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# From Jesus and God to Muhammad and Allah – and back again

Kenyan Christian and Islamic religious  
education in the slums of Kibera

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## **Abstract**

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This study focuses on Christian and Islamic religious education and was carried out as a Minor Field Study at a secondary school in the slums of Kibera, Nairobi, during September-December 2010. The overall purpose is to examine and compare how Christian and Islamic religious education is taught at the selected school. The following questions constitute the problem areas: How is the Kenyan curriculum and syllabi in CRE and IRE designed, and what is said about religious education? How are students taught in religious education at the selected school? What are the teachers saying about religious education as a subject? The study has an ethnographic methodological approach, using textual analysis of curriculum and syllabi, classroom observations and qualitative interviews with teachers in order to collect the material. Some of the main findings in this study are that teachers in religious education at the selected school are forced to use lecturing, instead of other preferred teaching methods, to have time enough to cover the syllabus; religious education as a subject is facing an ongoing change towards teaching *about* religion rather than *into* religion which is the overall purpose of the subject.

## **Preface**

This study is a Minor Field Study funded by SIDA and was carried out in Nairobi, Kenya, during October – December 2010. Preparations and establishments of contacts in field began in January the same year. The study aims at religious education in secondary schools and has taken place at a school in the slums of Kibera.

Traveling alone to Kenya for three months doing an ethnographic study in schools gave me new perspectives, as a person, as a soon-to-be teacher and as a debuting researcher. Observing and interviewing teachers has given me a nuanced view of teaching about religion, since the religious education is confessional in Kenya.

### ***Acknowledgements***

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## **Abbreviations**

CRE – Christian religious education

IMF – International Monetary Fund

IRE – Islamic religious education

MDG – Millennium Development Goal

NGO – Non Governmental Organization

SIDA – Swedish International Development Cooperation Agency

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# 1. Introduction

## *Background*

Being in Kenya requires knowledge to navigate among various forms of religious expressions in the country's religious melting pot. Taking a short walk in Nairobi can give you sights of churches and mosques, side by side. During weekends the sounds of gospel music concerts or preaching are interspersed with the work of the muezzins. Speaking with Kenyans will often end up with phrases referring to their religion. In other words, the presence of religions and religiosity is very strong. John S. Mbiti chooses to define the religiosity of Africans in the following way:

Wherever the African is, there is his religion: he carries it to the fields where he is sowing seeds or harvesting a new crop; he takes it with him to the beer party or to attend a funeral ceremony; and if he is educated, he takes religion with him to the examination room at school or in the university; if he is a politician he takes it to the house of parliament....Traditional religions are not primarily for the individual, but for his community of which he is part. Chapters of African religions are written everywhere in the life of the community, and in traditional society there are no irreligious people. To be human is to belong to the whole community, and to do so involves participating in the beliefs, ceremonies, rituals and festivals of that community. A person cannot detach himself from the religion of his group, for to do so is to be severed from his roots, his foundation, his context of security, his kinships and the entire group of those who make him aware of his own existence....Therefore, to be without religion amounts to a self-excommunication from the entire life of society, and African peoples do not know how to exist without religion.<sup>1</sup>

Mbiti's view of Africans religiosity is supported by Philip M. Peek and Kwesi Yankah who means that religions exist everywhere in the life of an African. Religion, in Africa, cannot be looked at as something divided from other aspects of life since it links all aspects to each other. Religion for Africans can be seen as a system who offers meaning and significance to life.<sup>2</sup>

Taking a walk from the outskirts of Kibera deep in to the slums can be described like an odyssey of religious nature. John D. Caputo's point of view, that all experiences have a religious character<sup>3</sup>, really makes sense while walking through the streets of Kibera. In order to give examples of how one of these walks can be the events of a walk to Kibera during a weekend will be described:

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<sup>1</sup> Mbiti, John S., *African religions & philosophy*, 2nd. rev. and enl. ed., Heinemann, Oxford, 1990, pp. 2-3

<sup>2</sup> Peek, Philip M. & Yankah, Kwesi (eds.), *African folklore: an encyclopedia*, Routledge, New York, 2004, pp. 389-390

<sup>3</sup> Caputo, John D., *On religion*, Routledge, London, 2001, p. 11

After a few hundred meters from the guest house, passing by different types of east African and Pentecostal churches and Christian schools, I reach Ngong Road. A short term mission is to cross the road without being hit by a car or matatu (unofficial public transport), and thank God, Allah or whatever deity which can be worshipped, for surviving. As the road keeps on, deeper into the slums, it gets more and more crowded. An abundance of churches are located along the road, and far away you can see minarets on mosques. While passing by a group of people, standing outside the water company, I hear and see a woman lying on the ground screaming in Kiswahili. Suddenly she cries out “Jesus, son of God!”. Asking my friends while I entered their house what that was about, they explained for me that it was probably drug abuse, or spirit possession.<sup>4</sup>

Walking the slums provides a picture of innumerable amounts of different kind of churches compared to the availability of mosque, which are often small tin sheds rather than big mosques. In the slums of Kibera there are seven mosques. An amount of approximately 75 percent of the inhabitants in Kibera is Muslim, but there are only three secondary schools in Kibera offering IRE<sup>5</sup>.

The small amount of secondary schools offering IRE might be an effect of the nationwide lack of educated IRE-teachers<sup>6</sup>. The lack of IRE-teachers can leave schools with the alternatives of either not offering IRE at all, or employ a non-Muslim teacher for IRE.

Other reasons of the small amounts of schools offering IRE can be tracked to governmental directives of cut downs and savings. The curriculum calls for the schools to keep down the costs<sup>7</sup>. The directives might put schools in positions where they cannot afford both CRE and IRE-teachers, and therefore most times favor CRE. Due to Structure Adjustments Programs the government is forced to cut down the costs for the state which leads to less money to the school system<sup>8</sup>. The downsizing of the government and the adjustment programs initiated by World Bank and International Monetary Fund is due to an economic decline in Kenya<sup>9</sup>.

Introducing the African way of religiosity and the religious scene of Kibera together with discussing the economic reality and its impact on schools in Kenya gives a good background and is a good way of initiate the subject of this thesis. With the facts that religion cannot be

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<sup>4</sup> Authors observations 2010-10-09

<sup>5</sup> Interview with teacher in IRE 2010-10-16.

<sup>6</sup> Svensson, Jonas, 'Divisions, diversity and educational directives: IRE teachers' didactic choices in Kisumu, Kenya' in *British Journal of Religious Education*, vol. 32: 3, 2010, p 249

<sup>7</sup> Republic of Kenya, Ministry of Education, Science and Technology. *Secondary Education Syllabus Volume Three*, 2002, p. V

<sup>8</sup> Brock-Utne, Birgit, *Whose education for all?: the recolonization of the African mind*, Falmer P., New York, 2000

<sup>9</sup> Smith, James H., 'Of spirit possession and structural adjustment programs: Government downsizing, education and their enchantments in neo-liberal Kenya' in *Journal of Religion in Africa*, vol. 31: 4, 2001, pp. 427-456



separated from Africans and their everyday life this paper can continue looking at religious education in secondary schools, from Jesus and God, to Muhammad and Allah – and back again.

## ***Purpose and problem areas***

This study's overall purpose is to examine and compare how Christian religious education and Islamic religious Education is taught in the selected schools in Nairobi.

In order to fulfil the purpose, the following questions constitute the problem areas:

- How is the Kenyan curriculum and syllabi in CRE and IRE designed, and what is said about religious education?
- How are students taught in religious education at the selected school?
- What are the teachers saying about religious education as a subject?

## ***Methodological approach***

The study is intended to be implemented based on a qualitative methodological approach. The reason for using qualitative methods is to gain a deeper understanding of both the curriculum and the schools that will be included in the case study. There will not be a use of quantitative methods because a general picture of how religious education in general carried out in Kenya might be too large for an examination report.

The study is divided into three parts in order to get a good overview of religious education as a school subject in Kenya. At first I will study the syllabus for Christian religious education (CRE) and Islamic religious education (IRE) in order to deduce *what's expected* to be taught in the subjects. Secondly I will observe during classes in CRE and IRE *how* the subject is taught. Finally I will interview teachers (based on the observations) to find out *their own view* of the subject and how it's expected to be taught. The three parts of this ethnographic study requires different methods. The first part needs a qualitative textual analysis, in the second part are participating observations preferable and the third part of the study is suitable for qualitative interviews.

## Ethnography

Ethnography as a social science research method is method which uses three kinds of data in the collection of material: documents, interviews and observations.<sup>10</sup> Ethnography can be used as an easy way of discover and describe top-down relationships, in example curriculum-teaching.

According to ethnographer Michael H. Agar, ethnography is both a product and a process. The product describes and analyzes results from the observations and an ethnographic study focus often on a group of people or phenomena. Agar describes the process as a flight. Before the observer/researcher enters the airplane s/he is in a familiar social context, and during the flight the observer is in an unknown environment – the phenomenon under investigation. The observer creates a picture of the events and builds relationships with the people who are part of the studied context. When the flight is over the observer steps off the plane right back home to the familiar context. After “the flight”, the work of giving a clear description of the experience and knowledge of the observation begins. The descriptions forms the basis of the study’s’ result.<sup>11</sup>

There are two ways of looking at ethnography as a research method in education. Green & Bloome explains the difference between the concepts of *ethnography in education* and *ethnography of education*.<sup>12</sup> *Ethnography in education* might be seen as method conducted from within the academic field of education science, compared to *ethnography of education* which is conducted from an academic field outside the academic science, in example anthropology or sociology.<sup>13</sup> Green & Bloome also shows different sub-categories of *ethnography in education*: *adopting an ethnographic perspective* and *doing ethnography*. ‘Adopting an ethnographic perspective’ means that the researcher focuses on particular aspects relevant for the study, compared to ‘doing ethnography’ where the researcher involves all aspects of the informants’ lives.<sup>14</sup> This study intends to adopt an ethnographic

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<sup>10</sup> Hammersley, Martyn, *Reading ethnographic research: a critical guide*, Longman, London, 1990 and Kullberg, Birgitta, *Etnografi i klassrummet*, Studentlitteratur, Lund, 1996, p. 17

<sup>11</sup> Agar, Michael, *The professional stranger: an informal introduction to ethnography*, 2nd. ed., Academic Press, San Diego, 1996, pp. 53-58

<sup>12</sup> Green, J., & Bloome, D., ‘Ethnography and ethnographers of and in education: A situated perspective’, in *Handbook of research on teaching literacy through the communicative and visual arts*, J. Flood, S. Heath, & D. Lapp (eds.), Macmillan, New York, 1997, p. 182.

<sup>13</sup> *Ibid.*, p. 186

<sup>14</sup> *Ibid.*, p. 183

perspective since the aspects of the study only focus on what happens inside the classroom during classes in CRE and IRE.

The use of an ethnographic methodology in the study of religious education provides a picture of the relationship between curriculum and how it is put into practice. Therefore it is possible to get a deeper understanding of top-down, macro and micro conditions, from the ministries of education to the classroom level, in the school system.<sup>15</sup>

## **Research methods**

### ***Qualitative textual analysis***

As mentioned one part of this study is based on an qualitative textual analysis, used to find out what is said in the syllabuses for CRE and IRE. There are different kinds of textual analysis, depending on the purpose. This study intends to use a content analysis with a qualitative approach. Content analysis is often as a quantitative method, in example counting words or phenomenon in the chosen text. A more qualitative approach can be used in order to allow interpretation of the texts meaning.<sup>16</sup> While study the text, the researcher needs to clarify what is stated and spoken in the text. Searching for the explicit content of the chosen text can be used in order to shed light on the implicit, the underlying meaning of the text.<sup>17</sup>

### ***Participant classroom observations***

Participant observations of classroom situations will be done to create a sense of how religion is taught in the selected Kenyan schools. A combination of both participant classroom observations and qualitative interviews may be beneficial for the study because the results from both of them together can provide a material that allows deep analysis. Using the two methods can also contribute to the researchers note, both conscious and unconscious patterns of behaviour in the classroom.

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<sup>15</sup> Caroni, Letizia, 'Educational Ethnography and Multicultural Education: A study of classroom talk-in-interaction as an identity making discursive activity', in *Studies in educational ethnography. Vol. 4, Ethnography and education policy*, Walford, Geoffrey (ed.), JAI, Amsterdam, 2001, pp. 43-70

<sup>16</sup> Bergström, Göran & Boréus, Kristina (eds.), *Textens mening och makt: metodbok i samhällsvetenskaplig text- och diskursanalys*, 2nd. rev. ed., Studentlitteratur, Lund, 2005, pp. 18, 43-44

<sup>17</sup> *Ibid.*, pp 45-47

Katrine Fangen believes that despite the participation of the observer can affect and distract the people or the situations studied, the method has a number of advantages. An ethnographic study makes it possible to acquire knowledge through first-hand experience. Participant observation makes it possible to get an overall picture of the study objects. The more holistic picture makes it easier to find small details that might not be detected during the interviews. Participant observation can pick up what is not given from interviews because an interview often only reflects the interviewees' subjective experiences.<sup>18</sup>

### ***Qualitative interviews***

By using qualitative interviews based on the observations, there will be material collected where the informants (teachers in CRE and IRE) give their own view of religious education as a subject, their own role as a teacher and so on.

Steinar Kvale argues that qualitative research interview is a good approach when studying different phenomena. He defines the qualitative research interview as follows: "An interview designed to obtain descriptions of the interviewees' life world, in order to interpret the meaning of the described phenomena"<sup>19</sup>.

### **Limitation and selection**

This study will focus on Christian and Islamic religious education in upper secondary schools form three at a school in the slums of Kibera, Nairobi. This study will not focus on Hindu religious education, will not cover other forms in secondary school and will not at all focus on primary schools. The study will focus on teachers in religious education and how they are teaching their subject. The study will not focus on the pupils and their point of view.

Even though the focus of this study is classes form three, the whole syllabi for CRE and IRE will be studied, since the content in form three depends on what is learned in the earlier forms, as well as form three shapes a basis for further discussions in form four.

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<sup>18</sup> Fangen, Katrine, *Deltagande observation*, 1st. ed., Liber ekonomi, Malmö, 2005, chap. 3

<sup>19</sup> Kvale, Steinar, *Den kvalitativa forskningsintervjun*, Studentlitteratur, Lund, 1997, p. 13. Author's translation.

The selection of only one secondary school is based on the fact that only one of the three schools in Kibera offering IRE (CRE is offered at every secondary school) was willing to participate in this study. A positive aspect of only including one school in the study is that the researcher gets continuity in the results rather than incoherence. The reason of choosing form three instead of form four is based on the fact that form four already had fulfilled the syllabus, and was preparing for the final exams. The informants are two teachers, one teaching CRE and one teaching IRE. The teachers are from now mentioned as the made up names Christopher and Ishmael.

Since this study is limited in both time and space it is not possible to broaden it in such a way that the result offers opportunity to make general conclusions of neither Nairobi nor Kenya. This study can only offer an idea of tendencies on how religious education is taught in Kenya. It might be looked upon as an introduction and eye-opener to this field, offering a basis for further questions and research.

## **Collection and arrangement of data**

While studying the syllabus in CRE and IRE they have been read repeatedly. Notes have been taken during the reading, in order to compare the notes after reading the syllabi a numerous of times. During the reading of the syllabi the meaning of the texts has been interpreted. In the light of Bergström & Boréus the reading of the texts can be looked upon as a search of the explicit in order see the implicit. Looking at central concepts, such as general objectives in the syllabi, has been a way of shedding light on the underlying meaning of the texts.

The observations were taken place in classes in form three. Notes have been taken on what is happening in the classroom, objective notes about the plot and authors reflections. After the observations the notes have been transcribed into documents for further analyze at a later stage of the study. My presence in the classroom did hopefully not affect the results too much, since I tried to make me as invisible as possible in order to get an authentic classroom situation as possible.

The interviews took place in different places. The interview with Christopher took place at his office, while the interview with Ishmael took place in the garden of the guesthouse I

stayed at. The questions during the interviews were based on the study of the syllabi and the observations during classes. During the interviews an iPod with a microphone was placed on the table between me and the teacher. Before beginning the interviews I explained for the teachers that the recording was meant for my use only and that I guaranteed them total anonymity. The interviews felt relaxed and were more of conversations rather than a question-answer interview. I did not follow my questions strictly, since some answers I got required follow-up questions. The recordings have been transcribed. After transcribing the interviews, I collected the quotes and topics that fitted to the study, putting them in a separate document.

## **Ethical considerations**

The Swedish research council has set up an amount of ethical principles to follow while researching or making a study. The ethical principles are made to ensure that research is conducted in a legal and ethically correct way. The research council has made up four main requirements: Requirement of information, requirement of approval, requirement of confidentiality and requirement of usage.<sup>20</sup>

Looking at requirement of information it means that the researcher needs to inform the participants and informants of the purpose of the study. By telling them what their role in the study is and inform that their participation is voluntary they have chance to cancel their participation.<sup>21</sup> I have introduced my study and its purpose for the informants before starting the research. I also showed them my letters of introduction from International Programme Office and from Faculty of Education (University of Gothenburg), explaining why I was sent to Kenya for doing a Minor Field Study.

The requirement of approval means that people participating in the study owns the right to decide for themselves whether they want to participate or not. If the informants are under 15 years old, the researcher needs the parents' approval to do the study.<sup>22</sup> In this study the informants did not mind participating in the study. Even though this study did not focus on

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<sup>20</sup> Vetenskapsrådet, <http://www.codex.vr.se/texts/HSFR.pdf>

<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

the pupils, I asked for their approval as well. Since the pupils' age in form three varies between 16-18 years old I did not need the pupils parents consent to do my study.

Requirement of confidentiality means that the information gathered should be as confidential as possible.<sup>23</sup> Before my observations and my interviews I told the informants that the information gathered was confidential, and that everything will be anonymous.

Requirement of usage refers to the fact that the information gathered during studies is for research purposes only.<sup>24</sup> I told the informants, repeatedly, that the information I got from observations and interviews were for my thesis only, and not supposed to be used for other things.

Being abroad making a minor field study at schools needs to be looked upon from different point of views since my presence as a white European male (Mzungo) might affect the results. My presence in field must be questioned. Does my presence, as a teacher training student doing a study for my thesis, affect the teachers in their performance? Are they exaggerating their teaching methods while observed by others? How does my presence affect the pupils? Are they quieter because of a grown up sitting at the back of the classroom? I have tried to downplay my role as a researcher, trying to blend into the classroom without making a big deal out of my participating observations, in order to get an authentic classroom situation as possible.

## ***Disposition***

In the first chapter there will be an introduction of this study's subject giving a short background to religion from an African point of view. It keeps on with the formulation of this study's purpose and its problem areas. Finally this chapter gives description of the chosen research methods and the procedure, the limitations and selection of the study, the collection of the material and a discussion about ethical considerations due to the requirements set up by the Swedish Research Council.

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<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

In the second chapter there will be a description of the theoretical framework of this exam report, based on Basil Bernstein's *Class, Codes and Control*. After positioning the theoretical framework there will be an overview of previous research related to the topic of this study. The overview will treat religious education in general, and CRE and IRE in particular. After treating religious education in general the chapter keeps on giving an overview of schooling in Africa. The chapter continues with looking at religion and religiosity in Africa, and ends up with describing different religious expressions in Kenya.

In the third chapter there will be a description of the case study. The contexts of Kibera will be described as well as the chosen school will be described. There will also be a short introduction of religious education in the Kenyan curriculum.

In the fourth chapter the results of this study will be declared, divided between the different parts of the study. The different parts of the study will be treated one by one, starting with the analysis of the syllabi, continuing with the observations and end this chapter by describing the results from the interviews. In the fifth and concluding chapter there will be an analysis and discussion of the results of the study.



## 2. Theory and previous research

### *On curriculum, classification and framing – Using Basil Bernstein in the shaping of theoretical framework*

#### **Curriculum**

Bernstein sees curriculum as an expression for education in different societies. He argues that steering documents as curricula and/or syllabuses define and legitimate the chosen content in each and every subject and defines the chosen way of teaching. Indirectly these steering documents also defines a hierarchic order of the chosen (and not chosen) content; content of more importance are priority in front of other content.<sup>25</sup> Bernstein defines two different types of curricula: collection curriculum and integrated curriculum. A collection curriculum aims for ‘depth’ and ‘discipline’. Depth in the sense of schooling as a strict boundary between the school subjects with a narrow deep-learning rather than a cross-subject education of breadth. The collection curriculum legitimates a disciplined top-down school in the sense of a school where the teacher is seen as high-status persona with maximal control in classroom situations. Compared with the collection curriculum, the integrated curriculum is more of an opposite. In societies with integrated curricula schools target a breadth of knowledge. School subjects are learned in a more cross-boundary way, teaching forms and content can be seen as more of an agreement between the teacher and the pupils.<sup>26</sup> Bernstein says that the basis for the two different types of curricula is influenced by power and control. Power and control is defined by Bernstein as the concepts *classification* and *framing*.<sup>27</sup>

#### **Classification**

Classification refers to the relationships between categories. The concept deals boundaries between different discourses, school subjects, teaching methods and so on. A strong classification clearly separates subjects from each other by strong boundaries, while school subjects in a weak classification may be overlapped or integrated in various ways.<sup>28</sup>

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<sup>25</sup> Bernstein, Basil (red.), *Class, codes and control. Vol. 3, Towards a theory of educational transmissions*, 2nd. rev. ed., Routledge & Kegan Paul, 1977, pp. 79-80

<sup>26</sup> *Ibid.*, pp. 80-84

<sup>27</sup> *Ibid.*, p. 111

<sup>28</sup> *Ibid.*, pp. 88-89

## **Framing**

Framing determines the structure of education, in example in what form the knowledge is transmitted and received and in the relation between students and teachers. Strong framing means clear and explicit relationships between teacher and pupil; usually hierarchical. The teacher indicates what to read and controls how it is taught. Weak framing symbolizes a less hierarchical and a more relaxed relationship between teachers and students. Students suggest the materials and activities, or present their views in discussions.<sup>29</sup>

## ***Previous research***

### **Religious education**

Looking at religious education in schools in Europe, there are three ways to deal with religion. Either you have: 1. no religious education at all, 2. confessional religious education, or 3. non-confessional religious education. The different ways of relating to whether religion should or should not be involved in teaching are linked to traditions, both social and religious. In some countries, religion has no place in the world of education (France), in other countries pupils are taught into religion (predominantly Roman Catholic countries) while in a third direction pupils are taught objectively about religion (mostly Protestant, secular countries in northern Europe).<sup>30</sup>

R. Murray Thomas says that schools around the world may experience different trends, depending on the prevailing social and religious discourses. While schools in northern Europe are in a secular trend, the situation is unchanged in countries such as Pakistan or Saudi Arabia. In Pakistan, it is discussed which direction of Islam that should be taught, while there in Saudi Arabia is discussed whether other religions should have the right to be present in teaching contexts at all within its borders.<sup>31</sup>

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<sup>29</sup> Ibid.

<sup>30</sup> Willaime, Jean-Paul, 'Different Models for Religion and Education in Europe', in *Religion and Education in Europe: developments, contexts and debates*, R. Jackson (eds.), Waxmann, Münster, 2007, pp 57-66

<sup>31</sup> Thomas, R. Murray, *Religion in schools: controversies around the world*, Praeger Publishers, Westport, Conn., 2006

## **CRE**

In a study of teachers in CRE in Nairobi, Jane K. Onsongo finds out that the syllabus expects that teachers use 'life approach' in their teaching of CRE. Life approach aims to make the content of CRE more living in the minds of the pupils, referring to their everyday life as Christians. The teachers seem to lack in the skills of using the life approach and their teacher training did not give them adequate preparations the use the life approach while teaching CRE.<sup>32</sup>

Looking at sub-Saharan countries in general and Malawi in particular Yonah Hisbon Matemba finds out that even though many African countries south of Sahara are cultural and religious plural, Christianity is preferred in religious education. Hisbon Matemba sees unwillingness among Christian leaders against new approaches to religious education as a subject, a comparative multi-faith religious education. In Malawi, where 80 percent of the people are Christian, the introduction of a subject of comparative religious education has been opposed by churches. Hisbon Matemba argues that despite there are a Christian majority and the curriculum in Malawi is strongly influenced by Christian confession, a multi-faith religious education is necessary in the world of today. The religious multiplicity requires a school subject where the next coming generations are taught into a society where people can respect and understand each other regardless of differences in faith.<sup>33</sup>

## **IRE**

Jenny Berglund's *Teaching Islam* deals with IRE in three Muslim schools in Sweden. Berglund thinks that Muslim schools in general and IRE in particular must be seen as playing an important role in defining Islam in Sweden. Berglund's findings leads to conclusions that it is not possible at all to speak of IRE in Sweden as a universal subject, looking exactly the same at the schools participating in the study. The schools offer different kinds of IRE, mostly because there is no national syllabus for the confessional IRE. The schools have made up local syllabuses, influenced by the schools' profile and Islamic tradition. Also teachers in IRE have different approach to the subject due to their own Islamic background (i.e. Sufi, Sunni, Shi'a, Ahmadiyya and so on).<sup>34</sup>

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<sup>32</sup> Onsongo, Jane K., 'The Life Approach Method in Teaching Christian Religious Education in Secondary Schools'. *The Eastern Africa Journal of Humanities & Sciences*, vol. 1: 1, 2002

<sup>33</sup> Hibson Matemba, Yonah. 'Religious education in the context of sub-Saharan Africa: the Malawian example'. *British Journal of Religious Education*, vol. 31: 1, January 2009, pp. 41–51

<sup>34</sup> Berglund, Jenny, *Teaching Islam: Islamic religious education in Sweden*, Waxmann, Münster [u.a.], 2010

Jonas Svensson has made a study of the Islamic Religious Education (IRE) in schools in Kisumu, in Kenya's western parts. Religious education is not compulsory in Kenya. Christian Religious Education (CRE) is offered at most schools, while the IRE is available for around 30 percent of the Muslim children in Kenya. IRE in Kenya is intended to provide a basic knowledge of Islam as a religious tradition. Islam teaching involves Islam's history, sources, rites, etc. Teaching is expected to help transform students into "good Muslims", which in the long run makes IRE confessional.<sup>35</sup>

IRE was established in the 1970s as a counterpart to the existing CRE. In Kisumu, Where Jonas Svensson does his research, IRE is offered at four secondary schools. IRE as a school subject coexists with other places where Islam is schooled, in example madrasas. IRE is, compared to madrasas, broader in the meaning of offering more than reciting of the Quran or basic knowledge of sources like hadiths. IRE offers Islamic history, different Islamic "sects" and morals (akhlaq). Svensson describes that Islam becomes an object for discussion and reflection during the classes in IRE. Even though the HIV/Aids issue has to be discussed during the IRE, Svensson discovers that many of the IRE-teachers don't speak about it because they think that it's still a too sensitive topic.<sup>36</sup>

Jonas Svensson states that teachers in religious education, whether it is in CRE or IRE, needs to make decisions about what to teach within the subject, and how it should be taught. During his studies at schools in Kisumu he finds out that approximately 60 percent of the IRE-teachers in Kisumu had teacher training at university level, which brings light to the fact that there is a lack of educated IRE-teachers in Kenya. Looking at the educational choices teachers in IRE stands in front of in Kenya, Svensson argues that the final exams (and the rating of schools due to the results) forces teachers to cover the content of the syllabus, giving little room for flexibility or interesting detours. Teachers in IRE feels stressed since their role requires both the way of schooling the pupils into Islam, turning them into good Muslims, as well as giving them the opportunity to pass the national exams with high grades. Madrasas are seen as a compliment to IRE, but lots of the pupils do not attend madrasa education at all. Many teachers in Svenssons study experiences difficulties in schooling the pupils into Islam since many lacks in reciting Quran, and recitation is not a

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<sup>35</sup> Svensson, Jonas. 'Have you all got your copy of the Qur'an? Rationalisation, ritual and the role of God's word in a Kenyan Islamic educational setting', *Tidsskrift for Islamforskning*, vol. 1, October 2006, pp. 1-27

<sup>36</sup> Svensson, Jonas, 'HIV/AIDS and Islamic religious education in Kisumu, Kenya', *International Journal of Qualitative Studies on Health and Well-being*, vol. 2007: 2, 2007, pp 179-192

part of the syllabus. Conclusions Svensson makes points towards IRE as a subject where teachers are stressed and forced to teach *about* rather than *into* Islam due to the frames that the syllabus forms and the need of fulfilling it before final exams.<sup>37</sup>

## Schooling in Africa

In his study of learning systems in African context, Holger Daun finds four different kinds of learning systems in Sub-Saharan Africa: indigenous learning systems, Quran learning systems, Arabic learning systems and Western learning systems<sup>38</sup>. The first two are unofficial to the extent that indigenous learning aims to learn the children household work, the Quran learning systems are focused on teach the kids to recite the Quran and important rites within Islam (Madrasa). The Arabic and Western learning systems are more seen as (official) schools influenced by either Arabic or Western culture. During case studies in villages in Senegal Daun finds out that culture as well as socioeconomic situation affects the choices of learning system. While the boys' location in the different kinds of learning systems often depends on their father's occupation the girls attendance in whatever kind of learning system possible did not make that much sense, since they were expected to, whatever their socioeconomic background they came from, provide for the household and reproduce the labor force. Daun sees tendencies that many girls do not participate in higher education (secondary level and higher) since they often are trained for a future as housewives.<sup>39</sup>

1990 a meeting was held in Thailand due to the World Declaration on Education for All. Birgit Brock-Utne has looked at how the spirit of this meeting, education for all, just became an elusive dream in Africa because of external policies. Brock-Utne criticizes a number of things that have made education for all an inapproachable dream: World Bank policies, impacts of neo-colonialism and cultural imperialism in language policies in African schools, the globalizations negative impact on Africanisation in higher education. During her book Brock-Utne keeps on asking "Yes, but whose Education for All is it?" since the education systems in African countries are depending on external factors. The structural adjustments

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<sup>37</sup> Svensson, 'Divisions, diversity and educational directives: IRE teachers' didactic choices in Kisumu, Kenya'

<sup>38</sup> Arabic and Western learning systems in Sub-Saharan Africa are products and a residue of the cultural influence that both Arab Empire and Colonial powers had on Sub-Saharan Africa.

<sup>39</sup> Daun, Holger, *Childhood learning and adult life: the functions of indigenous, Islamic and western education in an African context*, Institute of International Education, Univ. [distributor.], Diss. Stockholm : Univ., Stockholm, 1992

programs initiated by the World Bank and International Monetary Fund (IMF) forces countries with high national debt to limit and cut governmental spending, and the downsizing affects education and other social services. The introducing of school fees complicates the situation for poor people to send their children to school. Brock-Utne criticizes foreign aid and African elites trained in the West leads to an (un)consciously re-colonization of the African mind. Brock-Utne continues to question curriculum, used textbooks and language of instruction since they are pointing towards West rather than providing an education that respects African knowledge and culture. Brock-Utne concludes that Education for All for certain was a good thought, but without giving relevant strategies and possibilities for each country to fulfill the goals it tends to be more “Schooling for Some” rather than “Education for All”.<sup>40</sup>

Pointing at the problem of the external factors that affects education systems in Africa from elementary level to higher education Brock-Utne quotes a television interview with a woman from Uganda, sent on Norwegian television in August 1995:

We Africans need to come back to ourselves as a people. It is only the African who knows best how he can describe and manipulate his circumstances, his environment. The real thing has to start from here. The questions must be asked here. You can help us ask the question if you like, but the answers are here. In Africa.<sup>41</sup>

Birgit Brock-Utne keeps on with the discussion about impacts of globalization, looking at the language of instruction in African countries. Since many countries still have their former colonial languages as language of instruction the school system and the pay offs: increased knowledge among the people and greater amounts of higher educated population – stagnates. Many pupils are not able to use English fluently, and therefore questions must be raised whether the pupils understand what is taught or not. Brock-Utne continues with stating that Africa will never be able to develop unless there is a change towards the use of indigenous languages in schools.<sup>42</sup> Ali Mazrui agrees with Brock-Utne when he wonders if Africa will ever take off from its debt and develop when the countries still can be seen as hostages to the language of their former imperial masters.<sup>43</sup>

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<sup>40</sup> Brock-Utne, *Whose Education for All? The Recolonization of the African Mind*

<sup>41</sup> Brock-Utne, Birgit, ‘Reliability and validity in qualitative research within education in Africa’. *International Review of Education*, vol. 42: 6, 1996, p. 607

<sup>42</sup> Brock-Utne, Birgit, *Language, democracy and education in Africa*, Nordic Africa Institute (Nordiska Afrikainstitutet), Uppsala, 2002

<sup>43</sup> Mazrui, Ali, ‘Perspective: The Muse of Modernity and the Quest for Development’, in *The Muse of Modernity: Essays on Culture as Development in Africa*, Altbach, Philip and Hassan, Salah (eds.), Africa World Press, Trentin NJ, 1996, p. 3

## Religion in Africa

As mentioned in the introduction, there are researchers arguing that it is impossible to separate the African from his/her religion since the religion in Africa permeates all parts of the life. Both Mbiti <sup>44</sup> and Peek & Yankah <sup>45</sup> think that where the African is, religion is. Walter E.A. van Beek and Thomas Blakely ask the question: what is so special about African religion? <sup>46</sup> Before answering the question what is special with African religion the authors questioning the usage of the term 'African religion'. Since Africa is a big continent with a myriad of countries, cultures, religions and tribes the generalization of 'African religion' as well as speaking of Africans as one people might be problematic. Though looking at the 'African of African religions' van Beek and Blakely states that there are two characteristics shared by religions in Africa: flexibility and variability. The Africans are flexible in the way of interact for example family rites (ancestors), magic and belief in spirits with their (dominantly) Christian or Muslim faith. Africans are various in the way of acting when a constant give and take among and between various religions, African religions calls for adaptability and plurality which might have made the spread of Christianity and Islam easier. <sup>47</sup> Conclusions made by the authors, according to their question, are that the special thing about African religions is that Africans are translators, refitting incoming religious expression and influences to make them compatible with the cultural context. <sup>48</sup> The researchers looking upon religiosity among Africans and religion in Africa finds that religion plays an important role in the life of Africans, but do not claim that Africans are more religious than people all over the world or that religion plays a greater role in the everyday life of Africans' compared to people in other parts of the globe.

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<sup>44</sup> Mbiti

<sup>45</sup> Peek & Yankah

<sup>46</sup> Blakely, Thomas D. (red.), *Religion in Africa: experience & expression*, Currey, London, 1994, p. 1

<sup>47</sup> Ibid., pp. 15-16

<sup>48</sup> Ibid., p. 18

### 3. Religious education in Nairobi – a case study

#### *The Kenyan school system*

Kenya's first independent school system was introduced by British colonists, and inspired by the British education system. After the independence from the British on December 12 1963, changes in the school system were introduced in order to reflect Kenya's sovereignty. The current educational structure in Kenya (introduced 1985) is a 8-4-4 system; starting with eight years of primary education, continuing with four years of secondary education and ends with four years of university education.<sup>49</sup>

Due to the MDG (Millennium Development Goal) of education, the Kenyan government abolished school fees for primary education in January 2003. The abolition of the school fees led to a massive enrolment to the primary schools which numbers of students grew from around 6 million students in the year of 2000 to around 7.4 million in 2004. Despite the massive enrolment, there are still millions of school-aged children which remain outside of the school system. Most of these children live under poor conditions in rural areas with scarce population or belongs to nomadic tribes.<sup>50</sup>

Of those approximately 700.000 students<sup>51</sup> who takes the final national exams and get the KCPE (Kenya Certificate of Primary Education) only 47% proceeds to the secondary education, mostly because of the inability of paying the school fee. Out of the students who enter the secondary education, twelve percent proceeds to higher levels at public universities.<sup>52</sup>

The rising number of students in the Kenyan school system has led to increasing workload for teachers in Kenya and scarcity of teachers on both primary and secondary level.<sup>53</sup> In 2004 the pupil-teacher ratio in Kenyan secondary schools was 32:1<sup>54</sup>.

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<sup>49</sup> Government of Kenya:

[http://www.information.go.ke/index.php?option=com\\_content&task=view&id=57&Itemid=183](http://www.information.go.ke/index.php?option=com_content&task=view&id=57&Itemid=183)

<sup>50</sup> Fleshman, Michael, 'Giant step for Kenya's schools – Progress for both boys and girls towards Millenium education goal'. *Africa Renewal*, vol. 19: 2, April 2005, pp. 10-11 + 14

<sup>51</sup> The Kenya National Examinations Council: 2009 KCPE Examination Release Statistics

<sup>52</sup> Unesco International Bureau of Education:

<http://www.ibe.unesco.org/International/ICE47/English/Natreps/reports/kenya.pdf>

<sup>53</sup> Ibid.



After the independence 1963 the government nationalized all the schools, and prevented them from being centers of religious propaganda. In 1964 the Kenyan government set up a commission whose task was to look upon and recommend ways of improving Muslim education. The findings showed that an Islamic teaching in the public schools was poorly organized compared to its counterpart CRE, and that a change was needed. The Ministry of Education worked during a few years time with the creation of an Islamic Religious Education, and the subject was introduced in a Kenyan secondary school 1971.<sup>55</sup>

## ***Teaching Religious Education***

Teaching Religious Education in Kenya requires that the teachers have taken, and passed, courses in comparative religions during their years at the teacher training programme. The teacher training students must have taken either CRE or IRE and passed the exams in secondary school. Teachers in Religious education often combine the subject with business studies, geography or history.<sup>56</sup>

The lack of teachers in IRE is based on a few reasons. There is a lack of universities offering the opportunity of taking the certificate for teaching Religious Education (according to the interviewed teacher there are only two universities in Kenya giving that opportunity), and a vast majority of the students taking the courses are focusing on becoming teachers in CRE, which leads to low numbers of trained and certificated IRE-teachers.<sup>57</sup>

The lack of certificated IRE-teachers has lead to a situation where schools have to choose between not offering IRE, using Christians as IRE-teachers (even though many Muslim parents opposes that their children are being taught by non-Muslims) or hiring non-certificated teachers.<sup>58</sup>

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<sup>54</sup> Unesco International Bureau of Education:

[http://www.ibe.unesco.org/fileadmin/user\\_upload/archive/Countries/WDE/2006/SUB-SAHARAN\\_AFRICA/Kenya/Kenya.htm](http://www.ibe.unesco.org/fileadmin/user_upload/archive/Countries/WDE/2006/SUB-SAHARAN_AFRICA/Kenya/Kenya.htm)

<sup>55</sup> Oded, Arye, *Islam and politics in Kenya*, L. Rienner, Boulder, 2000, p. 97

<sup>56</sup> Interview with Ishmael 2010-12-17

<sup>57</sup> Ibid.

<sup>58</sup> Ibid.

## ***Describing the context – the slums of Kibera***

Kibera is a large slum area in Nairobi. According to different sources the population in Kibera is somewhere between 200.000 and 1.000.000 people. Kibera is often referred to as one of the biggest slum areas in Africa. Kibera has been a subject for slum-upgrading programmes, made by both the Kenyan government, NGO:s and UN-Habitat (which headquarter is located in Nairobi).<sup>59</sup>

Walking in Kibera gives a good view of the life in slums. There are lots of people all over the place, and the amount of children is high. The ground is often covered with refuse and rubbish and the stream called Kibera River is heavily polluted. Looking at the surface, without intentions to deepen the understanding of life in Kibera, it might look like a hell on earth.<sup>60</sup> By speaking to people in Kibera and getting to know the context there might be a change of view. There are no doubts that Kibera has its problems, but it also has its opportunities. Using the cliché “all to win, nothing to lose” gives a good description of the reality of “Kiberans” and might motivate pupils to perform well in school.

## ***School profile***

The participating school is both a primary and a secondary school divided into two different blocks. The school lies in the outskirts of the Kiberaslums not far from one of the main roads in the slum. The classrooms are worn, which might be seen as a common sight at schools in the slum.

The school works with learner centered pedagogy and also focus on helping ‘slow-learners’ and pupils with special needs in some of the school subjects, in example math. The classes have around 30-35 pupils. During classes in Religious Education the classes are divided based on the choices of subject the pupils made. Since the class in form three is split in half (the amount of pupils in CRE and IRE is almost the same) there are approximately 15-20 pupils during classes in religious education.

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<sup>59</sup> Wikipedia: <http://en.wikipedia.org/wiki/Kibera>

<sup>60</sup> Field trip march 2009; Field study fall 2010.

## ***Religious education in the Kenyan Curriculum***

Religious education in Kenya is not a mandatory subject in secondary school, the pupils can choose among Christian, Islamic and Hindu Religious Education. Many students attend classes in religious education with the opinion that it is an easy 'boost-subject' giving them higher grade.<sup>61</sup>

Looking at the curriculum for the secondary schools the Kenya Institute of Education has set up a list of national goal of education. Two of the goals can be connected to religion and religious education. Goal 4 aims to "promote sound moral and religious values"<sup>62</sup>. The purpose of this goal is to provide for development of attitudes, knowledge and skills that enhance achievements of moral values, helping the Kenyan children to grow up into good Kenyans with self-discipline, self-reliance and a feeling of integration in society. Goal 6 aims to "promote respect for and development of Kenya's rich and varied cultures"<sup>63</sup>. This goal's purpose is to inspire the pupils to build up an understanding of the past and the present cultures within the borders of Kenya, and their valid place in the contemporary society. Having the traditional values in mind the pupils should be given the possibility to develop an ability to blend them with the ongoing changes in cultural (and religious) requirements in the building of a modern Kenyan state.

Secondary education also has specific objectives, giving the learner opportunities to (among other objectives) "promote harmonious co-existence among people of Kenya" and "develop mentally, socially, morally, physically and spiritually"<sup>64</sup>

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<sup>61</sup> Svensson, 'Divisions, diversity and educational directives: IRE teachers' didactic choices in Kisumu, Kenya', p. 250; Interview with CRE-teacher; Interview with IRE-teacher

<sup>62</sup> Republic of Kenya, Ministry of Education, Science and Technology. *Secondary Education Syllabus Volume Three*, 2002, p. VII

<sup>63</sup> Ibid.

<sup>64</sup> Ibid., p. VIII

## 4. Results

### *Reading the expected – syllabuses as government policy implementation*

#### **With mission to shape good Christians – CRE syllabus**

The syllabus in Christian Religious Education aims to create awareness in the pupils' life and relationship with God as revealed in Jesus Christ, in the developing society in which they are members of. To cover the areas of the Bible, African Religious Heritage and Contemporary Christian Living the teachers are suggested to adopt a thematic approach. The pupils are supposed to critically analyze the areas of the subject in order to discover how they affect the everyday life for a Christian in Kenya. While teaching about Jesus Christ, the gospel of St. Luke is chosen with the argument that it has a more chronological account of the life of Jesus Christ compared to the other gospels. CRE seeks to develop a positive attitude towards God, the self, others and the environment in which the learner lives. Since attitudes are subjective it might be hard to examine it by paper and pencil tests, leaving teachers with the choice of examine pupils partly through observations.<sup>65</sup>

At the end of the course in CRE the pupils should be able to i.e. appreciate and respect their own and other people's cultural and Christian beliefs. The pupils should also be able to acquire basic principles of Christian living and develop sense of respect for themselves and respect for others.<sup>66</sup>

CRE is a progressive subject, starting with reading the Bible, continuing with the basics of Christianity and its presence in Africa during the lower forms, in order to make sure that the pupils assimilated the knowledge when they speak of Contemporary Christian living and the effects on their everyday lives.

Looking at CRE:s hidden agenda proves that it is a confessional subject. Its primary purpose is to shape good and functional Christians. The subject is a tool for implementing, from the government's point of view, 'right' moral and values. Taking the discussion of

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<sup>65</sup> Ibid., p. 73

<sup>66</sup> Ibid., p. 74

responsible/irresponsible sexual behavior as an example it gives proof on what the government (and churches) define as correct sexual behavior, and what is not. According to the syllabus in CRE relationships should be between men and women, and therefore defines homosexuality as something unacceptable. The syllabus does not define what responsible sexual behavior is (more than man-woman), but has a list of what is irresponsible. Incest, rape, fornication, adultery, homosexuality and prostitution are seen as irresponsible sexual behavior. The syllabus also offers a list of the effects caused by irresponsible sexual behavior: HIV/Aids, STI's (STDs), abortion, divorce, separation, death, street children, unplanned pregnancies, school drop outs and psychological problems (depression, self pity, withdrawal, aggressiveness, violence and stress).<sup>67</sup>

## **In the name of Allah the most gracious most merciful – IRE syllabus**

IRE in secondary school aims for exposing the pupils to fundamental principles and teachings of Islam. The syllabus mentions Islam as more than just a religion, Islam must be seen as a way of life. The syllabus consist eight main areas of study in IRE: Quran, Hadith, Devotional Acts, Pillars of Iman (faith), Akhlaq<sup>68</sup> (morals), Muamalat<sup>69</sup> (relationship), History of Islam and Muslim Scholars. Islamic religious education in secondary school is based on what is taught in the primary school, and the subject has a spiral approach since the main areas are treated in each and every form. The syllabus calls for the teachers to make the subject interesting for the pupils, for instance by applying a life approach in the teaching in order to exemplify how Islam affects their everyday life. The teaching of Islam are related to issues like HIV/Aids, gender, child abuse, child labor and neglect, drugs and substance abuse, integrity and environmental concerns. Overall IRE aims to make the pupils peaceful with the creator, themselves, others and the environment – in other words: good Muslims.<sup>70</sup>

By the end of the IRE-syllabus in secondary schools the pupils should (among other objectives) be able to “appreciate and observe the fundamental beliefs and practices of

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<sup>67</sup> Ibid., pp. 88-89

<sup>68</sup> According to *Encyclopaedia of Islam*, Akhlaq means ethics. In the syllabus Akhlaq is used while speaking of morals. *Encyclopaedia of Islam* vol. 1, p. 325

<sup>69</sup> According to *Encyclopaedia of Islam*, Muamalat is seen as a part of fikh (Islamic jurisprudence) and it means that it ‘preside over the relations of men among themselves’. In the syllabus Muamalat refers to relationship in general. *Encyclopedia of Islam* vol. 7, p. 255

<sup>70</sup> Ibid., p. 95

Islam”, “discharge his/her role and responsibility effectively as Allah’s vicegerent on earth”, “develop respect for and foster harmonious co-existence with other people through tolerance”.<sup>71</sup>

The primary purpose with IRE is to foster good Muslims<sup>72</sup>. Even though it is seen as a counterpart to CRE<sup>73</sup> there are differences in the design of the syllabus, differing in approach to various issues. Looking at the example of sexuality, IRE does not at all treat what is and what is not responsible sexual behavior. The syllabus does mention HIV/Aids and STI’s, but not what causes it leaving the sex-issue untreated.<sup>74</sup> Not treating the issue of sexuality in the latter forms of secondary school, when the pupils are on the doorstep of adulthood shaping themselves in so many ways, sexuality included, the excluding of it in IRE might be seen as an expression of taboo.

Looking at the non-said underlying message of the syllabus, its hidden agenda, it shows that IRE is a confessional subject. Using the spiral approach to pedagogy, going through the main areas of the syllabus every year gives opportunity for the pupils to improve their knowledge about Islam, and might also foster them into good Muslims.

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<sup>71</sup> Ibid., p. 96

<sup>72</sup> See Svensson ‘Have you all got your copy of the Qur’an? Rationalisation, ritual and the role of God's word in a Kenyan Islamic educational setting’ and Svensson, ‘Divisions, diversity and educational directives: IRE teachers’ didactic choices in Kisumu, Kenya’

<sup>73</sup> See Svensson ‘HIV/AIDS and Islamic religious education in Kisumu, Kenya’

<sup>74</sup> Republic of Kenya, Ministry of Education, Science and Technology, p. 112

## *Observing what is done – religious education in practice*

### **CRE**

The classroom where the lessons in CRE takes place in is worn. The benches are torn due to many years of use. There is no electricity in the classroom which makes it a bit dark. The walls are thin, and the sound from neighboring classrooms sometimes interrupts the lessons. The pupils are sitting in the front of the classroom.

Looking at the classroom situation the amount of pupils during the first observed lesson is 15, nine girls and six boys. The pupils seem a bit shy, and speak quietly when answering questions. During this first observed lesson in the CRE-teacher Christopher spoke of Life skills. He divided the Life skills into: 1. Critical thinking, 2. Decision making and 3. Creative thinking. He also wrote a few concepts at the black board: Honesty, Justice, Persistence and Responsibility. Christopher defines Life skills as follows: “Attributes that enable us to respond and behave positively when responding to challenges that we encounter in our daily lives”. When he speaks about decision making he cries out “You should fight problems, not going back to the Jurassic age” and “take decision, to follow Jesus”. When he tries to discuss critical and creative thinking he uses the phrase “Think, think, think before you do, do, do!”. The lesson ends up with the teacher implying the importance of the youths not having boy- or girlfriends before the education is done and definitely not having irresponsible sex. Christopher used lecturing as teaching method as well as asking lots of questions to the pupils, making sure they were getting the plot. His task is to foster the pupils in to a “right” way of thinking, or maybe to foster a common (Christian) sense and it is subsidized by the syllabus.<sup>75</sup>

The second lesson as an observer during CRE also treats life skills. During this lesson the students seem more active than the earlier observed lesson. There are ten girls and six boys participating. Christopher tries to get the students active by asking lots of questions. He also tries to visualize the life skill “self-esteem” in order to build up a ground for further understanding. As the lesson goes by Christopher says, over and over again, how important it is for the youth to grow self-esteem. Maybe are the quiet boys silent because they do not really understand English as good as other students in the class? While speaking of sex, it

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<sup>75</sup> CRE 2010-09-28

seems like it is a necessity of discussing it now (growing desire?). Christopher only speaks of girls' part of sex, without questioning the boys' participation. In more than one way he speaks of sex without speaking of boys' responsibility at all. <sup>76</sup>

During the third lesson Christopher tries to activate the pupils with asking questions. There are thirteen students, seven girls and six boys. The students are really active, discussing among each other and answers the teacher's questions. In the middle of the lesson Christopher suddenly runs out from the classroom and starts yelling at some students who passed by the door laughing out loud. The plot of the lesson is "Male/female relationship in traditional African society". He writes the following concepts at the black board: age, taboo, kinship and customs, as a way to define what is affecting the male/female relationship (and sex). While speaking of circumcision he condemns it – but does not want to insult tribes that practice it, in order to act in a political correct way. Christopher tries to lecture the way of righteous sexual behavior, but he also tries to strengthen the girls' self esteem by telling them of their rights as women. As a way of strengthen their role he says that also women got a sexuality, and that it might earn the same status as men's. He problematizes it by asking "Girls are not attracted to boys?" and answering by saying "well, boys and girls, it takes two to tango". Christopher alternates between lecturing and discussion when speaking of today's subject. In the end of the lesson he reconnects to the plot and makes himself sure that the pupils have understand and assimilated the content by asking questions. <sup>77</sup>

During the fourth lesson Christopher speaks of male/female relationship (in Christianity). There are seventeen pupils, ten girls and seven boys, and one of them comes 30 minutes late. Christopher is irritated because of the students who have a hard time to sit still and be quiet; instead they run around and whisper to each other. He forgot to turn off the sound of his cell phone, and when someone calls him he runs out and answers. Speaking of the plot of the lesson he says that there should be equality between the sexes and that a marriage purpose is to benefit together through mutual companionship. The pupils do not feel that there is equality between the sexes and Christopher problematizes it and says that "a woman shouldn't have to live in a relationship where repression is!". He continues asking "if you get beaten, will you stay?", which starts a discussion among the students. Speaking of sexual intimacy, Christopher says that in Christianity it is only allowed between men and women.

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<sup>76</sup> CRE 2010-09-29

<sup>77</sup> CRE 2010-10-05



While speaking of adultery as something forbidden he refers to the Bible. He ends up by saying that relationships should be governed by love, respect, self-control and self-discipline. He uses questions all the time to make himself sure that the pupils have understood the plot: “To do what? To do what? To do what?”. He uses dilemma as a way for the students to make up their own opinion.<sup>78</sup>

The fifth lesson deals with Christian teachings on responsible sexual behavior. There are 19 pupils participating, eleven girls and eight boys. Some of the pupils seem to be restless since they have a hard time sitting down and avoid speaking with their neighboring classmates. Christopher defines a responsible sexual behavior as: responsibility against each other, healthy sexual relationship between men and women, avoiding talking in sexual and seductive ways since “such talk leads to something”. He suggests ways to ensure responsible sexual behavior: avoid social functions such as discos, “wait for the right time!”, seek guidance from Christian leaders, study the bible and what is said about sex and finally pray for God’s guidance. He says that “boys and girls should be friends – but there must be limits!” and keeps on with “friends with benefits, do you know what that means?” in order to problematize it. Christopher also treats the issue with pornography, saying that every boy uses it, even though it is illegal. He says that the youths should avoid consuming pornographic magazines, movies and music, but he realizes that there is nothing he can do to stop it: “I know as a teacher that we are losing the battle against it!” He keeps on asking the pupils questions in order to make sure that they get the plot.<sup>79</sup>

## **IRE**

The classroom is the same as the one where CRE takes place. The difference compared to CRE is that the pupils are spread in the classroom.

Entering the classroom the first time when attending classes in IRE Ishmael introduces me. There are only girls attending this lesson since the boys are sent home. There is an amount of thirteen girls in the classroom. Some of the girls seem to have problem focusing since they just stirs down at their benches, and a very few of them even lies down at the benches. When all of the students are gathered Ishmael shows his worship towards Allah and

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<sup>78</sup> CRE 2010-10-19

<sup>79</sup> CRE 2010-10-21

Muhammad by saying “Al-hamdu lillahi rabbil 'alamin. Rasul Allah Salallahu 'Alaihi Wasallam” (All praise and thanks be to Allah, the Lord of existence. Peace be upon prophet Muhammad). Ishmael begins with repetition from last lesson, where they discussed the Muslim rules of food. After repeating and discussing the food rules for a while he keeps on with the concept “Slandering”. Ishmael compares slandering with backbiting, and he also explains the importance of apologies if one have used slandering (or backbiting) on another. “Ask for apologize, otherwise Allah will not forgive you!”. Ishmael uses lecturing, reading from the book, and quotations from Quran and Hadiths while speaking on Muslim rules of food, and slandering. When speaking of food rules he says that “you cannot question the eating rules in Islam!”.<sup>80</sup>

During the second lesson the plot was about the Islamic manners on eating and drinking. Still there are only thirteen girls in the class; the boys have not yet been allowed to come back to the school. Even though the girls look tired, they are pretty active and ask lots of question about the plot. While speaking of the eating manners Ishmael says that Muslims must eat with a purpose, the food must be lawful (halal), the Muslim must clean him-/herself before and after eating, and excessive eating is forbidden. He exemplifies the eating manners by saying that the pupils must “eat to live, but don’t live for eating!”. Drinking must be done with a purpose, and not too much, just in small amounts. Ishmael often refers to the Quran and Hadiths. Eating with purpose prevents diseases. Ishmael is very keen of implementing a righteous living.<sup>81</sup>

During the third lesson Ishmael has a cold, so he asks the pupils to be calm and have patience with his trouble of speaking loud. There are 15 pupils, thirteen girls and two boys. The pupils look tired and the girls seem to have problem to focus, talking to each other instead of listening to the teacher. There is lots of sound from the neighboring classroom where a teacher screams repeatedly. While the girls answer the questions without being given the word the boys are raising their hands, waiting for their chance to speak. The lesson’s plot is Islamic manners on sleeping. The content that he discuss is that the pupils are supposed to sleep on their right side, and that they should not sleep naked. Ishmael

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<sup>80</sup> IRE 2010-09-30a

<sup>81</sup> IRE 2010-09-30b

mostly refers to the holy scripts, and it gives the pupils a chance to actually see that the content can be traced back to the scripts. Ishmael tries to implement a religious standard.<sup>82</sup>

During the fourth lesson the plot is Islamic manners on dressing. There are thirteen pupils, eleven girls and two boys. The lesson is interrupted a few times when other students enter the classroom in order to pick books they have forgotten to bring to their lessons. There are differences in the pupils' activity; most of them are very active while a few almost sleep. He states that the pupils should choose the 'middle way' with clothes and dress themselves appropriately, since Allah does not like the extravagant. He keeps on telling them that it is not allowed for men to put on women clothes, and the opposite. While speaking of niqab he says that, even if some scholars say it, niqab is not compulsory. Ishmael says that niqab of course is a part of Islam, and that it should not be banned as it has been in some European countries.<sup>83</sup>

On the fifth lesson Ishmael starts with repetition and keeps on answering questions from the pupils about the overall plot of the lesson: muammalat (relationship). There are 17 pupils, and three of them boys. The day is very hot, which makes the pupils sleepy; one of the girls are even caught sleeping. He speaks of muammalat in general, but focus on the teachings of mirath<sup>84</sup> (inheritance). The purpose of mirath is to block social injustice and ensures the survival of heirs, splitting up the estate in a fair way. Ishmael thinks that mirath is difficult and complex, and therefore it is misused. He also speaks about the teaching on wasiyya<sup>85</sup> (will). There is a discussion about the women's right of inheritance. Ishmael problematizes the issue of women's right of inheritance since many women lose stuff when their husbands die because of other people's claim of inheritance.<sup>86</sup>

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<sup>82</sup> IRE 2010-10-06

<sup>83</sup> IRE 2010-10-12

<sup>84</sup> According to *Encyclopaedia of Islam*, mirath means inheritance; the heir. *Encyclopaedia of Islam*, vol. 7, p. 106

<sup>85</sup> According to *Encyclopaedia of Islam*, wasiyya means bequest, last will and testament. *Encyclopaedia of Islam*, vol. 11, p. 171

<sup>86</sup> IRE 2010-10-21

## *Interviewing the teachers*

### **CRE-teacher<sup>87</sup>**

Christopher sees his subject as a subject not taken seriously, since it is looked on as a very easy subject. But he does not share the opinion that CRE is an easy subject. He explains that since Kenya is a country with many religions, and the teachers therefore have restrictions in what they can and cannot say, in order to not infringe people's right to express their own faith.

Here in our country, teachers feel restricted because we are limited to what we can and cannot say. Kenya is made up of many religions and as a teacher you need to be careful not to infringing people's right worship or attack any religion...Just be impersonal. I'm not supposed to bring in my religious view in the subject. Many think that CRE is supposed to be taught by pastors. I've teaching CRE for seven years; the first thing I've noticed was that CRE was seen as a very easy subject. If a teacher wants an 'easy subject' they choose CRE, it is not taken seriously.<sup>88</sup>

Christopher thinks that he is supposed to teach the pupils about Christianity rather than into Christianity. He does not think he has the mandate of teaching into the religion since he is not a pastor or a priest. Other reasons for not teach the pupils into the religion is that there are Muslim children taking classes in CRE, and he thinks it is important to not exclude them by saying 'we believe' when a more preferable way is to say 'Christians believe'.

I think I'm supposed to teach about religions, not religion, to give the pupils good knowledge in what people believe. Many CRE-teachers says 'we believe', but I rather use 'Christians believe' since we're having Muslim children in the CRE-class. By saying 'we believe' we're excluding those children. So it should be about religion, not in to religion.<sup>89</sup>

While reflecting on his role as a CRE-teacher he believes that he is there to avail the Christian moral teachings. He believes that if CRE (as well as IRE) is taught well, it can bring out good moral aspects of society.

When answering the question the subject's purpose of teaching the pupils to be good Christians he says that all subjects, not only CRE, are meant to bring moral values into the teaching. All the subjects in all stages during schooling pupils have to participate in fostering the pupils into good persons.

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<sup>87</sup> Interview with Christopher (CRE-teacher) 2010-10-15

<sup>88</sup> Ibid.

<sup>89</sup> Ibid.

Speaking of his personal wish with CRE he says that the primary purpose and his highest wish is that the students pass the subject, preferably with good grades. Secondly he wishes that the students benefit from the subject and that they appreciate the content, and maybe learns one or two things from it so that they at the end of the day can leave the school as better people.

Speaking of teaching methods Christopher cries out that he hates lecturing, but due to the lack of time he is forced using it. He does not see lecturing as a helpful teaching method in CRE; it does not achieve much in understanding from the learners. If it was not for the lacking time he would rather have used discovering methods, group work, discussions and problem solving methods.

Personally I hate lecturing. I wish I had more time, because I like discovery methods. I believe that lecturing should be done less, it's not helpful, it's faster but you don't achieve much in terms of understanding from learners. I believe that if you can have group work, discussions, question and answer sessions, problem solving methods, that one I believe is much better than lecturing.<sup>90</sup>

He keeps on saying that the lack of time has lots of negative impacts on the teaching. One disastrous effect is that the massive content and the teaching methods needed to have time enough to cover the syllabus do not take notice of pupils with learning differences. He personally thinks that CRE must be changed so that it can be attemptable for both slow and quick learners.

When asking if he feels that CRE is priority for the pupils, he answers that it is not. The pupils take CRE as a booster subject. It is seen as an easy subject to pass and therefore the students take CRE to get sure they get a good grade.

When it comes to questioning the content he says that the questioning is always there, whenever talking about controversial topics there is debate among the pupils. The pupils look at the content critically and often debate whether it is right or wrong.

When discussing the bible's role in the teaching Christopher says that he thinks that it has a central role, since it is the basis for Christianity, but that the role is beginning to reduce. New content have gained ground, but topics such as life experiences and relevance of

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<sup>90</sup> Ibid.

Christianity in modern days demands knowledge of the bible. “When we’re looking at events when speaking of prophets we ask ourselves: ‘what can we learn from this event?’. To bring something of the past into modernity. I appreciate the development of this subject, compared to when I went to school, when there was the Bible only.”

When asking if the pupils remember the content from the earlier forms or if they are just studying for passing the tests he seems dejected. He says that they need to repeat what they have learned, and that they probably just want to pass the test, not learning for life.

When speaking of religion in general and if they are speaking of other religions he says that they do speak about Islam and Judaism, Islam because of the Muslim kids taking CRE, and Judaism because of the Old Testament.

### **IRE-teacher<sup>91</sup>**

Ishmael sees his subject as a very important one. He has no problem with it having a confessional purpose, and says that if a student follows it well he or she will end up as a really useful person in the society. He sees that IRE is an important subject for both religious purpose and for general purposes, in example making up a common sense.

Ishmael agrees with the idea that IRE gives the pupils opportunity to become good Muslims, but it depends on the student’s view. If the students appreciate the content they can definitely become good Muslims if they want, but since most of them takes IRE as a subject as any other and leaves it there they do not benefit from it.

Many of them just takes it as a subject and leave it there, they don’t benefit much from it. There are few who benefit from it. If the students appreciate the content, they can definitely become good Muslims if they want.<sup>92</sup>

Answering if he believes that IRE is priority for the students Ishmael says that IRE is taken as a booster subject, since they think it is an easy one to pass. So mostly the students take it based on other grounds than religious.

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<sup>91</sup> Interview with Ishmael (IRE-teacher) 2010-10-16

<sup>92</sup> Ibid.

When reflecting over the role of being teacher in IRE, and the most important purpose of the subject, he says that in first hand he is expected to deliver it as a subject, making the students get the concepts and pass the exams. He keeps on mentioning the fact that there is a shortage of IRE-teachers in Kenya, and that IRE-teachers in some schools are non-Muslim. He thinks that the teachers should have at least an extensive knowledge of Islam, whether the teacher is Muslim or not.

What's expected from me is to deliver it as a subject to them, make the students get the concepts, and pass the exams, that's the purpose. As I go into the details of the subject there are many issues there to discuss...Many teachers just rely on the books, and don't tend to expand much. Since we have a shortage of IRE-teachers in Kenya you'll find that IRE in some schools is taught by non-Muslim teachers. As an IRE-teacher, if I only base on whatever is in the syllabus they will not benefit much from the subject. So you need to have at least an extensive knowledge of Islam.<sup>93</sup>

While looking at his personal wish with the subject Ishmael says that he wants his students to benefit from the subject, but what he expects is unfortunately not what he sees. At least he makes his best to make sure that the students really benefit from whatever he is giving them. He feels a bit sorrow and admits that his ambitions are fading, and that he loses a bit of hope when he sees how the students approach the subject. He can, for example, only see one of his students in IRE that really takes the subject seriously and it demoralizes him a bit.

My personal purpose is to make the students benefit from the subject. Unfortunately what I expect is not what I see. But at least I do my best to make sure that they really benefit from whatever I'm giving them. My ambitions are now fading, compared to when I was new, I'm beginning to lose a bit of hope, so whatever expected is not what I see from the students. For example, there is only one student in this school that really shows that she is taken this subject seriously. In fact it actually demoralizes me a bit.<sup>94</sup>

When I ask him if he believes that the lacking interest from the students might be an effect of too less time Ishmael says that more time would be good, but would probably not solve the problem. He tries to at least catch the most important things that the students have to learn, and despite the lacking time he tries to focus on how to do the subject as good as possible.

When discussing if the students are learning for life or just for passing the tests he says that it is a big issue. The students seem to learn for the exams, and for the exams only, therefore they would not benefit from IRE. He has seen students throwing their IRE-books immediately after completing the final exams. An effect of not learning for life is that the

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<sup>93</sup> Ibid.

<sup>94</sup> Ibid.

content from earlier forms needs to be repeated. Ishmael can also see tendencies on dropping results among the students after form two, and he feels embarrassed as a teacher when the results are dropping, feeling that he failed with his mission.

Answering the question which teaching method he thinks is beneficial in IRE he says that he is forced to use lecturing because the lack of time, but that he prefer other student-centered teaching methods. He believes that discussions are a good way of making the student benefit from the subject, as well as reciting the Quran. The reciting requires that everyone brings their copy of the Quran, but the problem is that only a very few of his students actually bring their copy.

While discussing the questioning of the IRE and Islam in general Ishmael sees a big learning potential in the questioning, since they often use the Quran or Hadiths to meet the questioning. Unfortunately questioning requires much time, and he sometimes has to limit it since he is forced to cover the syllabus. He says that going into details is good, but that the time is always against them.

Ishmael does not speak much about other religions in IRE, more than mentioning Christians and Jews as 'people of the book'. He thinks it is okay to only speak about one religion at this level, since it might confuse the students if speaking of other religions. He admits that he mentions other religions very briefly when treating religious tolerance, especially when talking on Islamic teachings on relations with other people; peaceful co-existence, general values and no discrimination.



## 5. Analysis and discussion

This chapter will start with analyzing and discussing the results from the problem areas, and then continuing with a general discussion, keep on with conclusions and finally end up with an outlook and suggestions for further studies.

### **How is the Kenyan curriculum and syllabi in CRE and IRE designed, and what is said about religious education?**

The Kenyan curriculum aims to foster the learners into good citizens. Schooling in Kenya must give students the opportunity to develop good ethics and moral, understand cultural and religious differences and to respect the diversity of modern Kenya. This will be brought to the learners in all of the school subjects in general, and in religious education in particular. The syllabi in CRE and IRE are designed in a confessional way, aiming at making the learners good Christians or Muslims. Though the syllabi call for different methodological approaches, CRE is seen as a progressive subject while IRE is seen as a spiral subject, the content they are dealing with is generally the same. The syllabi are based on each religion's holy script. In the earlier forms in secondary school the subjects deals with basic facts, while in the latter forms dealing with how the religion affects the learners everyday life. The government decides the content of the syllabi, which means that it is the government who defines the ethics and moral taught in CRE and IRE.

### **How are students taught in religious education at the selected school?**

During all of the observed lessons the teachers were lecturing, and during specific topics there were also discussions about certain issues. The lessons are often focused on one or two issues or concepts that the teachers treat. Since the government calls for the teachers to cover and fulfil the syllabi before the final exams, the teachers cannot go into details while teaching due to lack of time. The scarce time and the massive content leave the teachers in a situation where they chose to lecture instead of using other teaching methods. Since the governments writes the syllabi, and the syllabi governs what should be taught, the teachers mission is to train the students with 'the right' teachings of the religion, its morals and so on. The teaching is in English, which requires good skills from both the teachers and the pupils to make the subject as fruitful as possible. The teachers ask a lot of questions during the

lessons, in order to activate the pupils and as a follow up to make themselves sure that the pupils understood the content. The teachers try to tell the pupils of their rights, and strengthen their self-esteem, as a way of schooling them in Life skills. The teachers speak of gender, and women's right, male/female relationships.

### **What are the teachers saying about religious education as a subject?**

The teachers believe that the majority of the students are taking classes in religious education just because it is seen as a 'booster', an easy subject giving them higher grades. The teachers feel that the subject is not taken seriously by students. Religious education is seen as a subject where the teachers can give the pupils a chance to enhance their life skills, making them better persons. Even though the teachers represent different faiths, they have the same opinion that the subject aims to provide common values and morals among Kenyans. Christopher believes that the teachers are not supposed to teach into religions, rather about religions since they are no pastors. Looking at the wishes with their subjects the teachers' highest wish is to make sure that the pupils pass the subject with good grades. The teachers also want the pupils to appreciate the content and benefit from it. The teachers feel that they are forced to lecture, since it is a faster teaching method, but they prefer other methods like discussions and group work. The lack of time is seen as a big problem, since it hardens the situation for pupils with learning differences when the teacher has no extra time for helping those pupils. Both teachers see the pupils' questioning as a good way of developing and learning critical thinking. The teachers feel that the pupils only learn the content for passing the tests, since they often need to repeat content from the earlier forms. Sometimes the teachers speak a little of other religions just to give examples relevant to the issue they are speaking of at the moment.

Looking at Basil Bernstein's concepts of curricula and how they are influenced by power and control is a good tool for analyzing the selected school. At first this school has a strong classification, meaning that there are strong boundaries between the subjects. This school does not integrate religious education with other subjects, and does not merge CRE and IRE at all, which can be seen as beneficial while speaking of common values, morals and peaceful co-existence. Secondly this school has a strong framing, the teacher is the one defining and choosing the plot and there is a top-down relationship between teachers and

pupils. These expressions of power and control end up in defining the curriculum as a collection curriculum.

CRE and IRE are seen as confessional subjects influenced by their faith, and the holy scripts. But the syllabi are written as an expression of what the governments thinks is suitable to learn in the subjects. The syllabi do focus on the religion, its scripts and rites, but there is a remarkable large amount of content speaking of how religion affects the contemporary living and the students' everyday life. With these facts religious education faces an ongoing change towards learning about religion rather into religion. Since the African cannot be separated from his/her religion, the content would matter for the students. By including morals and defining sexuality in the syllabi the government clearly shows what is acceptable in Kenya, and what is not. Taking relationship as an example, the syllabus of CRE says that a relationship should be between a man and a woman and that the only alternative is celibacy. By defining relationship in this way the syllabus rejects homosexuality without even mention it.

The lack of time is obvious in both CRE and IRE at the selected school. The massive content in the syllabi forces the teachers to rush through it rather than look at details. The stressful situation makes religious education a descriptive subject about religion rather than a confessional subject learning the students into religion. This is not a phenomenon seen just in this study. Comparing with Jonas Svensson's results <sup>95</sup> there seems to be a change not only in schools in Nairobi, but also in Kisumu, towards a religious education where the students are taught about religion. This effect might be addressed to the changing of the curriculum and syllabi. Expanding the content in religious education, speaking of religions effects on the students' everyday life, without adding more time leaves the teachers in a situation where they are forced to rush through the syllabus without time left to actually diagnose whether the students have benefitted from the plot (becoming good Christians/Muslim) or not.

Looking at the issue with using English as the language of instruction, the usage of English can be seen as problematic. Even though the observations at the selected school were not focusing on the students, it showed that they often answered questions in Kiswahili. The

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<sup>95</sup> Svensson, 'Divisions, diversity and educational directives: IRE teachers' didactic choices in Kisumu, Kenya'

teachers often needed to ask the questions again, in Kiswahili, since the students did not understand what the teachers said. According to Brock-Utne and Mazrui <sup>96</sup> it is problematic when the students are not taught in their mother tongue. Since the curriculum demands English as language of instruction, and the teacher needs to rush through the syllabus, the pupils have a hard time gaining a deeper understanding of the content.

### **Didactic reflections**

Studying how religious education is taught in a country with a different learning system compared to Sweden can contribute with inspiration and new ways of teaching as well as it can lead to self-reflection on one's own teaching methods in particular and the Swedish teaching methods in general. It also broadens the field of knowledge.

Even though religious education is changing in Kenya, it can still be described as confessional. It is of importance, for a soon-to-be teacher teaching in comparative religious studies, to reflect about different ways of teaching religious education. By comparing the way of teaching in Kenya with the way the subject is taught in Sweden can contribute a deeper understanding of other cultures, a first-hand experience and broader visual field/split vision of how religion works in different cultural contexts. These experiences might be beneficial while meeting 'the world' in the Swedish school where cultural multiplicity is reality.

The results shows that pupils being taught in a language of instruction which is not her/his mother tongue can prove problematic since the pupils might have problems understanding the plot, and therefore not benefit from the subject.

The lack of time can be, according to previous research and the results of this study, addressed to the massive amount of content in the syllabi. It might be of importance to reflect whether this is a soon-to-be fact or not for Swedish teachers teaching religious education, when both the curriculum and syllabi are changing.

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<sup>96</sup> Brock-Utne, *Language, democracy and education in Africa* and Mazrui

## **Conclusions**

- CRE and IRE at the selected school faces a change towards teaching about rather than into the religion. Religious education also changes from a strictly religious subject towards a subject concerning also other aspects of the students' life, such as sexuality.
- Teachers in religious education are forced to use lecturing as teaching methods since it is time-saving. The large and detailed content, and the lack of time, puts the teachers in a nearly impossible situation. They must fulfill the syllabus before the final exams at the same time as they are expected to foster the students into good Christians/Muslims. Since teachers feel that foster the pupils with good morals requires too much time, they tend to rush through the syllabus hoping that at least some of the students benefitted from the content.

## **Outlook**

Since research on religious education in Kenya is relatively scarce there is a lot to do. This study needs to be followed up in many ways. In order to see if religious education is taught like this in Nairobi there need to be studies done all over Nairobi, in both slum schools as well as schools in other areas. If studying the ongoing change of teaching about rather into religion looking if it is a phenomenon in major cities or not, studies need to be done in rural, urban and metropolitan areas. Maybe is it a phenomenon in areas with Christian majority? If so; studies need to compare results from central parts of the country with results from the coastal areas where Islam is in majority.

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## ***Classroom observations***

CRE 2010-09-28

CRE 2010-09-29

CRE 2010-10-05

CRE 2010-10-19

CRE 2010-10-21

IRE 2010-09-30a

IRE 2010-09-30b

IRE 2010-10-06

IRE 2010-10-12

IRE 2010-10-21

## ***Interviews***

Interview with Christopher (CRE-teacher) 2010-10-15

Interview with Ishmael (IRE-teacher) 2010-10-16

Interview with Ishmael (IRE-teacher) 2010-12-17

# Appendices

## *Appendix I – Syllabus Christian religious education*

### **KENYA SECONDARY SCHOOL CHRISTIAN RELIGIOUS EDUCATION CURRICULUM**

#### **INTRODUCTION**

The Christian Religious Education syllabus covers three main areas: the Bible (Old and New Testaments) African Religious heritage and Contemporary Christian Living. The syllabus aims at creating awareness in the learner of his/her life and relationship with God as revealed in Jesus Christ in a changing and developing society in which he/s he is a member. The approach adopted for the study of these broad areas is thematic. This calls for a learning situation in which the learner together with the teacher use Christian insights to critically analyse, evaluate, judge and discover the implications of the issues raised, for his/her own life. The study of this course is progressive in that it begins with the creation of the universe, the fall of man, the promise of salvation and its fulfilments in Jesus Christ.

St. Luke's gospel has been selected for study because it has a more chronological account of the life and teaching of Jesus Christ. The use of Christian teaching in the syllabus refers to the biblical teaching on various issues.

The African Religious Heritage aims at educating the learner on his or her cultural background. It also acts as a major bond of integration with Christianity. In this study the African heritage should be presented as a living experience and not as a living phenomenon of the past. Emphasis should be on the positive aspects of the African heritage. The term "society" is used to refer to African people in general, whereas the term "African Community" refers to a particular ethnic community.

The course on Contemporary Christian Living enhances appreciation of pertinent social, political, religious, ethical and economic issues affecting the world today.

Finally it is important to note that Christian Religious Education seeks to develop a positive attitude in the learner, towards God, the self, others and the environment in which he/she lives. Attitudes are naturally subjective and therefore

difficult to measure reliably and to validate using a paper and pencil test. However, the classroom teacher through observation and through a period of time can assess attitudes with a considerable degree of reliability. It is for this reason, that, although the attitudinal objectives may not seem to have content directly linked to them, they are closely related to the content covered.

#### **GENERAL OBJECTIVES**

By the end of the course, the learner should be able to:

1. gain insights into the unfolding of God's self-revelation to human kind through:
  - Their personal experience
  - The African Religious Heritage
  - The biblical relation as whole and specifically in Jesus Christ
  - The Christian community
2. use the acquired social, spiritual and moral insights to think critically and make appropriate moral decisions in a rapidly changing society.
3. appreciate and respect their own, and other people's cultural and Christian beliefs and practices.
4. acquire the basic principles of Christian living and develop a sense of self respect and respect for others.
5. promote international consciousness through the understanding of universal brotherhood and sisterhood.
6. contribute positively to the transformation of self and the society as a whole.
7. acquire knowledge for further studies in various career fields.

#### **FORM ONE**

##### **1.INTRODUCTION TO CHRISTIAN RELIGIOUS EDUCATION**

##### **1.00 Meaning of Christian Religious Education**

###### *1.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) define Christian Religious Education
- b) explain the importance of learning Christian Religious Education.

### 1.20 Content

- 1.21 Definition of Christian Religious Education
- 1.22 Reasons for studying Christian Religious Education.

## 2.00 THE BIBLE

### 2.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) explain the Bible as the word of God; its major divisions and its human authors
- b) outline and appreciate the translation of the Bible from the original languages (Hebrews, Greek) to local languages
- c) discuss the effects of the translation of the Bible into African languages
- d) respect the Bible as the word of God and apply the acquired insights in daily life.

### 2.20 Content

- 2.21 The Bible as the word of God (Hebrews 1:1-2; 2 Timothy 3:16; Revelations 22:18)
- 2.22 Human authors (2 Peter 1:20-21)
- 2.23 Major divisions of the Bible
- 2.24 The Bible as a library
- 2.25 The translations of the Bible from the original languages (Hebrew, Greek) to the present local languages
- 2.26 Versions of the Bible used in Kenya today
- 2.27 The effects of the translation of the Bible into African languages

## 3.00 CREATION AND THE FALL OF MAN

### 3.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) describe the biblical accounts of creation and appreciate creation as the work of God
- b) identify and appreciate the attributes of God from the biblical creation accounts
- c) describe the traditional African understanding of creation
- d) explain and appreciate the teachings from the biblical creation accounts
- e) explain the origin of sin according to the biblical accounts of the fall of man and its consequences
- f) explain the traditional African concept of evil and discuss the similarities and differences with the biblical concept of sin
- g) explain and appreciate God's plan of salvation.

### 3.20 Content

- 3.21 The biblical accounts of creation and their meaning (Genesis 1 and 2)

- 3.22 Attributes of God from the biblical creation accounts (Genesis 1 and 2)
- 3.23 Traditional African view of creation
- 3.24 Teaching from the biblical accounts of creation (Genesis I and 2)
- 3.25 The biblical teaching on the origin of sin and its consequences (Gen. 3; 4; 6-9; 11)
- 3.26 Traditional African concept of evil
- 3.27 God's plan of salvation (Genesis 3:15)
- 3.28 Similarities and differences between the traditional African concept of evil and the biblical concept of sin

## 4.00 FAITH AND GOD'S PROMISES: ABRAHAM

### 4.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) outline the background to the call of Abraham
- b) define the term 'faith in God'
- e) explain how Abraham demonstrated his faith in God and its relevance to Christians today
- d) state the promises made by God to Abraham and explain their importance/relevance to Christians today
- e) define the term 'covenant'
- f) explain and appreciate the importance of Gods covenant with Abraham
- g) identify covenants in modern life and appreciate their significance
- h) state the importance of circumcision to Abraham and his descendants, (the Jews) and relate it to the African circumcision practice
- i) develop and appreciate a sense to live according to God's guidance and direction (Genesis 11:24—32; 12:1 -9).)

### 4.20 Content

- 4.21 Background to the call of Abraham (Genesis 11:24-32; 12:1-9)
- 4.22 Definition of the term faith in God (Hebrews 11:1-6)
- 4.23 a) Abraham's acts of faith in God (Genesis 12:1-9; 15:1-6. 17:23-24; 21:1-7; 22:1-19)
- b) The importance of faith in Christian life today
- 4.24 God's promises to Abraham and their relevance to Christians today (Genesis 12:2-3; 15:1—21; 21:17:1. 8; 17:15-18)
- 4.25 Meaning of the term covenant
- 4.26 God's covenant with Abraham and its importance (Genesis I 5: 1-19)
- 4.27 Covenants in modern life and their importance
- 4.28 Circumcision:

- a) The importance of the circumcision to Abraham and his descendants (Genesis 17:1-16)
- b) Compare the Jewish and African practices of circumcision.

## 5.00 SINAI COVENANT: MOSES

### 5.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) describe the call of Moses.
- b) explain how God saved His people from Egypt.
- e) discuss and appreciate the attributes of God learnt from the ten plagues
- d) give an outline on how God cared for the Israelites during the Exodus
- e) describe how the Sinai covenant was made, broken and renewed
- f) explain the Ten Commandments and show how they should be applied in a Christian's daily life
- g) describe how the Israelites worshipped God in their life in the wilderness
- h) explain the new understanding that Moses gave his people about the nature of God
- i) Be motivated to live by the laws of God.

### 5.20 Content

- 5.21 The call of Moses (Exodus 3:1-22)
- 5.22 The ten plagues (Exodus 7:14 -11: 1-10)
- 5.23 The Passover (Exodus 12:1-31)
- 5.24 The Exodus
  - a) The crossing of the Red Sea (Ex. 14:5-31)
  - b) Provision of water (Exodus 15:22-29 17:1-6)
  - c) Provision of Manna and quails (Exodus. 16: 1-35)
  - d) Defeat of the Amalekites (Exodus 17:8-16)
- 5.25 a) The making of the Sinai Covenant (Exodus 19; 24:1-80)
- b) The breaking of the Sinai covenant (Exodus 32:1-35)
- c) The renewal of the Sinai covenant (Exodus 34:1-35)
- 5.26 The worship of God by the Israelites in the wilderness
- 5.27 The Ten Commandments (Exodus 20:1-17)
- 5.28 Israelites new understanding of the nature of God

## 6.00 LEADERSHIP IN ISRAEL: DAVID AND SOLOMON

### 6.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) explain the reasons for kingship in Israel
- b) explain reasons against kingship in Israel

- c) explain King Saul's failures
- d) explain the lessons that can be learnt from King Saul's failures
- e) explain and appreciate the importance of David as King of Israel and as an ancestor of Jesus Christ
  - 1) explain the qualities of a good leader drawn from King David's leadership
  - g) explain King Solomon's achievements and failures
  - h) explain the importance of the temple in Israel
  - i) assess the achievements and failures of King Solomon.
  - j) desire to seek God's guidance

### 6.20 Content

- 6.21 Reasons for kingship in Israel (1 Samuel 8:1-9)
- 6.22 Reasons against kingship in Israel (1 Samuel 8:10-20)
- 6.23 King Saul's failures (1 Samuel 13:8-14; 15:7-25)
- 6.24 Lessons learnt from king Saul's failures
- 6.25 King David's importance:
  - (i) King David's achievements as King of Israel (1 Samuel 16:1-23; 2 Samuel 6:1-15)
  - (ii) David as an ancestor of Jesus Christ (2 Samuel 7:1-29; Luke 1:26-33)
- 6.26 Qualities of a good leader drawn from King David's leadership
- 6.27 King Solomon's achievements and failures (1 Kings 3-12)
- 6.28 Importance of the temple in Israel.

## 7.00 LOYALTY TO GOD: ELIJAH

### 7.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) explain how and why idolatry became widespread among the Israelites in leadership
- b) explain the effects of idolatry in Israel
- c) describe how Elijah fought against false religion and corruption among the people of Israel
- d) explain why Elijah faced danger and hostility as a prophet of God
- e) emulate Elijah's determination in fighting corruption in the society today
- f) explain and appreciate the relevance of Elijah's prophetic mission to Christians today.

### 7.20 Content

- 7.21 The spread of idolatry
  - a) The local Canaanite religion
  - b) The schism between Judah and Israel (1 Kings 12:25-33)

- 7.22 The effects of idolatry in Israel
- 7.23 Elijah's fight against:
- False religion (I Kings 18:17-46)
  - Corruption (I Kings 21)
- 7.24 Life skills that help fight corruption:
- critical thinking
  - creative thinking
  - decision making
- 7.25 Reasons why Elijah faced danger and hostility as a prophet of God. (I Kings 1H 19: 21)
- 7.26 The relevance of Elijah's prophetic mission to Christians today

## **8.00 SELECTED ASPECTS IN AFRICAN RELIGIOUS HERITAGE: AFRICAN CONCEPT OF GOD, SPIRITS AND ANCESTORS**

### *8.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- Explain and appreciate the African concept of God, spirits and ancestors
- Explain the African understanding of the hierarchy of beings
- Describe the role of God, spirits, and ancestors
- Explain and appreciate the responsibilities of the living towards God, spirits and ancestors
- Describe and appreciate the traditional African way of worshipping God, venerating and communicating with the ancestors and spirits.

### *8.20 Content*

- 8.21 African concept of God, spirits and ancestors
- 8.22 African understanding of the hierarchy of beings
- 8.23 The role of God, spirits and ancestors
- 8.24 Responsibility of the living towards God, spirits and ancestors
- 8.25 Traditional African ways of:
- worshipping God
  - venerating and communicating with spirits and ancestors

## **9.00 AFRICAN MORAL AND CULTURAL VALUES**

### *9.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- explain and appreciate the meaning of life and its wholeness in the traditional African society
- explain the African concept of community and kinship system.
- outline and explain factors contributing to harmony and mutual responsibility in the African Communities

- describe the rites of passage and their role in inculcating moral values in the traditional African community
- explain and appreciate the role of religious specialists in the African communities and evaluate their relevance in modern society
- explain and appreciate the African moral values
- discuss and evaluate continuity and change in the African understanding of leisure, dress, old age, the aged, widows, orphans, dowry, community, land., medicine, worship and property
- strive to practise the African moral values.

### *9.20 Content*

- 9.21 Meaning of life and its wholeness in the traditional African society
- 9.22 The African concept of community and kinship system
- 9.23 Factors contributing to harmony and mutual responsibility in the African communities:
- 9.24 a) Rites of passage:
- Birth and naming
  - Initiation
  - Marriage
  - Death
- b) The role of each in inculcating moral values
- 9.25 The role of religious specialists in the African communities and their relevance today
- 9.26 African moral values: hospitality, honesty, courtesy, integrity, tolerance/perseverance, loyalty, chastity, respect, responsibility, love, cooperation, unity
- 9.27 Continuity and change in the African understanding of:
- Community, old age, land, the aged, property, widows, orphans, dress, dowry, medicine, leisure

## **FORM TWO**

### **10.00 OLD TESTAMENT PROPHECIES ABOUT THE MESSIAH**

#### *10.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- explain the Old Testament prophecies about the coming of the Messiah and the concept of the Messiah in the Old and the New Testaments
- explain the role of John the Baptist as a link between the Old and the New Testament.

#### *10.20 Content*

- 10.21 The Old Testament prophecies about the coming of the Messiah and the concept of the Messiah in the New Testament

(2 Samuel 7:3-17; Isaiah 7:10-16; 9:1-7; 53; 61:1-2; Jeremiah 23:5-6; Psalms 41:9; 110:1-2); Micah 5:2-5; Luke 1:26-38; 2:1-23; 23:1-35; 24:50-51)  
10.22 The role of John the Baptist (Isaiah 40:3-5; Malachi 3:1; 4:5-6; Luke 7:20-35)

## **11.00 THE INFANCY AND EARLY LIFE OF JESUS**

### *11.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) describe the infancy and early life of Jesus
- b) desire to grow in favour with God and fellow human beings.

### *11.20 Content*

- 11.21 The annunciation (Luke 1:5-56)
- 11.22 The birth of John the Baptist (Luke 1:57-80)
- 11.23 The birth of Jesus (Luke 2:1-20)
- 11.24 Dedication (Luke 2:21-40)
- 11.25 The boy Jesus at the Temple (Luke 2:41-52)

## **12.00 THE GALILEAN MINISTRY**

### *12.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) outline and apply the teachings of John the Baptist to daily life
- b) describe the baptism and temptations of Jesus
- c) explain the relevance of the baptism and the temptations of Jesus to Christians today
- d) explain why Jesus was rejected at Nazareth
- e) describe and appreciate Jesus' healing at Capernaum
- f) describe the call of the first disciples
- g) explain why Jesus faced opposition from the Pharisees and the Scribes
- h) explain the choosing of the twelve disciples and identify Jesus' teachings on the qualities of true discipleship
- i) explain Jesus' teachings of the sermon on the plain and apply it to daily life
- j) explain and appreciate Jesus works of compassion
- k) emulate Jesus' example by showing compassion to others
- l) narrate the parables of Jesus
- m) relate the significance of parables to daily life
- n) describe the mighty works Jesus
- o) explain the significance of teaching from the mighty works of Jesus to Christians today
- p) explain and appreciate the teaching of Jesus on discipleship, divine power, Messiahship, faith and humility

q) appreciate God's power as displayed in Jesus' works.

### *12.20 Content*

- 12.21 John the Baptist and Jesus
  - a) The preaching of John the Baptist (Luke 3:1-20)
  - b) The baptism of Jesus (Luke 3:21-22)
  - c) The temptation of Jesus (Luke 4:1-13)
- 12.23 The relevance of the baptism and the temptations of Jesus to Christians today
- 12.24 Jesus begins work in Galilee and is rejected at Nazareth (Luke 4: 14-30)
- 12.26 Jesus calls the first disciples (Luke 5:1-11)
- 12.27 Jesus faces opposition (Luke 5:12-6:11)
- 12.28 The choosing of the twelve disciples and Jesus' teaching on true discipleship (Luke 6:12-16, 27-49)
- 12.29 The sermon on the plain (Luke 6:17-49)
- 12.30 Jesus' works of compassion
  - a) The healing of the Centurion's servant (Luke 7:1-10)
  - b) The raising of the son of the widow of Nain (Luke 7:11-17)
  - c) Assurance to John the Baptist (Luke 7:18-35)
  - d) Forgiveness of the sinful woman (Luke 7:36-8:3)
- 12.31 Jesus teaches in parables (Luke 8:4-21)
- 12.32 Significance of the parables of Jesus
- 12.33 Mighty works of Jesus (Luke 8:22-56)
- 12.34 Jesus and the twelve disciples
  - a) The commissioning of the twelve disciples (Luke 9:1-9)
  - b) Jesus feeds the 5000 (Luke 9:10-17)
  - e) The person of Jesus and His destiny (Luke 9:18-27)
  - d) The transfiguration (Luke 9: 28-36)
  - e) Jesus teaching on faith and humility (Luke 9:37-50)

## **13.00 THE JOURNEY TO JERUSALEM**

### *13.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) explain and evaluate the characteristics of a true follower of Jesus
- b) apply the teaching of Jesus on true discipleship to the daily
- c) explain and appreciate Jesus teaching on God's power in overcoming evil
- d) define the terms confession, honesty and hypocrisy
- e) examine oneself and live according to Christian principles

- f) explain and appreciate Jesus teaching on material possessions readiness and watchfulness
- g) relate Jesus' teaching on material possessions, readiness and watchfulness to Christian living today
- h) explain and appreciate the spiritual teaching given by Jesus through the parables of the feasts
- i) narrate the parables of the lost
- j) explain and apply the parables' teaching in daily Christian life
- k) explain and appreciate Jesus teaching on wealth and poverty
- l) apply the teaching of Jesus on proper attitude towards wealth
- m) explain Jesus' teaching on the power of faith
- n) explain the significance of faith in Christian life
- o) explain and appreciate Jesus' teaching on prayer and persistence
- p) develop a sense of persistence in prayer and learn to pursue goals as a Christian
- q) explain and appreciate Jesus' teaching on the way of salvation
- r) appreciate the teaching of Jesus on the need for repentance

#### *13.20 Content*

- 13.21 Duties and privileges of discipleship (Luke 9:51-62)
  - a) The mission of the seventy two (Luke 10:1-24)
  - b) A committed follower of Jesus (Luke 10:25-11:1-13)
- 13.22 Use of God's power to overcome evil (Luke 11:14-36)
- 13.23 Fearless confession without hypocrisy (Luke 11:37- 12:1-12)
  - a) Material possessions (Luke 12:13-34)
  - b) Watchfulness and readiness (Luke 12:35-59)
- 13.24 The growth of God's Kingdom (Luke 13:)
- 13.25 A great feast for all who are prepared (Luke 14:1-35)
  - a) The invited guests
  - b) The great feast
  - c) The cost of discipleship
- 13.26 Retrieving the lost (Luke 15:1-32)
  - a) Parable of the lost sheep
  - b) Parable of the lost coin
- 13.27 Wealth and poverty (Luke 16:1-32)
- 13.28 The power of faith (Luke 17:1-37)
- 13.29 Persistence in Prayer (Luke 18:1-14)
  - a) Parable of the widow and the unjust judge (Luke 18:1-8)
  - b) Parable of the Pharisee and the Tax Collector (Luke 18: 9-14)
- 13.30 The way to salvation (Luke 18:15-19: 1-27)

## **14.00 JESUS' MINISTRY IN JERUSALEM**

### *14.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) describe the triumphant entry of Jesus into Jerusalem
- b) desire to be humble and promote peace in society
- c) explain the cleansing of the temple
- d) develop respect and honour for God's places of worship
- e) explain Jesus' conflict with Jewish leaders
- f) explain Jesus' teaching about eschatology.

### *14.20 Content*

- 14.21 The triumphant entry into Jerusalem (Luke 19:28-40)
- 14.22 Cleansing of the temple (Luke 19:41-48)
- 14.23 Jesus' conflicts with the Jewish leaders (Luke 20:1 -21:1-4)
- 14.24 Eschatology (Luke 21:5-38)

## **15.00 JESUS' PASSION, DEATH AND RESURRECTION**

### *15.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) discuss the Lord's supper and appreciate its meaning to Christians today
- b) describe the events that took place at Mount Olives
- c) explain the events that took place between the arrest and the burial of Jesus
- d) describe the resurrection of Jesus
- e) explain and relate the significance of the teaching on the passion, death and resurrection of Jesus to daily life
- f) appreciate the saving work of Jesus.

### *15.20 Content*

- 15.21 The last supper (Luke 22:1-38)
- 15.22 Prayer on Mount Olives, betrayal and arrest (Luke 22:39-53)
- 15.23 The denial by Peter, trial, crucifixion, death and burial (Luke 22:54-71 23:1-56)
- 15.24 The resurrection (Luke 24:1-53)
  - a) Witness to the risen Christ
    - testimony of the Holy women
    - the disciples on the way to Emmaus
    - appearance to the disciples
  - b) Jesus ascension to heaven
- 15.25 Significance of passion, death and the resurrection of Jesus to daily Christian life



### **FORM THREE**

#### **16.00 THE GIFTS OF THE HOLY SPIRIT**

##### *16.10 Specific Objectives*

By the end of the end of the topic the learner should be able to:

- a) relate the message of Peter on the Day of Pentecost
- b) explain the teaching of Jesus on the role of the Holy Spirit
- c) explain the gifts of the Holy Spirit and their manifestations as expressed by Paul
- d) explain the criteria for discerning the gifts of the Holy Spirit in the New Testament
- e) discuss the manifestation of the Holy Spirit in the church today
- f) desire to seek the guidance of the Holy Spirit in daily life.

##### *16.20 Content*

- 16.21 Peter's message on the Day of Pentecost (Acts 2:1-40)
- 16.22 The teaching of Jesus on the role of the Holy Spirit (John 14:15-26; 16:5-15, Acts 1:7-8)
- 16.23 The gifts of the Holy Spirit (1 Corinthians 12, 13, 14)
- 16.24 The criteria for discerning the gifts of the Holy Spirit (1 Corinthians 12:1-3; Matthew 7:15-20; Galatians 5: 16-26)
- 16.25 Manifestations of the gifts of the Holy Spirit in the church today (Galatians 5:16-26)
- 16.26 The fruit of the Holy Spirit (Galatians 5:6-26)

#### **17.00 UNITY OF BELIEVERS**

##### *17.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) explain and appreciate the unity of believers as taught in selected New Testament texts
- b) promote the unity of believers in the Christian community and the nation

##### *17.20 Content*

- 17.21 Teaching of the unity of believers in selected New Testament texts
- a).The people of God (1 Peter 2:9-10)
  - b) The body of Christ (1 Corinthians 12:12-27; Ephesians 4:1-12)
  - c) The vine and the branches (John 15:14)
  - d)The church (Ephesians 5:21-32)
  - e) The bride (Revelation 21:1-3; 2 Corinthians 11:2)

#### **18.00 SELECTED OLD TESTAMENT PROPHETS AND THEIR TEACHINGS**

##### *18.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) define the terms 'prophet' and 'prophecy'
- b) identify categories of prophets
- c) explain the importance of prophets in Israel
- d) describe the characteristics of prophets
- e) explain how the prophetic messages were written
- f) explain the relationship between the Old Testament prophecies and the New Testament
- g) draw parallels between the traditional and the Old Testament prophets and their relevance to Christians today.

##### *18.20 Content*

- 18.21 Definition of the terms 'prophets' and 'prophecy'
- 18.22 Categories of prophets
- 18.23 Importance of prophets
- 18.24 The characteristics of prophets
- 18.25 The writing of prophetic Messages
- 18.26 Relationship between the Old Testament and the New Testament
- 18.27 Similarities and differences between the traditional and the Old Testament prophets and their relevance to Christians today.

#### **19.00 AMOS**

##### *19.10 Specific Objectives*

By the end of the topic, the learner should be able to

- a) describe the historical background to Amos
- b) describe the call of Amos
- c) emulate the obedience of Amos at the time of his call
- d) describe the five visions of Amos
- e) explain the teachings of Amos and relate their relevance to Christians today
- f) desire and strive to eradicate social injustice in society
- g) avoid hypocrisy in Christian life.
- h) strive to live a life acceptable

##### *19.20 Content*

- 19.21 Background to Amos
- 19.22 The call of Amos (Amos 1:1; 3:8; 7:10-15)
- 19.23 The visions of Amos (Amos 7:1-9; 8:1-3; 9:1-4)
- 19.24 The Teachings of Prophet Amos
- a) Social justice and responsibility (Amos 2:6-8; 3:9-12; 4:1-3; 5:10-15; 6: 8:4-6)

- b) Hypocritical religion in Israel (Amos 4:4-5; 5:4-5; 5:21-29)
- c) Judgment against Israel and other nations (punishment and repentance) (Amos 1:3-5; 5:1-17; 6:7; 8; 9)
- d) Israel's Election (Amos 2 3:1-2; 9;7)
- e) The day of the Lord (Amos 5:18-20; 6:3-5; 8:7-13)
- f) The Remnant and Restoration (Amos 9:8-15)

## **20.00 JEREMIAH**

### *20.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) describe the historical background of Prophet Jeremiah
- b) describe his personal life and his call
- c) take up responsibilities at home, church and school
- d) explain the evils condemned by Jeremiah, which led to the breaking of the covenant
- e) explain the temple sermon and the evils condemned by the prophet
- f) explain the relevance of Jeremiah's teachings on evils and false prophets to Christians today
- g) uphold Jeremiah's teachings on evils and false prophets
- h) analyse Jeremiah's teaching on judgment and punishment.
- i) strive to live a righteous life
- j) explain the significance of symbolic acts related to judgment and punishment
- k) explain Jeremiah's teaching on the new covenant
- l) describe the suffering and lamentations of Jeremiah and their relevance to Christians today
- m) persevere suffering for the sake of the Gospel
- n) explain Jeremiah's symbolic acts related to hope and restoration
- o) strive to have a personal relationship God
- p) describe the fall of Jerusalem and the exile of the Israelites
- q) be motivated to obey God and those in authority
- r) relate the teachings of Jeremiah to the New Testament and Christian life today.

### *20.20 Content*

- 20.21 Political, social and religious background of Prophet Jeremiah
- 20.22 Personal life and the call of Jeremiah (Jeremiah I)
- 20.23 Evils addressed by prophet
- 20.24 The temple sermon (Jeremiah 7:1 - 8:1-3).
- 20.25 Relevance of Jeremiah's teaching on evils and false prophets to Christians today

- 20.26 Teachings on judgment and punishment (Jeremiah 5:12-18; 6:1-30;7:30-8:1-17; 10:17-25; 14:1-18; 15:1-9; 16:16-18; 17:1-13; 21:1- 25:1-38; 39:1-10)
- 20.27 Symbolic acts related to judgment and punishment (Jeremiah 13; 16; 18; 19; 24; 27)
- 20.28 Suffering and Lamentations of Jeremiah (Jeremiah 11:18-23; 12:1 15:10-21; 17:14 -18; 18-23, 20:1-6; 26; 27; 37; 38)
- 20.29 The New Covenant (Jeremiah 23:1-8; 24; 29; 30; 31; 32; 33)
- 20.30 Symbolic acts related to hope and restoration (Jeremiah 24:10 - 32:1-14)
- 20.31 The fall of Jerusalem and the exit of the Israelites (Jeremiah 39)
- 20.32 Relating the teachings of Jeremiah to the New Testament and Christian life today.

## **21.00 NEHEMIAH**

### *21.10 Specific Objectives*

By the end of the topic, the learnt should be able to:

- a) describe the historical background to Nehemiah
- b) identify and explain occasions when Nehemiah prayed
- c) explain and appreciate the importance of prayer in Christian life
- d) emulate Nehemiah's life by leading a prayerful life
- e) describe how Nehemiah demonstrated good leadership qualities
- f) explain what Christians today can learn from Nehemiah's leadership
- g) develop good leadership qualities
- h) describe the problems faced by Nehemiah during his mission
- i) explain what Christians today can learn from Nehemiah's experiences
- j) handle leadership challenges with courage
- k) discuss how the covenant was renewed
- l) describe the dedication of the Jerusalem wall
- m) acknowledge for repentance in a Christian's life
- n) explain and analyse Nehemiah's final reforms
- o) relate the teachings from Nehemiah's exemplary life to St. Luke's Gospel and Christian life today.

### *21.20 Content*

- 21.21 Political, religious and social background to Nehemiah
- 21.22 Occasions when Nehemiah prayed (Nehemiah 1 1:4-11; 2:4-8; 4:4-9 5:19;69 13:14; 22; 29 and 31)
- 21.23 Importance of prayer in Christian life.

- 21.24 Good leadership qualities (Nehemiah 1; 2; 3; 4; 5; 6 and 7).
- 21.25 Relevance of Nehemiah's leadership to Christians today.
- 21.26 Problems faced by Nehemiah (Nehemiah 3:5; 4; 5; 6; 13).
- 21.27 Relevance of Nehemiah's experiences to Christians today.
- 21.28 Renewal of the covenant (Nehemiah 8- 12:1-26).
- 21.29 Dedication of the wall of Jerusalem (Nehemiah 12:27-47)
- 21.30 Final reforms (Nehemiah 13)
- 21.31 Teachings from Nehemiah's exemplary life to St. Luke's gospel and a Christian life today.

#### **FORM FOUR**

#### **22.00 INTRODUCTION TO CHRISTIAN ETHICS**

##### *22.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) explain the meaning of Christian ethics
- b) explain the basis of Christian ethics

##### *22.20 Content*

- 22.21 Meaning of Christian ethics
- 22.22 Basis of Christian ethics

#### **23.00 CHRISTIAN APPROACHES TO HUMAN SEXUALITY, MARRIAGE AND FAMILY**

##### *23.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) define human sexuality - marriage and family
- b) explain and appreciate the traditional African understanding of human sexuality
- c) explain and appreciate Christian teaching on human sexuality
- d) explain and appreciate traditional African practices related to male/female relationships
- e) explain and appreciate Christian teaching on male/female relationship at various levels
- f) explain and appreciate Christian teaching on responsible sexual behaviour
- g) explain Christian teaching irresponsible sexual behaviour and their consequences
- h) explain and appreciate traditional African understanding of marriage
- i) explain and appreciate Christian teaching on marriage
- j) discuss the traditional Africa and Christian approaches to marriage preparation
- k) explain celibacy as an alternative to marriage

- l) discuss and appreciate traditional and Christian understanding of the family
- m) discuss and appreciate the value of responsible parenthood
- n) discuss problems related to family life today
- o) explain and evaluate traditional African and Christian approaches to problems related to family life today

##### *23.20 Content*

23.21 Definitions of human sexuality, marriage and family.

23.22 Traditional African understanding of human sexuality

23.23 Christian teaching on human sexuality

23.24 Traditional African practices related to male/female relationships at various levels.

23.25 Christian teaching on male/female relationships at various levels.

23.26 Christian teaching on responsible sexual behaviour

23.27 Christian teaching on:

a) Irresponsible sexual behaviour; rape fornication adultery, homosexuality, prostitution.

b) Effects of irresponsible sexual behaviour; STI's, abortion, divorce, separation death, street children, unplanned pregnancies school drop outs.

Psychological problems: Depression ,self pity, withdrawal, aggressiveness, violence, stress

23.28 Traditional African understanding of marriage

23.29 Christian teaching on marriage

23.30 Preparation for marriage in both the traditional African society and Christian practice

a) Traditional African preparation for marriage

b) Christian teaching on preparation for marriage

23.31 Celibacy as an alternative to marriage

23.32 Traditional African and Christian understanding of the family

23.33 Value of responsible parenthood

23.34 Problems related to family life today

23.35 Traditional African and Christian approaches to problems related to family life today

#### **24.00 CHRISTIAN APPROACHES TO WORK**

##### *24.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) define the terms 'work' and 'vocation'
- b) explain and appreciate the traditional African attitude towards work
- c) explain professional ethos, ethics and code in society
- d) explain virtues related to work

- e) discuss the moral duties and responsibilities of employers and employees
- f) discuss Christian approaches to issues related to employment
- g) develop a positive attitude towards work.

#### 24.20 Content

- 24.21 Definition of the terms 'work' and 'vocation'
- 24.22 Traditional African attitude to Work.
- 24.23 Christian teaching on work.
- 24.24 The roles of professional ethos, ethics and codes in society
- 24.25 Sonic virtues related to various types of work
  - (i) diligence
  - (ii) honesty/integrity
  - (iii) faithfulness
  - (iv) responsibility
  - (v) loyalty,
  - (vi) tolerance
- 24.26 Moral duties and responsibilities of employers and employees
- 24.27 Christian approaches to issues related to employment
  - a) Wages and industrial action.
  - b) Child labour
  - c) Unemployment and self-employment.

### 25.00 CHRISTIAN APPROACHES TO LEISURE

#### 25.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) explain the meaning of leisure
- b) discuss and appreciate the traditional African understanding of leisure
- c) discuss and appreciate Christian teaching on leisure
- d) discuss the importance of leisure
- e) outline various forms and uses of leisure
- f) explain how leisure is misused in the society today
- g) discuss the abuse of alcohol and other drugs and their effects
- h) explain Christian criteria for evaluating the use of leisure
- i) desire to use leisure according to Christian principles.

#### 25.20 Content

- 25.21 Meaning of leisure
- 25.22 Traditional African understanding of leisure
- 25.23 Christian teaching on leisure

- 25.24 Importance of leisure
- 25.25 Various forms and uses of leisure
- 25.26 Misuse of leisure today
- 25.27 Misuse abuse of drugs
  - a) Alcohol
  - b) Other drugs
  - c) Effects of drug abuse
- 25.28 Christian criteria for evaluating the use of leisure

### 26.00 CHRISTIAN APPROACHES TO WEALTH, MONEY AND POVERTY

#### 26.10 Specific Objectives

By the end of the topic the learner should be able to:

- a) define the concepts of wealth, money and poverty
- b) explain and appreciate the traditional African understanding of wealth and poverty
- c) describe and evaluate the impact of the introduction of the money economy in the traditional African society
- d) explain Christian teaching on money, wealth and poverty
- e) discuss Christian approaches to some issues related to wealth, money and poverty
- f) uphold tile Christian principles in acquiring and using wealth.

#### 26.20 Content

- 26.21 Definition of the concepts wealth money and poverty
- 26.22 Traditional African understanding of wealth and poverty
- 26.23 Impact of the introduction of money economy in traditional African society
- 26.24 Christian teaching on money, wealth and poverty
- 26.25 Christian approaches to some issues related to wealth
  - a) Fair distribution of wealth (affluence and poverty)
  - b) Bribery and corruption
  - c) Life skills
    - (i) critical thinking
    - (ii) creative thinking
    - (iii) decision making
    - (iv) self-esteem
    - (v) assertiveness
  - d) Christian values
    - (i) love
    - (ii) honesty
    - (iii) reliability
    - (iv) fairness

- (v) justice
- (vi) respect (for other people's rights and property)
- (vii) humility
- (viii) faithfulness
- (ix) persistence
- (x) chastity

## **27.00 CHRISTIAN APPROACHES TO LAW, ORDER AND JUSTICE**

### *27.10 Specific Objectives*

By the end of the topic the learner should be able to:

- a) define the terms 'law', 'order' and 'justice'
- b) describe and evaluate traditional African practices that promote law, order and justice
- c) explain the Biblical teaching on law, order and justice
- d) identify and evaluate the need for law, order and justice in the society
- e) explain the rights and duties of citizens
- f) explain the causes and remedies of social disorder
- g) evaluate the role of Christians in the transformation of the society
- h) discuss Church-State relationship
- i) strive to promote law, order and justice in the society

### *27.20 Content*

27.21 Definition of the term 'law', 'order' and 'justice'.

27.22 Traditional African practices that promote law, order and justice.

27.23 Biblical teaching on law, order and justice.

27.24 Need for law, order and justice in the society.

27.25 Rights and duties of citizens

27.26 Causes of social disorder and remedies

a) Causes

i) discrimination

(ii) inequitable distribution of wealth and resources

(iii) racism

(iv) tribalism

(v) crime

(vi) sexism

b) Remedies

(i) rehabilitation

(ii) punishment

27.27 The role of Christians in transforming the social, economic and political life of the society

27.28 Church-State relationship

## **28.00 CHRISTIAN APPROACHES TO SELECTED ISSUES RELATED TO MODERN SCIENCE, TECHNOLOGY AND ENVIRONMENT**

### *28.10 Specific Objectives*

By the end of the topic the learner should be able to:

- a) explain the Christian view on some issues related to modern science and technology
- b) explain the Christian view on the effects of modern science and technology on the environment.

### *28.20 Content*

28.21 Christian view on some issues related to science and technology:

- a) Euthanasia
- b) Blood transfusion
- c) Organ transplant
- d) Genetic engineering
- e) Plastic surgery

28.22 The Christian view on the effects of modern science and technology on the environment (pollution, desertification)

## **SUGGESTED LEARNING/TEACHING EXPERIENCES**

- Discussion
- Reading the Bible
- Question and answer
- Display
- Observation
- Nature walk
- Presentation
- Narrations
- Dramatization
- Drawing
- Short lecture
- Role play
- Buzz groups
- Field trips
- Brain-storming
- Case-studies
- Creative writing

## **SUGGESTED LEARNING/TEACHING RESOURCES**

- Bible
- Charts
- Different Bible versions and translations
- Pictures
- Resource persons
- Real objects
- Maps
- Audio/visual aids
- News paper cuttings

## SUGGESTED ASSESSMENT METHODS

- Oral questions
- Short structure questions
- Project, field research
- Essay questions

## *Appendix II – Syllabus Islamic religious education*

### **KENYA SECONDARY SCHOOL ISLAMIC RELIGIOUS EDUCATION CURRICULUM**

#### **INTRODUCTION**

##### *IN THE NAME OF ALLAH THE MOST GRACIOUS MOST MERCIFUL*

Praise be to Allah, the Lord of the worlds, salutation and blessing be upon The Prophet (p.b.u.h)

The Secondary Islamic Religious Education (IRE) is aimed at exposing the learner to the fundamental principles and teachings of Islam.

Islam is not merely a set of beliefs or rituals but a way of life. This syllabus is therefore designed to nurture the spiritual, moral, social, emotional and physical well being of the learner.

The syllabus consists 8 main areas of study, namely: -

- Quran
- Hadith
- Devotional Acts
- Pillars of Iman (faith)
- Akhlaq (morals)
- Muamalat (relationship)
- History of Islam
- Muslim scholars

In this syllabus areas have gradually been based on what is taught in the primary I.R.E syllabus in a spiral approach. They are further divided into topics and sub-topics but they should be presented in an integrated approach.

The syllabus is geared towards adaptability and appropriateness of the needs and interests of t Therefore it is highly recommended that the teacher employs life approach as a means of achieving the desired objective(s).

The learning of IRE. in secondary schools is geared towards enabling the learner face the challenges of life. Thus, special attention has been

given to relating the teachings of Islam to issues such as HIV/AIDS, gender, child abuse, child labour and neglect, drugs and substance

Ultimately the syllabus aims at making the learner be at peace with his creator, self, others, and the environment

#### **GENERAL OBJECTIVES**

By the end of the course, the learner should be able to: -

1. acquire knowledge, values and principles of Islam
2. emulate the teachings of the prophet (p.b.u.h)
3. appreciate and observe the fundamental beliefs and practices of Islam
4. discharge his/her role and responsibility effectively as Allah's vicegerent on earth
5. appreciate the wonders of Allah's creation and develop a sense of responsibility in managing the environment
6. recognize work as a form of Ibadah
7. acquire relevant skills and values to cope with issues and challenges
8. develop respect for and foster harmonious co-existence with other people through tolerance
9. promote international consciousness through an understanding of the universality of Allah and equality of mankind
10. appreciate the role of Islamic history in the development of human culture and civilization
11. acquaint him/herself with the works and contributions of Muslim scholars and reforms.

#### **FORM ONE**

##### **1.00 QURAN**

###### *1.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) state the meaning of the Qur'an
- b) discuss the need for revelation of the Qur'an
- c) explain the importance of the Qur'an
- d) describe the role played by angel Jibril in the revelation of the Qur'an
- e) explain the reasons for revelation of the Qur'an in portions
- f) recite the selected Surah

g) state the teachings of the given Surah.

### 1.20 Content

#### 1.21 Ulumul Qur'an

- a) Definition
- b) Need for revelation (Q7:2, Q7:203)

#### 1.22 Revelation

- a) Role of angel Jibril (Q16:102-103, Q26:192-199)
- b) Revelation of the Qur'an in portions (Q25:32)

#### 1.23 The study of selected surah

- a) Al-Fatiha (Q1)
- b) An-Nasir (Q1 10)
- c) Al-Fil (Q105)
- d) Al-Asr (Q103)

## 2.00 HADITH

### 2.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) define the term 'Hadith'
- b) explain the evolution of Hadith
- c) discuss the importance of Hadith
- d) develop an awareness to observe Hadith in one's life.

### 2.20 Content

#### 2.21 Definition of the term 'Hadith'

#### 2.22 The evolution of Hadith:

- a) through the Prophet's own initiative.
- b) as response to questions of his companions.
- c) as a demand of circumstances
- d) as an interpretation of the Qur'an.

#### 2.23 Forms of Hadith

- a) Fiil
- b) Taqrir
- c) Sifat

#### 2.24 Contribution of Hadith to Islamic thought and culture.

## 3.00 PILLARS OF IMAN (FAITH)

### 3.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) explain the meaning of Tawheed
- b) state the attributes of Allah (S.W.T)
- c) identify the significance of Tawheed
- d) define the term 'shirk' and its manifestation
- e) appreciate the relevance of Tawheed in the life of a Muslim
- f) explain the characteristics of angels

g) mention at least ten angels

h) state the various functions of angels.

### 3.20 Content

#### 3.21 Tawheed

- a) The meaning of Tawheed (Q.112)
- b) Attributes of Allah (S.W.T)
- c) The significance of Tawheed.

#### 3.22 Shirk and its manifestations

- a) Shirk
- b) Forms of shirk
  - (i) Shirk Akbar (Q31:13, 5:72, 16:51)
  - (ii) Shirkul Asghar (Riyaa)
- c) Qur'anic condemnation of shirk (Q31:13)

#### 3.23 Belief in angels

- a) Characteristics of angels (Q66: 6)
- b) Names of angels and their specified duties (Q50:17-18)
  - i) Jibril
  - ii) Mikail
  - iii) Israfil
  - iv) Izrail
  - v) Atid and Raqib
  - vi) Munkar and Nakir
  - vii) Ridhwan and Malik

## 4.00 DEVOTIONAL ACTS

### 4.10. Specific Objectives

By the end of the topic, the learner should be able to:

- a) pronounce the shahada correctly
- b) explain the meaning of shahada
- c) discuss the significance of shahada in the life of a Muslim
- d) state the meaning of swalat
- e) describe the significance of swalat
- f) explain the importance of twahara
- g) perform correctly the acts of twahara
- h) mention the different types of swalat
- i) explain the importance of swalatul Jam'aa
- j) describe the various ways of performing swalatul musafir
- k) identify types of prayers for different occasions
- l) explain the different types of sijda

### 4.20 Content

#### 4.21 Shahada (declaration of creed)

- a) Measuring of shahada
- b) Significance of shahada

#### 4.22 Swalat (Prayer)

- a) Ghusul
- b) Wudhu

- c) Tayyamum
- 4.23 Significance of swalat (Q4: 103)
- 4.24 Types of Swalat
  - a) Faradh-ain (Q 238-239; Q11: 114)
  - b) Faradhul Kifaya
  - c) Sunna prayer
  - i) Tahiyatul masjid
  - ii) Qabliyya and Baadiyya
  - iii) Taraweh
  - vi) Dhuhaa
- 4.25 Swalatul Jamaa (congregational prayers) and their importance
- 4.26 Prayers on special occasions
  - a) Swalatul Musafir
  - b) Jam'u Taqdim
  - c) Jam'u Taakhir
  - d) QasrQ4:101
  - e) Kusuf wal khusuf (prayers during the eclipses)
  - f) Swalatul Istisqai (prayers for rain)
  - g) Sijdat (prostration) (Q13 15)
  - i) Sijdatu Tilwawa
  - ii) Sijdatu Shukr
  - iii) Sijdatu Sahwu

## 5.00 ZAKAT (ALMS)

### 5.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) define the term 'zakat'
- b) explain the types of zakat
- c) differentiate between zakat and sadaqa
- d) discuss the importance of zakat
- e) identify the conditions for zakat payment
- f) list down the items on which zakat is payable
- g) state the recipients of zakat
- h) outline the nisab for various categories of items
- i) discuss the difference between zakat and tax
- j) appreciate the role that zakat plays in promoting integrity.

### 5.20 Content

- 5.21 a) Meaning of zakat and sadaqa (Q2:43), (Q2:110)
- b) Types of zakat
  - i) Zakatul Maal
  - ii) Zakatul Fitr
  - iii) Sadaqa
- 5.22 Difference between zakat and sadaqa.
- 5.23 Conditions for zakat.
  - a) Payment
  - b) Distribution
- 5.24 Recipients of zakat (Q9:60)

- 5.25 Importance of zakat
- 5.26 Difference between zakat and tax
- 5.27 Zakat and integrity

## 6.00 AKHLAQ

### 6.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) explain the basic principles of Islamic morality
- b) identify the dynamics of Islamic morality
- c) explain the significance of Islamic morality
- d) develop the virtue of commanding good and condemning evil.

### 6.20 Content

- 6.21 Essential components of Islamic morality
- 6.22 Dimensions of Islamic morality
  - a) Maarufat (virtues)
  - b) Muunkaraat (vices)
- 6.23 Significance of Islamic morality
- 6.24 Amr bil Maaruf wa Nahyi Anil Munkar (commanding good and forbidding evil) Q3: 104)
- 6.25 Morality based on
  - a) Iman (faith) Q103,
  - b) Salihat (good deeds) Q103, Q7:32-33

## 7.00 MUAMALAT (RELATIONSHIP)

### 7.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) explain the meaning of Nikah (marriage)
- b) describe the importance of marriage
- c) state conditions for marriage
- d) discuss an Islamic marriage festival
- e) discuss the Islamic view on polygamy
- f) discuss the rights and duties of family members.

### 7.20 Content

- 7.21 The family as an important unit in the society
- 7.22 Nikah (marriage)
  - a) Purpose of marriage
  - b) Conditions and regulation of marriage
- 7.23 Polygamy
  - a) Conditions for polygamy (Q4:3)
  - b) Reasons for polygamy
  - c) Marriage of Prophet Muhammad (p.b.u.h)
    - i) Names of the wives
    - ii) The rationale
- 7.24 Rights and duties of family members
  - a) Parents (Q17:23-24, Q31 :14-15)
  - b) Husband
  - c) Wife



- d) Children
- e) Extended family members

## 8.00 HISTORY OF ISLAM

### 8.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) describe the conditions of pre-Islamic Arabia
- b) narrate the life history of the Prophet (p.b.u.h)
- c) outline the prophet's mission in Makka and Madina
- d) discuss the achievements of prophet Muhammad (p.b.u.h.)

### 8.20 Content

#### 8.21 Pre-Islamic Arabia

- a) Jahiliyya
- b) Prevailing conditions in Pre-Islamic Arabia

#### 8.22 Life history of Muhammad

- a) Birth
- b) Early life
- 8.23 Prophet's Mission in Makka
- a) Ba'ath (prophethood) and Revelation
- b) Early muslim community and persecution
- c) Muslims seeking asylum in Abyssinia
- d) Isra wal Miraj (night journey and ascension)

#### 8.24 Prophet's mission in Madina

- a) Hijra (migration to Madina)
- b) Beginning of muslim ummah
- c) The battles of Badr, Uhud, Khandaq and Khaybar
- d) The Treaty of Hudaibiyya
- e) Conquest of Makka.
- f) The battle of Hunain
- g) Hijjatul widaa (The farewell pilgrimage)
- h) Death of the Prophet

#### 8.25 Achievements of the Prophet

- a) Brotherhood and equality of mankind
- b) Elimination of racism
- c) Eradication of slavery
- d) Improvement of the status of women
- e) Religious tolerance

## 9.00 MUSLIM SCHOLARS

### 9.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) describe the early life of Sheikh Al Amin Mazrul and Sheikh Abdallah Swaleh Farsy
- b) explain their contributions to the growth and development of Islam
- c) appreciate and emulate these scholars.

### 9.20 Content

#### 9.21 Sheikh Al-Amin Mazrui

- a) Birth and early life
- b) Educational background
- c) Work and personal life
- d) Achievements and
- e) Contributions

#### 9.22 Sheikh Abdallah Swaleli Farsy

- a) Birth and early life
- b) Educational background
- c) Work and personal life
- d) Achievements and contributions

## FORM TWO

## 10.00 QURAN

### 10.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) define the term 'Wahyi'
- b) explain the modes of wahyi
- c) explain the modes of revelation of the Quran
- d) outline the process of compilation of the Quran
- e) recite and explain the meaning of selected verses
- 1) appreciate the lessons derived from the selected verses.

### 10.20 Content

#### 10.21 Ulumul Quran

- Wahyi and its modes

#### 10.22 Revelation of the Quran

#### 10.23 Recording and compilation of the Quran

#### 10.24 Study of selected verses i.e.

- a) Ayatul Kursi (Q2:255)
- b) The last verses of Al-Baqarah (Q2:284-286)

## 11.00 HADITH

### 11.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) define the term 'Muhaddith'
- b) describe the factors that contributed to the growth of hadith
- c) discuss the significance of hadith
- d) describe the general features of hadith

### 11.20 Content

#### 11.21 Ulumul Hadith

- Meaning of the term 'Muhaddith'

#### 11.22 Growth and development of hadith

#### 11.23 Significance of Hadith (Q3:31- 33; Q33:21)

#### 11.24 Components of Hadith

- a) Isnad
- b) Matn

## 12.00 PILLARS OF IMAN (FAITH)

### 12.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) explain the need for divine guidance
- b) identify the revealed scriptures and their prophets
- c) discuss the uniformity of the content of the revealed scriptures
- d) explain the role of prophets in facilitating divine guidance
- e) name the prophets mentioned in the Quran
- f) describe the characteristics of the prophets
- g) discuss the finality of prophet Muhammad (S.A.W.)
- h) mention the Ulul-azm prophets
- i) describe Islamic death and life after death
- j) explain the Islamic teach on A'dl (Divine justice)
- k) appreciate the Islamic teachings on reward and punishment.

### 12.20 Content

- 12.21 Need for Divine guidance (Q2:213)
- 12.22 Revealed scriptures (Q2:136 Q87:18-19)
- 12.23 Characteristics of the prophets (Q6:48 Q14:4)
- 12.24 Prophets mentioned in the Quran Ulul Azm prophets
- 12.25 Ulul Azm prophets
- 12.26 Finality of Prophet Muhammad (S.A.W) (Q33:40)
- 12.27 Belief in Qiyama
  - a) Death (3:185)
  - b) Life after death
    - (i) Barzakh (Q23:100)
    - (ii) Resurrection (Q17: 49-52)
    - (iii) Judgment (Q3: 185)
    - (iv) Paradise and Hell (Q98: 6-8)
- 12.28 Quranic concept of Adl (Divine Justice) (Q36: 5 1-54)
- 12.29 Significance of the belief of Qiyama in the life of a Muslim

## 13.00 DEVOTIONAL ACTS

### 13.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) define the term “saum” explain the significance of saum.
- b) mention the types of saum.

- e) identify persons exempted from saum.
- d) list down the nullifiers of saum,
- e) define Hajj and explain its significance.
- f) explain the conditions for the preparation of Hajj.
- g) identify the types of Hajj.

### 13.20 Content

- 13.21 As-Saum (fasting)
- 13.22 The meaning of saum
- 13.23 significance of saum (Q2:183)
  - a) Fardh
  - b) Qadha
  - c) Kafara
  - d) Sunnah
  - d) Nadhir
- 13.25 Persons exempted from saum
- 13.26 Nullifiers of saum
- 13.27 Significance of the Holy month of Ramadhan. (Q2: 185, Q97)
- 13.28 Hajj (Pilgrimage)
- 13.29 Meaning of Hajj
- 13.30 Significance of Hajj (Q3:96-97, Q22:27-29)
- 13.31 Conditions for the preparation of Hajj
- 13.32 Types of Hajj
  - a) Qiran
  - b) Ifrad
  - c) Tamattu
- 13.33 Performance of Hajj and Umra (Q2:158, Q2:196)
- 13.34 Visit to Medina

## 14.00 AKHLAQ (MORAL VALUES)

### 14.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) identify deeds that lead to piety and righteousness
- b) name immoral trends in the society
- c) explain the rationale for the prohibition of immoral
- d) discuss the effects of these vices to the society
- e) adopt upright Islamic morals and refrain from immoral

### 14.20 Content

- 14.21 Husnul-Khulq (virtues)
- 14.22 Deeds leading to piety and righteousness (Q2: 177)
- 14.23 Self-control (Q29:69)
- 14.24 Sakina (tranquillity) (Q 16:106)
- 14.25 Qanaa'a (contentment)
- 14.26 Sabr (Patience) (Q2:153, Q103)

- 14.27 Amana (Trust) (Q4:58 Q2:283)
- 14.28 Sidq (Truthfulness) (Q9: 119, Q33:35)
- 14.29 Su-uI Khulq (vices)
- 14.30 Intoxicants (Q5: 90-91)
- 14.31 Gambling (Q2: 219)
- 14.32 Kibr (Pride) (Q3 1:18)
- 14.33 Drug abuse (Q2: 195)
- 14.34 Sexual perversion
  - a) Zinaa (Q17:32 Q24:2-3)
  - b) Prostitution
  - c) Homosexuality (Q7:80-84)
  - d) Incest
  - e) Bestiality
  - f) Rape
- 14.35 Effects of sexual perversions in society

## **15.00 MUAMALAT (RELATIONSHIPS)**

### *15.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) explain Talaq and its effects on the society.
- b) describe the machinery of Talaq.
- c) identify the types of eddat.

### *15.20 Content*

- 15.21 Meaning of Talaq (Q2:228-229), (Q4:34), (Q65: 1-4)
- 15.22 Machinery for Talaq (Q4:34-35)
- 15.23 Types of talaq i.e.
  - a) Talaq by husband
  - b) Khulu
  - c) Muharat
- 15.24 Effects of talaq
- 15.25 Types of Iddah and its importance (Q4:34). (Q65: 1-4)
- 15.26 Observance of Iddah (Q65: 1-7)

## **16.00 HISTORY OF ISLAM (THE RIGHTLY GUIDED CALIPHS)**

### *16.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) give a brief biography of the four rightly guided Caliphs
- b) discuss the various challenges faced by Caliphs
- c) outline their achievements
- d) explain the spread of Islam in East Africa
- e) discuss the influence at the East Coast of Africa

### *16.20 Content*

- 16.21 Abu Bakar As-Siddiq (R.A)
  - a) Early life

- b) Conversion to Islam
- c) Companionship to the prophet
- d) Accession to caliphate
- e) Challenges
- f) Death
- g) Achievements
- 16.22 Umar Bin Khattab (R.A)
  - a) Early life
  - b) Conversion to Islam
  - c) Companionship to the prophet
  - d) Accession to caliphate
  - e) Challenges faced
  - f) Death
  - g) Achievements
- 16.23 Uthman Bin Affan (R.A.)
  - a) Early life
  - b) Conversion to Islam
  - c) Companionship to the prophet
  - d) Accession to caliphate
  - e) Challenges faced
  - f) Death
  - g) .Achievements
- 16.24 Ali Bin Abi Talib (R.A.)
  - a) Early life
  - b) Companionship to the prophet
  - c) Accession to caliphate
  - d) Challenges
  - e) Death
  - f) Achievements
- 16.25 Islam in East Africa
- 16.26 The first Muslim contact with the coast of East Africa
  - a) Conditions of East Africa before contact with Muslim
  - b) Muslim city states e.g. Mogadishu, Kilwa and Sofala
  - c) The Swahili
  - d) Islam during the Portuguese rule in the East Coast of Africa
  - e) Modes of Islamisation
  - f) Influence of Islam at the Coast.

## **17.00 MUSLIM SCHOLARS**

### *17.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) give a brief biography of
  - i) Sayyid Qutb and
  - ii) Hassan al Banna
- b) outline their works and contribution to Islam.
- c) appreciate and aspire to emulate them.

### 17.20 Content

#### 17.21 Sayyid Qutb

- a) Life history
- b) Contribution

#### 17.22 Hassan al Banna

- a) Life history
- b) Contribution

## FORM THREE

### 18.00 QURAN

#### 18.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) explain the modes of the preservation of the Quran
- b) discuss the circumstances that led to the standardization of the Holy Quran
- c) describe the Quran as a Book of guidance
- d) explain the teachings of the selected surah.

### 18.20 Content

#### 18.21 Preservation of the Quran (Q15: 9)

- a) The time of the prophet
- b) Caliphs' time
- c) Present time

#### 18.22 Standardization of the Quran

- a) Circumstances that led to the standardization of the Quran during the reign of Caliph Uthman (R.A.)

- b) The process of standardization of the Quran
- c) Diacriticalization of the Quran

#### 18.23 Surah An Nur (Q24)

- a) Meaning of the verses
- b) Teachings of the Surah

### 19.00 HADITH

#### 19.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) identify the types of hadith
- b) explain simple classification of hadith
- c) identify the main Sunni and Shia collections of hadith
- d) appreciate the role played by the compilers of hadith
- e) develop spiritual and moral values through hadith.

### 19.20 Content

#### 19.21 Types of hadith

- a) Hadith Nabawi
- b) Hadith Qudsi
- c) Difference between Hadith Qudsi and Hadith Nabawi

### 19.22 Classification of hadith

- a) Tests to determine the authenticity of hadith
- b) Simple classification of hadith
  - i) Sahih
  - ii) Hassan
  - iii) Dhaif

### 19.23 Sunni and Shia collection of hadith

- a) Sahihul.-Sitta (the six sunni collection of hadith)

- i) Sahih Bukhari
- i) Sahih Muslim
- ii) Sunan Ibn Majah
- iii) Sunan Abu Daud
- iv) Sunan Nasai

- v) Jamii Tirniidhi

- b) Al Kutub al arba (the four Shia collection of hadith)

- i) Al Kafi (the compendium) of Muhammad Yaqub al-Kulaini
- ii) Man Ia yahdurul-Faqih by Abu Jaafar Muhammed Ibn Hassan at Tusi
- iii) Tahdhibul Ahkam by Abu Jaafar Muhammad Ibn Hassan at Tusi
- iv) Al-Istibsar by Abu Jaafar Muhammed Ibn Hassan at Tusi

- c) Three later books of the Shia

- i) Biharul Anwar (oceans of light) by Mulla Muhammad Baqir Majlisi
- ii) Al Wafi by Muhammad bin Murtaza
- iii) Wasa-il-ush-Shia by Muhammad bin Hassan al Hur

### 19.24 Study of some selected hadith

- a) Talabul Ilm (Seeking Knowledge)
- b) An Niyyah (intention)
- c) Tawakkul (Reliance on Allah)

### 20.00 PILLARS OF IMAN (FAITH) IMAMAH (SHIA BELIEF)

#### 20.10 Specific Objectives

By the end of the topic, the learner should be able to:

- a) discuss various interpretations of the term 'Imam'.
- b) describe the concept of Imamah as a fundamental shia doctrine
- c) discuss the appointment of an Imam.
- d) outline the qualities of an Imam.
- e) explain the significance of an Imam.

### 20.20 Content

#### Imamah

#### 20.21 Different interpretations of the term 'Imam'

- a) Ordinary meaning of Imam (i.e. leader of swalat)

- b) Shia concept of an Imam
- 20.22 The doctrine of Imamah
  - a) Appointment of the Imam
  - b) Declaration of Ali bin Abi Talib at Ghadir Khum
  - c) Qualities of an Imam
  - d) Duties and significance of an Imam

## 21.00 DEVOTIONAL ACTS

### 21.10 Specific Objectives

By the end of the topic the learner should be able to:

- a) explain the meaning of sharia and fiqh
- b) discuss the sources of sharia
- c) explain the development of fiqh (Islamic jurisprudence)
- d) give a brief survey of the life and contributions of the five Imams of fiqh
- e) distinguish between Deen and Sharia
- f) discuss the nature and purpose of sharia
- g) describe the historical development of sharia
- h) appreciate the sharia as a divine gift.

### 21.20 Content

21.21 Meaning of the terms:-

- a) Sharia
- b) Fiqh

21.22 Sources of sharia

- a) Primary sources (Q16:44, Q53:3-4)
  - i) Quran
  - ii) Hadith
- b) Secondary sources
  - i) Ijma
  - ii) Qiyas
- c) Ijtihad (a process of deducing judgement from the sources of shariah)

21.23 Fiqh

- a) Historical development of fiqh (Islamic jurisprudence)
- b) Brief survey of the life of the five Imams of Fiqh
  - i) Imam Abu Hanifa
  - ii) Imam Malik
  - iii) Imam Shafti
  - iv) Imam Ahinad bin Hanbal
  - v) Imam Jafar As-Sadiq

21.24 Nature and purpose of Sharia

- a) Rights of Allah
- b) Rights of self
- c) Rights of other people
- d) Rights of other creatures

## 22.00 AKHLAQ (MORAL)

### 22.10 Specific Objectives

By the end of the topic the learner should be able to:

- a) identify the positive and precautionary aspects of Islamic morality
- b) explain the dimensions of Islamic virtues
- c) explain the significance of preventive precautionary morality in Islam.

### 22.20 Content

22.21 Positive aspects of morality in Islam

- a) Sadaqa of the tongue
- b) Appreciation and gratitude (shukr)
- c) Forgiveness
- d) Justice (Adl) (Q5:8,)

22.22 Dimensions of Morality in Islam

- a) Spiritual observance (e.g. swalat, zakat, etc) and their moral implications (Q2:183, Q29:45)
- b) Preventive and precautionary morality
  - i) Prohibitions on certain foods and drinks (Q5:3, Q5:90)
  - ii) Vain talks (Q23:3, Q3)
  - iii) Abortion (Q6:15 (81 :8-9)
  - iv) Slander (Q24 :4, Q24 :23)
  - v) Israf Extravagance) (Q25: 67)
- c) Islamic manners on
  - i) walking (Q31:18)
  - ii) eating
  - iii) sleeping
  - iv) Islamic mode of dress (Q7: 26), (Q16: 81) (Q24: 31)

## 23.00 MUAMALAT (RELATIONSHIP)

### 23.10 Specific Objectives

By the end of the topic, the learner should be able to: -

- a) explain the meaning of the term .mirath
- b) discuss the essentials and conditions of mirath
- c) discuss the significance of inheritance
- d) explain the administration of the estate of a deceased Muslim
- e) describe the importance of wasiya
- f) identify the main categories of heirs and their shares.

### 23.20 Content

23.21 Mirath

- a) Meaning of mirath
- b) Significance of the law of mirath
- c) Essentials of inheritance
  - i) deceased person
  - ii) heir(s)

- iii) estate
- d) Conditions for Mirath (inheritance)
- i) death of a person who leaves behind properties
- ii) survival of heirs
- iii) existence of the estate
- 23.22 Administration of the estate (Q4:11)
- a) Funeral expenses
- b) Debts
- c) Wasiya
- 23.23 Wasiya (Will) (Q4:11-12), (Q2:180-181)
- a) Conditions for wasiya
- b) Significance of wasiya
- 23.24 Heirs and their shares (Q4: 1 1-12), Q4.176

## **24.00 TIJARA (TRADE AND COMMERCE)**

### *24.10 Specific Objectives*

By the end of the topic the learner should be able to:

- a) explain the Islamic teachings on the acquisition and ownership of property
- b) identify legitimate sources of earnings
- c) explain the significance of upholding ethical values in commercial enterprise
- d) discuss the components of agreements and contracts in Islam
- e) identify lawful and unlawful acts in trade
- f) appreciate the value of observing integrity
- g) describe the evil of corruption.

### *24.20 Content*

- 24.21 Wealth and property
  - a) Islamic teachings on the acquisition of wealth
  - b) Source of earnings
    - i) Legitimate
    - ii) Illegitimate
- 21.22 Trades and Commerce
  - a) Honesty in trade (Q83:1-3)
  - b) Record keeping (Q2:283)
  - c) Lawful and unlawful acts in trade
    - i) Money lending
    - ii) Riba (interest) (Q2:275-278)
    - iii) Hoarding (Q9:34)
    - iv) Buying and selling
    - v) Monopoly
- 24.23 Agreements and contracts
  - a) Conditions
  - b) Factors that invalidate contracts and agreements
- 24.24 Corruption
  - a) Causes
  - b) Effects
  - c) Remedies

## **25.00 HISTORY OF ISLAM**

### *25.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) outline the causes of the rise of Ummayyad dynasty
- b) discuss administration under the Ummayyad
- c) explain the factors that led to their decline
- d) examine the contributions of the Ummayyad
- e) describe the biographies of the selected Ummayyad rulers.

### *25.20 Content*

- 25.21 The rise of the Umayyad
- 25.22 Administration of the Ummayyad
- 25.23 Decline of the Ummayyad
- 25.24 Achievements of the Ummayyad
- 25.25 Selected Ummayyad rulers
  - a) Mu'awiyah bin Abu Sufyan
  - b) Yazid bin Mu'awiya
  - c) Abdul Malik bin Marwan
  - d) Umar bin Abdulaziz

## **26.00 ISLAM IN EAST AFRICA**

### *26.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) explain the factors that influenced the spread of Islam in the interior of Kenya, Uganda and Tanzania
- b) examine the contributions of Muslims in these regions
- c) Identify the challenges faced by Muslims in these regions

### *26.20 Content*

- 26.21 Spread of Islam in the interior of Kenya
  - a) North Eastern
  - b) Central
  - c) Western Kenya
- 26.22 Islam in Uganda
  - a) The role of Kabaka Mutesa I
  - b) The influence of Christianity in Uganda
- 26.23 Spread of Islam in the interior of Tanzania
  - a) Tabora
  - b) Ujiji
  - c) The role of Akidas and Jumbes
- 26.24 Contributions of Muslims in East Africa
  - a) Political
  - b) Social
  - c) Economic
- 26.25 Challenges faced by Muslims in East Africa

## **27.00 MUSLIM SCHOLARS**

### *27.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) give brief biographies of selected scholars
- b) discuss their works and contributions
- c) appreciate and aspire to emulate them.

### *27.20 Content*

#### *27.21 Uthman Dan Fodio*

- a) Life
- b) Works and contributions

#### *27.22 Al-Ghazali*

- a) Life history
- b) Works and contributions

## **FORM FOUR**

## **28.00 QURAN**

### *28.10 Specific Objectives*

By the end of the topic, the learner should be able to

- a) explain the distinctive features of the Qur'an
- b) describe the conditions and benefits of translating the Qur'an
- c) appreciate the Qur'an as the final revelation
- d) explain the teachings of suratul Hujurat (Q49)

### *28.20 Content*

#### *28.21 Distinctive features of the Qur'an*

- a) Divisions of the Qur'an
- b) Makka and Madina surah
  - (i) Language and style (Q12:2,) (Q1 3:37,.) (Q41:44,) (Q18:1-2,) (Q41:42)
  - (ii) Miraculous nature of the Qur'an

#### *28.22 Tarjamatul Quran (Translation of Qur'an)*

- a) Conditions for translation
  - b) Benefits of translation
  - c) Problems in translating the Qur'an
- 28.23 Qur'an as the final and perfect revelation*  
*28.24 Teachings of suratul Hujurat (Q49)*

## **29.00 HADITH**

### *29.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) describe the role played by the compilers of Hadith
- b) discuss the lessons of the selected Hadith
- c) acquire spiritual and moral values through Hadith.

### *29.20 Content*

#### *29.21 Other collections of Hadith*

- a) Al Muwatta
  - b) The forty hadith of Imam Nawawi
- 29.22 Study of some selected hadith*
- a) Work as a form of Ibada
  - b) Anger, envy and jealousy
  - c) Care for orphans, disabled and the aged
  - d) Care for animals and plants

## **30.00 PILLARS OF IMAN (FAITH)**

### *30.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) explain the significance of the belief in Qadar
- b) appreciate the eternity of Allah and His power.

### *30.20 Contents*

- 30.21 Meaning of Qadar and Qadha*
- 30.22 Significance of the belief in Qadar*

## **31.00 DEVOTIONAL ACTS**

### *31.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) identify the categories of legal acts in the Islamic law
- b) list the crimes and punishments under the sharia
- c) explain the rationale of punishment under the Islamic sharia
- d) differentiate between Islamic sharia and secular law
- e) differentiate between sin and crime
- f) explain the functions of the Kadhi
- g) explain the meaning and conditions for Tawba.

### *31.20 Content*

#### *31.21 Classification of legal acts (Ahkamu-sharia)*

- a) Fardh and Wajib
- b) Sunnah
- c) Sahih and Bath
- d) Halal and Haram
- e) Makruh
- f) Mubah

#### *31.22 Islamic criminal law: Allah as the sole law-giver*

#### *31.23 Classification of crimes and punishments*

- a) Hudud e.g. zinaa, theft (Q24:2, Q5:38)
- b) Qisas (Q2:178-179)
- c) Taazir

#### *31.24 Relevance of Islamic criminal Law*

#### *31.25 Islamic sharia and secular laws*

- 31.26 The concept of sin and crime  
 31.27 Administration of justice  
 a) The Kadhi  
 b) Rules of evidence  
 31.28 Concept of Tawba  
 a) Meaning of Tawba (Q24: 5, Q42: 25)  
 b) Conditions for Tawba  
 c) Significance of the concept of Tawba in Islam

### **32.00 AKHLAQ (MORAL VALUES)**

#### *32.10 Specific Objectives*

By the end of the topic the learner should be able to:

- a) identify the causes and effects of STDs, and HIV/AIDS  
 b) mention the causes and effects of drug abuse  
 c) explain the importance of environmental conservation  
 d) observe Islamic moral values.

#### *32.20 Content*

- 32.21 a) causes and effects of STD's, HIV/AIDS  
 i) causes  
 ii) effects  
 b) Causes and effects of drug abuse  
 i) causes  
 ii) effects  
 32.22 Importance of environmental conservation  
 32.23 Islamic views on:  
 a) HIV/AIDS  
 b) Drug abuse  
 c) Conservation of the physical and moral environment  
 32.24 Detention of Islamic cultural values in the changing society.

### **33.00 MUAMALAT (RELATIONSHIP)**

#### *33.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) describe Islamic teachings on co-existence with non- Muslims.  
 b) explain the position of Islam on the status of women.  
 c) explain the Islamic teachings on child care and domestic harmony.  
 d) appreciate the need for peaceful co-existence among people of different nations.

#### *33.20 Content*

- 33.21 Relationship between Muslims and non-Muslims (Q49:14, Q29:46)  
 33.22 Status of women

- 33.23 Child abuse, labour and neglect  
 33.24 Domestic violence.  
 33.25 Islamic relations with other nations  
 a) Basic principles on Islamic international relations  
 b) Misconceptions about Islam  
 i) Jihad  
 ii) Terrorism  
 iii) Slavery

### **34.00 HISTORY OF ISLAM**

#### *34.10 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) discuss the rise and h of the Abbasid and Fatimid dynasties  
 b) outline the achievements of the Abbasid and Fatimid dynasties  
 c) narrate the biographies of the selected Abbasid rulers.

#### *34.20 Content*

- 34.21 Abbasid Dynasty  
 a) Rise  
 b) Decline  
 c) Achievements  
 34.22 Selected Abbasid rulers  
 a) Abul Abbas  
 b) Harun Ar-Rasheed  
 c) Ma'mum Ar-Rasheed  
 34.23 Fatimid Dynasty  
 a) Rise  
 b) Decline  
 c) Achievements

### **35.0.0 MUSLIM SCHOLARS**

#### *35.1.0 Specific Objectives*

By the end of the topic, the learner should be able to:

- a) give a brief biography of Ibn Sina, Ibn Khaldun  
 b) outline their works and contributions to Islam,  
 c) appreciate and aspire to emulate them  
 d) appreciate the contributions of Muslim scholars to science.

#### *35.20 Content*

- 35.21 Ibn Sina  
 a) Life history  
 b) Contribution  
 35.22 Ibn Khaldun  
 a) Life history  
 b) Contribution  
 35.23 Muslims contribution to Science.



## **SUGGESTED LEARNING AND TEACHING EXPERIENCES**

1. Memorizing
2. Discussing
3. Identifying
4. Explaining
5. Outlining
6. Note making
7. Experience sharing
8. Narrating
9. Visiting
10. Role playing
11. Dramatizing
12. Reciting

## **LEARNING AND TEACHING RESOURCES**

The suggested learning and teaching resources in Islamic Religious Education are neither exhaustive nor prescriptive. A wealth of other learning/teaching resources will be explored through sharing of experiences with colleagues within schools and other institutions of learning. Some of the resources could be improvised or prepared through project work. Other resources may be collected during field trips and those that are unaffordable could be borrowed or shared.

### **The suggested resources include:**

1. The Holy Quran
2. Collections of Hadith
3. Resource persons
4. Maps, charts, diagrams, pictures
5. Audio visual cassettes
6. Flash cards

## **ASSESSMENT**

Assessments are essential elements of teaching as they enable the teacher to evaluate the achievement of objectives by the learner. Thus a variety of assessment methods have to be used to ensure that all the objectives of the syllabus have been achieved.

## **SUGGESTED MODES OF ASSESSMENT INCLUDE**

1. Oral and written tests
2. Quizzes
3. Observation
4. Recitation competitions
5. Project work
6. Essays