Essential Approaches to Christian Religious Education

Learning and Teaching in Uganda

Christopher Byaruhanga

Globethics.net

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PREFACE

This book is about the essential approaches to Christian religious education learning and teaching in Uganda. We live at a time of change and experimentation in many spheres, not least in educational methods in the teaching of Christian religious education in secondary schools. Teaching Christian religious education at the lower secondary school level is complex. At its core, good teaching of Christian religious education involves the interweaving of content knowledge, pedagogy skills, and a knowledge and appreciation of the multifaceted nature of students and finally the evaluation skills that help the teacher to arrive at the conclusion that the intended key learning outcomes have been achieved. Personal characteristics too are integral in the overall portrait of a professional Christian religious education teacher especially for those people who believe that today there is the paradigm shift between providing instruction and producing learning, between imparting knowledge and facilitating learning.

This book, E*ssential Approaches to Christian Religious Education learning and teaching in Uganda* focuses on the essential methods that should be used when teaching Christian religious education at the lower secondary school level. One issue that is immediately apparent in this book is about the essential methods that should be used when teaching Christian religious education and not any other religion.

An examination of the available literature reveals that there are so many books that are written about how religion should be taught in schools. Others are specifically about the methods of teaching Religious Education or Religious Knowledge. To the best of my knowledge, there

is no book that deals with, in details, the essential approaches that should be employed when teaching Christian religious education at the lower secondary school level in Africa in general and Uganda in particular. The aim of this book is to address the deficiency of the materials related directly to the essential approaches that should be employed when teaching Christian religious education at the lower secondary school level in Uganda.

There are genuine reasons one can advance to explain the lack of attention to the essential approaches that should be used when teaching Christian religious education at the lower secondary school level. One of the more prominent reasons is that a book on the essential approaches in teaching Christian religious education risks talking about religious ideas that other world religions claim as theirs. Most books in the field of religious study are not about a particular branch of religion and consequently the general expression of a religion ends up getting much attention than the particular views of Christian religious education. This kind of approach distorts the understanding and aim of the general view of Christian religious education.

Essential Approaches to Christian Religious Education Learning and Teaching in Uganda aims at two things: First, it is an effort to describe the essential methods that should be used in the teaching of Christian religious education at the lower secondary school level in a pluralistic religious society such as Uganda. Secondly, it is an attempt at setting the boundaries and the agenda for the future development of Christian religious education in lower secondary schools.

Although *Essential Approaches to Christian Religious Education Learning and Teaching in Uganda* deals with the history and methodology in the teaching of Christian religious education, teachers and students with different terms of reference and those from countries where Christian religious education is one of the examinable subjects at the lower secondary school level, should still find most of the ideas ex-

pressed in this book relevant to their situation because the principles outlined and the issues the author has raised have a wider application. This book primarily targets Christian religious education professionals, members of the board of governors in secondary schools and teacher training colleges, departments of religious education in national teacher training colleges, theological colleges/seminaries, and universities.

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ACKNOWLEDGMENT

I dedicate this book to my grandson Timothy Mujuni.

To the Writing of Books, there is no end. Lord Jesus Christ, give me one more time to put my ideas on paper. To God be the Glory.

Christopher Byaruhanga
Uganda, 2017

1

INTRODUCTION OF CHRISTIAN RELIGIOUS EDUCATION IN UGANDA

'It has become obvious also to the general public that religion is not a relic from the past which is gradually going to disappear, but which is very much present in societal and political life in various regions of the world.'[1]

1.1 General Introduction

Uganda has no state religion and the freedom of religion is guaranteed by the National Constitution. In spite of having a large Christian population, the religious traditions of people from outside Uganda are respected. People in Uganda practice their different faiths freely. Christian religious education is provided in private founded schools, church founded schools and government founded schools. However, religious education in secondary schools is generally conceived of as special instruction in Christianity. Since 1962 when Uganda became politically independent from Britain, the Ministry of Education, Science, Technology and Sports has paid greater attention to the development of new national curricula for schools. As regards Christian religious education

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[1] Wanda Alberts, *Integrative Religious Education in Europe: A Study-of-Religious Approach* (Berlin: Walter de Gruyter, 2007), 25

at the secondary school level, the major development took place in the 1970s when the Bible-based confessional syllabus was replaced with an ecumenically oriented syllabus.

In pre-independent Uganda, Christianity was the only religion taught in schools. The Anglican and the Catholic missionaries[2] used Christian religious education as one of their most effective ways of evangelizing and converting Ugandan students to Christianity. Christian religious education as we know it today was known by various names such as Scripture, Religious Instruction, Bible Knowledge, and Religious Knowledge. At that time, there was no uniform syllabus and mission schools taught different denominational syllabi that were in line with their religious beliefs and practices. In pre-independent Uganda, the teaching approach varied from indoctrination to confessionalism.[3] Today, the type of Christian religion that is being taught in secondary schools in Uganda is called Christian religious education. This is a form of secondary school religious education in which students of that particular Learning Area are separated from the rest to learn about Christianity within a religious framework.

1.2 Limitation of this Study

This is a study based on an empirical study of actual classroom practice of Christian religious education as well as an analysis of various written sources such as textbooks, academic articles in journals and official documents that I came across during my research. I took this

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[2] Anglicans and Catholic missionaries pioneered the spread of Christianity in Uganda.

[3] For detailed information on the different names of Christian religious education in pre-independent Uganda see, M. Mazebane, 'The Role of Religious Education Junior Certificate Programme in Promoting Tolerance Among Learners in Botswana,' M. Ed, thesis, University of Botswana, 2002.

approach in order not to uncritically reproduce the debates on issues which had long been settled in the field of Christian education by other scholars. The framework of Christian religious education contained in this book is particularly designed for the Ugandan situation, but may also be transferred, without changing its general character, to other countries especially in the Great Lakes Region of East Africa.

1.3 Historical Background to Christian Religious Education

Religious education is explicitly qualified in this book as Christian religious education because I am conscious that other forms and types of religious education namely, Islamic and African tradition had already gone on in Uganda though informally, even long before the coming of Christianity in 1877 and 1879 respectively.

Christian religious education is an integral part of the secondary school curriculum with the comprehensive purpose of aiding the growth of young people in Uganda to:

i.   Christian maturity so as to develop a positive awareness of one's own worth.
ii.   Develop a positive attitude toward other people and their right to hold beliefs different from their own.
iii. Respond positively to what they believe to be the will of God.

In the secondary school context, the aim of Christian religious education is to sponsor within the students the full and mature expression of their faith in the person of the Christian message namely, Jesus Christ and the message of that person, namely, the coming-yet-present reign of the living God. This involves enabling students to claim the Christian story of the church as their own. At the secondary school level, Christian religious education, until 2017 has been an optional subject in Uganda.

However, it has always been accepted as one of the subjects for university entrance.

Religion has always been part and parcel of the Ugandan pattern of living. The efforts of Ugandans in trying to find coherence and to clarify their existence are the main forces for religious activities which are usually expressed in rituals, symbols and myths. As religion has at all times dealt with the questions that people all over the world consider to be the most important aspect of their lives, in the same way on the eve of the missionaries' contact with the people who presently occupy the territory known as Uganda, the inhabitants of this region were in search for an answer to the questions concerning their origin and destiny, the world and evil. They found an answer in religious beliefs and practices. They always acknowledged God's existence who they invoked as a kind and loving Father. Everyone in Uganda was a religious carrier and for this reason there were no specialised missionaries and there were no specialised teachers. This is why some of the African theologians have argued that there were no atheists on the eve of the missionaries' contact with Ugandans.

People in Uganda conceived God as the author of life which included all that is found in the visible and in the invisible world. He was recognised as the creator, the giver and the protector of the living. These attributes implied that God's acts were tangible. Of all these attributes that of creator was the most prominent one. Even today, some people in Uganda believe that God's creative activity which began from time immemorial still continues. Ugandans used to communicate with God by means of occasional prayers. Some of these prayers expressed the power and the providence of God.

The missionaries did not hesitate to describe the God of the Bible by the very names, which were being used in Uganda such as Ruhanga (creator). However, confusion still existed among the missionaries whether the African God was a remote god, minding his own business

and leaving his creation to ancestral spirits or not. For Ugandans this was not a problem because they believed that God had withdrawn from the world to that remoteness which was part of His greatness.

Religion has played a major role in shaping people's lives in Uganda from time immemorial. In order to preserve its religious beliefs, the pre-Christian Uganda used education as a means through which religious knowledge was communicated to the young and the old. The aims/goals of religious education were mainly two namely:

a. To prepare the young people for the transition from the infant stage to maturity. The content of religious education was therefore defined by the needs of society and every adult was qualified to instruct the young people. In most cases, the young people's reasoning and personal reflections were suppressed.

b. To develop an awareness of and respect for the religious dimension of life. In pre-Christian Uganda, morality was derived from God, the divinities and the spirits and the adult members were regarded as teachers of religion. God remained the canon against which the moral standard of everybody in society was measured.

Religious education at that time aimed at producing a person who was obedient, loyal and of acceptable character.

The methods used to educate the young and the adults were mainly in the form of instruction and indoctrination. There were some advantages attached to this kind of approach to the teaching of religious education namely:

i. Religious education was done according to what the local context demanded and not what the teachers managed to teach. What the students learnt was approved by the community.

ii. Religious education was concerned with the transmission and continuation of values and norms from one generation to another through the process of socialisation and initiation. The subject

content was never alien to the students and to the community. That is why the method of content delivery was experiential and practical.

iii. A student was motivated to learn not because of the certificates, diplomas and degrees he or she was expected to receive at the end of the 'program' but because he or she developed an interest to learn in order to accomplish a religious task within the given community.

Was it necessary to move away from the traditional religious education approach to the present day type of religious education namely Christian religious education? The following are some of the disadvantages to the traditional way of teaching religious education:

a. Students had to accept whatever was taught without question. Since they were expected to be passive learners, there was no way how they could choose between the various alternatives.

b. Religious education was characterised by conformity to the religious rules of the given society. Students were not given the opportunity to think through the concepts being taught. They therefore accepted every material imposed on them by their teachers.

c. The methods employed did not encourage independent thinking among the students. The teachers regarded themselves as a source of knowledge and enjoyed giving instructions to students in a communal manner.

d. It was not Christian in character.

Since the 19th century, Christian religious education as it is known today has been part of the Ugandan panorama. It began in Uganda with the arrival of the Anglican and Catholic missionaries in 1877 and 1879 respectively. The missionaries emphasised that education should be regulated by the church. Reading Centres, which eventually were trans-

formed into formal schools, were established in every place where a mission station was opened. The expansion of mission schools in Uganda was quite dramatic, and both Church Missionary Society (CMS) and Roman Catholic missionaries were at the centre stage of this development. For instance, in Uganda the CMS expanded the number of its schools from 72 (with 7,683 students) in 1900 to 331 schools (with 32,458 students) by 1913. CMS missionaries required that the individual be able to read and in some cases, to write before being accepted for baptism. The missionaries considered education as essential in order that the individual might read the Bible and religious literature. In most cases Christian chiefs coerced the people into reading. The educated Ugandans formed the nucleus of opinion leaders in society. The Reading centres increased membership in the church. Early mission schools grew out of the desire to spread the gospel. Conversion and education or training went hand in hand. The primary goal of all mission societies in Uganda was the winning of converts and therefore a heavy religious emphasis was common to all mission schools. They established schools because education was deemed indispensable to their aim, but always placed religion at the forefront of the school curriculum. Most missions provided only basic education to ensure the inculcation of proper Christian principles and enable Africans attending the mission schools to become good Christians.

Although the missionaries were against the establishment of a Christian state in Uganda, they wanted Uganda to be a Christian nation and that was the more reason why they established mission schools. Denominational rivalry was closely connected with school expansion each denomination founded its own school system. Ugandans were therefore provided with several educational options. As long as the missionaries stayed in Uganda, formal schooling as we shall see later was mainly religious and under the direct control of the Christian missionaries. Even

today, most people believe that the task of education is to produce 'the most constructive effects of moral and religious improvement.'

In the 19th century, the teaching of Christian religious education in Uganda was very much shaped by what happened in Europe between the Evangelicals who were represented by the Anglicans and the Anglo-Catholics who were represented by the Catholics in Uganda. When missionaries from these two branches of Christianity came to Uganda they tended to work somewhat independently, an approach which quickly led to serious competition for students. The Evangelicals introduced the evangelical-revivalist type of education. The evangelical expression was manifested in educational efforts that called for a return to the fundamentals of the Christian faith with the focus on conversion and proselytism. This was also the Catholic missionaries' agenda.

Right from the beginning, the missionaries saw the educating of the indigenous population of Uganda as a means of facilitating their conversion to Christianity. During their stay at the King's palace in Buganda, the Christian missionaries saw the pages as appropriate targets for Christian religious education. These pages out of curiosity began to supplement their normal instruction with the missionaries' classes in Christian religious education. In the case of the Anglican missionaries, it was the policy of the Church Missionary Society not to baptise anyone who had not learned to read the Gospels. Bishop Alfred Robert Tucker wrote:

For a long while the rule of the mission had been not to baptise anyone (except blind and infirm persons) who had not learned to read the Gospels in the vernacular. Education was not our first object in making this rule. It was made rather as a test of sincerity and purity of motive. Large numbers were coming forward and asking for baptism. Of their life we knew nothing. They said: We believe, and wish to be baptised. Very well, was our answer, we don't know you. We must test you. We must see that you have an intelligent knowledge of the way of salvation. Here are the Gospels. We will teach you to read them, and when you

have read them we shall expect you to give an intelligent answer to the questions which we shall then ask.[4]

Literacy was taught in 'reading classes' as a key to the reading of the Bible and other religious literature and for many years the term 'readers' was used to refer to both converts to Christianity and to those attending formal schools. The missionaries not only learned the Ugandan languages, but they also produced the learning and teaching materials in the various local languages. The first educational material to be translated in the Ugandan languages was the biblical passages. Other materials included the 'reading sheet,' which consisted of the alphabet, syllables, and the Lord's Prayer.

At first, the primary aim of the Anglican and Catholic missionaries was not to give Ugandans Christian religious education as an end in itself but as a means to an end, which was to communicate the gospel and enable the converts to read the Scriptures. Mission founded schools became places for the effective communication of the gospel on a daily basis through what I would call Christian religious education. In Uganda as elsewhere in Africa, formal education and the gospel were so intertwined that to the missionaries the success of the gospel depended on useful education and useful education depended on the gospel. G. ter Haar says:

> 'Whatever way one looks at it, missionary influence has been of vital importance in the history of education in sub-Saharan Africa even before so since the colonialists originally left education almost exclusively in the hands of the missionary agencies who first and foremost used it as an instrument for propagating the Christian faith.'[5]

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[4] Alfred Robert Tucker, Eighteen Years in Uganda and East Africa, Vol. II (London: Edward Anorld, 1911), 233–234.

[5] G. ter Haar, Faith of our Fathers: Studies in Religious Education in sub-Saharan Africa (Utrecht: University of Utrecht, 1990), 36.

Although at first, the Anglican and Catholic missionaries' efforts were focused on making Ugandans literate so that they could read religious materials, by 1901 the missionaries had recognised the need for a form of education designed to help build the character of the students so as to make them useful citizens of their country. The missionaries felt that Ugandans could best be prepared for a wider world through high school education. High schools took a more functional literacy beyond mere reading of the Scriptures as more educational subjects were taught. The first high school was started at Namilyango by the Mill Hill Fathers in 1902 followed by other high schools such as Mengo High School 1903 (CMS), Gayaza High School 1905 (CMS), Kings College Budo 1906 (CMS).[6]

As regards high school education, the aims and strategies of the Anglican missionaries differed from those of the Catholic missionaries. For instance, while the Catholic missionaries sought to provide moral and religious education and to bring Christian influence to bear on indigenous communities, the Anglican missionaries aimed at training the young by giving them liberal and religious education so as to create well prepared, well instructed and proven congregations. While for missionaries the motivation for introducing formal education was evangelism, for the indigenous Ugandans, it was a way of acquiring western civilisation and formal employment. As already mentioned, during the missionary era, the issues of curriculum content and policy were in the hands of individual missionary societies.

The formation of the Phelps-Stokes Commission which visited Uganda in 1924 was a major watershed in the educational policy in in the country. The Phelps-Stokes Fund was established in 1911 by a bequest of Miss Caroline Phelps Stokes, a New York philanthropist. The

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[6] For detailed information on the missionary founded schools in Uganda see, S. M. E. Lugumba and J. C. Ssekamwa, A History of Education in East Africa 1900–1973 (Kampala: Kampala Bookshop Publishing Company, 1973), 46–49.

fund was set up specifically for the education of blacks in Africa and in the United States. Through the activities of the Phelps-Stokes Fund, the education of blacks in America came to be used as a blueprint for the education of blacks in Africa. The first of the two Phelps-Stokes Education Commissions carried out its activities in western, southern and equatorial Africa from July 15, 1920 to September 10, 1921. The second concentrated its efforts in eastern, central and southern Africa from January 5, 1924 to June 19, 1924. The Commission made a plea for religious and moral education as the basis for lasting education's impact.

By 1950 there was a growing feeling that it was high time that an authoritative study of educational problems in Africa was undertaken. Various conferences were held over the plight of education in Africa and those which have had direct bearing on Christian religious education were held between 1951 and 1963. In September 1952, there was a Cambridge Conference on African education that tackled two main criticisms of African education. The first criticism was that there was too little education. Too few learners had a chance of any schooling at all, and of those few who had a chance to schooling, too small a number realised how important that schooling was to them. The second criticism was that the education offered was effective in breaking-up the old African way of life but not in adapting its learners to the conditions of the new world. It was bookish, divorced from reality and gave its learners a distaste for manual work and for rural life.

From May 15 to May 25, 1961, the Addis Ababa Conference on the development of Education in Africa was held with a view to providing a forum for African States to decide on their priority educational needs to promote economic and social development in Africa and, in the light of these, to establish a first tentative short-term and long-term plan for educational development in the continent, embodying the priorities they had decided upon for the economic growth of the region. It was also intended to help them arrive at decisions as to the maximum contribu-

tion to such a short-range and long-term educational plan that they could make from their national income, on the assumption that economic and social programming and development would be proceeding apace in each of the countries. Uganda was among the African countries that were invited to send delegates.

Those available to provide advice and guidance in the fields of planning and financing education within the framework of economic development were experts from UNESCO and representatives of the International Bank, the International Labour Organisation, the Food and Agriculture Organisation, the World Health Organisation and the United Nations Children's Fund. This conference was unique in the sense that it was an occasion to give representatives of African countries an opportunity not only to define their own needs, but also to examine jointly the aims and best methods of getting the highest return from education. The Minister of Education and Fine Arts in Ethiopian said:

> 'We Africans in this generation are indeed fortunate to see our dream, and the dream of our fathers, come true: the dream to see Africans get together to discuss and settle their own affairs directly, instead of others discussing and settling such affairs for them.'[7]

During the Addis Ababa conference, the needs for education in Africa were made known. These were (a) material needs such as buildings, textbooks, equipment; (b) qualified teachers; (c) changes and reforms in methods of teaching and school curricula; (d) the development of African culture and (e) the financing of education.

In 1962, there was another Conference for Higher Education in Africa that was organised in Cooperation with the United Nations Economic Commission for Africa. It was held from September 3 to 12, 1962 in

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[7] Quoted by Richard Greenough, 'Africa Calls: Development of Education, the Needs and Problems,' in UNESCO (1961): 15.

Tananarive at the invitation of the Government of Madagascar. It was convened as a follow-up as well as a complement to the May 1961 Addis Ababa conference on the Development of Education in Africa. The 1962 Conference for Higher Education in Africa 'set out:

To identify possible solutions to: (a) problems of choice and adaptation of the higher education curriculum to the specific conditions of African life and development, and the training of specialised personnel for public administration and economic development techniques; (b) problems of administration, organisation, structure and financing encountered in the creation or development of institutions of higher education both from the point of view of the institutions themselves and from the wider angle of national policy.

To provide data to the United Nations, its Specialised Agencies, and to other organisations and bodies concerned with international co-operation and assistance, for the development of their *programs* in aid to and use of institutions of higher education in Africa.'[8]

On the development of the whole person, the Conference said, 'for full and complete development and enrichment of the individual, higher education institutions in Africa should become responsible for placing emphasis on moral and spiritual values.'[9]

In 2008 the Government of Uganda expressed the desire to exclude religious education from the secondary school curriculum. However, it came under severe attack from the religious bodies for thinking of excluding Religious Education from the school curriculum. In 2016, the Ministry of Education, Science, Technology and Sports came up with

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[8] 'The Development of Higher Education in Africa: Report of the Conference on the Development of Higher Education in Africa, Tananarive, 3–12 September 1962,' in UNESCO (1963): preface.

[9] 'The Development of Higher Education in Africa: Report of the Conference on the Development of Higher Education in Africa, Tananarive, 3–12 September 1962,' in UNESCO (1963): 18.

'Religious Education Learning Area Lower Secondary Syllabus' as the official document for the teaching and learning of Religious Education in Secondary Schools. As will be discussed later, the lower Secondary School Syllabus has four key learning outcomes, six core values and eight categories of generic skills.

In pre-independent Uganda, the school long served as a pivotal means of evangelizing the learners for many churches and the churches were responsible for offering education. But in 1962 when Uganda became an independent nation, there was the transfer of the responsibility of supporting and promoting education from church to state. Even when the government became a major stakeholder and controlled the curriculum and the payment of teachers' salaries, Christian religious education in schools retained its Christian character. The influence of the Christian mission too, continued to be felt in government funded schools to the extent that Christian religious education was included in the schools' curricula in all schools in Uganda. It became mandatory for Christian religious education to be taught in all primary schools. At the secondary school level where it was not mandatory, Christian religious education remained one of the key subjects in the secondary school curriculum. The conditions under which Christian religious education was to be taught were set out clearly by the church. For instance, daily opening of the school with prayer and Bible reading and a number of compulsory periods per week for Christian religious education were part of the conditions. The teachers of Christian religious education were required to lead exemplary lives of spiritual development and moral decency. This fact continues to be the emphasis of the church in Uganda where it is a founding body. The kind of Christian religious education that was offered was individual-focused. The aim was to nurture the students in the Christian faith. The emphasis was put on individual-orientation as well as on one religious tradition namely, Christianity.

Today, Christian religious education is one of the eight Learning Areas of the Lower Secondary School Curriculum. The other seven Learning Areas of the Lower Secondary School Curriculum are: Creative Arts, Languages, Life Education, Mathematics, Science, Social Studies and Technology and Enterprise. Although Christian religious education is one of the eight Learning Areas of the Lower Secondary School Curriculum, it is at the moment in some ways set apart from other subjects. This is partly because it is one of those subjects specifically mentioned by the 1992 Government White Paper.[10] The Government White Paper's mention of Religious education may be an indication of a genuinely unique element in Christian religious education and also a misunderstanding of what it is all about. There are people who look at Christian religious education and moral education as two sides of the same coin. They argue that morality is rooted in Christian religious education. They also argue that both the content and authority of morality are derived from Christian religious education, which in the long run helps to shape the moral values of the people and the nation as a whole. This might be one of the reasons why Christian religious education still enjoys government support in Uganda.

In the foreword to Religious Education Learning Area Lower Secondary Syllabus, the Minister of Education said, 'Religious Education supports the learner, developing and reflecting upon his/her values and contributing to his/her capacity for sound moral and ethical judgment.'[11] Christian Religious Education is perhaps the only subject about which some controversy exists on the grounds that it advocates for a unique way of looking at life. Even among people who see some value in Christian religious education there exists, among areas of agreement, consid-

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[10] Government White Paper on Implementation of the Recommendations of the Report of the Education Policy Review Commission entitled Education For National Integration and Development, 1992, 72–73.

[11] Jessica Alupo, 'Religious Education Learning Area Lower Secondary Syllabus,' Ministry of Education, Science, Technology and Sports (2016): Foreword.

erable differences of opinion on what they want the secondary school students to study.[12]

Christian religious education of all subjects at secondary school level is the least straight forward subject because it is concerned with the vast ultimate of meaning and significance. To introduce students to the claims and challenges of Christianity is one of the most important of all educational tasks in Christian religious education, and to deny this element may be to prejudice the students toward a rejection or uncritical acceptance of some Christian values they do not understand. In a modern Ugandan society, Christian religious education should be dealt within in a sound educational manner where the teacher is able to relate Christian beliefs to the experiences and needs of the students. This must in the end mean dealing with the questions and doubts which students bring to Christian religious education class from their immediate environment.[13]

The teaching of Christian religious education in secondary schools cannot be effectively done unless those teachers involved in handling the subject, are able to see Christianity in its contemporary setting without losing sight of its historical origins. The increasing number of highly qualified people teaching Christian religious education at all levels in Uganda is a positive tribute to the seriousness with which society in Uganda has taken the intellectual dimension of the subject. However, one of the major obstacles to the effective teaching of Christian religious education as an academic subject at secondary school level today is lack

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[12] I am aware of the fact that the 1992 Government White Paper does not specifically talk about one particular religion in Uganda. However, in this book Religious education consciously refers to Christian religious education.

[13] If one is to be effective in teaching Christian religious education, he or she has to be sensitive to criticisms of Christianity. He or she has to see Christianity in relation to the social and intellectual realities of Uganda as a modern society.

of proper techniques and enlightenment in the subject which this book addresses in the subsequent chapters.[14]

In the teaching of Christian religious education, the fundamental questions one needs to ask are: what is religion? What is religious education? What is education? And what is Christianity? Any definition of these four aspects of Christian religious education has to consider the consequences of such definition on the students' acquisition of knowledge, acquisition of skills and change of attitudes.

1.4 Religion

Referring to religion as a phenomenon, Alberts says it 'is common to all human beings, who are involved in the process of trying to find meaning'[15] of life. The concept of religion has many definitions that 'clearly reflect the disciplines from which respective scholars come.'[16] For instance, Emile Durkheim, a sociologist by profession, defined religion in 1899 as:

> 'A unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden — beliefs and practices which unite into one single moral community called a Church, all those who adhere to them.'[17]

On the other hand, Clifford Geertz defines religion as:

> '(1) a system of symbols which act to (2) establish powerful, pervasive, and long-lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4)

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[14] In Uganda, Christian Religious Education is one of the academic subjects in secondary school examination syllabus for which an examination is set.

[15] Alberts, Integrative Religious Education in Europe, 23.

[16] Alberts, Integrative Religious Education in Europe, 33.

[17] Emile Durkheim, The Elementary Forms of Religious Life, 4, quoted in Alberts, Integrative Religious Education in Europe, 33.

clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic.'[18]

There are some scholars today who have argued that there is no universally agreed definition of the term religion. For instance, David Tracy in his book 'Blessed Rage for Order' says:

'There is no universal agreed upon simple definition for the human phenomenon called religion… Employed in our common discourse religion usually means a perspective which expresses a dominating interest in certain universal and elementary features of human existence as those features bear on the human desire for liberation and authentic existence. Such features can be analysed as both expressive of certain limits to our ordinary experience and disclose of certain fundamental structures of our existence beyond that ordinary experience.'[19]

For a lot of people, religion means:

'[a]n organised system of beliefs, ceremonies, practices, and worship that centres on one Supreme God or Deity. For many others, religion involves a number of gods or deities. Some people have a religion in which no specific God or gods are worshiped.'[20]

Robert Bellah defines religion as 'a set of symbolic forms and acts that relate man or *woman* to the ultimate conditions of his or her experience.[21]

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[18] Clifford Geertz, 'Religion as a Cultural System' in Michael Banton (ed.), Anthropological Approaches to the Study of Religion (London: Routledge, 1966), 4.

[19] David Tracy, Blessed Rage for Order (New York: Seabury Press, 1975), 92–93.

[20] 'Religion' in World Book Encyclopedia, 1989.

[21] Robert Bellah, Beyond Belief (New York: Harper and Row, 1970), 21.

Thomas H. Groome defines religion as 'the human quest for the transcendent in which one's relationship with the ultimate ground of being is brought to consciousness and somehow given expression.'[22] Philip M. Steyne says 'religion may then be defined as essentially a search for a relationship to and with the supernatural.'[23] Antoine Vergote gives a precise definition of religion by emphasizing its attention to meaning, human action, symbolic activity, and ritual. He says:

> 'Religion is a symbolic practice through which believers commemorate and re-enact the emergence of a divine force in their lives. As a religious and symbolic act, the ritual embodies a faith in God not only as a meaning to which the believer adheres but also as a divine power that operates in the human act.'[24]

There are some scholars who argue that religion is 'a believing view of life, approach to life, way of life and therefore a fundamental pattern embracing the individual and society, man and the world, through which a person sees and experiences, thinks and feels, acts and suffers.'[25] Religion then could simply be described as the constant quest of human beings to confront and reach beyond the limits of human existence to the ultimate condition of that existence. It is people's beliefs about the Supreme Being. It attempts to give tentative meaning to the purpose of man's or woman's life in relation to the world and to his or her fellow human beings. Religion therefore is the human recognition of the ulti-

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[22] Thomas H. Groome, Christian Religious Education: Sharing Our Story and Vision (San Francisco: Harper & Row, 1980), 22.

[23] Philip M. Steyne, God of Power: A Study of the Beliefs and Practices of Animists (Housten: Touch, 1990), 24.

[24] Antoine Vergote, Guilt and Desire: Religious Attitudes and their Pathological Derivatives Translated by M. H. Wood. (New Haven, Conn.: Yale University Press, 1988), 98.

[25] L. Magesa, African Religion: The Moral Life of Abundant Life (New York: Orbis Books, 1997), 24.

mate spiritual reality in worship and obedience. But even then as Alberts says:

> 'It is important to emphasise that concepts and definitions should be preliminary in character and always open to improvement and modification by the empirical data. They should not be regarded as an end point but as a programme, their failure providing a new starting point.'[26]

The examples mentioned above demonstrate the complexity in the definition of the term religion. However, when seen as a person's attitude toward the world and a possible answer to key questions of human existence, religion is an integral part of what makes one human. One of the respondents said that 'although in general terms religion is a historical phenomenon, and only finds its expression in specific historical manifestations, it influences human conduct.' In Uganda, there are various traditions of religion both formal and informal but all of them aim at a human quest for the transcendent.

Many modern educationists have abandoned the attempt to define religion and instead have resorted to describing its essence. This approach originates from Friedrich Schleiermacher who said that religion is a dimension of human life, and its essence is a consciousness of absolute dependence. For Schleiermacher, religion in general and Christianity in particular is a matter of self-consciousness. Other writers who had direct influence on the teaching of Christian religious education followed Schleiermacher. One of them was Paul Tillich whose starting point in describing religion was the human situation. He described religion as that human beings take with ultimate seriousness. According to Tillich, the essence of religion is located in human faculties which are shared by all other human beings. However, Andrew Wright warns that:

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[26] Alberts, Integrative Religious Education in Europe, 35.

'Religion simply is an ambiguous entity within contemporary society, and any education that does not accept this, and does not actively seek to allow *students* a critical grasp of the situation for themselves, will inevitably collapse into ideology.'[27]

Despite the definitions and descriptions of religion that at times exclude certain phenomena or generalise a concept that is only found in one particular tradition, religion expresses adherents' striving for eternity. As Hakan Arlebrand, Bengt Arvidsson, et al. says:

'Basic to all religions is that they intend to put the life of a human being in a broader context than the reality which we can see and perceive with our five senses. Religions express people's striving for eternity. The perspective of eternity puts the life of a single individual in a meaningful context. The person is not any longer left to herself/*himself* but can for some time forget herself/*himself* and be taken up with something greater.'[28]

Religion therefore should be studied as it is lived and described by human beings. One of the respondents said that 'religion is a significant force in Uganda because it is one of those factors that motivate human ideas and behaviours.' For people who support the teaching of Christian religious education in secondary schools say that the understanding how religion works can help a student to appreciate what inspires people in life. Christian religious education therefore should be looked at as:

a. A process of helping the students to understand the Christian religious dimensions which are implicit in the whole of human experience.

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[27] Andrew Wright, 'Hermeneutics and Religious Understanding: Towards a Critical Theory for Religious Education,' Journal of Beliefs and Values XIX, I (April 1998): 68.

[28] Hakan Arlebrand, et al. Relief (Malmo: Gleerups, 1998), 3f.

b. Making students aware of and sensitive to what is going on in society where they live. In this sense, the teacher of Christian religious education should always teach from the known to the unknown.

This is why themes and topics in Christian religious education syllabuses should usually be designed to encourage students to have thoughtful reflection on matters of the Christian faith without losing sight of its academic nature.

1.5 Education

The word education may be understood as:

'An accumulation of knowledge; mastering social conventions perfectly; passing through educational institutions or leaving those institutions with a 'high' qualification; an application of knowledge like a technique or a power which enables the individual to oppose social requirements.'[29]

As it is not easy to describe what exactly education is, scholars of education have come up with many definitions of the term. For instance, Groome in his book 'Christian Religious Education' defines education as:

'A political activity with pilgrims in time that deliberately and intentionally attends with people to our present, to the past heritage it embodies, and to the future possibilities it holds for the total person and community.'[30]

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[29] Alberts, Integrative Religious Education in Europe, footnote 172.

[30] Groome, Christian Religious Education, 21.

Groome states his position initially in terms of political activity and builds the rest of his definition on that basis. He contends that 'the essential characteristic of all education is that it is a political activity.'[31]

The various definitions of the word education not only talk about what happens in the student's experience but also what goals are desired and what techniques are employed. Padraic O'Hare defines education as 'the deliberate and intentional attending in the present to the future possibility of the total person and of the community.'[32]

J. C. Ssekamwa defines education in two ways, first as 'a process by which one generation purposely transmits culture to the young, to the adults and to the old for their social, cultural and economic benefits and for the benefit of the whole society.'[33] Secondly, as 'a conscious process designed to change or bring about behaviour patterns of individuals in each society toward desirable or worthwhile ends as perceived by the society or by the leadership of that society.'[34]

According to Ssekamwa, 'education is a process whereby the accumulated knowledge of society is passed on to its members. In this process, members of society are expected to reach out for new knowledge.'[35] For Ssekamwa, education could simply mean the process through which one is led out into new knowledge and experience. Education involves the entire process of human learning by which knowledge is systematically imparted, faculties trained and skills gradu-

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[31] Groome, Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry–The Way of Shared Praxis (San Francisco: Harper & Row, 1991), 12.

[32] Padraic O'Hare (ed.,), Foundations of Religious Education (New York: Paulist Press, 1978), 10.

[33] J. C. Ssekamwa, History and Development of Education in Uganda (Kampala: Fountain Publishers LTD., 1997). 2

[34] Ssekamwa, History and Development of Education, 2.

[35] Interviewed with Ssekamwa by the author on November 20, 2008.

ally developed. In this case true education is characterised, as J. S. Farrant says by:

> 'Knowledge that is recognisably worthwhile and capable of achieving a voluntary and committed response from the learner … leads to a quality of understanding that gives rise to new mental perspectives in the learner … uses methods that encourage the exercise of judgment by the learner and the use of his *or her* critical faculties.'[36]

Education then is a human activity which enables each student to become a worthy person. As Groome says 'education should cause the students' minds to think critically and to be able to verify, not to just accept everything they are offered.'[37]

1.6 Religious Education

In general terms, religious education is the teaching about the beliefs and doctrines of particular religion (s). The term religious education has a range of meanings to some people, including what happens in secondary schools. Some people have viewed the term religious education as too tied to a schooling model that does not fit well with the non-formal processes of spiritual growth. Some respondents were of the view that with the increased growth in Christian religious education scholarship, the term seems to be too general and not descriptive enough of the realities of this field of study. This range of meanings usually makes the work of the teachers of Christian religious education misunderstood.

Religious education is understood in two different ways. First, it means the type of education that a religious body such as the church and the mosque provides to its young and adults. In this context religious

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[36] J. S. Farrant, Principles and Practice of Education (London: Longman Group LTD., 1984), 18.

[37] Groome, Christian Religious Education, 248.

education simply means being indoctrinated into a particular religious worldview. Secondly, it means a discipline that is both theological and educational. According to Sara Little, religious education is 'both a theological and an educational discipline.'[38] For many years, there existed various expressions in the teaching of religious education. The first one was a 'scientific' educational method that existed along with a liberal Protestant ethic. It was followed by the liberal religious education which came alongside the movements of liberalism in theology and progressivism in education. The liberal expression in the teaching of religious education was followed by the neo-orthodox theological movement.

The neo-orthodox theological movement sought to 'correct' the excesses of theological liberalism and educational progressivism. In the last few centuries, a major classic expression of religious education has been from the Catholic Church. This is basically the Catholic approach to faith education which also has taken shifts due to the changing theological climate in the Catholic Church caused by such movements as progressivism, liberation theology, experimentalism, and ecumenism. Teachers with evangelical theological perspectives often felt excluded in the various expressions in the teaching of religious education.

In all the various expressions in the teaching of religious education, there was a pressing question regarding the difference between being educational and theological. However, in the 1930s and 1940s a Barthian-influenced neo-orthodox religious education emerged to challenge the earlier consensus. Neo-orthodox educators feared that a theologically immature Christian education would fail to present the saving message of the gospel. To them, reclaiming and representing the living Christian tradition was essential for transformation and salvation of the students.

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[38] Sara Little. 'Paul Herman Vieth: Symbol of a Field in Transition,' Religious Education, 59 (May-
June, 1964): 208

The neo-orthodox theological approach was a venture into thinking critically and analytically. In turn, the liberal educators worried about focusing theology on tradition. They feared that this kind of approach would re-establish authority over deeper concerns of responsible and faithful action. For the liberals, the highest calling of the religious educator was working to enhance human living. The liberals therefore emphasised human knowledge that would be got through relevant research and experimentation. For instance, according to Harrison Elliot in 'human life and experience, there are creative and redemptive processes available which can be discovered, which can be utilised, and which can be trusted.'[39]

According to the liberal educators, religious education needed to look for redemptive processes, rather than being buried in the past traditions. They feared that a return to tradition would confuse the truth. They wondered how the continued narrowing of the content of religious education in the churches had been possible in spite of the greatly expanded knowledge of people's religious history. The answer was that this had been done by removing the Christian historical heritage from the field of natural observation, inquiry and reasonable thought.

In the mid-1950s Theodore Greene, defended the mutuality that united education and theology. By focusing on religion, Greene was of the view that if religion sets faith in opposition to reason it will inevitably value orthodoxy more highly than a living faith in a living God and substitute indoctrination for reasonable persuasion, and in the training in correct beliefs for vital spiritual growth. On the other hand, he challenged scientific education for becoming too proud of its own intellectu-

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[39] Harrison Elliot, 'Growing Edges of Religious Education at Mid-Century,' *Religious Education* 45 (1950): 198.

al and technological achievements and therefore stifling the innate capacity for awe and reverence.[40]

For many years, the divide between liberal religious education and neo-orthodox religious education had caused a stalemate. It was Randolph Crump Miller who in 1950 offered a solution to the stalemate by introducing an open education approach through which educational research and theological study were engaged. For Miller, an educational activity was a setting and process that communicated Christian thought and Christian ways to the end that persons embodied God's concern for love and justice. His argument was that 'unless education is the impartation of Christian truth it is not Christian.'[41]

The first generation of teachers of religious education in Uganda were grounded and trained in the practices of the emerging field of education. Their concept of religious education was changed by the 'methods and findings of the Biblical study, the newer psychological emphasis on growth and the shifting concept of education.'[42]

Many of the church leaders I interviewed were of the view that today, the purpose of education is, first, the same as the purpose of the church, but the particular role of education is to foster deliberate efforts to help persons in the church develop a Christian mentality. Some of them said that 'religious education is the name for a subject on the school, college or university curriculum. When it refers to a subject on the institution's curriculum, it suggests that students learn about a particular religious worldview.'

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[40] For detailed information on this point see, Theodore Greene, 'Religion and Philosophies of Education,' Religious Education 49 (1954): 82–88.

[41] Randolph Crump Miller, 'Christian Education as a Theological Discipline and Method,' Religious Education 48 (1953): 411.

[42] Arthur Cushman. McGiffert, 'The Founding of the Religious Education Association,' Religious Education 49 (1954): 104.

For those people with distinctive religious character, religious education is aimed at forming a religiously literate student. The religiously literate student should be able to appreciate:

i.   The unique features of certain religions other than his or her own.
ii. How strongly other students feel about their religious beliefs and practices.

In most cases, the acceptance and support of both schools of thought namely, those that have distinctive religious character and those that do not have a distinctive religious character tend to confuse the meaning of religious education.

The term religious education was used in schools in pre-independent Uganda to refer to the teaching of the Christian faith to the students. It was also called Scripture or Bible knowledge. Students were required to memorise Bible verses and the Bible was the only textbook for the subject. Religious education was taught mainly by the missionaries to avoid distortions by the African teachers. In most cases the teaching of religious education was not challenging at all and the students' experience was neglected. The students were taken as tabula-rasa only to be filled with the information supplied by the missionary teacher who was perceived to be the custodian of religious knowledge.

1.7 Christianity

Today, like in the past, the term Christianity has a great variety of meanings to the extent that many educators indicate that there is no such thing as Christianity in general but only particular Christianities. This position serves as a warning to teachers of Christian religious education who believe they can define accurately the term Christianity.[43]

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[43] For more information on this point, see Arthur Cushman McGiffert, Christianity as History and Faith (New York: Charles Scribner's Sons, 1934), 3–13.

On the other hand, the term Christianity is the religion based on the life and teaching of Jesus Christ. It could be described simply as the way of life that was taught by Jesus Christ. This way of life is characterised by belief in one God, belief in the Holy Spirit and belief in Jesus Christ as the Son of God through whose life and teaching God showed Himself to human beings. It is also the belief in the teaching that human beings are separated from God by sin but that this relationship could be restored through Jesus Christ.[44]

Although a lot of Christians have different beliefs about Jesus Christ and his teaching, they all consider him central to their religious life. Membership is based on the acceptance of Jesus Christ as Lord and Saviour. Although the acceptance of Jesus Christ as Lord and Saviour is open to many interpretations today, it means that there is a personal relationship between the believer and Jesus Christ.[45]

1.8 Christian Religious Education

It was George Albert Coe who gave a concrete definition of Christian religious education. Coe had a high opinion of the worth of the students. He believed that the students could discover truth only by entering into the process of discovering it through questioning all traditional ideas and rediscover them not as abstract ideas but as answers to concrete questions. He therefore defined Christian *religious* education as:

> 'The systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons

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[44] For a detailed description of Christianity, see 'Christianity' in World Book Encyclopedia, 1989.

[45] For a comprehensive treatment of Christ as the focal point, see Randolph Crump Miller, The Clue to Christian Education (New York: Charles Scribner's Sons, 1950), 18–36.

are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of persons.'[46]

Since today the definitions of education, religion and Christianity reflect a whole range of educational philosophies that describe the goals and techniques used, Christian religious education could be defined as the systematic instruction of students in the Christian beliefs using the appropriate educational tools and techniques. Since Christian religious education forms part of the curriculum at the lower secondary school level, the student should be helped to appreciate the across-curricular links in all the eight Learning Areas. For instance, there is a relationship between Christian religious education and Life education learning area. Religious education emphasises the development of values which enable the student to make the right decisions in life; this links to Life education where the student is expected to acquire similar values. Christian religious education as a discipline therefore resists narrow specialisation and this means that a teacher of Christian religious education has to be knowledgeable in many Learning Areas such as Creative Arts, Languages, Life Education, Science, Social Studies, Technology and Enterprise. Since Christian religious education is an interdisciplinary subject, it demands more of the teachers who handle it than is required of those involved in the teaching of either religion or education alone.

1.9 Why Christian Religious Education?

In Uganda no one wishes to return to the days of pre-independence when Christianity enjoyed a privileged status in formal education in general and Christian religious education in particular. In the present situation, such approach cannot be justified, even when the majority of the population adheres to the Christian faith. The majority of Ugandan

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[46] George Albert Coe, What Is Christian Education? (New York: Charles Scribner's Sons, 1929), 300.

religious educationists therefore endorse an approach that gives due respect to the major religions that a student of Christian religious education encounters every day in his or her community and at school. At the same time, it must be acknowledged that there are diverse views within the Christian traditions on Christian religious education.

Although Christian traditions in Uganda have maintained diverse views on Christian religious education, a consensus has been reached on a number of reasons as to why it should be taught in secondary schools. Some of these reasons are:

i.   Morality. The core values such as equality, respect for human dignity that are contained in the Constitution of Uganda are all a manifestation of the moral principles that have shaped Uganda as a nation. Unless the education system promotes understanding of the core moral values, the values that are contained in the Constitution of Uganda will result in the kind of moral bankruptcy that is associated with the abuse of human dignity. Christian religious education should offer a framework for understanding the context of moral living and develop students' abilities to improve on their moral lives.

ii. Continuous deepening of values. The Constitution of Uganda articulates and mentions a number of basic human rights which have to evolve as Uganda develops into a modern and democratic nation. Future generations must be prepared to interpret and apply these basic human rights in new situations in a godly manner. Since Christianity teaches transcendent values, the students of Christian religious education will be helped to meet those challenges.

iii. Integrated and holistic approach to education. An integrated and holistic approach to education requires that students be developed emotionally, intellectually, physically, psychologically, culturally and spiritually. Alongside emotional and intellectual develop-

ment, the nation has also to invest in the spiritual growth and development of her citizens.

iv. Responsible citizenship. In their study, the students of religious education will cover Conflict Resolution, Peace and Justice. This Strand will therefore equip the students with the knowledge, values and skills needed to choose alternatives to self-destructive and violent behaviour when confronted with interpersonal and inter-group conflict. The expectation is that when he/she learns constructive and just ways to address issues which may lead to violence, the incidence and intensity of that conflict will disappear. A good education system is that whose products recognise their responsibilities in the nation. Christian religious education does exactly that.

v. Transformation. Christian religious education by nature has both a conserving and transforming impact. It puts the students in touch with the traditional African values of the past generations while giving the individual students a vision of a better way of life that leads to a transformed society.

vi. Cultivate a culture of tolerance. While all students in Uganda should know and understand Christianity as one of the key factors that have shaped Uganda's vibrant cultural heritage they should be sensitive to the beliefs of other people so as to cultivate a culture of religious tolerance. Knowing about religions other than one's own discourages the attitude of rigid fundamentalism that often provokes conflict. Christian religious education encourages students to value and respect other people and their religious views.

vii. Religion as a centre of the students' emotional life. Christian religious education helps the students to understand their own religion and its values. This is why Christian religious education as the centre of the students' emotional life should be taught in a re-

sponsible way by a qualified teacher of Christian religious education.

KEY INFLUENCES IN THE TEACHING OF CHRISTIAN RELIGIOUS EDUCATION IN UGANDA

Christian religious education in Uganda, as in many other countries in Africa has been very much influenced by various movements in history. The enlightenment, nationalism, ecumenical movement and modernity are of particular importance in this study. The teaching of Christian religious education is likely not to be effective unless the subject teachers have grasped some points of views about these movements.

2.1 Enlightenment

The current trends in the teaching of Christian religious education could be traced from the time of the enlightenment with its criticism of traditional Christianity. Enlightenment points to a time when reason was taken to be the final arbiter of truth.[47] The exponents of the sufficiency of pure reason argued that the beliefs of Christianity were rational and therefore capable of being critically examined. Secondly, it was argued that the basic ideas of Christianity, being rational could be derived from

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[47] For a detailed discussion of this point see, Timothy Arthur Lines, Functional Images of the Religious Educator (Birmingham, Alabama: Religious Education Press, 1992), 164f.

reason itself. In their thinking, there was no difference between Christianity and natural religion. At best what was Christian was merely an example of natural religion. The idea of revelation was simply a rational reaffirmation of what could be achieved through rational reflection on nature. Thirdly, it was argued that reason was supremely qualified to judge Christian beliefs and practices with a view of getting rid of irrational elements.[48]

During the time of the enlightenment, the Bible was still widely regarded as a divinely inspired source of doctrine and morals as compared to other books. With the rise of the critical approach to Scripture, some theologians argued that the Bible was the work of many writers and that it was open to the same method of textual analysis and interpretation as any other type of literature. These developments weakened the concept of supernatural revelation which happened in history. According to G. E. Lessing, there was an ugly great ditch between history and reason. Lessing argued that although history could at best confirm the truths of reason, it was incapable of establishing those truths. For instance, truths about God were timeless, open to investigation by human reason but not capable of being disclosed in events.[49]

In Christianity, the identity and significance of Jesus Christ were based upon the teachings of the New Testament especially the miracles. The rise of the enlightenment led to the credibility of classical Christol-

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[48] Alister E. McGrath, Christian Theology: An Introduction (Oxford: Blackwell Publishers Ltd., 1994), 81–82. The Enlightenment was primarily a European and American phenomenon, and thus took place in cultures in which the most numerically significant form of religion was Christianity. This historical observation is of importance: The enlightenment critique of religion in general was often particularised as a criticism of Christianity in general.

[49] For a detailed account of Lessing's argument on history and reason, see Gordon Michalson, Lessing's Ugly Ditch: A Study of Theology and History (University Park: Pennsylvania State University Press, 1985), ch. 1ff.

ogy being challenged on a number of fronts. Scholars influenced by the enlightenment movement asked, if reason is capable of discovering the nature and purpose of God, what is the use then of believing in a historical revelation of God in the person of Jesus Christ? They placed the significance of Jesus Christ just in his moral teaching. It was argued that in his life Jesus Christ was an educator and in his death he was an example of self-giving love for humanity.

The enlightenment scholars also insisted on the point of history being homogenous. They argued that Jesus Christ was as human as any other human being. The only difference they highlighted was that of possessing unique qualities. The characteristic enlightenment emphasis on reason and the homogeneity of history led to a sceptical attitude toward the New Testament miraculous events especially the resurrection of Jesus Christ. Their argument was that if history was homogenous, the absence of resurrection in the present day human experience must cast doubt on what is recorded in the New Testament.

In 1748, David Hume in his book, *Essay on Miracles* said that there were no contemporary analogues of New Testament miracles. This absence of contemporary analogies of the New Testament miracles therefore forced the readers of Scripture to rely totally upon human testimony to such miracles. According to Hume, no human testimony was adequate to establish the occurrence of miracles in the absence of a present-day analogue.

In the 18th century, Gotthold Ephraim Lessing (1729–1781) denied that human testimony to a past event such as the resurrection was sufficient to make it credible if it appeared to be contradicted by present-day direct experience, no matter how well documented the original event may have been. Lessing's argument was that since he did not have personal first-hand experience of the resurrection of Jesus Christ; so why, he asked, should he be asked to believe in something which he had not seen? Lessing was of the view that as people are not raised from the

dead in the present century, why should they believe that such a thing happened in the past? He argued that due to the problem of chronological distance, people's faith eventually rests upon the authority of others, rather than on the authority of their own experience and rational reflection upon it.[50]

At issue in Lessing's argument is a central theme of the enlightenment movement namely, human autonomy. Truth is not something which demands to be accepted on the basis of an external authority; it is to be recognised and accepted by the autonomous thinking person. This means that truth is something which is discerned, not something which is imposed. Basing on this argument, Lessing said that the resurrection as a miracle was a misunderstood non-event. The enlightenment scholars tended to treat the miraculous New Testament events as non-events, and at best these events were simple misunderstanding of the spiritual experience of the early Christians and at worst a deliberate cover-up of facts about the historical Jesus.[51]

David Friedrich Strauss provided a radical new approach to the question of the resurrection of Christ in his book 'Life of Jesus.' His distinctive contribution to the debate was to introduce the category of myth. Strauss distanced himself from Lessing's suggestion that the evangelists distorted their accounts of Jesus of Nazareth. His view was that the resurrection was to be viewed not as a deliberate fabrication, but as an interpretation of events in terms, which made sense in first-century Palestine culture, dominated by a mythical world-view. He suggested that

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[50] Lines, Functional Images of the Religious Educator, 164 says: 'the leaders of the enlightenment did put their faith in reason, as distinct from tradition, external authority, or divine mandate. This reason was not just a cognitive or a philosophical activity but a reason based on observation and empirical data.

[51] For the detailed information on the teaching of the enlightenment scholars see, Christopher Byaruhanga, Christian Theology for University Students (Kampala: Wavah Books Limited, 2005), 64–70.

belief in the resurrection as an objective event must be regarded as impossible with the passing of that world-view. Through Strauss' rationalizing work, the resurrection, traditionally seen as the basis of Christian faith, was now viewed as its product. Christianity was seen simply as related to the memory of a dead Jesus.

Rudolf Bultmann shared Strauss' basic conviction that in any scientific age, it is impossible to believe in biblical miracles. As a result, belief in an objective resurrection of Jesus, although perfectly intelligible in the first century, cannot be taken seriously in the modern scientific society. The human understanding of the world and of human existence have changed radically since the first century, with the result that modern humanity finds the mythological world-view of the New Testament unintelligible and unacceptable. For this reason, the resurrection is to be regarded only as a mythical event. The resurrection was something which happened in the subjective experience of the disciples, and not something which took place at one time in human history. Bultmann concluded his argument by saying that Jesus indeed was raised into the kerygma.

In his early writings, Karl Barth had argued that the empty tomb as a miracle was of minimal importance in relation to the resurrection. However, he became increasingly alarmed at Bultmann's ideas which seemed to imply that the resurrection had no objective historical foundation. Against this background, Barth placed considerable emphasis upon the Gospel accounts of the empty tomb. He argued that the empty tomb demonstrated that the resurrection of Christ was not a purely subjective event, but something which left a permanent mark upon human history.

Barth's argument seems to suggest that the resurrection event is not a private experience of the early church rather could be opened to critical historical scrutiny. On the contrary, Barth consistently refused to allow the gospel narratives to be subjected to critical historical scrutiny. His argument was that the New Testament writers' aim was not to call for

the acceptance of a well-researched historical document, but rather for a decision of faith. According to Barth, faith in Christ does not depend on the tentative results of historical investigation.

According to Wolfhart Pannenberg Christian teaching is based on an analysis of universal and publicly accessible history. Pannenberg therefore insisted that the resurrection of Jesus was an objective historical event, witnessed by all who had access to the evidence. While Bultmann argued that the resurrection was an event within the experiential world of the disciples, Pannenberg placed the resurrection event in the world of universal public history. Pannenberg solved the problem of the historicity of the resurrection event by saying that if a historian sets out to investigate the New Testament miracles already committed to the belief that miracles did not happen, the judgment that the miracles performed by Jesus did not happen will influence the historian's conclusion.

The enlightenment scholars developed the thesis that there was a serious discrepancy between the real Jesus of history and the New Testament interpretation of his significance. The problems which confront the Christian appeal to the history of Jesus of Nazareth as the climax of God's self-revelation in history can be considered in three ways:

2.1.1 The Chronological Difficulty

The chronological difficulty argues that the gospel accounts place Jesus Christ in the past. Unfortunately, people are unable to verify those accounts, but they are obliged to rely upon the eyewitness reports which underlie the gospels for their knowledge of Jesus. Lessing's problem was the reliability of those accounts. His question was, 'how reliable are those accounts?' The majority of enlightenment theologians wondered why people should trust reports from the past, when they cannot be verified in the present.

2.1.2 The Metaphysical Difficulty

During the enlightenment period, there was a growing belief that history including historical figures such as Abraham, Moses, Jesus or events could not give access to the kind of knowledge that was necessary for a rational religious system. The question at this time was, how can the move from history to reason take place? The answer to such a question was given by Lessing who argued that there was a gap between historical and rational truth. This gap according to Lessing was too wide to be bridged. Lessing's argument was that if on historical grounds he had no objection to the statement that Christ arose from the dead, must he therefore accept that the risen Christ was the son of God? Lessing therefore drew the conclusion that there was an ugly great ditch between faith and history and therefore the two cannot be harmonised.

2.1.3 The Existential Difficulty

Lessing was of the view that what is read in the Bible is an archaic message. From that point of view, he posed a series of questions which were existential in nature. One of them was: what can the relevance of such an outdated and archaic message be for the modern world? Lessing concluded that there was a gap between a first-century and the present century world-view. He therefore called upon the learned modern men and women enter into the backward world of the New Testament if they were to appreciate its outdated religious message.

The enlightenment period was characterised by intense historical consciousness. It was believed that the best way to understand any idea is to trace it back to its origins. As regards the miracles, it was essential to go behind the creeds so as to discover Jesus as he really was. This quest raised the question of history and faith. What is the relationship between the person known by the objective, historian and the Saviour and Lord known in the witness of the church? The recognition of the

diversity and relativity of traditional conceptual models of Christ, reflected in the New Testament, created a desire to get to the Jesus described particularly in the Synoptic Gospels. The argument was that the historical Jesus, who lies behind the New Testament, was a simple religious teacher and the Christ of faith was a misrepresentation of this simple figure. He was the creation of his day. By going back to the historical Jesus, a more credible version of Christianity would result, stripped of all unnecessary additions such as the idea of miracles.

Lessing was one of the first scholars who became increasingly convinced that Judaism and Christianity rested upon untrue foundations. He argued that there was a radical difference between the beliefs and intentions of Jesus himself, and those of the apostolic church. Jesus' language and images of God were, according to Lessing1, those of a Jewish apocalyptic visionary, with a radically limited chronological and political reference and relevance. Jesus accepted the late Jewish expectation of a Messiah who would deliver his people from the Roman occupation, and believed that God would assist him in this task. His cry on the cross represented his final realisation that he had all along been mistaken.

According to Lessing, the disciples invented the idea of 'spiritual redemption' in the place of Jesus' concrete political vision of an Israel liberated from foreign occupation. They invented some doctrines such as his death being an atonement for human sin which was quite unknown to Jesus. As a result, the New Testament as we now have it, is filled with mistaken ideas. The real Jesus of history is concealed from us by the apostolic church. For Lessing, Jesus was simply a Jewish political figure, who confidently expected to cause a decisive and victorious popular rising against Rome, and was shattered by his failure. Gerald Cragg summed up the enlightenment agenda by saying:

> 'Thus, all forms of traditional authority were suspect … Nothing
> was taken on trust. Men were to be taught to rely on the evidence

provided by nature or reason, not on the arguments supplied by tradition.'[52]

One of the effects of the enlightenment period on the teaching of Christian religious education in Uganda and elsewhere in the world is the division between what is considered to be a fact and what is considered to be a belief. To believe in something is not the same as knowing something. Intrinsic to the concept of belief is the implication that there is an opposite to belief in the sense that not everyone will believe something is true, but all rational people will acknowledge an observable fact. The only way belief can be experienced is in the mind. Facts, on the other hand can be experienced both in the mind and in the senses. This means that all beliefs have as part of them an implied doubt. Facts cannot be doubted because they are observably real. The assumption here is that there are religious truth-claims that cannot be validated through scientific investigation and therefore end up not being called knowledge. A fact in simple terms is an actual state of affairs and what is not an actual state of affairs is belief. The division between facts and beliefs is characterised by:

i. Emphasis on what is considered to be knowledge and what is considered not to be knowledge.
ii. Emphasis on the set standard for testing what is knowledge and what is not.
iii. Considering whatever fails the standard test as not knowledge and therefore not being of worth studying.

In this regard, we can say that 'facts are to knowledge what beliefs are to opinion.'[53]

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[52] Gerald R. Cragg, *Reason and Authority in the Eighteenth Century* (Cambridge: Cambridge University Press, 1964), 2.

2.2 African Nationalism

The shape of Christian religious education in Uganda also has been affected by the very contextual realities of the country. At the end of the 19th century, the European powers divided Africa and ruled the whole of the continent. In the process all of the African nations lost their sovereignty. During the 1950s and 1960s, when Africans began to seriously resist colonial rule, Africa under-went a major transformation and each colony and protectorate eventually gained its freedom. Africans in general united in hope of regaining their sovereignty. This was the beginning of the spirit of African nationalism. African nationalism originally referred to the process of uniting and regaining freedom from European rule but it was also later defined by the founders of the various African nations as the creation of new and free nations.

While Uganda is viewed as one nation, in reality it contains a variety of nations or language groups. Uniting these various groups through common interests creates Uganda as a nation. Benedict Anderson gives a clear picture of what a nation is. He says:

> 'A nation is an imagined political community … It is imagined because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the mind of each lives the image of their communion.'[54]

Following independence from Britain in 1962, Ugandans became more conscious of who they were and are as a people. They began to be more interested in movements that would consolidate their identity and independence. Part of the heritage of the movement of nationalism was

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[53] Brenda Watson, 'Evaluative RE? A Response to two Articles by Andrew Wright on Hermeneutics and Religious Understanding,' in Journal of Beliefs & Values 21, 1 (April 2000): 64.

[54] Benedict Anderson, Imagined Communities: Reflections on the Origin and Spread of Nationalism (London: Verso, 1991), 6.

the strong critique against the tendency to simply dismiss the African culture from the educational system and transplant all what is European into the Ugandan context.

The move to recover the Ugandan culture has to been seen in the light of African identity. Uganda like any other country in Africa is by no means a homogeneous nation. It is a country of numerous people belonging to different ethnic, social and economic groups. The question is, does Uganda have a culture or cultures? To some degree, it is possible in Africa in general and Uganda in particular to classify and differentiate one culture from another. This assertion however, ignores the problem of determining district boundaries. While the natural landscape sometimes provides relatively influential cultural boundaries, there is often a great deal of interchange and mixing. Ugandan peoples have been and continue to be in constant interaction with one another, as well as with those from outside the country. In this case, one can talk of Ugandan culture or cultures depending on a given situation. Referring to Africa as a continent which might also be true in the case of Uganda, Valentino Salvoldi and Renato Kizito Sesana say:

> 'It seems to us that on the one hand there exist so many different cultures in Africa that they justify the use of these terms in the plural, on the other hand, the history and culture of Black Africa have a fundamental unity which permits us to face the values, problems and perspectives of this huge part of humanity as if it were one body.'[55]

Some scholars from the Western world have tended to view African culture as static and unchanging. This is not true. In Africa, cultural characteristics are constantly changing. In a place like Uganda, culture is changing much faster than in other countries. One needs to note that the

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[55] Valentino Salvoldi and Renato Kizito Sesana, Africa: The Gospel Belongs To Us (Ndola: Mission Press, 1986), 12.

cultural complexes of present-day Africa are not those of the 18th century nor are they those of 20th century. Why then emphasise cultural identity in Christian religious education? The answer lies in the way Christianity was brought to Africa in general and Uganda in particular. Christianity was brought to Africa in the Apostolic age and produced two very important centres of theological learning namely, Alexandria and Carthage. It spread very fast and the church grew strong until the 7th century when the Arabs invaded Africa. In the Middle Ages the Portuguese and French missionaries planted the Christian Church from the West to the East African coast. However, their efforts were frustrated by their method of evangelism which was defective especially in their attitude toward the culture of the people they were evangelizing.

From late 18th century a new spiritual awareness arose among various Christian denominations in Europe and North America that led to the formation of many missionary societies. The main purpose of these societies was to spread the gospel and Western civilisation to the different parts of the world. The combination of the two is what the missionaries called Christianity. It is true without the efforts, courage and sacrifices of the early foreign missionaries, Christianity would not have been successfully planted in Africa. It will be a great disservice not only to the Church in Africa, but also to God, to fail to acknowledge this fact and express deep appreciation to those evangelizing missionaries and their missions. But Africans must also be honest enough to note the failure of the missionaries to take cognisance of the African peoples' culture in transmitting the good news of our Lord Jesus Christ.

Although the missionary societies made reasonable and considerable impact on the African society, their approach to evangelism was largely negative. Their coming to Africa coincided with the time when every European considered himself or herself to have achieved the highest level of development, and civilisation which the uncivilised Africans were expected to copy if they were to be good Christians. This was also

the time when there was radical questioning of African culture by both the colonial masters and the missionaries. For most missionaries, to be a Christian meant to embrace European civilisation by abandoning African culture which was described as primitive. In the process, the African converts became rootless.

The missionaries admitted little, if any, that culture was of any value in Africa. In consequence of this cultural imperialism, it became possible for Christianity, though now in an alien land, to continue to thrive in its Western culture. Africans were made to believe that salvation was not only in Christ but also in accepting the Western culture. The effect of this was for an African convert to Christianity to conclude that the African culture was inferior. As Manas Buthelezi says:

> 'The naked truth is that the African lives at the fringe of life. He has been a victim of selective giving and withholding. He has not been allowed to realise the potential of his humanity. In other words, he became alienated from that wholeness of life which in his religious tradition helped him not to live as a split personality.'[56]

The cultural conquest also pervaded the intellectual arena. It was generally conceived that the brain of the black person was inferior to that of a European counterpart. For instance, the CMS missionaries after humiliating Bishop Samuel Ajayi Crowther toward the end of his Episcopate, they did not consider it advisable to appoint any African as a diocesan bishop until 1952, sixty years after Crowther's death. In 1873 Bishop James Johnson of Nigeria wrote:

> 'In the work of elevating Africans, foreign teachers have always proceeded with their work on the assumption that the negro or the African is in every one of his normal susceptibilities an inferior

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[56] Manas Buthelezi 'The Theological Meaning of True Humanity' in *Black Theology*, edited by B. Moore (London: C. Hurst & Co. 1973), 102.

race and that it is useful in everything to give him a foreign mod-
el to copy; no account has been made of our peculiarities; our
languages enriched with traditions of centuries, our parables,
many of them the quintessence of family and national histories,
our modes of thought, influenced more or less by local circum-
stances.'[57]

Such derogatory terms as 'native' when referring to anything indige-
nous; 'dialects' when referring to African languages; 'heathenism' or
'paganism' or even 'superstition' when reference was being made to the
people's religion, were well known. Examples of such cultural proselyti-
sation abound throughout Africa. In the words of Hastings, *'the early
European missionaries thought that it was better for Christianity to have
a new social order, a new economy and a new culture to replace the
traditional one.'*[58] In accepting the African cultural conquest, explicitly
inspired by the early foreign missionaries, Africans began to assume a
complex of inferiority. Possibly this is why most Africans today are
most vast in the use of say English (or French) than in their own lan-
guages. This could also be the reason why they choose at baptism a
foreign name or a Biblical name.

Definitely Christianity could not have been brought to Africa in a
cultural vacuum. There can never be a culturally naked Christianity.
Christianity therefore cannot exist and it has never existed in a vacuum.
Christ, in all his teachings, used concepts, symbols and images that were
familiar to his hearers. Christianity would have been meaningless if it
had not had some sort of dress on when it was first introduced in Africa.
The mistake of the early missionaries, however, was, not that they
preached the Gospel through a culture that they were familiar with, but
that they first discredited the African culture before preaching the gos-

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[57] Quoted in Adrian Hastings, *Church and Mission in Modern Africa* (New
York: Fordham University Press, l966) 39.

[58] Hastings, *Church and Mission in Modern Africa,* 37.

pel. They should have undertaken the double operation recommended by Shorter, that is:

> 'The undressing of Christianity from the foreign culture and the dressing of it in indigenous culture with both processes taking place simultaneously since Christianity cannot exist without a dress on.'[59]

One fact that many modern scholars from the Western world forget is that Christianity and culture, (any culture at all) are not necessarily antithetical. It is not possible to divorce Christianity from culture. Shorter says 'there is no Christian value which is not first of all a human value expressed in a specific cultural form. Christianity cannot exist except as incarnate in a culture.'[60] It is a pity that the various mission churches which the missionaries established did not realise the significance of this point. It was left to the indigenous churches in Africa to understand, implement and constitute an African expression of Christianity. Referring to the state of Christianity today, Kofi Appiah-Kubi says, 'the indigenous African churches through careful and concrete adaption of certain cultural elements into their worship, have made Christianity real and meaningful to their African adherents.'[61]

For the missionaries, conversion to Christianity meant rejecting the African culture. Today more than ever before, African theologians are convinced that on becoming a Christian, there is no need at all to deny one's cultural identity. On the contrary the gospel message demands respect for all cultures. It did not take many African nationalists time to

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[59] Aylward Shorter, *African Christian Spirituality* (London: Geoffray 1978), 69.

[60] Shorter, 'Christ is Black' in African Spirituality (London: G. Chapman, 1975), 66.

[61] 'Indigenous African Christian Churches–Signs of Authenticity' in *African Theology En-route*, ed. Kofi Appiah-Kubi and Sergio Torres (New York: Orbis Books, 1979), 122.

see Christianity as being in close alliance with the colonial structures that had enslaved them. As Aylward Shorter says:

> 'They therefore denounce Western Christianity or White Christ because they see this as tied up with the colonialism and neocolonialism that have created ghastly realities of hunger, unemployment, repression, racism and violence in the third world.'[62]

This assertion therefore led to the concern for contextualisation of education. There emerged a strong desire to recover the African religious view through Christian religious education.

2.3 Ecumenical Movement

East Africa was evangelised in the 18th and 19th centuries by missionaries from outside Africa. This was also the time when the European countries were competing for territories in Africa. As the European countries were competing for territories, the missionaries were on their part scrambling for converts. This alliance is well explained by Lukas Malishi who says:

> 'Christian communities, though multiplying, were beset with strife, intolerance between denominations, scrambling for territory to the exclusion of others, bigotry and sectarianism. The conflict between the White Fathers and the Moravians which had to be settled by the German government in the Berlin agreement of 1920 is a case in point. Boundaries were drawn between them; and choice of religion became determined by the accidents of geography … It was difficult to distinguish between the messenger of the gospel and the imperial official.'[63]

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[62] Shorter, 'Christ is Black' in African Spirituality, 71.

[63] Lukas Malishi, Introduction to the History of Christianity in Africa (Tabora: Tanganyika Mission Press, 1987), 131.

The 19th century Christian missionaries introduced a divided God on the African religious scene and created a divided church in Africa. Sam Kobia says:

> 'Jesus Christ founded one church but European and American missionary activities in Africa in the 19th century brought and planted a divided church. The roots of division continued to grow even deeper in subsequent years.'[64]

Since the 19th century, Christians in East Africa as elsewhere in Africa, have accepted a divided God of the missionaries. Various Christian traditions were important in bringing the Christian faith to East Africa although their value today is questionable. This is because the situation in which these Christian traditions exist has changed drastically from that of the 19th century. Christian congregations that were earlier on a force of division are a force of reconciliation today. Christian traditions in East Africa feel ultimately responsible for representing the Kingdom of God in their communities.

At the beginning of the 20th century ecumenism was understood as the movement among Anglican and Protestant churches working in East Africa toward Christian unity, which was lost first in the 11th century between Roman Catholic and Orthodox churches. And secondly, was lost in the 16th century between Roman Catholic and Anglican and Protestant churches. In the centuries following the Protestant Reformation, there was bitter animosity between Roman Catholics and other Christian traditions. As Paul M. Minus says:

> 'Over much of Europe a mindset emerged that regarded Protestantism and Catholicism as mutually exclusive: one must be the true Christianity, the other a heretical Christianity. The vehemence with which fanatics on both sides viewed their religious

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[64] Sam Kobia, 'Denominationalism in Africa,' in The Ecumenical Review 50, 3 (July 2001): 295.

enemies is suggested by a comment of Pope Paul IV: Even if my own father were a heretic, I would gather the wood to burn him.'[65]

Although the unity eventually was not expressed in an organic union rather expressed in a national council structure and later in the regional ecumenical organisation, the dream of unity was something that continued to be shared mainly by non-Roman Catholic churches in East Africa. For a long time, the Roman Catholic Church in East Africa remained sceptical and aloof from the ecumenical movement because of the fear of an artificial unity among Christian traditions. However, in the last few years the Roman Catholic Church in East Africa has also come to share the dream of Christian unity.[66]

East Africa in general and Uganda in particular is one of the most Christian regions in Africa. Every major branch of the Christian Church is represented in Uganda. Some of these branches are Roman Catholic, Anglican, Presbyterian, Lutheran, Orthodox, Seventh Day Adventist, Baptist and Methodist. There are also a number of theological positions such as conservatism, fundamentalism, liberalism and evangelicalism. In this region schools have spread along denominational lines and this trend has caused confusion and strife in society. From the early 1960s, Christian religious education in Uganda took a shift toward ecumenical education. In 1963 the three leaders of the mainline churches namely, the Catholic Church, the Church of the Province of Uganda and the

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[65] Paul M. Minus, The Catholic Rediscovery of Protestantism: A History of Roman Catholic Ecumenical Pioneering (Ramsey, New Jersey: Paulist Press, 1976), 12.

[66] For a detailed interpretation of ecumenism, see H. Fries and K. Rahner, Unity of the Churches: An Actual Possibility (New York: Paulist Press, 1985) ; H. Meyer and L. Vischer, Growth in Agreement: Reports and Agreed Statements of Ecumenical Conversations on a World Level (New York: Paulist Press, 1984) ; and E. Yarnold, In Search of Unity (Collegeville: The Liturgical Press, 1988).

Orthodox Church decided to establish the Uganda Joint Christian Council (UJCC) primarily to help the churches in Uganda to work together toward greater mutual understanding and unity among the member churches. One of the great achievements of the Uganda Joint Christian Council is the formulation of the joint Christian religious education syllabi at primary and secondary school levels.

2.4 Modernity

One of the main reasons for the continuing success of the church in East Africa and Uganda in particular, is the strong attraction of formal education began by the church. As early as the 1900s, people in this region realised that formal 'education was an important force which would help them to advance individually and collectively in the social, political and economic fields.'[67] The region has had a good number of well-educated people in all fields including religion. Due to this firm background in formal education, there are many teachers of religion who have not only studied abroad but also have been influenced by the Western culture that was initiated by the Copernican-Galilean controversy that marks the rise of modern culture. Modernity as is known today is characterised by:

> '(1) ultimate confidence in human reason; (2) belief in private, abstract thought as the route to certain knowledge; (3) an understanding of the objective nature of reality, independent of human understanding or perspectives; (4) a dualistic way of thinking that is comprehensively applied; and (5) the ability of human beings

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[67] Christopher Byaruhanga, Bishop Alfred Robert Tucker and the Establishment of the African Anglican Church (Nairobi: WordAlive, 2008), 216.

to transcend biases of class, race, and gender through the exercise of critical thinking.'[68]

The effects and influence of the enlightenment, the spirit of nationalism, the ecumenical movement and modernity are very much alive and are influencing the way Christian religious education is taught in secondary schools in Uganda. The teacher of Christian religious education must therefore not only make the subject meaningful in a culture that since the Enlightenment and independence has characterised Christian beliefs as 'backward,' but he or she must also find ways to deal with a changing and intellectual climate of the region. This is because at the moment, the traditional thought forms and observances in which the Christian beliefs and practices were traditionally expressed have become less adequate.

If Christian religious education is to be meaningful in this scientific age where truth is arrived at empirically rather than dogmatically, teachers of Christian religious education should formulate new symbols and observances in which Christianity could be expressed. With the above influences on the way people understand Christianity today, every teacher of Christian religious education has to bear in mind the following:

1. In every curriculum, methods employed in teaching a particular subject are affected by changes in aims and objectives and in the understanding of the learning process. The teaching of Christian religious education today is not mainly aimed at teaching Christian faith to students by giving them Christian knowledge in order to build their morals as was the case previously. Rather moral teaching is just a by-product of the teacher's chief aim.

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[68] Cate Siejk, 'Learning to Love the Questions: Religious Education in an Age of Unbelief' in Religious Education 94/2 (Spring 1999): 156.

2. Christian religious education has to be about the common search for ultimate truth. Ultimately what Christian religious education has to offer is the possibility of a religious literate situation in which the concerns of society for social harmony and well-being will be better served by some religiously literate people. The religiously literate people will be more aware of the problems of society than their religiously illiterate colleagues upon whom preconceived solutions are likely to be imposed. The task of Christian religious education is not to impose religious morals, but to equip students with the skills to appropriate problems and discover solutions with greater insights.

3. The teaching of Christian religious education is not mainly aimed at teaching the Bible contents which is an insufficient aim by itself although Bible knowledge will always continue to be part of Christian religious education.

4. The teaching of Christian religious education is not mainly aimed at helping students to find a faith to live by demonstrating the relevance of the Christian faith to lives of the students because Christian religious education today has become an open-ended investigation rather than indoctrination. The open-ended investigation enables students to have a conversation between their developing religious horizon and the diversity of horizons offered by other religious discourses. The result of this process is the developing of the students' ability to embark on a conversation with and about Christianity that reflects increasing levels of insight and informed judgment.

5. The teaching of Christian religious education is not about personal statements the students prefer to keep to themselves or evaluations of the beliefs and values of the students as right or wrong. Rather the teacher should emphasise that Christian reli-

gious education neither propagates nor undermines any religious tradition.

The new approach to the teaching of Christian religious education needs to be understood in relation to contemporary knowledge and experience. Members of various religious orders and persuasions are not automatically teachers of Christian religious education because in the present era, Christian religious education is not based on ecclesiastical principles but rather on educational principles. The new approach to the teaching of Christian religious education calls for a more trained teacher both in theological studies and methodology of presentation. If one has no religious education methods, it is very difficult for him or her to teach the subject analytically, intellectually and selectively. This means that the teaching of Christian religious education has to be governed by the same principles as any of the eight subjects taught at the lower secondary school level. This point is clearly stated by the School Council Working paper 36 which says that 'the aim of religious teaching in schools should not be to evangelise or induct *students* in predetermined religious view-points but to create capacities to understand and think about religion.'[69]

The purpose of Christian religious education therefore is to draw students into a systematic study of the teaching of the church and the saving mystery of Christ which the church proclaims. For this reason, there are at least three key principles that should guide the teacher of Christian religious education in handling the subject analytically, intelligently and selectively. These are:

- Christian religious education has to be taught in a sensitive manner that avoids fundamentalism, or indoctrination. Students

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[69] Schools Council Working Paper 36, London: 'Religious Education in Schools' 1971, 37.

should not be forced to adopt any particular set of Christian practices.

- Provision should be made for church foundation bodies which want students in their schools to be taught by teachers who come out of a particular religious tradition, provided the rights of students who do not belong to the teachers' tradition are respected. There should therefore continue to be space provided by the Ministry of Education, Science, Technology and Sports to secondary schools that are founded and grounded in specific religious traditions. However, such schools should not exclude students on the ground that they do not belong to the tradition of the founding body.

- All secondary schools should expose students to a range of Christian religious beliefs and traditions and highlight the common moral and ethical principles that they share. Although teachers of Christian religious education are not expected to be devoid of personal Christian religious beliefs, they are required to have the capacity to distinguish between facts and beliefs of the various Christian traditions that are in existence in Uganda.

3

TYPES OF SYLLABUSES

By the year 1960, there was a spirit of intense rivalry in Uganda especially in the area of education. This spirit of rivalry continued up to independence in 1962 and beyond. However, by the time of independence Vatican II had done much to change the attitude of the Catholic Church toward Protestant Churches. While the general attitude of Protestants and Catholics toward each other seemed to have improved, both remained determined to keep their own Christian religious education syllabi in their founded schools. At that time, each Christian tradition had the right to teach its own students. Before the nationalisation of secondary schools in Uganda, Christian religious education was not only badly organised but also badly taught.

In 1963 the Government of Uganda passed an Education Act that ratified the nationalisation of religiously founded schools. Consequently, the position of Mission Schools Supervisor in both Catholic and Protestant founded schools was abolished. This was another way of urging the Protestant and Catholic churches to come together and formulate a syllabus that could be taught by any qualified teacher of Christian religious education no matter what denomination to which he or she belonged. H. E. Berman says that 'on the eve of independence in the early 1960s it was felt that one way to diffuse the smouldering denominational issue was to remove schools from sectarian control by national-

izing them.'[70] The 1963 Education Act, asked the founding bodies to treat Christian religious as any other subject. The background report to the 1963 Education Act says 'teaching of religion in schools should be of the highest standard, as carefully planned for the learner as any other subject.'[71]

Although the religiously founded schools were nationalised, the teaching of Christian religious education in schools continued to cater for the denominational interests until the introduction of an ecumenical syllabus in 1972. The attainment of political independence in 1962 therefore did not mean an attainment of educational independence in Uganda. At the Ordinary and Advanced levels, Christian religious education final examinations were standardised by the Cambridge Overseas Examination Syndicate. The Cambridge religious education syllabus emphasised bible-centred approach to the teaching of Christian religious education. Referring to the bible-centred approach, Miller says:

> 'Bible-centred teaching in many courses of lesson materials is concerned with the mastery of the content of Scripture. By reading, memorizing, and recitation, the student learns what is in the Bible. Passages are selected in terms of his capacity to understand, or at least to read and recite. The goal is knowledge for its own sake. His reward is the mastery of the material, a grade, a prize, or praise.'[72]

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[70] H. E. Berman, African Reaction to Missionary Education (New York: Columbia University Press, 1975), 137–138.

[71] Quoted in Ssekamwa, History and Development of Education, 172.

[72] Miller, Education For Christian Living (Englewood, N. J: Prentice-Hall, Inc., 1956), 173–174. For a detailed discussion of bible-centred approach, see J. W. D Smith, An Introduction to Scripture Teaching (New York: Thomas Nelson and Sons LTD, 1951), 4–12.

As Miller rightly says, in bible-centred teaching, the lesson material is in most cases concerned with the mastery of the content of Scripture. In the case of Uganda, at the Ordinary level, students studied two Synoptic Gospels and the Acts of the Apostles. At the Advanced level, students studied the Old Testament prophets, the Gospels, the Acts of the Apostles, the Epistles and modern Church History. This approach provided a storehouse of religious facts which may have answered certain intellectual questions. The kind of religious education which was studied in secondary schools in Uganda was taken for granted to apply to every culture in the world. This might have been one of the reasons why the syllabus did not take the students' culture into consideration.

Most of the European teachers also believed that one of their main tasks in teaching bible knowledge was to propagate the benefits of Western civilisation. This kind of thinking depended on at least two prior assumptions, first, the belief that the African culture was under the devil's control and therefore bible knowledge had to be presented as a direct challenge to what African culture stood for. Secondly, at this time, there was the belief that Britain constituted a model of civil society. The popular belief was that it was the biblical teaching that had made Britain and other countries in Europe great. God's design therefore was to create more nations on the same pattern. The syllabus encouraged transmission rather than trans-formative learning because it merely required teachers of Christian religious education to transmit facts about Christianity. The designers of the syllabus did not know that for Africans religion was usually alive in the communities where students came from and therefore learning should have drawn from these outside-of-school experiences of the students. This means that the syllabus did not encourage students to engage with other forms of spirituality in their immediate communities.

At both levels the syllabus stressed a detailed knowledge of the textual content, and students were not expected to relate what they were

taught to their cultural and religious heritage. From the African point of view, the Cambridge religious education syllabus promoted a mechanical approach which had little adaptation to the needs of the students. In short, it did not relate to life issues.[73]

Soon after independence, the East African Examinations Council replaced the Cambridge Syndicate. However, syllabi introduced by the British government continued to be used until new alternatives could be found. Although syllabus formulation was a national issue which affected all school subjects in Uganda, the task of revising Christian religious education syllabi was slow since churches had to consult each other on what Christian religious education syllabi should contain. The new Christian religious education syllabi were intended to:

i. Provide a practical solution to a historical problem of suspicion between Christian traditions in Uganda. The Coptic Church and the Ethiopian Orthodox Church did not evangelise East Africa rather East Africa was evangelised in the 19th century by missionaries from outside Africa. The Church Missionary Society missionaries arrived in 1877 followed by the Roman Catholic Missionaries in 1879. As Margery Perham writes:

    'There is no need to emphasise the depth of bitterness aroused in the hearts of those already there by the arrival of the new missionaries who made claims to higher authority and truth, nor the bewilderment and disunity created among the Baganda by the tragic divisions of Christendom… The evils of Christian disunity

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[73] The Cambridge Syndicate administered the Cambridge School Certificate for the Ordinary level and the Cambridge Higher School Certificate for Advanced level. Students in Uganda were taught Bible Knowledge rather than Christian religious education.

were seen at their maximum, as both tended to compete for the support of the King and the ruling class.'[74]

The Christian missionaries in Uganda operated as rival factions and they became divisive rather than centres of Christian unity. These divisions and rivalries have not only confused the church in Uganda but also weakened it. As Christopher Byaruhanga says:

> 'In Uganda, Protestants and Roman Catholic converts were taught to treat each other as enemies, and, ever since the Christian population in Uganda has appeared in two rival groups struggling for nearly every position of power and influence.'[75]

As already sated, this was the time when the European countries were competing for territories in Africa. As the European countries were competing for territories, the Christian missionaries were on their part scrambling for converts. Today, Christian traditions in Uganda feel ultimately responsible for representing the Kingdom of God in their schools.

ii. Make Christian religious education contextual. African scholars argue that contextualisation of Christian religious education cannot be achieved in Uganda unless Christianity is related to the traditional faith of the people. It is the traditional faith, which has moulded the life of Africans for so many centuries, and influenced their world-view. The Pan African Conference of Third World Theologians held in Accra, Ghana in 1977 said:

'The God of history speaks to all people in particular ways. In Africa the traditional religions are a major source for the study of

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[74] Margery Perham, Lugard, The Years of Adventure 1858–1898 (London: Collins, 1956), 214–215.

[75] Byaruhanga, Bishop Alfred Robert Tucker and the Establishment of the African Anglican Church, 37.

African experience of God. The beliefs and practices of the traditional religions in Africa can enrich Christian theology and spirituality.'[76]

African scholars also argue that traditional religion and culture have always been an inseparable part of African people's life. For many Africans, it seems to be impossible to speak of Christian religious education where there exists no African culture. African scholars define culture as a set of values that informs a way of life. For this reason, the African culture is a God-given heritage.

After the colonial destruction of African religious culture, Africans want to rediscover their cultural heritage. They very well know that it is African traditional culture that holds African communities together, giving them a common framework of meaning. The understanding of African culture does not mean that the Ministry of Education, Science, Technology and Sports has to approve of all African values. The Ministry of Education, Science, Technology and Sports has to promote only those values, which are based on reason, tradition, religious experience and Scripture. One needs to bear in mind that however much African religio-cultural background may be very useful in the teaching and learning of Christian religious education, teachers of Christian religious education have to guard against sentiments that seem final revelation of God in the African religio-cultural heritage.

At the moment, the examination syllabus in Christian religious education is supplied to secondary schools in Uganda by the Ministry of Education, Science, Technology and Sports through the Uganda National Examinations Board. The examination syllabus has the following components:

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[76] Communique (Pan African Conference of Third World Theologians, 17–23 December, 1977 in Accra, Ghana), 5.

i.   The topics that are chosen at national level which are to be covered within a specific time of study.

ii.   The information to guide the examiners in setting Ordinary and Advanced level Christian religious education examinations.

iii. The possible alternatives at every level.

In 1968 a joint education panel for Catholic and Protestant schools and colleges was formed to formulate a transitional Religious education syllabus that was aimed at securing freedom of worship in schools. This syllabus was based on St. Luke's Gospel and it was first introduced in Uganda under the East African Examinations Council. This syllabus for Ordinary level was given code number 224 by the East African Examinations Council. Syllabus alternative 224 had five papers, namely St. Luke's Gospel with emphasis on its relevance for Africa today. This was a compulsory paper for every student who registered for Syllabus alternative 224. It emphasised the life and teaching of Jesus Christ and how the two related to the African situation. The student of Christian religious education was supposed to choose any of the four remaining papers.

The second paper was called Selected Themes in the Old Testament. This paper covered the life and history of Abraham, Moses, David, Solomon, Ahab, Elijah, Nathan, Jeremiah and Micah. The third paper was the Early Church. It covered the period from Pentecost to St. Augustine. The fourth paper was the Church in East Africa. This paper traced the history of the Christian church missionaries especially in East Africa. The fifth paper was African Religious Heritage. This paper covered the African traditional religious beliefs and practices before the introduction of Christianity and Islam in Africa.

In structure, syllabus alternative 224 was intended to make Christian religious education relevant to the situation in Uganda, while at the same time maintaining some continuity with the Cambridge syllabus which

was no longer in existence. Teachers of Christian religious education from the evangelical tradition were happy with syllabus 224 because it continued to promote the evangelicals' long tradition of teaching Bible knowledge. Although syllabus 224 was contextualised, it nevertheless leaned heavily on the Christian beliefs and values as well as on the infallible authority of the Bible.[77]

3.1 The strengths and Weaknesses of Syllabus Alternative 224

The first two papers namely St. Luke's Gospel and the Selected Themes in the Old Testament were bible based. They dealt with:

i.   The life and ministry of Jesus Christ as presented in St. Luke's Gospel.
ii. The life and ministry of the biblical personalities.

Two of its papers were purely biblical in approach, and were most preferred by non-Catholic founded schools. The third paper had the Acts of the Apostles which dealt mostly with the history of the church. It was basically about the life of the early church. The fourth paper was purely historical. Its emphasis was placed on the missionary activities in Africa especially the 'civilizing' and Christianising mission. The fifth paper was centred on the African religious heritage. It emphasised the African religious heritage. There were people in Uganda at that time who believed that no one could claim to be religiously educated without the knowledge of the Bible. Their argument was that it was the Bible that had had a widespread and deep and positive effect on the Ugandan society.

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[77] By 2016, there were very few schools in Uganda which still offered this alternative.

The major weaknesses of this syllabus were: first, if the school authorities were not well informed about the importance of Scripture in the study of Christian religious education, the temptation of choosing alternatives that led students away from the Bible was high. Secondly, the events of Church history and African heritage were taken to be God's revelation just as it was with the biblical accounts. Thirdly, parts of this syllabus, especially St. Luke's Gospel and the Old Testament as a whole were said to be very difficult for students and teachers because they required a lot of Bible reading. Fourth, most students who took this alternative did not pass it with distinctions compared to those who took syllabus alternative 223. Generally, this syllabus alternative was foreign to the students because it did not address issues that occurred in their everyday life.

3.2 Ecumenical Examination Syllabus Alternative 223

In 1970, the Rubaga Workshop was mandated by the Joint East African Religious Education Committee and the Association of Member Episcopal Conference of Eastern Africa to look for a better way to approach the teaching of Christian religious education in East Africa. The Rubaga workshop suggested that a new syllabus which followed a student-related approach be drawn. Their argument was that religious understanding starts from the student's own perspective, since understanding always proceeds from the fore structures of the interpreter. The workshop also suggested that the content of the course should be based on the social, religious, and psychological needs of the students. It was also agreed that the interests and concerns of the students in the adolescent stage of development should determine the themes with which the new syllabus should deal.[78]

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[78] Although the student-related approach has done a great deal of good to education, Michael Marland, The Craft of the Classroom (Oxford: Heinemann Educa-

Syllabus alternative 223 has two parts namely, 'Developing in Christ' that came out in 1972 and 'Christian Living Today' that came out in 1975. The emphasis of syllabus alternative 223 was Christian in nature, in that, right from the beginning it was designed to present the Christian message to the students and not simply as an academic subject but as a way of life. The designers of this alternative realised that *Christian religious education* takes place with students-in-time and therefore must be sensitive to their developmental needs.

Developing in Christ was taught in senior one and senior two as a background course to Christian Living Today that was taught in senior three and four. Its aim was to:

Provide the student with the opportunity to explore his or her experience and those of other students.

Discover his or her uniqueness and that of other students.

Grow in his or her ability to relate to other students.

Develop the ability to formulate and apply universally accepted Christian principles of conduct.

Developing in Christ had two parts. Part one called Christ and my Humanity had the following themes:

Christ and My Personal Freedom

This theme had four units and these were:

i.   How people develop.

ii. In Jesus Christ, God has given all people the means to fulfil their human possibilities or desires.

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tional Publishers, 1993), 13 argues that it is not only inadequate in itself, but can be positively harmful if not carefully used. We tend to presume that learning is its own in itself, but can be positively harmful if not carefully used. We tend to presume that learning is its own

iii.   How people can find Jesus Christ today.

iv.   People's choices and the choices of Jesus.

Christ and My Work and Relationships

This theme had five units and these were:

i.   How people discover their talents.

How people can use their talents together.

Societies educate their members for life.

Through efforts to create fellowship, people help to build up the kingdom of God.

Overcoming obstacles to fellowship.

Christ and My Power to Live

This theme had four units and these were:

i.   Christian hope.

ii. Disappointment, failure, suffering and death.

iii. We are fulfilled through the resurrection of Jesus and life in Spirit of the Risen Lord.

iv. Prayer means saying Yes to God through our daily life and through our explicit prayer.

Part two called Christian Life in Community had the following themes:

Christ and My Responsibility in Community

This theme had five units and these were;

i.   The desire for freedom.

Freedom for truly human development.

Persons develop within the community.

Formation of conscience: values and attitudes.

Living responsibly in the Christian community.

Christ and My Search for Values

This theme had four units and these were:

i.   Respect for authority and leadership.

ii. Respect for the gift of life.

iii. Respect for personal relationships.

iv. Respect for human sexuality.

Christ and My Response to Values.

This theme had three units and these were:

i.   Respect for truth.

ii. Respect for justice.

iii. Continual conversion, sin, guilt, forgiveness and reconciliation.

The major aim of Developing in Christ is to enable the students to grow toward responsible Christian maturity. It emphasises life-related themes.

Developing in Christ Syllabus alternative 223 had the following advantages:

i.   It called for a lot of creativity on the part of the teacher.

ii. It encouraged dialogue between the teacher of Christian religious education and his or her students.

iii. It encouraged the teacher to start teaching Christian religious education from the known to the unknown. 'That means starting

when the students are with their own experience and the experience of people who matter to them.'[79]

While Developing in Christ was for senior one and senior two, Christian Living Today was for senior three and senior four. Christian Living Today replaced the Cambridge Bible Knowledge Syllabus which had been in use for many years. The aims of the Cambridge Bible Knowledge Syllabus were to:

i. Study man's/*woman's* understanding of his/*her* relationship to God and fellow men/*women* in the Bible, in the history of the church and the African tradition.

ii. Deepen the student's awareness of his/*her* relationship with God and his/*her* fellow men/*women* through Jesus Christ.

iii. Present an understanding of the present state of the church in East Africa making him/*her* aware of the historical circumstances from which this structure arose.

iv. Introduce him/*her* to a range of services to the church in the life of the nation.

v. Help the student appreciate the contribution of the Church in East Africa to the Universal Church.

vi. Develop the student's understanding of the African world-view and of his/*her* background generally.

vii. Develop the student's ability to relate elements of his/*her* African traditional religious views with those of his/*her* Christian view.

viii.   Develop the student's ability to evaluate what he/*she* is seeing and experiencing daily in light of the African traditional religion and of Christianity.

ix. Develop the student's knowledge of those elements which are common to traditional religion in East Africa with the main

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[79] G. Chapman, Developing in Christ: A Religious Education Course for Secondary Schools (Harare: Longman, 1983), 1.

variations and detailed study of one of them.[80]

Syllabus 223 had only one paper in the final examination. However, students are required to answer a question from each of the major themes. There are five major themes in this two-year course and each of these major themes has three sub-themes grouped as follows:

Man in a Changing Society

The Rubaga Workshop said:

'Change is all around us: what is it? how should we react to it? what is work? why do we work? what does our work do for us and for others? What is leisure? what does it do for us? how is it changing today? We live, work and recreate in society, with many groups of people. These groups need to be well organised so that they can help us to live humanly.[81] This theme prepares students to accept change in society as a fact of life.'

This theme had three sub-themes, namely:

i.   **Living in a changing society**

According to 223 Christian religious education UNEB syllabus 2006–2010 the following components were to be covered as follows:

(i) Present situation

Change is a fact of life. Examples of change: going to school: changes in knowledge and technology; urbanisation rural development; social, political, and economic changes; religious changes. Reactions to change.

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[80] These aims were got from the Uganda National Examinations Board Booklet–1996, 48–49.

[81] Christian Living Today: Book One, inside cover.

(ii) Church history with emphasis on Africa.

The Gospel requires change. Christianity has brought changes to Africa: African Christianity e.g. Apolo Kivebulaya and Adrian Atiman. Changes in evangelism and worship.

(iii) Old Testament

Change is part of our lives as persons moving to fulfilment (Genesis I and 2). In the significant events of their lives, the Israelites recognise God and each other. Exodus 20: 1–17: the Decalogue, expressing the spirit of the covenant, guides their efforts to live in good relationships with God and each other. Joshua 24: 1–28: amid changing circumstances, the covenant with God is the foundation and inspiration of the Israelites community. Amos 5: 7–15, 21–27, 6: 1–7: the prophets continually urge their people to be faithful to the basic covenant values.

(iv) New Testament

 Matthew 11: 2–6: Jesus preaches the Kingdom (God's power at work effecting change in men's hearts). Matthew 13: 1–9, 13–14, 24–33, 44–5 1: the kingdom is described in parables. Luke 10: 25–37: men are called to respond with love that is universal. Matthew 25: 31–46: a love that is active in loving service of others. John 13: 34–35: a love that is complete. Ephesians 2: 11–22: in Christ all men are reconciled with God and with each other. I Corinthians 12: 12–26: sharing the life of the Risen Lord and strengthened by the spirit, Christians are called to be agents of change and continuity in the wider community.

(v) Synthesis

A Ugandan has a need for a place to feel at home. Christianity can provide both meaningful continuity and meaningful discontinuity between traditional African values and development, but to

the full humanisation of man based on Christian love. Churches have the obligation to make provision both in towns and rural areas to facilitate this integration.

Working in a changing society

(i) Present situation

Working is part of living: interdependence in community-building: new patterns of work: salaried employment. Young people are anxious about the future: factors influencing the choice of career. Selfish aims in work disrupt the community.

(ii) African tradition

Everyone was a worker. There were incentives to work.

(iii) Church history with emphasis on Africa

Work in the early centuries of Christianity in Africa. A look at the Middle Ages and the Industrial Age as a background and link for the churches and work in modem Africa. Developments since independence.

(iv) Old Testament

Genesis 1: 26–3 1: through work man shares in God's creative activity. Exodus 1: 8–14; 5: 7–19: the Israelites experience oppression in work under Pharaoh. Exodus 20: 8–11: the Sabbath rest recalls their deliverance from oppression and helps them to have a proper outlook on work. Deuteronomy 24: 5–22: laws are formulated to protect the worker. Jeremiah 22: 13–17: the prophets expose the exploitation of the poor by the rich. Ezra 3: Old Testament ideals in work are co-operation and interdependence, dependence on God, technology at the service of human needs, and respect for the individual worker.

(v) New Testament

Jesus teaches the values which should be evident in our work. Matthew 25: 14–30: each person is called to develop the talents entrusted to him. Matthew 25: 31–46: through work we can express our love for God and our neighbours. Mark 6: 30–34: we are invited to share in the work of establishing the Kingdom. Romans 8: 18–25: in difficulties we are encouraged by knowing that we are helping to transform ourselves and all creation as we move towards the fulfilment of God's kingdom.

(vi) Synthesis

Man/woman needs to find meaning and joy in employment. Society needs to be creative in providing opportunities for school-leavers to find employment in their home villages. We must develop a sense of service and desire to improve the world, in the manner of Christ, according to the gifts we have received (Romans 12: 3–8).

Leisure in a changing society

i. *Present situation*

New forms of leisure and new choices. Personal development and integration of work and leisure. Commercialisation of leisure activities. New rhythm of leisure: new problems.

ii. *African tradition*

Social and re-creative uses of leisure. Development of personal talents. Traditional forms of leisure. People meet each other just to be together.

iii.   *Church history with emphasis on Africa*

Attitudes of Christians in the past about enjoying oneself and spending one's leisure time. Influences of missionaries in Africa: positive and negative. Need to balance work and leisure.

iv.   *Old Testament*

Deuteronomy 5: 12–15: Sabbath is a day for remembering God, thanking and praising him for his goodness. it is time to rest from work and strengthen fellowship. Psalm 23: in the struggle and tensions of life, true peace is experienced through trust in God.

v.   *New Testament*

Mark 2: 23–28: Jesus clarifies the true purpose of the Sabbath: to enable men and women to grow in freedom and fellowship as sons and daughters of God and brothers and sisters of each other. Matthew 6: 25–34: men and women are called to develop a strong trust in God, their loving Father. John 6: 25–27: true worship is the celebration of our lives and strengthens us in our efforts to live in fellowship. Revelation 21: 1–4: amid the sorrows and suffering of life, we look forward to the peace and joy which will be ours in the Kingdom of the Father.

vi.   *Synthesis*

To be truly human, a person's life must be made up of both work and leisure. Growth to maturity in Christ demands opportunities for reflection. It is important to develop a healthy attitude towards leisure, involving creative activities. Enjoyment in community ways needs to be experienced. The world is the Lord's and all that is therein.

Order and Freedom in Society

The Rubaga Workshop said:

'Justice and freedom are goals of society, not order alone. Some people are asked to lead; their authority is to be used in the service of people, who in turn are to respond in loyalty. What is loyalty in these changing times?[82] This theme introduces students to the ways in which human beings face conflicting loyalties in life.'

This theme had three sub-themes and these were:

Justice in Society

i.   *Present situation*

Personal and universal experiences of injustice. Society helps to order human relationships. Injustice also exists within the social systems. There is often difficulty in deciding how to act justly. Education can help provide an informed vision of what is needed for human development. Necessity of opposing injustice.

ii.   *African Tradition*

Order and harmony to be maintained in the community. Purpose of a society influences ideas about justice. Some injustices existed (e.g. witchcraft accusations). Reconciliation, not punishment, was the purpose of judicial processes.

iii.   *Church history with emphasis on Africa*

In two major areas of injustice, slavery and oppression of minorities, we can trace the development of human conscience. While

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[82] Christian Living Today: Book One, inside cover.

some Christians have worked to overcome these evils, others have condoned them.

iv.   *Old Testament*

God calls men and women to live in good relationships with him and with each other. Exodus 23: 1–8: the covenant law helps safeguard relationships in the Israelite community. Exodus 22: 21–27: experiencing God's merciful love, the Israelites are led to realise that they should love and respect others especially the under-privileged. 2 Samuel 12: 1–15: failures in relationships are frequent. Isaiah 11: 1–12: the prophets denounce the tendency to substitute obedience to laws and religious observances for brotherly concern. Isaiah 58: 1–12: the prophets foretell that the Messiah will enable men and women to live in harmony.

v.   *New Testament*

Mark 2: 1–12 Jesus heals relationships. Luke 18: 9–14: he condemns the legalistic attitudes of religious leaders. Matthew 5: 17–48: he invites people to go beyond the law, loving their fellow men and women with the kind of love the Father has for them. People's actions should spring from an inner love and respect for others.

vi.   *Synthesis*

The Christian's task is to fulfil the demands of justice in a changing society. It is a Christian duty to stand for justice and denounce injustice.

Service in Society

  i.   *Present Situation*

Candidates' experience of authority; leaders, parents, teachers, doctors, etc. Authority's task is to make men and women free. Changing patterns of authority in modem Africa. Leadership has to be learned: co-ordination of efforts for the common good.

 ii.   *African Tradition*

Authority has served the ideals by which society lives. Authority in the family. Leaders have exercised political, social and religious leadership.

iii.   *Church History with Emphasis on Africa*

Service in the early church in Africa. The middle ages (monasteries; reform, St. Francis of Assisi) as a background and link for the modem day. The church in modern Africa: servants or rules? Example of men and women of service. African church leaders.

 iv.   *Old Testament*

Exodus 3: 16–201, Isaiah 44: 6–8; the Israelites recognise God's authority as supreme. Psalm 136: they experience his authority in developing the world and in helping people to grow to maturity through fellowship. Ezekiel 34: 1–11: men abuse their authority to enhance their power and wealth. God promises a leader who will truly serve his people and lead them to full humanity.

  v.   *New Testament*

John 10: 10–16: Jesus is the good Shepherd foretold by Ezekiel. Mark 10: 32–45: he teaches his disciples the true purpose of authority. John 13: 1–15: he gives himself fully to the service of

men and women. The Christian community should be animated by this same spirit of service (Ephesians 4: 11–13).

vi.   *Synthesis*

All power and authority comes from God who is the creator. He shares his authority with man who exercises it in the spirit of living service.

Loyalty in Society

i.   *Present Situation*

Students' experience of loyalty. Man/woman cannot live humanly without making commitments and acting upon them. Conflicting loyalties in a pluralistic society. Choices show where loyalties lie. Constant need to evaluate society's structures. Need for prophetic voices to ensure that loyalty is related to justice and authority.

ii.   *African Tradition*

Loyalty created a security that comes from trusting and being trusted. Group loyalty. Personal loyalty. Disloyalty.

iii.   *Church History with Emphasis on Africa.*

The problem of 'dual citizenship' for a Christian. Christian loyalties in the early centuries of the Church. Questions of Christian loyalty in more recent times.

iv.   *Old Testament*

Exodus 24: 1–11: God established a unique covenant with his people. 1 Kings 21: 1–24: in spite of their infidelity, he remains faithful to his promises. Jeremiah 7: 1–11; Micah 6: 6–8: the

prophets help their people to understand the true meaning of commitment to God.

v.   *New Testament*

The new and everlasting covenant foretold by Jeremiah (Jeremiah 31: 31–3) is established by Jesus: John 15: 1–17. In his life and teaching Jesus expresses His Loyalty to the Father and to men (John 8: 28–29). He encourages his disciples to follow him (Mark 1: 16–20). Matthew 22: 15–22: Christian loyalty demands that we evaluate the demands of love in changing situations.

vi.   *Synthesis*

Members of society must be loyal to one another and responsible for one another on the basis of Jesus' teaching about loving God and one's neighbour. Every individual is a member of numerous groups: family, tribe, clan, school, nation, church, all of which have claims on his loyalty.

Life

The Rubaga Workshop raised these questions: What is the meaning of life? Where is it leading us? Can we hope for happiness in this life or only in the next?[83] This theme explains the nature of unending life as taught in modern society, African traditions, church history and the Bible. This theme has three sub-themes and these are:

Happiness

i.   *Present Situation*

Life is seen as a struggle to attain happiness. A person's ideas of happiness vary according to age, experience and possibilities. In

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[83] Christian Living Today: Book One, inside cover.

today's pluralistic societies people do not always seem to agree on what can bring happiness. For the young, happiness sometimes seems to centre on the material or physical level of human needs, yet they also desire good relationships, approval, trust and peace. Their ideas need broadening to include all levels of human development. Happiness is a result rather than a goal.

ii.   *African Tradition*

There were commonly accepted values in traditional society therefore, the ideas of what would bring happiness were rather clear-cut (e.g. possessions, good relationships with ancestral spirits and the deity, friendships, fidelity to traditions, sharing and social influence).

iii. *Church History with Emphasis on Africa*

The Good News of Jesus Christ gives a meaning to life. False ideas of Christianity have deprived people of happiness. Witness of joy even in suffering. Wrong ideas of renunciation as a way to happiness.

iv.   *Old Testament*

Life is a mixture of joy and sorrow (Ecclesiastes 3: 1–22). Happiness is linked with companionship, having children, experiencing freedom, union with one's fellow men and enjoying the fruits of one's labour (various Old Testament texts). God is acknowledged as the source of all these gifts. Sadness and suffering are also part of life, e.g. slavery, poverty, pain and death (Old Testament texts.) God has created man and woman for happiness (Genesis I and 2). Separated from God and his fellow men and women, men and women experiences sadness and suffering (Genesis 3). Psalm 37: God leads the Israelites to discover the way to happiness. Jeremiah 2: 1–13: the prophets help their peo-

ple to see where they are going astray. Jeremiah 30: 10–22: the prophets fore-tell that God Himself will come and save them from their sinfulness, the cause of unhappiness.

v.   *New Testament*

Jesus, Son of God made man, is the Good News of salvation. Matthew 5: 1–10: he reveals the fundamental attitudes (the Beatitudes) to God and life which result in happiness. Luke 19: 1–10: those who accept his radical message, experience joy. John 1 (: 16–22: in his resurrection, Jesus guarantees that happiness is a true and lasting reality for men and women. Philippians 4: 4–7: our common effort to overcome selfishness and live in the spirit of the Beatitudes is a source of Joy. We look forward to complete happiness in the Kingdom of the Father (Revelation 21: 1–4).

vi.   *Synthesis*

Men and women crave for beatitude, which is a result of living by one's human values, and cannot be made one's goal. 1Corinthians 13: love is the key to happiness. It places ambition, good jobs, security, and source of happiness in their proper place.

Unending Life

i.   *Present Situation*

The desire for happiness and life is frustrated by failure. Suffering and death. Young people generally do not think about death. except in particular instances such as the death of a relative. Pupils wonder about traditional obligations concerning the 'living dead.' They may question the existence of an after-life due to a misunderstanding of science and its categories. Long-term goals determine short-term goals: people are 'future-directed'. Ideas and questions about death. judgment. heaven and hell.

ii.   *African Tradition*

The family includes ancestors: continuity of the lifeline. Efforts are made to remember the dead. The quality of the next life depends on this one. After death man/woman joins God and the ancestors in a life which gives more power and has more advantages than the present life. Tribal myths attempt to explain how men lost unending life and happiness.

iii. *Church History with Emphasis on Afri*ca

The Resurrection of Christ and the gift of life through His Spirit begin not in the after-life but now. In Christian teaching about unending life, has the threat of hell been stressed more than the call to Christian life and love?

iv.   *Old Testament*

Old Testament ideas on life after death are very limited. Isaiah 38: 9–20: life the greatest gift man/woman has, is threatened by death. Psalm 16; Psalm 73: 21–26: the experience of God's faithful and loving presence in the difficulties of life gradually leads to a belief in God's fidelity in and through death. Daniel 12: 1–3: by the first century B.C., after some Israelites chose death rather than offend God, hope in life after death is affirmed more clearly.

v.   *New Testament*

Luke 7: 11–17; Mark 5: 21–24; 35–43: Jesus shows by miracles that death is not the end of life. John 11: 25–26, 1 Corinthians 15: 1–28, 51–58: by his own death and resurrection, Christ won the victory over death for men and women. Eternal life begins here and now (John 3: 11–16; 5: 19–24). Luke 14: 12–14; 10: 25–28: by living in openness to God and our neighbours, we experience eternal life. The Eucharist, source and sign of eternal life (John 6:

53–56). Revelation 22: 1–5: the way man/woman lives now prepares him/her for the fullness of life that awaits him.

vi.   *Synthesis*

The present takes on its true meaning only in the light of the future. Christian understanding of death, judgment, heaven and hell. The hope of attaining eternal life is based on the gift of God himself in Christ, but on his part effort is necessary to live this hope.

Success

i.   *Present Situation*

Each society has its own ideas of success and failure, and passes them on to the young. The goals that individuals or groups choose depend on their vision and priorities. Success and failure can have varying effects on people. Each individual is a unique personality with his own particular circumstances; therefore success cannot mean the same for any two people.

ii.   *African Tradition*

Fulfilling one's social personality has been seen as more important than material achievement. When material success was achieved, generosity and hospitality were expected. One should not be prosperous at the expense of one's neighbours. Unexplained success can lead to accusations of witchcraft or magic, thus limiting personal initiative. Some traditional stories show the connection between success and innocence, humility and the power of the weak.

iii.   *Church History with Emphasis on Africa*

The history of the Church has often been presented as a success story (e.g. numbers converted, achievement, importance of leaders). Is this right? Christians have witnessed to the belief that faith can transform failure.

iv.   *Old Testament*

The goal of man's life is to achieve union and harmony with God, his fellow men and creation (Genesis 1 and 2). Deuteronomy 6: 1–9: the law offers guidance to the Israelites in their efforts to achieve a harmonious life-style. Psalm 1: the idea that following the law guarantees success is challenged by the experience of faithful men failing and suffering while wicked men prosper (Job 1: 1–3; 21: 7–15).

v.   *New Testament*

Matthew 4: 1–11; 18–2 1: Jesus overturns traditional and popular ideas of success. Matthew 19: 16–22: challenges the Old Testament ideal. Luke 9: 23–26: invites his followers to complete self-giving for others. Philippians 2: 1–11: the death and resurrection of Christ's life is the pattern for his followers. John 12: 24–26; Romans 12: 1–2 1: wholehearted self giving in the service of others, with complete trust 'in God's fidelity, is the Christian criterion for successful living.

vi.   *Synthesis*

Christian love will cause men to view their success in relation to the well-being of others. The gifted and the better equipped will seek to change the conditions in which men live; seeing human development as an aspect of Christ's kingdom. Success as understood by Christians can be summarised in the command to love God and one's fellow men (the rich young man in Mark 10: 17–3

1). Christians are to be enlightened by faith in Christ, the man for others, who challenges popular ideas of success.

Man and Woman

The Rubaga Workshop said:

'We have been created male and female. We are persons, whatever our sex differences and separate roles. Men and women are to complement each other. Courtship is a preparation for the stable relationship of marriage. People live and develop in groups; the basic group is the family community.'[84]

This theme presented family life as practiced in modern African society, African traditional society and the Bible. It explained sex differences and the person, the aspects of courtship and marriage.

This theme had the following sub-themes:

Family Life

i.   *Present Situation*

The family is the basic human community, where people can be loved and accepted. Changing patterns of family life. Tension between parents, older relatives and the experiences and views of the young. Tension between nuclear and extended families. Ideas of collective responsibility to society and loyalty to extended family (e.g. Nepotism, demands made on the educated).

ii.   *African Tradition*

The extended family: Co-responsibility, education of children for community living, a developing process of growing together and

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[84] Christian Living Today: Book One, inside cover.

sharing. A large family with many children was a sign of blessing and wealth. Tension because both husband and wife have strong loyalties to their original families. Polygamy has been an accepted practice for various reasons. Childless marriage has usually not been acceptable.

iii.   *Church History with Emphasis on Africa*

Changing patterns of family life. Christian idea of mutual love and respect set out in the New Testament. Early centuries in Africa: existing patterns were accepted by Christians but also challenged by the Christian idea. Marriage and family life in the Middle Ages: legalistic attitudes. Reformation and after: emphasis on Christian family life. Attitudes of Christian missionaries to traditional African customs (e.g. polygamy). Changes effected by education. New patterns emerging. The search for the Christian ideal is expressed in different ways within cultures.

iv.   *Old Testament*

The family is the basic unit of society (Genesis 12: 1–5). Children are a sign of God's blessings (Genesis 15; 2; Psalm 128: 3). Sterility is considered a curse (I Samuel 1: 8; Genesis 30: 1–8). Family solidarity is a sacred obligation (Exodus 20: 12; Deuteronomy 5: 6). The family is the centre of education (Proverbs 22: 15; 23: 13–14; 29: 15, 17). Involvement in development of national resources (I Kings Chapter 5 and 7; 2 Chronicles 26: 9–10). Genesis 2: 21–24: stability of family; ideal of monogamy. Malachi 2: 13–16: divorce, at first permitted (Deuteronomy 24: 1), is later condemned. Polygamy was practiced by some of the kings (I Kings 11) but virtually disappeared after the exile.

v.   *New Testament*

Mark 10: 1–12: ideal of monogamy, asserted in Genesis, is reaffirmed by Jesus mutual love and respect is the basis of family relationships. Mark 3: 31–35: God's love for us and our love for him underlie all relationships. Luke 2: 46–50; 9: 57–62: the family must be outward looking to a wider human community. Christians should be nation-conscious (Romans 13: 1–7; 1 Peter 2: 13–17). Ephesians 6: 1–4; Colossians 3: 18–21; 1 Peter 3: 1–8: relationships within the family must be loving and not tyrannical. Christian attitudes of love, acceptance, and forgiveness within the family help the members to respond with love and tolerance to others beyond the family circle (Colossians 3: 12–15).

vi.   *Synthesis*

The Christian idea of marriage emphasises the primary obligation of love and responsibility of husband and wife to each other and to their children. The family should be seen in relation to the Christian community, to society, and to the wider community of all men.

Sex

i.   *Present Situation*

Today's societies stress the value of the person, regardless of sex, at least in principle if not in practice. Boys and girls are seeking for their identity: what does it mean to grow up into manhood and womanhood? Cultural viewpoints influence attitudes of men towards women and women towards men. New possibilities lead to changing roles, with dangers of confusion and discrimination.

ii. *African tradition*

The tasks of men have been clearly differentiated from those of women. Men have generally enjoyed greater freedom and mobility than women. Women generally have not played an overt part in politics or public life; a woman's life has been oriented to motherhood. In matrimonial societies the status of women has been enhanced.

iii. *Church History with Emphasis on Africa*

The Christian idea of respect for persons, whether male or female, has been stressed. Women have had important roles in the work of the Church. Discrimination has existed in various areas of life in the Christian churches.

iv. *Old Testament*

The situation in Israelite society: distinction of roles and inequality of men and women (Genesis 30: 1–2; Exodus 20: 17; Proverbs 6: 20–26). Genesis 3: 8–19: created to be companions and co-responsible, men and women accuse each other, women become enslaved by men. The biblical author sees this situation as the result of sin, Genesis 1: 26–3 1; 2: 18–25: Men and women are different but equal, created in God's image and likeness, entrusted with mastery of the universe, and meant to be companions. Signs of hope: emphasis on the individual (Exodus 22: 20–27). Some Israelite women are symbols of the active part which all women are entitled to take in society (Deborah; Jael, the woman of Tekoa; Esther). I Samuel 2: 1–8: Hannah's expression of hope echoes the hope of all Israelite women.

v. *New Testament*

John 13: 34–35: Jesus proclaims the dignity of each person and the basic law of love which should govern all relationships. He is

open to all kinds of people whatever their race (John 4: 1–9), social status (Mark 1: 40–45), profession (Matthew 9: 9–13), moral life (Luke 7: 36–39), sex (Luke 10: 38–42; John 11: 1–5), or age (Mark 10: 13–16). All men and women are children of God, loved by him (John 3: 16), any form of discrimination is a denial of the family ties that hold them together (Mathew 5: 43–48). Galatians 3: 27–28 there are no longer distinctions. But unity does not mean uniformity (I Corinthians 12: 12–30). The law of mutual love and respect is the basis of relationships (Galatians 5: 13–15; Philippians 2: 3–5).

vi.   *Synthesis*

The Christian ideal is the equality of man and woman as persons although each sex has its own unique tasks. Each person is to be valued for himself or herself rather than for the role he or she fulfils.

Courtship and Marriage

i.   *Present Situation*

There is at present, greater opportunity for contact and more freedom of mixing between boys and girls which can result in a growing mutual understanding and respect. There is more freedom in the choice of marriage partners. Some links with the clan are weakening. Various views of marriage. Marriage is seen as a framework for developing relationships of love and understanding.

ii.   *African Tradition*

Marriage discussions and the choice of marriage partners are the concern of the whole family group. Bride wealth (bride price) is

very common but is not present everywhere. Pre-marriage in-
struction was given by one's family and immediate community.

iii.   *Church History with Emphasis on Africa*

Monogamy has been promoted as the ideal, as a requirement.
Emphasis on choice of marriage partner. Marriage seen as a con-
tinually developing relationship of love.

iv.   *Old Testament*

Marriage is willed by God and is a way of sharing in God's crea-
tive activity (Genesis 2: 18–24). The day-to-day reality of divi-
sion and strife between man and wife (Genesis 3) shows the need
for laws to help married persons treat each other with love and
respect (Exodus 22: 16–17). God makes known the possibilities
for the marriage relationship and attitudes that the partners need
to cultivate towards each other (Hosea 2). Marriage is revealed as
a covenant between the partners for mutual growth and develop-
ment. The relationship can grow only if it is based on integrity,
tenderness, justice, love and faithfulness.

v.   *New Testament*

Jesus refers to the joy of the marriage relationship (Mark 2: 19;
John 4: 16–19) ; John 8: 1–11). He recalls the idea of monogamy
which was expressed in Genesis 2: 24, but was later ignored
(Mark 10: 1–12). He taught that all relationships need to be open-
ended (Matthew 19: 11–12) and individuals must follow the way
that they are called to follow, possibly even not t& marry. Paul
expressed the Christian ideal of marriage as a covenant of love in
which each partner is totally given to the other in genuine love
(Ephesians 5: 21–33; 1 Corinthians 7: 1–5). The foundation of

Christian marriage is the new life in Christ which the partners share (Romans 6: 1–11).

vi. *Synthesis*

Marriage is a growing relationship of mutual commitment to be explored and developed all lifelong. Husband and wives united in Christ are helped to grow in love. Each partner is a minister of saving to the other, precisely by being committed to the other in love.

Man's Response to God through Faith and Love

The Rubaga Workshop said:

'It is not enough to know about life; man must commit himself to it … Man's vocation is to develop his relationship with God through love of his neighbour. Man needs a correct attitude towards God, which he can express in his life. Religion is about man's relationships: what are they? How can he develop them? There are two dangerous extremes to avoid: to try to leave everything to God, and to try to explain and achieve everything without reliance on God. The balance must be found in commitment to Christ, which leads to involvement in the world.'[85]

This theme had the following sub-themes:

Man's Quest for God

i. *Present Situation*

The student is aware of his/her own and other people's uncertainty in the quest for God. Education and even Christian teaching have contributed to doubts and questions about traditional views

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[85] Christian Living Today: Book One, inside cover.

of God without offering adequate understanding. Man seeks meaning beyond himself (for reality, for God).

ii. *African Tradition*

Belief in God and the spirit world expresses a sense of order in the universe. People have acquired the religious beliefs of the society in which they were born and educated. Religion has pervaded the whole of life.

iii. *Church History with Emphasis on Africa*

World religions other than Christianity which have had a major influence in Africa: have the attitudes of the churches towards them changed? Man's search for meaning and some reactions of the churches to such efforts in the past and today.

iv. *Old Testament*

A history of one people who experienced God's revelation 'in a particular way and were moved to a response; no suggestion that only the Israelites knew God. Genesis 1–11 describes the situation of mankind in general: created by God for union with him, unable to respond fully to God or to fellow men because of sin, but included in God's plan for salvation. Psalm 19: 1–4: God reveals Himself through events in their own history (e.g. the Exodus) and calling for a personal response from them (Exodus 24: 1–8). The prophets help to interpret events and lead their people to a proper response to God. Hope of God's salvation tended to become exclusive but the prophets tried to widen the people's understanding (stories of Ruth and Jonah). Isaiah insists on the universality of salvation (Isaiah 45: 18, 23; 49: 1, 12–13; 55: 5).

v.   *New Testament*

Hebrew 1: 1–2: Climax of Old Testament revelation. Jesus af-
firms that he has come for all people (Luke 3: 6; 6: 35; 10: 14) ;
that non-Jews would be more open to accept his message (Luke
11: 29–32; 13: 22–30). The Good News was not a reformed Juda-
ism but something new and unexpected (the Kingdom of God).
Jesus himself is the centre of mankind gathered together in unity
(John 11: 45–54). Romans 1: 18–32; Acts 17: 22–23: attitude of
the early Christians; recognition that the gentiles received God in
some way. Peter: a new understanding of God's revelation (Acts,
10). Paul: Ephesians 3: 1–13: the mystery once hidden is now re-
vealed.

vi.   *Synthesis*

There should be an appreciation of God's revelation in African
traditional religions. There is one mediator, Jesus Christ. The
otherness of God and His closeness, when held in balance, give a
proper sense of sacredness.

Man's Evasion of God

i.   *Present situation*

Secular education encourages analysis and questioning, even of
faith, in search of demonstrable truth. Difficulty in appreciating
religious, aesthetic, or poetic truth. Aspirations tend towards
power and wealth, with education as key to them. Unchristian at-
titudes may influence politics, business and economics. Man and
woman tend to reduce God to what he can understand and accept,
as well as to reject the limited views of God which he has
learned. There is a danger that, for what they consider religious

reasons, people can close themselves to God's ongoing revelation. Ritual can become meaningless ritualism.

ii.   *African Tradition*

Belief in magic. A fatalistic attitude reduces responsibility for religious reasons. A tendency to abandon organised religion can be a result of abuses of religion: ritualism, rituals of power, competition between religious groups leading to confusion, manipulation by theocratic governments. Any wilful break in relationships is seen as an offense against God and the spirits. There is uncertainty and confusion concerning one's obligation to submit to traditional tribal ritual and hesitancy about the propriety of a Christian's participation in it.

iii.   *Church History with Emphasis on Africa*

Tendency to commit oneself to something other than God or as well as God (Idolatry). Experiences in the early Church: Judaism, factionalism (I Corinthians 1). Middle Ages and Reformation. Modem Africa: particular practices, devotions, catchwords. Christian commitment sometimes expressed in refraining from (e.g. fasting, not smoking). Tendency towards secularism appears to date from the Renaissance onwards. Various reasons why some people have opposed or abandoned Christianity or other forms of organised religions.

iv.   *Old Testament*

The Israelites had a tendency to presume that God would act in a certain way to protect them. Isaiah 40: 21–26: denounced the temptation to think the Babylonian gods were stronger than Yahweh. Shuffling off responsibility: seeing the covenant as a pledge that God will never fail them. (2 Samuel 7: 1–16; Isaiah 5: 1–7; Jeremiah 7: 1–15). Even among the prophets there is a ten-

dency to think of the restoration in terms of the re-establishment of David's kingdom (Jeremiah 30: 18). Another tendency: to see men as self-sufficient (Genesis 3). Ezekiel 28: 1–5: the king of Tyre thinks he has no need of God. The prophet Jeremiah reproaches King Jehoakim for practically denying relationship with God (Jeremiah 22: 13–17). Psalm 53: self-worship and self-centredness lead men to denying God a real place in their lives.

v.   *New Testament*

Jesus exposed both these tendencies. He condemned the exclusivism of the religious leaders who thought of Judaism as being for the Jews only, who thought that because they worshiped in the temple and followed the law scrupulously, they were truly serving God (Matthew 24: 1–2; Mark 2: 18, 27; 7: 1–13, 24–30). Luke 12: 13–21; 16: 19–31: he exposed likewise the false attitudes of men who refused to believe in anything beyond the material or who lived for themselves only. Jesus showed complete openness to God. Matthew 4: 1–11: he chose the way of self-giving for others rather than the way of power, wealth or presumption on God. His miracles were worked, not to impress, but to elicit a faith-response (Matthew 7: 7–11) and the readiness to put one's faith into practice in loving concern for others (Matthew 7: 21; 25: 31–46). Paul: our lives are in God's hands and God works through us for His own purpose (Ephesians 2: 8–10; Philippians 2: 13). Each person is called to commit himself with all his gifts to the task entrusted to him (Matthew 25: 14–30).

vi.   *Synthesis*

Man/woman is called to an attitude of trust and openness towards God and the world, acting responsibly within his/her circumstances.

Christian Involvement in the World

i.   *Present Situation*

The young are increasingly in need of, and are searching for, ways of relating faith to daily life within the community. The question of the lives of people whose religious convictions lead them to dissociate themselves from worldly activities, such as politics or business. There is effective Christian witness to God's saving presence in the world.

ii.   *African Tradition*

Integration of Christianity and culture. As Christianity is reflected on by people of one culture with people of another culture, the richness of the mystery of Christ is more deeply penetrated.

iii. *Church History with Emphasis on Africa.*

Religion demands commitment. Early African Christians: commitment to God and to each other; commitment to transformation of the world. Renewal, revival, and reformation in the Church. Christian commitment to God and to the transformation of the world should be summed up in the community worship, especially in the Eucharist.

iv.   *Old Testament*

Isaiah 44: 9–20: God (Yahweh) is acknowledged as the only creator and Lord. He is experienced as being active in the lives of his people, (Exodus 19: 1–25). The faith-response to Yahweh is expressed in the daily living out of the covenant. Psalm 100: faith is expressed in worship, remembering God's saving act gratitude and adoration. The prophets help to educate their people to a faith-response to contemporary events (Isaiah 39: 1–8). Psalm

139: God is near to each individual, knows each one intimately and yet is transcendent.

v.   *New Testament*

Jesus is Emmanuel (God is with us), revealing God as Father; He makes the Father's will the goal of his life (Matthew 4: 1–11), reading His will in the circumstances that face him (Mark 1: 32–39), risking the opposition of the religious leaders (Mark 3: 1–6), realizing that they want to arrest him (Mark 14: 1–2) and accepting inevitable death (Mark 15: 10–15). On the cross He appears truly as Son, responding with trust in a hopeless situation (Mark 15: 34, 39). The resurrection is God's seal on his fidelity. Hebrews 11: 1–6, 32–40; 12: 1–2: for those who follow him commitment means constant openness to God and to one's fellow men (Matthew 25: 3 1–46). 1Corinthians 10: 16–17; Acts 2: 24: the Eucharist expresses Christian involvement in the world and God's action in men's lives: a call to fellowship. Luke 11: 1–13; Matthew 6: 5–6: personal prayer and reflection help us to be aware of God's presence in people and events and respond with love (John 3: 8).

vi.   *Synthesis*

Commitment to God includes: being open to people, events and circumstances; discovering through personal prayer and reflection how to respond to the Father; and expressing shared faith, commitment and response in worship.

   The teacher and students discussed each sub-theme in the context of present situation, African tradition, Church history, the Bible and synthesis in such a way that:

'They may see themselves in their present situation, influenced by technology, ideas, and value systems of the rest of the world

(Present Situation). They may understand themselves as a product of their traditional African milieu, formed in African culture and values (African Tradition). They may understand themselves as a product in Christian history influenced by various Christian traditions in Africa (Church History with emphasis on Africa). They may look at themselves in their own situation in this changing world, seeking its meaning for themselves in the light of God's revelation as mirrored forth in the Bible, of which the fullest expression is in Christ (Bible). Having fully considered the experience and circumstances of their lives, they may give an enlightened response to God (synthesis). The emphasis in the student-centred approach, as contrasted with Bible-centred approach, is on the development of the student rather than the mastery of content.'[86]

In handling a major theme the teacher of Christian religious education did not need to follow the order of the sub-themes as was given in the syllabus. The reason given was that particular circumstances of the class might dictate the order the teacher can comfortably and easily follow. However, the teacher made sure that by the end of the fourth year, all the major themes were covered.

One of the respondents said that 'in the new approach to the teaching of Christian religious education as seen in syllabus alternative 223, the teacher cannot promote understanding among the students simply by talking to them. It is believed that learning results from real experiences obtained by doing things.' This means that good teaching of Christian religious education must involve presenting students with situations in which they may experiment and hence learn by actively constructing their own knowledge through interacting with the learning environment.

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[86] Uganda Certificate of Education: Regulations and Syllabuses, 1999–2000, 28.

This is what is known as student-related approach to the teaching of Christian religious education.[87]

Asked what made syllabus alternative 223 in Christian religious education student-related, one of the respondents said that 'it was the way the teacher began from the students' experiences and gradually led them into meaningful interpretation of these concepts.' The assumption here is that a genuinely student-related Christian religious education begins with the principle that the student's prior understanding is a vital component to the learning process. This approach is not only related to the students of Christian religious education but also to students in other subjects, so that education is seen as a whole and Christian religious education as a valid part of that whole.

The following are some of the factors that were brought out by the respondents in favour of Syllabus alternative 223:

6. A student had to take only one examination paper where he or she had to answer 5 out of 15 questions. This was considered advantageous on the side of the students of Christian religious education because it was a wide area from which to select only five questions.

7. Most of the students who took this syllabus passed it with very good marks. This made it possible for Christian religious education to be one of the best subjects done at Ordinary and Advanced levels every year in most of the secondary schools in Uganda. What was important for students was to pass with a better grade and that was why even the non-Christian students signed up for this subject. One of the respondents wondered whether the continuous opening up of Christian religious educa-

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[87] The term student-related approach describes learning situations in Christian religious education in which students are expected to take some limited responsibilities for planning, and evaluating their learning.

tion to non-Christian students is at the moment a good idea or not?

8. Due to the good performance of the students in Christian religious education, the teachers of this subject were always ranked as the best teachers in many schools in Uganda. On the side of the teachers, Christian religious education was a motivating subject. This made it possible for those teachers not to be easily transferred to 'third world schools.'

9. Concepts in syllabus alternative 223 were easy to conceptualise, teach and pass, because most of the questions were not based on the Bible texts, rather they were based on what was taking place in the society where the students and teachers of Christian religious education lived.

On the other hand the respondents said that while syllabus alternative 223 helped students to see the relevance of the subject matter and relate it to their own present-day situation, it was important to bear in mind the following concerns:

i.   *It was a Taxing Exercise for the Teacher*

Syllabus alternative 223 required far more sense of imagination, flexibility and preparation on the side of the teacher than in any other Christian religious education alternative syllabus. One of the respondents said that 'the teacher of Christian religious education needs to have both a fair number of ideas and the ability to arouse interest in the students and yet there is so much to teach in the very little time given to the subject.'

ii. *The Subject Was Strictly to be Christian Religious Education*

Whether Christian religious education was truly Christian, one of the respondents said that 'it is very easy for a teacher to bring in all kinds of information in the syllabus alternative 223 which in

the end makes the subject less than Christian religious educa-
tion.' The majority of the respondents said that 'tension exists be-
tween those teachers who still view the teaching of Christian re-
ligious education in confessional terms and those teachers who
view the teaching of Christian religious education in purely edu-
cational terms.' Due to this tension, in some schools, especially
those founded by the Roman Catholic Church, Christian religious
leaders were preferred to teach Christian religious education over
a lay person who was qualified educationally.

iii. *The Subject Teacher Needed to Have a Well-defined but Flexible
Direction.*

Once the teacher of Christian religious education had clear goals,
he or she made sure that there was real but flexible direction in
the teaching/learning process. He or she needed to be aware of
the possibility of other sources of truth. This is why there needed
to be considerable flexibility on the part of the teacher of Chris-
tian religious education.

iv. *False Hopes*

Syllabus alternative 223 seemed to give students of Christian re-
ligious education a hope of being good Christians without neces-
sarily reading the Bible or attending church services. Some re-
spondents said that 'despite its origins in a process of ecumenical
cooperation, syllabus alternative 223 gives only superficial atten-
tion to issues of difference and dialogue between the churches in
Uganda.' The question was, how much should the students know
about the magnitude of the differences in church traditions in
Uganda?

v.   *It was Examination Oriented*

One respondent said that 'the teaching of Christian religious education, like any other subject, has become part of the scramble for academic credit, which has come to mean that what is taught is largely what is needed for the examination.' This means that the syllabus and the teachers of Christian religious education put much emphasis on the passing of the examinations rather than understanding the Christian principles. This might be one of the reasons why students of Christian religious education syllabus alternative 223 understood very well the subject content and passed it with better grades than those of syllabus alternative 224, which required serious reading of the biblical passages.

vi.   *It Was Change Oriented*

It emphasised change as the principle of Christian living. The idea was that everything was changing and therefore, Christians were also changing as the world changed. There was the possibility of students not easily seeing their special status as Christians in the ever changing world.

vii.   *The Bible Was Never Taken Seriously*

The Bible was referred to but was never taken seriously. Even examination questions hardly asked for biblical information. All the needed Bible passages were reproduced in the textbook. Therefore one did not need to have a Bible of his or her own since he or she had all passages required for examinations in the textbook. One of the respondents said that 'since secondary school students tend to believe more in what they read than what they hear from other people, the teacher has very little impact on the students' understanding of true biblical doctrines apart from those found in the textbooks.'

viii.   *Family Life*

On the topic of family the syllabus discussed polygamy in an-
cient and modern society, but did not explain what an ideal fami-
ly pattern today should be. When talking about monogamy, the
syllabus described it as if the practice was for the Jews only but
not for all believers in Jesus Christ. The students needed to be
taught that monogamy was not the preserve of the Jews. African
theologians such as John Pobee believed that monogamy was al-
so practiced in some of the pre-Christian African societies, alt-
hough at a very low scale.

3.3 Religious Education Learning Area Lower Secondary

By the 2016, many secondary schools in Uganda had shifted from
syllabus 224, which was bible-oriented to syllabus 223 which was so-
cial-anthropologically oriented. In 2017 a new curriculum was designed
for S1–S4 by the Ministry of Education, Science, Technology and
Sports. This new curriculum will give students the knowledge and skills
needed for success in modern society and lay a firm foundation for the
world of work, self-employment and further education. The new lower
secondary curriculum has eight learning areas namely, Creative Arts,
Languages, Life Education, Mathematics, Religious Education, Science,
Social Studies and Technology and Enterprise. All learning areas are
compulsory at S1–S4. This curriculum presents the four-year program of
study for Religious Education.[88] It is one of the eight Learning Areas of
the Lower Secondary School Curriculum.

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[88] The student chooses to study either Christian religious education or Islamic
religious education.

For so many years, the CRE syllabus has only been changed by adding content and, despite the additions, important major areas have remained excluded. This new syllabus seeks to:

i. Develop students' understanding, skills and competencies instead of them just acquiring religious knowledge.
ii. Shift from teacher-centred methodologies to student-centred methodologies.
iii. Replace content laden text books that use difficult language with interactive student friendly text books.
iv. Reduce the long hours of instructional time that do not allow students to explore what they have learned.
v. Change the excess mass of subject content that is not delivering the required skills for the labour market in the region.

The Lower Secondary program of study in Christian religious education builds upon concepts, skills, attitudes and values developed in primary school. It also provides a sound foundation for further learning in the disciplines of Religious Education. A given school will decide to offer one or both Christian religious education and Islamic religious education depending on the interests of the school's foundation body. The student will choose to study either CRE or IRE throughout the four years.

The lower Secondary School Curriculum is underpinned by four Key Learning Outcomes, six Core Values and eight categories of Generic Skills.

The Key Learning Outcomes

The Key Learning Outcomes are an overarching statement of knowledge, understanding, skills, attitudes and values which the student should acquire during the Lower Secondary Learning experience. They are derived from documents such as the National Development Plan, the

1992 White Paper on Education and the Education Sector Strategic Plan. The four Key Learning Outcomes are:

    i.   The student is a self-assured.
    ii. The student is a responsible and patriotic citizen.
    iii. The student has a passion for life-long learning.
    iv. The student makes a positive contribution to national development.

This curriculum is aimed at contributing to the student's becoming a self-assured individual, who takes pride in being a responsible and patriotic citizen, who has a passion for lifelong learning and who possesses ability and willingness to make a positive contribution to national development.

The Core Values

In order for the student to achieve the four Key Learning Outcomes, six core values were identified. These are:

    i.   Peace and Harmony. Christian religious education provides the student with moral guidelines on the importance of peaceful living and conflict resolution.
    ii. Integrity and Honesty. Christian religious education provides the student with a belief that integrity and honesty are necessary in human interaction.
    iii. Patriotism. The study of Religious Education exposes the student to the value of love which is not only restricted to human beings but also the nation.
    iv. Positive Attitude to Work. Christian religious education helps the student to develop the right attitude to work.
    v.   Respect for Human Rights. Christian religious education explores the aspect of human dignity which is directly related to the respect of human rights.

vi. Tolerance of Difference. The study of other religions other than his/her own provides the student with an opportunity to develop the value of tolerance.

The Generic Skills

The labour market is increasingly demanding secondary school leavers who are more literate and numerate, with better problem-solving skills. Generic skills are the skills that are considered necessary for the student to function effectively as an educated person in today's world. Generic Skills are organised into eight *baskets*. These are:

ii. Communication. Christian religious education gives opportunities to improve reading and writing and vocabulary skills. The student is required to make presentations in CRE. In addition to written reports, he or she is also required to engage in discussions with other students. This will provide him/her with an opportunity to express himself or herself well both orally and in written form. The student engages in complex debates on moral issues. He or she will form new ideas and be encouraged to express them clearly.

iii. Social and Interpersonal Skills. Through working with others in the classroom, the student will have an opportunity to interact with others especially during group work discussions. Many of the tasks that the student engages in will be done in a team. Each individual student will be exposed to planning and working with other student toward achieving a common goal. As students work together, each individual is expected to contribute to the overall goal. An individual student will have to take lead or even provide guidance to others. As a student works together with others, he or she will develop values that will enable him or her to develop responsible attitudes towards one another.

iv. Creativity and Innovation. There are many opportunities for the individual student's creativity to be carried into teamwork, and for members of a team to exchange and develop ideas together.

v. Critical thinking and problem-solving. The biblical teachings enable the student to think through the verses and discover how applicable they are to daily life. The students will engage in activities that promote reasoning. The student is encouraged to research and think through ideas to make logical conclusion. Christian religious education provides the student with values which in turn give him or her an opportunity to develop the skill of making the right judgments and decisions. Through working together with others on the tasks, the student develops problem-solving skills by either working alone or as part of a team.

vi. Learning to Learn. The various research activities the student engages in help him or her to develop study skills. Through exploring various social issues in relation to the Christian religious books, the student will be able to understand himself or herself better.

vii. Workplace Behaviours. The student will learn the importance of time management. This may be completing a task within the agreed time frame that is within or outside the classroom. As part of taking on some responsibility for his or her own education, the CRE student will be encouraged to think and work on his or her own without the need for constant supervision by the teacher. The student will find out about work ethics and workplace behaviour. The student will be exposed to areas of study that encourage him or her to acquire the required skill. The student will be encouraged to consider different ways of achieving the same goal. The student will be expected to organise himself or herself in such a way that he or she can achieve the objective of each lesson or activity in the given time.

viii.   Numeracy. Christian religious education through the various activities across the Sub-strands will enable the student to acquire mathematical skills relevant at the workplace.

ix. Information and Technology. Lessons and activities encourage the teacher and the student to use whatever Information and Communications Technology is available. The various activities the student will engage in providing him or her with the opportunity to use digital media, hence develop the skill appropriately.

The Christian religious education syllabus has four strands and each study year deals with one strand. These strands are:

i.   Worship, Rituals, Celebrations/Ceremonies. This Strand equips the student with knowledge, skills and values and attitudes about the forms of worship, rituals, celebrations and ceremonies in Christianity.

ii. Marriage, Family and Human Dignity. This Strand enables students to demonstrate an understanding of the value of marriage and family. It explores different perspectives on marriage and the family including approaches in different cultural contexts and religions in Uganda. The Strand looks at the person-centred approach to preparation for marriage and family life as well as communication and intimacy within marriage, family planning and parenthood.

iii. Work, Leisure, Wealth and Development. This Strand explores how people choose to spend their time, both of work and in leisure, and what Christianity has to offer by way of moral guidance when making those choices. It develops the student's understanding and appreciation of working practices. The Strand explores constructive and destructive approaches to creating wealth. It helps the student to understand the role that Christianity plays,

through faith-based organisations, NGOs and charities, in making the world a better place.

iv. Conflict Resolution, Peace and Justice. This Strand equips the student with the knowledge, values and skills needed to choose alternatives to self-destructive and violent behaviour when confronted with interpersonal and inter-group conflict. The expectation is that when he or she learns constructive and just ways to address issues which may lead to violence, the incidence and intensity of that conflict will diminish and a peaceful society will be created.

The School Teaching Syllabus

Every secondary school has various departments and one of them is the department of Religious Studies. The department of Religious Studies is supposed to have a good number of the members of the teaching staff. It is from these members of the teaching staff that the head-teacher of the school in consultation with the senior members of the teaching staff appoints one of them to head the department of Religious Studies. The head-teacher usually appoints the most senior or the highest qualified person to head the department.

One of the main duties of the head of the department of Religious Studies is to design the school teaching syllabus. This involves identifying which parts of the Christian religious education examination syllabus are drawn together to make coherent, manageable teaching units which will enable students to achieve the intended learning outcome identified in the syllabus.

In designing the school teaching syllabus some of the questions to consider are:

How are the study units across the school terms going to be organised so as to ensure that the examination syllabus

requirements are met? The head of the department needs to:

i. Identify which parts of Christian religious education examination syllabus are drawn together to make coherent, manageable teaching strands or units which will enable the students to achieve the intended learning outcome identified in the syllabus. The key learning outcomes are an overarching statement of knowledge, understanding, skills, attitudes and values which the student should acquire during their learning experience. It is important to remember that the school teaching syllabus itself is not a scheme of work.

ii. Identify how the teacher of Christian religious education is going to introduce the required religious concepts.

How are the study strands or units across the school terms going to be organised so as to ensure continuity and progression in the student's learning experience? The head of the department should plan for coherence across the terms. He or she should make sure that sufficient thought is given in the allocation of aspects of the school teaching syllabus in a way that enables students to build on previous knowledge, understanding and skills. If the school teaching syllabus content is randomly allocated students are unable to see the connection between their work in Christian religious education term by term and year by year.

How much time is needed to cover each strand or unit? Each school will decide how the time for each strand or unit is organised in order to be able to meet the requirements of the school teaching syllabus. The time spent on each strand or unit will vary from term to term but this will need to be adjusted so as to meet the individual needs of the school. It is the responsibility of the head of the department of Religious Studies to develop manageable strands or units so as to enable students to achieve the selected intended outcome from the syllabus, within the time frame available.

The head of the department of Religious Studies should also ensure that the school teaching syllabus is:

i. *Comprehensive enough* so as to meet all the requirements of the examination syllabus.

ii. *Coherent* so that the strands or units are sequenced in a sensible way so that students can build on previous learning and develop a coherent understanding of each strand or unit.

iii. *Clear* so that the teachers of Christian religious education can see at a glance what is to be taught and how it fits within the framework of earlier and later learning.

One of the respondents said that 'the school teaching syllabus stimulates curiosity among Christian religious education students as they discover what is expected of them.' Apart from being a more detailed outline of the topics to be covered, the Christian religious education school teaching syllabus is an intelligible interpretation of the examination syllabus.

A Christian religious education teaching syllabus should have the following components:

i. The topics to be covered per week, term and year.

ii. The levels at which the outlined topics have to be examined. For instance topics that fall under, worship, Christian rituals and celebrations, Christianity and values in Islam and African traditional religion are to be tackled in senior one;. marriage, family and human dignity are tackled in senior two; work, leisure, wealth and development are tackled in senior three; conflict resolution, peace and justice are tackled in senior four.[89]

iii. The intended outcome in the form of:

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[89] Source: Ministry of Education, Science, Technology and Sports – Religious Education Learning Area Lower Secondary Syllabus.

Acquisition of Knowledge

In Christian religious education, four distinctions are often made be-tween types of knowing. The first form of the intended outcome is prop-ositional knowledge. This is factual knowledge, which can be arranged on a syllabus, learnt and then tested in an examination situation. The second form is existential knowledge. For a lot of people, experience which is impossible to explain fully is the basis of religion. This is usu-ally the first-hand knowledge. The third form is knowledge as recogni-tion. Recognition grows from experience of the students. The fourth form is knowledge as the ability to respond. In Christian religious edu-cation, skills and attitudes are either consciously or unconsciously ac-quired. For instance, reverence for holy places may be derived from learning.

As regards the new lower secondary syllabus, the student should be able to acquire knowledge in:

i. The origin, beliefs, teachings and practices of Christian religious education.

ii. The historical development of Christian religious belief systems.

iii. The impact of various religions especially Christianity on peace, social justice and respect for the sacredness and dignity of human life in relation to contemporary issues

iv. The meaning and purpose of morality and spiritual values for individuals and society.

v. Contemporary views about Christian religious beliefs, ethical and moral issues.[90]

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[90] Source: Ministry of Education, Science, Technology and Sports – Religious Education Learning Area Lower Secondary Syllabus.

Acquisition of Skills

Christian religious education must involve the acquisition of skills and concepts internal to Christianity. In the new lower secondary curriculum, the student should be able to:

a. Apply critical thinking skills to the making of reasoned and responsible moral decisions.
b. Through discussion, make appropriate decisions about various ethical issues.
c. Make informed decisions in order to improve his or her mental, emotional and spiritual well-being.

Development of Attitudes

This involves the ability to have a critical and yet sympathetic understanding and appreciation of religious traditions especially those the student does not belong to. Secondly, it involves sensitivity to ultimate concern and religious dimension of human life. Lastly, it involves life-long pursuit of Christian religious education principles. In the new syllabus the student should be able to positively appreciate and value:

i. People of different religions and show respect for their beliefs.
ii. The mystery and beauty of creation and the interrelationships within it.
iii. Good human relationships, and respect the differences between people.
iv. A range of positive attitudes such as respect, patience, honesty, responsibility, tolerance, joy in life, co-operation, appreciation, sharing, endurance, perseverance, care for other people, and respect for other living things.[91]

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[91] Source: Ministry of Education, Science, Technology and Sports – Religious Education Learning Area Lower Secondary Syllabus.

v. The above statements indicate the general direction the teacher of Christian religious education has to take into account when handling Christian religious education topics at a particular level without necessarily stating how. These statements of intent are therefore usually expressed in a rather broad way.

vi. Resources. Christian religious education teachers do need access to textbooks, supplementary materials, handbooks, guidelines for teaching methods and student assessment that will allow them to build and sustain their professional competence and recognition as teachers in the subject. These are the materials from which research on the outlined topics could be made. As the Christian religious education book industry grows, the teacher should review the competing texts for the topic he or she is handling. Since no single textbook covers every topic equally well, the use of a variety of sources enables the teacher of Christian religious education to provide a variety of points of views on a given topic. However, in choosing the reading materials the most important thing is that these materials should fit the objectives set in the syllabus. The mandatory textbooks and teachers' guides to support teaching and learning at the lower secondary level are:

- Uganda Lower Secondary Religious Education – Senior 1.
- Uganda Lower Secondary Religious Education – Senior 2.
- Uganda Lower Secondary Religious Education – Senior 3.
- Uganda Lower Secondary Religious Education – Senior 4.
- Uganda Lower Secondary Religious Education Senior 1 – Teacher's Guide.
- Uganda Lower Secondary Religious Education Senior 2 – Teacher's Guide.
- Uganda Lower Secondary Religious Education Senior 3 – Teacher's Guide.

- Uganda Lower Secondary Religious Education Senior 4 – Teacher's Guide.[92]

ii. Minimum educational level. As an educational program, Christian religious education requires the training, commitment, and enthusiasm of professional educators. Teachers of Christian religious education in Uganda are members of the teaching profession. The teaching of Christian religion education in lower secondary schools is to be done by appropriately trained professional Christian religious education educators who are registered. Representatives of religious traditions who are registered with the Ministry of Education, Science, Technology and Sports could be engaged. Occasional guest facilitators from various religious traditions may be utilised, provided that this is done on an equitable basis. Such guest facilitators need not be registered teachers, since they and the class remain under the authority of the Christian religious education teacher. At moment, the secondary school level, Christian religious education is usually taught by a specialist who is normally a graduate with a Bachelor of Arts with Education degree as the minimum qualification. The criteria for the selection of secondary school teachers of Christian religious education are the same as for the selection of the other secondary school subjects. The teaching of Christian religion education must be sensitive to religious interests by ensuring that individuals and groups are protected from ignorance, stereotypes, caricatures, and denigration.

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[92] Source: Ministry of Education, Science, Technology and Sports – Religious Education Learning Area Lower Secondary Syllabus.

4

CHRISTIAN RELIGIOUS EDUCATION CURRICULUM PLANNING

The teaching of Christian religious education requires the same pedagogical standards of clarity of purpose, communication, interest, and enthusiasm that represent effective teaching in other areas of the school curriculum. There are two key steps in planning the teaching and learning activities the teacher and the students will undertake in Christian religious education. The first key step is medium term planning (scheme of work). This is where the teacher of Christian religious education engages himself or herself in developing teaching units to ensure that students achieve the learning outcome indicated in the school teaching syllabus. The second key step is short term planning (lesson planning). This is where the teacher of Christian religious education indicates what exactly will be done as the lesson progresses. The lesson plan indicates how the students will be engaged in a range of strategies appropriate to different learning needs. This is aimed at enabling the students as well as the teacher of Christian religious education to achieve the intended learning outcome that is identified in the scheme of work.

4.1 Medium Term Planning (Scheme of Work)

Medium term plans for Christian religious education must be clearly progressive throughout the school by ensuring that the outcomes are

developmental. The teacher of Christian religious education has to make a teaching plan in most cases for the whole term. This teaching plan is professionally called the 'scheme of work.' It reflects estimate of academic work which the teacher of Christian religious education expects to accomplish in this particular Learning Area based on number of lessons he or she will have during each term. The purpose of the scheme of work is to:

i. Assist head teachers or educational administrators to know what is being taught in school.

ii. Assists in enforcing accountability and continuity in the work of school.

iii. Show the teacher's level of adherence to the syllabus and how and when the work is done.

iv. Evaluate the teacher's competency and efficiency.

The scheme of work is defined as a logical breakdown of the teaching syllabus into topics and sub-topics to be covered per week. As a planning document, the scheme of work should give information about course aims and objectives; organisational factors which include location, meeting times, course content, availability of resources, teaching-learning aids, methodology and evaluation.

Sometimes the teacher of Christian religious education suggests the teaching-learning strategies in the scheme of work. The scheme of work guides lesson planning in Christian religious education by telling the teacher what is to come next. Although a scheme of work is more detailed than the school teaching syllabus, nevertheless the two are exegeses of the examination syllabus.

A Christian religious education scheme of work can take many forms but traditionally it has had the following components:

i. *Time*

This is in terms of weeks and number of periods per week. In the lower secondary school syllabus, the proportion of learning time allocated to Christian religious education is 2 periods per week. The length of each lesson is 40 minutes.

ii. *Topics and at times sub-topics*

This is usually an all-embracing term or phrase of the content.

iii. *Content*

This is a breakdown of the materials outlined in the school teaching syllabus. This can be either brief or a detailed statement.

iv. *Aims/objectives*

An aim is a broad statement of intent. It is a nonspecific guideline and relates to an overall strategy rather than to the detailed specifications. Although an aim is the statement of what the teacher of Christian religious education hopes to achieve, it indicates the general direction rather than the targets of the units of work. In the Christian religious education scheme of work, an aim should be stated in simple terms and should lead the teacher to the selection of relevant objectives.

Objectives on the other hand give precise direction to particular units of work by describing exactly what the student is expected to do in order to demonstrate that learning has taken place. Objectives are usually stated in testable terms bearing in mind the student's ability to acquire the materials intended to be covered.

Clearly stated objectives are important for a number of reasons namely:

i.   They help the teacher to think seriously about what is worth teaching.

ii. They provide students with the ability to identify what they are expected to learn.

iii. They act as a sound basis in the selection of instructional content and procedures.

iv. They help the teacher in finding out, on the side of the students, whether learning has taken place or not.

Good Christian religious education objectives should:

i.   Indicate the terminal behaviour that will be seen among the students as evidence that learning has taken place. Behavioural objectives in Christian religious education help the students to know exactly what is expected of them. Behavioural objectives also help the students of Christian religious education to evaluate their own progress against the specified objectives.

ii. Describe the important conditions under which the student's behaviour is expected to occur.

iii. Specify the acceptable performance level of the students.

When stating objectives in behavioural or activity terms, words or phrases that do not define behaviour clearly, or are open to wide interpretation, should be avoided as much as possible. Examples of words or phrases that are open to wide interpretation include: appreciate, know, grasp, understand, enjoy, and believe. The words that define behaviour include: select, describe, state, list, solve and compare. Unnecessary details should be excluded from the objective statement. Only those elements that are required to describe all intended outcome should be written into the statement.

Behavioural objectives have the great advantage of pointing clearly to what the teacher of Christian religious education can look for as evidence that what was intended in the medium term planning has been achieved. A meaningful stated objective, therefore, is one that succeeds in bringing out clearly the teacher's intent.

i. *Teaching/learning methods.*

This is a statement which indicates the ways to be employed by an individual teacher in his or her attempt at achieving the stated aims/objectives.

ii. *Resources.*

This is the list of references from which the teacher is likely to get materials for a particular lesson.

iii. *Apparatus.*

This is a list of teaching-learning aids which are likely to help the students to arrive at the intended outcome.

iv. *Comment.*

This is the teacher's self-evaluation. The teacher of Christian religious education is expected to be sincere to himself or herself while carrying out the self-evaluation exercise. Every comment in the self-evaluation should be accounted for. For instance, if the topic was hard, easy, not taught or, successfully taught, the teacher of Christian religious education should say why it was so.

Sample

Scheme of Work in Christian Religious Education senior 1 B, and Senior 1 C, Term II

Week & Lesson	Topic	Aims & Objectives	References	Methods	Apparatus	Comment
03.04.17						
1	Christian rituals and celebrations	Learners should be able to list some of the main rituals observed in the church today		Discussion, Discovery, Question		The lessons were not successful as students were getting used to the teacher.
(i)	Main rituals, e.g. Baptism		Uganda Lower Secondary Religious Education. Senior 1		Picture of a baptismal font	
(ii)	Main rituals, e.g. Eucha-rist			Christian Theology for Univer-sity Stu-dents	Picture of a Eucharistic table, bottle, of wine and bread.	
10.04.17						
2	Celebrating baptism	Learners should be able to explain correctly that rituals create a bond of love along Christians	Uganda Lower Secondary Religious Education – Senior 1	Discussion, Discovery	Skit on the celebration of baptism	On April 13, there was a meeting for the staff and lesson two was not taught.
(i)	Celebrating the Eucha-rist		Christian Theology for Univer-sity stu-dents	Group work, Questions	Skit on the celebreation of the Eucharist	

While the above type of scheme of work is very popular among secondary school teachers in Uganda, in this book I am proposing another method of designing a scheme of work that helps the teacher to concentrate much more on what happens to the student of Christian religious education in his or her academic journey. In this approach to the teaching of Christian religious education the teacher's scheme of work should

clearly show the intended outcome of what is to be taught within each period. Such a scheme of work should have the following sections:

(1) *Time.*

This section shows the number of weeks and periods in each week.

(2) *Topic.*

This section shows the major learning(s) which are to be covered in a particular period of time.

(3) *Sub-topic.*

This is the breakdown of the topic to be covered in a single or double period.

(4) *An intended key outcome.*

This is what the teacher of Christian religious education hopes to see in the life of the student. The intended key outcome is usually in the form of:

Acquisition of knowledge (understanding). By the end of the term, the student should be able to clearly state:

> (i) the origin, beliefs, teachings and practices of Christianity.
> (ii) the historical development of Christianity as a living belief system.
> (iii) the impact of Christianity on peace, social justice and re-spect for the sacredness and dignity of human life in relation to contemporary issues.
> (iv) contemporary views about Christian religious beliefs.

Acquisition of correct skills. By the end of the term, the student should be able:

> (i) to apply critical thinking skills to the making of reasoned and responsible moral decisions.

(ii) through discussion, make appropriate decisions about various ethical issues.

(iii) make informed decisions in order to improve his or her mental, emotional and spiritual well-being.

Development of right attitudes (values). By the end of the term, the student should be able to identify:

(i) people of different religions and show respect for their beliefs.

(ii) the mystery and beauty of creation and the interrelationships within it.

(iii) good human relationships, and respect the differences between people.

(iv) a range of positive attitudes such as respect, patience, honesty, responsibility, tolerance, joy in life, co-operation, appreciation, sharing, endurance, perseverance, care for other people, and respect for other living things.

In the Lower Secondary Syllabus, the intended key outcomes are grouped as follows:

Senior One:

In the knowledge and understanding category, the student is expected to have knowledge and understanding of:

(a) the importance of worship in the religious life of individuals.

(b) the religious rituals in Christianity and why they are conducted.

(c) the importance of ceremonies and celebrations in the Religious Traditions.

(d) the values across other religious systems.

In the skills category, the student is expected to:

(a) read the religious books and identify the relevant texts.

(b) interpret the religious texts.

(c) create or compose his or her own prayers.

(d) describe the various Christian events chronologically.

(e) work cooperatively with others students.

In the attitudes and values category, the student is expected to form correct opinions about:

(a) the value of worship.

(b) the religious celebrations that promote fellowship, sharing and unity.

(c) the ways through which Christianity promotes tolerance.

(d) respecting religious beliefs of others.

(e) living with others harmoniously.

(f) the origins of Christianity as a religion.

Senior two:

In the knowledge and understanding category, the student is expected to have knowledge and understanding of:

(a) the purpose of marriage in promoting love and honesty.

(b) the different types of marriage in Uganda, having respect for cultural values.

(c) the value of preparation before making a commitment to marriage.

(d) the importance of children in marriage and society.

In the skills category, the student is expected to:

(a) read the Christian books.

(b) identify specified texts in the Bible.

(c) interpret texts from the Bible.

(d) use role plays to illustrate different social and religious aspects.

(e) interpret religious scenarios and provide the solutions.

(f) construct a family tree.

In the attitudes and values category, the student is expected to form opinions about:

(a) the purpose of marriage in promoting love and honesty.

(b) the value of need for courtship before making a commitment to marriage.

(c) the importance of children in marriage and society.

(d) the role of family in developing unity, empathy, loyalty and generosity.

(e) the roles of the different members of the family to promote the value of individual responsibility.

(f) the need for harmony within the family relationship.

(g) life as a special and precious gift from God that should be respected and protected.

(h) human differences in gender, religion and race, as a way of promoting tolerance.

(i) having respect for the law of the land and cultural values.

Senior three:

In the knowledge and understanding category, the student is expected to have knowledge and understanding of:

(a) the purpose of work.

(b) religious ideals about work.

(c) the challenges related to work.

(d) the purpose of leisure.

(e) the types of leisure in order to make the right choices.

(f) the modern trends of leisure for purposes of making the correct choices and promoting self-control.

(g) the proper ways of acquiring wealth to promote honesty, integrity nd self-control.

(h) the religious ideals about wealth.

(i) appreciating the value of generosity.

(j) the dangers associated with wealth to avoid greed and corruption.

(k) the challenges of development in order to protect human life and the environment.

In the skills category, the student is expected to:

(a) take part in role play of acceptable work place behaviour.

(b) participate in charity work.

(c) organise others to take part in voluntary activities.

(d) hold a debate on acceptable and unacceptable leisure activities.

In the attitudes and values category, the student is expected to form opinions about:

(a) acceptable workplace behaviour.

(b) the value of work ethics.

(c) personal talents in relation to making responsible career choices.

(d) the challenges in work in order to be patient, endure and persevere.

(e) the value of charity work in building the community.

(f) appreciating the value of leisure.

(g) using leisure constructively.

(h) discerning destructive leisure activities.

(i) wealth as a source of success to encourage commitment and hard work.

(j) Christian role in development of society.

Senior four:

In the knowledge and understanding category, the student is expected to have knowledge and understanding of:

(a) the causes of conflict.

(b) religious ideals about peace.

(c) the challenges related to justice.

(d) the purpose of peace.

(e) the modern trends of conflict resolution.

(h) the religious ideals about justice.

In the skills category, the student is expected to:

(a) take part in role play of conflict resolution.

(b) participate in conflict resolution.

(c) organise others to take part in peaceful activities.

(d) hold a debate on acceptable and unacceptable justice activities.

In the attitudes and values category, the student is expected to form opinions about:

(a) acceptable conflict resolution behaviour.

(b) the challenges in justice in order to be patient, endure and persevere.

(c) the value of justice in building the community.

(d) appreciating the value of peace.

(e) Christian role in conflict resolution in society.

(5) Major learning/teaching aids.

These are all the important materials which help to visualised what the teacher of Christian religious education will be passing on to the students as a particular lesson progresses. Before a learning/teaching aid is used in a classroom, it must be evaluated to ensure that criteria are met such as curriculum match, social considerations, and age or developmental appropriateness.

(6) Comment

This is the teacher's self-evaluation in his or her way of teaching particular topics in that week.

In this new approach to the designing of the scheme of work, the teacher is interested mostly in what happens to the individual student's life from the moment the teacher enters into dialogue with a particular student. This means that in this approach special attention is paid to the

intended outcome. It is assumed that the teacher has a specific purpose in the teaching process. For this reason the selected teaching aid should be a major one, capable of satisfying the students' curiosity.

Sample

Senior 2A and 2B Term I Scheme of Work in Christian Religious Education

Time	Periods	Topic	Sub-topic	Intended Outcome	Major T/L Aid	Comment
16.02.17–10.2.17	2	(A) Marriage and family life	i. Types of marriage in Uganda, e.g Church, customary	a) Acquisition of knowledge of concepts, e.g., monogamy, bride price. b) Development of attitudes, e.g., being able to accept one's uniqueness in a marriage setting	Pictures of a church and a traditional marriage	Covered but students need to be encouraged to be more active in class
			ii. Marriage preparations.	a) Acquisition of skills, e.g., associating selectively with opposite sex. b) Development of attitudes, e.g., having respect for cultural values and the laws of Uganda	Pictures of Okwanjura in Bunyoro	
13.02.17–17.02.17	2		iii. The role of children in marriage	a) Acquisition of knowledge of concepts, e.g., nurture b) Acquisition of skills, identify biblical texts that talk about children	Picture of a child with a caring mother	Covered successfully

			iv. Divorce and remarriage	a) Acquisition of knowledge of concepts, e.g., law of love b) Development of attitudes, e.g., being able to love others meaningfully	Picture of an abused woman.	

4.2 Short Term Planning (Lesson Plan)

There is no specific definition of a Christian religious education lesson plan. However, it can be generally described as the breakdown of the school teaching syllabus and the scheme of work components of Christian religious education into a concrete, but tenable outline which is to be followed in the teaching-learning process. A lesson plan serves many purposes for the teacher of Christian religious education. Some of the purposes that were identified by the respondents include:

- It gives information on what the teacher of Christian religious education plans to teach the students at a period of time
- It helps him or her determine the type of material (s) that should be used and that which should be left out.
- It clearly shows the teacher of Christian religious education's level of preparedness and his or her level of competence.
- It gives him or her, a sense of confidence as he or she appears before his or her class.
- It helps him or her and the students to keep on track and avoid unproductive discussions.
- It guides him or her in determining the amount of time to be given to each step in the lesson plan.

A carefully prepared lesson plan is indispensable for the effective teaching of Christian religious education. In lesson planning the teacher

of Christian religious education needs to write down the necessary components of the lesson. However, the guiding principle to lesson planning in Christian religious education is not the writing down of the components of the lesson on a given topic but rather the ability to think through in advance how a particular lesson is going to be taught. The teacher of Christian religious education should not be satisfied with simply getting a general familiarity with the ideas presented in certain books he or she has consulted, or making a few hastily prepared notes on a piece of paper and using those notes for the basis of his or her teaching. Rather the teacher of Christian religious education should think through what he or she is going to do in a given period of time. In the process of thinking through the lesson material (s) in advance, the teacher of Christian religious education has an imaginative plan which takes into account the objectives, learning activities, the type of students and the kind of material (s) to be used.

It takes time to plan, but the teacher of Christian religious education must be willing to give sufficient time and effort for adequate preparation. Before designing a lesson plan, due consideration should be given to the category of students doing Christian religious education, the course requirements, subject content, resources and methods to be employed. Writing a lesson plan does not have to be difficult. This is the time when the teacher of Christian religious education is supposed to show his or her sense of creativity and professionalism.

When designing a lesson plan, the teacher of Christian religious education should begin with the end in mind. Some of the questions he or she should ask are: what do I want the students to learn from this lesson? What standards am I meeting? What do the founding bodies and the Ministry of Education, Science, Technology and Sports require? What age-students am I trying to reach? Once the teacher of Christian religious education has asked himself or herself these questions, then he or she should write a quick description of the lesson plan and list all his or

her objectives for the task ahead. The selected objectives should relate to the contribution the Christian religious education lesson will make to the entire theme as outlined in the school teaching syllabus and in the scheme of work.

When writing a description of the lesson plan the teacher of Christian religious education should:

- Create a key vocabulary list that he or she will add to the material as he or she writes out the lesson plan procedure. This will help the teacher to remember the unfamiliar terms that he or she needs to make sure the students understand as they work through the lesson. Apart from the creation of a key vocabulary list, the teacher of Christian religious education should also create a materials list and add to it as he or she writes the procedure so that he or she knows exactly what will be needed. The materials list could include equipment, number of books and exact book pages.
- Determine how he or she will introduce the lesson. For instance, will he or she use a simple oral explanation for the lesson, an introductory worksheet, or an interactivity of some sort.
- Decide on the method (s) he or she will use to teach the lesson content. For example, does it lend itself to independent reading, lecture, or whole group discussion? Sometimes it is better to use a combination of these methods beginning with a couple of minutes of lecture, followed by a short group discussion to ensure that the students understand what they have previously been taught.

Once the teacher of Christian religious education has determined how the lesson content will be taught, he or she should write down the supporting information in his or her notes. The Christian religious education lesson notes that are intended to assist teaching and class-work exercise should be arranged in a logical sequence.

Lesson planning is the time when the teacher of Christian religious education should:

- Determine how he or she will have the students practice the skill or information he or she will have just taught them. For instance, if the teacher has just taught the students about leisure in the present situation, he or she needs to ask: how I will have the students practice this information to truly gain an understanding of the material? Will I have them carry out an independent project, use a whole group simulation, or allow students to work cooperatively on a project? These are just a few possibilities of how the teacher of Christian religious education can have the students practice the information they have acquired in class.
- With the methods, teaching-learning aids, and lesson notes in place, then the lesson plan template which is to be used as a basis for controlling the timing and content of the lesson can then be written down. The Christian religious education lesson plan has to be simple enough so as to enable a logical dialogue between the teacher and the students.

A good Christian religious education lesson plan has four sections namely:

Section one which has the following components:

- *Date* – this is an important part of the Christian religious education lesson plan. The date reminds the teacher of what he or she has covered and what he or she intends to cover on that particular date.
- *Class* **–** this part helps the teacher of Christian religious education not to confuse the streams in case he or she handles more than one.
- *Subject* – since the teacher of Christian religious education is supposed to teach at least two subjects in a given school, it is im-

portant that he or she indicates on the lesson plan the specific subject for that particular lesson.

- *Time* **–** this part helps the teacher of Christian religious education to plan adequately for the class. It is important that the teacher considers the length of the lesson. Most schools have two Christian religious education periods a week, namely one double, and one single period. A double 40-minute lesson is a very long stretch of time which needs careful planning. In such a situation, it is always important to think of what the students will be doing at a given moment, and to visualised how one activity is likely to lead to the next activity.

- *Number of students* – in order to have a meaningful interaction with the students, the teacher of Christian religious education should know the number of students who attend his or her class.

Section two has the following components:

- *Topic* **–** this is a definition of the specific lesson to be delivered that day in relation to the whole design of the scheme of work. Formerly in senior one and senior two instead of topics there were parts and units. In senior three and senior four there were major themes and sub-themes. In the new Lower Secondary syllabus, there are strands and sub-strands. A strand is a subdivision of a learning area. Strands usually recur during each year. Each strand is further subdivided into sub-strands. However, each lesson plan should have a clearly spelled out topic for each period.

- *Objective (s)* – an objective in Christian religious education is an instructional intent embedded in a statement that describes a proposed change in a student by the end of the lesson. It is a statement of how the student is expected to behave by the time he or she has successfully completed a learning experience. It is a description of the activity that the teacher of Christian religious ed-

ucation wants his or her students to demonstrate. That is, objectives in Christian religious education are clear and concise statements that describe what the teacher hopes to achieve with the class by the end of that particular lesson. This means that objectives are usually the description of an aspect of the student's intellectual, social and spiritual development. They are intended to describe what is to constitute the learning in that particular lesson.

A meaningfully stated objective is one that clearly specifies what the student must perform in order to demonstrate his or her mastery of the teacher's instructional intent. Geoffrey Petty says that 'objectives precisely describe observable learner performance, shifting the focus onto what the students will be able to do as a result of their learning, and away from what the teacher will do.'[93] It is meaningful in so far as it conveys to the students the exact picture the teacher of Christian religious education has in mind. Objectives may be in terms of subject matter to be mastered, attitudes and interests to be developed, or results to be achieved in the daily living of a student. It is very important objectives in a Christian religious education lesson to be stated in measurable (behavioural or activity) terms and should reflect the intended outcome in terms of the acquisition of knowledge, acquisition of skills and the development of attitudes.

Since a statement of an objective is a collection of words, various statements may be used to express a given educational intent. However, the best statement of an objective is the one that excludes a good number of possible interpretations of the educational intent. For instance, what does a teacher of Christian religious education mean when he or she says that the students should 'know' something? Just to tell the student

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[93] Geoffrey Petty, Teaching Today (Cheltenham: Stanley Thornes Publishers Limited, 1993), 293.

to 'know' can mean so many things. Although some teachers of Christian religious education include such words as know, understand, appreciate in a statement of an objective, such statements are never useful until they indicate how the teacher intends, for example, to sample the understanding. It is very difficult to evaluate a Christian religious education lesson when it lacks clearly defined objectives. In writing a meaningfully stated objective, the teacher of Christian religious education should identify the terminal behaviour of the student well enough to exclude any misinterpretation in a statement of an objective.

A behavioural objective should have three characteristics:

- Performance. The objective has to say what a student is expected to do.
- Condition. The objective has to describe the important conditions under which the performance is to take place.
- Criterion. The objective has to describe the criterion of acceptable performance.

Some of the advantages of stating objectives in behavioural or activity terms are:

- They help in planning the methodology of delivery and resources.
- They emphasise the students' activities.
- They provide a means of evaluating learning.

Many of the respondents said that one of the major mistakes in the teaching of Christian religious education is to neglect thinking clearly about objectives and to see lesson planning as simply organising activities. And yet activities are usually used in a Christian religious education lesson to promote learning. In selecting objectives, a great deal of thought needs to be given to how the objectives relate to the already covered work and the one that is to be covered shortly.

- *Teaching/learning method (s)* – teaching/learning methods are lines of action that take their cue from what there is to be done. This part is dictated by the objectives which the teacher of Christian religious education would like to achieve in a given lesson. Each objective has a number of evidences of achievement graded according to levels of difficulty. A less able student should be able to achieve the simpler concepts. The methods are varied and involve many different types of skills. For instance, reading the bible passages, drama, group discussion activities by which the student learns from his or her colleagues and shares ideas about a given activity. In stating the methods to be employed, the teacher of Christian religious education needs to bear in mind the availability of the needed resources.

- *References* **–** this is usually a list of books where the material was got from for a given lesson. The teacher of Christian religious education is expected to do reading far beyond the limits of the teacher's guide. It is a major weakness among some of the teachers of Christian religious education to read only the Bible and students' textbooks when preparing lesson notes. The Christian religious education lesson is not likely to succeed if a teacher does not apply the principles of integrated approach to the teaching of Christian religious education.

- *Apparatus or teaching-learning aids* – this is a list of items intended to stimulate and help to retain the teaching-learning experiences. Visual information is more effective in the teaching of Christian religious education than verbal communication. The functions of the teaching-learning aids in Christian religious education are:
  - To aid memory. When the teaching-learning aids add variety and interest, most Christian religious education students find

the information got through those aids easier to remember than that got through verbal information.

- To capture students' attention. Teaching-learning aids help the students not to be distanced by competing visual stimuli.
- To aid conceptualisation. Many concepts in Christian religious education are understood visually rather than verbally.
- Make the topic lively. Teaching-learning aids help to bring life to a topic that might otherwise be somewhat boring. A teaching-learning aid is supposed to provide a stimulating classroom environment, promote a desire to learn and to enliven teaching and learning.
- Supplement the teacher's explanation. They supplement the teacher's explanation by helping him or her to overcome the limits of verbal communication. Good learning-teaching aid in Christian religious education therefore should appeal to as many senses as possible.
- To clarify the stated objectives. Teaching-learning aids provide some kind of response which is in agreement with the stated learning objectives.

For the teaching-learning aid to be of great use in a Christian religious education lesson, it should be:

- Chosen for its function and suitability.
- Used at the right time, and in the right way.
- Clearly visible.

Section three:

This section is usually known as the procedure. The procedure is an outline that shows how the Christian religious education lesson is to proceed and is usually divided into two parts, namely the teacher's activity and the students' activity. Efficient learning in Christian religious education partly depends on how well the students are led to a deeper understanding and appreciation of what they are learning. The advantage of stating what the students and the teacher are expected to be doing at a particular time in a Christian religious education lesson is that it guides both the teacher and the students toward learning key learning outcome assessment. A well-planned activity in a Christian religious education lesson should fulfil two conditions, namely sustain the interest of the students involved and lead them into a deeper understanding of what they are learning.

The teacher's activity and the students' activity are graded in steps which are supposed to be covered in a given lesson. The relationship between the steps in the procedure creates a smooth flow of the lesson. The procedure is divided into three parts, namely introduction, lesson development and conclusion. The starting point of the Christian religious education lesson has to be sparked off by an introductory phase. In the introductory phase, the teacher may review the previous lesson or revise an assignment. It is in this part where links are made with the earlier work and it is here that students are oriented to the lesson content. The content of this part is expected to be provocative so as to enable the student to get prepared for what is to be achieved in the new topic. It has also to reflect the concerns of the students and stimulate them to respond within the area of the objective to be achieved. It is a good practice for the teacher of Christian religious education always to vary the starting point. In this part of the lesson plan, students should be told in a less formal way the purpose of the lesson by explaining the

objectives, how the lesson is going to proceed and how much time they have for the selected activities.

The middle (development) part of the procedure should indicate the various activities which are to be done by the teacher and the students during the teaching-learning process. The decision by the teacher of Christian religious education about which teaching-learning activities he or she and the students should engage in within a lesson has to take into account a number of factors. However, the most important ones are:

- The teacher has to find out whether the teaching-learning activities selected are likely to meet the needs of the students. The teaching-learning activities selected should offer and sustain the expected intellectual experience of the students.
- The teacher of Christian religious education should know when the lesson is to be taught and how? For instance, the type of teaching-learning activity that might be effective on a hot afternoon may well be influenced by this context. Although the teaching-learning activities should sustain students' expected intellectual experience they may find it difficult to pay attention to a teacher during a double period if a lesson is taught on a hot day. It is in this part of the procedure that students get any necessary explanation and are made aware by the teacher of Christian religious education of what they are expected to do and when to do it. In response the students are expected to begin developing the abilities stated in the lesson objective (s). It is in this part of the lesson that the teacher may check and correct the students' work in a less formal way as the lesson progresses.

A good teacher of Christian religious education does not keep rigidly to some preplanned steps. For instance, he or she may take longer on an activity than he or she had planned, or may insert in a spontaneous activity. Such flexibility is usually necessary in a Christian religious education lesson as the success or even the timing of an activity in a lesson is

usually difficult to gauge fully in advance. However, this flexibility should never be too much to destroy the shape and flow of the lesson as planned.

Students are usually happy when they are reminded before the lesson ends of what they have learned. Toward the end of the lesson the teacher should gain the undivided attention of the whole class and make clear what has been learned by summarizing the main points without ever embarking on the repeat of the lesson.

Section four

The last part of the Christian religious education lesson is evaluation. This is a statement or phrase which states to what extent the lesson was a success. In this section, the teacher of Christian religious education should ask the following questions:

    i.   What made it work well or not?
    ii. Were all the intended outcomes met?
    iii. What were the best resources?
    iv. If I did this lesson again, what things would I change?

In assessing the lesson, the teacher of Christian religious education should be as objective as possible. The teacher should recognise his or her successes, analyse his or her failures, and build on them. Petty warns:

> 'If you are too self-critical, you will lose confidence and fail to experiment; if you are too self-confident, you will think im-provement unnecessary. Either way, you will fail to learn ade-quately from experience and will not improve.'[94]

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[94] Petty, Teaching Today, 323.

Sample

Date	Class	Subject	Time	Nº· students
6. 02. 2017	2C	C. R. E.	10.00–10.40	60

Topic: Traditional marriage.

Objective: By the end of the lesson, students should be able to state clearly the stages passed through in traditional marriage in Uganda.

Methods: Discussion, Drama.

Teaching/learning aid (s): pictures of church and traditional marriages.

References: Uganda Lower Secondary Religious Education–Senior 2, African Traditional Religion.

Teacher's Activity	Students' Activity
Step I: Introduction 10.00–10.05	
Teacher writes the topic on the chalkboard Teacher briefly introduces the topic by asking e.g. what is meant by traditional marriage?	Students answer e.g marriage that neither church nor mosque.
Step II: 10.05–10.25	
Teacher gives the pictures showing the traditional marriage activities: choosing a partner	Students receive the pictures
Teacher tells students to study the pictures 1 and 2 and answer the questions e.g: (a) what categories of people are in the 1st picture?	Students do as they are told

(b) can you identify the gifts the people are carrying?	
Step III 10.25–10.35	
Teacher gives the pictures showing the traditional marriage activities: celebrations Teacher tells students to study the pictures 3 and 4 and answer the questions e.g: (a) what are people doing in picture 3? (b) what is the significance food and drinks?	Students do as they are told
Step IV: 10.35–10.40	
Conclusion: Teacher gives the summary of the lesson	Students listen and ask questions
Exercise: Teacher writes notes on the chalkboard in the form of filling-in exercise	Students copy the exercise

Comment: The lesson was well taught because the students were able to fully participate in the discussions.

In modern Christian religious education scholarship, there are three types of lesson which a Christian religious education teacher has to bear in mind when designing a lesson plan. These are:

(a) Knowledge lesson
In this type of lesson the teacher of Christian religious education aims at communicating facts. These could be historical facts, or religious facts. For instance, the first Church Missionary Society missionaries arrived in Uganda in 1877. The last book in the Bible is Revelation.

(b) Skill lesson

In this type of lesson, the teacher aims at testing the students' ability to carry out an activity which could lead them to discovering something which they had never known before. A good Christian religious education lesson should have a balance of knowledge and skills. For instance, drawing the map showing Paul's missionary journeys.

(c) Appreciation lesson

This type of lesson is usually used when the teacher employs drama method. For instance, establishing firm friendship requires patience.

While the traditional approach to designing a lesson plan is popular among teachers of Christian religious education in Uganda, I have found it appropriate during my many years of teaching Christian religious education to follow a simpler and straight forward student-related approach to designing a lesson plan. In this new approach, the lesson plan should have three sections, namely:

Section A

This section is composed of date, class, subject, time, and number of students.

Section B

This section is composed of a topic, objective (s) which have to be student-centred and the major teaching-learning aid (s). This is what is called apparatus in the traditional approach. The major teaching-learning aid (s) that could be in the form of pictures or posters.

Section C

This is the section which shows how the lesson will proceed from the first to the last step. For simplicity, the lesson plan should be divided into two major parts, namely:

(a) Content which could be represented by the word 'what.'

(b) Teaching-learning method (s) which could be represented by the word 'how.'

From the first step which is always the introductory part of the lesson to the last part which is always the application, the lesson should be developed in logical steps. Each step should contain all what the teacher intends to teach in that particular session. In this approach, the 'method' section should contain the 'why' and 'how' questions or any general questions when answered form the materials in the 'what' section. The students' answers to the questions in the 'how' section build the lesson notes which should be progressively made as the teacher covers each step.

When introducing a new topic, the Christian religious education teacher should use the inductive approach. If possible, the students should be helped to discover what they are to achieve by the end of the lesson. This approach helps students not to look at the Christian religious education teacher as the custodian of knowledge as is the case in the traditional approach but rather as one, who is also involved in the quest for knowledge. It is important that the Christian religious education teacher regularly, though indirectly, states the objective (s) as the lesson progresses and directly states it in the recapitulation step.

It is in the recapitulation step where the Christian religious education teacher tells the students what they would have achieved in that particular session. The Christian religious education teacher has to do this by restating the objective (s) through posing intelligent question (s) when answered would give a brief summary of what the Christian religious education teacher has taught in that particular period.

The last step is usually the application or recapitulation. In this step, the teacher gives an exercise to the students to test to what extent the lesson objective (s) has been achieved. As in the traditional approach, it is very important that the teacher of Christian religious education assesses the lesson.

Sample

Date	Class	Subject	Time	No. Students
17. 1. 2017	1C	C. R. E	9.40–10.20	54

Topic: The Church as a sacramental community.

Objective: By the end of the lesson, students should be able to identify the factors which make the Church a sacramental community.

Teaching/Learning Aids: 1. Bible (a) Mt. 28: 18–28, (b) Mt. 3: 13–17, (c) Mt. 5: 1–12

2. Picture of people having Holy Communion

What	How
Step I: Introduction	
a. Review the previous lesson (i) Church rites (ii) Tribal initiation rites b. New topic	Teacher asks, e.g.,: 1. Why is a family called either 'nuclear' or 'extended'? 2. Is a school called a community? Why? S/T read T/L Aid 1 (a) and teacher asks, e.g.,: What was Jesus trying to create by such a command?
Step II: Jesus as our example	
a. Was baptised b. He communed with others	S/T read T/L Aid 1 (b) and teacher asks, e.g.,: When did Jesus act according to the values of the Jewish tradition?
Step III: The life of most Christians today	
a. Is not exemplary b. Not sacramental	S/T observe T/L Aids 2 and teacher asks, e.g.,: How many Christians fulfil what the beatitudes suggest? Why?

Step IV: Recapitulation	
a. The Church is a community of people on the way to the kingdom of God. b. It tries but often failing to be what it is called to be.	S/T read T/L Aid 1 (c) and teacher asks, e.g.,: Does the Christian community follow what the beatitudes say?
Step V: Application	Exercise.

Comment: The lesson was well taught because the students were able to fully participate in the discussions.

*(*c) Teaching-learning strategies (methods)

The learning process in a secondary school environment requires the active participation of the student. This section gives guidelines to the Christian religious education teacher on the teaching strategies in Christian religious education. Teaching strategies are usually referred to as teaching/learning methods or techniques of presenting Christian religious education content to the students in an effective and professional manner so that the students' needs are adequately met. Teaching strategies can be grouped into five broad categories:

- Direct instruction. This is where the teacher imparts knowledge or demonstrates a skill.
- Experiential learning. This is where the students acquire some experience.
- Independent study. This is where the students interact more with the content than with the teacher.
- Indirect instruction. This is where the teacher sets up strategies, but does not teach directly.
- Interactive instruction. This is where the students interact with one another and the information and the teacher simply plays the role of a facilitator.

The teacher of Christian religious education is responsible for the effective management of the teaching and learning of his or her subject. As we have already seen in chapter two, in response to the challenges of the enlightenment period, what should be taught, why and how were the issues at the forefront. Teachers of Christian religious education began to teach and not to nurture or indoctrinate the students. Today however, the dilemma of contemporary teachers of Christian religious education is the failure to address effectively the question how? This section points toward a possible solution.

In order to make Christian religious education a lively and enjoyable subject the teacher of Christian religious education should employ a variety of teaching methods including the use of periods of stillness and reflection. This means that students learn Christian religious education in different ways and a variety of activities will ensure that all students fulfil their potential, increase their attention and interest. Apart from increasing students' attention and interest, a variety of methods usually gives the teacher of Christian religious education the flexibility to deal with a wide range of challenging questions which go with the ever-changing teacher's role.

Teaching methods in Christian religious education are chosen on the basis of their usefulness for each particular lesson. In order to make a well-thought out choice of a teaching method in Christian religious education, the teacher has to know the types of teaching methods that are available in Christian religious education scholarship, what purpose each of them is likely to serve, how each of those available methods is to be appropriately used and the strengths and weaknesses of those methods.

Methods in Christian religious education fall into three categories, namely didactic, Socratic, and facilitative. The teacher of Christian religious education may decide to use the didactic category of methods. This category of methods is designed to allow the teacher of Christian

religious education to pass on information or facts to students with little intellectual activity on the part of the students. A lot of teachers of Christian religious education have resorted to this category of methods because they believe that this is the only category of methods which can help them cover the school teaching syllabus contents in the given time. By using this category of methods the teacher requires his or her students during the examination time to play back the facts which he or she gave them without necessarily analysing those very facts.

The Socratic category of methods is derives from an early style of teaching practiced by Socrates. In this category of methods, a series of carefully planned questions is raised with the intention of leading the students toward the statement of truth, a conclusion or a solution of a problem. The Socratic category of methods encourages insight and creative participation on the part of the students.

Facilitative teaching is student-centred rather than teacher-centred and in Christian religious education it is designed to encourage a high level of participation, with students accepting considerable responsibilities for their individual learning outcome. In this method, the teacher acts as a facilitator who provides the necessary opportunities for students to learn by student instigated activities.

Some of the examples of the various categories of methods in Christian religious education are:

4.3 Discussion

By definition, a discussion is a cooperative search for truth in seeking the solution to a problem. The discussion method is one of the most popular methods of teaching Christian religious education in secondary schools in Uganda. Discussion method is most appropriate when handling controversial or sensitive topics. Controversial and sensitive issues are identified in the Lower Secondary Christian religious education

syllabus as those topics that have a political, social or personal impact. Controversial topics may deal with questions of value or belief that may have arisen from previous experiences, family influence, interests and expectations. Sensitive issues include, among others, ethnicity, traditions, gender, sex, physical differences, and religion. Discussing controversial issues helps the students of Christian religious education to develop critical thinking and analytical skills. The teacher of Christian religious education needs to note that:

- Just because the students talk in class, it should not be taken for granted that the teacher is employing the discussion method.
- A discussion is different from an argument or a debate. A discussion, among other things, expresses individual views while a debate defends a formal position which has already been taken. While a discussion seeks new insights, a debate seeks to prove a point of departure.

The discussion method therefore involves a free-flowing conversation, giving students an opportunity to express their opinions and ideas, and to hear and appreciate those of their fellow students. In a discussion session, each student contributes something from his or her knowledge and experience that helps in solving a common problem. Christian religious education as a unique subject requires students to learn from one another through discussion groups. Every member in the discussion group is able to make some contribution and add his or her intellectual share to the common experience. As the discussion progresses, students become more secure in their relations to each other and in the process the class becomes a genuine fellowship of the learners.

Discussion as a method in the teaching of Christian religious education is more appropriate to students in the upper classes. It is also considered to be of value in the situation where the topic in Christian religious education involves values, attitudes, and informed opinions rather than exclusively factual knowledge. Well-planned discussions are usual-

ly interesting, absorbing and active. They produce a safe environment for students to examine their opinions, and where necessary change them; although opinion changes often occur later, as a result of reflecting on the discussion. During the discussion, there is an opportunity for students to use high-order cognitive skills such as evaluation and synthesis. Discussions are useful for affective education, for example in establishing empathy and examining social and moral values. Petty says that 'they also offer an opportunity for students to get to know each other, which is important if they are to feel at ease and become communicative.'[95]

There are several factors involved in a good discussion. Some of them are:

The problem – The Christian religious education class should be confronted with a genuine problem. The teacher of Christian religious education cannot expect to get a lively discussion over a matter that presents no problem to the students. The discussion will not be fruitful unless the issue is real and presents various alternatives.

The problem should be felt and accepted by the students as their problem. It is usually the teacher's responsibility to make the students aware of the problem in society which they have not yet faced or felt. For example, the lesson may be on the topic 'the groups we belong to influence our behaviour.' In such a topic the teacher of Christian religious education, through guided discussion has an opportunity to make the students see the magnitude of the problem. But the teacher has to lead each student to accept it as his or her own personal problem before he or she can enter into a meaningful discussion with the rest of the students.

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[95] Petty, Teaching Today, 160.

4.4 Attitude of the Teacher of Christian Religious Education

Another important factor in any good discussion is the attitude of the teacher. In using this method, the teacher should maintain a searching attitude. He or she should recognise that the students have ideas and experiences that are valuable and should encourage them to share those views with each other. The teacher should be prepared to welcome all points of views from his or her students even when those views differ from his or her own views.

When the teacher of Christian religious education decides to use the discussion method, he or she should make sure that the class is divided into small groups so as to give chance to every student including the inactive participants to engage in the discussion. When every student engages in the discussion, there is a development in clear thinking on the part of the students. Students learn that any statement they make as individuals may be challenged by another member in the group and in the process the students learn to overcome the idea of making statements that are not based on facts. They also develop the ability to accept criticism without losing the sense of oneness. In a discussion, the teacher should help the students to come to a mutually-held conclusion without attacking each other's views in an adversarial manner.

Discussion as a method of teaching Christian religious education should lead students to a constructive tolerance that distinguishes between acceptance of a person and rejection of his or her opinions. As the class works toward a solution, 'the members learn what it means to compromise for the good of the whole.'[96]

When using discussion as a method of teaching Christian religious education, there should be a fair amount of informality on the part of the students. For instance, there is no need for any member of the group to

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[96] Miller, Education for Christian Living, 213.

stand up when he or she wants to speak. The teacher in his or her supervision tours of the group should make sure that there is an atmosphere of freedom and friendliness.

Any participant, who wants to make a contribution, should not be allowed to make long speeches or explanations since what is needed in the discussion as a method of teaching Christian religious education is a quick exchange of ideas. The discussion should not be monopolised by a few students rather the whole group should be drawn into the facing of a problem. Monopolizing discussion hinders the growth in academic maturity and sensitivity which, two elements are the very aim of discussion as a method used in the teaching of Christian religious education.

The teacher of Christian religious education should make sure that the topic the students are going to discuss is clearly stated so that there are no doubts in the minds of the members about what it is to be discussed. Again the topic should be stimulating. A stimulating topic helps to keep each member of the group in the spirit of participation.

The teacher of Christian religious education should make sure that the sequence of the questions and conclusions leads to fulfil the objectives that were set for the discussion. As the discussion develops, each group member should be kept to the main issues by the teacher discouraging digression as much as possible. However, the teacher should not be too rigid about digression because at times digression may be more useful to the group members than the original topic.

Students' enthusiasm, involvement, and willingness to participate affect the quality of class discussion as an opportunity for learning. The role of the teacher of Christian religious education is to engage all students, keep them talking to each other about the same topic, and help them develop insights into the material. The teacher should not fall into quasi discussions (encounters in which students talk but do not develop or criticised their own positions and fail to reflect on the process and outcomes of the session). In order to create a classroom environment in

which students feel comfortable, secure, willing to take risks, and ready to test and share ideas, the teacher of Christian religious education should:

i.   Encourage students to learn each other's names and interests. Students are more likely to participate in class if they feel they are among friends rather than strangers. On the first day of class, students should be asked to introduce themselves and briefly describe their primary interests or backgrounds in Christian religious education.

ii. Get to know as many as possible the students of Christian religious education. In a relatively small class the teacher of Christian religious education learns all his or her students' names. Class participation often improves after students have had an opportunity to talk informally with their teacher.

iii. Arrange seating to promote discussion. If the classroom has movable chairs, ask students to sit in a semicircle so that they can see one another. Students tend to talk to their colleagues sitting opposite them, than those sitting beside them.

iv. Give the class time to warm up before the students engage themselves in the discussion. The teacher should arrive a few minutes early to talk informally with students. Alternatively, he or she should begin the lesson with a few minutes of conversation about relevant current events concerning the school community.

v.   Limit his or her comments. Some teachers talk too much and turn a discussion into a lecture or a series of teacher-student dialogues. The teacher should avoid the temptation to respond to every student's contribution. Instead, he or she should allow students to develop their ideas and respond to one another.

Although discussion is one of the best techniques in the teaching of Christian religious education in secondary schools, it has got its own limitations, namely:

- The students may not have sufficient information to engage in a discussion of a given topic. Discussion without valid information is simply an idle talk.
- The students may draw conclusions based on ignorance or prejudice and therefore render them not correct even though the class agrees on them.
- Discussion as a method is time consuming and any discussion lasting for more than 40 minutes is of questionable value. It is only recently when Christian religious education has been time-tabled for a double period in some schools.[97] This means that more time is wasted in organising students into smaller groups in a single period.
- Some group members tend to dominate the discussion. In every group of human beings, there are some people who feel that they are inferior to others and there are those who feel that they are superior to others. In the process of discussing issues raised in a topic, the former tend to be reserved while the latter tend always to dominate.
- Lack of enough space. The group should be in either a semicircle or three sides of a rectangle if the discussion is to be conducted in a free atmosphere. This kind of arrangement requires a bigger room than a normal classroom.
- Size of the class. Today the number of students in secondary schools has increased to more than a normal classroom space. This means that when the teacher of Christian religious education

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[97] In the new syllabus, Christian religious education has been given only 80 minutes a week.

employs the discussion method in teaching a topic he or she is likely to supervise many groups who may become more difficult to control.

- By the end of the discussion, the learners may have questions that are still unanswered. However, in this case the teacher should decide whether to spend more time later discussing the problem or accept the unanswered questions for the time being.

If the teacher of Christian religious education uses the discussion method in teaching a lesson this demonstrates that he or she values the students' opinions. Discussion therefore is a useful method for attitude changing in the teaching of Christian religious education.

In order to encourage the students to engage in the discussion method the teacher of Christian religious education should:

i. Make sure that each student has an opportunity to talk in class during the first two or three weeks. The longer a student goes without talking in class, the more difficult it will be for him or her to make a contribution to the discussion.

ii. Devise small groups or pair work early in the term so that all students can participate and hear their own voices in non-threatening circumstances.

iii. Periodically divide students into small groups. Students find it easier to speak to groups of three or four than to an entire class. Divide students into small groups, have them discuss a question or issue for five or ten minutes, and then return to a plenary format.

iv. Choose topics that are focused and straightforward. Once students have spoken in small groups, they may be less reluctant to speak to the class as a whole.

v. Build rapport with students. Simply saying that you are interested in what your students think and do and that you value their opinions may not be enough.

vi. Comment positively about a student's contribution and reinforce good points by paraphrasing or summarizing them. If a student makes a good contribution that is ignored by the class, point it out.

vii. Draw all students into the discussion. The teacher can involve more students by asking whether they agree with what has just been said or whether someone can provide another example to support or contradict a point.

viii.   Give quiet students special encouragement. Quiet students are not necessarily disengaged so, therefore, the teacher should avoid excessive efforts to draw them out. Some quiet students, though, are just waiting for a nonthreatening opportunity to speak. To help the quiet students, the teacher of Christian religious education should consider the following strategies:

- Discourage students who monopolise the discussion. The teacher should ask all the students to jot down a response to the question and then choose at random someone to speak. If only the dominant students raise their hands, the teacher should restate his or her desire for greater student participation. If one student who has been dominating the discussion insists, ask other students whether they agree or disagree with that student's response. The teacher should assign a specific role to the dominant student that limits his or her chances to frequently participate in the discussion.

- Tactfully correct wrong answers. Any type of put-down or disapproval by the teacher of Christian religious education will inhibit students from speaking up and from learning. The teacher of Christian religious education should always say something positive about those aspects of the response that are insightful or creative and point out those aspects that are off base.

- Provide hints, suggestions, or follow-up questions that will enable students to understand and correct their own errors.
- Reward participation. Verbal praise of good points, acknowledgment of valued contributions, or even written notes to students who have added significantly to the discussion encourages students, especially the quiet ones to participate in the discussion.

4.5 Drama

Drama is the act of using the imagination to become someone or something other than the actor. Richard Courtney says that drama is 'the human process whereby imaginative thought becomes action, drama is based on internal empathy and identification, and leads to external impersonation.'[98]

Research indicates that using drama in the classroom as a means of teaching Christian religious education helps students to learn academically, socially and developmentally. Betty Jane Wagner and Dorothy Heathcote say 'drama is powerful because its unique balance of thought and feeling makes learning exciting, challenging relevant to real-life concerns, and enjoyable.'[99] Teachers of Christian religious education should always remember that secondary school students absorb more information from what they physically see than from what they actually hear. Dramatisation therefore is one of the popular and enjoyable methods in Christian religious education.

In order to make the learning-teaching process in Christian religious education interesting, students have to play and work together. The

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[98] Richard Courtney, Dramatic Curriculum (London: Heinemann Educational Books Ltd., 1980), vii.

[99] Betty Jane Wagner and Dorothy Heathcote, Drama as a Learning Medium (Washington, DC.: National Education Association, 1976), 9.

desire to play and work together is more manifested between the age of seven and sixteen, an age which some scholars have called the 'gang-age.'

Staging a play to entertain an audience is not what is meant by using drama in the Christian religious education classroom situation. The purpose of using drama is not to teach students of Christian religious education performance skills. The purpose is to teach a particular Christian religious education lesson using drama. Wagner and Heathcote once again say 'the role playing is improvisational, not scripted and memorised to present a performance for an audience. The emphasis is on drama as an intentional teaching strategy to enhance learning in a particular curricular area.'[100]

There are various advantages to using drama as a method of teaching Christian religious education in secondary schools. Some of them are:

i. On the part of the students drama method gives training in valuable social skills and helps them develop proficiency for continued success in life. For instance, through drama, the students learn to make contribution and appreciation of what others contribute. They also learn to appreciate that the success of their venture depends on everyone doing his or her part judiciously. Bearing in mind that the failure of one member retards the progress of the entire group, drama method helps students to learn to be responsible even outside the Christian religious education classroom environment.

ii. Drama gives the opportunity for the exercise of power of leadership. For instance, if students are working on a project in Christian religious education there has to be one of them to lead in the execution of the project.

iii. Drama helps students in Christian religious education to deepen

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[100] Wagner and Heathcote, *Drama as a Learning Medium*, 5.

their understanding of relevant issues because when a student is dramatizing then he or she learns indirectly to clarify his or her ideas so that those observing the drama, may get a clear picture of what actually is taking place.

iv. Drama which involves imaginative transformation and reflection on experiences helps students of Christian religious education to expand their ability to act out thoughts in their minds. In drama, students are given the opportunity to realise in concrete situations some of the difficult concepts with which they have been struggling in the previous Christian religious education lessons. Students are enabled to enter imaginatively into situations by relating their thinking to facts and experiences. After something has been dramatised, the student cannot retain the vague generalities he or she previously had, rather he or she is now in position to produce facts to prove what he or she holds to be true.

v. In drama, students identify themselves with positive qualities such as courage, endurance, and concern for others. By identifying themselves with positive qualities, this method gives confidence in achievement to slow students and unlocks doors to a freedom they might otherwise never have experienced if a teacher had used another method.

vi. Most importantly, using drama to teach a Christian religious education lesson gets students involved in the teaching-learning process rather than mere observers. In this way their learning becomes deeper and more sustained.

The teacher's application of drama as a method can be in the form of:

- Gestures. Gestures could be in the form of responding to the student's question with a smile and nodding when a student is making a contribution in class. It could also be keeping an eye con-

tact with the student when he or she is making a contribution tin class.

- Movements. Well-coordinated teacher's movements in class when explaining something to the students is very important. This is because well-coordinated movements in class capture and hold the students' attention.

- Readings. This could be in the form of reading Bible verses aloud. This is particularly helpful because Bible verses require greater vocal inflection for their meaning to become clear.

The above three forms when used properly help the teacher of Christian religious education to hold the students' attention throughout the lesson, and when a point is emphasised, students are never taken unaware.

There are two common ways of using drama in a Christian religious education lesson. The first one is by 'story reading.' When the teacher decides to have dramatic reading of a story, he or she must give the whole class ample time to go through the story quietly. Where reading is dramatic in such a way that there are several characters taking part in the incident narrated, variation of the voice will be necessary to portray the different people involved.

In dramatizing a story, brighter students should be the chief characters in the story. In the process of dramatizing the story, the rest of the class should be quiet and watch the scene. If students have questions to raise, these should come after the teacher has given the summary of the story. The summary of the story should come immediately after the story has been dramatised. In his or her summary, the teacher should pose some leading questions. These questions are aimed at testing students' acquisition of knowledge and skills as well as testing the development of attitudes.

The second common way of using drama in a Christian religious education lesson is role-playing. Role-playing is an everyday activity for

the teacher of Christian religious education. Role-playing serves the following purposes:

i. It does not only convey information but also stimulates discussion among the students.

When the teacher of Christian religious education plays a character within a story when reading it to the students, the students will be very much interested in the story than if the teacher had just read it to them.

It attracts and holds the Christian religious education students' attention.

4.6 Questioning

One of the reasons why teachers of Christian religious education teach is to enable students to learn and questioning can be one of the best methods in the teaching and learning process. Questioning is one of the popular methods used in the teaching of Christian religious education and most experienced teachers use questioning method a great deal in talking to students both as a group and as individuals. Questioning as a method is one of the important means of teaching Christian religious education especially when handling Lower Secondary School syllabus which requires the student to contribute his or her own views about life issues.

There are various broad advantages of questioning approach. Some of them are:

- It is used to stimulate mental activity. Good questions stimulate mental activity on the part of the students, which leads to learning.
- It is used to test factual knowledge. Through questioning, the teacher of Christian religious education is enabled to impart knowledge and gradually develop the acceptable attitudes among the students of Christian religious education. The knowledge gained in a particular lesson is transferable using the questioning

approach and in the process, the emphasis in the lesson tends to be understanding rather than simply knowing.

- It leads to discovery. Questioning as a method in teaching Christian religious education helps students to gain new insights, which is a vital part of learning.

- It is used to develop critical powers. Through questioning, the teacher helps the students to have a critical mind, because when a teacher poses a question, the students have to think through it and then respond accordingly. In this way, the questions posed will have stimulated thought in the student's mind and as a result the student's prior assumptions and knowledge are challenged and corrected. Through the questioning approach, students get actively involved in the teaching-learning process rather than passively listening, and the questioning approach usually stimulates students' curiosity.[101]

- It broadens the students' intellectual faculties. Through questioning, the sense of being critical of issues in students is awakened because when the teacher asks a question, each student is expected to answer according to the way he or she has understood that particular question. By listening to various answers a student is enabled to deepen his or her understanding as well as broadening his or her intellectual faculties.

A well-planned Christian religious education lesson should provide room for testing to what extent the objective (s) has been achieved in that particular lesson. Questioning therefore becomes the teacher's main method in his or her teaching process although he or she may not necessarily indicate it on his or her lesson plan especially when he or she is following the pragmatic approach to designing a lesson plan.

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[101] This process of having incorrect assumptions, corrected is sometimes called unlearning (Petty, Teaching Today, 148).

The best type of questions are recapitulation questions. They are always used either at the beginning or at the end of the lesson. When used at the beginning of the lesson, they usually link the threads of the previous lesson with the new lesson. Questions posed at the beginning of the lesson should stimulate, interest and test the students' memory. The past work should be revised using a few pointed questions on the things the teacher deems necessary for the class to know. Further more questions should be added to start the students' minds working on ideas leading to the new lesson.

When used at the end of the lesson, questions sum up the points of the last concluded lesson. They help the teacher of Christian religious education to find out what has been left out, what students can remember, and how successful the key learning outcomes have been achieved. The teacher of Christian religious education should always remember to give praise where it is due at the end of the lesson.[102]

Although questioning is one of the most important methods of teaching Christian religious education in secondary schools, it can easily be misused in at least five ways:

i.   The questions could easily be framed vaguely. For instance, if the teacher asks the students, 'what is a church?' In answering such a question, the students are likely not to know exactly what the teacher means by the 'church.' What will come in the students' mind is whether the teacher means the building from where Christians pray on Sunday or the community of believers. When the teacher sets a vague question the students either keep quiet or give several unconnected answers. The teacher of Christian religious education should therefore ensure that the questions he or she intends to ask do not have a huge range of possible

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[102] For detailed background information on recapitulation questions, see Bernard R. Youngman, Teaching Religious Knowledge: A Book of Methods For Teachers (London: University of London Press LTD, 1967), 92–97.

answers rather they should be specific and well framed.

ii. Questions that beg for chorus answers. Some of the teachers of Christian religious education come to the classroom with already made answers and expect students to accept their views. Such questions may be 'the church is a sacramental community, isn't it?' The whole class is expected to respond in agreement. This type of question does not give chance to the students to exercise their minds critically. In asking any question, the teacher should help the student to have thoughts and perceptions that he or she would not have had otherwise. What the teacher of Christian religious education has to bear in mind is the fact that today the study of Christian religious education is not indoctrination rather is an open-ended investigation into the ultimate reality.

iii. Questions could be used to test rather than to teach. A well framed question is precisely one that can be answered correctly. Each Christian religious education question should be easy and short, building up a kind of programmed-learning approach to more difficult points. The point of the question in Christian religious education should be to teach rather than to test. Questions therefore, should never be asked for mere finding out, but more for teaching.

iv. Questions could aim at testing students' attention. A good questioning technique should avoid the 'I am trying to catch you out' attitude. When the teacher of Christian religious education asks questions for the sake of testing the students' attention, he or she makes the students attend that lesson under duress and this approach is likely to make the lesson dull.

v. Questioning could be used as a rescue mission. Some teachers of Christian religious education resort to questioning at random when they exhaust all what they have prepared. This is using questioning method as a rescue mission. This rescue mission

does not cater for the interests of the students.

In order to make questioning method student-centred, the teacher of Christian religious education should set his or her questions following the appropriate steps in his or her lesson plan such that when the question is answered by the student, it forms the conclusion which the teacher has to write on the chalkboard as a summary of that step. In case of an error, the teacher should redirect that particular question to another student. However, in redirecting the question to another student the teacher should not embarrass that particular student who failed to arrive at the correct answer and therefore whose contribution was not good enough. By redirecting the question to another student the teacher will be widening the students' scope of participation.

The teacher of Christian religious education should master the lesson subject matter. Many teachers do not ask questions because they are afraid that students, especially those in upper classes, in return may ask them questions which they cannot answer. Such teachers need to realise that one of the things a good Christian religious education teacher has to learn is to be able to honestly say 'I do not have an answer to all the questions.'

When planning questions, the teacher of Christian religious education should bear in mind the age level and the previous knowledge the students have already acquired. This means that the questions asked should not be so easy as to insult the intelligence of the students or so obvious as to warrant no answer. Some of the teachers of Christian religious education complain that students do not answer the questions when asked. If this happens, the first thing the teacher has to do is to analyse the type of questions he or she has been asking. It is most likely that almost all the questions have been factual. If this is true, it is possible that the students did not respond because they did not know the answer. To remedy this situation, the teacher should ask questions that correspond to the students' age level and knowledge.

4.7 Learning Aids

Learning aids are instructional materials and devices through which teaching and learning are done in secondary schools. Unlike in the past when Christian religious education was taught aiming at indoctrinating the students, today it is aimed at making the students aware of the ultimate reality. In this case the inductive approach becomes the major way of teaching Christian religious education. It is by this approach that the students are helped to discover ideas about the religious beliefs they formerly did not know and then decide for themselves on what to hold as true. In this inductive approach the use of learning aids becomes one of the principal methods in the teaching of Christian religious education. According to Miller:

> 'The appeal to the eye is one of the most effective ways of teaching, and this is especially true when the eye and ear are reached simultaneously. Pictures and diagrams can overcome limitations of vocabulary and barriers of language. They can present experiences that are otherwise beyond the reach of the learner.'[103]

As one leaves primary to secondary school level, most of the Christian religious education concepts become abstract and as a result most of the lessons become dull. It is by this modern approach through the use of learning aids that Christian religious education lessons are made interesting and the abstract concepts clarified. Learning aids arouse interest and encourage participation because every student is likely to be attracted by at least one of them. If this becomes one of the teacher's methods of teaching, students would expect to observe a learning aid of at least another kind whenever he or she enters the classroom.

A well-chosen learning aid in Christian religious education deepens the students' understanding. When a teacher of Christian religious edu-

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[103] Miller, Education for Christian Living, 209.

cation gives students a learning aid such as a picture to observe, he or she makes a point clearer than he or she would be verbally explaining it. Learning aids improve methodology and reduce the talk and chalk method. On the part of the students, the use of learning aids in a Christian religious education lesson helps to retain what has been taught in that particular lesson. A learning aid can easily be registered in the mind and it can easily be remembered by the students for a longer time than the verbal messages.

Learning aids come in many forms. They may include visual aids, audio-visual aids and real objects. Visual aids are designed materials that may be locally made or commercially produced. They come in form of wall-charts, illustrated pictures and pictorial materials. There are also audio-visual aids. These are teaching machines like radio, television, and all sorts of projectors with sound attributes. The teacher of Christian religious education may draw on the board or paper, create an overhead transparency or a power-point presentation or hand-out for his or her students. Whichever form the teacher chooses to present the important religious concepts to his or her students, it is important to be concise and effective in his or her design. Concise visual aids contain the fewest words needed to help students remember the concepts. The teacher should not try to put too many ideas on one learning aid. It may be necessary to draw several learning aids depending on the amount of information one wants to convey to his or her students.

The learning aids which could be used in teaching certain topics in the Lower Secondary syllabus cannot easily be found. Whether there are learning aids which have already been predetermined for a particular lesson or not it is the duty of the teacher of Christian religious education to make sure that the students are observing the right learning aid (s) as the lesson progresses.

It is not a must that in every lesson the teacher of Christian religious education uses the already predetermined learning aid (s), and even

where they are provided the teacher is free to use other learning aids. However, when the teacher uses the learning aids correctly and imaginatively they become one of the valuable means of teaching Christian religious education especially in senior one and two. When using the learning aids the teacher of Christian religious education should make sure that the learning aids are effective. An effective learning aid should:

i.   Be easy to understand and read. Learning aids are only effective if the students can physically see them. If drawn by hand, the teacher should make sure that his or her letters are big enough and the diagrams are not too intricate to be visible from the back of the classroom.

ii. Be clear and understandable on its own. The teacher should avoid abbreviations and jargons that are unfamiliar to his or her students. He or she should highlight key information on charts to help focus the students' attention. The teacher should make the points concise yet meaningful.

iii. Maintain a consistent layout. While the learning aids should be able to stand alone, they also need to fit together into a coherent whole. For instance, the teacher of Christian religious education should use colours consistently.

iv. Serve the purpose for which it has been selected. The teacher should never use any learning aid which will raise many doubts in the students' minds. The teacher of Christian religious education should only use a learning aid when interpreted will relate to the general knowledge which the students already have. In using this method, the teacher should bear in mind Miller's warning when referring to the use of pictures that 'pictures do not teach automatically. They need to be explained, discussed, evaluated, and applied.'[104]

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[104] Miller, Education For Christian Living, 200.

The best strategy for using learning aids to accompany a lesson is for each main point of the lesson to have a teaching aid. The teacher should create a learning aid that covers the keyword and concept of that point. After presenting all the points, the teacher of Christian religious education should summarise the lesson content in one learning aid. However, the teacher of Christian religious education should remember that the last learning aid is a review of the current and not an introduction to the new lesson.

Lecture

A lecture is any presentation in which the teacher does all the talking. It may take the entire lesson or it may be done only in a few minutes. Hardly a Christian religious education lesson will be taught in which the teacher will not do some lecturing. In a lecture method of delivery the teacher of Christian religious education is the central focus of information transfer. Typically, a teacher will stand before a class and present information for the students to learn. Usually, very little exchange of information occurs between the teacher and the students during a lecture.

A lecture can be described as 'telling them instead of asking them to contribute to the learning process.' Although so frequently described the lecture method is not necessarily bad. It is a very popular method among teachers in Uganda who find themselves in secondary schools where there are few textbooks for the students. In the absence of the necessary materials the teachers give the students in lecture form the material to be mastered. Even in schools where there are enough textbooks and other printed materials, the lecture persists as a method of teaching Christian religious education.

Although the lecture method has become a legitimate and useful way of teaching Christian religious education in Uganda, it is not an easy method to use effectively, unless one combines it with other methods.

However, the lecture method has certain advantages over other methods of teaching Christian religious education namely:

i. Lecture is a straightforward way to impart knowledge to students quickly.

ii. A teacher has a greater control over what is being taught in the classroom because he or she is the sole source of information.

iii. Students who are auditory learners find that lectures appeal to their learning style.

iv. Logistically, a lecture is often easier to create than other methods of instruction. The teacher of Christian religious education determines what material is to be used, what emphasis is to be given and when to give it, and how much time is to be given to each step. This method also helps the teacher to keep the lesson on track without wasting time on non-essentials.

v. Lecture is a method familiar to most teachers because it was typically the way they were taught at college and at the university.

vi. Since most university and college courses are lecture-based, students gain experience in this predominant instructional delivery method before even they are introduced to the Christian religious education methods.

vii. Through lecture method the teacher of Christian religious education may give information to the students that would be difficult if not impossible for them to get from some-where else.

viii. The lecture method also saves time in that far more material is covered in a given amount of time. The danger here, however, is that the teacher may take teaching to be covering a lot of material rather than causing learning to take place.

ix. If well organised and clearly presented in the language suitable to the learners, lecture method induces mental participation on the side of the students.

x. Unlike other methods, the lecture method can easily be used alongside other methods in a given Christian religious education lesson.

Although the lecture method is one of the useful methods in the teaching of Christian religious education, it has several limitations. Some of them are:

- In the lecture method the teacher does not allow the students to have maximum participation in learning activities which are so essential to learning.
- The teacher does not know what questions may be in the mind of his or her students. The practice of asking 'are there any questions?' at the end of the lesson will not make up for the limitation. It is usually useful to the student to ask the question when it first comes.
- Students who are strong in learning styles other than auditory learning will have a harder time being engaged by lectures.
- Students who are weak in note-taking skills will have trouble understanding what they should remember from the lectures.
- Students can find lectures boring and therefore causing them to lose interest in the subject.
- Students may not feel that they are able to ask questions as they arise during lectures.
- Teachers may not get a real feel for how much students are taking in because there is no opportunity for exchange of ideas during the lectures.

Debate

According to Ruth Kennedy, 'debate refers to the process of considering multiple viewpoints and arriving at a judgment, and its application ranges from an individual using debate to make a decision in his or her

own mind to an individual or group using debate to convince others to agree with them.'[105] Debate is an old teaching-learning strategy that presupposes an established position, either for or against on an issue. This teaching-learning strategy is thought to have been developed by Protagorus, the father of debates in Athens (481–411 BC).[106] Debate as a teaching strategy was very popular in the 19th and 20th centuries. After some years of decline in popularity, renewed interest in debate as a teaching-learning strategy occurred in the late 20th century 'with the philosophy of promoting critical thinking, and continues to be a useful tool to develop skills in critical thinking, communication, and logic.' [107]

Debate is often seen by students of Christian religious education as more intimidating and more difficult than public speaking. Unlike public speaking, in a debate there is an expectation that the participant will react to and challenge contentions made by other students (opponents). As we have already seen, students learn more effectively when they play an active role in the learning process as opposed to passively absorbing information. Active learning simply means providing students 'opportunities to talk and listen, read, write, and reflect as they approach the course content.' [108] Debate as a teaching-learning strategy in Christian religious education has several advantages. Some of them are:

    i.   Debate is based on simple, logical concepts and does not need to

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[105] Ruth Kennedy, 'In-class Debates: Fertile Ground for Active Learning and the Cultivation of Critical Thinking and Oral Communication Skills,' in International Journal of Teaching and Learning in Higher Education 19/2 (2007): 183.

[106] Kennedy, 'In-Class Debates: Fertile Ground for Active Learning and the Cultivation of Critical Thinking and Oral Communication Skills' in International Journal of Teaching and Learning in Higher Education 19/2 (2007): 183.

[107] Michele Darby, 'Debate: A Teaching-Learning Strategy for Developing Competence in Communication and Critical Thinking,' in Journal of Dental Hygiene 81/4 (October 2007): 1.

[108] Chet Meyers & Thomas B. Jones, Promoting Active Learning: Strategies for the College Classroom (San Francisco: Jossey-Bass, 1993), p. xi.

be conducted in a formal and rigid way.

ii. Debate requires students to place a higher value on learning by participating than on learning by being lectured at and receiving information passively. It invests Christian religious education students with the responsibility to investigate, articulate and defend a particular issue.

iii. Debate encourages class participation among those Christian religious education students that typically are less active in class. For teachers of Christian religious education struggling with less active students, debate also offers an opportunity to put the onus back on the student but with the benefit of sharing in the reward of presentation.

iv. Debate is an effective means of requiring students of Christian religious education to master content as well as the mastery of critical thinking skills which can be applied to changing situations and new information. In preparation for a debate, students must thoroughly examine and research the problem using reason, logic, and analysis to formulate opinions. They must then engage in constructive teamwork to unify their position and eliminate redundancy.

v. Debate offers an opportunity for students of Christian religious education to move beyond the acquisition of basic knowledge in Christian religious education and progress into the types of higher order critical thinking skills that good debate requires. For instance, debaters must analyse, synthesise and evaluate the knowledge they have acquired in order to propose, oppose and make competing choices. Secondly they are to present well-reasoned arguments that are capable of being understood by not only their peers but also their teacher. According to Ruth Kennedy, 'critical thinking skills used in a debate include defining the problem, assessing the credibility of sources,

identifying and challenging assumptions, recognizing inconsistencies, and prioritizing the relevance and salience of various points within the overall argument.' [109]

vi. In addition to critical thinking skills, debate also demands the development of oral communication skills. According to Abhijit Roy and Bart Macchiette, 'debate involves not only determining what to say but how to say it.' [110]

vii. Debate creates unique opportunities for students of Christian religious education to develop empathy. For instance, through exposure to contrasting viewpoints or by the defence of a position to which a student is opposed, students learn to listen to both sides of an argument and to see things from the other point of view.

viii. Debate is effective in sub-strands associated with controversial issues. As such, debate as a method of teaching and learning promotes professional roles such as leader and change agent and encourages independent thinking in presenting controversial topics.

ix. Debate requires the use of logic and reason rather than merely a free expression of opinions and forces students to be prepared so they know what they are talking about.

There are negative aspects of debate as a teaching method. Some of them are:

- Debate is time consuming. Depending on the time available and the size of the class, the debate may work better if the teacher of

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[109] Kennedy, 'In-class Debates: Fertile Ground for Active Learning and the Cultivation of Critical Thinking and Oral Communication Skills,' in International Journal of Teaching and Learning in Higher Education, 19/2 (2007): 184.

[110] Abhijit Roy & Bart Macchiette, 'Debating the Issues: A Tool for Augmenting Critical Thinking Skills of Marketing Students' in Journal of Marketing Education, 27/3 (2005): 265.

Christian religious education uses teams of 3 or 4 or more students.

- Debate tends toward dualism. Dualism is 'the division of something conceptually into two opposed or contrasted aspects, or the state of being so divided.' In the lecture room, this means that debate, instead of causing students to consider a multiplicity of perspectives, might persuade students to view an issue as having only two positions (yes or no). [D]ebate can oversimplify and misrepresent the nature of knowledge.'[111]

- Debate tends to focus students toward the question of winning or losing. Instead of seeking the best solution to the proposed problem or issue, students focus selectively on aspects that strengthen their own argument, often refuse to make concessions, and permit arguments to be reduced to sound pierces of information.

- Important topics can sometimes be trivialised as being either right or wrong and yet some issues have multidimensional viewpoints that may be better addressed in an open discussion.

- Inherent in the debate format is the need for two sides to validate a point of view; however, some people argue that certain issues do not have an 'other side of the story.'

- Some students of Christian religious education do not know how to argue logically while staying calm. Debate therefore fosters a confrontational classroom environment that is not suitable for students from some cultures and women students, who are often 'uncomfortable with oppositional forms of communication.'[112]

- Debate can ultimately compromise and distort the process of learning. For instance, students of Christian religious education

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[111] Tnancy Rennau Tumposky, 'The Debate Debate,' in Clearing House, 78/2 (2004): 53.

[112] Tumposky, 'The Debate Debate,' in Clearing House, 78/2 (2004): 54.

can work to be effective in influencing the thinking of others at the expense of being accurate.

- Debate is about winning and losing, and therefore participation in a debate merely reinforces a student's existing beliefs rather than promoting an objective analysis of an issue. In the long run it creates frustration and anxiety in some students of Christian religious education.

In conclusion, differences between groups of students and their learning characteristics affect the choice of teaching and learning methods to be employed. The teacher needs to be familiar with each of the methods described above and be careful in selecting the teaching methods that will yield the best outcome for the students.

Note Giving and Note Taking

Note-taking is a critical part of the learning process in Lower Secondary Christian religious education curriculum. Françoise Boch and Annie Piolat say:

> 'Students take notes in order to record information that they will need to learn at a later date. However, the result of taking notes is much more than the production of a passive "external" information store, as the note taking action itself is part of the memorisation process and results in the creation of a form of "internal" storage.'[113]

Note-taking has two characteristics of writing in Christian religious education. It helps students learn. It also helps students learn to write. While most students anticipate that they will have to take notes at school, not many students take the time to discover how to take effective

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[113] Françoise Boch and Annie Piolat, 'Note Taking and Learning: A Summary of Research,' in The WAC Journal, 16 (September 2005): 100.

notes. Some of them are tempted not to take notes at all and to just sit back and listen to an interesting Christian religious education lesson. The disadvantage of this strategy of sitting back and listening is that at the end of the Christian religious education lesson the student may only have a vague recollection of the important issues. The lesson will be over with no chance to revisit the material.

Some students even try to avoid taking notes by sharing notes with other students. Initially, these strategies may seem like a good idea, but in an academic context note taking is as important as assignment writing in that the student is taking in information and then writing it back out again as a learning process.

Some of the reasons why note taking is an important activity in Christian religious education course are:

- Note taking allows students of Christian religious education to gather information from taught lessons, books, or any other situation that they will later have to memorise or use in order to successfully complete their academic program.

- Note taking helps the student to extend his or her attention span. When reading or listening, the student's mind may tend to wander off. The student might be inclined to think about other things. It is quite easy for other aspects of student's life to pop into his or her head while he or she is listening to a teacher or while he or she is reading. Note taking keeps the student focussed on the task at hand.

- Note taking helps the student to remember what he or she heard or read. Students learn more effectively when they use multiple senses and multiple activities. When note taking the student is using listening and writing skills and he or she is using his or her brain and muscles. Also, by writing down notes, the student is paraphrasing the reading material into his or her own words and into a format that he or she is more likely to understand when he

or she reviews the notes. In a secondary school situation students are more likely to remember what they have heard or read if they take an active part in their learning. Rather than being a passive listener or reader, note taking makes the student an active learner. The notes the student produces are his or her own work and are a visible reminder of the effort the student puts into the Christian religious education course.

- Note taking helps the student to organise the ideas he or she is learning about in Christian religious education. Students of Christian religious education are assumed to re-read their notes as many times as necessary for them to learn their content. Good notes should arrange topics into easy-to-review information that is clear. This is important if the student is using his or her notes to revise for an examination in Christian religious education.

- Note-taking helps students to make stronger connections between the information being received and that already stored in their long-term memory. For instance, the carrying out of intellectually complex tasks, such as solving of controversial or sensitive problems and reasoning, can also involve the use of notes as a form of external memory.

- The effective taking of notes during the lesson or while the student is reading is an important academic activity. It requires the attention to be more precisely focused on the access, sorting, and coding of the information than it would be when simply listening to a speaker or reading a book. Note taking therefore helps the student to concentrate, stimulates his or her ability to recall, and helps him or her to be organised.

In summary, students of Christian religious education take notes to fulfil two major functions: to record information and/or to aid reflection. As the student takes notes, he or she to builds up a stable external memory in a form that can be used at a later date.

What triggers note taking? Note taking is triggered by several factors. The major factors are:

i. Writing on the chalkboard: teachers of Christian religious education are well advised to choose what they write on the chalkboard carefully, as it is extremely likely to be included in the note taking.

ii. Dictation: when the teacher of Christian religious education acts as if he or she is dictating the information this method attracts note taking.

iii. A title of a section or the listing of information that is often written on the chalkboard.

iv. Definitions and catch phrases. Even if students of Christian religious education do not understand all the definitions and catch phrases, they overwhelmingly take notes on them.

When writing down notes, the student should distinguish between facts, opinions, and examples. It is important to write down relevant facts. Facts are considered to be 'true' statements that are supported by evidence. It is also important to write down important, relevant, opinions.

When reading or listening, the student should not write down notes word for word. Notes should not be an exact copy of the lesson or a reading. Notes should be a summary of the main ideas. The student should use short-cuts that he or she will understand, that quickens the writing process.

When taking notes from the readings, the student should understand what he or she is looking for in the reading. The question should be am I looking to gain a general understanding or am I searching for specific information or support for an argument?

The student of Christian religious education should use the following activities in order to get the most from a reading:

i. Survey – the student should flip through the chapters of the book or handout and note the layout. He or she should look at the headings used and familiarise himself or herself with the reading.

ii. Question – the student should ask questions about the way the reading is structured. He or she should think about the questions he or she will need to keep in mind while reading.

iii. Read – the student should quickly read through the book or handout while jotting down the main points from the reading.

iv. Recall – the student should write down in details the main points of the reading and any important facts or opinions that he or she thinks can help to strengthen the main points.

v. Review – the student should repeat the steps above and make sure that he or she has not missed anything important. This is the time when the student should make a final copy of the notes.

When taking notes from a taught lesson, it is important that the student understands why he or she is attending that particular lesson. The student should prepare for the lesson and think about what he or she hopes to achieve. The student should always revisit his or her notes as soon as possible after taking them and never rely solely on someone else's notes.

The teacher of Christian religious education however should summarise his or her main points at regular intervals as the lesson progresses. At the end of the lesson, another summary should be provided that may help the student to review his or her notes and determine if he or she has missed any important information. In case the student has missed any important information he or she should immediately approach the teacher for clarification on any points that he or she did not fully understand.

There are various ways of giving notes to students in Christian religious education class. The commonest way is that of writing the summary of every step on the chalkboard as the lesson progresses. When the teacher decides to do this, he or she should make sure that he or she goes

back and reads through quickly what he or she has written on the chalkboard. If there is any mistake, he or she should correct it immediately.

The teacher should give enough time to the students to copy in their exercise books what has been written on the chalkboard. The chalkboard summary should be the students' contributions framed in a clearer language by the teacher of Christian religious education.

In Christian religious education there is a time when the students are asked to read part of a book listing briefly the key points contained in that book. This method is helpful to the students in senior three and four because it trains them in being critical and self-reliant in academic matters. However, for this method to be helpful to the students, the teacher has to give proper instructions so that the students are very sure of what is required of them. Enough time should be given to the students in collecting the material they are expected to have. The teacher of Christian religious education should go through each student's exercise book to make sure that each one has done the right thing.

For senior three and senior four, the teacher of Christian religious education could invite a guest speaker who is an authority in a certain topic to give a talk to the students. As the speaker gives a talk, the students should be putting down the most important points raised by the speaker. Again enough time should be given to the students to make notes before the speaker moves to the next point. However, it is important to note that for the students to benefit fully from the speaker's presentation, they should be invited to actively participate in the talk.

Another method which could be used in giving notes to students in Christian religious education class is by duplicating handouts. This method is more appropriate in a situation where there are no enough textbooks. However, the teacher should make sure that only the relevant materials are duplicated.

One of the best methods of giving notes to senior one and two is the filling in blanks exercise. This method helps students to be systematic in

copying notes from the chalkboard. The teacher should make sure that there are few blanks to fill in. Since in senior one and senior two the students are still in the play-age stage, this method forces them to pay particular attention to what the teacher says. It also trains them to pick the most important issues out of the lesson. It is very important for the teacher to encourage students to take notes because notes constitute a record of studied materials that are always available to refresh the student's memory.

What forms discourage note taking? There are several forms that discourage note taking. Some of them are:

- Parentheses: sequences that do not contribute to the organisation of what students of Christian religious education intuitively perceive as of a lower academic value.
- Interaction in class between the teacher and the students: the responses by the teacher of Christian religious education to students' questions may inhibit note taking.
- Manner of speaking: when the teacher of Christian religious education for instance, speaks faster, gives unclear explanations, students loose interest in note taking.
- Unplanned lesson: Hesitations in speaking or when the teacher puts aside his or her notes or walks around the classroom, many students take less trouble to note what is being said at that time. Their conclusion is that what is being said has not been planned by the teacher of Christian religious education. If the teacher of Christian religious education wants such information to be taken down as notes, he or she should say so explicitly to the students.

Teaching note taking. At least two skills need to be acquired by students regarding note taking. These are (a) comprehension and (b) conscious management of the activity at hand. Comprehension. This is most commonly through the process of producing summaries. Producing a

summary involves sorting, selecting and combining the information contained in a document with a standardised language format. According to Boch and Piolat, 'the effectiveness of this type of training is further enhanced by the fact that it also involves combining and generalizing the important pieces of information that have been extracted from a text.'[114] (b) Conscious management of the activity at hand. The process of note taking requires the students to actively control what they are doing. This kind of approach allows the students of Christian religious education to plan their activity, to evaluate it, regulate it and to transfer what they have learned to new situations.

Teachers of Christian religious education need to use as many teaching strategies as possible because having many teaching strategies, one is able to continually monitor the class and make adjustments during the complex process of teaching and learning. When choosing which type of teaching strategy, the teacher of Christian religious education should consider the nature of the topic and the resources that are at his or her disposal.

4.8 Christian Religious Education Classroom Management

The role as teacher of Christian religious education is crucial in establishing an effective learning environment. Students appreciate an orderly classroom. Without order in a classroom, very little learning takes place. The teacher's objective is to instil inner self-control in students, not merely to exert one's control over the students. Christian religious education classroom discipline and management therefore cause the most fear and consternation in new teachers of the subject. One informant said, 'I always wondered how to maintain a positive class-

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[114] Françoise Boch and Annie Piolat, 'Note Taking and Learning: A Summary of Research,' in The WAC Journal, 16 (September 2005): 106.

room environment with minimal disruption. This used to cause more anxiety for me as a new teacher than any other aspect of my new career.'

Classroom management focuses on prevention and problem solving rather than on punishment. It is closely related to learning as a purposeful active process and respect for the dignity of everyone which some scholars call quality classroom participation. Students learn best when they take an active part in the learning process but at times they become undisciplined as they attempt to be active in class. Their being undisciplined is as a result of being unsure about what is expected of them as they take active participation in the learning process. Consequently, they begin to guess what the teacher of Christian religious education means by class participation.

On his or her part, the teacher of Christian religious education may not be definitive in his or her own mind as to what he or she expects of the students in relation to class participation. Such lack of clarity comes in part from a critical thought about what quality classroom participation means. Meaningful class participation is composed of the following aspects:

Quality

While quality class participation requires some interaction frequency, there are a number of well-known classroom behaviours that detract from effective classroom management and student learning. Some of the most common detracting classroom behaviours are:

Long contributions. Students should keep their classroom contribution as concise, specific, and relevant as possible. The teacher's paraphrases of students' comments and praise for quality contributions motivate students to have better contributions.

Repetitive responses. Students should be attentive and not unnecessarily ask to go over old materials. If this happens, the teacher of Chris-

tian religious education should remind the class that, that material was covered sometime back.

Monopolizing participation. It is not helpful that a particular student of Christian religious education should monopolise the class discussion. Rather all students should be given the opportunity to participate in the teaching-learning process. The teacher should encourage the relatively quiet students to join in the discussion.

Responses that discourage others from contributing. These behaviours include: signs of impatience, superiority, cutting a fellow student off when he or she is trying to make a point. The teacher of Christian religious education should always encourage his or her students to be responsible for their learning and behaviour.

Dependability

Participation dependability means students of Christian religious education can be relied upon by the teacher and by the classmates. When students act in predictable ways, classroom management is made easier and lesson objectives are easily achieved. In most cases dependable students attend Christian religious education class regularly. When they are called upon in class by the teacher these students respond quickly, relevantly and reverently. It is one of the responsibilities of the teacher of Christian religious education to teach the students to be supportive of each other and of their teachers.

It is very important for the teacher of Christian religious education to remember that classroom management is a skill that is not only learned but practiced daily. In order to manage the class well the teacher of Christian religious education should do the following:

Develop a positive attitude towards the students

The teacher of Christian religious education should never begin the lesson with the expectation that his or her students will misbehave rather he or she should begin each lesson with a positive attitude and high

expectations that his or her lesson will not be interrupted. The teacher should reinforce this expectation with the way he or she speaks to the students. Second, the teacher should tell the students what is expected of them. For instance, the teacher should tell the students to ask for permission when they want to go out for a short break or raise their hands, be recognised and stand up before they start speaking.

Recognise the warning signs of disruption

Discipline and good behaviour are learned, and they must be constantly reinforced. The teacher of Christian religious education should guide his or her students to know what to do in all situations rather than punish misdeeds. They should be helped to understand that with rights come responsibilities. The teacher of Christian religious education therefore should come to class well prepared with the lesson materials for the day. He or she should watch the students as they come into class. Look for signs of possible problems before the class even begins.

Have a clear discipline plan

The teacher of Christian religious education should start the school term with a clear discipline plan that he or she should follow consistently for effective classroom management. The teacher's objective is to instil inner self-control in students of Christian religious education rather than merely to exert his or her control over them. The teacher of Christian religious education needs to set the tone of the classroom from the start by being firm and fair, friendly yet professional. It is very important that the teacher of Christian religious education (a) involves students in forming rules and consequences (b) tells students what he or she expects, provides a model for good behaviour, checks for understanding, and allows for practice and follow-up. It should never be assumed that students know how to act appropriately (c) The students need to be taught and coached to manage their behaviour (d) create a classroom environment that provides structure and support and reinforces positive behaviour. The teacher of Christian religious education should

set his or her standards high; be clear and realistic in his or her expectations.

Students should never be allowed by the teacher's classroom management style to find out what they will easily get away with. Once a teacher of Christian religious education sets a precedent of allowing a lot of disruptions of his or her lesson, it will be very hard to control the class in the subsequent lessons. The discipline plan should be easy to follow and the rules contained in this discipline plan must be manageable. The teacher of Christian religious education should make sure that he or she does not have such a large number of rules that the students will not consistently follow them.

Be consistent and fair

Consistency and fairness are essential for effective Christian religious education classroom management. Secondary school students easily tell what treatment is fair and what is not fair. The teacher of Christian religious education must act fairly for all students if he or she is to be respected. Even if a student whose parents are well known to the teacher does something wrong, he or she too should be punished for the wrong done. Classroom conflict is more likely to be reduced if the Christian religious education teacher: (a) is in the classroom when the students arrive (b) is organised and prepared (c) insists that every student be treated with respect (d) seek student opinions (e) considers student feelings (f) listens to his or her students (g) maintains his or her sense of humour (h) encourages students to learn from their mistakes.

If the teacher of Christian religious education does not treat all students fairly, the students will lose respect of him or her.

Use humour to diffuse disruptions

When a teacher of Christian religious education has classroom disruptions, it is very important that he or she deals with them immediately but with kind measures. The teacher of Christian religious education should never elevate disruptions above their current level. Sometimes all

it takes is for everyone to have a good laugh to get things back on track in a classroom. Many times, however, teachers of Christian religious education confuse good humour with sarcasm. While humour can quickly diffuse a situation, sarcasm may harm the teacher's relationship with the students involved. If the student becomes verbally confrontational or physical, the teacher of Christian religious education should remain calm and avoid involving the whole class into the situation.

Even with the most careful preparation, students will always want to test their teacher. Indiscipline problems may arise when the teacher of Christian religious education:

(a) acts hastily without knowing the implications of actions and (b) punishes as a way to teach the students appropriate behaviour. In order to maintain the classroom acceptable behaviour, the teacher of Christian religious education should use an active eye to see what is going on. However, he or she should never become preoccupied with one or a few students and ignore the rest of the class. Have the same expectations of all students for appropriate behaviour. The students should know that the teacher will enforce rules consistently and apply an appropriate and reasonable consequence. While teaching, move about the classroom. Remaining seated in the front of the class encourages misbehaviour in the less visible areas of the room.

When all else fails, the teacher of Christian religious education might have to pause to remind the class of appropriate behaviour. However, this should be keep light. The teacher of Christian religious education should let the students know that while he or she disapproves of their actions, he or she still values them. The teacher should show his or her anger but not because he or she is out of control. He or she should attack a student only in extreme circumstances such as imminent danger to the class. In such a situation, the teacher of Christian religious education should file a violent incident report immediately with the headteacher.

Assessment

Assessment in Christian religious education has often been a contentious issue. The people who oppose it argue that teachers cannot give grades or levels to the faith development of the students. That is indeed true, but that is not what assessment in Christian religious education is all about. The purpose of assessment is to make sure that the Christian religious education being offered is really education and really religious. Education is about leading students on to a greater appreciation of what they are being exposed to. The teacher of Christian religious education needs to be sure that the students are making progress in this learning area as they would in any other subject. The teacher needs to ensure that this quality education is being assessed in relation to religious matters and not simply being used as another way of measuring their skills in any other learning area. The outcome of assessment should then inform the teacher's approach to teaching and learning in the subsequent weeks, terms and years.

What is assessment? Assessment means a judgment about the achievements of a student or group of students. This judgment must be based on evidence from one or more or a variety of sources, and the major one in Christian religious education is written work. Some of its purposes are to:

   i.   Enable the students to reflect on and acknowledge personal or group achievements.

   ii.   Help students to take the next step in learning.

   iii.   Communicate with interested parties about the achievements of the students.

   iv.   Enable teachers of Christian religious education to monitor students' progress.

   v.   Enable teachers of Christian religious education to monitor the effectiveness of their own teaching methods.

Good assessment in Christian religious education is part of the teaching and learning process and not an added extra task at the end of the planning process. It balances the formative and summative assessment approaches. There are two different purposes for the assessment of the learner namely formative and summative. Formative assessment is assessment for learning. It is integrated in everyday classroom activity. This means formative assessment takes place all the time, and helps guide the teacher and the Christian religious education student about progress being made in achieving the lesson as well as the study area outcomes. Although this kind of assessment is at times of an informal kind, it nevertheless enhances individual learning by showing the strengths and weaknesses in the Christian religious education teaching and learning process, and at the same time suggests what needs to be done by both the student and the teacher to overcome the weaknesses. The results have to be shared between the student and the Christian religious education teacher.

Formative assessment is used to assess all outcomes of the Christian religious education syllabus such as knowledge, understanding, skills, attitudes/values and generic skills. Since the Christian religious education syllabus places considerable emphasis on values and attitudes, formative assessment has an important place. Formative assessment is also important because the Christian religious education syllabus includes working through participation in group discussions, class presentations, role-plays and debates, which cannot easily be assessed in any other way. Formative assessment, therefore, must be conducted through a variety of means.

The acquisition of values, attitudes and skills is often best assessed by participation in group discussions, role-plays, presentations and debates during which the student expresses his or her own opinions and values. The Formative Assessment fulfils the aims of this new curriculum which judges the student by what he or she can use the knowledge

and understanding he or she has learnt rather than just testing the student's acquisition of knowledge. In Christian religious education the teacher would also judge whether the student's life in school reflects the values derived from the Bible.

Summative Assessment in Christian religious education describes what a student is expected to attain by the end of each term and year of study, from S1 to S3. At each of these levels the knowledge, understanding, skills, values, attitudes and generic skills are stated. The teacher of Christian religious education assesses the levels internally during the year. This may include the teacher's observations, class activities by the student. The Christian religious education achievement levels should be described on a continuum, namely, not achieved, achieved, achieved with merit' and achieved with excellence. These levels should be allocated to the student on the basis of all the student activities and not just by written tests and examinations. The total summative assessment should be limited to that required by the end-of-term or year report. This will ensure that the learning time given to Christian religious education is used appropriately. Summative assessment therefore takes place at specific intervals, such as the end of a term and end of year. It assesses whether the student has achieved the intended Outcomes, and to what extent the Christian religious education teacher has achieved them. Unlike the formative assessment, summative assessment is of a formal kind.

The results of summative assessment are often used to:

i.   Report on the progress of the student.

ii. Grade the students.

iii. Categorise the student according to his or her grades.

Formative and summative assessment may use similar methods, but they are used to achieve different aims and objectives.

Good assessment has clear and achievable objectives which the students are aware of and builds on previous learning and opens up new

directions and developments. Good assessment involves students directly in their learning and it communicates clearly to other interested groups, such as parents, the progress students are making in Christian religious education. It is concerned with making informed judgments from a clear evidence-base stand point which involves the use of different kinds of evidence such as oral, and written, over a period of time. However, the teacher of Christian religious education has to know that some aspects of Christian religious education such as the students' spiritual development and matters they wish to keep private are not appropriate for either formative or summative assessment.

The following approaches are examples of good practice in assessment:

4.9 General observations

Teachers of Christian religious education should continually make informal but professional assessments of individual students. The teacher of Christian religious education should become aware of the students' level of understanding and growth in skills by observing their ability to listen, ask relevant questions, respond to questions, interact with and work with others. Some of the typical classroom tasks observed, which demonstrate the extent to which students are achieving the intended learning outcome, are:

i.   Planning and completing a piece of written work.
ii. Creating and performing drama or 'play.'
iii. Discussing an issue and drawing intelligent conclusions.

Observation will enable the teacher to ascertain that the task is understood, is appropriately differentiated and presents challenge to students.

End of lesson review

The teacher should encourage the students to reflect on and share what they have learnt during the lesson as individuals and as a group. The teacher may ask specific questions to discover which learning objectives have been achieved. The teacher then should effectively summarise and reinforce learning that has taken place, and keep a note of learning objectives which need to be revisited.

End of the theme assessment

This form of summative assessment is probably the most common assessment used in secondary schools. It brings together the teaching and learning for each individual involved in a unit of work but also provides a group response and a group assessment. Consequently, there will also be elements of diagnostic and evaluative assessment. The greater the repertoire of assessment tasks used, the richer the possibilities of response.

Assignment, tests and examinations

Assignments, tests and examinations in Christian religious education are part of the assessment process which measures the breadth and depth of learning. When administered by a well-qualified teacher, tests and examinations can inspire, motivate, and provide reliable feedback which can prompt corrective help. When the teacher has covered a topic, he or she should set an assignment or a test for the students. The results from that assignment or test should show the teacher concerned to what extent the topic has been understood. If the teacher finds out that the performance has been poor, he or she should change the method of teaching the subsequent topics.[115]

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[115] While tests are either administered at the end of a lesson, a topic, a term or year, Christian religious education examinations are usually administered at the end of the course.

Assignment or tests in Christian religious education can also be administered to the class at the end of a particular Christian religious education lesson. An assignment or test at the end of a lesson is an important tool used by the teacher to motivate the students' desire to learn more on the subject. An assignment or a test should therefore be prepared with great care and in advance. The importance attached to such assignments or tests should be as that one he or she attaches to the end of term tests. In such a case, the teacher must make sure that students are given enough time in which the assignments and tests should be done. Assignments and tests given at the end of a lesson should not be demanding. In order to make them less demanding, assignments and tests should take the form of reviewing facts acquired in a particular lesson. Assignments and tests in Christian religious education should only require students to demonstrate that they have attained the skills they have been practicing.

Assignments and tests motivate students in two ways. First, they motivate students to prepare for them, and secondly students are motivated by their success in them. Assignments and tests also serve to reduce anxiety among students about national examinations. The main benefit of assignments and tests in Christian religious education is that they quickly check omission in vital areas of learning in a particular topic.

Christian religious education assignments and tests serve various purposes in the academic life of a student. They may be administered to sum up what the students can do with the intention of grading them. They also help students to know their progress. It is by analysing one's progress that the usual bias against Christian religious education as an easy subject is minimised. Students tend to work for a better mark every other assignment or test.

It is through assignments and tests that a teacher assesses the effectiveness of the methods employed in the teaching of Christian religious

education. If the performance was poor, he or she is encouraged to change the methods hitherto used. However, if the performance was generally good, the teacher could be encouraged to reinforce the methods used.

Assignments and tests also help to review to what extent the teacher of Christian religious education has gone in the coverage of depth and the coverage of width. Before an assignment or a test is administered, a teacher should have specific objectives. One of the objectives would be to find out what students have acquired from the teaching-learning process. That is, assignments and tests in Christian religious education should not be set to prove how much a student knows in academic content rather what should be aimed at is testing to what extent certain concepts have been grasped by the students. All questions should be concise, unambiguous and written in a clear language. In setting an assignment or a test, the teacher should go through the record of work to find out in which areas students should be tested.

Marking and commenting on student's work

There are various hints for marking and commenting on student's work namely:

i.   Plan the student assessment tasks and evaluation criteria when planning for instruction. The teacher of Christian religious education must make sure that the task and criteria are consistent with the learning outcomes in the lesson plan and scheme of work. A personal verbal dialogue between the teacher and the student is encouraged whenever possible. This comes as a result of marking and commenting on the student's work.

ii. Students need to know how their work will be judged in order to do their best. The teacher of Christian religious education therefore has to provide students with evaluative criteria and

       exemplars of various levels of performance.

iii. In order to establish reliability, the students should be given feedback in the form of descriptive feedback, rather than in the form of a number or letter grade.

iv. Marks should never be used as a threat, punishment or classroom management tool. Instead marks should be used to plan for further instruction.

v. Provide focused instruction on areas of weakness.

Marking work in Christian religious education needs to:

i. Be consistent with the school's marking policy.

ii. Be positive and constructive so that it affirms and celebrates the success of the student.

iii. Encourage future learning.

iv. Challenge and encourage students to have reflective thinking.

v. Encourage high standards among Christian religious education students.

The comments made should reflect the progress in understanding of the Christian religious education concepts.

Christian religious education national examination

There are three types of people who play a vital role in the success of the Christian religious education examination. The three people are the examiner, the teacher and the student. An examiner in Christian religious education national examination is an expert who is temporarily employed by an official examining body of a particular country. In the case of Uganda, an examiner for secondary school Christian religious education national examination is employed by the Uganda National Examinations Board (UNEB).

The role of an examiner is to devise and at times mark a Christian religious education alternative. The examining body is supposed to put at the examiner's disposal its administrative and professional resources which include a specialist in that particular alternative whose work is to critically look at the draft examination paper before a final copy is produced. The examining body also provides the examiner with a team of Christian religious education markers who are supposed to be familiar with the subject content and the level of the examination.

An examiner is always expected to produce an examination paper, which adequately covers the prescribed examination syllabus, achieves a good balance between the various parts of the syllabus that are examined, tests as reliably as possible the candidates' knowledge, skills and understanding in the subject, and can be marked reliably and consistently by all the Christian religious education markers.

The teacher in Christian religious education national examination is rarely the examiner and so has different roles from those of the examiner. Usually the results of Christian religious education national examination are taken as a reflection of the quality of teaching and that is why there should not be any day when the teacher forgets that his or her students will be assessed.

Christian religious education assessment in the Uganda Certificate of Lower Secondary Education UCLSE is based on an examinations at the end of senior 4. The assessment objective of Christian religious education examination paper are: generic skills, knowledge, understanding, skills, and values/attitudes. Although the Christian religious education syllabus puts emphasis on skills, values, attitudes and generic skills; these can only be acquired through an underlying basis of knowledge and understanding. The Christian religious education examination, therefore, is supposed to place an equal value on knowledge and understanding and on skills, values/attitudes and generic skills. In the examination, understanding should have greater emphasis than knowledge.

The teacher of Christian religious education should test whether the student understands the concepts of Christian religious education and not just whether he or she can recall factual aspects.

The main role of a teacher in a national Christian religious education examination is to prepare his or her students in a balanced way for their examination, and to train them in efficient study and revision methods. To achieve these goals the teacher should teach the whole syllabus as efficiently and interestingly as possible. This requires the mastery of the necessary materials to be taught in class on the side of the teacher.

By the time of the Christian religious education national examination, the teacher should have covered the required syllabus so as to be in position to help his or her students to recognise those parts of the syllabus that are of major importance to the examination.

Another major role of the teacher in Christian religious education national examination is to help the students to understand the examination format. The teacher should be familiar with the format of the examination paper which could include the size of the examination paper, the total number of questions to be answered, the number of sections in the paper, and the number of questions to be answered per section. The Examination at the end of senior four, will be based on one written paper. The questions on this paper will sample those Learning Outcomes of the Syllabus which can be tested through written examinations. Knowledge and understanding will be assessed through structured and essay-type questions. Skills are best tested through structured questions based on appropriate stimulus material such as scenarios, stories and pictures. Essay-type questions, asking partly for opinions, are the best way to assess values and attitudes. The examination paper will be divided into two sections. Section 1 will have structured questions assessing knowledge, understanding, skills, and values and attitudes. Section 2 will have essay-type questions also assessing knowledge, understanding,

skills, and values and attitudes. The two sections will be weighed out of 100% [116]as follows:

	Question type	Knowledge	Understanding	Skills	Value/Attitude	Total
Section 1	Structured	10	10	10	15	45
Section 2	Essay	5	25	10	15	45
Total		**15**	**35**	**20**	**30**	**100**

By the examination time, a teacher would have given special training to his or her students in sound examination techniques such as, reading and following the instructions given by the examiner, selecting questions wisely when a choice is offered, organising answer materials in a logical way, in responding correctly to key words used in setting questions, in writing answers as fast as possible, in concentrating up to the end, in distinguishing between the important and unimportant details of a question.

Right from day one of the course, the candidates should know that there are no short cuts to Christian religious education examination success, but a thorough knowledge of examination techniques. In order to obtain good grades the candidate should be reminded, first to read and follow the stated instructions carefully to check if they are in any way different from what is usually known.

The Christian religious education candidate should read all the questions, underlining key words, so that he or she is sure of what the examiner is looking for. Unwise selection of questions and wrong perception of key words lead to gross misunderstanding of what is required of the candidate.

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[116] Information got from Religious Education Learning Area: Lower Secondary Syllabus, p. 69.

Secondly, the Christian religious education candidate should plan which questions he or she is to answer on the basis of those he or she can get most marks for and not necessarily those he or she knows most about. The candidate should attempt the full number of questions required, for it is easier for a candidate to get a higher total with reasonable marks in all the questions he or she is asked to do than with excellent marks in only a few.

It is important for the candidate to distinguish between the important and less important details of the answer so as to have a systematic flow of points. The candidate should therefore plan the points he or she will include in the answer by drawing up a skeleton answer. However, the candidate should draw a line through this skeleton answer afterward.

The candidate should also draw a timetable that allows time for reading the paper, planning answers, checking what has been written and an allocation of equal periods of time for each question to be answered.

Thirdly, the Christian religious education candidate should work to his or her timetable in a disciplined way without panic. The candidate is expected to adopt an answer style that is appropriate to the questions at the same time writing good, clear and interesting answers. In order to arrive at this, the candidate should write simply and to the point avoiding anything which has been memorised or has unclear connections with the question. The candidate should also write quickly, clearly and accurately.

A Christian religious education candidate should approach the national examination with the right outlook. He or she should have a positive excitement about the examination, otherwise a feeling of great fear for the same and being exhausted physically and mentally leads to confusion and the mixing up of ideas when the examination paper lies in front of him or her.

The candidate is advised to do all he or she can to increase his or her confidence including, studying and revising the studied materials effec-

tively, practicing the different styles of answers by looking at the past papers and being armed with whatever equipment he or she will need for the examination. It is the failure to observe these techniques that leads to many candidates failing who otherwise know enough to pass.

According to the Uganda National Examinations Board's draft paper, 'Awarding Grades in a candidate's performance on the examination will be assigned a grade on a 7-point scale. The highest grade is 1 the middle one is 4 and the lowest is 7. An examination that is not graded is given a U. At Grade 1 the candidate will be expected to demonstrate:

i. A detailed knowledge and clear understanding of the Christian religious education syllabus content, a balanced grasp of the syllabus and the ability to select appropriate features of the information required; organise and present the information in a consistent and appropriate manner.

ii. Thorough understanding of the areas concerned with the study of religion, including: thorough understanding of religious language and concepts; an understanding of the influence of particular individuals, writings on religious communities; an understanding of principal beliefs, and the ability to express them clearly and to show the relationship between belief and practice.

iii. The ability to see the significance of specific issues and to express clearly a personal opinion supported with appropriate evidence and argument.[117]

At Grade 4 the candidate will be expected to demonstrate:

i. A reasonable knowledge of the syllabus content and the ability to select appropriate features of the information required; show some ability in organising and presenting the information.

A reasonable understanding of the areas concerned with the study of

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[117] Information got from Religious Education Learning Area: Lower Secondary Syllabus, p. 70.

religion, including: some understanding of religious language and basic concepts; moderate understanding of the influence of particular individuals and writings on religious communities; an understanding of principal beliefs, and the ability to show the relationship between belief and practice.

The ability to see the significance of a specific issue and to express a personal opinion supported with some evidence and argument.[118]

At Grade 7 the candidate will be expected to demonstrate:

i.   Basic knowledge of the syllabus content and the ability to select some features of the information required; attempt some organisation of the information.

ii.   Basic understanding of the areas concerned with the study of religion, including (i) a limited understanding of religious language (ii) a simple understanding of the influence of particular individuals and writings on religious communities (iii) a limited understanding of some principal beliefs and the relationship between those beliefs and practices.

iii. The ability to express a personal opinion, support by limited argument.[119]

Record keeping

Christian religious education records are books, documents and files in which are embodied information on what goes on in a Christian religious education classroom. Effective and continuous record keeping in Christian religious education does not only recognise the distinct nature of the subject but also lies at the heart of the best teaching and learning. It enables the teacher of Christian religious education to plan, to organ-

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[118] Information got from Religious Education Learning Area: Lower Secondary Syllabus, p. 70.

[119] Information got from Religious Education Learning Area: Lower Secondary Syllabus, p. 70.

ise, and to create the best learning environment for each student. Record keeping is an effective tool for tracking contributions made by individual students in the classroom, for assessing students, for informing students and parents about the former's performance and for setting goals by both students and teachers of Christian religious education. For a new teacher of Christian religious education, assessing a student's progress may seem a bit overwhelming, but with organisation and a good plan for evaluation, he or she is able to give the students quality information about their progress. Keeping track of the students' performance by classroom observations yields results that cannot possibly be got by any other means.

The purpose of record keeping is to communicate to students and parents or guardians how well students are progressing in relation to the learning outcomes in Christian religious education. The teacher of Christian religious education gathers evidence of what students are able to do in Christian religious education. Information from classroom record keeping may be shared with parents throughout the year so that they too can see specific examples of student progress. The sharing of information from record keeping enables teachers and the school administrators to (i) assess an individual student's progress in relation to other students and (ii) monitor student learning and identify what action, if any, is needed to help students of Christian religious education succeed

Assessments made and the consequent records kept will help the teacher of Christian religious education to:

i.   Recognise a wide range of achievements.
ii. Be selective because not all evidence is suitable for recording or is able to be recorded.
iii. Be positive in order to record what students have done and can achieve.
iv. Relate to achievement in Christian religious education and will not record issues which have a place in the broader profile for the

student such as the general behaviour.

There are three main types of records in Christian religious education, namely:

    i.   List of Christian religious education students.

In all secondary schools in Uganda, Christian religious education is one of the eight Learning Areas of the Lower Secondary School Curriculum. It is a compulsory subjects from senior to senior four. In these four classes the teachers normally take the students' list off the school's master list. If on the other hand one is teaching senior five and senior six where Christian religious education is one of the optional subjects, he or she should get the list of the students for whom he or she is responsible from the head of the department of Religious Education.

    ii.   Class attendance register.

A student is considered a member of a given school on the first day he or she attends classes. Attendance is monitored daily by the teacher of Christian religious education by means of the class list or register. The teacher of Christian religious education is the custodian of this record. This means every teacher of Christian religious education should have a class attendance list/register. A class register is therefore a book in which the presence or absence of students in a school is recorded on a daily basis. It is a statutory record that must be kept by every school. This record is kept on individual class basis.

The purpose of the class attendance list is not only for the teacher to know who is present and who is not but also to:

- Provide necessary data that may be requested from time to time either by the head of the department or the headteacher.
- Identify a student's interest and problems and to take administrative decisions.
- Identify sick students and truants.

- Facilitate the supply of information to parents and guardians for the effective monitoring of the progress of their children.
- Provide a mechanism such as the school timetable for the productive management of time and coordination of school activities.
- Serve as data bank on which both the headteacher, staff and students can draw on.

The class attendance register is normally filled in within 5 to 10 minutes of the start of each class. If the teacher of Christian religious education decides to carry out a visual check during each lesson to find out those students who are present and those who are absent from class, this should be done with minimum interruption of the lesson. However, it is important to let the students know that the attendance list is carefully and regularly checked. Students of Christian religious education are to be counted in attendance if they are physically present in class for at least half of the class period, have been excused by the teacher on a class-related assignment, or have been requested by a member of the school support staff for an approved school activity. The teacher of Christian religious education is supposed to encourage regular school attendance of students, maintain accurate attendance records, and follow reporting procedures prescribed by the School Management.

iii.   Work covered.

Record of work covered in Christian religious education serves five main purposes. These are:

1. The record of work covered in Christian religious education is necessary for the teacher's diagnoses of the students' performance. A very good teacher of Christian religious education should know what the students have covered and where their difficulties lie.

2. It facilitates the teacher of Christian religious education in analysing the student's ability in the acquisition of knowledge, acquisition of skills and in the development of attitudes.

3. It fosters professional collaboration. For instance, if a teacher is away and an absence-cover teacher has to take over his or her class, the records are essential. Usually when a new teacher of Christian religious education takes over a certain class he or she does not automatically know what the previous teacher has covered. In most cases such a teacher resorts to asking the students where they stopped. In the absence of the school teaching syllabus and also the lack of knowledge of what the class is supposed to have covered, the students usually give distorted information. It is characteristic of students to say that what they covered was not enough. As a result, the new teacher begins to duplicate work. Duplication of work leads to wastage of time and energy. It also leads to unhealthy comparisons as to who is a better teacher of Christian religious education. To prevent such problems from arising in the department, an individual teacher should always record what has been covered.

4. The record of work helps the teacher of Christian religious education to remember where he or she stopped the previous day, week, month or term. A good Christian religious education lesson is supposed to develop from the previous one. That is why the teacher is supposed to acquaint himself or herself with the comments put on the previous lesson plan. The evaluation on the previous lesson plan helps in planning the subsequent lesson. When the teacher has been teaching certain topics for quite long, he or she becomes acquainted with all the topics in the teaching syllabus.

5. In the teaching-learning process, the teacher determines which concept should come first so as to enable the students to acquire

the right knowledge and develop acceptable attitudes. In his or her record of work, the lessons to be taught are therefore re-planned so as to help attain the intended goal. This cannot be possible unless there is a clear record of work. This means that every entry should be dated properly. In building up a record of work the teacher should indicate those topics which were simple and those which were not, those which were successful and those which were not.

In conclusion, record keeping is essential for purposes of feedback, professional collaboration and quick reporting to the parents and other stakeholders. Record-keeping in Christian religious education therefore is essential both for the success of the individual teacher's work and the relationship between that particular teacher's work and that of other colleagues in the department. A carefully kept record of work is a strong stimulus to dutiful and progressive work. Pertinently it shows the ability of the teacher of Christian religious education to organise the term and year's work, his or her resourcefulness and enthusiasm regarding the progress of the students.

Usually, the school administration provides the already planned sheet of the record of work. A sheet of the record of work contains the following components:

i.   The name of the school

ii.   The class

iii.   The subjects

iv.   The teacher's name

v.   The year

vi.   The name of the students

vii.   The lessons taught per week

viii.   The marks for each term.

In case a sheet of the record of work is not provided by the school administration, the teacher of Christian religious education is supposed to improvise.

Sample A

The name of School: Biina				
Class: 2C				
Subject: C. R. E				
Teacher: Mr. Byenkya, H				
Year: 2017				
Names of Students	Marks for Each Term			Lessons Per Week
	I	II	III	Week I
1. Aamar, D	46%	65%	80%	Learning to choose what
2. Amongini, K	52%	57%	51%	is good
3. Aber, M	74%	71%	75%	
4. Bigirwa, M	38%	45%	51%	As a Christian how do I
5. Byamukama, N	62%	55%	58%	form my conscience?
6. Byeitima, C	82%	73%	67%	
7. Kiizito, D	81%	60%	79%	Week ending January 5
8. Kyenkya, J	72%	41%	64%	
9. Lendu, Z	50%	66%	68%	Head of Subject
10. Maimuna, T	70 %	80%	74%	Week II
				Jesus' attitude reflects
				his greatest value
				Jesus' teaching on love
				Week ending January 12
				Head of Subject

Sample B

RECORD OF WORK FOR EACH TERM

School: Biina Secondary School

Class: 2C and 2B

Term: I, 2017

Subject: Christian Religious Education

Topics	Date	Time	Class
Learning to choose what is good	2. 1. 2017	12.25–1.05	2C
Learning to choose what is good	3. 1. 2017	9.00–9.40	2B
As a Christian how do I form my conscience?	4. 1. 2017	11.45–1.05	2C
As a Christian how do I form my conscience?	5. 1. 2017	10.45–1.05	2B
Jesus' attitude reflects his greatest value	9. 1. 2017	12.25–1.05	2C
Jesus' attitude reflects his greatest value	10. 1. 2017	9.00–9.40	2B
Jesus' teaching on love	11. 1. 2017	11.45–1.05	2C
Jesus' teaching on love	12. 1. 2017	10.45–1.05	2B
People on the way	16. 1. 2017	12.25–1.05	2C
People on the way	17. 1. 2017	9.00–9.40	2B
How Jesus exercised his authority and service	18. 1. 2017	11.45–1.05	2C
How Jesus exercised his authority and service	19. 1. 2017	10.45–1.05	2B

RECORD OF MARKS FOR EACH TERM

School: Biina Secondary School
Class: 2C
Year: 2017
Subject: Christian Religious Education

Name	Term I	Term II	Term III
1. Aamar, D	46%	65%	80%
2. Amongini, K	52%	57%	51%
3. Aber, M	74%	71%	75%
4. Bigirwa, M	38%	45%	51%
5. Byamukama, N	62%	55%	58
6. Byeitima, C	82%	73%	67%
7. Kiizito, D	81%	60%	79%
8. Kyenkya, J	72%	41%	64%
9. Lendu, Z	50%	66%	68%
10. Maimuna, T	70%	80%	74%

The teacher of Christian religious education needs to become as good as he or she possibly can in making observations and in recording them in order to get to know the individual students who attend Christian religious education classes. Using these observations and records, the teacher can then build on the strengths of the students, deal effectively with their needs, and extend their learning. Record keeping creates classrooms that value individual students, the classroom community, and a religious learning environment.

5

EXPECTATIONS OF THE CHURCH
AS THE FOUNDATION BODY

The context of the expectations of the church as the foundation body is of a school funded by the government of Uganda. It is a school within the Uganda's system of secondary education. Consequently, the school is faced with the constant challenge of meeting the government's requirements of academic excellence (which the church as a foundation body requires) on one hand and fulfilling the mission of the church as the foundation body on the other hand. So a secondary school that has a church as the foundation body has a dual existence in Uganda. But how does a teacher of Christian religious education fit in this framework?

5.1 Initial Years of Teaching

Every teacher of Christian religious education has a first year. A first-year teacher of Christian religious education goes through a transition from student to professional teacher. Transitional phases are sometimes difficult and painful: one may be away from family and long-time friends for the first time, one's expectations and capacity may differ, one may be be overwhelmed by the workload that forces him or her to work late into the night. There are certain things the teacher of Christian religious education has to keep in mind namely:

(a) Personal life versus work life

The Christian religious education teacher's work may consume him or her. Personal life may suffer in the early years of teaching Christian religious education. There is so much to do and very little time to meet new friends let alone join them for activities outside school. The teacher of Christian religious education needs to take time to relax every day.

Due to a lot of work, the teacher of Christian religious education is likely to have a variety of emotions. As one begins his or her teaching career, it is important to stay connected with what is really going on in society. One needs to recognise his or her emotions and express them appropriately. The teacher of Christian religious education should never blurt out his or her emotional responses to students and fellow staff members.

(b) Asking for help versus doing it all yourself

Everyone knows that a person who has graduated with a bachelor's degree with education is a trained teacher with new ideas and infor-mation. However, a situation may arise where the teacher of Christian religious education does not know how to handle. Should such a situa-tion arise, the teacher of Christian religious education should ask others in a timely manner. This is not a sign of incompetence because other people have experience in areas that the teacher of Christian religious education may not have.

(c) Saying 'yes' versus saying 'no'

There is a tendency among school administrators to pile many extra-curricular activities on a new teacher. Beginning teachers often think they have to do everything that is asked of them and do it well. It is all right for the teacher of Christian religious education to say no to too many extra-curricular activities or assignments. This is because it does not help the school community for the teacher of Christian religious education to be so stretched that he or she cannot do anything well.

(*d*) *Perfectionism versus survival*

The teacher of Christian religious education should remember that having the perfect lesson and the perfect class, where all students are working to their potential all the time, is impossible. This is because students come to class with so many personal and home problems that no matter how a Christian religious education lesson is planned they are unable to focus on the work at hand. The teacher of Christian religious education therefore should not take that personally and get discouraged. The teacher of Christian religious education needs to contain the demands of his or her work and set priorities. It takes too much energy to be perfect all the time. Surviving the first year depends on letting go of thinking one has to do it all the time and all alone.

5.2 Qualities of an Ideal Teacher of Christian Religious Education

Defining excellence in teaching Christian religious education at a secondary school level is both an arduous and an imprecise task that has traditionally focused on the observable and technical aspects of the teaching profession. There has been a long standing belief among religious educators that within the teaching profession there exits distinguishable qualities between teachers of Christian religious education who are considered to be excellent and teachers who are not.

A. J. Heschel says:

> 'Everything depends on the person who stands in the front of classroom. The teacher is not an automatic fountain from which intellectual beverages may be obtained. He is either a witness or a stranger. To guide a pupil into the promised land, he must have been there himself. When asking himself: Do I stand for what I teach? Do I believe what I say? He must be able to answer in the affirmative. What we need more than anything else is not *text-*

> *books* but *textpeople*. It is the personality of the teacher which is
> the text that the pupil reads; the text that they will never for-
> get.' [120]

Programs for preparing secondary school teachers in Uganda as well
as in the whole of East Africa have been strongly shaken up in recent
years. This is due, to a great extent, to the social, economic and political
changes that continue to challenge the objectives of classical education
and have led to consideration of what the character of an ideal teacher of
Christian religious education should be and how students in training
should be prepared. J. M. *Banner & H. C. Cannon* say:

> 'We may know our subjects and perfect our techniques for teach-
> ing them, without recognizing that, for our mastery to make a dif-
> ference to our students, we must also summon from within, cer-
> tain qualities of personality that have little to do with subject mat-
> ter or theories of instruction. We don't learn these qualities, we
> call them forth and by understanding them, use them for the ben-
> efit of others.' [121]

There are a variety of images of the ideal teacher of Christian educa-
tion that have been proposed by educational philosophers in terms of
various streams of educational thought. These philosophical discussions
have usually revolved around the overall image of Christian religious
education teachers and their basic qualities and values. Some of these
overall images are:

> 'Midwife (Socrates) ; artist in the use of knowledge (Plato) ; the
> conductor of dialogue (Bergman) ; a purveyor of culture
> (Cicero) ; liberator (Freire) ; one who focuses on teaching disci-

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[120] A. J. Heschel, I Asked for Wonder, edited by S.H. Dresner (New York: The
Cross Road Publishing Company, 1983), 62.

[121] J. M. Banner & H. C. Cannon, *The Elements of Teaching* (New Haven: Yale
University Press, 1997), 3.

pline (Breiter) ; role model (Aristotle) ; as trainer (Watson) ; educator in accordance with nature (Rousseau) ; creative teacher (Luvenfeld).'[122]

Almost all teachers of Christian religious education in secondary schools in Uganda come from the Catholic, the Anglican, the Orthodox or the Pentecostal religious backgrounds. Therefore their perspective of Christian religious education is that of inculcating in their students the Christian values. As a result the majority of them see Christian religious education as a way of providing students with the opportunity to confess Jesus Christ as their Lord and Saviour. However, while it is true that teachers of Christian religious education in secondary schools in Uganda would like to see their students get saved they should know that this is not their major role and calling. Their calling is to help the students appreciate the value of Christianity in society and eventually grow in their Christian faith.

One of the critical questions today is what makes a good teacher of Christian religious education? The teaching of Christian religious education in secondary schools is aimed at helping the students acquire the intended knowledge and the development of the social acceptable attitudes toward life. The teacher therefore helps the students to intellectually develop a way of life that is centred round the desired aim in the teaching of the subject. One of the critical issues today is what makes a good teacher? Some of the Christian religious education scholars argue that it is not enough for the teacher to possess a series of professional competencies, such as having sound knowledge of one's subject and methodology, although these are certainly essential prerequisites.

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[122] S. Arnon and N. Reichel, 'Who is the ideal teacher? Am I? Similarity and difference in perception of students of education regarding the qualities of a good teacher and of their own qualities as teachers' in Teachers and Teaching: Theory and Practice 3/5 (October 2007), 443–444.

They also argue that students will not respect the teacher only for his or her teaching skills, knowledge, professionalism, but also for his or her personal qualities because Christian religious education as a subject is rooted in all aspects of life. Some of the qualities of a good teacher of Christian religious education in this book were generally accomplished by asking students, and teachers of the subject to describe good teachers of Christian religious education they had known. They came up with the following qualities that fall into two categories namely, professional skills and personal teacher characteristics: acculturation, competence, Christian religious principles, perseverance, responsible, humour, imaginative.

Acculturation

This is the modification of groups' and individuals' culture, behaviour, beliefs, and values by borrowing from or adapting to other cultures. The good teacher of Christian religious education is a provider of culture. He/she must be a cultured person, with a wide range of general knowledge who is well acquainted with the wealth of culture and its values and be able to transmit these to students.

Guide

The teacher of Christian religious education should have the capability to see a potential of some kind in a student of Christian religious education and, in turn, he/she should have the ability to help the student to realise that potential. In the past a good teacher of Christian religious education was one who tries to push his/her students to become like him/her, or in some cases even better than him/her. In the modern setting, a good teacher is one who can see the student's fears, anxieties, and shortcomings, and in spite of all these have the faith that there is something in that student that needs to be developed. Once this fact is realised

then the teacher of Christian religious education can begin to develop a relationship with that student. This puts some level of faith in the ability of the student to learn. A good teacher of Christian religious education is therefore not someone who claims that he/she can change a student. Russell (1977, p. 205) says:

> 'No man is to educate unless he feels each pupil an end in himself, with his own rights and his own personality, not merely a piece in a jig-saw puzzle, or a soldier in a regiment, or a citizen in a State. Reverence for human personality is the beginning of wisdom, in every social question, but above all in education.'[123]

In addition, the teacher of Christian religious education must also have the ability to teach according to the capabilities of the students. Some methods of teaching Christian religious education might be more appropriate for some students and inappropriate for other students. This means that a good teacher of Christian religious education should know the level of understanding of the student, and use proper techniques when teaching such a student.

Competence

It is very important for a good teacher of Christian religious education to excel in every part of the syllabus. This can only be achieved if the teacher is able to overcome some of the unusual failures in the teaching of the subject. Unusual failures in the presentation of the subject matter can be successfully overcome if the teacher is consciously aware of the general aim of the teaching of Christian religious education in secondary schools. This awareness helps the teacher in collecting relevant materials and in the choice of the relevant methods to be employed in the teaching-learning process. It is very important that the teacher of

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[123] B. Russell, Sceptical Essays (London: Unwin Paperbacks, 1977). 205.

Christian religious education to be well trained in skills of teaching the subject.

As in any other subject, teaching skills in Christian religious education keep on changing and therefore every teacher is encouraged to continue with refresher courses, seminars and conferences to supplement on his or her initial training.

Communicator

A good Christian religious education teacher should have the ability to communicate. Communication is more than simply writing notes on the chalkboard or lecturing. It is more than asking questions about facts and calling it a discussion. To communicate means to get a message from the teacher's head into the student's head. The key to the teacher/message/student model is that if the student does not get the message, then no communication has taken place.

In school, communication very often does not take place. Bad teachers of Christian religious education often mistake talking at students for communicating. If they lecture and students take notes, then they assume that communication has occurred. Often, it has not. Good teachers usually recognise that there are many reasons why a particular message might not reach a student.

Bad teachers of Christian religious education are often unaware of the complexities of the communication process and as a result are unable to communicate. Bad teachers don't understand why student actions do not follow their words. The answer is simple; they have not communicated. Good teacher are those who have developed strong communication skills, so that they are able to get messages across to students of all types and temperaments.

Christian religious principles

People in various Christian religious orders have traditionally been mistaken to be the best teachers of Christian religious education. Today, with the integrated approach to the teaching of the subject, it has been proved that not every person from the ecclesiastical circles is automatically a good teacher of Christian religious education. However, every good teacher of Christian religious education is expected to follow the Christian religious principles which will help the students to attain the acceptable ultimate religious purpose in life. E. Mulmes says:

> 'The teacher's commitment is vital to this process and cannot be hidden away, implicit and beyond the criticism of the classroom exchanges. But there is no reason why it should be hidden away, because it constitutes the teacher's primary and most valuable resource, out of which will flow the most pointed questions and penetrating insights of which he/*she* is at the moment capable.'[124]

While the teacher of Christian religious education should share the religious principles with his or her students in order to equip and empower them with Christian values, he or she should avoid manipulation and instead he or she should allow the students to explore other religious alternatives. This means, in advancing the Christian religious principles, the Christian religious education teacher should never present the traditions and dogmas of other people in a negative sense. This requires the teacher to speak honestly and positively about other religious denominations and traditions.

Although the teacher is encouraged to avoid stressing his or her religious views at the expense of his or her students' religious views, the teacher is also encouraged to be sincere in the way he or she explains

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[124] E. Hulmes, *Commitment and Neutrality in Religious Education* (London: Geoffrey Chapman, 1979), 82.

either the religious point of view he or she is putting across or in dealing with the students' religious views which he or she does not consider being correct.

Perseverance

Like any other teacher in a school situation, the teacher of Christian religious education faces many difficulties in the teaching-learning situation. This is because the teaching-learning process is not only demanding but also exhausting. The teacher therefore needs to develop an attitude of that determination that refuses to accept defeat. The successful teacher knows that some of his or her hopes are rarely attainable, but he or she is never daunted. Such a teacher shows no signs of resignation. In developing this attitude toward the subject, the teacher has to make sure that the art of preparing lessons, schemes of work and the methodology in conducting the lesson become his or her hobby. In this way, the teacher is likely to enjoy the teaching-learning process since he or she will come to the classroom situation well prepared to help the students acquire knowledge, skills and develop acceptable attitudes in their search for the ultimate religious reality.

The teacher is likely not to have determination which refuses to accept defeat unless he or she has a command of the subject matter. The command of the subject matter is always a result of serious research on the various topics to be taught. While the teacher is encouraged to have a great interest in the subject matter, he or she should master those subjects which relate to Christian religious education.

Responsible

Every good teacher of Christian religious education is expected to be responsible because the teaching of Christian religious education is covenantal in its character. In Christian religious education, this quality

is measured in terms of how much the teacher is interested in the subject and in the students. It is important to realise that genuine interest in each individual student is not the same as some kind of generalised interest in the class as a whole. The teacher's genuine interest must be shown as well as felt by individual students. If a teacher is not interested in the subject and in the students, the end result is usually a negative attitude shown by the students toward Christian religious education.

A responsible Christian religious education teacher has a commitment to students, to lifelong learning, and to the school. To be committed to a student means to help that student become everything he or she can be. The spirit of commitment in the teacher does not allow him or her to settle for less. It requires a willingness to demand that the student meet a required standard so that he or she can learn to make it through life independently. Some teachers of Christian religious education have interpreted commitment to students to mean being easy on the students. Being responsible and committed to the students does not mean making no demands on them at all. Teachers of Christian religious education who are truly committed and responsible to their students cherish them so strongly that they insist that the students develop themselves so that they can face the future confidently. Such teachers demand thought, insight, and skills. Although committed teacher is student-centred he or she recognises that to be student-centred is not to be a pushover.

The covenantal approach to the teaching of Christian religious education therefore seeks to convey more than facts and skills; it also communicates attitudes, and values. It is more about formation than about information. It follows that the relationship between the teacher and his or her students is of critical importance. A responsible teacher enjoys teaching the subject and usually he or she puts students at the centre of everything. For instance, not all students who register for Christian religious education are practicing Christians. And even if they were all practicing Christians, chances are that they would not interpret the ulti-

mate reality in the same way. The teacher should be prepared to appreciate the beliefs held by other people.

Some teachers try to get close to Christian religious education students, but they fail in the most important task of a teacher, namely explaining complicated notions in ways that can be understood. A knowledgeable teacher usually puts complex ideas in a few and straight forward words.

Imaginative

A good teacher of Christian religious education is supposed to fire imagination in the students so that they too become interested in the subject. In order to develop this quality, the teacher should always have well-prepared lesson plans. This quality is a necessary one for the teacher, and something at which a teacher can work and at which the teacher can get better. In doing so, the teacher will not only increase his or her ability in teaching more helpfully Christian religious education but also getting closer to the students. For the teacher, the teaching of Christian religious education is not only the object of the exercise, but also the special gift the teacher has for the students and which most of the other teachers to whom the students relate have not got.

When a teacher is imaginative, he or she makes the teaching-learning process lively as he or she is able to handle nearly all the questions posed by the students correctly and constructively. In this way the teacher will be able to guide his students in facing the challenges posed by the scientific and social changes. In developing imagination, the teacher should be flexible and should always be ready to accept suggestions from his students.

Humour

A sense of humour plays a very useful part in establishing positive Christian religious education class atmosphere. Humour can be used to good effect by the teacher of Christian religious education in a wide range of situations. But usually a teacher's sense of humour is indicated in the way he or she shares with students some amusement which they see in a situation. It might be something as simple as making a joke. Referring to the teacher's sense of humour, one of the respondents said 'I want a teacher who knows me. He or she should not just stick to the subject content but also to take time to joke and tell stories. That helps me as a student to know that the teacher is a friend and not just a teacher that is removed from reality.'

The teacher of Christian religious education is expected to be different from other teachers in any given secondary school because what he or she teaches is supposed to be reflected in his or her conduct. For instance, if a teacher tells students that one must always respect God in all what he or she does, but does not actually do so, then students learn that this respecting of God is not important. What a teacher does is usually overwhelmingly more influential than what he or she says in class. Obviously a teacher will gain his or her students' confidence by being an efficient teacher but also by showing ordinary polite respect for students and by having relaxed humour. One's sense of humour should be exercised in such a way that he or she sustains order and control of the class. That is, one's relationship with the students should be one in which the latter respect and accept the former's authority. The teacher's conduct therefore needs to be compromised by his or her sense of humour.

A teacher who has a good sense of humour is expected to have a balanced interpretation of events be they good or bad. A teacher should be able to talk about current affairs, and make jokes where necessary. When a teacher uses a constructive joke, he or she makes what would

otherwise be a dull lesson lively. A teacher's joke does not have to be very good to be highly accepted by the class. Although the teacher is encouraged to be bright and jokey, he or she should not be too jokey to make students get tired of constant hearty jokes. While the teacher should take a joke at his or her own expense, but not exploit it, he or she has to be aware that he or she will not succeed in teaching Christian religious education if he or she is humourless.

Un-judicious use of humour tends to undermine the teacher's authority. As a result, teachers who later try to build their relationship with students by frequent use of humour often find that they are not in position to do so successfully. The ability to use humour to good effect, and able to establish a friendly atmosphere without being too friendly, involves a sense of high discipline on the side of the teacher.

Most of the students were of the view that the most important quality for the teacher of religious education was that the teacher taught them well and guided them in solving the problems of the subject studied.

5.3 Catholic and Church of the Province of Uganda Founded Schools

The government of Uganda currently permits different types of secondary schools with different approaches to Christian religious education teaching. Government funded schools most of which are either Catholic or Church of the Province of Uganda founded, are permitted to teach Christian religious education in a 'nondenominational' manner and include a certain proportion of representatives on the Board of Governors of the school. The Ministry of Education, through the Uganda National Examinations Board continues to include Christian religious education in its school curriculum. The Catholic Church and the Church of the Province of Uganda have traditionally sought to exercise significant influence over the nature of Christian religious education in schools.

The secondary school as a whole is supposed to come under the terms of the founding body. There is a good number of privately funded secondary schools and which, therefore, do not come under the terms of any religious foundation body. Their desire is to serve all the communities of Uganda. Those schools have adopted a policy of cooperating as much as possible with all churches and religious groups while fiercely guarding their independence from any specific religious control. Christian religious education in these privately owned secondary schools is normally based on the principle that students from different religious backgrounds should study together.

5.3.1 Expectations of the Church of the Province of Uganda

The Church of the Province of Uganda (here after the Church of Uganda) has a very healthy position with regard to educational provision in Uganda. One of the most active areas of the Church of Uganda since the 20th century has been the education ministry. The Church of Uganda has been highly influential in the Christian religious education scene since 1961when it became an independent province. It has got a wide array of institutions and resource providers to support its efforts. Church of Uganda's attitude toward Christian religious education tends to be characterised by her adherence to certain religious priorities which include:

i. An acceptance of the Bible as God's divinely inspired revelation to humankind. There are some people especially non-Christians who tend to go along with the popular delusion that the Bible as we have it today is full of mistakes and is no longer relevant. For instance, some of the Muslim scholars have long asserted that the Christian Bible has changed or altered over time, that it has errors and contradictions and therefore it is not reliable.

The Church of Uganda teaches that the Bible writers transmitted the true Word of God. The one very important evidence that the Bible is true is found in the testimony of those who have believed it. A lot of people have found from personal experience that its promises are true, its counsel is sound, its commands and restrictions are wise, and its wonderful message of salvation meets every need for both time and eternity.

There are both the internal and external evidences that the Bible is truly God's Word. The internal evidences are those things internal to the Bible itself that testify of its divine origin. One of the first internal evidences that the Bible is truly God's Word is seen in its unity. The Bible remains one unified book from beginning to end without contradiction. This unity is unique from all other books and is evidence of the divine origin of the words as God moved men in such a way that they recorded His very words.

Another internal evidence that the Bible is truly God's Word is seen in its unique authority and power. The Bible has a unique authority that is unlike any other book ever written. This authority and power are best seen in the way countless lives have been transformed by reading the Bible. The Bible does possess a dynamic and transforming power that is only possible because it is truly God's Word.

Besides the internal evidence that the Bible is truly God's Word there are also external evidences that indicate the Bible is truly the Word of God. One of those evidences is indestructibility of the Bible. Because of its importance and its claim to be the very word of God, the Bible has suffered more vicious attacks and attempts to destroy it than any other book in history. The Bible has withstood and outlasted all of its attackers and is still the most widely published book in the world today.

Can we trust the Bible? Absolutely! God has preserved His Word despite the unintentional failings and intentional attacks of human beings. We can have utmost confidence that the Bible we have today is the

same Bible that was originally written. The Bible is God's Word, and we can trust it.

For Christians salvation begins with the Word of God. The Word of God is not merely a book, the Word of God is alive! To search for salvation apart from God's Word is futile and to make light of the Word of God is to make light of God Himself. Our attitude towards the Bible is a direct indication of our attitude towards God Almighty.

God's Word is more important than the names human beings give to God. Why? because God's name would mean nothing if His Word was untrue. For Christians therefore it is dangerous to tamper with the Bible. The Bible means everything to a Christian. As Christians, our very hope of salvation is based upon our faith in God's Word.

Bible is more than just a book, it is a person. Jesus Christ is the living Word, and the Bible is the written Word. The Bible is the only Book in the world that shows people their sinfulness and offers a plan of redemption.

The Bible therefore is the source of truth, the standard for meaningful life, the revelation of Jesus Christ, and the key to true freedom and liberty. It is an accurate revelation of what God wants His people to know about salvation. The Bible scares many people because it demands an answer. The Bible is a constant reminder that time is running out. The Bible being truly the Word of God, then it is the final authority for all matters of faith, religious practice, and morals.

If the Bible is truly God's Word, then we should cherish it, study it, obey it, and ultimately trust it. If the Bible is the Word of God then to dismiss it is to dismiss God Himself. The Bible then is viewed as Gods authoritative Word for faith and is central to the Christian religious education process.

i. The necessity of personal salvation through faith in Christ alone. The call to personal faith in the atoning work of Christ is one of the major characteristics of the Church of Uganda educational

institutions.

ii. An emphasis on personal and corporate spiritual growth, transformation into the image of Jesus Christ in character, attitudes, and actions as the Holy Spirit works within people's lives. Teachers of Christian religious education are expected to see themselves as partners with the Holy Spirit in promoting spiritual growth that is exhibited both in personal piety and in loving and just relationships with others.

There are some recurring dangers within Christian religious education that grows out of the Church of Uganda's strong commitments. For instance, because of Church of Uganda's view of the authority of Scripture as God's revelation to humankind, the Church of Uganda expects the teacher of Christian religious education to emphasise Bible, but this can quickly degenerate to contentment with knowing the content of the Scripture instead of being transformed by it. Teaching Christian religious education can become indoctrination rather than understanding and responding to the living Word. Again, the Church of Uganda emphasises the critical role of the Holy Spirit in bringing about spiritual growth and obedience in God's people. This is appropriate, but it has at times led teachers of Christian religious education to minimise the importance of their own preparation to teach and their role in assisting students to explore the implications of the Scripture for their lives individually and corporately.

Although the Church of Uganda by law has no jurisdiction over the employment of teachers of Christian religious education in Church of Uganda founded schools potential teachers of Christian religious education must satisfy the head of the school and in most cases the chaplain that they are suitable in belief and character. Such teachers should be committed to the promotion and support of the Church of Uganda founded school's mission, aims, values and ethos. The reason being that apart from enabling the students to take up roles of principled leadership

and responsibility in society and achieving academic success, Christian religious education is about forming students of conscience with a Christian vision and value system, a concern for their fellow humans and a deep desire to put their talents at the service of others. The expectation of the Church of Uganda therefore is for the teacher of Christian religious education to promote the Church of Uganda's religious priorities. It is not enough therefore for the teacher of Christian religious education to be professionally qualified but also able to promote the foundation body's religious values.

Christian religious education in Church of Uganda founded schools then is supposed to be characterised by a strong emphasis on the study and application of Scripture to students' way of life, the presentation of the gospel of Jesus Christ and encouragement of conversion, and the prayerful partnership of teachers of Christian religious education with the Holy Spirit in nurturing a growing faith toward faithfulness in character and life in the image of Jesus Christ.

By nature schools founded by the Church of Uganda are supposed to be confessional in their approach to the teaching of Christian religious education. However, many teachers of Christian religious education have adopted what I would term as a 'non-denominational neo-confessionalism.'

On the whole, as far as the Church of Uganda is concerned, Christian religious education has a valid place in the entire education system in Uganda and Christian values are a positive and formative influence on the quality of that education system. However, this should never be at the expense of educational independence and freedom of thought and choice.

5.3.2 Expectations of the Catholic Church

The Catholic Church as an institution has a very distinct view of education and the Catholic founded schools in Uganda have, embraced this distinct view of education. The Catholic Church considers education to be its concern since, 'as a mother, it is obliged to provide for its children an education in virtue of which their whole lives may be inspired by the spirit of Christ.'[125] It teaches that:

i.   The catholic religion has a unique insight into the truth.

ii.   It is the responsibility of catholic parents to bring up their children in the catholic faith. Pope Pius XI set the rights and duties of the parents as follows:

> Parents have by nature the right to instruct the children they have begotten; but they have also the duty to ensure that the child's education and training shall conform to the purpose for which God gave them offspring. They must therefore energetically resist any invasion of their rights in this sphere.[126]

Schools too should bring and nurture the students in the catholic faith. This means that the schools must be catholic in all ways. It is the responsibility of the parents to send their children to such schools. Claude Leetham wrote:

> 'Canon Law insists that parents should send their children to a Catholic school. They are excused from this duty if there is no suitable Catholic school in their neighbourhood. They are not

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[125] 'Gravissimum Educationis,' Declaration of the Second Vatican Council on Christian Education, in: W. M. Abbot (Ed.) (1966), The Documents of Vatican II (London & Dublin: Geoffrey Chapman, 1965), 3.

[126] Encyclical Letter of Pope Pius XI 'Divini Illius Magistri' dated 1929, para 40.

bound to send their children to a Catholic school whose inferior standards would be a handicap to the child's future.' [127]

Schools that are to bring and nurture the catholic students must be controlled by the Catholic Church. Thomas William Allies said in 1870 is still true today although in a different way. He said 'we will have Catholic schools for Catholic children with Catholic teachers under Catholic control.' [128]

In Uganda the government has accepted the Catholic Church's role in Education and supported its involvement in Catholic founded schools. Catholic founded schools operate and are controlled through the structures of the Ministry of Education and Sorts in exactly the same way as those founded by other churches. The Catholic education system in Uganda has always included Christian religious education. And Christian religious education plays a central and vital role in the life of the Catholic founded schools. However, the way Christian religious education is taught in the non-Catholic schools has not been to the total satisfaction of the Catholic Church which sees a unity between home, school and the church. For this reason, Christian religious education is never simply one subject among many but the foundation of the entire educational process. The beliefs and values studied in Christian religious education should inspire and draw together every aspect of the life of a Catholic school. Christian religious education therefore is supposed to be taught from the inside in Catholic founded schools.

The Catholic Church feels comfortable when Christian religious education is taught by Catholic teachers in Catholic schools. For this reason the Catholic Church expects every teacher of Christian religious

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[127] Claude Leetham, Catholic Education (London: Catholic Social Guild, 1964), 24.

[128] G. A. Beck (ed.), The Case for Catholic Schools (London: Catholic Education Guild, 1951), 24.

education in their founded schools to promote the catholic doctrine. Ssekamwa says that 'the local ordinary is to be careful that those who are appointed as teachers of religion in schools, even non-Christian ones are outstanding in doctrine, witness of their Christian faith.'[129] However, the Catholic Church is committed to ensuring that teachers of Christian religious education know, understand and believe in the mission of the Catholic Church and its educational philosophy. The teachers of Christian religious education therefore are expected to be believers in the Christian religion themselves and the object of teaching Christian religious education is to enable the students to come to believe in the Christian religion and to strengthen their commitment to the Catholic Church. The Church believes that the way to achieve this is to ensure that children are exposed if possible to teachers who are committed Catholics themselves, devoted to this mission:

> 'Teaching has an extraordinary moral depth and is one of our most excellent and creative activities. For the teacher does not write on inanimate material, but on the very spirits of human beings.'[130]

It has been argued that the teaching of Christian religious education in Catholic founded schools in Uganda has to proceed from faith to faith. Vatican II's Declaration on Christian religious education clearly states the role of the teacher as follows:

> 'Let teachers realise that to the greatest possible extent, they determine whether the Catholic school can bring its goals and undertakings to fruition. They should, therefore, be trained with particular care so that they may be enriched with both secular and

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[129] Ssekamwa, History and Development of Education in Uganda, 154.

[130] www.sces.uk.com Sacred Congregation for Catholic Education, The Catholic School on the Threshold of the Third Millenium, 1998, p.19 accessed November 13, 2008.

religious knowledge … Bound by charity to one another and to their students, and penetrated by an apostolic spirit, let them give witness to Christ, the unique Teacher, by their lives as well as by their teachings.'[131]

This is one of the reasons why the Catholic Church is very much interested in the curriculum and the methods of teaching Christian religious education than in any other subject.

While the views of the Catholic and Anglican foundation bodies are to be respected, nevertheless the religious foundation bodies should stand well back from the impression that they wish to use the education system simply to control the Ugandan society. In a religiously plural society like Uganda, it is important for the foundation bodies to uphold certain key human and religious values such as respect, freedom and justice as a basis for understanding and the creation of peace in society. Secondary schools need not be a battleground of conflicting religious ideologies instead they should be a place of challenge, dialogue, and, in a non-sectarian sense, of spiritual development. If foundation bodies in Uganda can adjust to this new paradigm then they surely have much to offer

In conclusion, there is some ambivalence about the purpose of Christian religious education in secondary schools from the point of view of most of the church leaders in Uganda. The question is 'is it the role of secondary schools to teach and nurture faith, or should the purpose of Christian religious education in secondary schools be to promote awareness and understanding? This is a crucial issue in an increasingly religiously plural Ugandan society and any discussion about the place of Christian religious education in the secondary school curriculum should take into account the potential dangers to be encountered when church

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[131] Gravissimum Educationis, 1965, p. 8.

foundation bodies appear to have an interest in the way Christian religious education curriculum is handled.

5.4 Christian Religious Education or Moral Education?

Moral education is part and partial of Christian religious education since students of Christian religious education must learn when and how to act on their principles. However, most teachers of Christian education in secondary schools are aware of the fact that the students of Christian religious education learn the material, but then seem unable to apply the same knowledge to their actual life experience. Somehow there is a dichotomy between the classroom teaching of Christian religious principles and the applications of those concepts into the lives of the students. What E. G. White said in the 1930s is even true today. She said, 'a religion which is not practiced is not genuine.'[132]

Moral education is based on the assumption that students are not naturally good and that attaining such goodness is a serious struggle. From the African traditional point of view, the only means of attaining goodness is through the development of good habits. An effective moral education would be to encourage acceptable behaviour to the extent that they become automatic.

The Ancient Greeks presented four cardinal virtues which should act as the cornerstone of moral education. These are prudence (practical wisdom), justice, courage, and self-control (temperance). These virtues provide a standard by which ethical behaviour can be measured. In the past, it was common for secondary school teachers to mold the character of their students based on the examples of outstanding people drawn from the Ugandan society and legend. Today many secondary school students do not make a distinction between a celebrity and a hero. Stu-

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[132] E. G. White, *Messages to Young People* (Nashville: Southern Publishing Association, 1930), 72.

dents need to learn to distinguish between for instance a politician and a statesman. The responsibilities of acting like gentlemen and ladies are seen as old fashioned instead vandalism is now the norm in many school properties.

In the 1990s some people in Uganda wondered whether Christian religious education and religious education as a whole should not be left out in the secondary school curriculum in favour of moral education. The question is should moral education be taught in secondary schools? If this question is answered in affirmative, what would be the difference between Christian religious education and moral education? There are many people who argue that moral education belongs in the domain of the family, the church, the security organisations and society as a whole.

In the missionary era, character education which is called today moral education was the mainstay of teacher training programs and the focus of classroom instruction in Uganda. School curricula presented a Christian worldview. However, since the 1960s this kind of approach to education has changed due to:

i. Increased secularism in education. Today there is great emphasis on the autonomous thinking students. It is not abnormal for students and teachers not to ask for God's guidance when making moral choices.

ii. The traditional respect given to a teacher as an authority figure as well as a role model to the students is no longer considered paramount.

iii. Privatisation of morality. Morality among secondary school students, in many cases, has been privatised and made to seem a private choice and not the concern of the entire society.

iv. The emphasis put on critical thinking. In the 1960s secondary schools began to emphasis freedom of expression among secondary school students. Teachers tried to encourage students to make

their own decisions and to discover values for themselves. The teacher's role was to be that of a morally neutral facilitator instead of describing clear standards for right and wrong.

What should be done today? Creating a positive moral environment in the secondary schools can be a primary way to bring character back into secondary school students. There are three ways in which this can be done.

i. The ethos of a secondary school is the most influential factor in changing attitudes and behaviour among the students. What needs to change is the moral climate of the secondary schools themselves by providing a vision of higher purpose.

ii. There needs to be the creation of a sense of pride and special character of the secondary schools by providing school traditions that are based of Christian principles.

iii. By secondary schools being hierarchical institutions in which authority is respected and preparation of students to actively participate in a democratic society is done.

While moral education is part and partial of Christian religious education, it goes beyond the confines of Christian religious education to embrace the entire secondary school curriculum. However, teachers of Christian religious education should be in the forefront of transmitting the Christian moral principles in a systematic and consistent manner. How? Through the following teaching strategies:

Modelling that involves positive relationships

White says:

'The habits and principles of a teacher should be considered of even greater importance than his literacy qualifications … In order to exert the right influence, he should have perfect control

over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts.'[133]

It makes very little difference what the teacher (model) of Christian religious education teaches instead it is his or her practice that influences the practice of the students' subject. Again even if teachers of Christian religious education are practicing what they teach but in a way that is not perceived as their modelling will be of little positive effect.

Move away from training to educating

Christian religion education students should be given the freedom questions and examine the Christian values in an atmosphere of love and acceptance. This is another way of helping them to become critical thinkers and students who can act for themselves. White says:

> 'The severe training of *students*, without properly directing them to think and act for themselves as their own capacity and turn of mind will allow, that by this means they may have growth of thought, feelings of self-respect, and confidence in their own ability to perform, will ever produce a class who are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they are trained, like the animals, and not educated.'[134]

A teacher of Christian religious education, who allows for no individual student's freedom of thought, only encourages his or her students to reject the values he or she holds so dear. A Christian religious educa-

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[133] White, Fundamentals of Christian Education (Nashville: Southern Publishing Association, 1923), 19.

[134] White, Education (Mountain View: Pacific Press Publishing Association, 1952), 17.

tion classroom should be a place where, under the guidance of a well-informed teacher, students can internalise the acceptable moral values.

Christianity in action

James 1: 27 says that faith must be accompanied by actions. White says 'it is not enough to fill the minds of the *students* with lessons of deep importance; they must learn to impart what they have received.'[135] The challenge before the teachers of Christian religious education then is how to integrate the practical dimension of Christianity in the Christian religious education curriculum.

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[135] White, Counsels to Parents, Teachers, and Students Regarding Christian Education (Mountain View: Pacific Press Publishing Association, 1943), 545.

6

TEACHING PRACTICE
OR SCHOOL PRACTICE?

In Uganda, education has been given great attention for it is the basic way of moving to the middle income status. This requires the effectiveness and commitment of stakeholders particularly teachers, school leaders and management. One of the important components of becoming a teacher of Christian religious education is teaching/school practice. Schools, therefore must improve their basic functions of teaching and learning process that aim at helping and empowering all Christian religious education students to raise their broad outcomes through instruction and teaching/school practice. Nearly every professional teacher remembers the first time he or she stood in front of a group of Christian religious education students, this time no longer merely a university student but now a student-teacher. Some scholars such as P. Tomlinson[136] use terms like student-teacher, student-intern and mentee when referring to the prospective teachers. The concept student-teacher is the term most commonly used in the majority of academic institutions in East Africa. In this book a student-teacher is defined as a university student who is teaching under the supervision of a qualified and certified teacher in education.

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[136] P. Tomlinson, Understanding Mentoring: Reflective Studies for School Based Teacher Preparation (Buckingham: Open University Press), 1995), 7.

Teaching/school practice supervision is responsible for the highest performance of student teachers in schools. This chapter therefore examines teaching/school practice in the context of preparing student teachers for actual field service. Teaching/school practice can be described as the time in student-teachers' training when they are exposed to school life under the guidance of a supervisor. Teaching/school practice is a key component of the undergraduate teacher training program because it allows student-teachers to apply the theories into practice. Student-teachers also know the rationale for teaching/school practice; they view it as an important aspect of their preparation for the teaching profession since it provides them with the skills of the real teaching profession. It is during this period that the student-teacher of Christian religious education gets to translate the skills and theory learnt into reality through actual classroom teaching. That is why school based teaching practice is considered to be the most important aspect of the initial teacher training programme by student-teachers of Christian religious education.

In the past, there was the emphasis on teaching practice whereby theory and practice were not integrated in a satisfactory way. During the teaching practice, the students of Christian religious education learnt to understand problems in teaching as curricular problems. They became familiar with curricular planning in specific school contexts and analysed the different levels of interpretation that teachers of Christian religious education in the school provided of the curriculum. They also became aware of the influence which textbooks and other pedagogical materials had on the teaching of Christian religious education. Student-teachers were made to understand teaching of Christian religious education as giving lessons to students in an institution of learning. Today, effective teaching of Christian religious education depends on the extent to which educational theory and practice are joined and integrated in teaching. This is essentially what has brought about a shift in the religious education scholarship from teaching practice to school practice.

While teaching practice is associated with the concept of apprenticeship, school practice is associated with an experiential model.[137] School practice implies that more practice is the centre of the training rather than making classroom teaching theoretical. According to modern scholarship, teaching practice goes beyond just knowing what to teach and knowing how to teach and the purpose of teaching practice is to develop several competencies in the student teacher which include; interpersonal, pedagogical, intercultural and psychological competencies. Students are prepared for teaching practice through lectures, observations of competent qualified teachers teaching, micro and peer teaching. During school practice the university supervisor is supposed to empower the student teacher of Christian religious education with the capacity to build theory from practice and practice from theory.

In this book the terms teaching practice and school practice are used interchangeably. The term teaching/school practice 'represents the range of experiences to which student teachers are exposed when they work in classrooms and schools.'[138] Kiggundu and Nayimuli consider it to be 'a form of work-integrated learning that is described as a period of time when students are working in the relevant industry to receive specific inservice training in order to apply theory in practice.'[139] Some scholars describe teaching/school practice as an integral component of teacher training. In order to achieve the standards required for qualified teacher

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[137] For detailed information on these two terms see, I. Menter, 'Teaching Stasis: Racism, Sexism and School Experience in Initial Teacher Education' in British Journal of Sociology of Education, 10, (1989): 459–473.

[138] P. Marais & C. Meier, 'Hear Our Voices: Student Teacher's Experience During Practical Teaching,' in Africa Education Review, 1 (2004): 221.

[139] E. Kiggundu & S. Nayimuli, 'Teaching Practice: A Make or Break Phase for Student Teachers,' in South African Journal of Education, 29/3 (2009): 347.

status, a student teacher is required to complete two school experience sessions. [140] Magdeline C. Mannathoko says:

> 'The purpose of teaching practice is to prepare student-teachers for their careers as teachers by incorporating them completely into the school atmosphere so that they feel as if they are part of the school to think and meditate on the practical reality of teaching. It also pushes to encourage student-teachers to be creative and to develop their abilities as a professional teacher.' [141]

In whatever form it is done, teaching/school practice is aimed at inducting student teachers more fully into the professional work of teachers. It sharpens their skills in lesson planning, visualizing, class control, critical thinking, decision making and problem solving. Although student-teachers of Christian religious education gain specialised knowledge from class lectures, teaching/school practice adds value to this knowledge when students come into contact with the real classroom situation.

Teaching practice provides an opportunity for student teachers to put into practice the skills taught in the lecture room before they begin to work as professionals It also represents an opportunity for student-teachers to socialise, and learn to behave like teachers of Christian religious education. Teaching/school practice helps the student teacher to:

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[140] Some of these scholars relevant to this study are: P. Marais & C. Meier 'Hear Our Voices: Student Teacher's Experience During Practical Teaching,' in Africa Education Review, 1 (2004): 220–233; C. Maphosa, J. Shumba & A. Shumba, 'Mentorship for Students on Teaching Practice in Zimbabwe: Are Student Teachers Getting a Raw Deal?' in South African Journal of Higher Education, 21 (2007): 296–307.

[141] Magdeline C. Mannathoko, 'Does Teaching Practice Effectively Prepare Student-Teachers to Teach Creative and Performing Arts? The Case of Botswana' in International Journal of Higher Education 2/2 (2013): 116.

(i) improve his or her confidence, put into practice the theories that he or she learned in the course of study. (ii) learn about student behaviour (iii) test knowledge of subject matter (iv) receive constructive criticism (v) get to work with experienced teachers (v) discover teaching strengths and weakness and (v) develop a set of pedagogic values to which a professionally competent teacher adheres. To this effect the student teacher is expected to fulfil all the responsibilities of a teacher.

It is the responsibility of universities to deploy students for teaching practice and all effort is made to attach students to competent qualified teachers by closely liaising with the head-teachers. As already mentioned, teaching/school practice is a critical stage in the training of prospective teachers and there are many mechanisms that are put in place to make the exercise a beneficial experience to student-teachers and student supervision is one of such mechanisms. Supervision and assessment of the student-teachers is done through coordinated partnership between school personnel and the university lecturers and professors. Each university has its own assessment instrument.

Student-teachers in East Africa have to do their teaching/school practice at a school of their choice from a list of schools already selected by the teaching/school practice coordinator. Before the student-teachers are sent out to different schools, the teaching practice coordinator (at times the dean of the faculty of education or the head of the department of education) meets with a number of school head-teachers explaining the reasons why he or she wishes to establish a working professional relationship with them. The teaching/school practice coordinator then enters into an agreement with the relevant head-teachers that (a) the student-teachers can do teaching/school practice at their schools. (b) the selected schools would enhance the teaching/school practice by allowing student teachers to get involved in all aspects of the school. The coordinator avails a list of suitable schools in the various regions for teach-

ing/school practice from where the student-teachers choose to go in light of their preferences and social circumstances.

Usually the teaching/school practice lasts for one school term which is approximately 10 weeks. Making the teaching/school practice meaningful for the student-teacher and his or her students requires advance preparation. A well-planned first day is crucial. It sets the tone for the remainder of the teaching/school practice period. The student-teacher should take advantage of the experience of other staff members by asking for their help. However, the student-teacher should begin his or her first day with a friendly, business-like manner by:

   i.   Reading about school policies and procedures

  ii.   School-wide rules

 iii.   School calendar including report card dates

 iv.   Class lists

  v.   Enrolment.

 vi.   Schedules and timetables

 vii.   School arrival and dismissal times

viii.   Library resources for students/teachers

 ix.   Preparing the first day in detail

  x.   Ask an experienced teacher of Christian religious education what he or she does on the first day of class

 xi.   Prepare the classroom arrangements and seating plan

 xii.   Find out which students have been designated as having special needs.

xiii.   Attendance materials

xiv.   Textbooks and accompanying materials

xv.   Supplementary teaching materials

xvi.   Appropriate books for reading

Once the student teachers report to the schools for teaching/school practice, they are frequently followed up and assessed by a team of teaching practice supervisors that are specialised in teacher education. These visits are class visits during which time the student-teacher has to present a lesson. Each student-teacher is expected to be assessed in at least three lessons during the teaching/school practice period. Individual discussions are afterward held with the student-teacher to point out the strengths and weaknesses of their specific lesson. A checklist is used to ascertain the competency of the student-teacher. Lecturers and professors visit student-teachers to establish their classroom abilities and note their competence in their specific teaching subject. After the supervisor has observed the lesson, he or she is supposed to provide written and oral feedback. This involves the highlighting of shortcomings and suggestions on how to apply a variety of strategies to improve their teaching from experienced specialists, supervisors, cooperating teachers and other student teachers in the same school.

The role of the supervisor is to develop the required skills and competencies in the student-teacher to enable him or her to function effectively in the basic education classroom. The teaching/school practice supervisor is required to:

i.   Be a model in the teaching profession.
ii.   Utilise methods and strategies that put the student-teachers and their students at the centre of learning.
iii.   Be knowledgeable in his or her subject matter and versatile in the facilitation of learning.
iv.   Be a prudent manager of time and resources.
v.   Plan and design programs that will facilitate effective teaching practice.

vi. Use appropriate resources to stimulate and facilitate the development and assessment of student teachers during teaching practice.

vii. Observe and assess student-teachers objectively.

An effective teaching practice supervisor should be:

i. Respectful of the student teachers and understand them.

ii. A facilitator and mediator of learning.

iii. Knowledgeable and understanding of how students learn.

iv. One who uses creative and problem-solving approaches to learning that stimulate the students.

v. A good communicator and role model.

vi. Able to take account of what student-teachers already know and can do.

vii. Able to build on student-teachers' interest.

viii. Someone who appreciates the value of developing links with the school and community.

ix. Someone with good subject knowledge.

x. Aware of the need to continue to develop an understanding and practice of teaching and learning.

xi. Someone who carries out professional roles conscientiously.

During this period, student-teachers are expected to prepare, plan, teach and interact with students and teachers in the course of their day to day activities in their teaching/school practice schools. Although students are teachers-in-training, they have to be given the opportunity to integrate in a practical way and have to apply the theoretical knowledge and newly acquired teaching skills. For instance they are to be exposed

to attending staff meetings and to helping with extra-curricular activities.

Student teaching has been called the most challenging, rewarding, and critical stage of teacher education and it is generally agreed that the student teaching experience is the key for teacher preparation programs. Since it is so important, teaching/school practice should be conducted in such a way that student teachers can continuously learn new knowledge and skills so as to develop professionally. Supervision of students doing teaching/school practice if properly done can contribute to the quality of student teacher training. Student-teachers of Christian religious education enter the classroom with a degree of training which, on many occasions, proves to be of little value since the practical situation in the classroom is one which is full of complexity and uncertainty. This means, despite its importance, teaching/school practice could be very challenging and hence demoralizing and sometimes very frightening experience if student-teachers are not well prepared. The problems experienced in teaching/school practice may influence 'their perception and attitudes towards the teaching of the subjects they are trained to teach and their teaching profession as a whole.'[142] This means that teaching/school practice is a challenging but important part of teacher training. It grants student-teachers experience in the actual teaching and learning environment.

During teaching/school practice the student-teacher faces the various classroom related situations and takes responsibility for each one of them. It is at this time that the student-teacher may successfully start preparing and planning for his or her lessons, perform teaching and assess Christian religious education students. A student teacher must see how Christian religious education ideas are connected across fields and

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[142] Magdeline C. Mannathoko, 'Does Teaching Practice Effectively Prepare Student-Teachers to Teach Creative and Performing Arts? The Case of Botswana' in International Journal of Higher Education 2/2 (2013): 115.

with everyday life. A good teacher of Christian religious education should be able to demonstrate and practice various teaching skills and behaviours.

Teaching practice is meant to provide for the authentic context within which student-teachers are exposed to experience the complexities and richness of the reality of being a teacher. This process allows the student-teacher an opportunity to establish whether the right career choice has been made or not. However, despite its importance, teaching practice sometimes becomes a demoralizing and sometimes very frightening experience.

Some student-teachers of Christian religious education at Uganda Christian University were asked about their experiences during teaching/school practice and whether these experiences had influenced their perception of the teaching profession. Despite the enriching experiences during teaching/school practice, student-teachers of Christian religious education experienced challenges. It 'creates a mixture of anticipation, anxiety, excitement and apprehension in the student teachers as they commence their teaching practice,'[143] which may significantly affect their ability to derive maximum benefit from the exercise. For instance, one student-teacher said that one of the risks involved in teaching/school practice is that the process of socialisation may lead to the acquisition of rigid and inflexible patterns of behaviour. Another interviewee pointed out student-teachers not being invited to staff meetings, inability to access the school library, lack of interaction with colleagues and the head-teachers' reluctance to solve their training related problems. The head-teachers' reluctance to attend to their training related problems led to student-teachers feeling that they were strangers in the schools. Some of the problems identified during the course of this study included but not limited to: (i) lack of teaching/learning aids. (ii) a large number of

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[143] E. Kiggundu & S. Nayimuli, 'Teaching Practice: A Make or Break Phase for Student Teachers,' in South African Journal of Education, 29/3 (2009): 345.

students in Christian religious education class. (iii) lack of working space for student-teacher and (d) lack of references (e) short period of teaching/school practice (f) having a theoretical rather than a practical program and (g) comments of supervising teachers remaining limited to the use of skills like chalkboard writing, introducing lessons, class discipline and teaching/learning aid use and less emphasis is usually given to the gradual development of student teachers.

In conclusion, teaching/school practice plays an important role in teacher training. If the teaching practice is executed rightly and effectively then it will assist in producing high quality professionally qualified Christian religious education teachers. Therefore, teaching/school practice programs require frequent revisions and close scrutiny to ensure that aims and objectives of the exercise are achieved and that the program is being carried out appropriately.

GLOSSARY OF CHRISTIAN RELIGIOUS EDUCATION

Anglican —This simply means English; a term indicating the English origins of the various national churches in the world. Sometimes seen in the expressions Anglican Church or Anglican Communion—both of which terms simply indicate any national church which derives from the Church of England.

Barthian — An adjective used to describe the theological outlook of the Swiss theologian Karl Barth (1886–1968), noted chiefly for its emphasis upon the priority of revelation and its focus upon Jesus Christ.

Catholic — This came from the Greek word *Katholikos* which means 'throughout the whole' or universal. This implies a worldwide faith, rather than a local one. It refers to the post 1054 part of the church in communion with the See of Rome, hence Roman Catholic. Many faith groups refer to themselves as Catholic. Some of them are the Roman Catholic Church, centred in the Vatican; Anglo-Catholics (within the Anglican Communion); and Evangelical Catholics (among Lutherans).

Cognitive — That which can be known or perceived.

Contextualisation — Putting the truths of God into the context of the local culture. This involves seeing how one's own culture colours his or her understanding of biblical truth, and then taking the universal truths and applying it in another culture. It also refers to the efforts of formulating, presenting and practicing the Christian faith in such a way that is relevant to the cultural context of the target group in terms of conceptualisation, expression and application; yet maintaining theological coherence, biblical integrity and theoretical consistency.

Covenant — *Berith* (Hebrew) or *diatheke* (Greek) means a binding agreement between two persons based on promises and obligations. It is most commonly used to refer

to various covenants between God and His chosen people (Hebrews). Christians believe that God has chosen them to be the new chosen people of God.

Conversion — The act of changing one's beliefs from one religion to another or from one faith group to another within the same religion.

Curriculum — Curriculum is the embodiment of a program of learning and includes philosophy, content, approach and assessment.

Ecumenical — Literally means 'universal.' It is taken from the Greek word *oikoumene* which means the inhabited world. It is commonly used to identify the church's general councils. In the movement for Christian unity, the noun ecumenism has become synonymous with 'striving for reunification' among the Christian churches. It is a movement aimed at receiving Christ's gift of visible unity among all believers.

Evangelical — A term initially used to refer to the nascent reforming movements, especially in Germany and Switzerland, in the 1510s and 1520s. The term was later replaced by 'Protestant' in the aftermath of the Diet of Speyer. In modern times, the term has come to refer to a major movement, especially in English-language theology, which places especial emphasis upon the supreme authority of Scripture and the atoning death of Christ.

Enlightenment — A term used since the nineteenth century to refer to the emphasis upon human reason and autonomy characteristic of much of western European and North American thought during the eighteenth century.

Holistic approach — Refers to the art of teaching in which the subject matter is kept intact rather than separated into parts for instructional purposes, as the integration of speaking, listening, writing, and reading into a unified approach to literacy instruction.

Missionary — One who is sent with a message. He or she is commissioned by a local church to evangelise, plant churches, and disciple people away from his or her home area and often among people of a different race, culture or language.

Neo-orthodoxy — A term used to designate the general position of Karl Barth (1886–1968), especially the manner in which he drew upon the theological concerns of the period of Reformed orthodoxy.

Orthodoxy — A term used in a number of senses, of which the following are the most important: Orthodoxy in the sense of 'right belief,' as opposed to heresy; orthodoxy in the sense of a movement within Protestantism, especially in the late 16th and early 17th centuries, which laid emphasis upon the need for doctrinal definition.

Scripture — The sacred writings of a religion. That which describes its initiation, history and teaching. Understood in some way divinely inspired.

Tabula rasa — (Latin: blank slate) refers to the epistemological thesis that some human beings are born with no built-in mental content (blank) and that their entire resource of knowledge is built up gradually from their experiences and sensory perceptions of the outside world.

White Paper — Is an informal name for a parliamentary paper enunciating government policy. White papers are issued by the government and lay out policy, or proposed action, on a topic of current concern. Although a white paper may on occasion be a consultation as to the details of new legislation, it does signify a clear intention on the part of the government to pass new law.

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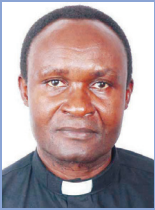
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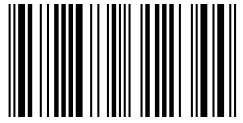
Essential Approaches to Christian Religious Education

Learning and Teaching in Uganda

Christopher Byaruhanga (1957) holds a Doctor of Theology (ThD) degree from The General Theological Seminary of the Episcopal Church in New York, USA. He is tenured professor of systematic and historical theology at Uganda Christian University. Byaruhanga has a wide experience both as a classroom teacher and Uganda National Examinations Board Examiner of Christian religious education, both at ordinary and advanced levels.

Teaching Christian religious education at the lower secondary school level is complex. It involves the interweaving of content knowledge, pedagogical skills, a knowledge and appreciation of the multifaceted nature of students and finally the evaluation skills that help the teacher to arrive at the conclusion that the intended key learning outcomes have been achieved. Personal characteristics too are integral in the overall portrait of a professional Christian religious education teacher, especially for those people who believe that today there is the paradigm shift between providing instruction and producing learning between imparting knowledge and facilitating learning. An examination of the available literature reveals that many books have been written about how religion should be taught in schools. This book is not about any particular religion; it addresses the deficiency of materials related directly to the essential approaches that should be employed when teaching Christian religious education at the lower secondary school level in Uganda.

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