Muslim is recommended to:

-Enter the toilet with the left foot first after saying, *Bismillaah. Allaahumma inii Audhu bika minal-Khubthi wal-Khabaa'ith* (I seek refuge with You, O Allah, from the male and female demons).

-Leave the toilet with the right foot first and then say, "*Ghufraanaka*" (I seek your forgiveness, O Allah).

-He/She must not answer the call of nature in a place where he may be seen or where he may offend people. Doing so is strictly forbidden:

- If he is out in an open space, he must not relieve himself in a hole, as he may either harm creatures that live in holes in the ground or be harmed by them. Doing so is strictly forbidden.
- He must not face the direction of the Ka'bah in Makkah (the Kiblah) towards which Muslims pray, or turn his back towards it, for the Prophet (peace be upon him) said, "When you are answering the call of nature, you should not face the Kiblah or turn your back towards it." (Saheeh Al-Bukhari: 386; Saheeh Muslim: 264). This mainly applies if one is out in an open space. There is no harm, however, to do so in buildings, such as in present-day toilets.
- He must try to be careful not to have any impurities splashed onto his body or clothes. If this happens accidentally, then one must wash the impurity off the affected place thoroughly.
- Once he has relieved himself, he must clean them by water three times or with anything that would serve the purpose such as toilet tissue in absence of water. It is recommended to use the left hand for cleaning the private parts.

3.5.2 Rules on ablution (Wudwu-u) and impure things

a) Prerequisites/Revision/ Introduction (by linking it with the precedent lesson). Ablution (Wudwu-u) from its meaning is an Arabic word Wudwu-u or Twaharah (purification) which denotes purity and cleanliness. Allah commands Muslims to purify themselves outwardly from forbidden appearances and all types of physical impurities, and inwardly from the unpardonable sin of polytheism (shirk) as well as diseases of the heart such as envy, pride and hatred. Once they do so, they become worthy of His love, as the Qur'an states, "*Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.*" (Q.2:222).

It is one of the prayer's conditions, as the Qur'an stated "*When you stand for prayer, wash you faces, and your hands up to the elbows. Then wipe your heads and wash your feet up to your ankles.*" (Q. 5:6). Muslims are asked to perform ablution before their daily prayers into practice.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology

c) Learning Activities: teacher asks learners to describe the manners of performing the true ablution. They may have Water close to them and make their studies into practice, because practice makes perfect. Teacher observes how learners describe how to do ablution and guide them accordingly

Answer: See Student's book under the subtitle (How to perform Wudwu-u)

d) Application activities:

-Analyse the situation of a person who performed ablution and fall asleep and then he/she wakes up for prayer with the same ablution

Answer: A person who performed ablution and fall asleep, without losing of consciousness as a result of sleep, insanity or drunkenness, then he/ she wakes up for prayer with the same ablution, his/her ablution is valid.

-List some nullifiers of Ablution: Natural discharges from the private parts (both the external genital and excretory organs), such as urine, excrement and wind, Loss of consciousness as a result of sleep, insanity or drunkenness etc...

3.5.3 Purification from Physical Impurity (Major ritual impurity)

a) Prerequisites/Revision/ Introduction: By making a revision on (Learning Activity: 3-2) rules of Ablution, a Muslim should not pray unless he/she is in state of physical purity (cleanliness) called Twahara. This means if a Muslim is impure for minor or major reasons/causes, he/she should not pray until he cleans himself/herself.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology, etc....

c) Learning Activities: ask learners to mention the impure things they know

1. Human urine and faeces
2. Blood (except if it constitutes an insignificant amount)
3. Urine and dung of animals that are considered unlawful for human consumption
4. Dogs and pigs
5. Dead animals (the ones found dead or those slaughtered without complying to Islamic rules.)
6. Etc.....

d) Application Activities: Ask students to mention types of physical impurities, and how to purify from each of them.

Answer: The two types of physical impurity that exist include:

-Minor impurity Causes include: urinating, excreting, farting, etc. A Muslim who experiences one of these minor impurity causes must wash certain parts of his body in a ritual called Istinjaa-u and then he performs ablution before he/she can pray.

-Major impurity Causes include: ejaculation, being in menses, etc. The Ghusul (full body wash performed according to a specific method) is obligatory to cleanse the body from major causes of impurity. For women, during their period of menses (menstruation), they should neither perform the five regular formal prayers and nor fast. After their period of menses (menstruation) ends, women should perform Ghusul, then women can start performing prayers and fast again.

3.5.4 Wiping over the leather socks, Socks and Splints

a) Prerequisites /Revision/ Introduction.

Islam is so practical that it allows a Muslim to wipe over the top of his socks with wet hands (but not over the soles) instead of washing his feet when renewing his ablution (Wudwu-u) on condition that he has put them on after having performed Wudwu-u'. He can continue doing so for a period not exceeding 1 day for a resident and three days for a traveller.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology

c) Learning Activities: demonstrate how someone can wipe over the leather socks (Khufain), or socks

Answer: Learners demonstrate as the teacher guides them

d) Application Activities: Teacher asks learners to mention some conditions of Wiping over the socks.

Answer: -wipe over the top of his socks with wet hands (but not over the soles)

-He has put them on after having performed Wudwu-u'.

-He can continue doing so for a period not exceeding 1 day for a resident and three days for a traveller.

3.5.5 Rules on dry ablution (Tayammum)

a) Prerequisites/Revision/ Introduction (by linking it with the precedent lesson). In case someone is unable to use water to perform Wudwu-u or take a ritual bath (Ghusl) due to illness, when water is not readily available or when using the available water for Wudwu-u' or Ghusl would leave insufficient water for drinking, he can resort to pure soil as a substitute for ablution. This is called (Tayammum), and he can continue to do so until he finds sufficient water or becomes able to use it.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology

d) Application Activities: ask Learners Manners to perform dry Ablution (Tayammum)

Answers: Manner of Performing Tayammum.

- (1) Strike both hands slightly on pure soil once,
- (2) Wipe the face with them,
- (3) Wipe the back of the right hand with the palm of the left, and then the back of the left hand with the palm of the right hand.

3.5.6 The preliminary Steps of Swalaat

a) Prerequisites/Revision/ Introduction (by linking it with the precedent lessons 1-2). In order to perform prayer (Swalaat) in Islam, there are some preliminary steps to follow. There are other preliminaries steps to be done before performing prayer in Islam.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology

c) Learning Activities: ask learners randomly to imitate Azana

Answer: The Azaan ought to be recited in a nice and loud voice so people can hear it, come to the mosque, and perform the congregational prayer. The Azaan is recited in the following formula:

1. Allaahu Akbar, Allaahu Akbar "Allah is the greatest of all, Allah is the greatest of all" (2 times)
2. Ashahadu an laa ilaaha ila Allaah " I bear witness that there is no God worthy of worship except Allah" (2 times)
3. Ashahadu ana Muhammada Rasulu llah " I bear witness that Muhammad is the Messenger of Allah" (2 times)
4. Hayya 'ala Swalaat "Come to prayer" (2 times)

5. Hayya ‘alal-Falaah“Come to success” (2 times)
6. As-Swalaatu khayru mina naw’mi “Prayer is better than sleeps” (2 times) [Only on morning prayer]
7. Allaahu Akbar, Allaahu Akbar “Allah is the greatest of all, Allah is the greatest of all”
8. Laa ilaaha ila Ilaah “There is no God worthy of worship except Allah”

d) Application Activities: Ask Learners to make Iqaamat

Answers: The Manner of Reciting the Iqaamah.

1. Allaahu Akbar, Allaahu Akbar “Allah is the greatest of all, Allah is the greatest of all”
2. Ashahadu an laa ilaaha ila Ilaah “ I bear witness that there is no God worthy of worship except Allah”
3. Ashahadu ana Muhammadan rasulu Ilaah “ I bear witness that Muhammad is the Messenger of Allah”
4. Hayya ‘ala swalaat “Come to prayer”
5. Hayya ‘alal-falaah“Come to success”
6. Qad Qaamat-i-salaatu, Qad qaamat-i-salaah “The prayer is about to begin, the prayer is about to begin”.
7. Allaahu Akbar, Allaahu Akbar “Allah is the greatest of all, Allah is the greatest of all”
8. Laa ilaaha ila Ilaah “There is no God worthy of worship except Allah”

3.5.7 The pillars, Obligatory parts and Voluntary parts (Sunats) of Swalaat.

a) Prerequisites/Revision/ Introduction (by linking it with the precedent lessons). Muslims are expected to pray five times a day. This does not mean that they need to attend a mosque to pray; rather, the Salat, or the daily prayer, should be recited five times a day. Muslims can pray anywhere; however, they are meant to pray towards Mecca. The faithful pray by bowing several times while standing and then kneeling and touching the ground or prayer mat with their foreheads.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology.

c) Learning Activities: teacher asks learners to define the pillars of Swalat

Answer: The pillars (Arkaan; singular: Rukn) of the prayer are its essential parts that are necessary for its validity. If any of these pillars is left out due to forgetfulness or deliberate omission, the prayer becomes invalid.

d) Application Activities: Ask learners to mention some obligations of prayer”?

Answers: Recitation of Takbeer throughout the prayer other than the opening Takbeer; saying Subhaana Rabbiyal-’adheem (Glory be to my Lord, the Almighty) once when bowing; saying Sami’allaahu liman hamidah (Allah listens to him who praises Him) for the Imam and for the one who is praying alone, saying Rabbanaa wa lakal-hamd (Our Lord, to You is due all praise); Subhaana Rabbiyal-a’laa (Glory be to my Lord, Most High) once when prostrating; saying Rabbighfir lii, (O Lord, forgive me) while sitting between the two prostrations once; seating for the first Tashahud and reciting the first Tashahud..

3.7.8 The Two Prostrations of Forgetfulness.

a) Prerequisites/Revision/ Introduction: The Two Prostrations of Forgetfulness are generally performed to make up for any deficiency in the prayer.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology

c) Learning Activities: Mention the purpose of two prostration of forgetfulness

Answer: These prostrations are generally performed to make up for any deficiency in the prayer

d) Application Activities: ask learners to mention the conditions under which the two prostration of forgetfulness are performed.

Answers:

1. If a person forgetfully adds an extra act in the prayer, whether it is assuming an extra standing position, prostrate position, bowing position or sitting position, then he has to perform the two prostrations of forgetfulness at the end of the prayer.
2. If he unintentionally leaves out any of the pillars of the prayer (Arkaan), he must add the missing pillar and then perform the two prostrations of forgetfulness at the end of the prayer.
3. If he unintentionally leaves out any of the obligatory acts of prayer (Waajibaat),

such as the first (Tashahhud), he must perform the prostrations of forgetfulness without adding the missing obligatory act.

4. If he is in doubt as to the number of the prayer units he has performed, he simply assumes he has performed the lesser number and then adds the missing unit to be on the safe side and performs the two prostrations of forgetfulness at the end of the prayer.

3.5.9 Acts that invalidate the Prayer and Acts which are disliked during the Prayer.

a) Prerequisites/Revision/ Introduction (this lesson is linked by the lessons above) the prayer might be invalid or there are some acts which are disliked during performing the prayer.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology.

c) Learning Activities: Begin by asking students to outline things that invalidate the prayer and write their responses on the board.

Answer: Their responses will include the following.

1. If any of its pillars (arkan) are intentionally or forgetfully omitted despite one's ability.
2. If any of its obligatory acts (Waajibaat) are intentionally left out.
3. Deliberately speaking whilst in prayer.
4. Laughing whilst in prayer.
5. Unnecessary, continuous movements.

d) Application Activities: Mention the Acts which are disliked during the Prayer.

Answers:

1. Turning the head around during prayer, for when the prophet (Peace be upon him) was asked about this act, he said, "It is a way of stealing by which Satan takes away a portion from a person's prayer."
2. Engaging in prayer when one is distracted by something, such as one's need to answer the call of nature, for the prophet (peace be upon him) said, "No prayer

can be correctly offered when the food is served before the worshipper, or when one is prompted by the call of nature.”

3.5.10 The Prayer of the traveller and the sick

a) Prerequisites/Revision/ Introduction.

Travel means to expose a matter that is usually covered. It is from the ease of the Islamic law that Allah has set certain conditions for a person who is traveling, as he is away from the comforts and amenities usually available to him.

Concessions of travel are associated with the journey itself and not with the difficulty, irrespective of the type of transport one uses. Verily difficulty is hard to measure and to put a standard to it.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology.

c) Learning Activities: Begin by asking students to describe how the prayer of the traveller is performed. Write their responses on the board.

Answer: shorten the four -parts (Rak’ah) prayers to two each. Thus, he/she offers two parts (Rak’aat, singular: Rak’ah) instead of four for the afternoon prayer (Dhuhr), the late afternoon prayer (‘Asr) and the late evening prayer (Ishaa’), unless he prays behind a resident prayer leader (Imam), in which case he must follow suit and complete with the imam all parts.

He may combine the afternoon prayer (Dhuhr) and the late afternoon prayer (‘Asr), and the sunset prayer (Maghrib) and the late evening prayer (‘Ishaa’) at the due time of either of them. This serves to ease the hardship he undergoes while travelling. A person travelling can also perform his prayer while seating in a car or a plane or even boat.

d) Application Activities: Learners in the exercise books clarify how a sick person can perform his/her prayers.

Answers: If he is too sick to stand up, or if offering the prayer in a standing posture is bound to delay recovery, he is allowed to offer it in a sitting posture. If he cannot possibly do so, then he can offer it while lying down on his side. The prophet said, “Pray standing; if you cannot do so, pray in a sitting position; if you cannot do so either, then pray on your side.”

- If he cannot bow or prostrate, he may only lean forward as far as he can.
- If he cannot sit down on the floor, he may sit on a chair or anything similar.
- If he cannot perform every prayer at its time due to his sickness, he may combine the afternoon prayer (Dhuhr) with the late afternoon prayer (‘Asr) at the time of either of them, and the sunset prayer (Maghrib) with late

evening prayer (Ishaa')

- If he cannot use water due to his illness, he may perform dry ablution (Tayammum) instead and then offer the prayer.

3.6. Unit Summary

The Unit One talks about the Rules of water and answering the call of nature in Islam, Rules of Ablution (Wudwu-u) and impure things, Purification from Physical Impurity (Major ritual impurity), Wiping over the Leather docks, Socks and Splints, Rules on dry ablution, The preliminary Steps of Swalat, the pillars, Obligatory parts and Voluntary parts (Sunats) of Swalat, The Two Prostrations of Forgetfulness, Acts which Invalidate the Prayer and Acts which are disliked during the Prayer and The Prayer of the traveller and the Sick.

3.7. Additional information for Teachers.

The prayers that are normally (when not travelling) 4 parts (rakats), are performed as 2 parts (rakats) when on a journey. That means, performing the obligatory prayers as 2 parts (rakats) during a journey is not because it is shortened, but because it is obliged as 2 rakats. It is clearly understood from the following verses that shortening the 2 rakats of obligatory prayer to 1 rakat pertains only to the case of fear: *“When you go forth journeying in the land, there is no blame on you if you shorten the Prayer when you fear that those who conceal (their faith) might attack you.*

Surely those who conceal are your manifest enemies. If you are among the believers and rise (in the state of war) to offer the Prayer for them, let a party of them pray with you, keeping their arms. When they have performed their prostration, let them go around, and let another party who have not prayed, pray with you, remaining on guard and keeping their arms, for the concealers love to see you heedless of your arms and your baggage so that they might swoop upon you. But there shall be no blame upon

you if you were to lay aside your arms if you are either troubled by rain or are sick; but remain on guard. Surely Allah has prepared a humiliating chastisement for those who conceal.” (Q. 4:101-102).

3.8. End unit assessment:

1. Describe the basic beliefs of Islam

- The basic beliefs of Islam as well as the Five Pillars that guide Muslims in their daily life: belief, worship, fasting, almsgiving, and pilgrimage.

2. Explain the meaning of each of the Five Pillars of Islam;

- Ash-hadu an laa ilaaha ila llaahu, wa ash-hadu ana Muhammadan ‘abduhu wa rasuluhu (I bear witness that none has the right to be worshipped except Allāh alone – and I bear witness that Muhammad is His slave and messenger).
- Performing five prayers a day.
- Almsgiving.
- Fasting Ramadan.
- Pilgrimage to Mecca.

3.9. Additional Activities

3.9.1. Remedial activity:

Analyse the situation of a person who performs ablution and falls asleep and then he or she wakes up for prayer with the same ablution.

Answer: That prayer is invalid because the sleep nullifies the ablution which is the first that validates a prayer.

3.9.2. Consolidation Activity

Mention the conditions under which the compulsory total ablution (Ghuslu) is performed.

Answers:

- Ejaculation with pleasure and by any means, while asleep or awake (i.e. wet dream, masturbation)
- Sexual intercourse: This involves penetration even if it does not lead to ejaculation it provides sufficient grounds for performing (Ghuslu), i.e. taking a ritual bath. The Qur’an says, “*If you are in a state of major impurity, then purify yourselves.*”(Q. 5:6)

- Menstrual blood and post-natal bleeding menstrual blood is a natural type of blood, which flows from the uterus of women and occurs at roughly monthly intervals during a woman's reproductive years. It usually lasts more or less seven days with some variation from one woman to another.
- Post-natal bleeding: This bleeding takes place following a delivery in the post-natal period and lasts for a number of days. Menstruating women and women experiencing their post-natal bleeding are exempt from fasting as well as from performing the prayers. They must, however, make up for their missed fasts but not for the missed prayers. During this period it is forbidden for married couples to engage themselves in sexual intercourse. At the end of menstruation and post-natal bleeding, women must take a total bath (Ghuslu).

3.9.3. Extended activity

Explain the way forward for a Muslim who forgets one of the pillars and one of obligations in prayer. Using two prostration of forgetfulness suggests the way forward for following cases:

-A Muslim who forgets to recite Surat ul Fathat in prayer.

Answer: He/ She repeats the part (Rakat) and do the two prostrations of forgetfulness at the end.

A Muslim who misses sitting between the two prostrations.

Answer: He/She just do the two prostration of forgetfulness at the end.

A Muslim who forgets the opening supplication of prayer.

Answer: He/ She does not have to do the two prostration of forgetfulness at the end.

UNIT 4: ISLAM AND DEVELOPMENT

4

4.1. Key unit competence

The learner will be able to discover the inclusiveness of Islam and gender concept in Islamic perspective.

4.2. Prerequisites/ Revision/Introduction

Islam is the religion to all mankind from all angles of the globe, the prophet Muhammad was sent as the messenger of Allah to the humanity and the religion was given to all people as the mercy for them. Allah says in the holy Quran “*We have only sent you (O Muhammad) as a mercy to all the worlds.*” (Q.21:107) this God’s mercy does not discriminate one group of people from another, it is universal. The message of Islam is not only for Muslims, it even includes non-Muslims by guiding them to the right path, even animals by instructing people to have mercy for them. Prophet Muhammad said “*you should have mercy for whatever is on the earth if you want to receive the mercy from the one who is in heaven (Allah)*”.

The Teacher distributes the Introductory Activity (4-1) by dividing them into groups to discuss the evidences from real life situation that show how Islam includes the non-Muslims. He/ She monitors students and how they are progressing to collect their findings. After that, he/ she invite representatives of the groups to present their findings. After that he/ she asks students to evaluate the findings which are correct or false. Then, he/ she summarizes the learned knowledge and gives examples which illustrate the learned content.

4.3. Cross-cutting issues to be addressed

Environment and sustainability: Learning about “development in Islam encourages the learners (young generation) to be aware of the importance of sustainability as they grow up and become positive thinkers who actively develop their country. Hence Islam as the religion of inclusiveness will provide them with the attitude of preserving the environment.

Peace and Values Education: Understanding that all Muslims are required to be obedient to the teachings of the prophet how he taught them to live with others in peace and harmony, will instil the value of togetherness among the learners.

Gender Equity: Learning Islam and development will help learner to develop the positive attitude towards the concept of gender since the religion addresses it clearly explaining the need for every one contributions from regardless of the sex and clearly states the rights of everyone equitably.

4.4. Guidance on the introductory activity

The Teacher should explain to the students that they will be learning about universality and inclusiveness of Islam. Ask the students to give the practical evidences of universality of Islam and record their thoughts about universality of Islam. Don't intervene directly on the knowledge since they haven't finished yet, keep yourself monitoring how they are progressing towards the knowledge without discussing the responses as a class.

Ask students to hold on to their responses (or you may collect them). Invite their group representatives to present their findings. The teacher asks the students to evaluate 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.

4.5. List of lessons/sub-heading

| # | Lesson title | Learning objectives (from the syllabus including knowledge, skills and attitudes): | Number of periods |
|---|--|--|-------------------|
| 1 | Inclusiveness of Islam. | mention some practical evidences of the Islamic universality. | 1 |
| 2 | Finality of Prophethood. | To explain the uniqueness of the last prophet. | 1 |
| 3 | Obedience to Prophet Muhammad is a must for Muslims. | Analyse the sayings of some non-Muslim Scholars about the prophet Muhammad. | 2 |
| 4 | Islam as a Submission to Allah's will. | List some benefits of Islam to the human individually, the society at large and to science and civilisation. | 1 |
| 5 | Islam as a complete and Sufficient guidance for Muslims. | Mention some real life examples showing that Islam is a complete guidance. | 1 |
| 6 | Gender Equity in Islam. | Mention the foundations of Gender Equity laid down by the message of Islam. | 2 |
| 7 | Women's Rights in Islam. | Explain four rights of women in Islam. | 2 |

| | | | |
|---|--|--|---|
| 8 | Islam and Economy. | Identify the source of Islamic economics. | 1 |
| 9 | Islam and Politics. | Mention the Islamic fundamental principles of politics. | 1 |
| 10 | Islam, health and nutrition. | Explain the basics of Islamic concept on nutrition and health. | 2 |
| 11 | Islamic view on family planning methods. | Identify the opinions of different scholars about controlling birth. | 1 |
| 12 | Islam and the Environment. | Explain the Islamic perspective on protection of environment | 1 |
| 13 | Islamic view on crimes and punishments. | List and explain the five universal necessities. Identify the essence of punishment in the community. | 2 |
| 14 | Islam and development. | Analyse the contribution of Muslims in the development of the country. | 1 |
| Assessment Criteria: The learner is able to discover the inclusiveness of Islam and gender concept in Islamic perspective | | | |

4.5.1 Inclusiveness of Islam

a) Prerequisites/Revision/Introduction:

Islam is the only religion which is practiced in all angles of the globe in the same manner and in the same language.

b) Teaching resources:

The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology, websites.

c) Learning Activities:

Teacher asks learners randomly to define the universality of Islam

Answer: The term "Islamic universality" means that all elements or dimensions of revealed or prophetic teaching are essential, common and universal to all of humanity and are to be found at the heart of all true Revealed Guidance in general, and in the Revealed Guidance of Islam in particular.

d) Application Activities:

List down some practical evidences showing that Islam is universal.

Answer:

- Muslims worship in the same language worldwide.
- Pilgrimage is done by people from all countries of the universe.
- The book from which Muslim instructions are is the same worldwide.

4.5.2 The finality of Prophethood

a) Prerequisites/Revision/ Introduction:

God decreed that the Prophet Muhammad (peace be upon him) would be His final messenger. God says: *“Muhammad is not the father of any man among you, but he is the Messenger of God and the last of the Prophets. And God is ever All-Aware of everything.”* (Q. 33:40). The Prophet Muhammad himself said: *“I have been sent to all of the creation and the prophets have been sealed by me.”*

b) Teaching resources:

The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology.

c) Learning Activity:

Teacher asks student randomly to explain the finality of the prophethood.

Answer: Islam is a religion that believes in the prophecy from the Almighty Lord, Muslims believe that the prophet hood started with the Prophet Adam and ended with the final prophet Muhamad (may peace and blessings be up on them all). The finality of prophet hood means that there will never be another prophecy from the Lord after the last prophet Muhammad (peace be upon him).

d) Application Activities:

In groups learners examine the existing prophets after the prophet Muhammad (peace be upon him).

Answers: According to Islam all the so called prophets after Prophet Muhammad (peace be upon him) are false prophets.

4.5.3 Obedience to Prophet Muhammad is a must for Muslims

a) Prerequisites/Revision/ Introduction:

This lesson is linked with the previous lesson by reviewing the practical evidences of Islamic universality then teacher explains to the learners how the world would benefit from obeying the prophet Muhammad (peace be upon him).

b) Teaching resources:

The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology, etc....

c) Learning Activity:

The teacher groups the learners and facilitates them to discuss and find the meaning of the concept messenger in normal life and in spiritual matters.

Answer: Prophets in Islam include “messengers” bringers of a divine revelation via an angel and prophets are law bringers that Muslims believe were sent by God to every person, bringing God’s message in a language they can understand.

A “messenger” is a moral teacher appointed by God to carry the divine message to others based on revelation he receives. The reception of ‘message’ from God is termed ‘revelation. Muslims believe that Muhammad (peace be upon him) was a fulfillment of the prophecies of Moses and Jesus. Belief in All prophets is one of the six articles of the Islamic faith, and specifically mentioned in the Quran.

d) Application Activities:

1. In groups, learners discuss the benefits of obeying the prophet Muhammad (peace be upon him) in the society. Learners share ideas in group discussions and present the findings

Answer: Allah has made obeying His Messenger tantamount to obeying Himself, and He placed obedience to Himself alongside obedience to His Messenger. Allah promises that doing this will result in an abundant reward and threatens a severe punishment for opposing it.

2. Give some examples of non Muslims views towards the Prophet Muhammad (peace be upon him).

Answer: George Bernard Shaw, in his book “*The Genuine Islam*” Vol.No.8, 1936. He wrote “I believe if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring much needed peace and happiness. I have studied him - the man and in my opinion is far from being an anti-Christ. He must be called the Savior of Humanity. I have prophesied about the faith of Mohammad (peace be upon him) that it would be acceptable in the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”

4.5.4 Islam as a submission to Allah’s will

a) Prerequisites/Revision/ Introduction.

Islam means the total submission to the will of God (Allah). Islam is the religions preached by the Holy Prophet Muhammad (peace be upon him) in Arabia more than fourteen centuries ago, it is known, and it is the last of the greatest religions of the world.

b) Teaching resources:

The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology.

c) Learning Activities:

The teacher asks students to mention other religions they know.

Answer: Christianity and Judaism.

Using various resources discuss how the word Islam is linked with total submission to Allah’s will.

Answer: According to the Quran, Islam is the natural religion of man. God says: “*The nature made by God in which He has created man — that is the right religion*” (Q.30:30).

Prophets were raised among different nations in different ages, and the religion of every prophet was, in its pristine purity, no other than Islam, the scope of this religion, in the true sense of the word, extends as far back, and is as wide, as humanity itself, the fundamental principles always remaining the same, the accidents changing with the changing needs of humanity.

d) Application Activity:

In groups, learners share ideas about the benefits of Islam as the religion of humanity and then present their findings.

Answers: Their answers may include the following:

- To Individuals, this includes the following:
- The door to Eternal Paradise.
- Salvation from Hellfire.
- True and real Happiness and Inner Peace.
- Forgiveness for All previous sins.
 - E.T.C....

To Society, this includes the following examples:

- Societal Cohesion in Islam.
- Peace and Security through God Consciousness.

To Science and Civilisation: This can be recognised by looking at how the spread of Islam did affect the development of Science, and how Muslim inventors changed the world as well as by looking at Islam’s Contribution to Mathematics and other fields of Science.

4.5.5. Islam as a complete and sufficient guidance to perfect moral behaviour for Muslims

a) Prerequisites/Revision/ Introduction:

This lesson should be linked to the previous lesson by reviewing the essence of Islam as the religion of all humanity.

b) Teaching resources:

The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology.

c) Learning Activity:

Teacher asks learners to show how Islam is the guidance to moral behaviour to humanity.

Answer: Guidance covering moral and ethical behavior shall always remain the same, because what is damaging to the soul at one time will always be damaging to the soul, again due to the fact that human nature does not change. For example, lying and cheating are displeasing to the God and harmful to the soul and shall forever remain that way. Thus, laws and guidance related to issues of this nature remain fixed and completely applicable until the Day of Judgment.

d) Application Activities:

With relevant examples justify Islam as the continuous sufficient guidance for Muslims. Learners share ideas in group discussions and present their findings

Answer: Some examples showing Islam as the continuous sufficient guidance to humanity include the existence of some harmful matters forbidden in Islam that all humans must avoid including: Alcohol and intoxicants. Islamic law provides detailed laws about what kind of food one may eat, inheritance, who is legal as a spouse, international relations and so on. Islam has prohibited risky transactions, gambling, fraud, deception, sale or purchasing illegal items and coercion. Male Circumcision is a well-known and established practice in Islam since more than fourteen centuries.

4.5.6 Gender Equity in Islam

a) Prerequisites/Revision/ Introduction:

Islam is the just religion, it forbids any kind of oppression against anyone and Islamic teachings fight against all forms of violence including sexual violence.

b) Teaching resources:

The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology

c) Learning Activity:

Teacher asks students randomly differentiate between Equity and Equality by analysing the picture in the Students book.

Answer: Equity simply refers to Fairness; it gives people access to the same opportunities while equality is about homogeneous and justice by serving everyone equally. It can only work, if everyone starts from the same place.

d) Application Activity:

Gender as the case study, differentiate between Equity and Equality. In group discussion learners share ideas and present their findings

Answer: Equity simply refers to Fairness; it gives people access to the same opportunities while Equality is about Sameness and Justice by giving everyone the same thing. It can only work, if everyone starts from the same place.

4.5.7 Woman's Rights in Islam

a) Prerequisites/Revision/ Introduction:

Women are the essential people in our community; they serve in number of aspects in our life. Islam recognises it to the extent that there is the full chapter in Qur'an which is the fourth, the Second longest chapter in Quran named Women.

b) Teaching resources:

The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology

c) Learning Activity:

Discuss the role of a woman in Society. Learners share ideas in group discussions and present their findings

Answer: At a social level, Islam recognizes different roles that women have in society and makes sure that women receive respect and reverence for their status in the society. In Islam, women are great mothers, obedient daughters, caring wives and equal sisters. A few verses and hadiths pertaining to the social roles of women in Islam are discussed below.

A) Mother: The first and perhaps the most reverend role that Islam associates and assigns with women pertaining to social relations is that of a mother. Islam holds great respect for mother and commends the followers to respect their mothers the most of the struggle she does while raising a kid to its adult age. Once a Companion asked Prophet Muhammad (Peace be upon him): “Who is the most worthy of my family?” The Prophet (Peace be upon him) replied: “Your Mother.” The man asked: “Then whom?” He replied: “Your mother.” The Companion asked again: “Then whom?” He replied” “Your mother.” The Companion asked again: “Then whom?” He replied: “Then your father.” (Bukhari). From this Hadith, it is clear that a mother has three times more right on a child compared to a father, which is quite on contrary to the common notions in the world where father being the head of the family enjoys the maximum control and rights.

B) Sister and Daughter: The other role that women have to play in a Muslim society is that of daughters and sisters. Islam ensures that in both these roles women enjoy utmost respect, care and protection. In Islam both male child and female child are equal and a parent is as responsible for the education and upbringing of female children as they are responsible for male children. Moreover, as far as the brother sister relation is concerned, it is respected in Islam and brothers and sisters are to respect and treat each other well. In Quran, Allah Almighty says: “He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.” (42:49). Therefore, there should be no discrimination between a male child or a female one and both the children must be educated to respect each other as brother and sister.

C) Wife: The fourth role that women have to play, which brings respect to them is the role of wives. Islam is the first religion that established the rights of women as wives and associated the element of having a say in filial matters as well as respect with them. Allah Almighty says about wives in Quran in the following way: “And among His signs is this that He created wives from among yourselves, that you may dwell in tranquility, with them, and He put love and mercy between your (hearts).” (Q.30:21)

1. Role in Religiousness:

Being virtuous and pious is the other kind of role that women play in the Islamic society. As discussed earlier that in the pre Islamic era, women were considered synonymous with evil, therefore, the abode of virtue and piety was not something that was given to women, and hence they lived their life in ignorance and tyranny. However, with the advent of Islam, the old stereotypes were challenged and Islam claimed that women have the same tendency of being virtuous and pious as men do.

In Quran, Allah Almighty says: *“O mankind! We created you from a single (pair) of male and female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the sight of Allah is (the one who is) the most God-fearing.”* (Q. 49:13)

2. Role in Matrimonial Relationship:

The common misconception about Islam is that people think that it is a male dominated religion where man enjoys authority over women, especially when it comes to matrimonial relationship. The fact is quite contrary, where women have an equal stake in the matrimonial relationship and has her say in matters of the relationship.

The first thing that shows the rights Islam has given to women pertaining to their matrimonial role is the freedom of marrying someone out of their consent. Therefore, the practice of forcing women to marry someone against their will is not Islamic at all.

Secondly, the attribute of compromise is associated only to women in the world of today with regards to matrimonial relationship. The fact is contrary in Islam, where Islam says that both man and wife have to work towards bettering of relationship and in this regard men should also compromise the way women do. In Quran Allah Almighty says: *“...Live with them (wives) honorably (kindness). If you hate them, it may be that you hate a thing and Allah brings through it a great deal of Good.”* (Q.4:19).

Moreover, Islam also gave the right of divorce to women fourteen hundred years ago, which enables women to ask for divorce or the two partners can reach a decision after mutual consent. Quran says in this regard: *“Should they (husband and wife) wish to separate from each other in agreement and upon consultation then they can do so blamelessly.”* (Q.2:232).

Thus, women have a significant role to play in the matrimonial relationship as well, and the conception that women are to be married wherever the parents will or they cannot opt for getting divorce are wrong and women need to know about this right of theirs so that they can better play their role.

In a nutshell, it is imperative that a Muslim woman understands the rights that Islam has given to her and then in the light of those rights and obligations, she must perform all the social, filial and matrimonial roles with utmost dedication and commitment.

d) Application Activity:

In groups learners mention some rights of women in Islam and then present their works

Answer:

- 1) **The Right to Possess Personal Property:** Islam decreed a right of which woman was deprived both before Islam and after it (even as late as this century), the right of independent ownership. The Islamic Law recognizes the full property rights of women before and after marriage. They may buy, sell, or lease any or all of their properties at will.
- 2) **Financial Security and Inheritance Laws:** Financial security is assured for women. They are entitled to receive marital gifts without limit and to keep present and future properties and income for their own security, even after marriage.
- 3) A Muslim woman is guaranteed support in all stages of her life, as a daughter, wife, mother, or sister.
- 4) The right to inheritance as in the provisions that the Quran made it clear that both men and women are entitled to a specified share of the estate of their deceased parents or close relatives. God has said: *“For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much, an obligatory share.”* (Quran 4:7)

4.5.8 Islam and Economy

a) Prerequisites/Revision/ Introduction:

Islamic Economic system is a system in which is how Islam arrange economical life with what belongs through precision thinking, covering the moral values of Islam and the knowledge of Economy. It also assesses the human activities in line with Islamic laws requirements either on the acquisition, management and the use of resources to benefit themselves, the community and the nation, including the spiritual and physical aspects to find the pleasure of God. Islam has provided guidelines and rules for every sphere of life and society. Naturally, a functioning economic system is vital for a healthy society, as the consumption of goods and services, and the facilitation of this by a common medium of exchange, play a major role in allowing people to realize their material and other goals in life.

b)Teaching resources:

The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic Theology.

c) Learning Activities:

Teacher asks students to mention the unlawful business activities in Islam.

Answer: The unlawful business activities in Islam include selling alcohol, prostitution, etc...

d)Application Activity:

Disapprove the misconception of dependence on Allah’s provision without striving for life.

Answer: Learners exchange ideas in group discussion in present the findings.

4.5.9 Islam and Politics

a) Prerequisites/Revision/ Introduction:

Islam can never be separated from social, political, or economic life, since religion provides moral guidance for every action that a person takes. The primary act of faith is to strive to implement God’s will in both private and public life.

Islam as the full way of life could not leave the concept of politics behind since it deals with day to day people’s life.

b)Teaching resources:

The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology.

c) Learning Activities:

In groups learners share ideas about the qualities of a good leader in Islam and present their findings.

Answer: The qualities of a good leader include: Knowledge, Power, Sound Judgement, Patience, Justice, Communication skills and piety.

d) Application Activity:

Highlight the benefits of a good leader to the community.

Answer: Learners exchange ideas in group discussion in present the findings.

4.5.10 Islam, Health and Nutrition

a) Prerequisites/Revision/ Introduction:

God has bestowed on humans his blessings, both hidden and apparent. Of these blessings the greatest is that of Health, which the prophet (peace be upon him) regarded as one of the two graces the importance of which was not appreciated by many people. In Islam, the concept of Health as demonstrated in Quran and Sunat (Prophet Hadith and practices), is that Mankind should sound mentally, physically and socially.

b) Teaching resources:

The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology.

c) Learning Activities:

Teacher begins by asking learners to define health.

Answer: The conventional definition of health being the absence of any manifestation of disease and believing that health is a state of complete physical, mental and social well-being.

d) Application Activity:

Explain the Islamic perspective on Health.

Answer: Islam has laid down the foundation in Quran and Sunat for the best approach of a balanced health. This approach is mainly through selection of the best, preventive methods, and staying away from harmful things. The summary of the main ideas of Islam relating to nutrition and health is presented in the following aspects:

- 1) Allah asked everyone to eat what is lawful. Allah says “*Ye people! Eat of what is on earth lawful and wholesome (Q.2-168).*”
- 2) Muslims are to eat the best food after selecting. Allah says “*Eat and Drink, but waste not excess, for Allah loves not the prodigals*” (Q.7-31).

3) Muslims are to select the best quality of food. Allah says “ Now send ye then one of you with the money of yours to the town; let him find out which is the best food (to be had) (Q.18-29).

Regarding the idea of moderation through diet, it is mentioned “... and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.” (Q.7-31).

In another approach, Islam demands from its followers the idea of total abstinence of food and drinks for one whole month from dawn to sunset. Fasting increases productivity and curbs inflation. Allah says in the Quran “O ye who believe! Fasting is prescribed for you as it was prescribed for those before you, that ye may learn self restraint”.

With regards to fasting, the prophet Muhammad (Peace be upon him) said “Fast (the month of Ramadan) so as “to heal your bodies from diseases”.

The Islamic way of life is a system of divine principals and code of ethics to be applied in every person’s daily life. Islamic lifestyles embrace numerous positive patterns prompting health and rejecting any behaviour which is contradictory to health. As such Islam has many constructive ideas to offer in the field of health care and medical practice.

4.5.11 Islamic View on Family Planning Methods

a) Prerequisites/Revision/ Introduction:

Muslims strive to build strong family and community bonds, and they welcome children as a gift from Allah. Marriage is encouraged, and raising children is one of the main purposes of marriage in Islam. Few Muslims choose to remain child-free by choice, but many prefer to plan their families through the use of contraception. The Qur’an does not specifically refer to contraception or family planning, but in verses forbidding infanticide, the Qur’an warns Muslims, “Do not kill your children for fear of want.” “We provide sustenance for them and for you” (6:151, 17:31).

b) Teaching resources:

The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology.

c) Learning Activities:

Teacher starts by asking Learners to explain why we should not fear the poverty.

Answer: It's Allah who provides sustenance for all of us as he says "Do not kill your children for fear of want." "We provide sustenance for them and for you" (6:151, 17:31).

– Mention some Islamic views of Family planning, Abortion, Birth Control

Answer: Islamic scholars vary in their opinions about contraception, but only the most conservative scholars prohibit birth control in all instances. Virtually all scholars consider allowances for the mother's health, and most allow for at least some forms of birth control when it is a mutual decision by husband and wife

d) Application Activity:

Teacher asks learners randomly to identify the opinions of scholars about controlling birth.

Answer: In situations where there is no direct guidance from the Qur'an and tradition of the prophet Muhammad, Muslims then rely on the consensus of learned scholars.. Islamic scholars vary in their opinions about contraception, but only the most conservative scholars prohibit birth control in all instances. Virtually all scholars consider allowances for the mother's health, and most allow for at least some forms of birth control when it is a mutual decision by husband and wife. Some of the more fiercely debated opinions surround birth control methods that interrupt the development of a foetus after conception, methods which are irreversible, or when birth control is used by one spouse without the knowledge of the other.

Abortion is frowned upon during the early weeks, and it is considered a sin if done without just cause, but most Islamic jurists permit it. Most early Muslim scholars found abortion to be permissible if done in the first 90-120 days after conception, but abortion is universally condemned thereafter unless to save the mother's life.

It is permissible to control the timing of births with the intent of distancing the occurrences of pregnancy or to delay it for a specific amount of time, if there is some Islamic law need for that in the opinion of the spouses, based on mutual consultation and agreement between them.

4.5.12 Islam and the Environment

a) Prerequisites/Revision/ Introduction:

The Environment as God’s creation must be respected. Islam expects human beings to conserve the environment for several reasons.

Islam prescribes how humanity should use the environment. Human have to live in Harmony with Nature. Humans acts as the agents of God on earth. God has given human beings a higher status than all other living creatures on earth. He has given him the important role of “Stewardship: Khilafat” over all animals and plant life. The Quran states “Behold thy Lord said to the angels, “I will create a vice-gerent on earth”. And be taught Adams the nature of all things” (Q.2-30), (Q.20-54), (Q.36-71).

b) Teaching resources:

The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology

c) Learning Activities:

Start by asking learners to define the environment.

Answer: the surroundings or conditions in which a person, animal, or plant lives or operates

Teacher randomly ask learners to identify Islamic Approach to the Environment:

Answer:

Creation &Ownership: Islam describes the environment and teaches us that it has been created by God. The Quran states “Glory to Allah, who created in pairs all things that the earth produces, as well as their own (human) kind and (Other) things of which they have no knowledge” (Q.36-36), (Q.15-19), (Q.20-53).

Humans and Environment: Islam prescribes how humanity should use the environment. Human have to live in Harmony with Nature. Humans acts as the agents of God on earth. God has given human beings a higher status than all other living creatures on earth. He has given him the important role of “Stewardship: Khilafat” over all animals and plant life. The Quran states “Behold thy Lord said to the angels, “I will create a vice-gerent on earth”. And be taught Adams the nature of all things” (Q.2-30), (Q.20-54), (Q.36-71).

Proactive Care: Islamic teachings are meant to take proactive care of the environment. Environmentalism has been taught and demonstrated by the Prophet Muhammed (peace be upon him) *“Whoever plants trees, Allah will give him reward to the extent of their fruit”*. According to Francesca De Chatel, a Netherlands-based anthropologist *“And Yet a closer reading of the Hadith, the body of work that recounts significant events in Muhammad (peace be upon him) life, reveals that he was a staunch advocate of environmental protection”*. In her Observation she added *“One could say he (Muhammad) was an “Environmentalist before his time” a pionner in the domain of conservation, sustainable development, and resource management and one who constantly sought to maintain a harmonious balance between man and nature”*

Preservation & Protection: The ultimate objective of life for a Muslim is salvation which is achieved through peace and harmony. *“Salam”*, the Arabic root of the word *“Islam,”* means *“peace and harmony”*. Therefore, Islamic theologians argue that an *“Islamic way of life entails living in peace and harmony”* at individual and social as well as environmental levels. Islam’s guidance form the principles of Environmental Protection Muslims believe that no other creature is able to perform this task. Humans are the only beings that God has *“entrusted”* with the responsibility of looking after the earth. This trusteeship (Amanat) is between God and humankind. For Muslims it is a religious duty to protect the environment.

d) Application Activity:

Prophet Muhammad (peace be upon him) *“Whoever brings dead land to life, that is, cultivates wasterland, for him is reward therein”*. Analyse this prophet’s saying.

4.5. 13 Islamic view on Crimes and Punishments

a) Prerequisites/Revision/ Introduction:

Every religion has specific teachings about and attitudes to wrongdoing. Islamic law sets out how Muslims should behave in order to live the life that Allah intends them to live. One of the many objections levied against Islam is in reference to the system of crime and punishment in the Islamic Law.

b) Teaching resources:

The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology.

c) Learning Activities:

Start by asking learners to mention the five universal necessities.

Answer:

1. The preservation of life.
2. The preservation of religion.
3. The preservation of reason.
4. The preservation of lineage.
5. The preservation of property.

d) Application Activity:

Randomly ask learners to state the crimes for which Islamic Law has prescribed fixed punishments.

Answer:

1. Transgression against life (murder or assault).
2. Transgression against property (theft).
3. Transgression against lineage (fornication and false accusations of adultery).
4. Transgression against reason (using intoxicants).
5. Transgression against religion (apostasy).
6. Transgression against all of these universal needs (highway robbery).

4.5.14 Islam and Development

a) Prerequisites/Revision/ Introduction.

The relationship between religion and development has always been neglected to the extent that literature on this relationship between religion and economic development forms a class of its own. The factor underlying this neglect of relationship between religion and economic development has been identified as the implicit assumption that economic development is often viewed as essentially secular and therefore is separated from religious matters, culture and global change.

b) Teaching resources:

The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology.

c) Learning Activities:

Start by asking learners to mention some features of social development.

Answer: write their responses on the board which may include the following:

- Education
- Finance
- Family
- Etc....

d) Application Activity:

Ask learners to mention some evidences on how Islam corresponds to development.

Answer:

1. Islam calls for adopting the best in all matters. Allah Almighty says [*So announce the good news to my slaves. Those who listen to the speech and follow the best thereof*] (Q.39:17-18). Furthermore, Islam encourages its followers to aspire for lofty goals and high aims. The Prophet (peace and blessings be upon him) is reported to have said, "*Indeed, the believer is never satisfied doing good acts until he reaches Paradise*" (At-Tirmidhi).
2. Islam glorifies strength in both material and spiritual matters. The Prophet (peace and blessings be upon him) is reported to have said, "*The strong believer is better and more lovable to Allah than the weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the hereafter) and seek help from Allah and do not lose heart*" (Muslim).

3. Islam warns of adhering to the old principles if they are corrupt. Allah Almighty says *[And similarly, we sent not a warner before you to any town (people) but the luxurious ones among them said, ‘We found our fathers following a certain way and religion, and we will indeed follow their footsteps.’ (The warner) said, ‘Even if I bring you better guidance than that which you found your fathers following?’]* (Q.43:23-24).

4.6. Unit Summary.

This Unit talks about the inclusiveness of Islam, the Finality of Prophet hood, Obedience to Prophet Muhammad (peace be upon him) is a must for all, Islam as the total submission to Allah’s will, Islam as a complete and Sufficient guidance for Muslims, Gender Equity in Islam, Women’s Rights in Islam, Islam and Economy, Islam and Politics, Islam and Health and Nutrition, Islamic View on Family Planning methods, Islam and the Environment, Islam view on Crimes and Punishments and Islam and the Development.

4.7. Additional information for Teachers.

Many things have been said and written about the Prophet Muhammad (peace be upon him), often times in a negative manner, indeed the Prophet Muhammad (peace and blessings be upon him) has been one of the most maligned person in history. If we stood away from the negativity, we would actually find that his teachings offer a great example and lesson for society to benefit from.

In this article we shall highlight some of the Prophet Muhammad’s (peace be upon him) teachings to show how his teachings if properly followed, could lead to a much better society.

As we all know, racial issues has been a problem in our society for centuries, the issue of racism is an ugly blight on humans, and something that doesn’t seem to go away. 1400 years ago, the Prophet Muhammad (peace be upon him) made the following remarks in his farewell speech: “All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action.”

The most important message that hits right at the heart of racism is that the Prophet Muhammad (peace and blessings be upon him) made it clear that no human race is better than another, that one is only better than another based on their actions.

One could say the Prophet Muhammad (peace be upon him) was speaking well ahead of his time with these teachings. But we now ask, aren't these teachings very important for our society? If modern society did take these teachings to heart, would it not lead to a better society? Of course it would. The Prophet's (may peace be upon him) teaching against racism is very beneficial for the society, and could make the society much better if properly followed.

Another major problem the society faces has to do with those struggling in poverty, we see it all around us, and we constantly hear all about it. Millions of people are struggling; millions of people go to bed hungry every night, without having a proper meal to sustain them. The Prophet Muhammad (peace be upon him) is reported to have said the following: Ibn Abbas reported Allah's Messenger (may peace be upon him) to have said "the person who eats his meal while the neighbor in his surroundings is hungry is not Muslim".

The meaning of this teaching is very simple, that we must look after our fellow people in society, and how shameful it is for us to eat and be happy, while others in society on the other hand have nothing to eat and are starving. The Prophet Muhammad (may peace be upon him) is obviously enjoining it upon the people to make sure that such a situation doesn't happen. Can one say that this is not a good teaching that could lead to a better society? A society that makes sure that other people are not going hungry.

Now studies have shown that the bedrock of a good society begins with the family, studies show that peaceful families lead to better societies, and that the opposite often leads to a worsening condition of society. Many people who have come from bad households have often eventually found themselves involved in crime.

So what did the Prophet Muhammad (may peace be upon him) have to say when it comes to the family? The best of you is the one who is best to his own family, and I am the best of you towards my family.

So the Prophet Muhammad (may peace be upon him) taught the people that the best of persons are those who are best to their own family, in other words have good relations and treatment towards your family. Notice the importance the Prophet Muhammad (may peace be upon him) attached to this teaching; he went as far as to say that the best persons, are the ones who are good with their family, that's how important this is.

So we ask again, does this teaching lead to a better society if followed? Of course it does, a strong family leads to a strong society, and the Prophet Muhammad (may peace be upon him) said the best persons are those who are the best to their own family, can't get any stronger than that for society.

4.8. End Unit Assessment.

1. In group, discuss some aspects mention that Islam is a universal religion?
2. The aspects above show that The Universality of Islam “is not informality, it is Unity with diversity”. Explain how?
3. Explain the mechanism of Democracy in Islam

4.9. Additional Activities:

4.9.1. Remedial Activity

In groups learners, discuss how Islam caters for women biotic natural issues and then present their findings

4.9.2. Consolidation Activity.

In groups learners, analyse the rights of women in Islam and present their findings

4.9.3. Extended Activity.

In groups, learners compare the secular laws and Islamic laws towards the Gender Equality and present the findings.

UNIT 5: CARDINAL VIRTUES IN ISLAM

5

5.1 Key unit competence

The learner will be able to appreciate and live ethical values in the Society.

5.2. Prerequisites/ Revision/Introduction:

Islam, as it is frequently argued by the Muslims, is not only a religion, but also a way of life, which prescribes, exhorts, admonishes, and tells its adherents how to live individual and social lives. Hence, it is at once a religion, system of laws, social order, ethics, politics, economics etc. In other words, it is everything that every Muslim needs to live his or her life in this world. Islamic virtues help us to attain the worldly happiness by the same time earning rewards from Allah.

5.3. Cross-cutting issues to be addressed:

- **Peace and Values Education:** learning about virtue of justice and its importance in the society promotes the value of peace among the people hence there will be no violence no oppression which districts the peace and harmony of the Society.
- **Financial Education:** Learning about the essence of courage in Islam will install among the learners the habit of hard work which will help them to strive in future for their financial well being

5.4. Guidance on the introductory activity:

The teacher divides the learners into groups. He/ She asks students to share ideas and discuss about some of the good Islamic Virtues. After that, he/ she invites groups representatives to present their findings. After that He/ She asks the students to evaluate the findings which are correct or false. Then, he/she summarizes the learned knowledge and gives examples which illustrate the learned content.

5.5. List of Lessons/Sub-Headings.

| # | Lesson title | Learning Objectives from the syllabus including (Knowledge-Skills-Attitudes and Values) | Number of Period |
|--|---|---|------------------|
| 1 | The Virtue of courage (Ijtihad) and its importance | Explain the virtue of courage in Islam | 2 |
| | | Explain the importance of courage in our life | |
| 2 | The importance of being courageous in Islam | Live ethical values in the Society | 2 |
| 3 | The value of Work in Islam | List of the employer-employee regulations in Islam | 2 |
| 4 | The value of Wealth in Islam | Mention some of essential Islamic teachings on wealth | 2 |
| 5 | The value of Strength in Islam | Outline the Islamic principles of strength | 2 |
| 6 | The virtue of Prudence and its importance for Society | Explain the benefits of prudence in society | 2 |
| 7 | The virtue of Justice in Islam and its importance | Explain the importance of justice in community | 2 |
| 8 | The Gift of Self Control, a special virtue for human kind | Define the virtue of self-control | 2 |
| Assessment criteria: The learners will be able to appreciate and live consciously ethical values in the Society. | | | |

5.5.1 The Virtue of Courage (Ijtihad) and its importance.

a) Prerequisites/Revision/Introduction: Islam is the religion which states all rules in the benefits of the followers (Muslims) all obligations fall in favour of the Muslims such as courage and hard work.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology, websites ...

c) Learning Activities: Learner explains courage in Islam.

Answer: Courage is one of the noblest characteristics of men. It is the sign of strength, and the dignity of the Muslim nation (Umat) depends on it. For this reason, the strong believer is better and more loved by Allah the Almighty than the weak one. Courage is the quality of those who are strong and not intimidated by fear, and are not weak or feeble. Courage enables us to face difficulty, danger or pain in a way that allows us to maintain control over a situation.

- Discuss its importance in our daily life

Courage is one of the noblest characteristics of men. It is the sign of strength, and the dignity of the Muslim nation (Umat) depends on it. For this reason, the strong believer is better and more loved by Allah the Almighty than the weak one. Courage is the quality of those who are strong and not intimidated by fear, and are not weak or feeble. Courage enables us to face difficulty, danger or pain in a way that allows us to maintain control over a situation. We can build courage by identifying things that frighten or challenge us and thinking of strategies for coping with them. We also can build courage by remembering that nothing can harm us unless Allah wills it and nothing can benefit us unless Allah wills it.

d) Application Activities: Explain how Muslim children should take steps towards the attribute of Courage in them?

Answer:

1. Build confidence. Muslim children should keep trying, even when they initially fail. This scenario often comes up when they are playing, especially when building structures, that often can come crashing down. Helping them to increase their determination and see the fruits of their efforts on various small projects, can help them to become more confident about their own abilities.

2. Overcome fear. Children should express their fear instead of being paralyzed by it. Help create situations for them where they can gradually “get over” any unfounded fears they have.

3. Face the Unknown. Children should be encouraged to have bravery in new situations. The most common example of this is when meeting new people, especially adults. They need to smile, speak loudly, and to shake hands when meeting new people when you are with them. They should not be hiding behind you, or whispering so softly that the person cannot hear them. This takes time, but your coaching in this area will help them in the long term.

4. Do the Right Thing. This is perhaps the most important area where children need to demonstrate courageousness, confidence, and independence. They need to be able to take a stand in the face of peer disapproval. They should feel a degree of shame to be found in any sort of disobedience to their Creator, when he has blessed them with innumerable blessings in this world. Encourage them to be careful about who they choose as close friends, as this will in turn affect their own character development up to a whole society to stand up for the truth.

5. Set a Good Example. Children often watch their parents as examples in how they deal with scenarios where they may feel afraid, or sick, or when they experience great loss. They should be hearing their parents supplicate to their Creator in times of need.

6. Avoid Foolish Bravado. Being brave does not mean we should encourage our children towards risky activities or stunts to prove courageousness. One should not take unnecessary chances or neglect safety in a futile attempt to prove bravery to others. Rather, one needs to balance physical courage with common sense. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, “The strong man is not the one who throws people in wrestling. The strong man is the one who has control of himself when he is angry.”

5.5.2 The importance of being courageous in Islam.

a) Prerequisites/Revision/ Introduction:

Courage, as outlined in the Qur’an, is showing determination in respecting all of Allah’s limits, without exception, and without hesitation, whatever the circumstances or the condition. Essentially, courage is the virtue that arises as a result of faith. Courage enables us to face difficulty, danger or pain in a way that allows us to maintain control over a situation. We can build courage by identifying things that frighten or challenge us and thinking of strategies for coping with them. The very basis of the courage of the faithful is their love and fear of Allah, and their rendering sincere effort to earn His good pleasure. For that reason, their courage in fulfilling the requirements of morality is not dependent on specific circumstances. In all conditions, a believer retains the courage that results from trusting in Allah.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology, websites ...

c) Learning Activities: Discuss the importance of Courage in our daily life.

Answer: Courage enables us to face difficulty, danger or pain in a way that allows us to maintain control over a situation. We can build courage by identifying things that frighten or challenge us and thinking of strategies for coping with them.

d) Application Activities: Discuss the importance of courage in Islam

Answer: Courage, as outlined in the Qur'an, is showing determination in respecting all of Allah's limits, without exception, and without hesitation, whatever the circumstances or the condition. Essentially, courage is the virtue that arises as a result of faith. In the following verses, the courage and determination in religious matters of those who fear Allah, and the fine reward they will receive from Him are described. Allah said " (Believers are) those to whom people said, "The people have gathered against you, so fear them." But that merely increased their faith and they said, "Allah is enough for us and the Best of Guardians." (Q.2: 173).

5.5.3 The value of Work in Islam

a) Prerequisites/Revision/ Introduction: Islam through the prophet Muhammad peace be upon him encouraged Muslim to work hard he said "there nothing good and full of blessings in this world more than eating from ones sweat verily the prophet of God David used to eat from the work of his hands".

Work in Islam is very important due to it being a critical part of our stewardship role over Allah's creation in this world. Work drives progress and prosperity for mankind. Work is given special importance to the extent that it is considered as an act of worship in itself.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology, websites ...

c) Learning Activities: start by asking learners randomly to explain how Muslim Community can use the courage virtue in order to face their poverty and to build their country

Answer:

d) Application Activities: Islam is a religion that orders its followers to be part and partial of a development and production in the society. Learners in groups share ideas to justify this contribution.

Answer: Islam encourages proper and good performance of work: The prophet Muhammad (Peace be upon Him) is reported to have said: "Allah likes that when a person does work that they do it well.".

Islam also, has a set of basic rules and regulations for employer and employee to run their affairs. Prophet Mohammad (Peace be upon him) practiced and also taught these people during his time. He founded a society where employer and employee enjoyed benefits of these basic rules.

5.5.4 The value of Wealth in Islam

a) Prerequisites/Revision/ Introduction: Islam considers wealth as the life-blood of the community which must be constantly in circulation; therefore, its possession excludes the right of hoarding (Q.9:34-35). The implication is that lawfully earned wealth must be invested within the community to improve its economic well-being.

Investing wealth is not only measured by the monetary gain associated with it, but also by the benefit which accrues to the society. The needs of the society, therefore, must be a consideration for the owner of wealth. While Islam considers lawfully acquired wealth as subject to the protection of the *law (Shariah)*, it regards the wealth owner as a trustee who holds his wealth as a trust on behalf of God and the community.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology, websites....

c) Learning Activities: Discuss the contributions of Wealthy People in the Development of Islam. Learners share ideas in group discussions and present the findings as the teacher guides them

Answer: Allah says "The example of those who spend their wealth in the way of God is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And God multiplies [His reward] for whom He wills. And God is all-Encompassing and knowing." (Q. 2:261). When one spends his wealth in the way of God there is no decrease in wealth. Charity increases wealth because God replaces it with something better and greater.

d) Application Activities: Describe the Islamic teachings concerning wealth

Answer: Main essential Islamic Teachings on Wealth.

As Muslims we know that wealth, and everything else in the Universe, belongs to and comes from God. So how do we deal with our wealth accordingly?

Wealth can be enjoyed, but do not let it distract you.

Wealth can give us pleasure in life, but it can also be a distraction from what is truly important. The true believer deals with his wealth as if it is merely a worldly matter because it will not follow him or her into the afterlife. Muslims are warned in the Quran to be on guard against greed. Islam encourages savings for today and future provisions, however a Muslim should not only save and hoard great sums of money, but should distribute some of his wealth to those who are in need of it and in other noble activities.

It is never acceptable to earn a living by doing wrong.

Muslims must earn their wealth in a lawful, or halal, way. It is not to be earned by selling or buying things that God forbids us, such as alcohol or pork, or by engaging in illegal activities. God advises them against this: “O you who have believed, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent.” [Quran 4:29].

Practice charity toward the poor, orphans and those in need.

The faith of Muslims is built on the five pillars of Islam. One of those pillars is giving wealth to charity (Zakat). In fact, in the Quran charity is often mentioned as going along with prayer. “[True] righteousness is [in] one who believes in God, the Last Day, the Angels, the Book, the Prophets and gives of their wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes Prayer and practices regular charity...” [Quran 2:177]

Do not fear Poverty; however you must work hard and ask God to provide you.

In the time before Islam, the pagans would kill their children in fear of poverty. After Islam was introduced, Allah the almighty has forbidden this act as mentioned in the Holy Quran: “Do not kill your children out of poverty; We will provide for you and them,” [Quran 6:151].

Giving of your wealth is the source of true prosperity.

Allah says “The example of those who spend their wealth in the way of God is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And God multiplies [His reward] for whom He wills. And God is all-Encompassing and knowing.” [Q. 2:261]. When one spends his wealth in the way of God there is no decrease in wealth. Charity increases wealth because God replaces it with something better and greater.

5.5.5 The Value of Strength in Islam

a) Prerequisites/Revision/ Introduction: Islam is a religion that encourages and inspires people to be physically and morally strong. The Prophet Muhammad (Peace be upon Him) said “The strong believer is better and more beloved to Allah than the weak believer, although there is good in each. Desire that which will bring you benefit, and seek help from Allah and do not give way to incapacity. If something happens to you, do not say, ‘If only I had done such-and-such.’ Rather say, ‘The decree of Allah. He does what He will.’ Otherwise you will open yourself up to the action of Satan”.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology, websites...

c) Learning Activities: In groups learners analyse the Hadith which says that strong Muslim is lovable by Allah than weak Muslim. Teacher gives the chance to the learners to present their findings.

Answers: Their findings may include:

A strong believer refers to a believer who has a firm determination and is inclined to the affairs of the Hereafter. A person with a strong determination will approach extremely determined to enjoin good, forbid evil and endure all types of difficulties while carrying out the above, [the strength of his faith spurring him on].

However some Commentators have explained that strength is referring to physical strength, as such a person will be able to perform longer Rakat of Salah, he will be able to fast, perform Haj..

d) Application activity: Give some Islamic principles to help us stay strong, positive and productive in all circumstances:

Answer:

-Be a Bearer of Good News. The prophet (Peace be upon Him) said: “Give glad tidings, and do not scare people away. Make things easy, and do not make things difficult”.

-Optimism is an Act of Worship: The prophet (Peace upon Him): “Hoping for good is also an act of worship of Allah”.

-Be Positive & Certain about your Dua (Supplication): The prophet (Peace be upon Him): “Supplicate Allah Almighty and be certain that He will answer your prayer” Etc....

5.5.6 The virtue of Prudence and its importance for Society

a) Prerequisites/Revision/ Introduction: This lesson should be linked to the previous lessons by reviewing the virtue of strength and wealth. Prudence means looking into the consequences of matters you want to engage in and having firm resolution and determination. According to Islamic teachings, any person who involves himself in matters without considering the consequences exposes himself to troubles, and Islam also stresses the importance of prudence by encouraging people to plan before in order to preserve them from regret. Therefore, the most intelligent of people is he who looks further into consequences of matter he wants to engage in. The most prudent of people is also he who is best at controlling his rage and anger. The vast majority of the holy Qur'an deals with morality. Allah the almighty says: *“Verily this Qur'an does guide to that which is rightest”*. Q. 17:9.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology, websites ...

c) Learning Activities: The Teacher asks learners randomly to examine this quote “Prudence has two eyes: one that foresees what one has to do, the other that examines afterward what one has done”.

Answer:

This is St. Ignatius of Loyola's quote which means that one must take counsel carefully from one's self and others. Failure to deliberate is rashness, which leads to impulsive and ineffective decision-making and confuses activity and action.

We gather the relevant information during this stage, starting with a consideration of our principles. Prudence is about the truth of what is right and what must be done. We must know what is true before we are free to do what is right. This includes an awareness and acceptance of our own moral values, our firm values and our mission. If our firm culture and morals dictate that a certain act is inappropriate, then there is no need to hesitate doing it.

According to Islamic teachings, any person who involves himself in matters without considering the consequences exposes himself to troubles, and Islam also stresses the importance of prudence by encouraging people to plan before in order to prevent them from regret. Therefore, the most intelligent among people is he who looks further into consequences of matter he wants to engage in.

d) Application Activities: identify the importance of prudence in Islam.

Answer: For the importance of prudence, Allah the almighty says in the Holy Quran: “When you deal with each other, in transactions involving future obligations in a fixed period of time reduce them to writing... whether it be small or big; it is just in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves.”(Q.2:282). Allah the almighty also says: “If a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly and afterwards become full of regret for what you have done.”(Q. 49:6).

5.5.7 The virtue of Justice in Islam and its Importance

a) Prerequisites/Revision/ Introduction: Islam is a religion that calls for justice and fairness for all, as Muslims, we should always stand for justice as a matter of principle, whether for Muslims or non-Muslims, even if justice should side against us. Allah the almighty says in the holy Quran: “O you who believe, be persistently standing firm in justice as witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. Follow not your desires, lest you not be just. If you distort your testimony or refuse to give it, then Allah is aware of what you do”. Q. 4:135.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books) books, some books of Islamic theology, websites...

c) Learning Activities: Start by asking Learners to discuss how Justice should play its role in our daily life.

Answer: The Quran, the sacred scripture of Islam, considers justice to be a supreme virtue. It is a basic objective of Islam to the degree that it stands next in order of priority to belief in God’s exclusive right to worship (Tawheed) and the truth of Muhammad’s prophethood. God declares in the Quran: “God commands justice and fair dealing...” (Q.16:90). And in another passage: “O you who believe, be upright for God, and (be) bearers of witness with justice!...” (Q. 5:8)

Application Activities: In groups learners discuss the importance of Justice. Learners share ideas in group about the importance of justice in the community and then present the findings.

Answer: Justice is an obligation of Islam and injustice is forbidden. The centrality of justice to the Quranic value system is displayed by the following verse: “We sent Our Messengers with clear signs and sent down with them the Book and the Measure in order to establish justice among the people...” (Q.57:25).

The phrase ‘Our Messengers’ shows that justice has been the goal of all revelation and scriptures sent to humanity. The verse also shows that justice must be measured and implemented by the standards and guidelines set by revelation. Islam’s approach to justice is comprehensive and all-embracing. Any path that leads to justice is deemed to be in harmony with Islamic Law.

5.5.8 The Gift of Self Control, a special virtue for human kind

a) Prerequisites/Revision/ Introduction: A true Muslim does not react like any other person he has the guidance from the teaching of Quran and traditions of the prophet Muhammad (peace be upon him), they teach him to control himself and think before he or she reacts.

b) Teaching resources: The Holy Quran, Hadith (Prophet Tradition’s books), some books of Islamic theology, websites

c) Learning Activities: Give the meaning of Self Control

Answer: Self-control is a quality that is embedded in the religion of Islam and surely that is not a coincidence. Is it not obvious that the trait of self-control is something that God wants us to strive for? We are faced with choices and temptations in every direction. We are asked to lower our gaze, to control our anger, and to consider our words before speaking. The fasting month of Ramadan is an exercise in self-control. We refrain from food and liquids from dawn to sunset. We might be hungry and thirsty but we exercise self-control in order to please God and to build our resilience

d) Application Activities: The Prophet Muhammad (peace be upon him) tells control ourselves and respond to the source of our anger with a cool cognitive approach. How?

Answer: By controlling one’s anger and avoiding making decisions out of it.

5.6. Summary of the Unit.

The Unit five (5) will cover the following: The Virtue of courage (Ijitihaad) and its importance to the person and to the society, the importance of being courageous in Islam, the value of work in Islam, the value of Wealth in Islam, The value of Strength in Islam, The virtue of Prudence and its importance for Society, The virtue of Justice in Islam and its importance for the society and the Gift of Self Control, a special virtue for human kind not for animal.

5.7. Additional information for Teachers

It is a paradox that it is the Muslims who deny justice to their own people, while the cornerstone of the tenets of Islam is administration of justice. Let us have a brief look at the significance of justice in the Islamic system.

The Holy Qur'an considers justice to be a supreme virtue. It is a basic objective of Islam to the degree that it stands next in order of priority to belief in God's exclusive right to worship (Tawheed) and the truth of Prophet Muhammad's (peace be upon him) prophethood. The very fact that two of the attributes of Allah are closely linked to justice, apparently, underscores the significance of imparting justice to all. The two attributes are the Just (Al-Adil) and the Dispenser of Justice. (Al-Muqsit).

The Holy Qur'an commands, *"Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition."* (Q. 16:90).

Prophet Muhammad underscored the importance of rulers being just in one of his famous sayings. *"There are seven categories of people whom Allah will shelter under His shade on the day when there will be no shade except His. (One will be) a just leader."* (Saheeh Muslim).

The Qur'an warns believers against subjective factors or personal emotions leading them to deviate from the path of justice, which is also the path of Islam, but it weighs heavily upon those who are required to adjudicate in disputes or to give judgment on other issues. *"O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: That is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do."* (Q.5: 8).

Muslims are also called upon to rise above social evils such as nepotism and Favoritism. Almighty Allah says in the Qur'an, *"O you who believe! Stand out firmly for justice, as witnesses to Allah; even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do."* (Q.4: 135).

A disordered society compounded of danger and distractions, unjust and troubled, provides no security for any other human pursuit let alone his spiritual development. The man who has to worry about his family's safety all the time is diverted from the remembrance of Allah, as is the one who has suffered injustice and must struggle to eliminate feelings of anger and resentment. Injustice fractures the brotherhood and sisterhood of the believers, which is an essential element of an Islamic society.

The simple fact is that Allah, who is called “the Just,” commands justice both in society and in every aspect of human relations. There were cases in the early history of Islam when men whom the ruler intended to appoint as judges fled from the court rather than assume this terrifying responsibility.

The Prophet (peace be upon him) himself when he was called upon to judge between litigants in civil matters warned that one of them might be more eloquent in putting his case than the other and thereby achieve an unjust settlement.

“In such a case,” the Prophet said, “I will have given him a portion of hellfire.” This is clearly a grave matter indicating that those who seek justice must themselves practice it without deviation even to their own hurt.

For a Muslim, his yardstick in his life is the Holy Qur’an together with the example of the Prophet and their reflection in the human heart. There is no higher aim for the Muslim than the cultivation of a God-fearing heart. From the sound heart comes sound judgment.

Islam is a realistic religion.

It recognizes the reality of human weakness. Those who are injured are permitted to take retaliation (Al-Qisas) but they are reminded at every turn that it is better to forgive and to seek reconciliation. The Muslims are commanded to return good for evil, thus breaking the vicious circle of animosity.

In the Prophet’s dealings with the unbelievers, who tried every means to destroy him and his community, he exemplified the rule of forgiveness and reconciliation, forgiving even the most vicious of his enemies when he finally re-entered Makkah in triumph, providing them with gifts so that their hard hearts might be softened and peace prevail after the years of conflict.

Justice might have required their punishment, but there is no contradiction here since there is more than one way to achieve balance, which, after all, is the ultimate objective of justice. Islam describes its community as a society of the middle way (Al-Ummah Al-Wasat), a religion of moderation in everything except the love and worship of God. Muhammad (peace be upon him) condemned extremism with the greatest severity and today’s Muslims have a greater need to be reminded of this than ever before as they do of his saying that “anger burns up good deeds just as fire burns up dry wood.”

According to a saying of the Prophet, Almighty Allah says, “O My slaves, I have forbidden injustice for Myself and forbade it also for you. So avoid being unjust to one another.” (Saheeh Muslim).

5.8 End unit assessment:

1. Give different cardinal virtues of courage (Ijtihad) ordered by Islam?
2. List steps to instilling the attribute of courage in Muslim children.
3. Courage in Islam plays a big role. Explain.
4. Islam encourages proper and good work performance. Explain how?
5. List main essential Islamic Teachings on Wealth.
6. Muslims know that wealth, and everything else in the Universe, belongs to and comes from God. So how do we deal with our wealth accordingly?

5.9. Additional Activities:

5.9.1. Remedial Activities

- In groups, learners describe Justice in Islam as a basic Islam objective, a moral virtue, and the standard justice stipulated by the Quran.

-Indicate some specific Examples of Justice Encouraged in the Quran.

5.9.2. Consolidation Activity

-In groups learners List down some of the lawful and unlawful business activity in Islam and present the findings.

5.9.3. Extended Activity.

In groups learners analyse the opportunities for the poor people working for paradise compared to the rich people and present the findings.

Vocabularies

Islam: This teaches that people must live in total submission to the will of God and in peace with the Creator, with one's self, with other people, and the environment as well.

Context: Islam may be practiced by people living in any country.

Five Pillars

Definition: The core principles of Islam: Faith, prayer, charity, fasting, and pilgrimage form the framework for a devout life.

Context: Muslims believe that the way to fulfil the third of the Five Pillars is to abstain from all foods and liquids from dawn to sunset during the month of Ramadan.

Jihad

Definition: Striving to remove oppression, this is the denial of the right to life, to property and to freedom to practice Islam.

Context: Jihad is a difficult concept for those following Judeo-Christian traditions to understand, so it is often misinterpreted.

Qur'an: The Holy Book of Islam.

Context: Muslims throughout the world strive to learn Arabic so that they can read the Qur'an and understand its true meaning.

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