CHRISTIAN RELIGIOUS STUDIES

CURRICULUM FOR SECONDARY EDUCATION (SHS 1 - 3)

NaCCA

NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
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FOREWORD

Through the National Council for Curriculum and Assessment (NaCCA), Ghana's Ministry of Education has introduced a series of curriculum reforms to improve the quality and relevance of learning experiences in pre-tertiary schools in the country. These reforms will improve learning through the introduction of innovative pedagogies that encourage critical thinking and problem-solving. For a long time, our learners memorise facts and figures, which does not develop their analytical and practical skills. The Ministry recognises that learners need to be equipped with the right tools, knowledge, skills and competencies to deal with the fast-changing environment and the challenges facing their communities, the nation and the world.

These curriculum reforms were derived from the Education Strategic Plan (ESP 2018-2030), the National Pre-tertiary Education Curriculum Framework (NPTECF) and the National Pre-Tertiary Learning Assessment Framework (NPLAF), which were all approved by Cabinet in 2018. The new standards-based curriculum implemented in 2019 in basic schools, aims to equip learners to apply their knowledge innovatively to solve everyday problems. It also prioritises assessing learners' knowledge, skills, attitudes, and values, emphasising their achievements. The content of the basic school standards-based curriculum was therefore designed to promote a curriculum tailored to the diverse educational needs of the country's youth. It addresses the current curriculum's deficiencies in learning and assessment, especially in literacy and numeracy. These reforms have been carried out in phases. The curriculum for the basic school level – KG, Primary and Junior High School (JHS) – was developed and implemented from 2019 to 2021.

The curriculum for Senior High School (SHS), Senior High Technical School (SHTS) and Science, Technical, Engineering and Mathematics (STEM), which constitutes the next phase, is designed to ensure the continuation of learning experiences from JHS. It introduces flexible pathways for progression to facilitate the choice of subjects necessary for further study, the world of work and adult life. The new SHS, SHTS and STEM curriculum emphasises the acquisition of 21st Century skills and competencies, character development and instilling of national values. Social and Emotional Learning (SEL), Information Communications Technology, Gender Equality and Social Inclusion, have all been integrated into the curriculum. Assessment – formative and summative has been incorporated into the curriculum and aligned with the learning outcomes throughout the three-year programme.

The Ministry of Education's reform aims to ensure that graduates of our secondary schools can successfully compete in international high school competitions and, at the same time, be equipped with the necessary employable skills and work ethos to succeed in life. The Ministry of Education, therefore, sees the Senior High School (SHS) curriculum as occupying a critical place in the education system – providing improved educational opportunities and outcomes for further studies, the world of work and adult life – and is consequently prioritising its implementation.

ACKNOWLEDGEMENTS

CONTENTS

THE SHS CURRICULUM OVERVIEW

The vision for this curriculum is to ensure the nation has a secondary education system that enables all Ghanaian children to acquire the 21st Century skills, competencies, knowledge, values and attitudes required to be responsible citizens, ready for the world of work, further studies and adult life. The nation's core values drive the SHS curriculum, and it is intended to achieve Sustainable Development Goal 4: 'Inclusive, equitable quality education and life-long learning for all'. Above all, it is a curriculum enabling its graduates to contribute to the ongoing growth and development of the nation's economy and well-being.

The curriculum is inclusive, flexible, and robust. It was written under the auspices of the National Council for Curriculum and Assessment by a team of expert curriculum writers across Ghana. It reflects the needs of critical stakeholders, including industry, tertiary education, the West African Examination Council, SHS learners, teachers, and school leaders. It has been written based on the National Pre-Tertiary Learning and Assessment Framework and the Secondary Education Policy.

The key features of the curriculum include:

- flexible learning pathways at all levels, including for gifted and talented learners and those with deficiencies in numeracy and literacy, to ensure it can meet the needs of learners from diverse backgrounds and with different interests and abilities.
- the five core learning areas for secondary education: science and technology, language arts, humanities, technical and vocational and business; with emphasis placed on STEM and agriculture as integral to each subject.
- a structured, standards-based approach that supports the acquisition of knowledge, skills and competencies, and transition and seamless progress throughout secondary education, from JHS to SHS and through the three years of SHS.
- a focus on interactive approaches to teaching and assessment to ensure learning goes beyond recall enabling learners to acquire the ability to understand, apply, analyse and create.
- guidance on pedagogy, coupled with exemplars, demonstrating how to integrate cross-cutting themes such as 21st Century skills, core competencies, the use of ICT, literacy and mathematics, Social Emotional Learning, Gender Equality and Social Inclusion as tools for learning and skills for life. Shared Ghanaian values are also embedded in the curriculum.

The curriculum writing process was rigorous and involved developing and using a Curriculum Writing Guide which provided systematic instructions for writers. The process was quality assured at three levels: through (a) evaluation by national experts, (b) trialling curriculum materials in schools and (c) through an external evaluation by a team of national and international experts. Evidence and insights from these activities helped hone the draft's final version. The outcome is a curriculum coherently aligned with national priorities, policies and the needs of stakeholders. A curriculum tailored to the Ghanaian context ensures that all learners benefit from their schooling and develop their full potential.

The following section highlights the details of the front matter of the draft curriculum. The vision, philosophy and goal of the curriculum are presented. This is followed by the details of the 21st Century skills and competencies, teaching and learning approaches, instructional design and assessment strategies. The template for the curriculum frame, which outlines the scope and sequence, the design that links the learning outcomes to particular 21st Century skills and competencies, as well as Gender Equality and Social Inclusion, Social and Emotional Learning and Ghanaian values are presented together with the structure of the lesson frame showing the links between the content standards, learning indicators with their corresponding pedagogical exemplars and assessment strategies.

INTRODUCTION

Effective implementation of this Senior High School (SHS) curriculum is the key to creating a well-educated and well-balanced workforce that is ready to contribute to Ghana's progress by harnessing the potential of the growing youth population, considering the demographic transition the country is currently experiencing (Educational Strategic Plan [ESP] 2018-2030). SHS curriculum aims to expand equitable, inclusive access to relevant education for all young people, including those in disadvantaged and underserved communities, those with special educational needs and those who are gifted and talented. Senior High School allows young people to develop further skills and competencies and progress in learning achievement, building from the foundation laid in Junior High School. This curriculum intends to meet the learning needs of all high school learners by acquiring 21st Century skills and competencies to prepare them for further studies, the world of work and adult life. Changing global economic, social and technological context requires life-long learning, unlearning, and continuous processes of reflection, anticipation and action.

Philosophy of Senior High School Curriculum

The philosophy underpinning the SHS curriculum is that every learner can develop their potential to the fullest if the right environment is created and skilled teachers effectively support them to benefit from the subjects offered at SHS. Every learner needs to be equipped with skills and competencies of interest to further their education, live a responsible adult life or proceed to the world of work.

Vision of Senior High School Curriculum

The vision of the curriculum is to prepare SHS graduates equipped with relevant skills and competencies to progress and succeed in further studies, the world of work and adult life. It aims to equip all learners with the 21st Century skills and competencies required to be responsible citizens and lifelong learners. When young people are prepared to become effective, engaging, and responsible citizens, they will contribute to the ongoing growth and development of the nation's economy and well-being.

Goal of Senior High School Curriculum

The goal of the curriculum is to achieve relevant and quality SHS through the integration of 21st Century skills and competencies as set out in the Secondary Education Policy. The key features to integrate into the curriculum are:

- Foundational Knowledge: literacy, numeracy, scientific literacy, information, communication and digital literacies, financial literacy and entrepreneurship, cultural identity, civic literacy and global citizenship
- Competencies: critical thinking and problem-solving, innovation and creativity, collaboration, and communication
- Character Qualities: discipline, integrity, self-directed learning, self-confidence, adaptability and resourcefulness, leadership, and responsible citizenship.

The JHS curriculum has been designed to ensure that learners are adequately equipped to transition seamlessly into SHS, where they will be equipped with the relevant knowledge, skills and competencies. The SHS curriculum emphasises character building, acquisition of 21st Century skills and competencies and nurturing core values within an environment of quality education to ensure the transition to further study, the world of work and adult life. This requires the delivery of robust secondary education that meets the varied learning needs of the youth in Ghana. The SHS curriculum, therefore, seeks to develop learners to become technology-inclined, scientifically literate, good problem-solvers who can think critically and creatively and are equipped to communicate with fluency, and possess the confidence and competence to participate fully in Ghanaian society as responsible local and global citizens – (referred to as 'Glocal citizens').

The SHS curriculum is driven by the nation's core values of truth, integrity, diversity, equity, discipline, self-directed learning, self-confidence, adaptability and resourcefulness, leadership, and responsible citizenship, and with the intent of achieving the Sustainable Development Goal 4: 'Inclusive, equitable quality education and life-long learning for all'. The following sections elaborate on the critical competencies required of every SHS learner:

Gender Equality and Social Inclusion (GESI)

- Appreciate their uniqueness about others.
- Pay attention to the uniqueness and unique needs of others.
- Value the perspective, experience, and opinion of others.
- Respect individuals of different beliefs, political views/ leanings, cultures, and religions.
- Embrace diversity and practise inclusion.
- Value and work in favour of a democratic and inclusive society.
- Be conscious of the existence of minority and disadvantaged groups in society and work to support them.
- Gain clarity about misconceptions/myths about gender, disability, ethnicity, age, religion, and all other excluded groups in society
- Interrogate and dispel their stereotypes and biases about gender and other disadvantaged and excluded groups in society.
- Appreciate the influence of socialisation in shaping social norms, roles, responsibilities, and mindsets.
- Identify injustice and advocate for change.
- Feel empowered to speak up for themselves and be a voice for other disadvantaged groups.

21st Century Skills and Competencies

In today's fast-changing world, high school graduates must be prepared for the 21st Century world of work. The study of Mathematics, Science, and Language Arts alone is no longer enough. High school graduates need a variety of skills and competencies to adapt to the global economy. Critical thinking, creativity, collaboration, communication, information literacy, media literacy, technology literacy, flexibility, leadership, initiative, productivity, and social skills are needed. These skills help learners to keep up with today's fast-paced job market. Employers want workers with more than academic knowledge. The 21st Century skills and competencies help graduates navigate the complex and changing workplace. Also, these help them become active citizens who improve their communities. Acquisition of 21st Century skills in high school requires a change in pedagogy from the approach that has been prevalent in Ghana in recent years. Teachers should discourage and abandon rote memorisation and passive learning. Instead, they should encourage active learning, collaboration, and problem-solving, project-

based, inquiry-based, and other learner-centred pedagogy should be used. As well as aligning with global best practices, these approaches also seek to reconnect formal education in Ghana with values-based indigenous education and discovery-based learning which existed in Ghana in pre-colonial times. This is aligned with the 'glocal' nature of this curriculum, connecting with Ghana's past to create confident citizens who can engage effectively in a global world. Digitalisation, automation, technological advances and the changing nature of work globally mean that young people need a new set of skills, knowledge and competencies to succeed in this dynamic and globalised labour market.

Critical Thinking and Problem-Solving Competency

- Ability to question norms, practices, and opinions, to reflect on one's values, perceptions, and actions.
- Ability to use reasoning skills to come to a logical conclusion.
- Being able to consider different perspectives and points of view
- Respecting evidence and reasoning
- Not being stuck in one position
- Ability to take a position in a discourse
- The overarching ability to apply different problem-solving frameworks to complex problems and develop viable, inclusive, and equitable solution options that integrate the above-mentioned competencies, promote sustainable development,

Creativity

- Ability to identify and solve complex problems through creative thinking.
- Ability to generate new ideas and innovative solutions to old problems.
- Ability to demonstrate originality and flexibility in approaching tasks and challenges.
- Collaborating with others to develop and refine creative ideas
- Ability to incorporate feedback and criticism into the creative process
- Utilising technology and other resources to enhance creativity
- Demonstrating a willingness to take risks and experiment with new approaches
- Adapting to changing circumstances and further information to maintain creativity

- Integrating multiple perspectives and disciplines to foster creativity
- Ability to communicate creative ideas effectively to a variety of audiences

Collaboration

- Abilities to learn from others; to understand and respect the needs, perspectives, and actions of others (empathy)
- Ability to understand, relate to and be sensitive to others (empathic leadership)
- Ability to deal with conflicts in a group
- Ability to facilitate collaborative and participatory problem-solving
- Ability to work with others to achieve a common goal.
- Ability to engage in effective communication, active listening, and the ability to compromise.
- Ability to work in groups on projects and assignments.

Communication

- Know the specific literacy and language of the subjects studied
- Use language for academic purposes
- Communicate effectively and meaningfully in a Ghanaian Language and English Language
- Communicate confidently, ethically, and effectively in different social contexts.
- Communicate confidently and effectively to different participants in different contexts
- Ability to communicate effectively verbally, non-verbally and through writing.
- Demonstrate requisite personal and social skills that are consistent with changes in society
- Ability to express ideas clearly and persuasively, listen actively, and respond appropriately
- Ability to develop digital communication skills such as email etiquette and online collaboration.
- Ability to engage in public speaking, debate, and written communication.

Learning for Life

- Understand subject content and apply it in different contexts
- Apply mathematical and scientific concepts in daily life

- Demonstrate mastery of skills in literacy, numeracy, and digital literacy.
- Develop an inquiry-based approach to continual learning.
- Be able to understand higher-order concepts and corresponding underlying principles.
- Participate in the creative use of the expressive arts and engage in aesthetic appreciation.
- Use and apply a variety of digital technologies
- Be digitally literate with a strong understanding of ICT and be confident in its application.
- Be equipped with the necessary qualifications to gain access to further and higher education and the world of work and adult life
- Ability to apply knowledge practically in the workplace so that they are able to utilise theory by translating it into practice.
- Develop their abilities, gifts and talents to be able to play a meaningful role in the development of the country
- Be able to think critically and creatively, anticipate consequences, recognise opportunities and be risk-takers
- Ability to pursue self-directed learning with the desire to chart a path to become effective lifelong learners.
- Independent thinkers and doers who show initiative and take action.
- Ability to innovate and think creatively, building on their knowledge base so that they take risks to achieve new goals
- Ability to think critically and solve problems so that they become positive change agents at work, in further study and in their personal lives.
- Be motivated to adapt to the changing needs of society through self-evaluation and ongoing training
- Be able to establish and maintain innovative enterprises both individually and in collaboration with others.
- Be able to ethically prioritise economic values to ensure stability and autonomy
- Show flexibility and preparedness to deal with job mobility
- Be committed towards the improvement of their quality of life and that of others
- Feel empowered in decision-making processes at various levels e.g., personal, group, class, school, etc.

- Be able to seek and respond to assistance, guidance and/or support when needed.
- Ability to make and adhere to commitments.
- Adopt a healthy and active lifestyle and appreciate how to use leisure time well.
- Be enthusiastic, with the knowledge, understanding and skill that enable them to progress to tertiary level, the world of work and adult life.
- Ability to transition from school to the world of work or further study by applying knowledge, skills and attitudes in new situations.
- Be independent, have academic and communication skills such as clarity of expression (written and spoken), and the ability to support their arguments.
- Be innovative and understand the 21st Century skills and competencies and apply them to everyday life.

Global and Local (Glocal) Citizenship
- Appreciate and respect the Ghanaian identity, culture, and heritage
- Be conscious of current global issues and relate well with people from different cultures
- Act in favour of the common good, social cohesion and social justice
- Have the requisite personal and social skills to handle changes in society
- Appreciate the impact of globalisation on the society.
- Ability to be an honest global citizen displaying leadership skills and moral fortitude with an understanding of the wider world and how to enhance Ghana's standing.

Systems Thinking Competency
- Ability to recognise and understand relationships
- Ability to analyse complex systems
- Ability to think of how systems are embedded within different domains and different scales
- Ability to deal with uncertainty

Normative Competency
- Ability to understand and reflect on the norms and values that underlie one's actions

- Ability to negotiate values, principles, goals, and targets, in a context of conflicts of interests and trade-offs, uncertain knowledge and contradictions

Anticipatory Competency
- Ability to understand and evaluate multiple futures – possible, probable, and desirable
- Ability to create one's vision for the future.
- Ability to apply the precautionary principle
- Ability to assess the consequences of actions
- Ability to deal with risks and changes

Strategic Competency
- Ability to collectively develop and implement innovative actions that further a cause at the local level and beyond.
- Ability to understand the bigger picture and the implications of smaller actions on them

Self-Awareness Competency
- The ability to reflect on one's role in the local community and (global) society
- Ability to continually evaluate and further motivate one's actions
- Ability to deal with one's feelings and desires

Social Emotional Learning (SEL): Five Core Competencies with Examples

1. Self-Awareness
Understanding one's emotions, thoughts, and values and how they influence one's behaviour in various situations. This includes the ability to recognise one's strengths and weaknesses with a sense of confidence and purpose. For instance:

- *Integrating personal and social identities;*
- *Identifying personal, cultural, and linguistic assets;*
- *Identifying one's emotions;*
- *Demonstrating honesty and integrity;*
- *Connecting feelings, values, and thoughts;*

- *Examining prejudices and biases;*
- *Experiencing self-efficacy;*
- *Having a growth mindset;*
- *Developing interests and a sense of purpose;*

2. *Self-Management*

The capacity to control one's emotions, thoughts, and actions in a variety of situations and to realise one's ambitions. This includes delaying obtaining one's desires, dealing with stress, and feeling motivated and accountable for achieving personal and group goals. For instance:

- *Managing one's emotions;*
- *Identifying and utilising stress-management strategies;*
- *Demonstrating self-discipline and self-motivation;*
- *Setting personal and group goals;*
- *Using planning and organisation skills;*
- *Having the courage to take the initiative;*
- *Demonstrating personal and collective agency;*

3. *Social Awareness*

The capacity to comprehend and care for others regardless of their backgrounds, cultures, and circumstances. This includes caring for others, understanding larger historical and social norms for behaviour in different contexts, and recognising family, school, and community resources and supports. For instance:

- *Recognising others' strengths*
- *Demonstrating empathy and compassion*
- *Caring about others' feelings*
- *Understanding and expressing gratitude*
- *Recognising situational demands and opportunities*
- *Understanding how organisations and systems influence behaviour*

4. *Relationship Skills*

The capacity to establish and maintain healthy, beneficial relationships and adapt to various social situations and groups. This includes speaking clearly, listening attentively, collaborating, solving problems and resolving conflicts as a group,

adapting to diverse social and cultural demands and opportunities, taking the initiative, and asking for or offering assistance when necessary. For instance:

- *Communicating effectively;*
- *Building positive relationships;*
- *Demonstrating cultural competence;*
- *Working as a team to solve problems;*
- *Constructively resolving conflicts;*
- *Withstanding negative social pressure;*
- *Taking the initiative in groups;*
- *Seeking or assisting when needed;*
- *Advocating for the rights of others.*

5. *Responsible Decision-Making*

The capacity to make thoughtful and constructive decisions regarding acting and interacting with others in various situations. This includes weighing the pros and cons of various personal, social, and group well-being actions. For example:

- *Demonstrating curiosity and an open mind;*
- *Solving personal and social problems;*
- *Learning to make reasonable decisions after analysing information, data, and facts;*
- *Anticipating and evaluating the effects of one's actions;*
- *Recognising that critical thinking skills are applicable both inside and outside of the classroom;*
- *Reflecting on one's role in promoting personal, family, and community well-being;*
- *Evaluating personal, interpersonal, community, and institutional impacts*

Learning and Teaching Approaches

Learning and teaching should develop learners as self-directed and lifelong learners. Learners must be helped to build up deep learning skills and competencies to develop the ability to acquire, integrate and apply knowledge and skills to solve authentic and real-life problems. Learners need to be exposed to a variety of learning experiences to enable them to collaborate with others, construct meaning, plan, manage, and make choices and decisions about their learning. This will allow them to internalise newly acquired knowledge and skills and help them

to take ownership of their education. The 21st Century skills and competencies describe the relevant global and contextualised skills that the SHS curriculum is designed to help learners acquire in addition to the 4Rs (Reading, wRiting, aRithmetic and cReativity). These skills and competencies, as tools for learning and teaching and skills for life, will allow learners to become critical thinkers, problem-solvers, creators, innovators, good communicators, collaborators, digitally literate, and culturally and globally sensitive citizens who are life-long learners with a keen interest in their personal development and contributing to national development.

Given the diverse needs of learners, teachers need to have a thorough grasp of the different pedagogies as they design and enact meaningful learning experiences to meet the needs of different learners in the classroom. The teaching-learning techniques and strategies should include practical activities, discussion, investigation, role play, problem-based, context-based, and project-based learning. Active learning strategies have become increasingly popular in education as they provide learners with meaningful opportunities to engage with the material. These strategies emphasise the use of creative and inclusive pedagogies and learner-centred approaches anchored on authentic and enquiry-based learning, collaborative and cooperative learning, differentiated teaching and learning, holistic learning, and cross-disciplinary learning. They include experiential learning, problem-based learning, project-based learning, and talk-for-learning approaches. Some of the pedagogical exemplars to guide learning and teaching of the SHS curriculum include:

- **Experiential Learning:** Experiential learning is a hands-on approach to learning that involves learners in real-world experiences. This approach focuses on the process of learning rather than the result. Learners are encouraged to reflect on their experiences and use them to develop new skills and knowledge. Experiential learning can take many forms, including internships, service learning, and field trips. One of the main benefits of experiential learning is that it allows learners to apply what they have learned in the classroom to real-world situations. This can help them develop a deeper understanding of the material and make connections between different concepts. Additionally, experiential learning can help learners develop important skills such as critical thinking, problem-solving and communication.
- **Problem-Based Learning:** Problem-based learning is an approach that involves learners in solving real-world problems. Learners are presented with a problem or scenario and are asked to work together to find a solution. This approach encourages learners to take an active role in their learning and helps them develop important skills such as critical thinking and problem-solving. One of the main benefits of problem-based learning is that it encourages learners to take ownership of their learning. By working together to solve problems, learners can develop important skills such as collaboration and communication. Additionally, problem-based learning can help learners develop a deeper understanding of the material as they apply it to real-world situations.
- **Project-Based Learning:** Project-based learning is a hands-on approach to learning that involves learners in creating a project or product. This approach allows learners to take an active role in their learning and encourages them to develop important skills such as critical thinking, problem-solving, collaboration, and communication. One of the main benefits of project-based learning is that it allows learners to apply what they have learned in the classroom to real-world situations. Additionally, project-based learning can help learners develop important skills from each other and develop a deeper understanding of the material.
- **Talk for Learning Approaches:** Talk for learning approaches (TfL) are a range of techniques and strategies that are used to encourage learners to talk by involving them in discussions and debates about the material they are learning. This approach encourages learners to take an active role in their learning and helps them develop important skills such as critical thinking, collaboration and communication and also makes them develop confidence. One of the main benefits of TfL is that it encourages learners to think deeply about the material they are learning. By engaging in discussions and debates, learners can develop a deeper understanding of the material and make connections between different concepts.
- **Initiating Talk for Learning:** Initiating talk for learning requires the use of strategies that would encourage learners to talk in class. It helps learners to talk and participate meaningfully and actively in the teaching and learning process. Apart from developing skills such as communication and critical thinking, it also helps learners to develop confidence. Some strategies for initiating talk among learners are Activity Ball; Think-Pair-Share; Always, Sometimes, Never True; Matching and Ordering of Cards.
- **Building on What Others Say:** Building on what others say is an approach that involves learners in listening to and responding to their classmates'

ideas. This approach encourages learners to take an active role in their learning and helps them develop important skills such as critical thinking and communication. One of the main benefits of building on what others say is that it encourages learners to think deeply about the material they are learning. By listening to their classmates' ideas, learners can develop a deeper understanding of the material and make connections between different concepts. Additionally, building on what others say can help learners develop important skills such as collaboration and reflection. Some of the strategies to encourage learners to build on what others say are brainstorming, concept cartoons, pyramid discussion, and 5 Whys, amongst others.

- **Managing Talk for Learning:** Managing talk for learning requires the use of various strategies to effectively coordinate what learners say in class. Effective communication is a crucial aspect of learning in the classroom. Teachers must manage talk to ensure that learners are engaged, learning, and on-task in meaningful and purposeful ways. Some strategies for managing learners' contributions are debates, think-pair-share, sage in the circle etc.

- **Structuring Talk for Learning:** One effective way to shape learners' contributions is to structure classroom discussions. Structured discussions provide a framework for learners to engage in meaningful dialogue and develop critical thinking skills. Teachers can structure discussions by providing clear guidelines, such as speaking one at a time, listening actively, and building on each other's ideas. One popular structured discussion technique is the "think-pair-share" method. In this method, learners think about a question or prompt individually, and then pair up with a partner to discuss their ideas. Finally, the pairs share their ideas with the whole class. This method encourages all learners to participate and ensures that everyone has a chance to share their thoughts. Another effective way to structure talk for learning is to use open-ended questions. Open-ended questions encourage learners to think deeply and critically about a topic. They also promote discussion and collaboration among learners. Teachers can use open-ended questions to guide classroom discussions and encourage learners to share their ideas and perspectives. Other strategies that can be used are Concept/Mind Mapping, "Know," "Want to Know," "Learned" (KWL); Participatory Feedback; and the 5 Whys.

- **Diamond Nine:** The Diamond Nine activity is a useful tool for managing talk for learning in the classroom. This activity involves ranking items or ideas in order of importance or relevance. Learners work in groups to arrange cards or sticky notes with different ideas or concepts into a diamond shape, with the most important idea at the top and the least important at the bottom. The Diamond Nine activity encourages learners to think critically about a topic and prioritise their ideas. It also promotes collaboration and discussion among group members. Teachers can use this activity to introduce a new topic, review material, or assess student understanding.

- **Group Work/Collaborative Learning:** Group work or collaborative learning are effective strategies for managing talk for learning in the classroom. These strategies encourage learners to work together to solve problems, share ideas, and learn from each other. Group work and collaborative learning also promote communication and collaborative skills that are essential for success in the workplace and in life. To implement group work effectively, teachers must provide clear guidelines and expectations for group members. They should also monitor group work to ensure that all learners are participating and on-task. Teachers can also use group work as an opportunity to assess individual student understanding and participation.

- **Inquiry-Based Learning:** Learners explore and discover new information by asking questions and investigating.

- **Problem-Based Learning:** Learners are given real-world problems to solve and must use critical thinking and problem-solving skills.

- **Project-Based Learning:** Learners work on long-term projects that relate to real-world scenarios.

- **Flipped Classroom:** Learners watch lectures or instructional videos at home and complete assignments and activities in class.

- **Mastery-Based Learning:** Learners learn at their own pace and only move on to new material once they have mastered the current material.

- **Gamification:** Learning is turned into a game-like experience with points, rewards, and competition.

These strategies provide learners with opportunities to engage with the material in meaningful ways and develop important skills such as critical thinking, problem-solving, collaboration, and communication. By incorporating these strategies into their teaching, teachers can help learners develop a deeper understanding of the material and prepare them for success in the real world. Effective communication is essential for learning in the classroom. Teachers must manage talk to ensure that learners are engaged in learning and on-task. Strategies such as structuring

talk for learning, using Diamond Nine activities, and implementing group work/ collaborative learning can help teachers manage talk effectively and promote student learning and engagement. By implementing these strategies, teachers can create a positive and productive learning environment where all learners can succeed.

Universal Design for Learning (UDL) in the SHS Curriculum

The design of the curriculum uses UDL to ensure the creation of flexible learning environments that can accommodate a wide range of learner abilities, needs, and preferences. The curriculum is designed to provide multiple means of engagement, representation, and action and expression, so teachers can create a more inclusive and effective learning experience for all learners. UDL is beneficial for all learners, but it is particularly beneficial for learners needing special support and learners who may struggle with traditional teaching approaches. The integration of UDL in the pedagogy is aimed at making learning accessible to everyone and helping all learners reach their full potential. For instance, teachers need to:

- incorporate multiple means of representation into their pedagogy, such as using different types of media and materials to present information.
- provide learners with multiple means of action and expression, such as giving them options for how they can demonstrate their learning.
- consider incorporating multiple means of engagement into their choice of pedagogy, such as incorporating games or interactive activities to make learning more fun and engaging.

By doing these, teachers can help ensure that the curriculum is accessible and effective for all learners, regardless of their individual needs and abilities.

Curriculum and Assessment Design: Revised Bloom's Taxonomy and Webb's Depth of Knowledge

The design of this curriculum uses the revised Bloom's Taxonomy and Webb's Depth of Knowledge (DoK) as frameworks to design what to teach and assess.

The Revised Bloom's Taxonomy provides a framework for designing effective learning experiences. Understanding the different levels of learning, informed the creation of activities and assessments that challenge learners at the appropriate level and help them progress to higher levels of thinking. Additionally, the framework emphasises the importance of higher-order thinking skills, such as analysis, evaluation, and creation, which are essential for success in today's complex and rapidly changing world. This framework is a valuable tool for educators who want to design effective learning experiences that challenge students at the appropriate level and help them develop higher-order thinking skills. By understanding the six levels of learning and incorporating them into their teaching, educators can help prepare students for success in the 21st century. The six hierarchical levels of the revised Bloom's Taxonomy are:

1. **Remember** – At the foundation is learners' ability to remember. That is retrieving knowledge from long-term memory. This level requires learners to recall concepts—identify, recall, and retrieve information. Remembering is comprised of identifying, listing, and describing. Retrieving relevant knowledge from long-term memory includes, recognising, and recalling is critical for this level.
2. **Understand** – At understanding, learners are required to construct meaning that can be shown through clarification, paraphrasing, representing, comparing, contrasting and the ability to predict. This level requires interpretation, demonstration, and classification. Learners explain and interpret concepts at this level.
3. **Apply** – This level requires learners' ability to carry out procedures at the right time in a given situation. This level requires the application of knowledge to novel situations as well as executing, implementing, and solving problems. To apply, learners must solve multi-step problems.
4. **Analyse** – The ability to break things down into their parts and determine relationships between those parts and being able to tell the difference between what is relevant and irrelevant. At this level, information is deconstructed, and its relationships are understood. Comparing and contrasting information and organising it is key. Breaking material into its constituent parts and detecting how the parts relate to one another and an overall structure or purpose is required. The analysis also includes differentiating, organising and attributing.
5. **Evaluate** – The ability to make judgments based on criteria. To check whether there are fallacies and inconsistencies. This level involves information evaluation, critique, examination, and formulation of hypotheses.
6. **Create** – The ability to design a project or an experiment. To create, entails learners bringing something new. This level requires generating information—planning, designing, and constructing.

Webb's Depth of Knowledge (DoK) is a framework that helps educators and learners understand the level of cognitive engagement required for different types of learning tasks. The framework includes four levels. By understanding the four DoK levels, educators can design learning activities that challenge students to engage in deeper thinking and problem-solving. DoK is an essential tool for designing effective instruction and assessments. By understanding the different levels of DoK, teachers can design instruction and assessments that align with what they intend to achieve. DoK is a useful tool for differentiating instruction and providing appropriate challenges for all learners. Teachers can use DOK to identify students who need additional support or those who are ready for more advanced tasks. The four levels of Webb's' DoK assessment framework are:

- **Level 1: Recall and Reproduction –** Assessment at this level is on recall of facts, concepts, information, and procedures—this involves basic knowledge acquisition. Learners are asked specific questions to launch activities, exercises, and assessments. The assessment is focused on recollection and reproduction.
- **Level 2: Skills of Conceptual Understanding –** Assessment at this level goes beyond simple recall to include making connections between pieces of information. The learner's application of skills and concepts is assessed. The assessment task is focused more on the use of information to solve multi-step problems. A learner is required to make decisions about how to apply facts and details provided to them.
- **Level 3: Strategic Reasoning** – At this level, the learner's strategic thinking and reasoning which is abstract and complex is assessed. The assessment task requires learners to analyse and evaluate composite real-world problems with predictable outcomes. A learner must apply logic, employ problem-solving strategies, and use skills from multiple subject areas to generate solutions. Multitasking is expected of learners at this level.
- **Level 4: Extended Critical Thinking and Reasoning –** At this level of assessment, the learner's extended thinking to solve complex and authentic problems with unpredictable outcomes is the goal. The learner must be able to strategically analyse, investigate, and reflect while working to solve a problem, or changing their approach to accommodate new information. The assessment requires sophisticated and creative thinking. As part of this assessment, the learner must know how to evaluate their progress and determine whether they are on track to a feasible solution for themselves.

The main distinction between these two conceptual frameworks is what is measured. The revised Bloom's Taxonomy assesses the cognitive level that learners must demonstrate as evidence that a learning experience occurred. The DoK, on the other hand, is focused on the context—the scenario, setting, or situation—in which learners should express their learning. In this curriculum, the revised Bloom's taxonomy guided the design, and the DoK is used to guide the assessment of learning. The taxonomy provides the instructional framework, and the DoK analyses the assignment specifics. It is important to note that Bloom's Taxonomy requires learners to master the lower levels before progressing to the next. So, suppose the goal is to apply a mathematical formula. In that case, they must first be able to identify that formula and its primary purpose (remember and understand). The cognitive rigour is therefore presented in incremental steps to demonstrate the learning progression. When measuring assessments in DoK, learners move fluidly through all levels. In the same example, while solving a problem with a formula, learners recall the formula (DoK 1) to solve the problem (DoK 2 and DoK 3). Depending on the difficulty of the problem to be solved, the learner may progress to DoK 4.
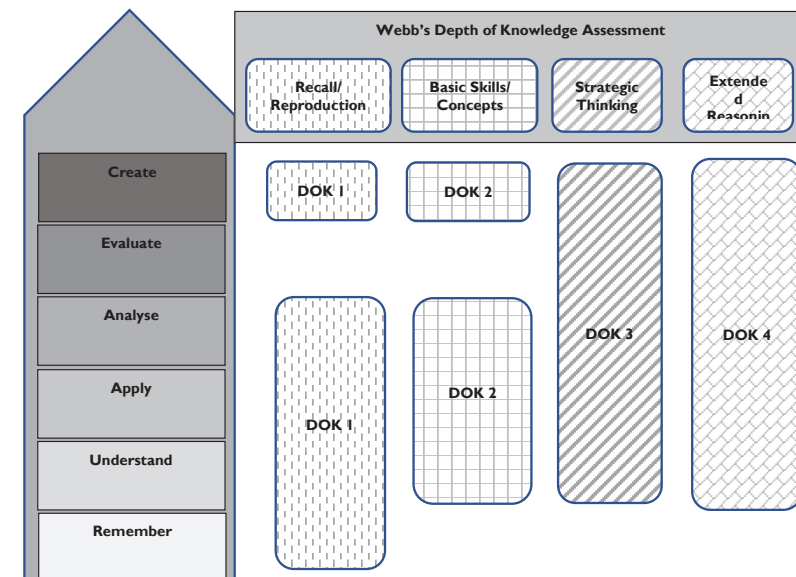

Figure 1: Revised Bloom Taxonomy combined with Webb's Depth of Knowledge for Teaching and Assessment

The structure of teaching and the assessment should align with the six levels of Bloom's knowledge hierarchy and DoK shown in Figure 1. Each level of DoK should be used to assess specific domains of Bloom's Taxonomy as illustrated in the table below:

Depth of Knowledge (DoK) Assessment	Bloom's Taxonomy applied to DoK
• Level 1: Recall and Reproduction	• Remembering, Understanding, Application, Analysis and Creation
• Level 2: Basic Skills and Concepts	• Understanding, Application, Analysis and Creation
• Level 3: Strategic Thinking	• Understanding, Application, Analysis, Evaluation and Creation
• Level 4: Extended Reasoning	• Understanding, Application, Analysis, Evaluation and Creation

In line with the National Pre-Tertiary Learning and Assessment Framework, the Secondary Education Assessment Guide (SEAG) requires that classroom assessments should cover **Assessment as learning (AaL), Assessment of learning (AoL) and Assessment for learning (AfL).** Therefore, teachers should align the Revised Bloom's Taxonomy with the DoK framework of assessment. Formative assessments should include classroom discussions, project-based assignments, and self-reflection exercises, while summative assessments should include standardised tests and rubric-based evaluations of learners' work. It is important to seek feedback from learners themselves, as they may have unique insights into how well they are developing these skills in the classroom.

To assess 21st Century skills and competencies in the classroom, teachers will have to use a combination of both formative and summative assessments to evaluate learners' acquisition of these skills and competencies. For instance:

• Identify the specific 21st Century skills and competencies to be assessed. For instance, you might want to assess *critical thinking, problem-solving, or creativity*.

• Align the skills and competencies with the DoK levels. For example, lower DoK levels might be more appropriate for assessing basic knowledge and comprehension, whereas higher DoK levels might be more appropriate for assessing more complex skills such as *analysis, synthesis, and evaluation*.

• Develop assessment items that align with the DoK levels and the skills and competencies you want to assess. These items should be designed to elicit evidence of learning across the different levels of the DoK framework.

• Administer the assessment and collect data. Analyse the data to gain insights into student learning and identify areas where learners may need additional support or instruction.

The DoK framework is a powerful tool for assessing the acquisition of 21st Century skills and competencies in the classroom, helping teachers to better understand how learners are learning and identify areas for improvement.

Educational success is no longer about producing content knowledge, but rather about extrapolating from what we know and applying the knowledge creatively in new situations.

The overall assessment of learning at SHS should be aligned with the National Pre-Tertiary Learning and Assessment Framework and the Secondary Education Assessment Guide. Formative and summative assessment strategies must be used.

Definition of Key Terms and Concepts in the Curriculum

- **Learning Outcomes:** It is a statement that defines the knowledge, skills, and abilities that learners should possess and be able to demonstrate after completing a learning experience. They are specific, measurable, attainable, and aligned with the content standards of the curriculum. It helps the teachers to determine what to teach, how to teach, and how to assess learning. Also, it communicates expectations to learners and helps them to better master the subject.

- **Learning Indicators:** They are measures that allow teachers to observe progress in the development of capacities and skills. They provide a simple and reliable means to evaluate the quality and efficacy of teaching practices, content delivery, and attainment of learning outcomes.

- **Content Standards:** It is a statement that defines the knowledge, skills, and understanding that learners are expected to learn in a particular subject area or grade level. They provide a clear target for learners and teachers and help focus resources on learner achievement.

- **Pedagogical Exemplars:** They are teaching examples used to convey values and standards to learners. Pedagogical Exemplars are usually demonstrated through teacher behaviour.

- **Assessment:** It is the systematic collection and analysis of data about learners' learning to improve the learning process or make a judgement on learner achievement levels. Assessment is aimed at developing a deep understanding of what learners know, understand, and can do with their knowledge because of their educational experiences. Assessment involves the use of empirical data on learners' learning to improve learning. Assessment is an essential aspect of the teaching and learning process in education, which enables teachers to assess the effectiveness of their teaching by linking learner performance to specific learning outcomes.

- **Teaching and Learning Resources:** Teaching and learning resources are essential tools for teachers to provide high-quality education to their learners. These resources can take various forms, including textbooks, audiovisual materials, online resources, and educational software. It is also important to avoid stereotypes and use inclusive language in teaching and learning resources. This means avoiding language that reinforces negative stereotypes and using language that is respectful and inclusive of all individuals regardless of their background. Using a consistent tone, style, and design is very important.

PHILOSOPHY, VISION AND GOAL OF CHRISTIAN RELIGIOUS STUDIES (CRS)

Philosophy

The Christian Religious Studies curriculum promotes a non-confessional study of Christianity. Using learner-centred pedagogy, skilled teachers will guide learners to critically explore Christianity's history, beliefs, teachings, practices, and moral values. Through this curriculum, learners will develop critical thinking, analytical decision-making, ethical reasoning, and respect for religious diversity, as they prepare for the world of work, adult life, and/or further studies.

Vision

The vision of the Christian Religious Studies curriculum is to raise morally conscious and tolerant learners who are equipped with relevant skills and competencies to enable them to engage in a comprehensive examination of religious beliefs, practices, and claims that lead to the acquisition and application of values for the promotion of peaceful co-existence and national development in adult life, world of work and lifelong learning.

Goal

The goal of the Christian Religious Studies curriculum is to equip learners with relevant religious knowledge, holistic moral values, and 21st Century skills and competencies to facilitate their transition to further study, the world of work, and adult life.

Rationale for Christian Religious Studies

The rationale of the Christian Religious Studies curriculum is to develop critical thinking and discerning citizens who are able to respond to religious beliefs and practices in an informed, rational, and responsible manner to promote Ghanaian moral values, religious tolerance, and peaceful co-existence

Contextual Issues

Christianity is the most widely practised religion in Ghana, with over 70% of the population identifying as Christians. Originating in the Middle East, Christianity was introduced to Ghana, where African Indigenous Religion (AIR) was already deeply rooted. Consequently, Ghanaian Christianity has evolved uniquely, responding to indigenous beliefs, practices, and values, which make its practice somewhat distinct from Western Christianity. Although Christianity and AIR initially experienced tensions, both have coexisted harmoniously over time, a relationship worth celebrating due to their shared moral and ethical values.

In contemporary times the search for sustainable development has brought the role of religion to the fore. For example, the sustainable use of the environment is of major concern to the country and the international community. Fortunately, Christianity has positive values which when applied to the environment can lead to the realisation of Goal 13 of the SDG. Christianity appreciates the interactions that go on between humans as representatives of God on earth and the environment in which they operate. Knowledge and application of these values of Christianity by learners can partly inure to the benefit of Ghana's desire for the sustainable use of the environment

Despite the longstanding presence of CRS in Ghanaian Senior High Schools (SHS), misconceptions persist. Many view CRS as either irrelevant to contemporary socio-economic needs or as a vehicle for making students convert to Christianity. Indeed, the approach used by some unprofessional teachers is very confessional and this does not enable the total development of learners. Such situations have discouraged learners from studying CRS. To address these misconceptions, the revised SHS CRS curriculum underscores the subject's value in developing learners' critical thinking, analytical decision-making, ethical reasoning, and peaceful coexistence. Through learner-centred pedagogies, skilled teachers will use CRS to dismantle gender, ethnic, and religious stereotypes, promote national values, and enhance inter- and intra-religious harmony. The curriculum emphasises the relevance and applicability of CRS in contemporary society, preparing learners effectively for higher education, adult life, and the world of work.

CHRISTIAN RELIGIOUS STUDIES (CRS) CURRICULUM DEVELOPMENT PANEL

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SCOPE AND SEQUENCE

Christian Religious Studies (CRS)

S/N	STRAND	SUB-STRAND	YEAR 1			YEAR 2			YEAR 3		
			CS	LO	LI	CS	LO	LI	CS	LO	LI
1.	Study of religions, God's creation and humankind	Background to the study of religion and Christianity	2	2	8	1	1	4	-	-	-
		The nature of God and His creation	-	-	-	1	1	5	1	1	5
2.	Religious beliefs, practices, moral values and human development	Major beliefs of Christianity	1	1	4	-	-	-	-	-	-
		Worship and Moral Values for Development	-	-	-	1	1	4			
		Christian Music and Values for National Development	-	-	-	-	-	-	1	1	4
		Prayer and National Development	-	-	-	-	-	-	1	1	5
3.	Religious Communities and Nation Building	The origin and nature of religious communities	1	1	4	-	-	-	-	-	-
		Religion and Nation Building	-	-	-	1	1	3	-	-	-
		Religious Communities, Gender and Development	-	-	-	1	1	5	1	1	5
4.	Religion and contemporary issues	Religion and the environment	1	1	4	-	-	-	-	-	-
		Religion and sexual morality	-	-	-	1	1	4	-	-	-
		Religion and fraud	-	-	-	-	-	-	1	1	3
Total			**5**	**5**	**20**	**6**	**6**	**25**	**5**	**5**	**22**

Overall Totals (SHS 1 – 3)

Content Standards	16
Learning Outcomes	16
Learning Indicators	67

YEAR ONE

Subject **CHRISTIAN RELIGIOUS STUDIES**
Strand **1. STUDY OF RELIGION, GOD'S CREATION AND HUMANKIND**
Sub-Strand **1. BACKGROUND TO THE STUDY OF RELIGION**

Learning Outcomes	21st Century Skills and Competencies	GESI[1], SEL[2] and Shared National Values
1.1.1.LO.1		
Explain the concept of religion and justify the need for the study of religion at SHS	**Critical Thinking and Problem-Solving** • Learners develop critical thinking as they explore varying definitions of religion and interrogate the assumptions and values underlying each. • Learners assess the rationale for keeping Religious Studies in the curriculum through problem-based learning, weighing multiple perspectives and generating persuasive arguments. **Creativity** • Learners use concept mapping to creatively represent complex religious ideas and classification systems. • Learners create innovative responses to scenarios about the role of religion in education and career development. **Collaboration** • Learners collaborate in pyramid discussions, Diamond Nine tasks, and Think-Pair-Share activities to refine and compare views on religion, demonstrating empathy and shared decision-making. • Inquiry-based and group tasks strengthen teamwork and participatory learning.	**GESI** • Learners will be exposed to diverse voices, including female professionals and underrepresented occupations, promoting inclusive role modelling. • Through inquiry and discussion, learners challenge stereotypes and appreciate how religion intersects with gender, disability, and social roles. • Classroom strategies promote equitable participation, valuing each learner's perspective and encouraging inclusive collaboration. • The Diamond Nine activity facilitates recognition of diverse views on religion's role in identity and society. Learners are expected to acquire the following GESI-responsive skills • Respect individuals of different religious backgrounds • Be sensitive to the inter-relatedness of religion in the various spheres of life • Value and work in favour of an inclusive society by having respect for all religions

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[1] Gender Equality and Social Inclusion
[2] Socio-Emotional Learning

Communication
- Learners engage in structured discussions and oral presentations, practising public speaking and persuasive communication.
- Learners prepare and ask thoughtful questions to a guest speaker, enhancing active listening and verbal expression.

Lifelong Learning:
- Learners research religious scholars, develop self-directed inquiry habits, and connect religious ideas to personal, academic, and professional aspirations.
- Exposure to professionals who studied religion fosters motivation to pursue learning across disciplines.

Global and Local (Glocal) Citizenship:
- Learners examine how definitions of religion reflect both global and indigenous worldviews, fostering cultural sensitivity.
- Discussion on religion's role in society enhances awareness of civic duty, tolerance, and global interreligious dialogue.

Normative Competency:
- Learners reflect on how their values and socialisation influence their understanding of religion.
- Through comparing classical and personal definitions, learners examine how beliefs shape human behaviour and identity.

System Thinking: Learners analyse religion as a multifaceted social system embedded in cultural, political, and moral structures.

Anticipatory Competency: Learners envision potential outcomes of excluding religion from education, considering long-term societal impacts.

- Interrogate their stereotypes and biases about gender, disability, and religion
- Identify injustice to other religions and advocate for or champion change
- Embrace gender equity and equality

National Core Values: In teaching sub-strand, the teacher should create opportunities for learners to inculcate National Core Values such as:
- **Respect & Diversity:** Learners explore religious plurality and the role of religion in fostering inclusive, moral societies.
- **Truthfulness & Honesty:** Inquiry-based learning and comparative analysis promote evidence-based thinking.
- **Tolerance & Social Cohesion:** Learners engage in inter-belief discussions and develop appreciation for Ghana's pluralistic religious heritage.

SEL: In teaching this sub-strand, the teacher should create opportunities for learners to build their Social Emotional Learning Competencies by applying the social emotional learning strategies to ensure that learners cultivate the following:

Self-Awareness: Learners reflect on their beliefs about religion and compare them with others' perspectives.

Social Awareness: Group tasks and discussions help learners appreciate and respect religious diversity and viewpoints.

	Strategic Competency: Learners participate in discourse around curriculum development and propose actions that preserve inclusive and holistic learning.	**Relationship Skills:** Activities like Think-Pair-Share and Building on What Others Say cultivate active listening and respectful communication. **Responsible Decision-Making:** Learners evaluate the societal relevance of religion and the implications of curriculum changes, supporting ethical reasoning. These may be done by the teacher through modelling emotional self-regulation and encouraging diverse presentations.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
1.1.1.CS.1	1.1.1LI.1	1.1.1AS.1
Demonstrate knowledge of the concept of religion and an understanding of the importance of studying religion at SHS	**Explain the meaning of religion and the various ways in which definitions of religion may be classified.** **Enquiry Route** 1. Understanding the meaning of religion from learners' perspective 2. Classical definitions of religion and what they reveal about the nature of religion 3. Characteristics of religion 4. Misconceptions about the study of religion **The pedagogical Exemplars** **Experiential Learning:** Learners observe the performance of religious and non-religious activities then they regroup to discuss similarities and differences. **Talk for Learning:** Learners engage in a guided whole-class discussion, beginning with open-ended questions such as "What do you understand by religion?" and "Why do people define religion differently?" Learners share personal views and build on others' responses. This promotes critical thinking and helps learners connect prior knowledge with scholarly perspectives. **Building on What Others Say:** Using strategies like *brainstorming* and *pyramid discussion*, learners first write individual definitions, then discuss in pairs, followed by small groups. Each group refines their ideas and presents a collective understanding of religion and how definitions can differ. This fosters collaboration and deepens conceptual clarity. **Concept Mapping (Structuring Talk for Learning):** Learners work in groups to create concept maps that visually organise the different types of definitions (e.g., theological, sociological, psychological or moral). They include key characteristics and examples of each classification. This helps learners differentiate and structure abstract concepts for better retention and comparative analysis. **Inquiry-Based Learning:** Learners are tasked to investigate how scholars such as Emile Durkheim, Edward Tylor, and Paul Tillich defined religion. In small groups, they research and present findings, highlighting how each definition fits into one of the classification types. This	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	cultivates independent inquiry and helps ground theoretical classifications in real academic thought.	
	1.1.1.LI2	1.1.1.AS.2
	Justify the need to study religion at SHS **Enquiry Route** 1. Reasons for the study of religion at the SHS 2. Career Avenues in the study of religion **The pedagogical Exemplars** **Initiating Talk for Learning:** Using Think-Pair-Share, learners reflect individually on why religion should be studied in school. They then share with a partner and later with the class. This scaffolded dialogue helps learners articulate personal and societal reasons while building confidence to speak in larger group discussions. **Problem-Based Learning:** Pose a scenario: "A proposal has been made to remove Religious Studies from the SHS curriculum. You are to argue for or against it." Learners work in groups to construct persuasive responses using moral, educational, and civic arguments. This encourages critical thinking and real-world application of ideas. **Diamond Nine Activity:** Learners are given nine cards, each with a potential reason for studying religion (e.g., moral development, civic responsibility, interfaith harmony). In groups, they rank these in a diamond shape by perceived importance and explain their reasoning. This technique fosters prioritisation, debate, and justification of values. **Resource person:** Invite a professional (security professional, lawyer, journalist, banker, businesspeople, health worker etc.) who studied religion to share with learners their experiences and how the study of religion is helping them in their professions. Encourage students to draft their own questions ahead of time so they can ask the resource person. In choosing resource persons, priority should be given to women and persons from less popular professions.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**
Teaching and Learning Resources	• The internet • Computer/ phone	• Resource persons

Subject   **CHRISTIAN RELIGIOUS STUDIES**
Strand   **1. STUDY OF RELIGION, GOD'S CREATION AND HUMANKIND**
Sub-Strand   **1. BACKGROUND TO THE STUDY OF RELIGION**

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
1.1.1.LO.2		
Recount the history of Christianity and appraise its contribution to the development of Ghana.	**Critical Thinking and Problem-Solving** • Learners develop critical thinking as they analyse how events like the Protestant Reformation and missionary encounters with African Traditional Religion influenced Christianity's development in Ghana. • Through problem-based learning and debates on religion and cultural conflict, learners practise framing arguments, evaluating claims, and proposing balanced solutions. **Creativity** • Learners create historical timelines, visual maps, and advocacy presentations showcasing Christianity's evolution and impact. • Project-based learning encourages innovative representation of how Christian values translate into civic development. **Collaboration** • Learners collaborate in research groups and class debates to explore Christian history and religious coexistence. • Tasks like group role plays and shared reflections on religious practices promote empathy and participatory learning. **Communication** • Learners develop verbal and written communication through storytelling, presentations, and structured debates on sensitive religious topics. • Learners articulate informed opinions on issues of interreligious dialogue and Christian influence on national identity.	**GESI:** • Through inclusive group discussions and analysis of religious communities, learners value the roles of both women and men in shaping Christianity in Ghana. • Activities involving African Indigenous Religion promote understanding of minority worldviews and challenge biases. • Highlighting contributions of female missionaries, early converts, and contemporary Christian leaders ensures representation of diverse voices. • Learners investigate Christianity's role in challenging exclusion and promoting social justice across class, gender, and ethnic lines. **Shared National Values** **Respect & Diversity:** Learners explore the coexistence of Christianity and African Indigenous Religion, encouraging respect for cultural difference. **Social Cohesion & Tolerance:** Learners discuss how Christian institutions have

Lifelong Learning
- Research into religious history and personal reflections foster a mindset of curiosity and self-directed inquiry.
- Exposure to Christianity's historical role nurtures critical awareness of Ghana's social institutions and ongoing nation-building.

Global and Local (Glocal) Citizenship
- Learners engage with the global origins of Christianity while tracing its adaptation in local Ghanaian communities.
- Discussions on Christian contribution to education, health, and peacebuilding promote a sense of civic duty and appreciation of diversity.

Normative Competency
- Learners reflect on their own beliefs in light of Christianity's ethical values (e.g., service, peace, justice) and how these inform moral living.
- By evaluating religious history, learners navigate competing values and deepen their appreciation of religion's role in shaping societal norms.

Systems Thinking
- Learners examine Christianity as a belief system that interacts with governance, education, and cultural transformation.
- Mapping relationships between church, state, and community helps learners grasp how religious systems evolve over time.

Anticipatory Competency
- Learners assess the consequences of religious intolerance and the potential for Christian communities to contribute to sustainable peace.
- Scenarios related to the diminishing role of Christian institutions help learners anticipate social shifts and envision inclusive futures.

contributed to national unity and interfaith harmony.

Truthfulness & Honesty: Critical engagement with religious history fosters accuracy and honesty in historical and civic discourse.

Loyalty: Learners appreciate Christianity's role in fostering civic commitment, national service, and leadership.

Patriotism: Understanding Christianity's contributions to education, health, and moral order cultivates pride in Ghana's heritage and aspirations.

SEL:
Self-Awareness
- Learners explore personal and collective identity through the historical lens of religious influence.
- Reflections on Christian teachings such as forgiveness and humility nurture emotional maturity.

Social Awareness
- Exploring interfaith dynamics fosters respect for cultural and religious pluralism.
- Learners grow to appreciate the emotional and spiritual values others attach to their traditions.

Relationship Skills
- Group presentations, debates, and collaborative mapping activities foster

	Strategic Competency • Learners explore how religious communities strategically influence policy, public services, and social change. • Activities like advocacy design challenge learners to propose Christian-based initiatives to support national development.	empathy, cooperation, and constructive dialogue. • Role plays and resource-person sessions develop learners' ability to relate respectfully across differences. **Responsible Decision-Making** • Learners reflect on Christianity's influence on national values such as peace, integrity, and service—applying them to their daily choices. • Debates on religious reform and coexistence challenge learners to consider fairness and long-term impacts in decision-making.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
1.1.1.CS.2	1.1.1LI.1	1.1.2AS.1
Demonstrate understanding of the history of Christianity and evaluate the contributions of Christianity to the development of Ghana.	**Recount the origins of Christianity from Jesus' ministry and the Crucifixion to the Early Church** **Enquiry Route** 1. Christianity's roots in Judaism 2. The birth of Jesus 3. The ministry of Jesus, including key teachings, miracles, and discipleship. 4. The Crucifixion and Resurrection of Jesus and its significance 5. The emergence and growth of the Early Church, including Pentecost and missionary activities. 6. Major events and figures associated with the formation of the Early Church (e.g., Peter, Paul, Stephen). **The pedagogical Exemplars** **Experiential Learning:** Learners listen to excerpts from a dramatised audio or video presentation of Jesus' ministry, Crucifixion, and the Pentecost event. Afterward, they reflect on what they experienced and share their insights. This immersive technique allows learners to emotionally connect with historical events and better appreciate their significance. **Storytelling (Adapted Talk for Learning):** A resource person narrates the story of Jesus' ministry, death, and resurrection in a chronological and engaging manner, incorporating visuals and scriptural references. Learners then retell segments of the story in their own words. This fosters historical recall, narrative understanding, and scriptural literacy. **Group Work/Collaborative Learning:** Learners are divided into three groups, each assigned to explore one phase: Jesus' ministry, the Crucifixion/Resurrection, and the Early Church. Each group creates a timeline and presents to the class. This promotes cooperative learning and helps learners appreciate the sequence and interconnection of events. **Concept Mapping (Structuring Talk for Learning):** Learners create a visual map that links Jesus' teachings and actions to the development of the Early Church. Key figures, events, and themes (e.g., forgiveness, the Holy Spirit, persecution) are included. This helps synthesise complex information and show how early Christianity evolved from its roots. **Internet Search:** Learners visit the internet to search online for information on the Early Church and present their findings for discussion.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

1.1.2.LI2		1.1.2.AS.2
Examine the history of Christianity from the early church to the Protestant Reformation (1517) and the springing up of many Christian Denominations **Enquiry Routes** 1. Key developments in the history of Christianity from the early church through the medieval period. 2. Causes and key events of the Protestant Reformation. 3. Major figures in Christian history, such as Constantine, Martin Luther, and John Calvin. 4. Effects of doctrinal, political, and cultural factors on the rise of multiple Christian denominations. **Pedagogical Exemplars** **Timeline Activity (Project-Based Learning):** Learners work in groups to construct a historical timeline, highlighting key periods such as the Early Church, Church Councils, the rise of the Papacy, the East-West Schism (1054), the Protestant Reformation (1517), and the growth of denominations. This visual summary aids chronological understanding and historical context. **Inquiry-Based Learning:** Assign learners to investigate significant events or figures (e.g., Council of Nicaea, Martin Luther's 95 Theses). In small groups, they research causes, outcomes, and implications, then present their findings. This method encourages deep exploration, historical interpretation, and student autonomy. **Building on What Others Say:** Using the *Pyramid Discussion* method, learners individually write a brief explanation of why the church split into denominations. They then discuss in pairs, then in groups, building on and refining each other's views. This enhances peer learning, perspective-sharing, and argument development. **Talk for Learning (Debate Format):** Organise a classroom debate on the motion, "The Protestant Reformation did more harm than good to Christianity." Assign roles, facilitate research, and let learners articulate and defend positions based on historical evidence. This technique develops critical thinking, public speaking, and evaluative reasoning.		**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

1.1.2.LI3	1.1.2.AS.3
Examine the role of religion in the life of Africans (Ghanaians) before the arrival of Christianity **Enquiry Routes** 1. The nature and characteristics of Indigenous African (Ghanaian) religious beliefs and practices. 2. The influence of Indigenous religion in aspects of daily life such as governance, morality, health, agriculture, and festivals. 3. The central role of religion in pre-Christian Ghanaian communities. 4. The spiritual worldview and cultural values embedded in African Indigenous Religion (AIR). **Pedagogical Exemplars** **Experiential Learning:** Learners observe or watch videos of traditional Ghanaian religious practices such as libation, festivals, or shrine rituals. After viewing, they reflect and discuss how such practices shaped societal norms and individual identity. This fosters cultural empathy and contextual understanding. **Group Work/Collaborative Learning:** In groups, learners investigate the influence of religion in specific domains—e.g., politics, family life, agriculture, justice. Each group presents findings using charts or role plays to demonstrate how religion was inseparable from everyday life. This approach promotes active engagement and peer learning. **Talk for Learning:** Facilitate a class discussion on the prompt: "In traditional Ghanaian societies, there was no distinction between the sacred and the secular." Learners support their views with examples from Ghanaian ethnic groups. This helps clarify abstract ideas and encourages students to link historical realities to present-day beliefs. **Concept Mapping (Structuring Talk for Learning):** Learners create concept maps that illustrate the centrality of religion in pre-colonial Ghanaian society. Key nodes may include morality, leadership, rites of passage, and spiritual beings. This helps organise complex ideas and supports meaningful recall.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

1.1.2.LI4		1.1.2.AS.4

Describe the historical backgrounds of Christianity in Ghana
Enquiry Routes
    1. Trace the arrival of Christianity in Ghana, beginning with the Portuguese in the 15th century.
    2. Identify key missionary groups (e.g., Basel, Wesleyan, Roman Catholic) and their areas of operation.
    3. Examine the contributions of indigenous agents such as Philip Quaque and the role of mission schools and churches.
    4. Discuss how Christianity spread and became rooted in various Ghanaian communities.
Pedagogical Exemplars
Storytelling (Talk for Learning): A resource person narrates the journey of Christianity into Ghana, beginning with the Portuguese in Elmina in 1471, through to the Basel and Wesleyan missionaries, and culminating with Ghanaian pioneers like Philip Quaque. Learners are encouraged to ask questions and recount the story in their own words. This enhances historical understanding and narrative skills.
Timeline Creation (Project-Based Learning): Learners create a visual timeline showing key events in the spread of Christianity in Ghana. Events may include the arrival of Portuguese Catholics, establishment of mission schools, construction of the first churches, and African evangelists' roles. This supports sequencing and contextual comprehension.
Inquiry-Based Learning: In small groups, learners research different missionary bodies (e.g., Basel Mission in Akropong, Wesleyan Mission in Cape Coast) and present their origins, methods, and impact. This promotes critical thinking and information synthesis from multiple sources.
Experiential Learning: Organise a field trip (physical or virtual) to an old mission site, cathedral, or missionary school such as the Basel Mission House or Wesley Cathedral. Learners observe artefacts and architecture while reflecting on their historical significance. This fosters a personal connection to Christian heritage in Ghana.
		Level 1 Recall
		Level 2 Skills of conceptual understanding
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning

1.1.2.LI5		1.1.2.AS.5

Assess the influence of the arrival of Christianity on African Indigenous Religion
Enquiry Routes
    1. Areas of conflict and convergence between Christianity and African Indigenous Religion.
    2. The impact of the arrival of Christianity on AIR practices, beliefs, and institutions.
    3. Positive and negative influences of Christianity on AIR.
    4. How AIR has adapted, resisted, or blended with Christian elements over time.
		Level 1 Recall
		Level 2 Skills of conceptual understanding
		Level 3 Strategic reasoning

	Pedagogical Exemplars **Problem-Based Learning:** Present learners with a scenario: *"A community's traditional festival is criticised by some Christians as demonic."* Learners explore the causes of such tensions, the historical roots of Christian-AIR relations, and suggest respectful ways of coexistence. This builds analytical, empathetic, and problem-solving skills. **Talk for Learning (Structured Debate):** Organise a debate around the motion: *"Christianity has enriched rather than destroyed African Indigenous Religion."* Learners work in teams, research supporting evidence, and present their arguments. This approach sharpens evaluative skills and encourages critical engagement with multiple perspectives. **Building on What Others Say:** Use *Concept Cartoons* or *5 Whys* to explore complex influences (e.g., "Why did some AIR beliefs persist despite missionary opposition?"). Learners engage with peers' responses and refine their thinking, promoting reflection and collaborative learning. **Group Work/Collaborative Learning:** Assign each group a domain of influence—e.g., *rituals, moral values, leadership, or worldview*—and have them assess how Christianity has impacted that domain. Groups share findings and receive peer feedback. This supports comprehensive and differentiated analysis.	**Level 4 Extended critical thinking and reasoning**
	1.1.2.LI6	1.1.2.AS.6

	Discuss the contributions of Christianity to the development of Ghana
	Enquiry Routes
	    1. Key areas in which Christianity has contributed to Ghana's development (e.g., education, health, politics, moral values, peacebuilding).
	    2. The role of Christian missions and churches in nation-building efforts.
	    3. The long-term social, cultural, and economic impacts of Christianity in Ghana.
	    4. The relevance of Christian values to national unity and civic life.
	
	Pedagogical Exemplars
	Inquiry-Based Learning: Learners investigate the impact of Christianity in specific domains—education (e.g., mission schools), healthcare (e.g., mission hospitals), or moral development (e.g., youth fellowships). Each group presents findings using real-life case studies such as Mfantsipim School, Christian Hospitals, or the Christian Council of Ghana. This cultivates independent inquiry and application of evidence.
	Talk for Learning (Guided Class Discussion): Facilitate a class-wide discussion around the prompt: *"What would Ghana be like without Christianity?"* Encourage learners to reflect on
		Level 1 Recall
		Level 2 Skills of conceptual understanding
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning

	Christian-led services and values they experience. This promotes reflection, argumentation, and the linking of abstract ideas with lived experiences. **Project-Based Learning:** Learners design an advocacy presentation or exhibition (e.g., poster, short video, community outreach) on how Christian values like compassion, honesty, and peace contribute to Ghana's development. This helps students apply their knowledge creatively and encourages active civic engagement. **Diamond Nine Activity:** Provide learners with nine cards showing different Christian contributions (e.g., literacy, democracy, discipline, healthcare). In groups, learners rank these in order of importance and justify their rankings. This fosters critical thinking, prioritisation, and collaborative reasoning.	
Teaching and Learning Resources	• The internet • Computer/ phone • Resource persons	

Subject   **CHRISTIAN RELIGIOUS STUDIES**
Strand   **2. RELIGIOUS BELIEFS, PRACTICES, MORAL VALUES AND HUMAN DEVELOPMENT**
Sub-Strand   **1. THE MAJOR BELIEFS OF CHRISTIANITY**

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
1.2.1.LO.1		
Identify core Christian beliefs and AIR's influence on denominational diversity, and critically examine the interpretations of Christian beliefs	**Critical Thinking and Problem-Solving** • Learners develop critical thinking as they interrogate doctrinal differences across denominations and assess the effects of misinterpreted Christian beliefs on society. • Through problem-based learning, learners identify fallacies in popular religious statements and apply ethical frameworks to propose more accurate, scripture-based understandings. **Creativity** • Learners create concept maps, dramatise belief-related scenarios, and represent inter-religious influences through art, media, and discussion formats. • By analysing the adaptation of AIR practices into Christianity, learners generate new understandings of religious hybridisation. **Collaboration** • Group presentations and Pyramid Discussions provide opportunities for learners to build on each other's perspectives and co-construct shared interpretations of Christian doctrine and AIR. • Denominational comparison charts and simulation panels foster teamwork and respectful discourse. **Communication** • Through class debates, interviews, and oral presentations, learners express nuanced opinions about religious beliefs and practices.	**GESI:** • Learners critique religious interpretations that marginalise women and explore alternative inclusive readings of scripture. • Inclusive pedagogy—through group work and class discussions—ensures participation from all learners, affirming diverse voices. • Learners examine gender roles across denominations and traditional religions, confronting stereotypes and embracing the diverse functions of women in spiritual life. • Learners analyse exclusionary religious practices (e.g., treatment of people perceived as cursed or possessed) and propose inclusive Christian responses. **National Core Values:** **Respect & Diversity:** Learners explore the theological and cultural differences between and within religious traditions, developing respect for religious plurality. **Honesty & Truthfulness:** Misinterpretation exercises encourage

- Learners engage in scripturally-grounded discussions that sharpen their verbal, written, and ethical communication.

Lifelong Learning
- Research on doctrinal misinterpretations and the historical context of beliefs encourages self-directed and lifelong inquiry into theology, ethics, and social responsibility.
- Learners reflect on how religion shapes life choices and social attitudes, nurturing sustained interest in moral and spiritual growth.

Global and Local (Glocal) Citizenship
- Learners examine how local religious expressions (AIR) intersect with global Christian traditions, fostering intercultural awareness and pluralistic tolerance.
- Discussions on generational curses, healing rituals, and prayer traditions highlight learners' ability to assess global faith frameworks in localised settings.

Normative Competency
- Learners reflect on their own values and biases regarding doctrinal truths, gender roles, and spirituality.
- Activities challenge learners to re-evaluate moral positions in light of multiple theological perspectives.

Systems Thinking
- Concept mapping encourages learners to view beliefs as interconnected across doctrine, ritual, and cultural expression.
- Learners trace the flow of religious ideas between AIR and Christianity and how these affect systems of health, justice, and social power.

honesty in representing scripture and religious belief.
Social Cohesion & Tolerance: Learners examine how religion can be both a bridge and a barrier to national unity, fostering a commitment to tolerance.
Loyalty & Responsibility: Discussions on Christian contributions to development (e.g., in moral values and health) highlight loyalty to community and nation.
Justice: Critically examining oppressive religious misuses empowers learners to promote fairness, inclusion, and equity.

SEL:
Self-Awareness
Learners reflect on personal beliefs and how family, community, and religious institutions shape them.
Social Awareness
By comparing different beliefs, learners gain empathy for peers from different denominations and traditions.
Relationship Skills
Learners practise respectful disagreement during doctrinal debates and interfaith comparisons.
Responsible Decision-Making
Learners reflect on how belief systems guide moral choices and how misinterpretation of faith can lead to harmful actions or inaction.

	Anticipatory Competency • Learners explore the potential consequences of misinterpreted religious beliefs on societal wellbeing (e.g., irresponsibility, social stigma, environmental neglect). • Learners are encouraged to imagine future models of religious practice that are both faithful and socially responsible. **Strategic Competency** • Learners propose strategies for promoting sound doctrinal understanding and respectful interfaith dialogue. • Tasks like creating advocacy materials or community talks help learners use religious knowledge for positive change.	

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century and GESI	Assessment
1.2.1CS1	1.2.1.LI.1	1.2.1.AS.1

Demonstrate knowledge and understanding of the beliefs of Christianity and AIR's influence and critically assess the varied interpretations of these beliefs. .	**Identify the main beliefs of Christianity**
	
	Enquiry Route
	1. Core Christian beliefs
	   a) Belief in Oneness of God and the Trinity (Source: Deut. 6:4; Matt 3:16-17; Mk. 12: 29-31)
	   b) Belief that Jesus Christ was God who took on human form to save the world (Source: Jn. 1: 4)
	   c) Belief in the second coming of Jesus (Source: John 14:1-3)
	   d) Belief in Resurrection and Judgement (Source: Matt 12:36-37)
	   e) Belief in holy scripture (Source: 2 Tim 3:16-17)
	2. Expression of Christian beliefs in practices
	3. Significance of key doctrines like the Trinity, resurrection, forgiveness of sins, and the second coming of Christ.
	
	Pedagogical Exemplars
	
	Talk for Learning (Guided Whole-Class Discussion): The teacher introduces core Christian beliefs using open-ended questions such as "What do Christians believe about Jesus?" Learners share responses, ask clarifying questions, and build on others' ideas. This strategy encourages reflection and helps consolidate foundational understanding through verbal exploration.
	
	Concept Mapping (Structuring Talk for Learning): Learners create a visual map that connects major Christian beliefs (e.g., God as Creator → Jesus as Saviour → Holy Spirit as Comforter). The map should include definitions, scriptural references, and how each belief influences Christian living. This helps structure understanding and supports long-term retention.
	
	Group Work/Collaborative Learning: Assign each group a specific belief (e.g., Trinity, Salvation, Resurrection, Scripture). Groups prepare a short presentation including its meaning, scriptural basis, and relevance to Christian life today. This promotes cooperative learning and ensures coverage of all key beliefs in depth.
		Level 1 Recall
		Level 2 Skills of conceptual understanding
		Level 3 Strategic Reasoning
		Level 4 Extended critical thinking and reasoning

	Experiential Learning: Invite a Christian cleric or youth leader to speak on how Christian beliefs shape their life and moral choices. Learners ask questions and reflect on the relevance of these beliefs. This real-life connection reinforces learning and deepens appreciation of belief as practice.	
	1.2.1.LI.2	1.2.1.AS.2

Interrogate differences in denominational interpretations of religious beliefs of Christianity

Enquiry Route
1. Catholicism vs. Protestantism
2. Baptism
3. Gifts of the Holy Spirit
4. Sacraments
5. The Sabbath
6. Tithing
7. The Role of women

Pedagogical Exemplars

Group Work/Collaborative Learning: Divide learners into seven groups, assigning each a specific topic (e.g., Baptism, Tithing). Groups research how at least two denominations (e.g., Catholic and Pentecostal) interpret the assigned belief and present a comparison chart. This method promotes teamwork, critical comparison, and deeper understanding of intra-faith diversity.

Experiential Learning (Panel Simulation): Simulate a denominational panel: assign learners roles as representatives of various denominations (e.g., Catholic priest, Methodist minister, Pentecostal pastor). Each defends their tradition's stance on one of the topics. This develops public speaking, empathy, and comparative analysis.

Concept Mapping (Structuring Talk for Learning): Learners design a map or matrix comparing how different denominations interpret key beliefs—highlighting agreements, disagreements, and the theological basis for each. This structured method helps organise complex information and enables clear visual comparison.

Building on What Others Say: Use the *Pyramid Discussion* strategy where learners first write individual views on denominational differences, then share and refine these in pairs and groups.

	They debate whether such diversity enriches or weakens Christianity in Ghana. This promotes respectful dialogue and critical engagement with differing views.		
	1.2.1.LI.3		
	Assess the effects of misinterpretations of beliefs of Christianity **Enquiry Routes** a) Misrepresenting "God will provide" ((Philippians 4:19, Matthew 6:31-32) to excuse laziness b) Misinterpreting "generational curses" (Exodus 34:7) as excuse for irresponsible lifestyles (e.g., alcoholism, laziness) c) Misunderstanding "New Earth" (Isaiah 65:17-19) to neglect environmental responsibility **Pedagogical Exemplars** **Problem-Based Learning:** Pose real-life dilemmas: "A young man refuses to work, claiming 'God will provide.' A woman blames alcoholism on a generational curse. A community refuses to participate in a tree-planting programme, citing the coming of a New Earth." Learners work in groups to analyse the beliefs, identify the misinterpretations, and propose corrective Christian responses. This sharpens reasoning and biblical literacy. **Talk for Learning (Guided Discussion with Case Studies):** Introduce short scenarios based on the misinterpretations listed. Lead learners to analyse each case using scriptural references and Christian ethical reasoning. Encourage peer-to-peer exchange of views. This helps learners move from superficial interpretations to deeper theological and moral insights. **Inquiry-Based Learning:** Assign groups to research biblical texts often misused (e.g., Matthew 6:26 for "God will provide"; Exodus 20:5 for generational curses; Revelation 21 for "New Earth"). Groups explain the original context and intended message. This method builds exegetical skills and encourages doctrinal accuracy. **Building on What Others Say (Concept Cartoons or 5 Whys):** Use *Concept Cartoons* illustrating characters expressing faulty beliefs. Learners respond using the *5 Whys* technique to unpack root causes and challenge flawed thinking. This encourages depth of thought, personal reflection, and respectful correction of misunderstandings.	Level 1 Recall **Level 2 Skills of conceptual understanding** Level 3 Strategic Reasoning **Level 4 Extended critical thinking and reasoning**	

1.2.1.LI.4	

Examine ways in which African Indigenous Religion has influenced the belief system of Christians in Ghana
Enquiry Routes
1. Witchcraft belief of AIR as catalysts for
   a) Spiritual Healing
   b) Prayers
   c) Religious rituals (anointing,
2. Inclusion of AIR practices
   a) Cursing enemies in Christian prayers
   b) Fortune-telling
   c) Use of spiritual objects for protection – holy water, crucifix, Bible etc.
   d) Drumming and dancing during religious services
 	
Pedagogical Exemplars
Talk for Learning (Guided Discussion): Facilitate a class discussion on how Christian practices like all-night prayers, laying on of hands, and the use of anointing oil may reflect elements of AIR. Learners share personal observations and insights, allowing for clarification and critique of cultural influences. This supports critical engagement and dialogue.
 	
Experiential Learning: Learners listen to or watch recordings of Christian worship services that incorporate drumming, dancing, or libation-like practices. They compare these to traditional religious ceremonies and reflect on similarities. This method deepens cultural awareness and illustrates religious adaptation.
 	
Group Work/Collaborative Learning: Divide learners into small groups, assigning each a domain of influence—e.g., *rituals, symbols, leadership roles, healing practices.* Each group investigates and presents on how AIR has shaped Christian expression in that area. This fosters cooperation and multi-dimensional analysis.
 	
Concept Mapping (Structuring Talk for Learning): Learners create a concept map showing how beliefs and practices from AIR—such as community-based worship, spiritual mediation, or ritual cleansing—have influenced Christian life in Ghana. This visual representation helps connect abstract concepts with lived experiences.
	Level 1 Recall
	Level 2 Skills of conceptual understanding
	Level 3 Strategic Reasoning
	Level 4 Extended critical thinking and reasoning

Teaching and Learning Resources	• Excerpts from the oral traditions of AIR, artistic expressions in the indigenous Ghanaian cultures, Christianity and relevant scriptural passages from the Bible.
	• Resource for PLC on non-confessional pedagogy: Matemba, Y. H., & Addai-Mununkum, R. (2021). *Religious Education in Malawi and Ghana: Perspectives on religious misrepresentation and misclusion.* Routledge

Subject   **CHRISTIAN RELIGIOUS STUDIES**
Strand   **3. RELIGIOUS COMMUNITIES AND NATION BUILDING**
Sub-Strand **1. THE ORIGIN AND NATURE OF RELIGIOUS COMMUNITIES**

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
1.3.1.LO.1		
Trace the origins of Christian religious communities, examine their characteristics and explain the roles they play within the context of the presence of AIR.	**Critical Thinking and Problem-Solving** • Learners evaluate the reasons behind the establishment of Christian enclaves and the transformation of religious communities over time. • Learners analyse the social implications of religious coexistence and tensions between Christianity and AIR, proposing pathways to interreligious harmony. **Creativity** • Through concept mapping and outreach project design, learners creatively organise knowledge and propose novel responses to contemporary religious challenges. • Learners explore local narratives and reinterpret them through visuals, drama, or digital media reflecting the interplay between AIR and Christianity. **Collaboration** • Group investigations and presentations on community roles, beliefs, and leadership structures across Christian and AIR communities promote shared learning and empathic listening. • Activities like Pyramid Discussions strengthen team reasoning and respect for diverse viewpoints. **Communication** • Learners engage in respectful, evidence-based discussions and debates, explaining religious characteristics and comparing AIR-Christian interactions.	**GESI:** • Learners examine leadership roles, inclusion/exclusion dynamics, and moral expectations in both Christian and AIR communities, highlighting gender and generational perspectives. • Classroom strategies ensure full participation across gender and ability lines, fostering voice and representation. • Discussions on traditional and missionary structures uncover social norms and help learners challenge gender bias and stigma. • Learners identify and propose responses to historical marginalisation (e.g., of women, youth, or non-Christian groups) in religious settings. **National Core Values:** **Respect & Diversity:** Learners engage with both Christian and AIR traditions, appreciating cultural diversity and respecting beliefs different from their own. **Social Cohesion & Tolerance:** By comparing historical religious relationships, learners understand the importance of tolerance and national unity.

- Role plays, guided discussions, and project presentations strengthen verbal, written, and intercultural communication.

Lifelong Learning
- Learners cultivate curiosity about their community's religious history and its evolution.
- Reflecting on the civic impact of religious groups deepens their motivation to pursue knowledge and action for personal and social betterment.

Global and Local (Glocal) Citizenship
- By comparing AIR and Christianity, learners develop respect for religious plurality and are equipped to navigate global religious dynamics with cultural rootedness.
- Exploration of missionary activities and religious movements situates learners within historical and global networks of change.

Normative Competency
- Learners interrogate their personal values and societal norms shaped by religious communities.
- They reflect on interfaith ethics and the moral implications of spiritual practices across traditions.

Systems Thinking
- Learners analyse religious communities as complex systems affecting health, education, leadership, and conflict resolution.
- Concept maps illustrate how religious elements interact and shape social structures.

Anticipatory Competency
- Learners consider how Christian and AIR communities might respond to future challenges like climate change, social inequality, and moral decline.

Truthfulness & Honesty: Research and inquiry activities promote intellectual honesty and integrity in interpreting religious history.

Loyalty & Civic Responsibility: Learners examine how religious groups have supported national development and peacebuilding, promoting a sense of patriotism and public service.

Justice: By exploring exclusionary practices and advocating inclusive reform, learners promote fairness and equity in religious spaces.

SEL:
Self-Awareness
- Learners reflect on their religious identity and how community structures shape belonging and belief.
- Field visits and dialogue promote deeper introspection on their role in religious and social life.

Social Awareness
- Learners learn to appreciate diversity in faith expression and communal roles.
- Interfaith discussions nurture empathy and tolerance for peers from different religious backgrounds.

Relationship Skills
- Activities like group mapping and debates cultivate active listening, cooperation, and mutual respect.

	• They forecast the role of religion in national development and interfaith peacebuilding. **Strategic Competency** • Learners design action plans (e.g., community outreach, interfaith dialogue programmes) that mobilise religious values for local transformation. • They evaluate how religion can contribute to inclusive, democratic, and resilient communities.	• Learners develop conflict resolution strategies as they navigate differences in religious values. **Responsible Decision-Making** • Learners reflect on the civic implications of religious values—justice, peace, and care for the vulnerable. • Exploration of changing roles helps them understand how to apply faith responsibly in contemporary society.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
1.3.1CS1	1.3.1.LI.1	1.3.1.AS.1
Demonstrate understanding of the origins, characteristics and roles of Christian religious communities, and their relationship with AIR.	**Explain the origin of Christian religious communities in Ghana** **Enquiry Route** 1. Circumstances that led to the creation of Christian enclaves in Ghana. 2. Key Christian settlements such as Abokobi, Salems, and Sukuumu and their missionary founders. 3. Appreciate the historical significance of these enclaves in Ghana's religious and national development. **Pedagogical Exemplars** **Inquiry-Based Learning:** Assign groups to research a specific Christian enclave (e.g., Abokobi, Osu Salem, Akropong). Each group investigates when and why the settlement was founded, and the missionary society involved (e.g., Basel Mission), Findings are shared in a class presentation. This supports historical analysis and investigative skills. **Experiential Learning:** Organise a virtual or physical field visit to a historic Christian town (e.g., Abokobi or Akropong). Learners observe the church architecture, schools, and missionary quarters, then reflect on how such communities were designed to support Christian life. This personalises the learning and connects it to place-based history. **Talk for Learning (Guided Discussion):** Use open-ended prompts such as: *"Why did early missionaries establish separate Christian towns?"* and *"How did these communities influence wider Ghanaian society?"* Learners explore motivations (e.g., protection from persecution, moral purity, cultural reform) and outcomes (e.g., spread of literacy and Christianity). This approach encourages reflective and analytical dialogue. **Concept Mapping (Structuring Talk for Learning):** Learners develop a concept map showing links between missionary goals (e.g., evangelism, education), the establishment of Christian enclaves, and their impact on Ghanaian society. This helps organise complex historical information into a clear, visual framework.	Level 1 Recall **Level 2 Understand** **Level 3 Strategic Reasoning** Level 4 Extended critical thinking and reasoning

1.3.1.LI.2	1.3.1.AS.2
Describe the characteristics of Christian communities **Enquiry Route** 1. Key characteristics of Christian communities, such as unity, love, service, worship, fellowship, and moral living. 2. Expression of these characteristics in the daily lives and activities of believers. 3. Biblical foundation for the communal life of Christians (e.g., Acts 2:42–47). 4. The role of Christian communities in promoting spiritual growth and social cohesion. Characteristics of Christian and African Indigenous religious communities relating to membership, authority/leadership, factors of unity (beliefs and practices) and factors of differentiation (age, sex and dressing) conduct (laziness, alcoholism) etc. **Pedagogical Exemplars** **Talk for Learning (Guided Class Discussion):** Begin with a reflective question: *"What makes a community truly Christian?"* Learners explore responses related to love, forgiveness, hospitality, shared worship, and collective service. The teacher builds on responses using biblical references such as Acts 2:42–47 and 1 Corinthians 12. This enhances scriptural understanding and practical reflection. **Group Work/Collaborative Learning:** In small groups, learners are assigned to explore one characteristic of Christian communities (e.g., fellowship, prayer, service, unity). Each group presents how this is lived out in church life, and links it to scripture and Ghanaian church examples. This fosters cooperative learning and contextualisation. **Concept Mapping (Structuring Talk for Learning):** Learners create a concept map showing core traits of Christian communities. Nodes can include shared beliefs, worship, discipleship, mutual support, outreach, and accountability, with examples and scriptural backing. This visual tool aids organisation of ideas and long-term recall. **Experiential Learning:** Learners visit or virtually engage with a local Christian community group (e.g., choir, youth fellowship, outreach ministry) and observe how Christian values are practised communally. Afterwards, learners reflect in writing or discussion how the experience illustrates characteristics of a Christian community. This connects classroom learning to real-world faith practice.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic Reasoning** Level 4 Extended critical thinking and reasoning

1.3.1LI.3	1.3.1.AS.3
Examine the changing roles of Christian religious communities in Ghanaian society. **Enquiry Route** 1. Traditional roles of Christian religious communities in Ghana (e.g., evangelism, education, health care, moral teaching). 2. Emerging roles (e.g., advocacy, peacebuilding, entrepreneurship training, environmental stewardship). 3. How social, political, and economic changes in Ghana have influenced these evolving roles. 4. The continuing relevance of Christian communities in addressing national development issues. **Pedagogical Exemplars** **Inquiry-Based Learning:** Assign groups to investigate specific changes in the roles of Christian communities over time (e.g., from spiritual care to civic engagement, or from church-based education to inclusive community development). Groups present their findings using case studies such as the Christian Health Association of Ghana (CHAG) or church-led peace initiatives. This deepens critical analysis of historical and contemporary trends. **Talk for Learning (Guided Comparative Discussion):** Pose the question: *"How have the roles of churches in Ghana changed from the past to the present?"* Learners discuss shifts from purely spiritual functions to broader socio-political roles, using examples from media and personal experiences. This encourages evaluative thinking and contextual relevance. **Diamond Nine Activity:** Provide nine cards showing different old and new roles of Christian communities (e.g., preaching, hospital building, climate advocacy, entrepreneurship). Learners work in groups to rank these in order of relevance or impact today. They justify their rankings through class discussion. This strategy supports critical thinking and value judgment. **Project-Based Learning:** Learners design and present a community outreach plan that a Christian group could implement today—addressing issues like youth unemployment, sanitation, or civic education. They must explain how this reflects the evolving role of the church. This encourages innovation, contextual application, and active citizenship.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic Reasoning** **Level 4 Extended critical thinking and reasoning**

	1.3.1LI.4		1.3.1.AS.3
	Examine the relationship between AIR and Christianity within Ghanaian communities		Level 1 Recall
			Level 2 Skills of conceptual understanding
	Enquiry Route		
	1. The historical and social encounters between AIR and Christianity in Ghana.		**Level 3 Strategic Reasoning**
	2. Areas of conflict, accommodation, and mutual influence between AIR and Christianity.		**Level 4 Extended critical thinking and reasoning**
	3. The need for inter-religious tolerance and understanding in pluralistic Ghanaian communities.		
	Pedagogical Exemplars		
	Talk for Learning (Comparative Discussion): Begin with the prompt: *"Can one be a Ghanaian Christian and still hold on to aspects of traditional religion?"* Learners share views, guided by case examples such as naming ceremonies, funerals, and ancestral reverence. This encourages critical reflection and exploration of religious identity in context.		
	Building on What Others Say (Pyramid Discussion): Learners individually write down one observed interaction between AIR and Christianity in their community (e.g., use of drumming, prayer camps near shrines, libation-like prayers). They discuss in pairs and then groups, gradually building richer, collective understanding. This promotes dialogue and multiple perspectives.		
	Experiential Learning: Learners observe (through videos or visits) a religious event or practice that blends AIR and Christian elements—e.g., a funeral with both libation and prayer, or festivals with church participation. They reflect on how these practices illustrate religious coexistence or tension. This helps learners interpret faith in real-life cultural settings.		
	Concept Mapping (Structuring Talk for Learning): Learners create a map that shows areas of convergence (e.g., belief in the spiritual world), divergence (e.g., ancestral veneration vs. Christ-centered worship), and adaptation (e.g., contextualised music and prayer styles). This strategy helps organise complex inter-religious dynamics for clarity and retention.		
Teaching and Learning Resources	• Resource persons from the two religious communities • Internet • Logistics for field trip • Pictures/charts showing evidence of the roles of religious communities in the local society	• Props for the drama • Resource for PLC on non-confessional pedagogy: Matemba, Y. H., & Addai-Mununkum, R. (2021). *Religious Education in Malawi and Ghana: Perspectives on religious misrepresentation and misclusion.* Routledge	

Subject   CHRISTIAN RELIGIOUS STUDIES
Strand   4. RELIGION AND CONTEMPORARY ISSUES
Sub-Strand   1. RELIGION AND THE ENVIRONMENT

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
1.4.1.LO.1		
Explain human activities that affect the environment and describe how environmental values in the teachings of Christianity align with AIR, Science and Technology for the care of the environment.	**Critical Thinking and Problem-Solving** • Learners critically evaluate the causes and effects of human activities on the environment. • They analyse how religious beliefs and scientific methods provide complementary ethical and practical responses to environmental degradation. • Through dialogue and inquiry, learners propose solutions that integrate Christian, AIR, and scientific values. **Creativity** • Learners creatively express religious environmental values through posters, poetry, songs, and digital media. • Through the "Creation Care is Christian Duty" campaign, learners explore imaginative ways of advocating sustainable behaviours. • Concept mapping and digital word clouds allow learners to visually synthesise diverse values and principles. **Collaboration** • Group research, discussions, and planning of advocacy initiatives foster effective teamwork across diverse backgrounds. • Learners work in mixed-gender and multi-faith groups, modelling inclusive, collaborative problem-solving for environmental care.	**GESI:** • Group tasks intentionally involve mixed gender and ability groups, fostering equitable learning opportunities. • Learners examine how environmental issues affect marginalised groups (e.g., women and rural dwellers) and propose inclusive solutions. • Through role models (e.g., female EPA officers or church environmental leaders), learners challenge stereotypes in science and faith-based leadership. • Learners value contributions of minority religious traditions and indigenous knowledge systems in addressing environmental concerns. **SEL:** **Self-Awareness** Learners reflect on personal consumption habits and their environmental impact, aligning behaviour with religious and ethical values. **Social Awareness** • Learners develop empathy for communities affected by environmental

Communication

- Learners practise verbal, written, and digital communication through class debates, interviews, digital projects, and environmental advocacy.
- Structured class discussions help learners articulate religious, scientific, and ethical perspectives on the environment.

Lifelong Learning

- Learners develop an inquiry mindset as they investigate faith-based and scientific approaches to sustainability.
- Exposure to religious and environmental institutions encourages learners to pursue continual learning and action on global challenges.

Global and Local (Glocal) Citizenship

- Learners relate global environmental issues to local religious practices, taboos, and traditions.
- Comparative analysis of Christian and AIR teachings fosters respect for indigenous knowledge and global stewardship ethics.

Normative Competency

- Learners reflect on their values in light of environmental stewardship in both Christianity and AIR.
- They question personal attitudes and examine moral obligations toward future generations and ecological justice.

Systems Thinking

- Learners recognise how ecological, religious, and scientific systems interact.
- Mapping exercises help learners understand how various actors (religious groups, science, traditional practices) contribute to or mitigate environmental harm.

harm and appreciate cultural wisdom in AIR.

- Dialogue about taboos, sacred sites, and global climate challenges fosters a deeper understanding of shared responsibility.

Relationship Skills

- Collaborative tasks and respectful debates teach learners to engage with different perspectives and build consensus.
- Through peer teaching and shared research, learners develop trust and communication within diverse teams.

Responsible Decision-Making

- Learners use religious teachings, traditional values, and scientific evidence to guide environmentally sound decision-making.
- Project-based learning tasks reinforce the importance of applying values to everyday actions and policies.

National Core Values

Respect & Diversity: Learners recognise the legitimacy of both Christian and indigenous approaches to environmental protection.
Truthfulness & Honesty: Learners report accurate research findings and engage in ethical reflection.
Tolerance & Social Cohesion: Dialogue across religious and scientific perspectives

	Anticipatory Competency • Learners consider long-term impacts of environmental neglect and develop future-oriented strategies for sustainability. • Scenario-based activities and reflections help learners assess environmental risks and ethical duties. **Strategic Competency** • Learners develop action plans that combine environmental theology, indigenous traditions, and science to address environmental issues in their communities. • They propose interfaith and interdisciplinary collaboration strategies for climate justice and ecological health.	fosters mutual understanding and social harmony. **Loyalty & Civic Responsibility:** Learners see themselves as stewards of Ghana's natural resources, linking religious care to national service. **Justice:** Learners advocate for the protection of ecosystems and people, especially the vulnerable, guided by the principle of ecological justice rooted in both faith and science.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
1.4.1CS1	1.4.1.LI.1	1.4.1.AS.1
Demonstrate an understanding of the environmental values in the teachings of Christianity and show how they can be combined with AIR and Science to address environmental problems.	**Identify human activities that affect the environment.** **Enquiry Route** 1. Human activities that negatively affect the environment (e.g., illegal mining, deforestation, plastic waste disposal, air pollution). 2. Human practices that promote environmental sustainability (e.g., tree planting, recycling, proper waste management). 3. The consequences of environmentally harmful practices for health, biodiversity, and climate. **Pedagogical Exemplars** **Experiential Learning:** Learners are taken on a guided school compound or community walk to observe environmental degradation (e.g., littering, erosion, smoke from burning waste, galamsey sites). They return to reflect on what they observed and how such activities harm the environment. This hands-on engagement promotes environmental awareness and personal connection. **Group Work/Collaborative Learning:** Groups are assigned to research specific human activities (e.g., illegal mining, bush burning, plastic pollution). Each group explains the activity, its environmental effects, and how it can be controlled. Presentations are followed by peer questions and feedback. This promotes teamwork and active research skills. **Concept Mapping (Structuring Talk for Learning):** Learners draw a concept map linking specific human activities to their environmental impacts (e.g., deforestation → loss of rainfall → crop failure). This visual representation enhances understanding of cause-and-effect relationships and supports critical analysis. **Talk for Learning (Guided Discussion with Problem Solving):** Start a class discussion with the question: *"What everyday activities in our homes or schools affect the environment?"* Learners contribute examples and suggest solutions. This dialogue helps connect personal responsibility to broader ecological concerns and fosters moral reflection.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** Level 4 Extended critical thinking and reasoning

1.4.1.LI.2	1.4.1.AS.2
Identify the environmental values in the teachings of Christianity	**Level 1 Recall**
	Level 2 Skills of
Enquiry Route	**conceptual**
1. Biblical teachings that promote care for the environment (e.g., stewardship, dominion, creation care) - Gen. 2:15; Gen. 1: 29-30; Ps. 24: 1; 50: 9-12 and Job 4: 11	**understanding**
	Level 3 Strategic
2. Christian responsibility to protect and sustain God's creation.	**reasoning**
3. How Christian values such as respect for life, justice, and compassion apply to environmental issues.	Level 4 Extended critical thinking and
4. The role of the Church and believers in promoting environmental sustainability in Ghana	reasoning:

Pedagogical Exemplars
Talk for Learning (Scripture-Based Discussion): Initiate a discussion on biblical texts such as Genesis 2:15 (*"The Lord God took the man and put him in the Garden of Eden to work it and take care of it"*) and Psalm 24:1 (*"The earth is the Lord's"*). Learners reflect on how these verses promote environmental care. This develops scriptural interpretation and value-based reasoning.

Concept Mapping (Structuring Talk for Learning): Learners create a map linking Christian values (e.g., stewardship, gratitude, responsibility) to environmental practices (e.g., tree planting, reducing pollution, caring for animals). This helps learners visualise how faith translates into action and reinforces ethical reasoning.

Inquiry-Based Learning: Assign learners to explore how different Christian groups in Ghana (e.g., Catholic Diocese, Presbyterian Church, SDA, Pentecostal churches) are involved in environmental projects such as sanitation, afforestation, or climate advocacy. Learners report findings and reflect on how Christian teachings inspire these initiatives. This fosters independent inquiry and application of knowledge.

Project-Based Learning: Learners design a mini-campaign titled *"Creation Care is Christian Duty"*— developing posters, songs, or poems that communicate Christian environmental values to peers or the school community. This promotes creativity, moral education, and civic engagement from a faith-based perspective.

Digital pedagogy: Learners use technological tools to design "*word clouds*" on the key environmental values propounded by Christianity and AIR in Ghana.

1.4.1.LI.3		1.4.1.AS.3
Comparatively analyse how Christian values align with those of AIR on environmental protection		Level 1 Recall
		Level 2 Skills of conceptual understanding
Enquiry Route:		**Level 3 Strategic reasoning**
1. Key environmental values in both Christianity and AIR (e.g., stewardship, respect for creation, sacredness of nature).		**Level 4 Extended critical thinking and reasoning:**
2. Similarities and differences in the religious teachings and practices of Christianity and AIR on nature and the environment.		
3. Potential of interfaith collaboration for sustainable environmental care in Ghana.		
Pedagogical Exemplars		
Talk for Learning (Comparative Dialogue): Begin with the question: *"What do Christianity and African Indigenous Religion say about nature?"* Learners discuss values such as stewardship (Christianity) and sacred groves/taboos (AIR). Encourage learners to identify overlaps and reflect on how these beliefs promote sustainability. This promotes comparative thinking and interreligious respect.		
Concept Mapping (Structuring Talk for Learning): Learners develop a two-column concept map comparing Christian and AIR environmental values (e.g., Christianity: God as Creator → Stewardship, AIR: Ancestors protect forests → Respect for sacred sites). Arrows may show where values align or diverge. This visual method supports synthesis and clarity.		
Group Work/Collaborative Learning: Assign groups to focus on a specific environmental theme (e.g., land use, water sources, animal care). Each group investigates how both Christianity and AIR approach this issue, then presents their comparative analysis. This encourages cooperative inquiry and depth of understanding.		
Diamond Nine Activity: Provide cards with nine shared or contrasting values (e.g., respect for life, sacredness of creation, human-nature harmony, punishment for environmental harm). Learners rank them in order of significance for environmental protection in the Ghanaian context. This supports prioritisation, debate, and consensus-building.		

	1.4.1.LI.4		1.4.1.AS.4
	Examine how Christian values can complement science and technology for the protection of the environment.		**Level 1 Recall**
			Level 2 Skills of conceptual understanding
	Enquiry Route		Level 3 Strategic reasoning
	1. Shortcomings of science in solving all environmental problems (e.g., focus on concepts and theories on environment and less on attitudinal change.		**Level 4 Extended critical thinking and reasoning**
	2. Environmental problems raise questions of theory, ethics and philosophy. Using science alone without complementary role of religion cannot solve the problem.		
	3. Christianity's contribution to environmental protection		
	a. Biblical imperative in Deut. 20:19-20 has influence the practice of Catholics' Arbor Week used to plant trees,		
	b. Church of Pentecost's 1million tree planting project in 2021,		
	c. Adventist' NGO- ADRA and other Christian denominations undertaking varied environmental protection programmes		
	Pedagogical Exemplars		
	Resource Person: Learners examine the presentation of a science or geography teacher/an official from EPA, (preferrable a female) on how to sustain the environment.		
	Experiential Learning: Learners watch a video or PowerPoint slides on scientific knowledge and technological tools, used to protect or sustain the environment for class discussion.		
	Build on what others say: Learners discuss shortcomings of science in solving environmental problems.		
	Digital pedagogy: Using online sources, learners search for news report on the environmental protection programmes undertaken by religious institutions.		
	Collaborative learning: In groups of mixed gender/ability/religion, learners brainstorm on how religion, science and technology can complement each other in solving environmental problems.		
Teaching and Learning Resources	• Resource persons from Christianity and AIR	• Video or pictures • The Bible	• Costume for drama • Posters

YEAR TWO

Subject   **CHRISTIAN RELIGIOUS STUDIES**
Strand   **1. STUDY OF RELIGION, GOD'S CREATION AND HUMANKIND**
Sub-Strand   **1. BACKGROUND TO THE STUDY OF RELIGION AND CHRISTIANITY**

Learning Outcomes	21st Century Skills and Competencies	GESI[3], SEL[4] and Shared National Values
2.1.1.LO.1		
Categorise Christian Groups by their features and assess the extent to which AIR has influenced the emergence of some Christian groups	**Critical Thinking and Historical Analysis**: Learners explore the origins, features, and transformations of Christian denominations, drawing connections between cultural influence and theological adaptation. They examine how AIR shaped doctrinal emphases, leadership structures, and worship forms in Christian groups. **Collaboration and Communication**: Group activities, storytelling, and experiential learning enhance learners' ability to research, present, and discuss complex topics on religious identity and diversity, building strong interpersonal and public speaking skills. **Digital and Media Literacy**: Learners engage with video documentaries, church service recordings, and virtual interviews. These tasks improve their critical evaluation of religious expression through media and foster discernment in digital religious spaces. **Creativity and Innovation**: Learners use skits, posters, and concept maps to creatively present research findings, highlighting how Ghanaian Christianity blends indigenous and missionary legacies. This promotes originality and deep synthesis.	**Gender Equality and Social Inclusion (GESI)** • The unit ensures **inclusive participation** by using mixed-gender and mixed-ability groupings that encourage every learner to contribute. Case studies and storytelling include both **male and female religious leaders**, ensuring visibility of women's roles in AICs and Charismatic churches. • Discussions on leadership structures, healing rituals, and community functions provide a platform to address **gender dynamics** in religious authority and inclusivity in spiritual roles. • By addressing cultural adaptation in diverse Christian contexts, the unit acknowledges and includes **ethnic, cultural, and religious minorities**, affirming their identities within Ghana's national religious fabric. **Socio-Emotional Learning (SEL)** **Self-Awareness and Cultural Identity**: Learners examine their own faith traditions and cultural backgrounds in relation to Ghana's

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[3] Gender Equality and Social Inclusion
[4] Socio-Emotional Learning

		religious diversity, developing a stronger sense of identity and empathy.
		Social Awareness: By comparing religious practices and their AIR influences, learners build **respect for difference**, **tolerance**, and **curiosity about others**, cultivating open-mindedness.
		Responsible Decision-Making: Learners reflect on how doctrinal and cultural influences shape moral choices and community practices, improving their ability to make **ethically informed decisions**.
		Shared National Values
		The unit promotes **religious tolerance**, **respect for cultural heritage**, and **interfaith harmony**, reflecting Ghana's constitutional principles and shared values.
		Learners are guided to appreciate the **unity in diversity** among Christian groups and their collective contribution to national identity, peace, and development.
		Emphasis on the role of AIR in shaping Ghanaian Christianity reinforces the value of **cultural continuity**, **resilience**, and **spiritual dynamism** in national growth and identity formation.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
2.1.2.CS.1	2.1.2.LI.1	2.1.2.AS.1
Demonstrate understanding of the influence of AIR in the presence of diverse Christian denominations and groups in Ghana	**Identify Christian denominations in Ghana and categorise them by their features** **Enquiry Routes:** 1. Major Christian denominations present in Ghana (e.g., Roman Catholic, Methodist, Presbyterian, Anglican, Seventh-day Adventist, Pentecostal, Charismatic, and Independent churches). 2. Distinct features of Christian denominations (origin, doctrine, style of worship, leadership structure and role of women, sacraments, and missionary history). 3. Categories of Christian Groups in Ghana (Catholic, Protestants, Pentecostals, Charismatic, African Independent Churches) **Pedagogical Exemplars** **Group Work/Collaborative Learning:** Learners are divided into mixed-gender/ability groups, each assigned a category of denominations (e.g., Protestant, Pentecostal, Charismatic, African Independent). Each group researches their assigned category and presents on its origins, core beliefs, worship style, and notable churches in Ghana. This encourages cooperation and deepens learners' understanding of denominational distinctions. **Concept Mapping (Structuring Talk for Learning):** Learners create a concept map or matrix showing how the denominations differ and overlap based on specific features: leadership, worship, sacraments, founding history, etc. This helps learners visualise connections and distinctions among Christian traditions in Ghana. **Talk for Learning (Guided Discussion):** Begin with the prompt: *"What makes one Christian group different from another?"* Facilitate a whole-class discussion where learners compare what they know about different churches. The teacher guides learners to examine doctrinal, historical, and cultural elements. This promotes critical engagement and peer learning. **Experiential Learning (Panel or Guest Session):** Invite resource persons from different Christian backgrounds (e.g., Catholic priest, Pentecostal youth leader, Charismatic pastor) to speak about their traditions. Learners ask questions and make notes to compare features. This fosters real-life understanding and respectful appreciation of diversity within Christianity.	**Level 1 Recall:** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** Level 4 Extended critical thinking and reasoning

2.1.2.LI2	2.1.2.AS.2
Recount the emergence of African Independent Churches **Enquiry Routes** 1. Historical context of African Independent Churches (AICs) formation in Ghana. 2. Major African Independent Churches (Musama Disco Christo Church, the Twelve Apostles Church, Aladura Churches, Afrikania Mission etc). 3. African agency and other motivations for the establishment of AICs in Ghana. **Pedagogical Exemplars:** **Storytelling:** A resource person narrates the history of the emergence of African Independent Churches, highlighting key figures like Prophet William Wade Harris and Prophetess Grace Tani. Learners are encouraged to retell the story in their own words or dramatise key events. This builds narrative understanding and historical empathy. **Inquiry-Based Learning:** In mixed-ability/gender groups, learners research specific AICs (e.g., Musama Disco Christo Church, Twelve Apostles Church) focusing on their founding, beliefs, practices, and social impact. Groups present findings through creative formats like posters, timelines, or role-plays. This cultivates research skills and contextual analysis. **Experiential Learning (Virtual or Physical Visit):** Learners experience a virtual or physical tour to a local African Independent Church, or watch video documentaries of their worship practices. Learners observe unique features and discuss how cultural elements are integrated into Christian worship. This promotes real-world connection to historical study. **Concept Mapping (Structuring Talk for Learning):** Learners develop a concept map showing causes, key figures, major AICs, and unique features (e.g., use of African symbols, indigenous music, prophecy). This visually organises the factors leading to the growth of AICs and aids long-term memory.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** Level 4 Extended critical thinking and reasoning

2.1.2.LI3	2.1.2.AS.3
Recount the emergence of the Pentecostal/Charismatic movement in Ghana	**Level 1 Recall:**
	Level 2 Skills of
Enquiry Routes	**conceptual**
1. Historical development of the Pentecostal and Charismatic movements in Ghana.	**understanding**
2. Key figures, churches, and events that influenced the rise of Pentecostalism and Charismatic Christianity (e.g., Apostle Peter Anim, James McKeown, Nicholas Duncan-Williams).	**Level 3 Strategic reasoning**
3. Features of Pentecostal and Charismatic worship (e.g., emphasis on the Holy Spirit, healing, prophecy, speaking in tongues).	**Level 4 Extended critical thinking and reasoning**
4. Impact of Pentecostal/Charismatic movements on Ghanaian Christianity and society at large.	

Pedagogical Exemplars
Storytelling (Talk for Learning): A resource person narrates the development of Pentecostalism and the Charismatic movement, focusing on significant figures, churches (e.g., Apostolic Church, Church of Pentecost, Action Chapel International), and turning points. Learners retell key parts of the story in small groups to reinforce understanding and historical sequencing.

Inquiry-Based Learning: Groups research aspects of the Pentecostal/Charismatic emergence, such as the role of indigenous revivals, foreign missionary influences, or the rise of independent Charismatic ministries. Each group presents their findings through charts, timelines, or short oral reports. This fosters critical investigation and cooperative learning.

Experiential Learning (Multimedia Engagement): Learners watch clips of Pentecostal/Charismatic worship services (e.g., healing crusades, prophetic services) and reflect on distinctive practices. They compare these features with earlier forms of Christian worship in Ghana. This builds cultural literacy and observation skills.

Concept Mapping (Structuring Talk for Learning): Learners create a concept map illustrating the flow of Pentecostalism and Charismatic Christianity in Ghana—linking key persons, founding events, major denominations, and features such as spiritual gifts and dynamic worship styles. This visually organises complex developments for clarity and retention.

	2.1.2.LI4	2.1.2.AS.4
	Explain how the presence of AIR influenced the presence of diverse Christian groups. **Enquiry Routes** 1. The religious and cultural context of AIR before and during the arrival of Christianity in Ghana. 2. The influence of AIR on the development of diverse expressions of Christianity in Ghana 3. How AIR influenced the emergence of AIC, Pentecostalism and Charismatism 4. The influence of cultural and religious hybridity in shaping the religious landscape of Ghana **Pedagogical Exemplars** **Talk for Learning (Guided Discussion):** Learners participate in a class discussion on the question: *"How did existing traditional beliefs shape the way Christianity developed in Ghana?"* Learners explore practices such as spiritual healing, communal worship, respect for ancestors, and their adaptation into Christian contexts. This promotes comparative reasoning and critical thinking. **Concept Mapping (Structuring Talk for Learning):** Learners create a two-column map: one for AIR features (e.g., spiritual mediation, taboos, ancestral reverence) and another for corresponding Christian group features (e.g., prophetic leadership, healing ministries, symbolic rituals). Arrows link related practices. This helps learners visually trace influence and adaptation. **Group Work/Collaborative Learning:** Groups investigate specific Christian groups (e.g., Twelve Apostles Church, Aladura Churches, Charismatic ministries) and identify elements borrowed from or influenced by AIR. They present their findings using charts or skits to illustrate religious blending. This promotes collaboration and contextual learning. **Experiential Learning (Media Analysis or Field Visit):** Learners watch videos or visit churches where traditional elements (e.g., drumming, dancing, use of water or oil) are integrated into Christian worship. They reflect on how these practices reflect AIR influence and discuss their implications for religious identity and acceptance. This builds real-world connection and analytical sensitivity.	**Level 1 Recall** **Level 2 Skills of conceptual understanding:** **Level 3 Strategic reasoning** **Level 4 Analyse**

Teaching and Learning Resources	• Realia in the form of objects in nature • Excerpts from oral traditions of AIR • The Bible's historical traditions • Internet	• Computer • Logistics for educational trip • Kofi Asare Opoku, *West African Traditional Religion* • Resources persons.

Subject   **CHRISTIAN RELIGIOUS STUDIES**
Strand   **1. STUDY OF RELIGION, GOD'S CREATION AND HUMANKIND**
Sub-Strand   **2. THE NATURE OF GOD AND HIS CREATION**

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
2.1.2.LO.1		
Explain the nature of God from His creation and attributes from the perspectives of Christianity and AIR, and identify the moral values in his nature.	**Critical Thinking and Comparative Analysis**: Learners engage with scriptural texts, oral traditions, and community observations to analyse and compare how God is described in Christianity and AIR. They evaluate theological debates (e.g., the Trinity, God's justice, and immanence), developing analytical and evaluative skills. **Communication and Collaboration**: Group discussions, presentations, and peer-led research tasks cultivate learners' ability to express religious ideas clearly and respectfully, while listening to diverse perspectives. These skills are essential for dialogue in Ghana's multi-faith society. **Creativity and Innovation**: Through art, drama, music, and concept mapping, learners creatively express their understanding of God's attributes and their moral implications. This fosters expressive fluency and symbolic thinking. **Digital and Information Literacy**: Learners use digital tools to access scripture, create concept maps, and document reflections on nature and God's attributes. This strengthens their research capacity and multimedia engagement.	**GESI** • Learners work in **mixed-ability and gender-balanced groups**, ensuring equal participation and valuing diverse voices. • Discussions and reflections on **shared moral values** (e.g., justice, compassion, care) promote inclusive ethical principles that cut across gender and social roles. • Engagement with **AIR and Christian perspectives** allows for the inclusion of **indigenous knowledge systems**, fostering respect for ethnic, spiritual, and cultural diversity. • The unit recognises **moral agency** in both male and female exemplars (e.g., biblical figures, local leaders), reinforcing equitable representation. **SEL** • **Self-awareness and personal values** are deepened as learners examine divine attributes such as patience, forgiveness, and holiness, and how these can shape personal behaviour. • **Social awareness and empathy** are fostered through discussion of diverse understandings of God, and how these beliefs influence relationships and decision-making.

		• **Responsible decision-making** is enhanced as learners reflect on moral dilemmas and apply God's attributes to guide action in school, home, and community settings. **Shared National Values:** • The unit encourages **respect for religious and cultural diversity**, a cornerstone of Ghana's national identity. • Learners develop **a sense of shared humanity** and **community responsibility** as they apply moral values derived from God's attributes to practical life situations, such as honesty, care for others, and peaceful living. • The emphasis on **justice, truth, and inclusiveness** reflects Ghanaian constitutional values and promotes civic responsibility.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
2.1.2.CS1	2.1.2.LI1	2.1.2.AS.1
Demonstrate understanding of the nature of God in Christianity and AIR and indicate how to apply the moral values in them to life.	**Describe the nature of God in Christianity** **Enquiry Routes** 1. The concept of the Trinity—God as Father, Son, and Holy Spirit. 2. Biblical references to support descriptions of God's nature (e.g., Genesis 1:26; Matthew 28:18–20; John 1:1–5; John 10:30; 2 Corinthians 13:14) **Pedagogical Exemplars** **Talk for Learning (Guided Class Discussion):** Initiate a discussion with open-ended prompts like: *"Who is God to Christians?"* or *"What does it mean to say God is three in one?"* Learners contribute ideas, draw from scripture, and build on each other's insights. This promotes theological reflection and verbal engagement. **Concept Mapping (Structuring Talk for Learning):** Learners create a visual map showing the Trinity with the roles of the Father, Son, and Holy Spirit. This helps learners structure theological concepts clearly. **Group Work/Collaborative Learning:** In mixed-ability/gender groups learners research the Bible to compile quotations about one of the Godheads (e.g., God the Father, Son, Holy Spirit). Groups research, discuss, and present their findings with supporting scriptures and illustrations. This promotes deep understanding through shared inquiry. **Experiential Learning:** Learners listen to Christian music, testimonies, or short video clips with content on the Trinity. Afterwards, they write a brief reflection on how the portrayal of the Godheads in the clip aligns with Christian teachings.	**Level 1 Recall:** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

2.1.2.LI2	2.1.2.AS.2
Explain how the natural environment reveals the nature of God.	**Level 1 Recall:**
	Level 2 Skills of
Enquiry Route	**conceptual**
a) How the natural environment reveals God as the creator of all things, sovereign and omnipotent.	**understanding**
	Level 3 Strategic
b) The teachings of Christianity and AIR on the nature of God as revealed through the natural environment in these ways:	**reasoning**
i. Orderliness,	**Level 4 Extended**
ii. Care,	**critical thinking and**
iii. Beauty,	**reasoning**
iv. Design	
v. Peace	
vi. Mystery	
Pedagogical Exemplars	
Experiential Learning (Nature Walk or Observation Task): Learners take a guided walk around the school or local community to observe aspects of the natural environment (e.g., trees, birds, rivers, hills). Afterward, they reflect in writing or discussion on what these elements reveal about God's character. This hands-on activity builds spiritual sensitivity and ecological awareness.	
Talk for Learning (Scripture-Based Discussion): Facilitate a discussion using scriptures such as *Psalm 19:1 – "The heavens declare the glory of God…"* and *Romans 1:20 – "God's invisible qualities… have been clearly seen…"* Learners interpret these texts and share how nature reveals different aspects of God. This supports biblical literacy and reflective thinking.	
Group Work/Collaborative Learning: Groups are assigned different elements of nature (e.g., the sun, plants, water) and asked to explore features about them that reveal about God's nature. Groups present their insights using drawings, poetry, or short skits. This encourages creativity and shared learning while deepening spiritual understanding.	

2.1.2.LI3	2.1.2.AS.2

Analyse the nature of God through His attributes as espoused by Christianity.
 	
 Enquiry Route
 a) Unique attributes of God
   i. The creator God
   ii. The omnipotent
   iii. The omnipresent
   iv. The omniscient
   v. Holiness
   vi. Immanent/transcendent
 b) Attributes of God found in humans
   i. Merciful
   ii. Caring
   iii. Patient
   iv. Just
   v. Compassionate
   vi. Dependable
   vii. Peaceful Sources: Gen. 17: 1ff, Ex. 6:3
   viii. Inclusive
 	
 Pedagogical Exemplars
 Talk for Learning (Guided Theological Discussion): Facilitate a class discussion beginning with the prompt: *"How do Christians describe God's nature?"* Guide learners to explore key attributes one by one, referencing scriptures such as Isaiah 6:3 (holiness), 1 John 4:8 (love), Psalm 139 (omniscience), and Hebrews 13:8 (immutability). Learners engage with each other's ideas to develop a more integrated view of God's nature.
 	
 Concept Mapping (Structuring Talk for Learning): Learners create a concept map that places "God" at the centre, with branches showing major attributes. Each branch includes scriptural references, practical examples, and how that attribute affects human behaviour or worship. This supports deep, structured analysis.
 	
 Group Work/Collaborative Learning: Divide the class into small groups, each assigned two or three attributes. Groups analyse their assigned attributes using scripture, examples
	Level 1 Recall
	 Level 2 Skills of conceptual understanding:
	 Level 3 Strategic reasoning
	 Level 4 Extended critical thinking and reasoning

	from Christian life, and theological significance. Each group then shares their analysis, fostering comparison and synthesis. This promotes collaborative investigation and higher-order thinking. **Experiential Learning:** • Learners identify and play/sing/listen to songs that depict the attributes of God. • Learners demonstrate the attributes of God through role play/ drama/skit • Learners make educational trip to sites that depict the nature of God (e.g., Waterfalls, umbrella rock, the beach, water bodies etc.) and reflect how these natural scenes exhibit the attributes of God	
	2.1.2.LI4	2.1.2.AS.4
	Examine theological approaches and debates over the nature of God in Christianity **Enquiry Routes** 1. Trinitarian doctrine 2. The problem of evil (Is God Omniscient, Omnipotent, Beneficient?) 3. Personal and impersonal God **Pedagogical Exemplars**: **Inquiry-Based Learning:** Learners investigate key theological questions such as "Is God personal or impersonal?" or "How can God be both just and merciful?" in guided research groups. They present their findings and engage in classroom dialogue. This fosters critical inquiry and deeper engagement with complex theological concepts. **Talk for Learning:** Host a structured debate or fishbowl discussion where learners argue different theological perspectives on God's nature (e.g., comparing Eastern Orthodox, Catholic, and Protestant views). This encourages learners to develop argumentation skills while clarifying their own understanding through discourse. **Problem-Based Learning:** Present learners with real-world scenarios that challenge classical attributes of God (e.g., the problem of evil). Learners work collaboratively to explore theological responses from different Christian teachings. This enhances analytical thinking and appreciation for doctrinal nuance. **Structuring Talk for Learning:** Use "Think-Pair-Share" or "KWL" strategies where learners first write what they *know*, *want to know*, and later what they *learned* about theological interpretations of God. This method organises learning, encourages reflection, and allows gradual exploration of complex ideas.	Level 1 Recall **Level 2 Skills of conceptual understanding:** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

2.1.2.LI5	2.1.2.AS.5
Compare and contrast Christianity and other religions' understanding of the nature of God	Level 1 Recall
	Level 2 Skills of conceptual understanding:
Enquiry Routes:	**Level 3 Strategic reasoning**
1. Commonalities in how Christianity and other religions' understand the nature of God	**Level 4 Extended critical thinking and reasoning**
2. Differences in how Christianity and other religions understand the nature of God	
Pedagogical Exemplars:	
Talk for Learning (Comparative Discussion): Begin with the prompt: *"How different is the teaching of Christianity about God from that of other religions?"* Learners contribute ideas about attributes such as God's power, love, justice, and immanence. The teacher guides comparison between Christian and indigenous perspectives, encouraging deep reflection and respectful dialogue.	
Concept Mapping (Structuring Talk for Learning): Learners draw a two-column map comparing Christianity and AIR's views of God. Categories may include: name of God, attributes, mediators, worship practices, and relationship with humans. Arrows or colour codes can indicate areas of similarity and divergence. This visual approach supports clarity and analytical thinking.	
Group Work/Collaborative Learning: Assign mixed-ability/gender groups to research and compare the two religious traditions using guided questions. For example, *"How does each religion describe God's character?"* Groups create comparison charts or role-plays to present findings. This fosters peer-to-peer learning and cultural sensitivity.	
Experiential Learning (Story or Music Analysis): Play traditional Ghanaian religious music or read AIR praise poetry alongside Christian hymns or Psalms that describe God. Learners identify descriptions of God in both, and discuss what these reveal about each religion's understanding of the divine. This approach fosters emotional engagement and comparative appreciation through art and literature.	

2.1.2.LI6	
Explain how moral values in the attributes of God can be applied.	Level 1 Recall
	Level 2 Skills of conceptual understanding:
Enquiry Routes:	**Level 3 Strategic reasoning**
Application of communicable attributes of God (eg. love, justice, mercy, holiness)	**Level 4 Extended critical thinking and reasoning**
a. In school situations	
b. Workplace contexts	
c. Family contexts	
Pedagogical Exemplars	
Experiential Learning: Learners engage in real-life reflection activities such as journaling or storytelling, where they identify a moral dilemma they faced and explain how an attribute of God (e.g., justice or mercy) could or did influence their decision. This approach bridges the gap between theological concepts and daily moral choices, deepening both understanding and personal relevance.	
Talk for Learning: Organise a class discussion or small-group debates around scenarios involving moral conflict. Encourage learners to express how God's attributes (e.g., fairness, forgiveness) might influence responses to those situations. This technique promotes critical thinking, moral reasoning, and the ability to articulate Christian ethical positions in communal dialogue.	
Project-Based Learning: Learners develop a creative project—such as a skit, poem, visual art, or presentation—that illustrates how a specific attribute of God can inspire moral action in today's society. This encourages research, interpretation, and the application of moral values in relatable, real-world contexts.	
Building on What Others Say: Facilitate a structured peer-sharing activity like a pyramid discussion, where learners first reflect individually, then discuss in pairs, and finally present group conclusions. This technique enables learners to hear diverse perspectives on how God's attributes guide behaviour, refining and reinforcing their own moral understanding through collaborative learning.	

Teaching and Learning Resources	• Realia in the form of objects in nature • Excerpts from oral traditions of AIR • The Bible's historical traditions • Internet • Computer	• Logistics for educational trip • Kofi Asare Opoku, *West African Traditional Religion* • Resource persons • Archbishop Akwasi Sarpong's book on AIR

Subject **CHRISTIAN RELIGIOUS STUDIES**
Strand **2. RELIGIOUS BELIEFS, PRACTICES, MORAL VALUES AND HUMAN DEVELOPMENT**
Sub-Strand **2. WORSHIP AND MORAL VALUES FOR DEVELOPMENT**

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
2.2.2.LO.1		
Describe how AIR has influenced Christian worship in Ghana and analyse the values inherent in Christian worship	**Critical Thinking and Theological Analysis**: Learners engage in comparison, textual analysis, and problem-based inquiry to understand the origins, meanings, and variations in Christian worship. They evaluate how scriptural mandates and cultural influences shape practices. **Communication and Collaboration**: Learners build their listening, speaking, and presentation skills through discussions, group projects, and peer-to-peer sharing of worship experiences across denominations. This promotes confidence and respect in multi-faith contexts. **Creativity and Innovation**: Through role-plays, artistic projects, and multimedia presentations, learners creatively express the meaning and impact of worship. This fosters innovation and personal expression. **Information Literacy**: Learners use digital resources and scriptural texts to investigate the biblical basis for worship practices and the influence of AIR. This supports research and evaluative skills.	**GESI** • The unit uses **inclusive group strategies** that ensure gender-balanced participation in discussions and research tasks. • Learners explore **AIR and Christian expressions of worship** from diverse Ghanaian cultures, valuing the contributions of both men and women as singers, preachers, drummers, and intercessors. • Moral values like **humility, love, and forgiveness** are explored in gender- and culturally inclusive ways, encouraging all learners to see themselves as moral agents. **SEL** • The unit fosters **self-awareness and emotional regulation** through reflective journaling, values-based discussions, and role-plays that explore forgiveness, gratitude, and reconciliation. • Learners build **relationship and social skills** by working collaboratively to explore the moral purpose of worship, and how it teaches compassion, humility, and communal belonging. • **Responsible decision-making** is strengthened as learners reflect on how worship practices guide their behaviour in school, home, and society. **Shared National Values** • The unit fosters **respect for diversity** by exposing learners to various Christian denominations and their

		worship styles, many of which incorporate traditional Ghanaian elements.
		• Learners examine worship as a source of **moral formation**, aligning with national values such as honesty, responsibility, and social harmony.
		• Through real-life applications of values like justice, unity, and love, learners become active participants in **nation-building through faith-based character education**.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
2.2.2.CS.1	2.2.2.LI.1	2.2.2.AS.1

Demonstrate understanding of worship in Christianity and elements of AIR's influence, to deduce and apply values inherent in them.	**Explain how Christian worship is performed in Ghana**
	Enquiry Routes: Contents of Christian worship in the Ghanaian context:
	    a. Liturgical and charismatic styles,
	    b. music,
	    c. prayer,
	    d. preaching
	Pedagogical Exemplars:
	Experiential Learning: Arrange for learners to observe or participate in different types of Christian worship services (e.g., Orthodox, Pentecostal, Charismatic). Afterwards, they reflect on and compare the structure, music, and rituals observed. This hands-on experience deepens understanding and contextual appreciation of worship practices in Ghana.
	Talk for Learning: Facilitate a class discussion or panel conversation where learners share their experiences of worship from different denominations. Prompt them to analyse similarities and differences in music, prayer, preaching, and use of local language and instruments as partly derived from differences in denominations. This broadens perspectives and enhances oral communication.
	Project-Based Learning: Assign learners to create a multimedia presentation (video, slides, posters) on how worship is conducted in a selected Ghanaian church, including interviews, visuals, or audio. This encourages active research, creativity, and integration of cultural elements into academic study.
	Group Work/Collaborative Learning: Learners work in groups to compare worship practices across denominations in Ghana (e.g., Catholic Mass vs. Pentecostal praise services). Each group presents on themes like music, dress, or language use. This promotes teamwork and diverse viewpoints on Christian worship.
		Level 1 Recall
		Level 2 Skills of conceptual understanding:
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning

	2.2.2.LI.2	2.2.2.AS.2

	Analyse elements of worship in Christianity to deduce their scriptural references
	Enquiry Routes:
	1. Key components of Christian worship:
	    a. Prayer
	    b. Praise
	    c. Giving
	    d. Sacraments
	    e. Exorcism (deliverance)
	2. Biblical foundation of Christian worship
		Level 1 Recall
		Level 2 Skills of conceptual understanding:
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning

	Pedagogical Exemplars: **Inquiry-Based Learning:** Learners are guided to explore questions like: *"What is the biblical basis for exorcism (deliverance) or the Lord's Supper?"* in small groups. They search through scripture and theological resources to find answers, then present their findings. This encourages scriptural exploration and independent discovery of theological roots. **Talk for Learning:** Organise a scripture-centered group discussion where each learner is assigned a worship element (e.g., prayer, singing, giving). Learners discuss the scriptural references and their significance in worship among various Christian denominations. This fosters peer teaching and deeper engagement with the Bible. **Problem-Based Learning:** Pose a challenge such as: *"Some churches no longer practice certain elements of worship — is this biblically sound?"* Learners analyse biblical texts and theological arguments to form reasoned conclusions. This sharpens their ability to apply scripture in evaluative and problem-solving contexts. **Project-Based Learning:** Assign learners to develop a worship guide or booklet that explains major elements of Christian worship with supporting scripture (e.g., Communion – Luke 22:19–20; Giving – 2 Corinthians 9:6–7). This task promotes research, synthesis, and creativity while grounding worship in scripture.	
2.2.2.LI.3		2.2.2.A.3

	Analyse denominational diversity in Christian worship.
	
	Enquiry Routes
	   1. Commonalities in how different Christian denominations worship
	   2. Differences in how various Christian denominations worship
	Pedagogical Exemplars:
	
	Project-Based Learning: Learners work in groups to create presentations or visual displays comparing worship styles across Christian denominations in Ghana. They may focus on music, order of service, sacraments, and dress codes. This promotes research, critical analysis, and understanding of unity and diversity in Christian expression.
	
	Experiential Learning: Learners visit or watch recordings of different denominational services and take notes on key elements observed. Afterwards, they reflect on the differences and
		Level 1 Recall
		Level 2 Skills of conceptual understanding:
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning

	similarities in worship practices. This direct exposure fosters appreciation and analysis of worship diversity in context.	
	Talk for Learning: Hold structured group discussions where learners share their denominational backgrounds and how worship is conducted in their churches. Guide them to identify shared and unique elements. This fosters dialogue, comparison, and deeper reflection on worship practices.	
	Diamond Nine Activity: Learners rank various worship elements (e.g., preaching, communion, singing, incense, clapping, dancing) based on how commonly they appear across denominations. This encourages critical prioritisation, discussion, and understanding of which elements are core and which are distinctive.	
2.2.2.LI.4		

	Examine ways in which AIR has influenced Christian worship in Ghana.
	Enquiry Routes:
	AIR's influences in Ghanaian Christian worship
	    a) Liturgical and charismatic styles,
	    b) Music,
	    c) Prayer,
	    d) Preaching
	    e) Drumming and Dancing
	
	Pedagogical Exemplars:
	
	Experiential Learning: Learners watch videos or attend worship services that display African cultural expressions in Christian settings (e.g., drumming, dancing, local languages, libation-like prayers). They reflect on which aspects resemble AIR practices and how they've been adapted into Christian worship. This promotes real-world observation and critical cultural engagement.
	
	Talk for Learning: Facilitate a classroom discussion or debate on whether the incorporation of AIR elements into Christian worship enriches or dilutes the faith. Learners express differing views and analyse how traditional practices have shaped Christian liturgy. This encourages critical thinking and respectful dialogue on sensitive topics.
		Level I Recall
		Level 2 Skills of conceptual understanding:
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning

	Project-Based Learning: Learners develop a research-based presentation comparing AIR rituals with similar practices in Christian worship (e.g., ancestral respect vs. honoring saints; rhythmic music). They may use interviews, fieldwork, or media. This project fosters research skills, cultural literacy, and theological analysis. **Building on What Others Say:** Use strategies like brainstorming or pyramid discussions where learners build on each other's views about AIR-Christianity interactions. For example, one learner may mention music, and another can add how it connects to spiritual expression. This collaborative approach deepens understanding through shared insight.		
	2.2.2.LI.5		

	Synthesise moral values inherent in Christian worship and how to apply them to life.
	
	Enquiry Routes:
	   1. Humility
	   2. Gratitude
	   3. Forgiveness
	   4. Love
	   5. Obedience
	
	Pedagogical Exemplars
	Talk for Learning: Lead a guided discussion where learners share their experiences of worship (e.g., prayer, confession, giving) and the values these practices promote. Encourage learners to connect these values to real-life actions like honesty, generosity, and reconciliation. This helps bridge worship experiences with moral conduct.
	
	Experiential Learning: Learners engage in role-play or real-life scenarios (e.g., forgiving someone, helping a neighbour) that require applying values drawn from worship. Reflection follows on how these values shape personal character. This hands-on approach internalises worship-based morality through lived practice.
	
	Project-Based Learning: Assign learners to create posters, journals, or skits illustrating how Christian worship fosters values like patience, humility, and service, and how these can be practised in school, home, or community. This allows creative expression of theological-moral connections.
		Level 1 Recall
		Level 2 Skills of conceptual understanding:
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning	

	Problem-Based Learning: Present learners with moral dilemmas (e.g., choosing between telling the truth and protecting a friend) and ask how values from worship (e.g., honesty, justice) should guide their response. This develops moral reasoning rooted in worship experiences.	
Teaching and Learning Resources	• Video watching device such as computers or phones • Pictures • Cardboard/Flip chart • Resource persons	• Excerpts from oral traditions of AIR • The Bible • Computer • Internet

Subject **CHRISTIAN RELIGIOUS STUDIES**
Strand **3. RELIGIOUS COMMUNITIES AND NATION BUILDING**
Sub-Strand **2. RELIGIOUS COMMUNITIES, GENDER AND NATION BUILDING**

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
2.3.2.LO.1		
Examine the challenges and opportunities in religious pluralism in Ghana and how they can be employed for nation-building.	**Critical Thinking and Problem-Solving**: Learners analyse real-life interfaith interactions and debates on religious nationalism and pluralism, evaluating how doctrinal, legal, and cultural factors affect unity and conflict. **Communication and Collaboration**: Group projects and pyramid discussions enhance learners' abilities to express ideas respectfully, listen actively to others' views, and collaborate on interfaith education and nation-building solutions. **Global Citizenship and Civic Literacy**: Learners study examples of religious coexistence in Ghana and globally, gaining awareness of cultural and spiritual diversity while developing advocacy and dialogue skills for community peace and nation-building. **Digital and Media Literacy**: Learners engage in internet searches, create multimedia presentations, and explore online examples of interfaith harmony, developing the ability to navigate digital spaces ethically and productively.	**GESI** Learners explore religious pluralism from **multiple identity perspectives**, including the roles of women, youth, and minorities in interfaith collaboration and leadership. Activities are designed to ensure **inclusive participation** across gender and religious backgrounds, promoting respect for all learners regardless of their faith tradition. Learners investigate how different faiths promote or challenge equality, encouraging critical reflection on the **inclusive practices** required for national unity and justice. **SEL** Learners develop **self-awareness** by examining their own beliefs and experiences in a pluralistic society, and **social awareness** by understanding and empathising with people of other faiths. Through interfaith dialogues, role-plays, and case studies, learners enhance their **relationship skills**, **emotional regulation**, and **respect for differences**. Real-world problem-solving and values-based reflection promote **responsible decision-making** grounded in ethical and spiritual considerations.

		Shared National Values:
		The unit fosters **patriotism, unity in diversity, and peaceful coexistence**, core tenets of Ghana's national identity, by showing how religious pluralism can enrich rather than fragment society. Learners examine how **shared values such as honesty, tolerance, and mutual respect** are upheld across faiths, and how interfaith efforts contribute to national development goals in education, health, peacebuilding, and governance. Through analysis of institutions like the **National Peace Council** and examples such as the **Chief Imam's interfaith actions**, learners are encouraged to become **active citizens** committed to religious harmony and social cohesion.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
2.3.2.CS1	2.3.2.LI.1	2.3.2.AS.1
Demonstrate appreciation of opportunities and challenges in religious pluralism for nation-building.	**Explain the concept of religious pluralism** **Enquiry Routes:** 1. Definition of religious pluralism from learners' perspectives 2. Contrast pluralism with tolerance, exclusivism, and inclusivim 3. Examples of religious pluralism in practice **Pedagogical Exemplars** **Talk for Learning:** Facilitate a class discussion where learners are asked to share what they know about different religions in Ghana and how they coexist. Prompt learners with questions such as "What happens when people of different religions live together?" This encourages reflection and dialogue, helping learners to construct a shared understanding of religious pluralism. **Experiential Learning:** Organise a visit (physical or virtual) to various religious worship centres (e.g., church, mosque, shrine). Learners observe and reflect on how different faiths operate within the same community. This real-world exposure deepens their appreciation for religious diversity and reinforces the concept of pluralism. **Group Work/Collaborative Learning:** Divide learners into small groups and assign each group a different religious tradition found in Ghana. Each group researches the beliefs, practices, and how that religion interacts with others in society. Groups then share their findings, building a broader classroom understanding of pluralism. **Structuring Talk for Learning:** Use the "Think-Pair-Share" method where learners first reflect individually on what religious pluralism means, pair up to compare ideas, and then share with the whole class. This structure ensures every learner engages with the concept actively and critically, reinforcing comprehension through social interaction.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning:**

2.3.2.LI.2	2.3.2.AS.2

Examine Christian teachings on religious pluralism
Enquiry Routes:
The teachings of Christianity on religious pluralism are found in scripture:
 	
    a. John 10:16: This verse suggests the inclusion of other groups into the fold of believers.
    b. Mark 9: 38-40 Jesus' response indicates an inclusive attitude towards those who may not be part of the immediate group of disciples
    c. Acts 10:34 Peter acknowledges that God's acceptance extends beyond the Jewish people to all nations.
Comparison between Old Testament's exclusivism of Israel as God's nation versus New Testament's embracing of Gentiles.
 	
Pedagogical Exemplars
Problem-Based Learning: Present learners with a scenario where a Christian community is faced with building interfaith relationships in a multi-religious town. An example could be the citing of places of worship and the potential of sound interference during worship. Ask them to explore Christian teachings that could guide respectful coexistence. This helps them apply biblical and doctrinal principles to real-world pluralistic settings.
 	
Talk for Learning: Engage learners in a guided discussion on what the Bible says about other religions, referencing texts like John 14:6 and Acts 10:34-35. Discuss differing Christian perspectives—exclusivism, inclusivism, pluralism—and let learners debate these respectfully. This deepens understanding through dialogue.
Building on What Others Say: Use strategies like "Pyramid Discussion" or "Concept Cartoons" to encourage learners to reflect on and respond to each other's interpretations of Christian texts on religious pluralism. This technique fosters deeper reflection and encourages learners to refine their views collaboratively.
 	
Project-Based Learning: Assign learners a project to create a presentation (poster, slideshow, or essay) comparing two Christian denominations' views on religious pluralism (e.g., Catholic vs. Pentecostal). This encourages research, critical analysis, and understanding of denominational diversity in thought.
	Level 1 Recall
	Level 2 Skills of conceptual understanding
	Level 3 Strategic reasoning
	
	Level 4 Extended critical thinking and reasoning

	2.3.2.LI.3	2.3.2.AS.3

	Identify the opportunities and challenges in religious nationalism
	Enquiry Routes:
	1. Opportunities for religious nationalism
	    a. Interfaith dialogue
	    b. Religious tolerance
	    c. State support
	    d. Leadership examples
	    e. Physical integration of religious groups
	    f. Shared national values
	2. Challenges to religious nationalism
	    a. Religious extremism
	    b. Intolerance of minority religions
	    c. State interference
	    d. Religious suppression in religious institutions
	
	Pedagogical Exemplars
	Inquiry-Based Learning: Learners research case studies (local and global) where religion is closely tied to national identity—such as in Malaysia, Zambia. They identify the benefits (e.g., unity, moral grounding) and challenges (e.g., exclusion, conflict). Findings are presented in group discussions. This fosters critical analysis of real-world contexts.
	
	Talk for Learning: Conduct a debate or structured discussion on the motion: "Religious nationalism promotes national unity more than it harms it." Learners argue for or against, developing communication, reasoning, and analytical skills while exploring complex issues of faith and nationhood.
	Project-Based Learning: Learners work in groups to develop a presentation or write an article highlighting both the opportunities (e.g., shared values, patriotism) and challenges (e.g., marginalisation of minorities, political manipulation) of religious nationalism. They propose recommendations for peaceful coexistence. This encourages solution-oriented thinking and civic responsibility.
	
	Building on What Others Say: Use a "Pyramid Discussion" or "5 Whys" activity where learners build on classmates' comments about the role of religion in politics and national
		Level 1 Recall
		Level 2 Skills of conceptual understanding
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning:

identity. They refine their views by listening to others, developing deeper insight into the tensions between religion and state.	
2.3.2.Ll.4	2.3.2.AS.4
Examine how the challenges and opportunities of religious pluralism can be used for nation-building. **Enquiry Route** Opportunities for religious pluralism a) Inter-faith dialogue b) inter-marriages c) Inter-religious programmes and activities Challenges to religious pluralism a) Denominationalism b) Extremist tendencies c) Biases Using opportunities and challenges for nation building: a) Religious education to promote religious tolerance. b) Propagation of religion without castigating others. c) Practising the noble teachings of religious leaders. d) Promotion of formal education which benefits all learners from diverse religious background. e) Non-discrimination against any religion. f) Inter-and intra-faith worship. **Pedagogical Exemplars** **Experiential Learning:** Arrange for learners to interact with community leaders or visit institutions where interfaith collaboration contributes to development (e.g., National Peace Councils, religious NGOs). Learners reflect on real-world efforts in religious cooperation and assess how these contribute to nation-building. **Diamond Nine:** Have learners identify and rank nine challenges and opportunities of religious pluralism in terms of their impact on nation-building. In groups, they must justify their rankings.	Level 1 Recall **Level 2 Skills of conceptual understanding:** **Level 3 Apply** **Level 4 Extended critical thinking and reasoning**

| | This promotes critical thinking and prioritisation, helping learners evaluate pluralism's real-world implications.

Problem-Based Learning: Present a national crisis involving religious tension (e.g., conflict sparked by religious misunderstanding). Learners work in teams to suggest Christian-based and civic strategies that promote peace and nation-building. This encourages the application of moral and civic principles to complex social issues.

Group Work/Collaborative Learning: Assign groups to research different ways religious groups in Ghana contribute to nation-building (e.g., through education, health, peace-building). Groups present findings to the class, fostering mutual learning and collective appreciation of interfaith contributions to national development. | |
|---|---|---|
| | 2.3.2.LI.5 | 2.3.2.AS.5 |
| | **Explore real-life examples of religious pluralism in local and global contexts**

Enquiry Routes:
1. Chief Imam's visit to a Christian Church
2. Attendance at social events is not restricted by religious affiliation
3. Inter-religious marriages
4. Inter-religious families
5. Inter-religious dialogues
6. Religious festivals (holidays) are celebrated by everyone

Pedagogical Exemplars
Internet Search: Learners use online resources to find and study examples of religious pluralism (e.g., Ghana's National Peace Council, India's interfaith festivals, or Indonesia's religious harmony initiatives). They summarise findings and reflect on key takeaways about coexistence in diverse societies.

Experiential Learning: Arrange for learners to observe or interact with members of different faiths in their local communities (e.g., through interviews or attending interfaith events). These first-hand experiences provide concrete insights into how religious pluralism functions in real life.
Talk for Learning: Host a class discussion where learners share stories of interfaith interactions they've seen or heard about locally or globally. Guide the discussion with questions | Level 1 Recall
Level 2 Skills of conceptual understanding:
Level 3 Apply
Level 4 Extended critical thinking and reasoning |

	like: "What worked well in this example?" and "What can we learn from it?" This helps develop analytical thinking. **Project-Based Learning:** Assign learners to create multimedia presentations (videos, posters, or digital slideshows) showcasing specific examples of religious pluralism from both local and international settings. They explain how these examples promote peace, mutual respect, or national development, reinforcing global and civic awareness.		
Teaching and Learning Resources	• Videos/pictures • Excerpts from oral sources of AIR • Videos/pictures	• Cardboard/flip chart • The Bible • Costume for drama	

Subject **CHRISTIAN RELIGIOUS STUDIES**
Strand **4. RELIGION AND CONTEMPORARY ISSUES**
Sub-Strand **2. RELIGION AND SEXUAL MORALITY**

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
2.4.2.LO.1		
Examine the teachings of Christianity on sexual morality and explain how to apply the moral values in them within the context of contemporary sexual behaviours.	**Critical Thinking and Problem Solving**: Learners assess real-life sexual dilemmas and contemporary behaviours like sexting and cohabitation, applying Christian ethics and scriptural reasoning to develop sound moral responses. **Communication and Collaboration**: Through group research, peer discussions, and project-based presentations, learners build their communication skills and learn to engage with sensitive topics respectfully and constructively. **Media and Digital Literacy**: Guided internet searches and digital campaign projects teach learners how to navigate online spaces ethically and use media to advocate for responsible behaviour based on Christian principles. **Creativity and Innovation**: Learners are encouraged to express their understanding through role-play, skits, posters, and digital storytelling, making values-based learning active and impactful.	**GESI** The unit creates safe spaces for **inclusive discussions** around sexuality and morality, ensuring the voices of both girls and boys are heard and respected. Through comparative analysis of secular and Christian perspectives, learners critically evaluate harmful **gender stereotypes and inequalities** in sexual conduct, promoting mutual respect and accountability. Lessons address the **vulnerabilities of marginalised groups**, such as victims of sexual exploitation, and promote protective Christian teachings that uphold dignity and equality for all. **SEL** Learners grow in **self-awareness and self-management** by reflecting on their emotions, temptations, and decision-making around sexual matters, guided by Christian teachings on purity, fidelity, and repentance. Through scenario analysis and role-play, learners enhance **social awareness** and **empathy** by considering the consequences of irresponsible sexual behaviour on individuals, families, and society. Activities promote **relationship skills and responsible decision-making**, encouraging learners to build healthy, respectful interactions and

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avoid peer pressure, misinformation, or harmful influences.

Shared National Values

- Christian moral teachings explored in the unit promote **self-control, integrity, chastity, and personal responsibility**, which align with Ghana's shared values of discipline, respect, and communal dignity.
- By learning to navigate cultural and global sexual trends through faith-based moral reasoning, learners are equipped to make decisions that promote **national well-being and public morality**.
- Discussions about laws, sanctions, and the 1992 Constitution also connect religious ethics to civic duty, fostering a generation of learners committed to **nation-building and the protection of human dignity**.

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Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
2.4.2.CS1	2.4.2.LI.1	2.4.2.AS.1

Demonstrate an understanding of the teachings of Christianity on sexual morality and the values inherent in them	**Examine the concept of sexual morality within local and global contexts**
	
	Enquiry Routes:
	    a. Learners' self-constructed definition of sexual morality
	    b. Forms of sexual morality
	    c. Secular sexual morality
	    d. Religious sexual morality
	
	Pedagogical Exemplars:
	Talk for Learning
	Organise a moderated class discussion where learners explore the meaning of sexual morality from a Christian perspective and discuss how cultural norms in Ghana and globally influence sexual behaviour. This promotes respectful dialogue and critical thinking on sensitive moral issues.
	
	Problem-Based Learning
	Present learners with real-world sexual issues (harassment, rape, incest, etc.) and ask them to apply Christian teachings to suggest responsible responses. This encourages ethical problem-solving grounded in faith and cultural context.
	
	Inquiry-Based Learning
	Learners investigate how Christian sexual ethics are interpreted and applied in different parts of the world (e.g., premarital sex, LGBTQ+ issues, abstinence education). They research local and global trends and present findings. This builds global awareness and scriptural reasoning.
	
	Project-Based Learning
	Assign learners to create advocacy materials (e.g., posters, videos, articles) promoting Christian values on sexual morality that are culturally relevant. They present these to the class or school. This empowers learners to translate moral principles into practical, creative action.
		Level 1 Recall
		Level 2 Skills of conceptual understanding
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning

2.4.2.LI.2		2.4.2.AS.2
Describe various forms of contemporary sexual behaviours **Enquiry Routes:** 1. Sexting 2. Cohabitation 3. Hookup 4. Revenge porn 5. Teleportation vibe **Pedagogical Exemplars** **Experiential Learning:** Invite a qualified health professional or counsellor to speak with learners about contemporary sexual behaviours observed among young people and their psychological, health or social effects. This real-world interaction provides insight into societal realities in a safe and informed environment. **Internet Search:** Learners conduct guided online research on different forms of sexual behaviour in contemporary society. They explore sources such as health education websites or global youth surveys, then summarise and present their findings. This promotes independent learning and digital literacy. **Talk for Learning:** Facilitate a classroom discussion where learners express what they know or have observed regarding changing sexual norms. Encourage them to clarify misconceptions and respectfully debate the influence of media, peer pressure, and social trends. This builds awareness and critical reflection. **Group Work / Collaborative Learning:** Assign small groups to research and report on a specific sexual behaviour (e.g., sexting, cohabitation, hookup, teleportation vibe, or revenge porn). Each group defines the behaviour, explores its causes, and discusses possible consequences. Learners share findings with the class to encourage mutual learning.		Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

2.4.2.LI.3	2.4.2.AS.3

Analyse the teachings of Christianity on sexual morality and deduce moral values.
 	
Enquiry Routes:
  1. Chastity
  2. Fidelity
  3. Purity
  6. Purity
  7. Love
  8. Self-discipline
  9. Honesty
 	
Pedagogical Exemplars:
Talk for Learning: Facilitate a guided class discussion using key scriptural references (e.g., 1 Corinthians 6:18–20, Hebrews 13:4) and questions like "What do these passages suggest about sexual morality in Christianity?" Encourage learners to discuss, share, and respond to diverse interpretations of the texts.
 	
Inquiry-Based Learning: Have learners develop and investigate their own questions related to Christian views on topics such as premarital sex, adultery, and sexual purity. They explore these using the Bible, church doctrine, and Christian ethical teachings, helping them construct informed personal insights.
 	
Structuring Talk for Learning: Use the "Think-Pair-Share" technique: learners reflect individually on sexual morality related dilemma discuss with a partner, and then share with the class. This promotes thoughtful engagement and helps them connect Christian principles to real-life issues.
 	
Problem-Based Learning: Present a scenario involving conflicting cultural and Christian views on sexual behaviour. Learners work in groups to analyse the situation using biblical teachings and recommend a Christian response. This builds skills in moral reasoning and real-world application of Christian ethics.
	Level 1 Recall
	Level 2 Skills of conceptual understanding
	Level 3 Strategic reasoning
	Level 4 Extended critical thinking and reasoning

2.4.2.LI.4	2.4.2.AS.5
Describe how to apply Christian teachings on sexual morality within the context of contemporary sexual behaviours. **Enquiry Routes:** 1. All forms of sexual abuse should be categorised as abominable behaviour 2. Applying the teachings of Christianity and AIR to solve contemporary sexual abuse 3. Sensitisation on the effects of the sexual behaviours, e.g., contracting STDs, stigmatisation, disgrace to the individual and family and regarded as sin by Christianity. 4. Applying the sanctions of Christianity and AIR which are consistent with the 1992 Constitution of Ghana to culprits 5. Intensification of Religious and Moral Education **Pedagogical Exemplars** **Problem-Based Learning:** Learners are given real-life scenarios involving modern sexual behaviours (e.g., pressure to cohabit, sexting, or viewing explicit content). In groups, they analyse each scenario and suggest appropriate Christian responses grounded in biblical teachings. This sharpens moral decision-making aligned with faith values. **Talk for Learning:** Facilitate small group or whole-class discussions on what Christian sexual morality teaches and how it can guide young people in today's world. Learners openly discuss challenges they or others face and brainstorm faith-based ways to handle such pressures. This builds confidence and critical thinking. **Inquiry-Based Learning:** Learners research biblical texts (e.g., 1 Corinthians 6:18–20, Hebrews 13:4) and Church teachings on sexual morality. They relate these to modern practices and share practical ways to live out these teachings. This helps learners bridge scripture with real-life choices. **Project-Based Learning:** Learners design awareness campaigns (e.g., posters, social media messages, role-plays) that promote responsible sexual behaviour based on Christian values. They highlight how to deal with peer pressure, media influence, and misinformation. This builds communication skills and moral responsibility.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

Teaching and Learning Resources	• Excerpts of oral traditions of AIR • The Bible • Internet

YEAR THREE

Subject   CHRISTIAN RELIGIOUS STUDIES
Strand   1. STUDY OF RELIGION, GOD'S CREATION AND HUMANKIND
Sub-Strand 2. THE NATURE OF GOD AND HIS CREATION

Learning Outcomes	21st Century Skills and Competencies	GESI[5], SEL[6] and Shared National Values
3.1.2.LO.1		
Analyse the stories on creation and on disobedience to identify God's original purpose for humankind and how human's actions destroyed this original intention.	**Critical Thinking and Theological Reasoning:** Learners evaluate the Yahwist and Priestly accounts of creation, analyse the Fall of Man, and explore AIR perspectives on sin. They examine theological tensions (e.g., free will vs. determinism) and ethical dilemmas, sharpening their reasoning and interpretive skills. **Communication and Collaboration:** Learners engage in group tasks, dramatisations, and discussions that foster respectful dialogue. Activities like "think-pair-share" and presentations on comparative themes between Christianity and AIR encourage clarity in communication and collaborative learning. **Creativity and Innovation:** Through dramatisations, timelines, visual representations of the Fall, and storytelling, learners express theological ideas artistically. These exercises promote innovation in representing complex religious narratives and doctrines. **Information Literacy:** Learners use scripture, theological texts, and oral traditions to explore varied creation accounts and philosophies of sin. They compare religious and scientific viewpoints, enhancing their ability to access, evaluate, and synthesise information from multiple sources.	**Gender Equality and Social Inclusion (GESI)** **Inclusive Participation and Cultural Relevance** Lessons on creation and the Fall are adapted to include gender-balanced groupings and storytelling from both Christian and AIR perspectives. Learners examine how both traditions explain the moral agency of men and women equally. **Representation of Indigenous Perspectives** By studying African Indigenous Religion alongside biblical texts, learners are exposed to non-Western cosmologies, affirming indigenous contributions to moral and theological thought. This supports inclusivity and cultural pride. **Valuing All Voices** Group discussions and role-plays are designed to ensure that both male and female learners can contribute insights and reflect on the implications of sin and disobedience from multiple angles, encouraging gender-sensitive theological engagement. **Socio-Emotional Learning (SEL)** **Empathy and Perspective-Taking** Learners explore stories of temptation, failure, and

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[5] Gender Equality and Social Inclusion
[6] Gender Equality and Social Inclusion

redemption (e.g., Adam and Eve, AIR disobedience stories), promoting understanding of human frailty and moral decision-making. Reflective tasks build empathy for characters and their struggles.

Self-Awareness and Moral Responsibility
Engaging with the concept of sin and its consequences encourages learners to reflect on their own values, decisions, and moral obligations. The study of repentance and forgiveness promotes personal growth and accountability.

Respectful Dialogue and Conflict Resolution
Philosophical debates on divine justice and moral failure teach learners how to disagree respectfully, consider opposing views, and seek common moral ground—skills critical for healthy interpersonal relationships and civic responsibility.

Shared National Values
Respect for Cultural Diversity
Comparative analysis of Christian and AIR narratives reinforces Ghana's pluralistic heritage. Learners appreciate multiple sources of moral knowledge and develop a disposition of tolerance and mutual respect.

Moral Integrity and Responsibility
The biblical and traditional narratives both emphasise obedience, honesty, and the consequences of wrongdoing. Learners internalise these lessons, which align with national values like accountability, discipline, and communal harmony.

National Unity and Shared Identity
Exploring common themes across religions (e.g., divine-

		human relationship, disobedience, forgiveness) highlights shared moral foundations. This fosters a sense of unity across faith traditions, supporting national cohesion and peaceful coexistence.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
3.1.2.CS.1	3.1.2.LI.1	3.1.2AS.1

Demonstrate understanding of creation stories of Christianity and AIR and assess how human's disobedience has affected God's original intentions for humankind.	**Explore the creation stories of Christianity**
	Enquiry Routes
	1. Scientific understanding of the origins of the universe
	2. Christian creation stories
	   a. Location of the two creation accounts in Genesis (Genesis 1:1–2:4a and Genesis 2:4b–25)
	   b. The structure and content of the Priestly account (creation over six days, divine order, and the Sabbath)
	   c. The structure and content of the Yahwist account (creation of man from dust, Garden of Eden, companionship)
	   d. Literary styles and theological emphases in each account (e.g., transcendence vs. immanence of God)
	   e. Key differences in sequence, focus, and portrayal of God between the two accounts
	   f. Christian interpretations of why there are two creation stories and what each teaches about God, humanity, and the world
	
	Pedagogical Exemplars
	Inquiry-Based Learning: Learners investigate both the biblical creation stories (Genesis 1–2) and scientific theories like the Big Bang and evolution. In groups, they research key features of each explanation and present their findings in a comparison table. This cultivates critical thinking and balanced understanding.
	
	Inquiry-Based Learning: Learners investigate the two creation accounts in Genesis, identifying where each is found (Genesis 1:1–2:4a – *Priestly*; Genesis 2:4b–25 – *Yahwist*). They explore the order of creation, style of writing, and theological emphasis. They also research Christian views on the origin of the universe and how these relate to or differ from scientific explanations. This builds research, analysis, and scriptural understanding.
	
	Talk for Learning: Lead a class discussion or "think-pair-share" activity where learners share what each account says about how the universe began and the role of God. Learners compare both stories and discuss why Christianity includes two creation narratives. This encourages respectful dialogue, comparison, and theological reflection.
		Level 1 Recall
		Level 2 Skills of conceptual understanding
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning:

	Experiential Learning: Learners create visual timelines, drawings, or dramatisations of the Yahwist and Priestly creation accounts. Each group explains their representation, focusing on how it reflects the origin of the universe and theological messages. This fosters creativity, collaboration, and internalisation of biblical narratives.	
	3.1.2.LI.2	3.1.2AS.2
	Compare the Yahwist and Priestly accounts of Creation **Enquiry Routes** 1. Content 2. Style 3. Structure 4. Theological emphasis **Pedagogical Exemplars** **Inquiry-Based Learning:** Learners closely read both accounts from Genesis and use Bibles, commentaries, or study guides to identify differences in sequence, tone, and focus (e.g., order of creation, the role of man and woman, God's name and characteristics). They then share insights in class. This promotes deep textual analysis and interpretive skill. **Talk for Learning:** Organise a class discussion where learners compare the two accounts. Guide them to discuss questions such as: How is God portrayed differently? What does each story teach about human purpose and relationships? This encourages thoughtful engagement with biblical text and theology. **Experiential Learning:** Learners act out or create a storyboard for each creation account, highlighting key events and themes. Afterwards, they reflect on how these portrayals shape Christian views on creation, stewardship, and gender roles. This engages learners visually and kinaesthetically. **Project-Based Learning:** Assign learners to produce a comparative chart, digital presentation, or written report that outlines the main elements of the Yahwist and Priestly creation accounts (e.g., sequence, literary style, portrayal of God, theological themes). This reinforces analytical thinking and synthesis of complex information.	**Level 1 Recall** Level 2 Skills of conceptual understanding **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

3.1.2.LI.3	3.1.2.AS.3
Discuss the original relationship between God and humankind and trace the origin of sin	**Level 1 Recall**
Enquiry Routes	**Level 2 Skills of conceptual understanding**
1. The nature of the original relationship between God and humankind in Genesis (e.g., closeness, trust, harmony, stewardship)	**Level 3 Strategic reasoning**
2. God's command to Adam and Eve in the Garden of Eden and its intended purpose	Level 4 Extended critical thinking and reasoning:
3. The concept of free will and responsibility in the Garden narrative	
4. The role of the serpent in the temptation and fall of humanity (Genesis 3)	
5. The act of disobedience and its immediate consequences (e.g., shame, banishment, toil, death)	
6. How sin disrupted the original harmony between God, humans, and creation	
7. Theological interpretations of the Fall and its implications for Christian beliefs about human nature and salvation	
Pedagogical Exemplars:	
Inquiry-Based Learning: Learners read Genesis chapters 1–3 and research theological interpretations of the original relationship between God and humans, focusing on trust, obedience, and stewardship. They explore how the Fall (Genesis 3) introduced sin and altered that relationship. Findings are discussed in small groups. This fosters scriptural inquiry and theological insight.	
Talk for Learning: Facilitate a class discussion where learners explore the nature of the bond between God and Adam and Eve—how it was based on closeness, responsibility, and freedom—and how that bond was broken by disobedience. Learners discuss consequences of sin for humanity and how these still manifest today. This deepens understanding through dialogue.	
Experiential Learning: Learners role-play scenes from Genesis 2 and 3, highlighting the trust and freedom given to humanity, the temptation, and the consequences of the Fall. A post-performance reflection helps them draw lessons about obedience and moral responsibility. This brings scripture to life and encourages empathy.	
Project-Based Learning: Learners create a visual timeline or storyboard showing the original creation, the Fall, and its aftermath. They annotate each stage with scripture references and	

	theological insights (e.g., free will, temptation, judgment, grace). This encourages synthesis of knowledge and creativity in presentation.	
	3.1.2.Ll.4	3.1.2.Ll.4
	Critically examine philosophical tensions associated with the story of the fall of man **Enquiry Routes:** 1. The concept of free will and its role in human disobedience 2. The problem of evil: why a good and all-powerful God permits suffering and moral failure 3. The balance between divine justice and mercy in the punishment of Adam and Eve 4. The nature of temptation and moral responsibility in the Genesis narrative 5. The contrast between predestination and human choice in Christian philosophy 6. The implications of the Fall for understanding human nature, morality, and salvation **Pedagogical Exemplars** **Inquiry-Based Learning:** Learners generate philosophical questions such as "Why did God allow the fall if He is all-knowing?" or "Is it just to punish humanity for one act of disobedience?" They investigate possible answers through scripture, theology, and philosophy, developing their reasoning skills and theological depth. **Talk for Learning:** Facilitate an open-ended discussion where learners explore tensions like free will vs. determinism or justice vs. mercy in the story of the fall. Use prompting questions to stimulate debate and guide them to evaluate diverse perspectives, including classical and contemporary Christian thought. **Structuring Talk for Learning:** Use the "Think-Pair-Share" method to allow learners to process and articulate their views. Pose a provocative question (e.g., "Was the punishment for the fall fair?"), have learners reflect individually, then share with a partner before contributing to a whole-class discussion. This encourages depth and respectful debate. **Problem-Based Learning:** Present learners with a scenario where a character struggles to reconcile God's goodness with human suffering due to sin. Learners must use philosophical reasoning and Christian doctrine to help the character understand the fall. This bridges abstract theology with real-life application and moral reasoning.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

3.1.2.LI.5	3.1.2.AS.5
Examine ways in which Christian stories corroborate that of AIR about the origin of sin **Enquiry Routes** 1. Shared themes of disobedience to divine or ancestral authority 2. Common moral lessons about the consequences of wrongdoing 3. Symbolic use of trees, forbidden acts, or sacred instructions in both traditions 4. The portrayal of broken relationships between humans and the divine as a result of sin 5. The role of spiritual beings or intermediaries in the origin of sin narratives 6. Restoration and reconciliation processes after moral failure in both Christianity and AIR 7. Oral traditions in AIR and scriptural accounts in Christianity as sources of moral teaching **Pedagogical Exemplars:** **Inquiry-Based Learning:** Learners research traditional African stories that explain the origin of sin or moral failure (e.g., tales of disobedience to ancestral or divine instructions) and compare them with the biblical Fall narrative in Genesis 3. They analyse similarities and differences and present findings. This develops comparative religious understanding. **Talk for Learning:** Facilitate a class discussion where learners reflect on the nature of sin in both traditions—asking: What causes sin? What are the consequences? How is harmony restored? They share insights from cultural and religious perspectives. This promotes cross-worldview dialogue and theological reflection. **Experiential Learning:** Learners dramatise both a biblical account (e.g., Adam and Eve) and an AIR story about the origin of wrongdoing. After the performance, learners reflect on moral lessons common to both stories. This allows learners to embody and interpret religious themes creatively and thoughtfully. **Building on What Others Say:** Use the "Concept Cartoons" or "Brainstorming Web" method, where learners respond to and expand on peers' ideas about sin and its consequences in both religious traditions. This fosters critical engagement with multiple views and reinforces similarities in worldview.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

Teaching and Learning Resources	• Excerpts from oral traditions of AIR • The Bible • Costume for drama	• Brustein, R & Kueferman J. 2012 The creation of the world--according to science. *History and philosophy of the life sciences* 34 (3): 361-72.

Subject　**CHRISTIAN RELIGIOUS STUDIES**
Strand　**2. RELIGIOUS BELIEFS, PRACTICES, MORAL VALUES AND HUMAN DEVELOPMENT**
Sub-Strand　**3. CHRISTIAN MUSIC AND VALUES FOR DEVELOPMENT**

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
3.2.3.LO.1		
Examine Christian Music as an element of Christian worship and a tool for National Development	**Collaboration and Teamwork:** Learners engage in group projects such as creating advocacy posters and performing songs that address national issues. This fosters cooperation and shared responsibility among learners. **Critical Thinking and Problem-Solving:** Through discussion prompts (e.g., "Is Christian music only for church?"), learners analyse the broader functions of music in society and propose how Christian music can address national challenges. **Creativity and Innovation:** Learners are tasked with composing short Christian-themed jingles or lyrics to promote causes like peace or cleanliness. This nurtures originality and inventive use of language and rhythm. **Information and Media Literacy:** When researching gospel musicians or analysing lyrics for social impact, learners develop skills in sourcing, evaluating, and presenting information from multiple media platforms. **Communication:** By conducting field interviews and delivering oral presentations, learners enhance their ability to articulate ideas clearly, listen actively, and present findings persuasively to a group.	**GESI** **Recognition of Female Contribution** Learners explore the roles of both male and female gospel musicians (e.g., Diana Hamilton, Obaapa Christy), fostering appreciation for gender-inclusive contributions to national development. **Inclusive Participation in Group Work** Classroom activities are designed to ensure equitable participation, allowing both boys and girls, learners with diverse abilities, and from different religious backgrounds to collaborate meaningfully. **Respect for Diversity in Worship Expression** By studying various forms of Christian music—traditional, contemporary, urban gospel—learners are encouraged to appreciate cultural and denominational diversity within Christianity. **Voice for the Marginalised** Christian music is shown as a platform where messages supporting the poor, vulnerable, and excluded are amplified—demonstrating how music can be used as a tool for advocacy and inclusion. **SEL** **Self-Awareness and Empathy** When learners reflect on messages of Christian music,

			especially those promoting compassion, justice, and humility, they begin to develop a deeper understanding of themselves and others.
			Responsible Decision-Making Through exposure to moral themes in gospel lyrics, learners are encouraged to make ethical decisions in their personal and social lives.
			Relationship Skills Collaborative tasks like group presentations and interviews with community musicians enhance interpersonal skills, respect for others' views, and cooperative problem-solving.
			Social Awareness Learners explore how Christian music influences broader social concerns such as peacebuilding, interfaith coexistence, and public morality, fostering a sense of shared responsibility.
			Shared National Values **Respect for Diversity and Unity** By analysing how gospel music is sung across various Ghanaian languages and denominations, learners appreciate religious and ethnic diversity and the unifying role of music.
			Patriotism and Civic Responsibility Composing music with civic themes (e.g., integrity, environmental stewardship) encourages learners to reflect on their duties as responsible citizens.
			Peace and National Cohesion Learners discover how Christian music is used during national events, peace rallies, and interfaith gatherings,

		thus reinforcing its role in promoting unity and reconciliation. **Hard Work and Integrity** By examining the careers of successful gospel musicians who serve as role models, learners draw lessons on dedication, perseverance, and upright living.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
3.2.3.CS.1	3.2.3.LI.1	3.2.3.AS.1

Demonstrate knowledge and appreciation for Christian Music, its forms, relevance and role in national development	**Identify the nature and forms of Christian Music in Ghana**
	
	Enquiry Routes
	  1. **The Nature of Christian Music**
	    What is Christian music and what purposes does it serve in the Ghanaian context?
	    How is Christian music used in worship, evangelism, and personal devotion?
	  2. **Forms of Christian Music in Ghana**
	    What are the different forms of Christian music in Ghana (e.g., hymns, gospel, choral, contemporary, traditional, charismatic praise and worship)?
	    What makes each form distinct in terms of language, rhythm, instruments, and performance style?
	
	Pedagogical Exemplars
	Talk for Learning (Guided Class Discussion): Begin with the question: *"What kind of music do we hear in our churches and homes today that is considered Christian?"*
	Encourage learners to share examples from their churches. Use their responses to categorise music into traditional hymns, gospel, contemporary worship, and indigenous praise songs. Discuss how these forms support worship and convey Christian teachings.
	
	Music Analysis Activity (Experiential Learning): Play brief excerpts of different Christian music genres from Ghana (e.g., Methodist hymn, Tagoe Sisters gospel, Pentecostal praise medley, choral anthem).
	Learners work in small groups to analyse:
	  i. Language used
	  ii. Instrumentation
	  iii. Message/theme
	  iv. Performance setting
	  v. Groups present their findings. This builds appreciation of diversity and expressive power in Christian music.
	
	Creative Composition (Project-Based Learning): In groups, learners compose a short song in any Ghanaian language that could be used in Christian worship, incorporating a moral or
		Level 1 Recall
		Level 2 Skills of conceptual understanding
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning

	biblical message. They present and explain its meaning and purpose. This promotes creativity, contextual relevance, and faith expression.
	
	Timeline/Chart Construction (Concept Mapping): Learners build a timeline or diagram showing the evolution of Christian music in Ghana—from missionary-introduced hymns to modern contemporary praise.
	This helps learners trace historical developments and see connections across time and styles.
	
	Community Engagement (Inquiry-Based Learning): Assign learners to interview a church music director, choir member, or elder about music used in their church.
	They report in class:
	   i. Types of music used
	   ii. Why certain forms are preferred
	   iii. Role of music in worship and church life
	This builds real-world connection and contextual understanding.	

	3.2.3LI.2	3.2.3AS.2

	Explore how indigenous music has influenced Christian Music in Ghana
	Enquiry Routes
	1. **Characteristics of Indigenous Ghanaian Music**
	   What are the key features of traditional Ghanaian music (e.g., call-and-response, use of drums, communal participation)?
	   What instruments, rhythms, and languages are commonly used?
	2. **Adoption into Christian Worship**
	   How have churches in Ghana incorporated local music styles and instruments into worship? Which indigenous musical elements can be found in Pentecostal/Charismatic, African Independent, and even Orthodox services?
	3. **Language and Cultural Identity**
	   How has the use of indigenous languages and proverbs in Christian music strengthened faith expression and cultural identity?
	4. **Transformation of Worship Practices**
	   In what ways has indigenous music made Christian worship more participatory and expressive?
	   Are there any tensions or resistance to using traditional music in church?
		Level 1 Recall
		Level 2 Skills of conceptual understanding
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning

Pedagogical Exemplars

Comparative Listening (Experiential Learning): Play two samples of Christian music:
- One with Western hymnody (e.g., organ-based, English-language hymn)
- One with Ghanaian indigenous style (e.g., drumming, local language chorus, call-and-response)

Learners analyse both, identifying the influence of indigenous elements in rhythm, language, dance, and audience participation.
This sharpens analytical skills and deepens cultural awareness.

Talk for Learning (Class Discussion): Pose the prompt: *"Would Christian music in Ghana be the same without local music styles?"*
Guide learners to reflect on how indigenous rhythms, instruments (e.g., fontomfrom, kpalongo drums), and storytelling forms have made Christian music more engaging and accessible to local communities.

Role Play / Dramatisation (Experiential Learning): Learners dramatise a scenario: a missionary introduces Christian worship in a Ghanaian village using only Western music, followed by a local interpretation using indigenous music forms.
Discussion follows: Which version connects more with the people, and why?
This brings out issues of relevance and indigenisation in worship.

Research and Interview (Inquiry-Based Learning):
- Learners interview a church music leader or elder in their community to find out:
  i. How indigenous music is used in worship
  ii. How local songs or drumming are integrated
  iii. Any changes over time

- Groups present findings with audio samples or live demonstrations.

Art and Concept Mapping (Structuring Talk for Learning): Learners draw or create concept maps showing elements of indigenous music (drums, language, rhythm, dance) and how each has influenced various forms of Christian music.
This helps visualise integration and transformation of worship styles.

	3.2.3LI.3	3.2.3.**AS.3**
	Assess the role of Music in Christian worship in Ghana	Level 1 Recall
		Level 2 Skills of conceptual understanding
	Enquiry Routes	**Level 3 Strategic reasoning**
	1. **Spiritual Functions of Music in Worship** How does music prepare the hearts of worshippers? In what ways does it express praise, repentance, thanksgiving, and devotion?	**Level 4 Extended critical thinking and reasoning**
	2. **Teaching and Doctrinal Functions** How does Christian music teach Bible truths or reinforce sermons? What examples can learners identify where lyrics reflect Christian teachings?	
	3. **Community and Emotional Engagement** How does music unite members of the congregation emotionally and spiritually? What is the effect of congregational singing on worshippers?	
	4. **Types of Music and Settings in Ghanaian Churches** How is music used in different church services (e.g., funerals, weddings, revivals, Sunday/Saturday services)? What genres (e.g., choral, contemporary gospel, traditional hymns, praise and worship) are common?	
	5. **Youth and Music Ministry** What role does music play in attracting and retaining youth in church?	
	Pedagogical Exemplars **Case Study Analysis (Experiential Learning):** Learners watch short video clips or attend local church services (Orthodox, Pentecostal, Charismatic) and record how music is used throughout the service. They note the mood before and after songs, types of songs used, and their perceived purpose. In class, learners discuss how music shaped the atmosphere of worship and participation. This connects real-world observation to reflective analysis.	
	Group Work: Song Lyric Analysis (Textual Exploration): Each group selects a gospel song (local or international) and analyses its lyrics. i. What message does it carry? ii. What Bible truths are expressed? iii. What emotions does it convey?	

	They present how the song serves as both a form of worship and teaching. This builds theological literacy and interpretive skills. **Talk for Learning (Class Discussion):** Pose the prompt: *"Can you worship without music?"* Encourage learners to debate how essential music is to their personal and communal worship experiences. Explore spiritual and emotional impacts. This fosters critical thinking and moral reasoning. **Timeline or Flow Chart Creation (Structuring Talk for Learning):** Learners construct a flowchart showing a typical Ghanaian Sunday/Saturday service, indicating when and how music is used (e.g., opening praise, offertory, sermon response, altar call). They annotate each part with its function—e.g., "praise lifts mood," "worship invites reflection." This visualises the layered roles music plays in worship. **Creative Expression (Project-Based Learning):** Learners compose a short worship chorus or rewrite a hymn using local language or melody. They explain the meaning behind their lyrics and the purpose of the song in worship. This promotes creativity and contextual theological understanding.	
	3.2.3.LI.4	3.2.3.AS.4

	Explore the relevance and potential of Christian Music for National Development
	
	Enquiry Routes
	1. **Christian Music and Moral Education**
	   In what ways do gospel songs promote honesty, peace, and discipline?
	   How does Christian music shape ethical values in society?
	2. **Christian Music and Social Cohesion**
	   How do songs sung across different denominations foster unity among Christians?
	   What role does gospel music play in national events or interfaith gatherings?
	3. **Christian Music and Cultural Preservation**
	   How is local language, rhythm, and instrumentation used in gospel music?
	   What role does Christian music play in preserving indigenous musical heritage?
	4. **Christian Music and Economic Empowerment**
	   How does the gospel music industry provide employment?
		Level 1 Recall
		Level 2 Skills of conceptual understanding
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning

What opportunities exist for youth in music production, performance, and event organisation?

5. **Christian Music as a Tool for National Messaging**
   How can gospel music support public campaigns (e.g., health, education, peacebuilding)?
   What examples exist of gospel musicians promoting social causes?

Pedagogical Exemplars

Group Work: Impact Mapping (Project-Based Learning): Learners form groups to explore different aspects of national development (e.g., economy, morality, culture) and identify how Christian music influences each.
They present a poster or slide show titled *"Christian Music for a Better Ghana"*, highlighting real-life musicians and their impact.
This promotes civic consciousness and interdisciplinary learning.

Case Study Analysis (Experiential Learning): Learners study prominent Ghanaian gospel musicians (e.g., Joe Mettle, Diana Hamilton, or Daughters of Glorious Jesus, Harmonious Chorale) and examine their contributions to social and national causes.
They explore messages in their songs, public engagements, and charitable initiatives.
This connects learners to local role models and the real-world impact of faith-based creativity.

Talk for Learning (Ethical and Critical Dialogue): Prompt: *"Is Christian music only for church?"*
Facilitate a discussion on the broader role of Christian music in society.
Encourage learners to give examples where gospel songs have influenced public attitudes, encouraged peace, or brought communities together.
This builds analytical and evaluative skills.

Creative Expression (Experiential and Moral Learning): Learners write short lyrics or slogans for a public campaign on peace, integrity, or environmental care, using a Christian music style.
They explain the intended message and target audience.
This activity fosters moral development and public engagement through faith-based expression.

Field Interview Task (Inquiry-Based Learning): Assign learners to interview local gospel musicians, choir leaders, or church members about how Christian music affects their lives and

	their communities. Learners compile responses into a class presentation titled *"Voices for Nation-Building"*. This strengthens research, communication, and reflection skills.	
Teaching and Learning Resources	• Props/costume for drama • Cardboards • Resource for PLC on non-confessional pedagogy: Matemba, Y. H., & Addai-Mununkum, R. (2021). *Religious Education in Malawi and Ghana: Perspectives on religious misrepresentation and misclusion.* Routledge	

Subject   **CHRISTIAN RELIGIOUS STUDIES**
Strand   **2. RELIGIOUS BELIEFS, PRACTICES, MORAL VALUES AND HUMAN DEVELOPMENT**
Sub-Strand   **4. CHRISTIAN PRAYER AND NATIONAL DEVELOPMENT**

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
3.2.4.LO.1		
Justify the practice of Christian prayer in personal and national life and critique its abuse and misuse.	**Critical Thinking and Ethical Evaluation:** Learners are guided to explore the proper and improper uses of prayer through analysis of biblical texts, case studies, and public controversies. They evaluate motives and outcomes, distinguishing sincere prayer from manipulation or exploitation. **Communication and Collaboration:** Through group research, peer discussions, and debates, learners practise respectful dialogue, especially when engaging with diverse perspectives on public prayer and interfaith issues. This nurtures listening and public speaking competencies. **Information and Digital Literacy:** Learners use digital tools to access diverse resources (e.g., Christian websites, online sermons, news stories) to investigate prayer practices across denominations and contexts. They critically assess the credibility and faithfulness of these sources. **Creativity and Innovation:** Learners express their understanding through original skits, presentations, and advocacy campaigns that showcase authentic Christian values in prayer and propose solutions to contemporary misuse. This fosters innovative communication of ethical ideas.	**Gender Equality and Social Inclusion (GESI)** • Christian prayer practices are studied through inclusive pedagogies that acknowledge and value contributions of both men and women as prayer leaders, intercessors, and moral voices in the church. • Teaching strategies such as role play and storytelling include examples of women in prayerful leadership (e.g., Hannah, Mary, and contemporary Christian women), modelling equitable participation in religious life. • Discussions on the public use of prayer include reflections on inclusion of religious minorities and marginalised voices in civic spaces, cultivating respect for pluralism and equal dignity. **Socio-Emotional Learning (SEL)** • Learners reflect on how prayer fosters personal discipline, humility, empathy, gratitude, and inner peace. Activities like journaling and role-play help learners develop emotional self-awareness and interpersonal respect. • Scenarios involving the abuse of prayer (e.g., manipulative or commercialised practices) prompt learners to empathise with victims

		and practise responsible decision-making aligned with Christian values. • Encouraging learners to identify how prayer brings comfort, healing, and hope in times of difficulty fosters compassion, resilience, and self-regulation. **Shared National Values** • Lessons on public prayer at national events help learners appreciate values such as patriotism, unity, and religious tolerance. Learners reflect on how Christian prayer contributes to moral integrity in public life. • Through comparative study with African Indigenous Religion and civic pluralism, learners develop mutual respect, peaceful coexistence, and national cohesion. • Discussions around ethical use of prayer reinforce values such as honesty, accountability, service, and the common good, aligned with Ghana's educational aims and civic aspirations.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
3.2.4.CS.1	3.2.4.LI.1	3.2.4 AS.1
Demonstrate knowledge and appreciation of prayer in Christianity, acknowledge the influence of African Indigenous Religion (AIR), and critically examine instances of the misuse and abuse of Christian prayer.	**Examine the practice of prayer in Christianity and how they can be classified** **Enquiry Route:** 1. The meaning and significance of prayer in the Christian faith 2. Scriptural foundations for prayer (e.g., Matthew 6:5–13, 1 Thessalonians 5:17, Philippians 4:6) 3. Modes and styles of prayer across Christian denominations (e.g., silent, communal, liturgical, spontaneous) 4. The role of prayer in spiritual growth, worship, and moral guidance 5. Influence of prayer on Christian community life and social engagement 6. Comparison of prayer practices in early Christianity and contemporary settings **Pedagogical Exemplars** **Experiential Learning:** Invite a Christian leader or clergy to lead the class through a short session on different types of Christian prayer. Learners experience guided prayer and reflect on how each form (e.g., thanksgiving or intercession) functions within Christian life. **Talk for Learning:** Facilitate a classroom discussion on how and why Christians pray. Learners share personal or observed experiences of prayer, and consider questions like: "Does prayer always change circumstances, or people?" This helps deepen their understanding of prayer's role in Christian faith. **Group Work / Collaborative Learning:** Assign groups different forms of prayer (e.g., praise, confession, intercession) to research and present with examples from scripture. Each group explains the purpose and setting where such prayer is typically used, encouraging cooperative learning and scriptural engagement. **Internet Search:** Learners explore various Christian websites or online resources to discover prayer traditions across denominations (e.g., Catholic rosary, Pentecostal prayer vigils, Anglican Book of Common Prayer). They summarise how different churches approach prayer while noting common Christian principles.	**Level 1 Recall:** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

3.2.4 LI.2		3.2.4 AS.2
Evaluate the practice of Christian prayer at state and secular events		**Level 1 Recall**
		Level 2 Skills of
Enquiry Routes:		**conceptual**
1. Occasions where Christian prayer is included in state and public ceremonies (e.g., Independence Day, parliamentary sittings, school assemblies, public ceremonies)		**understanding**
2. Historical roots and rationale for including prayer in civic and national events		**reasoning**
3. Public perceptions and debates about the inclusion of religious prayers in secular settings		Level 4 Extended critical thinking and reasoning
4. Issues of inclusivity, religious pluralism, and constitutional neutrality in Ghana and beyond		
5. The moral, ethical, and symbolic functions of Christian prayer in state events (e.g., invoking unity, peace, moral guidance)		
Pedagogical Exemplars		
Problem-Based Learning: Present a scenario where a public event includes Christian prayer, but members of other faiths express concern. Learners work in groups to assess the situation and propose solutions that balance respect for tradition with inclusivity, encouraging civic reasoning and ethical thinking.		
Talk for Learning: Facilitate an open discussion with prompts like: "Should Christian prayer be included in state functions in a multi-religious country like Ghana?" Learners share diverse perspectives, critically engaging with the ideas of religious freedom, tolerance, and national identity.		
Diamond Nine: Learners brainstorm to generate nine statements about the benefits and drawbacks of prayer at public events (e.g., "promotes national unity," "marginalises other faiths," "honours cultural heritage"). In groups, they rank them to stimulate debate and reflection on varying viewpoints.		
Building on What Others Say: Use strategies like "5 Whys" or "Pyramid Discussion" to help learners deepen their analysis of peer contributions. For example, if one learner says "Prayer promotes peace," others are encouraged to ask why or how that is true in public contexts.		

3.2.4.LI.3		3.2.4.AS.3
Critique the misuse and abuse of Christian prayer		**Level 1 Recall**
		Level 2 Skills of
Enquiry Routes		**conceptual**
1. Understanding the proper purpose and spiritual intent of prayer in Christian teaching		**understanding**
2. Forms of misuse and abuse of prayer (e.g., Imprecatory prayer, prayer for harm, material gain, manipulation, or public display without sincerity)		**Level 3 Strategic reasoning**
3. Scriptural warnings against vain repetition, hypocrisy, and showy prayer (e.g., Matthew 6:5–7)		**Level 4 Extended critical thinking and reasoning**
4. Examination of prosperity theology and controversial prayer practices in some Christian settings		
5. The ethical and theological implications of using prayer as a tool for control, fear, or exploitation		
6. Case studies or examples of how Christian prayer has been commercialised or politicised		
Pedagogical Exemplars:		
Talk for Learning: Engage learners in discussion using questions like: "Can prayer be misused?" or "What are signs of manipulative or self-serving prayer?" Encourage examples from media, churches, or personal experiences to prompt critical, ethical evaluation of authentic versus exploitative practices.		
Problem-Based Learning: Present a real-life or fictional case of a spiritual leader exploiting followers under the guise of prayer (e.g., demanding money for breakthroughs). Learners analyse the case and propose how Christian values and scripture could be used to address such abuse.		
Experiential Learning: Learners watch short video clips or read news articles about controversial prayer practices. They reflect in journals or small groups about the intentions behind the prayer and how it aligns or conflicts with biblical teachings on prayer (e.g., Matthew 6:5-8).		
Building on What Others Say: Use "concept cartoons" or role-play to spark critical conversation. One learner might say, "It's okay to ask for riches in prayer." Others must agree, disagree, or build on the idea using scripture and reasoning. This encourages respectful debate and deeper thinking.		

Teaching and Learning Resources	• Computer/phone/internet • Projector • Resource Persons • The Bible	• Excerpts from the oral traditions and indigenous practices of AIR • Documents on all the government policies and international treaties mentioned in indicator 3 of this sub-strand

Subject   **CHRISTIAN RELIGIOUS STUDIES**
Strand   **3. RELIGIOUS COMMUNITIES AND NATION BUILDING**
Sub-Strand   **3. RELIGIOUS COMMUNITIES, GENDER AND DEVELOPMENT**

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
3.3.3.LO.1		
Use the teachings and contributions of women in Christianity to explain why Christianity supports international policies on empowerment of women	**Critical Thinking and Scriptural Reasoning:** Learners engage in comparative scriptural analysis, evaluate ethical scenarios, and assess Christian teachings in relation to modern fraud and gender empowerment issues. This nurtures analytical skills and moral judgement. **Information Literacy:** Through internet searches, research projects, and biblical exploration, learners gather, evaluate, and synthesise information on Christian teachings, the role of women, and contemporary social challenges like fraud. This builds discernment in both digital and scriptural research. **Communication and Collaboration:** Learners present findings in group discussions, debates, role plays, and campaign projects. These collaborative activities enhance their ability to articulate moral arguments, share perspectives, and work respectfully with others. **Creativity and Innovation:** Learners design multimedia campaigns, role-play historical and contemporary Christian figures, and create visual presentations. This cultivates creative problem-solving and expressive capacities rooted in religious and ethical contexts. **Civic Literacy and Global Awareness:** Learners explore Christian values in the context of national laws and international gender policies (e.g., SDG 5, Ghana's Affirmative Action Act), enhancing their understanding of how faith-based values contribute to social development.	**Gender Equality and Social Inclusion (GESI)** • The curriculum foregrounds the dignity and spiritual equality of all genders, supported by scriptural references such as Galatians 3:28. Through case studies and discussions, learners examine both affirming and restrictive Christian teachings on women, promoting nuanced understanding and reform-oriented dialogue. • Group activities, discussions, and role-plays are structured to ensure equitable participation across gender and ability levels. Stories of biblical and modern female figures challenge stereotypes and broaden learners' views of leadership and capability. • Through projects and research, learners encounter diverse perspectives from local and global Christian communities, including women from different socio-economic and cultural backgrounds. This builds empathy and inclusive citizenship. **Socio-Emotional Learning (SEL)** • Learners reflect on the ethical teachings of Christianity and their application to real-world dilemmas, such as fraud prevention and gender justice. This promotes self-awareness, empathy, and responsible decision-making.

| | | Leadership and Responsibility: Learners engage in activities that require planning, ethical decision-making, and personal reflection, fostering leadership skills and an appreciation for Christian responsibility in promoting justice and equity. | • Role-plays and experiential learning activities help learners manage emotional responses, develop compassion, and build confidence in navigating moral challenges. Learners also learn to accept accountability, drawing on Christian principles of repentance and restitution.
• Through interaction with peers, mentors, and community resource persons, learners build social skills rooted in respect, dialogue, and integrity.

Shared National Values
Respect for Human Dignity: The content affirms the Christian belief in the inherent worth of all persons, promoting equality, compassion, and care for the vulnerable, including the poor, women, and victims of fraud.

Patriotism and Civic Responsibility: Learners explore how Christian values such as honesty, integrity, and stewardship can help build a just and inclusive Ghanaian society. This fosters a sense of national belonging and civic duty.

Integrity and Accountability: Through Christian teachings against fraud and corruption, learners internalise values of truthfulness, fairness, and ethical leadership essential for national development.

Cultural Tolerance and Religious Coexistence: By examining gender roles, worship practices, and fraud prevention from multiple Christian traditions, learners develop appreciation |

		for diversity within the Christian faith and its alignment with inclusive democratic ideals.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
3.3.3.CS1	3.3.3.LI.1	3.3.3.AS.1
Demonstrate knowledge and appreciation of Christian teachings, values, and the contributions of women, and explain how these align with international policies on the development and empowerment of women.	**Identify the key teachings of Christianity on women** **Enquiry Routes** 1. Biblical affirmation of the dignity, worth, and spiritual equality of women (e.g., Genesis 1:27; Galatians 3:28) 2. Misinterpretation of Genesis 2: 18-35 to mean women are inferior to men 3. Teachings of Jesus on the value and roles of women in society and ministry 4. Christian doctrines on women's roles in family, church, and community 5. Historical and contemporary contributions of Christian women to mission, education, and social justice **Pedagogical Exemplars:** **Group Work / Collaborative Learning:** Divide learners into groups to explore different scripture passages (e.g., Galatians 3:28, Proverbs 31, Luke 8:1–3) that highlight Christian views on women. Each group presents their findings and reflects on how those texts affirm the dignity and roles of women. **Internet Search:** Learners use trusted online resources to research the contributions of women in Christianity (e.g., Mary Magdalene, Priscilla, Deborah in the Old Testament context) and modern Christian female leaders. This helps contextualise traditional teachings in both ancient and contemporary settings. **Talk for Learning:** Facilitate class discussion around questions like: "Does Christianity promote gender equality?" or "How are Christian views on women similar or different from cultural views?" Learners critically engage with both scriptural teachings and modern implications. **Project-Based Learning:** Assign learners to create a visual or written presentation titled "Christianity and the Value of Women". They compile scriptural, historical, and moral teachings that show how Christianity affirms the worth and role of women across generations.	Level 1 Recall Level 2 Skills of conceptual understanding **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

3.3.3.LI.2	3.3.3.AS.2
Assess the contributions of key women to the start and spread of the Christian movement **Enquiry Routes:** 1. Women's roles in the ministry of Jesus (e.g., Mary Magdalene, Joanna, Susanna – Luke 8:1–3) 2. Female witnesses to the resurrection and their significance in early Christian testimony (e.g., Matthew 28:1–10) 3. Contributions of women in the early Church (e.g., Priscilla as a teacher, Phoebe as a deacon, Lydia as a patron – Romans 16:1–7; Acts 16:14–15) 4. How women supported and financed early Christian missions 5. Women's leadership in house churches and spiritual communities 6. Continuities and challenges in women's participation in ministry across Christian traditions **Pedagogical Exemplars:** **Project-Based Learning:** Learners create biographical profiles or timelines showing the contributions of women like Mary Magdalene, Lydia, Priscilla, and Phoebe to the early church. They include scripture references and explain how each woman's actions advanced the Christian mission. **Talk for Learning:** Organise a class discussion with prompts like: "Why do you think women played vital roles in the early church?" or "How were their contributions similar or different from men's?" This helps learners reflect on gender roles in religious leadership. **Experiential Learning:** Learners role-play scenes from the early church involving women leaders (e.g., Lydia hosting Paul in Acts 16). This helps them connect emotionally and intellectually with the courage and leadership of these women. **Internet Search:** Learners search for additional historical and biblical records of key women in the early church and present how these figures challenged cultural norms and strengthened the church's foundation, both locally and globally.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** Level 3 Strategic reasoning **Level 4 Extended critical thinking and reasoning**

3.3.3.LI.3		3.3.3.AS.3
Discuss the roles women play in their Christian communities and in society at large **Enquiry Routes:** 1. Religious roles of women in Christian communities (e.g., Sunday school teachers, ushers, choir leaders, pastors, evangelists, deaconesses) 2. Women's involvement in Christian service and outreach (e.g., charity, counselling, hospital and prison ministries) 3. Leadership roles held by women in various Christian denominations (e.g., women bishops, pastors, administrators) 4. Contributions of Christian women's organisations to peacebuilding, gender equality, and national development 5. Biblical and doctrinal foundations for women's participation in church and society		**Level 1 Recall** **Level 2 Skills of conceptual understanding** Level 3 Strategic reasoning **Level 4 Extended critical thinking and reasoning**

Pedagogical Exemplars:

Talk for Learning: Initiate a class discussion with prompts like: "What roles do women play in your local church?" or "How do Christian values support the empowerment of women in society?" This encourages learners to draw from real-life examples and critically examine the value of women's contributions.

Group Work / Collaborative Learning: Learners work in groups to list and explain roles of women in Christian settings (e.g., pastors, choir leaders, counsellors) and in the wider community. Groups share their lists and compare findings to understand the overlap between faith and societal service.

Experiential Learning: Invite a female Christian leader (e.g., pastor, teacher, NGO worker) to share her experiences in church and society. Learners interact with the guest and reflect on how faith has shaped her leadership and contributions.

Project-Based Learning: Assign students to develop short biographies or visual posters of influential Christian women (local and global), highlighting how their faith has inspired service in both church and society. Presentations will help consolidate the discussion with concrete examples.

3.3.3.LI.4	3.3.3.AS.4
Examine ways in which religious teachings have constrained the role of women in society. **Enquiry Routes:** 1. Religious texts and interpretations that have been used to justify limiting women's roles in leadership, teaching, and decision-making 2. Doctrinal teachings on women's submission, silence in church, or exclusion from priesthood and their social implications 3. The role of patriarchy in shaping religious practices and norms that affect women's status and freedoms 4. Theological debates and reform movements advocating for reinterpreting restrictive religious norms on women 5. Impact of these constraints on women's spiritual growth, social engagement, and personal development	**Level 1 Recall** **Level 2 Skills of conceptual understanding** Level 3 Strategic reasoning **Level 4 Extended critical thinking and reasoning**

Pedagogical Exemplars:
Talk for Learning: Facilitate a class discussion around questions like: "How have religious teachings influenced women's roles in society?" or "Are these limitations cultural or scriptural?" Learners explore both positive and restrictive impacts of religious teachings on women's rights and societal participation.
Problem-Based Learning: Present a scenario where a church or religious community denies leadership roles to women based on scriptural interpretation. Learners work in groups to analyse the situation, consider alternative interpretations, and suggest ways to address gender inclusivity while respecting religious beliefs.

Diamond Nine: Learners are given nine cards with statements reflecting ways religious teachings have either constrained or empowered women (e.g., "Submission in marriage," "Denial of pastoral roles," "Education restrictions"). In groups, they rank these according to perceived impact, encouraging debate and critical thinking.

Building on What Others Say: Use a "Pyramid Discussion" strategy where learners share initial thoughts on constraints, then build on each other's ideas through deeper analysis. This allows for collective critical reflection and exploration of multiple perspectives.

3.3.3.LI.5		3.3.3.AS.5
Examine alignments between Christian values and (inter)national policies on women empowerment **Enquiry Routes:** 1. Overview of international and national frameworks promoting women's empowerment (e.g., UN SDG 5, Ghana's Affirmative Action Act) 2. Points of convergence between Christian ethics and policy goals on education, economic participation, and protection from discrimination 3. Challenges and tensions in aligning Christian teachings with some aspects of contemporary gender policy **Pedagogical Exemplars:** **Internet Search:** Learners research national policies (e.g., Ghana's Affirmative Action Act) and international frameworks (e.g., SDG 5, CEDAW) on women's empowerment. They identify areas where these policies reflect Christian values of equality, justice, and human dignity. **Talk for Learning:** Facilitate a class discussion using prompts like: "How do Christian teachings on equality align with global policies on women's rights?" and "Can faith-based values accelerate gender equality in society?" This fosters critical thinking and reflection on the role of religion in social justice. **Project-Based Learning:** Learners create a comparative chart or presentation that maps Christian values (e.g., Galatians 3:28, Proverbs 31) against national and international policies on women's empowerment. They present findings, highlighting synergies and gaps. **Group Work / Collaborative Learning:** In groups, learners explore case studies of Christian organisations contributing to women's empowerment in alignment with national and global policies. Each group presents their findings, showcasing the practical impact of faith-based initiatives.		**Level 1 Recall** **Level 2 Skills of conceptual understanding** Level 3 Strategic reasoning **Level 4 Extended critical thinking and reasoning**
Teaching and Learning Resources	• Computer/phones • Internet • Resource person • Costume for drama	• Excerpts from the oral narratives of AIR • Ritual acts of AIR • The Bible

Subject   **CHRISTIAN RELIGIOUS STUDIES**
Strand   **4. RELIGION AND CONTEMPORARY ISSUES**
Sub-Strand   **3. RELIGION AND FRAUD**

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
3.4.3.LO.1		
Describe contemporary fraudulent acts and use the ethical teachings of Christianity to address them.	**Critical Thinking and Ethical Reasoning:** Learners critically evaluate contemporary fraudulent practices and examine Christian teachings that promote honesty and integrity. They reflect on real-life moral dilemmas, enabling them to apply ethical reasoning in analysing the causes and consequences of fraud. **Communication and Collaboration:** Through role-play, group research, and awareness campaigns, learners build their communication and teamwork skills by presenting ethical responses to fraud. They learn to share ideas respectfully and persuasively in moral debates and public education formats. **Creativity and Innovation:** Learners use innovative approaches to create fraud awareness materials (e.g., posters, skits, digital content), encouraging moral activism in their schools and communities. This fosters creativity with a civic purpose. **Information Literacy and Media Awareness:** Learners explore biblical texts, news articles, and case studies to investigate both traditional and digital forms of fraud. They develop skills in distinguishing between truthful and deceptive media content, especially in the context of cybercrime.	**GESI** • Lessons are structured to ensure all learners—regardless of gender or ability—actively participate in research tasks, role plays, and ethical reflections. • Classroom discussions deliberately explore how fraud impacts diverse social groups, including women, youth, and the economically vulnerable, promoting inclusive thinking about justice and accountability. • Activities highlight the importance of all individuals as agents of integrity, thereby encouraging girls and marginalised learners to see themselves as change-makers in both faith and civic life. **SEL** • Learners reflect on the emotional impact of fraud on victims, developing empathy, moral sensitivity, and a desire to prevent harm. • They engage in self-regulation and responsible decision-making through scenario analysis and discussions on resisting temptation. • Activities like role play and personal journaling help them build values such as

		honesty, accountability, and trustworthiness in their personal and social lives. **Shared National Values** **Honesty and Patriotism:** The curriculum highlights the Christian value of truthfulness as a cornerstone for nation-building. Learners are taught to see personal integrity as vital for national development and social harmony. **Justice and Accountability:** Learners explore how Christian ethics support fair governance and transparency, aligning with the national quest to eliminate corruption and strengthen institutions. **Civic Responsibility:** By promoting anti-fraud awareness in schools and communities, learners act as moral ambassadors, contributing to a culture of integrity and responsible citizenship.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
3.4.3.CS.1	3.4.3.LI.1	3.4.3.AS.1
Demonstrate an understanding of the teachings of Christianity on fraud and how to apply them.	**Describe some key contemporary fraudulent acts and their impacts** **Enquiry Routes:** 1. Definition and features of fraud (e.g., deception, abuse of trust, concealment for gain) 2. Common types of fraud in contemporary society: financial fraud, academic cheating, cybercrime, identity theft 3. Digital and mobile fraud examples: SIM box fraud, phishing, mobile money scams, fake online transactions 4. Examples of impersonation and document forgery in public and private institutions 5. Impact of fraud on victims and society **Pedagogical Exemplars** **Inquiry-Based Learning:** Learners research different types of contemporary fraud such as Internet fraud (scamming (sakawa), phishing), Identity theft, Ponzi schemes, Mobile money fraud, and Credit card fraud. They analyse how these crimes are executed and their impact on individuals and communities. Findings are shared in class discussions. This builds research and analytical skills. **Talk for Learning:** Facilitate a class discussion where learners share real-life experiences or stories of fraudulent acts they know of. Guide the discussion to explore the ethical and moral dimensions from a Christian perspective, emphasising values such as honesty and integrity. This nurtures moral reflection and awareness. **Experiential Learning:** Invite a representative from the Cyber Crime Unit or a Bank Fraud Prevention Team to speak to learners about how to detect and prevent fraud. Learners engage with real-world scenarios, enhancing their practical understanding of fraud prevention. **Project-Based Learning:** Learners work in groups to create awareness campaigns (e.g., posters, brochures, or skits) on the dangers of fraud and practical steps to avoid being victims. They present their work to the class or the school community. This promotes community engagement and ethical responsibility.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** Level 3 Strategic reasoning **Level 4 Extended critical thinking and reasoning**

3.4.3.LI.2	3.4.3,AS.2
Explain the teachings of Christianity on fraud **Enquiry Routes:** 1. Biblical definition and understanding of fraud (e.g., deceit, false witness, unjust gain) 2. Key scriptural teachings against fraud and dishonesty (e.g., Proverbs 11:1, Exodus 20:15–16, Luke 3:13–14) 3. The role of conscience, repentance, and restitution in Christian ethics regarding fraud 4. Parables and stories that illustrate moral consequences of dishonest gain (e.g., Zacchaeus in Luke 19:1–10, Ananias and Sapphira in Acts 5:1–11) 5. The Church's teachings and doctrines on financial integrity and social justice **Pedagogical Exemplars:** **Inquiry-Based Learning:** Learners investigate biblical passages that address fraud and dishonesty, such as: Proverbs 11:1 – "The Lord detests dishonest scales, but accurate weights find favour with him." Leviticus 19:13 – "Do not defraud or rob your neighbour." Ephesians 4:28 – "Anyone who has been stealing must steal no longer, but must work, doing something useful with their own hands, that they may have something to share with those in need." Learners analyse the moral implications of these teachings and discuss how they apply to modern forms of fraud. This builds scriptural literacy and moral reasoning. **Experiential Learning:** Invite a Christian business professional or a church leader to speak on ethical business practices and the impact of fraud in society. Learners can ask questions and engage with real-world perspectives on integrity and moral accountability. This links theoretical learning to real-life experiences. **Project-Based Learning:** Learners design an awareness campaign (posters, presentations, or social media content) to educate peers on the dangers of fraud and the Christian call for honesty and fairness. They include scriptural references and practical steps to avoid engaging in fraudulent activities. This promotes advocacy and community responsibility.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** Level 3 Strategic reasoning **Level 4 Extended critical thinking and reasoning**

3.4.3.**LI.3**	3.4.3.**AS.3**
Discuss how the ethical teachings of Christianity can be used to address the incidences of fraud **Enquiry Routes:** 1. Core Christian ethical values: honesty, integrity, justice, stewardship, accountability, and truthfulness 2. The example of Jesus Christ and the Apostles in promoting ethical conduct and opposing corruption 3. The function of Christian education and church leadership in shaping moral attitudes toward fraud 4. Strategies for applying Christian ethics to prevent, expose, and correct fraud in schools, workplaces, and communities 5. Alignment between Christian moral teachings and civic responsibility in addressing dishonesty and corruption **Pedagogical Exemplars** **Talk for Learning:** Engage learners in a class discussion with prompts like: "How can Christian teachings on honesty prevent fraud?" and "What role does integrity play in business and community settings?" This allows learners to explore the moral expectations set by Christianity concerning ethical behaviour. **Problem-Based Learning:** Present a scenario where a company is involved in fraudulent financial practices. Learners work in groups to apply Christian ethical teachings to suggest practical solutions and preventive measures that uphold justice and integrity. **Experiential Learning:** Learners engage in role-playing exercises where they simulate real-life situations involving ethical dilemmas related to fraud. Through guided reflection, they discuss how Christian values like honesty and accountability would guide their decisions. **Group Work / Collaborative Learning:** In groups, learners research case studies of Christian-led organisations that promote anti-fraud measures and ethical business practices. They evaluate how these initiatives align with biblical principles and contribute to societal integrity.	**Level 2 Skills of conceptual understanding** Level 3 Strategic reasoning **Level 4 Extended critical thinking and reasoning**

Teaching and Learning Resources	• Computer/phones • Internet • Resource person • Costume for drama	• Excerpts from the oral narratives of AIR • Ritual acts of AIR • The Bible