ISLAMIC 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

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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.
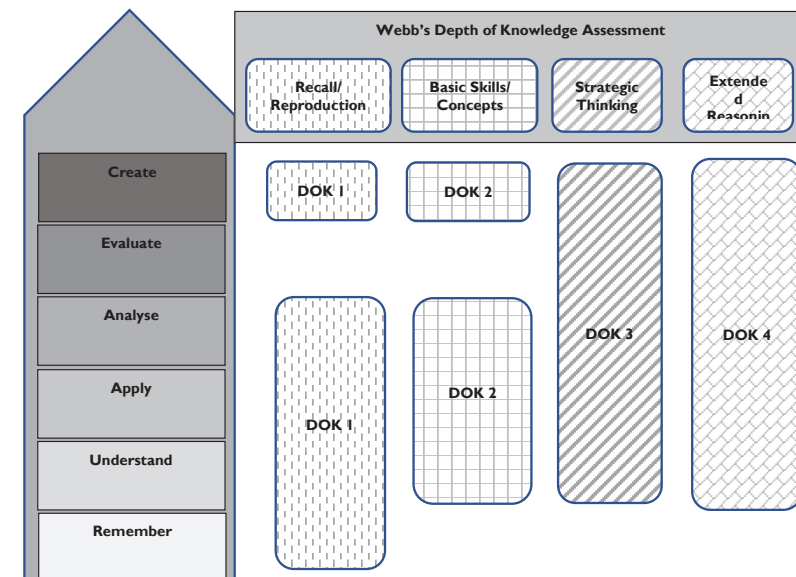

Figure 1: Revised Bloom Taxonomy combined with Webb's Depth of Knowledge for Teaching and Assessment

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 ISLAMIC RELIGIOUS STUDIES (IRS)

Philosophy

The Islamic Religious Studies curriculum promotes a non-confessional, academic study of Islam. Using learner-centred pedagogy, skilled teachers will guide learners to critically explore the history, beliefs, teachings, practices, and moral values of Islam. The curriculum encourages inquiry-based learning that enables learners to understand and appreciate the Islamic faith in its diversity. Through this, learners will develop critical thinking, analytical decision-making, ethical reasoning, and mutual respect for religious and cultural diversity, thereby preparing them for adult life, the world of work, and/or further studies.

Vision

The vision of the Islamic Religious Studies curriculum is to nurture morally responsible and religiously tolerant learners who are equipped with relevant knowledge, skills, and values to engage meaningfully with Islamic teachings and practices. It seeks to develop learners' capacity to appreciate religious pluralism, embrace peaceful co-existence, and contribute ethically to national development, lifelong learning, and global citizenship.

Goal

The goal of the Islamic Religious Studies curriculum is to equip learners with relevant Islamic knowledge, moral and spiritual values, and 21st Century skills and competencies to enable them to respond thoughtfully to religious issues, transition successfully to higher education, contribute positively to their communities, and function ethically in the world of work and adult life.

Rationale

Islam is the second most widely practised religion in Ghana, with a significant population of Muslims across the country. Rooted in divine revelation through the Prophet Muhammad (SAW), Islam was introduced into West Africa centuries before colonial contact, with its early spread in Ghana closely linked to trade and scholarship in northern communities. In Ghana, Islam has developed in rich interaction with African Indigenous Religion (AIR) and Christianity, resulting in a distinctive expression of Islamic faith that embraces cultural diversity while upholding core spiritual values.

Over time, Muslims in Ghana have contributed significantly to national development through education, peacebuilding, social welfare, and environmental stewardship. Islamic teachings promote justice ('adl), trustworthiness (amānah), and compassion (raḥmah)—values aligned with national aspirations such as peaceful co-existence, sustainable development, and social cohesion. The relevance of Islamic values to contemporary societal challenges—such as corruption, environmental degradation, and youth unemployment—positions IRS as a vital subject in nurturing informed, morally grounded citizens.

However, misconceptions about Islamic Religious Studies persist. Some perceive the subject as a means for religious indoctrination or as irrelevant to Ghana's socio-economic needs. Additionally, limited exposure to inclusive and professional pedagogical approaches has led to underappreciation of the academic value of IRS. To address this, the revised IRS curriculum emphasises a balanced, critical, and respectful exploration of Islam that supports interfaith understanding, gender equality, and civic responsibility. Through learner-centred pedagogies, teachers will guide students to engage with Islamic teachings in ways that promote national values and strengthen interreligious dialogue and harmony.

Contextual Issues

The rationale for the Islamic Religious Studies curriculum is to develop critical and reflective learners who are able to respond to Islamic beliefs, teachings, and practices in an informed, rational, and responsible manner. The curriculum seeks to promote Ghanaian moral values, interreligious understanding, gender equity, and peaceful co-existence, while equipping learners to function ethically in contemporary society and contribute meaningfully to national development.

ISLAMIC RELIGIOUS STUDIES CURRICULUM DEVELOPMENT PANEL

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SCOPE AND SEQUENCE

Islamic Religious Studies Summary

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 Islam	2	2	9	1	1	3			
		The nature of God and His creation				1	1	5	1	1	3
2	Religious beliefs, practices, moral values and human development	Major beliefs of Islam	1	1	4						
		Islamic Worship and Moral Values for Development				1	1	4	1	1	3
		Muslim Practices and National Development							1	1	4
3	Religious Communities and Nation Building	The origin and nature of Islamic communities	1	1	4						
		Islam and Nation Building				1	1	5			
		Islamic Communities, Gender and Development							1	1	5
4	Religion and contemporary issues	Islam and the environment	1	1	4						
		Islam and sexual morality				1	1	4			
		Islam and fraud							1	1	3
TOTAL			5	5	21	5	5	21	5	5	18

Overall Totals (SHS 1 – 3)

Content Standards	15
Learning Outcomes	15
Learning Indicators	60

YEAR ONE

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

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

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.

- 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.

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.

	Anticipatory Competency: Learners envision potential outcomes of excluding religion from education, considering long-term societal impacts. **Strategic Competency:** Learners participate in discourse around curriculum development and propose actions that preserve inclusive and holistic learning.	These may be done by the teacher through modelling emotional self-regulation and encouraging diverse presentations.
1.1.1.LO.2		
Recount the history of Islam and appraise its contribution to the development of Ghana.	**Critical Thinking & Problem-Solving:** Learners analyse pre-Islamic Arabian society, the Prophet's challenges, and Islam's impact on Ghanaian life. They evaluate historical causes and religious transformation using reasoning and evidence-based interpretation. **Creativity:** Learners creatively present timelines, posters, skits, and concept maps to demonstrate understanding of Islamic history and its relevance to modern Ghana, fostering innovation in communication. **Collaboration:** Through group-based inquiry, role plays, and presentations, learners work with peers to explore Islamic teachings and contributions to education, morality, and socio-economic development in Ghana. **Communication:** Learners enhance oral and written skills by engaging in discussions, retelling historical narratives, debating religious influence, and presenting findings to diverse audiences. **Life-long Learning:** Learners engage in independent investigations and reflect on historical and religious themes, nurturing inquiry-driven learning beyond the classroom.	**Gender Equality and Social Inclusion (GESI)** • Learners study how early Muslims, including marginalised individuals (e.g., Bilal, Sumayyah), contributed to the faith, promoting empathy for disadvantaged groups. • GESI is promoted through inclusive group work and the deliberate choice of diverse figures, helping learners value different social roles. • Discussions on traditional Ghanaian religion and Islam's influence foster respect for religious and ethnic diversity. • Learners critically examine religious contributions without reinforcing stereotypes, helping them recognise and challenge biases. • Activities ensure mixed-ability, gender-balanced, and respectful collaboration to foster equity and mutual learning. **SEL** **Self-Awareness:** Learners reflect on their values in relation to the Prophet's moral life and the struggles of early Muslims. **Social Awareness:** By exploring Islamic and AIR teachings, learners develop appreciation for diverse beliefs and cultural norms.

Global and Local Citizenship: Learners connect global Islamic values with local Ghanaian contexts, understanding Islam's contribution to civic life, tolerance, and unity. **Normative Competency:** Learners reflect on Islamic and African values, negotiating cultural-religious norms and understanding trade-offs in religious transformation. **Systems Thinking:** Learners connect social, political, and spiritual systems in both Arabian and Ghanaian contexts to understand religion's influence on societal structure. **Anticipatory Competency:** Learners explore how Islamic contributions to Ghana shape present and future interfaith dialogue, education, and nation-building. **Strategic Competency:** Learners are empowered to act as civic thinkers, understanding how religious ethics can inform development and coexistence strategies.	**Relationship Skills:** Role-plays and group activities promote empathy, respect, and effective interpersonal communication. **Self-Management:** Through reflection on challenges and moral choices faced by early Muslims, learners develop patience, resilience, and discipline. **Responsible Decision-Making:** Learners analyse the impact of religious teachings on moral conduct, civic behaviour, and societal progress in Ghana. **Shared National Values** **Respect & Tolerance:** Learners understand inter-religious coexistence and the role of Islam in peacebuilding, fostering national unity. **Truthfulness & Honesty:** Narratives about the Prophet's integrity (e.g., *Al-Amin*) reinforce the value of honesty in personal and public life. **Diversity & Loyalty:** Learners explore how diverse beliefs and traditions (Islam, AIR) have coexisted and contributed to Ghana's growth, encouraging loyalty to national heritage. **Social Cohesion:** By studying how religion unites rather than divides, learners become ambassadors of peaceful coexistence and civic responsibility.

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 Routes** 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.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	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 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 Routes** 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	Level 1 Recall **Level 2 Skills of conceptual understanding Level 3 Strategic reasoning Level 4 Extended critical thinking and reasoning**

	choosing resource persons, priority should be given to women and persons from less popular professions.	
Teaching and Learning Resources	• Exercise Books/ Jotters/Notepads • Flipchart • Markers • Computers/Smartphones/Tablets	• Internet connection • Projectors • Resource Person

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 Islam and evaluate the contributions of Islam to the development of Ghana.	**Examine the pre-Islamic context of Arabia** **Enquiry Routes:** 1. The geographical, political, social, economic, religious, and moral conditions of Arabia before the advent of Islam. 2. Conditions of pre-Islamic Arabia and its influence on the reception of message of Islam. 3. Key features of Jahiliyyah society (e.g., tribalism, polytheism, idol worship, poetry, social injustice; and positive lives of the Arabs before the advent of Islam). **Pedagogical Exemplars** **Talk for Learning (Guided Historical Discussion):** Begin with the prompt: *"What kind of society was Arabia before Prophet Muhammad (SAW)?"* Use visuals or storytelling (Qasas-Based) to describe key features of Jahiliyyah society. Learners discuss the problems and values of that era and how Islam sought to address them. This encourages historical thinking and reflective analysis. **Group Work/Collaborative Learning:** Divide learners into groups, each assigned a domain of pre-Islamic Arabia (e.g., religion, economy, politics, social customs). Each group presents findings on how that domain functioned and how Islam later changed it. This promotes shared exploration and theme-based learning. **Concept Mapping (Structuring Talk for Learning):** Learners develop a concept map titled *"Life in Pre-Islamic Arabia"*, with branches for key categories such as tribalism, idol worship, trade routes, poetry, social inequalities, and moral decline. They later annotate the map with how Islam responded to each element. This enhances comparative and structured understanding. **Experiential Learning (Multimedia or Artefact Analysis):** Learners watch a short documentary or view images/artefacts (e.g., maps, ancient poetry, Kaaba depictions) that portray life in pre-Islamic Arabia. They reflect on how such elements shaped the worldview of the Arabs and prepared the ground for Islam's emergence. This builds connection with historical context through sensory engagement.	**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
Describe the birth and life of Muhammad before prophethood **Enquiry Routes:** 1. Historical circumstances surrounding the birth of Prophet Muhammad (SAW), including his lineage, early upbringing, and family background. 2. Key events in his early life such as the death of his parents, upbringing by his grandfather and uncle, and his involvement in trade. 3. The Prophet's personal qualities and reputation (e.g., Al-Amin – the trustworthy) prior to his call to prophethood. **Pedagogical Exemplars:** **Storytelling (Qasas-Based):** The teacher narrates the life of Muhammad (SAW) before prophethood in chronological order, highlighting key events like his birth in 570 CE, guardianship under Abu Talib, and marriage to Khadijah. Learners are encouraged to retell segments of the story in groups, building listening, sequencing, and oral skills. **Timeline Creation (Structuring Talk for Learning):** Learners work in pairs or groups to construct a timeline from Muhammad's birth to the age of 40. Key events are added with brief notes and illustrations. This activity enhances chronological understanding and supports visual memory. **Group Work/Collaborative Learning:** Divide learners into small groups, each focusing on an aspect of the Prophet's early life (e.g., family, character, trade experience, social relations). Groups share findings and link his early qualities to the leadership qualities later seen in his prophethood. This fosters analytical thinking and character education. **Experiential Learning (Role Play or Character Reflection):** Learners engage in a short role-play or character sketch of Muhammad as a young man—at the marketplace, helping the poor, or arbitrating a dispute. This allows learners to internalise the Prophet's values such as honesty, humility, and fairness. It also connects biography with moral instruction.	**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

Recount the call and life of Muhammad as prophet
 	
Enquiry Routes:
    1. Events surrounding the call of Prophet Muhammad (SAW), including the first revelation at Cave Hira and his reaction to it.
    2. The key stages and challenges of his prophetic mission in Mecca and Medina.
    3. Opposition from the Quraysh, the Hijrah (migration), battles, treaties, and the Farewell Sermon.
    4. The Prophet's relationship with other religions (~~Jews~~) in Madina
	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 (Guided Narrative Discussion): Facilitate a class discussion beginning with the question: *"What happened at Cave Hira?"* Narrate the events of the first revelation and Muhammad's response. Learners explore how this marked the beginning of his prophethood and how he gradually spread the message. This encourages narrative comprehension and spiritual reflection.

Timeline Activity (Structuring Talk for Learning): Learners construct a timeline highlighting the major events in the Prophet's mission (e.g., First Revelation – 610 CE, Boycott, Night Journey, Hijrah – 622 CE, Battles, Treaty of Hudaybiyyah, Conquest of Mecca, Farewell Sermon – 632 CE). This visual sequencing supports chronological mastery and helps organise information clearly.

Group Work/Collaborative Learning: Learners are divided into groups, each assigned a major phase or event (e.g., Meccan opposition, migration to Medina, Battle of Badr, Farewell Sermon). Groups research and present on the significance of their event and how it reflects the Prophet's values. This supports collaborative inquiry and deep engagement.

Experiential Learning (Role-Play or Multimedia Reflection): Learners watch a short documentary or engage in a scripted role-play of key moments (e.g., the Prophet's reception of

revelation, negotiations in Medina, or Farewell Sermon). Afterward, learners reflect on the Prophet's courage, patience, and compassion. This helps bring historical experiences to life and connects biography with moral values.

1.1.2.LI4	1.1.2.AS.4
Explain challenges of early Muslims **Enquiry Routes:** 1. Major challenges faced by early Muslims in Mecca and Medina, including persecution, social boycott, torture, exile, and battles. 2. Response of early Muslims to these challenges 3. Personalities who exemplified courage under persecution (e.g., Bilal ibn Rabah, Sumayyah bint Khayyat, Ammar ibn Yasir) who exemplified courage under persecution. **Pedagogical Exemplars** **Talk for Learning (Guided Historical Reflection):** Begin with the prompt: *"Why were early Muslims persecuted?"* Use storytelling to describe episodes such as the torture of Bilal, the boycott in Mecca, and the Hijrah. Learners reflect on the reasons for opposition and the spiritual responses of the early believers. This builds moral reasoning and emotional connection. **Group Work/Collaborative Learning:** Assign groups to explore specific categories of challenges: physical persecution, economic boycott, social isolation, psycho-emotional difficulties, or political threats. Each group presents what happened, how Muslims responded, and lessons that can be drawn today. This promotes analytical comparison and cooperative learning. **Role-Play (Experiential Learning):** Learners dramatise short scenes from the experiences of early Muslims, such as the endurance of Sumayyah, the loyalty of his companions such as Abu Bakr, Umar, Uthman and Ali or the migration to Abyssinia. They then discuss the emotions and values expressed in those scenes. This approach nurtures empathy, courage, and historical engagement.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	Concept Mapping (Structuring Talk for Learning): Learners design a concept map showing different types of challenges and the corresponding Islamic values demonstrated (e.g., persecution → patience [ṣabr], exile → trust in Allah [tawakkul], war → courage). This helps them link historical facts with moral concepts in Islam.	
	1.1.2.LI5	1.1.2.AS.5
	Examine the role of religion in the life of Africans (Ghanaians) before the arrival of Islam **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-Islamic 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	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

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.

1.1.2.LI6	1.1.2.AS.6
Assess the influence of the arrival of Islam on AIR **Enquiry Routes:** 1. Islam's influence on AIR practices, beliefs, leadership, and worldview. 2. Cultural and religious changes, including adaptation, resistance, and syncretism (e.g., shared festivals, dress codes, moral teachings). 3. Positive and critical effects of Islam's arrival on AIR institutions and values. 5. The coexistence of Islam and AIR in African communities. **Pedagogical Exemplars** **Talk for Learning (Comparative Class Discussion):** Facilitate a discussion with the prompt: *"What changes did Islam bring to communities that practised African Indigenous Religion?"* Guide learners to explore areas like worship, beliefs about the afterlife, moral teachings, and leadership. This promotes critical comparison and contextual thinking. **Group Work/Collaborative Learning:** Learners are grouped to investigate and present on specific domains of influence such as: • Religious beliefs (e.g., concept of God) • Rituals and festivals • Social organisation and moral values Each group analyses how Islamic practices either replaced, blended with, or coexisted alongside AIR practices. This enhances cooperative inquiry and analytical depth.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	Experiential Learning (Case Study Analysis): Learners study specific communities in Ghana where Islam and AIR coexisted (e.g., northern Ghana, parts of Brong-Ahafo or Volta regions). They analyse oral histories, artefacts, or current practices that reveal religious blending or transformation. This supports real-life understanding and historical engagement. Concept Mapping (Structuring Talk for Learning): Learners develop a map showing three zones: - Practices retained by AIR - Practices transformed or replaced by Islam - Shared or adapted practices (e.g., communal prayer, fasting, moral taboos) This helps learners categorise and visualise the nature of religious influence and change.	
1.1.2.LI7		1.1.2.AS.7
	Discuss the contributions of Islam to the development of Ghana **Enquiry Routes:** 1. The areas (e.g., education, law, commerce, moral values, peacebuilding). 2. The role of Islamic institutions such as Makaranta schools, mosques, and Islamic NGOs. 3. Influence of Islamic values (e.g., discipline, honesty, charity) on civic and moral life in Ghanaian communities. 6. Islam's role in national unity, interfaith dialogue, and socio-economic advancement. **Pedagogical Exemplars** **Talk for Learning (Guided Class Discussion):** Use the prompt: *"What would Ghana lose without Islam?"* Guide learners through examples in education, conflict resolution, and business ethics. Allow learners to share personal or community examples. This builds evaluative thinking and promotes appreciation for diversity. **Group Work/Collaborative Learning:** Assign groups to investigate a domain of contribution: - Group 1: Education (e.g., Makaranta, Arabic literacy) - Group 2: Commerce and trade (e.g., Muslim merchants in Zongos) - Group 3: Morality and social values - Group 4: Peacebuilding and conflict mediation	Level 1 Recall **Level 2 Skills of conceptual understanding Level 3 Strategic reasoning Level 4 Extended critical thinking and reasoning**

	Each group presents findings through posters, skits, or oral presentations. This enhances teamwork and contextual understanding. **Inquiry-Based Learning (Local Research):** Learners interview local Muslim leaders, teachers, or NGO staff to learn about how Islam contributes to their community (e.g., health drives, conflict resolution, youth training). Findings are discussed in class. This promotes research skills and community engagement. **Concept Mapping (Structuring Talk for Learning):** Learners create a map with "Islam in Ghana" at the centre, branching out into thematic contributions—Education, Peace, Commerce, Morality, etc. Each node includes brief descriptions and examples. This helps structure learners' understanding of Islam's multifaceted role in Ghana's development.	
Teaching and Learning Resources	- Resource Person - Computers/Smartphones/Tablets - Internet connection - Projectors - Notepad/Exercise books/Jotters - Flip Chart - Markers - Sites for experiential learning - Relevant resources for dramatizations

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

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
1.2.1.LO.2		
Identify core Islamic beliefs and AIR's influence and critically examine the interpretations of Islamic beliefs	**Critical Thinking & Problem-Solving:** Learners analyse the concept of *Tawhid*, Shariah, and articles of faith, evaluating how Islamic beliefs compare with AIR influences. They develop reasoning skills by distinguishing between orthodoxy and cultural practices and assessing how religious beliefs shape ethical choices. **Creativity:** Learners present religious beliefs using posters, dramatic skits, and concept maps that visually organise complex concepts like Tawhid and Shariah. This nurtures their ability to convey abstract theological ideas through creative and expressive formats. **Collaboration:** Through small group work and joint presentations on topics such as the forms of Tawhid and AIR-Islam syncretism, learners practice teamwork, active listening, and negotiation skills—essential for inclusive dialogue and peer learning. **Communication:** Learners enhance oral and written communication by retelling stories from Islamic tradition, participating in reflective discussions on controversial topics like Shariah, and presenting findings through charts and digital tools. **Life-Long Learning:** Learners engage in independent research and inquiry into diverse interpretations of Islamic	**Gender Equality and Social Inclusion (GESI)** • Learners explore the diversity within Islamic interpretations and AIR practices, leading to respectful engagement with different cultural, religious, and gendered perspectives. • Group activities are designed to be gender-sensitive and inclusive of learners with different abilities, backgrounds, and faith affiliations. • Class discussions help learners interrogate and dispel misconceptions about gender roles and cultural traditions, encouraging inclusive mindsets. • Lessons emphasise the voices of women in early Islamic history and AIR, helping students recognise historical and modern contributions of women in religion and society. **SEL** **Self-Awareness:** Learners reflect on personal beliefs in relation to *Tawhid*, Shariah, and religious identity, promoting inner clarity and religious literacy. **Social Awareness:** Exposure to diverse religious interpretations fosters empathy and sensitivity to different faith experiences and cultural expressions. **Relationship Skills:** Collaborative tasks and respectful debates build skills in dialogue, conflict resolution, and teamwork.

belief and law, cultivating skills in self-directed exploration and comparative analysis for continuous personal growth. **Global and Local Citizenship:** Learners examine how Islamic principles such as justice, worship, and divine unity are locally interpreted in Ghana, nurturing religious literacy, mutual tolerance, and pride in Ghana's religious diversity. **Normative Competency:** Learners reflect on the ethical foundations of Shariah and Tawhid, learning to examine value conflicts and make principled choices rooted in faith and fairness. **Systems Thinking:** Through concept mapping of belief systems and influences, learners connect belief, law, and practice as interconnected elements of Islamic and Ghanaian religious life. **Anticipatory Competency:** By exploring the impact of beliefs on personal conduct and public policy, learners evaluate the future implications of interfaith understanding and religious interpretation on peaceful co-existence. **Strategic Competency:** Learners are empowered to advocate for religious harmony, ethical governance, and responsible civic engagement rooted in inclusive religious understanding.	**Self-Management:** Studying early Muslims' moral discipline and exploring Shariah's ethical goals cultivates emotional maturity and responsibility. **Responsible Decision-Making:** Learners assess real-life scenarios guided by Islamic teachings, reinforcing values such as justice, fairness, and personal accountability. **Shared National Values** **Truthfulness & Honesty:** Exploration of *Tawhid*, divine decree, and accountability reinforces moral values central to Ghanaian civic life. **Respect & Tolerance:** Discussions on AIR-Islam influence and legal pluralism encourage learners to value religious coexistence and inclusive dialogue. **Diversity & Loyalty:** Understanding diverse expressions of Islam within Ghana promotes loyalty to a culturally rich national identity. **Social Cohesion:** Learners explore how shared moral values in Islam and AIR support peaceful coexistence

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

Demonstrate knowledge and understanding of the beliefs of Islam and AIR's influence and critically assess the varied interpretations of these beliefs.	**Identify the nature or form of Islamic monotheism (Tawhid)**
	
	Enquiry Routes:
	1. *Tawhid* as the central concept of Islamic monotheism—the belief in the oneness of Allah.
	2. The three main forms of *Tawhid*:
	    o **Tawhid al-Uluhiyyah** (Oneness of Allah as deity of worship)
	    o **Tawhid ar-Rububiyyah** (Oneness of Allah in Lordship)
	    o **Tawhid al-Asma wa Sifat** (Oneness of Allah in His Names and Attributes)
	3. Distinction between proper belief in *Tawhid* and acts that contradict it (e.g., *shirk* – associating partners with Allah).
	4. The significance of *Tawhid* in shaping Muslim worship, morality, and worldview.
	
	Pedagogical Exemplars:
	
	Talk for Learning (Guided Theological Discussion): Begin with the prompt: *"What does it mean to say Allah is One?"* Guide learners through the three categories of *Tawhid*, using simple definitions and everyday analogies (e.g., a king's exclusive authority). Encourage learners to relate *Tawhid* to Muslim acts of worship. This deepens conceptual understanding.
	
	Concept Mapping (Structuring Talk for Learning): Learners create a concept map with "Tawhid" at the centre, branching into its three forms. Each branch includes definitions, examples, and relevant Qur'anic verses (e.g., Surah Ikhlas [112], Surah Al-An'am 6:102). This visual approach helps learners categorise and retain core doctrinal knowledge.
	
	Group Work/Collaborative Learning: Divide the class into three mixed-ability/gender groups – each assigned one form of *Tawhid*. Groups research meanings, examples, and common misconceptions. Each presents findings through posters, role-plays, or short explanations. This encourages collaborative analysis and peer learning.
	
	Experiential Learning (Verse Interpretation & Reflection): Learners study verses from the Qur'an (e.g., Surah Al-Ikhlas, Surah Al-Baqarah 2:255 – Ayat al-Kursi) and Hadiths that reinforce *Tawhid*. In reflection journals, learners write how belief in the oneness of Allah influences their personal lives and moral choices. This bridges doctrine and lived experience.
		Level 1 Recall
		Level 2 Skills of conceptual understanding
		Level 3 Strategic reasoning
		Level 4 Extended critical thinking and reasoning

1.2.1.LI.2	1.2.1.AS.2
Examine the six articles of faith in Islam	**Level 1 Recall**
	Level 2 Skills of
Enquiry Routes	**conceptual**
1. List and describe the six articles of faith (*Iman*) in Islam:	**understanding**
• Belief in Allah	**Level 3 Strategic**
• Belief in Angels	**reasoning**
• Belief in the Revealed Books	**Level 4 Extended**
• Belief in the Prophets	**critical thinking and**
• Belief in the Day of Judgement	**reasoning**
• Belief in Divine Decree (*Qadar*)	
2. Explain the significance of each article and how they guide the life of a Muslim.	
3. Analyse how the articles of faith are interconnected and form the foundation of Islamic belief.	
4. Appreciate the role of *Iman (faith)* in shaping Islamic identity and moral conduct.	
Pedagogical Exemplars	
Talk for Learning (Guided Whole-Class Discussion): Begin by asking learners: *"What must a Muslim believe to be truly faithful?"* Introduce each of the six articles with brief explanations and examples. Encourage learners to ask questions, share what they already know, and connect beliefs to daily practices. This builds a foundational understanding of Islamic creed.	
Group Work/Collaborative Learning: Assign each group one article of faith. Groups research the meaning, scriptural backing (Qur'an and Hadith), and how the belief influences behaviour. Each group presents using charts, skits, or digital slides. This fosters teamwork, content mastery, and moral application.	
Concept Mapping (Structuring Talk for Learning): Learners create a central concept map labelled *"Six Articles of Faith in Islam"*, with six branches. Each includes:	
• Definition	
• Qur'anic reference (e.g., Surah Al-Baqarah 2:177; Surah An-Nisa 4:136)	
• Impact on Muslim life	
This helps learners visualise and remember the full structure of *Iman*.	

	Experiential Learning (Faith-in-Life Reflection): Learners reflect in writing or group discussion on how each article of faith influences decisions and moral behaviour (e.g., belief in Judgement Day guiding honesty, belief in prophets encouraging respect for traditions). This bridges theological understanding with personal and ethical development.	
	1.2.1.LI.3	1.2.1.AS.3
	Assess the concept of Shariah and its interpretations **Enquiry Routes** 1. *Shariah* as the divine law in Islam derived from the Qur'an and Sunnah. 2. The sources of *Shariah*: the Qur'an, Hadith, Ijma (consensus), and Qiyas (analogical reasoning). 3. Schools of thought (*madhahib*) and the interpretation and application of *Shariah*. 4. Misconception about *Shariah* 5. Ethical and spiritual purposes of *Shariah* and its adaptability across time and place. **Pedagogical Exemplars** **Talk for Learning (Guided Class Discussion):** Initiate with the question: *"What does Shariah mean to Muslims today?"* Lead a discussion on the nature of *Shariah* as more than legal rules – emphasising its spiritual, moral, and social dimensions. Learners explore why different interpretations exist and how *Shariah* supports justice and well-being. This cultivates balanced and informed discourse. **Group Work/Collaborative Learning:** Assign groups to research the four main Sunni schools of law (Hanafi, Maliki, Shafi'i, Hanbali) or explore Shi'a interpretations. Each group presents how these schools use sources differently in interpreting issues such as prayer, marriage, or business ethics. This encourages comparative analysis and appreciation for diversity within Islamic law. **Concept Mapping (Structuring Talk for Learning):** Learners create a concept map with "Shariah" at the centre and branches for: • Definition and objectives (e.g., *maqasid al-shariah*)	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

• Sources • Interpretive methods • Applications in daily life This helps structure understanding of a complex topic and supports holistic learning. **Inquiry-Based Learning (Case Study Exploration):** Present learners with scenarios involving Islamic legal questions (e.g., contracts, modesty, criminal justice). Learners use *Shariah* sources to explore possible rulings and reflect on differences in interpretation. This reinforces critical thinking, scriptural reasoning, and moral evaluation.	
1.2.1.LI.4	1.2.1.AS.4
Examine ways in which African Indigenous Religion has influenced the belief system of Islam in Ghana **Enquiry Routes** 1. Beliefs and practices in Ghanaian Islam that reflect influence from AIR (e.g., use of amulets, belief in spirits, rituals of protection). 2. Areas of syncretism between Islamic practices and indigenous traditions. 3. Cultural adaptation, historical coexistence, and Islamic expression in Ghana. 4. Distinguishing Islamic orthodoxy from cultural practices **Pedagogical Exemplars** **Talk for Learning (Comparative Class Discussion):** Begin with the question: *"Can culture influence ~~religion~~ Islam?"* Guide learners in exploring examples such as the use of talismans (*tama*), or Islamic naming rites blended with AIR customs. This approach encourages reflection on the interaction between belief systems and local traditions. **Experiential Learning (Observation or Media Analysis):** Learners watch short video clips or listen to community interviews about Islamic practices in different Ghanaian communities. They identify elements that may reflect AIR influence (e.g., communal healing rites or ancestor-linked vocabulary) and discuss them in class. This develops cultural sensitivity and observational analysis.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	Group Work/Collaborative Learning: Groups research and present on specific domains of AIR influence, such as:	
	• Healing and protection rituals • Naming ceremonies and lifecycle practices • Beliefs about spirits and dreams Each group compares traditional and Islamic views and how they have overlapped or diverged. This fosters deep contextual learning. **Concept Mapping (Structuring Talk for Learning):** Learners create a two-column map showing "AIR Practices" and "Influences in Ghanaian Islam." Arrows and notes explain how practices like libation, purification rites, or sacred days have been retained, modified, or challenged. This aids comparative understanding and thematic clarity.	
Teaching and Learning Resources	• Resource Person • Computers/Smartphones/Tablets • Internet connection • Projectors • Markers • Sites for experiential learning • Relevant resources for dramatizations	• Relevant video clips and documentaries • Notepad/Exercise books/Jotters • Flip Chart • Zagoon-Sayeed, H. Seeking interpretations of some of the seemingly violent-promoter verses in the Qur'ān. *Kitabu na Neno Livre & Parole*, 101.

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

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
1.3.1.LO.1		
Trace the origins of Islamic religious communities in Ghana, examine their characteristics and explain the roles they play within the context of the presence of AIR.	**Critical Thinking & Problem-Solving:** Learners evaluate the evolution of Islamic communities from Madinah to Ghana, examine changing social roles, and explore how AIR and Islam collaborate in shared cultural spaces—developing reasoning skills grounded in history and contemporary society. **Creativity:** Through skits, concept maps, interviews, and poster creation, learners express understanding of religious collaboration, historical development, and contemporary change in innovative, contextually grounded ways. **Collaboration:** Group activities exploring peacebuilding, leadership structures, festivals, and shared moral values enhance team-based learning and co-construction of knowledge from diverse perspectives. **Communication:** Learners build written, verbal, and visual communication skills through community interviews, storytelling, structured discussions, and infographic presentations, reinforcing multi-modal literacy. **Life-Long Learning:** Learners conduct local case studies, investigate historical-religious trends, and reflect on religious co-existence, preparing them to be open-minded, empathetic lifelong learners who value faith-based civic contributions.	**GESI** • Learners are encouraged to respect different religious traditions, roles of elders, and intergenerational knowledge across Islam and AIR. • Content fosters inclusion by showing how Islamic and indigenous communities collaborate, enabling learners of different backgrounds to feel represented. • Attention to both traditional and emerging roles of Muslim women and youth in leadership, education, and development helps dismantle stereotypes. • Class structures promote inclusive groupings (mixed gender, ability, and religious background), enhancing empathy and cross-cultural learning. **SEL** **Self-Awareness:** Learners reflect on their own identities within diverse religious and cultural communities. **Social Awareness:** Through experiential learning, learners appreciate the traditions and contributions of both Islamic and AIR communities to Ghana's cohesion. **Relationship Skills:** Cooperative tasks help learners build teamwork, respectful dialogue, and understanding of different belief systems.

	Glocal Citizenship: By examining how Islamic and traditional communities work together in Ghana, learners develop skills for responsible citizenship, recognising both global Islamic teachings and local cultural adaptations.
	
	Normative Competency: Discussions and inquiry into religious roles foster reflection on communal values like justice, mutual respect, and moral discipline in evolving Ghanaian societies.
	
	Systems Thinking: Learners create visual frameworks that connect Islamic teachings, communal roles, leadership, and inter-religious harmony—linking belief, tradition, and civic life.
	
	Anticipatory Competency: Learners anticipate future possibilities for interfaith dialogue and development as they study how religious communities respond to societal changes.
	
	Strategic Competency: Group projects and timeline creation promote strategic thinking about religious communities' roles in peacebuilding, education, and sustainable social change.
		Self-Management: Learners explore religious values such as discipline, modesty, and humility as practised in Islamic life, reinforcing emotional regulation and personal responsibility.
		
		Responsible Decision-Making: As learners investigate shared values and communal leadership, they develop ethical frameworks for peaceful co-existence and interfaith respect.
		
		Shared National Values
		• **Truthfulness & Honesty:**
		  Reflected in moral teachings of Islamic communities and traditional codes of conduct.
		• **Respect & Tolerance:**
		  Deepened through discussion of peaceful coexistence and participation in shared community life (e.g., funerals, naming ceremonies).
		• **Diversity:**
		  Celebrated through comparative learning of two rich faith traditions, emphasising their co-contribution to Ghana's identity.
		• **Loyalty & Social Cohesion:**
		  Explored as learners recognise the patriotic and developmental roles played by religious communities in education, healthcare, and justice.

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 Islamic religious communities, and their relationship with other religions.	**Explain the origin of Islamic religious communities** **Enquiry Routes** 1. The start of Islamic and Muslim religious communities during and after the Prophet Muhammad (SAW)'s lifetime. 2. The development of Muslim communities in Ghana. **Pedagogical Exemplars:** **Talk for Learning (Chronological Narrative Discussion):** Begin with the question: *"How did Muslims begin to live as distinct religious communities?"* Guide the discussion from the Prophet's community in Medina, through the caliphates, to the later emergence of sects. Learners reflect on how history shaped religious identity. These builds understanding of early Islamic unity and diversity. **Group Work/Collaborative Learning:** Assign groups to investigate: • The Prophet's Madinah community • Spread of Islamic communities to Africa • Growth of Muslim settlements in Ghana Each group presents using storyboards, charts, or timelines. This develops cooperative research and historical literacy. **Concept Mapping (Structuring Talk for Learning):** Learners develop a concept map showing key phases in the development of Islamic communities: • Prophetic era → Rightly Guided Caliphs → Umayyad/Abbasid periods → Spread to Africa → Local Ghanaian communities This structured outline reinforces historical sequencing and interconnection. **Experiential Learning (Case Study Reflection):** Learners study a local Islamic community (e.g., Zongo communities in Ghana). Through guest speakers, photos, or documentaries, they explore how Islamic teachings, migration, and trade shaped communal life. Learners reflect on the community's contribution to faith and national life. This builds personal relevance and civic awareness.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **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 Islamic communities	**Level 1** Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

Describe the characteristics of Islamic communities

Enquiry Routes
1. The key features of Muslim communities in Ghana: religious (such as communal worship, modest living, religious leadership, Arabic/Islamic education, moral discipline); physical (such as calligraphy, dressing, mosques); economic activities (such as trade and market development); socio-cultural (such as communal plays, festivals, healing and health practices).
2. Expression of Islamic values in the daily lives of community members (e.g., prayer, fasting, almsgiving, dress codes, mutual aid and daily etiquette from woke to bed).
3. The unique role of mosques (i.e. both traditional and modernised mosques such as the National Mosque, the Ghana Police Mosque); Islamic schools (makaranta); imams and community elders in sustaining Islamic life.
1. The contributions of Muslim communities to peace, education, social justice, and interfaith relations in Ghana.

Pedagogical Exemplars

Talk for Learning (Guided Class Discussion): Initiate the lesson with the question: *"What makes a Muslim community different or unique?"* Guide discussion around visible and invisible characteristics of Islamic communities—such as daily prayers, emphasis on charity, conflict resolution, and respect for elders. This enhances learners' ability to describe and analyse.

Group Work/Collaborative Learning: Divide the class into groups to explore different characteristics:

- Group 1: Religious life and worship

- Group 2: Education and leadership structures

- Group 3: Social values and family life

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- Group 4: Community service and peaceful coexistence
  Each group presents using charts or role-play. This supports comparative understanding and group accountability.

Concept Mapping (Structuring Talk for Learning): Learners create a concept map labelled *"Islamic Communities in Ghana"*, branching into key categories such as *religion*, *education*, *leadership*, *social values*, and *economic life*. Each branch includes examples (e.g., Friday prayers, Arabic schools, zakat collection). This reinforces comprehension through visual organisation.

Experiential Learning (Community Observation or Interview): Learners are guided to observe or interview members of a nearby Islamic community or Zongo. They ask about community values, practices, and leadership. Findings are shared in class, deepening empathy and real-life understanding of community characteristics.

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<td>1.3.1.LI.3</td>
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Examine the changing roles of Islamic communities in Ghanaian society.

Enquiry Routes
2. Traditional roles of Islamic/Muslim communities in Ghana (e.g., religious guidance, Arabic education, moral teaching, dispute resolution, marriage and family, trade).
3. Emerging roles in areas such as peacebuilding, interfaith dialogue, health, education, entrepreneurship, and environmental protection.
4. How the social, political, and economic changes in Ghana have influenced the evolution of these roles.
5. The continued relevance of Islamic/~~Muslim religious~~ communities to national development and social cohesion.

Pedagogical Exemplars

Talk for Learning (Comparative Discussion): Begin with the prompt: *"How are Islamic religious communities serving Ghanaian society today compared to the past?"* Facilitate a class discussion exploring traditional and contemporary roles. This helps learners evaluate change and continuity in religious life.

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Level 1 Recall
Level 2 Skills of conceptual understanding
Level 3 Strategic reasoning
Level 4 Extended critical thinking and reasoning

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	Group Work/Collaborative Learning: Assign groups to investigate the changing role of Islamic communities in specific domains: • Group 1: Peacebuilding and interfaith dialogue • Group 2: Education and literacy (including girls' education) • Group 3: Economic empowerment and job training • Group 4: Environmental stewardship and health outreach Groups present findings using infographics or mock interviews. This fosters collaboration and research skills. **Timeline Activity (Structuring Talk for Learning):** Learners create a timeline showing the evolution of roles from pre-independence Ghana to the present day. Milestones may include the establishment of Islamic schools, the role of Islamic NGOs, or involvement in national peace processes. This helps learners link historical events to social development. **Experiential Learning (Case Study Exploration):** Learners explore a case study (e.g., the Ghana Muslim Mission, Islamic Peace and Development Network, or Muslim women's associations). They analyse how these organisations contribute to development beyond religious worship. This connects religious identity with civic engagement and national progress.	
	1.3.1.LI.4	1.3.1.AS.4
	Examine how Islam has collaborated with AIR and Christianity in creating harmonious co-existence **Enquiry Routes:** 1. Areas of interaction and cooperation between Islam, AIR and Christianity in Ghana (e.g., shared moral values, participation in communal events, mutual respect during rites of passage). 2. Cultural practices that promote inter-religious harmony (e.g., naming ceremonies, funerals, festivals, community leadership roles). 3. Strategies used to foster peaceful co-existence. 4. The role of interfaith dialogue and tolerance in building a peaceful and united Ghana. **Pedagogical Exemplars**	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	Talk for Learning (Comparative Dialogue): Begin with the prompt: *"How do Muslims, Christians and traditionalists live peacefully in Ghanaian communities?"* Learners share personal or observed experiences of cooperation, then discuss how shared values and respect support harmony. This encourages open-mindedness and mutual appreciation. **Group Work/Collaborative Learning:** Assign groups to explore collaboration through: • Joint community events (e.g., funerals, festivals) • Moral values (e.g., honesty, respect for elders) • Traditional leadership roles that include both religious groups Groups present findings through charts, oral reports, or short skits. This promotes shared inquiry and deeper contextual understanding. **Concept Mapping (Structuring Talk for Learning):** Learners develop a concept map showing "Islam -AIR–Christianity Collaboration in Ghana", branching into areas such as *family life*, *community development*, *cultural celebrations*, and *peacebuilding*. Each branch is filled with examples and short explanations. This helps synthesise abstract ideas with real-life examples. **Experiential Learning (Community Interaction or Case Study):** Learners observe or research a real-life Ghanaian community where Muslims and practitioners of AIR coexist peacefully (e.g., Zongos or rural traditional towns). They interview elders or use media resources to identify collaboration practices. Reflections are shared through discussions or journal entries, building awareness of interfaith peace efforts.	
Teaching and Learning Resources	• Resource Person • Computers/Smartphones/Tablets • Internet connection • Projectors • Relevant video clips and documentaries • Notepad/Exercise books/Jotters • Flip Chart	• Markers • Sites for experiential learning • Relevant resources for dramatizations • Zagoon-Sayeed, H. (2023). Pre-empting 'jihadist'violent-extremism in Ghana: The role of intra-faith and interreligious peacebuilding. *Jos Journal of Religion and Philosophy*, 4(2).

Subject   ISLAMIC RELIGIOUS STUDIES
Strand 4.   RELIGION AND CONTEMPORARY ISSUES
Sub-Strand 1.   ISLAM 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 Islam align with Science and Technology for the care of the environment.	**Critical Thinking and Problem-Solving:** Learners critically assess human-environment interactions, identify root causes of degradation, and analyse how Islamic values and AIR taboos can offer ethical frameworks to complement scientific solutions. **Creativity:** Through projects like the "Green Islam" campaign and comparative concept maps, learners express their understanding using artistic, verbal, and technological creativity to advocate for environmental care. **Collaboration:** Group tasks require learners to cooperate across gender, ability, and faith to analyse issues such as pollution and land degradation, promoting teamwork, empathy, and mutual respect. **Communication:** Learners build verbal, written, and digital communication skills through community presentations, guided discussions, campaign slogans, and storytelling of Quranic based environmental ethics. **Life-Long Learning:** Exploring real-world environmental issues through religion, science, and culture fosters continuous learning habits, environmental responsibility, and civic consciousness grounded in faith and evidence. **Global Citizenship:** Learners relate global environmental crises to local Islamic and indigenous beliefs, encouraging	**Gender Equality and Social Inclusion (GESI)** • Inclusive group tasks and field experiences ensure all learners—regardless of gender, ability, or background—can share ideas and reflect on common ecological concerns and shared values. • Reflection on AIR taboos and Islamic ethics reveals diverse local wisdom systems that often give voice to underrepresented community practices. • Collaborative tasks encourage equitable participation and respect for all viewpoints, fostering inclusive environmental stewardship. • Learners challenge stereotypes by observing and celebrating female-led Islamic environmental initiatives, strengthening gender-sensitive perspectives. **Socio-Emotional Learning (SEL)** **Self-Awareness:** Learners reflect on their own actions and the ethical implications of waste, pollution, and consumer habits through scriptural engagement. **Social Awareness:** Through interfaith and intercultural comparisons, learners deepen empathy for how different communities relate to nature and respond to ecological crises. **Relationship Skills:** Peer collaboration on environment-focused tasks promotes

responsibility, cultural rootedness, and global awareness in promoting sustainability. **Normative Competency:** The integration of Islamic principles (e.g., *khalifah*, *fasad*) helps learners reflect on values that shape environmental behaviour, interrogate unethical norms, and embrace ecological accountability. **Systems Thinking:** Through concept maps and interfaith comparisons, learners explore the interconnectedness of religion, science, and ecology, enabling them to grasp systemic solutions to complex environmental problems. **Anticipatory Competency:** Learners evaluate the long-term implications of environmental neglect and use religious teachings to imagine more sustainable futures, guided by faith-informed caution and hope. **Strategic Competency:** Learners co-design eco-campaigns and analyse real-life faith-based environmental interventions, building strategic thinking around implementing moral and technical solutions together.	negotiation, active listening, and consensus-building across diverse learner groups. **Responsible Decision-Making:** Learners evaluate their personal habits in light of Islamic teachings and scientific realities, making informed choices that support sustainability. **Self-Management:** Engagement with values like moderation and non-wastefulness builds learners' discipline and mindfulness in everyday ecological interactions. **Shared National Values** **Truthfulness & Honesty:** Learners investigate authentic Islamic and AIR teachings about nature and question harmful myths and misinformation regarding the environment. **Respect & Tolerance:** The curriculum's interfaith and intercultural focus fosters appreciation for Ghana's religious diversity and promotes harmonious coexistence through shared ecological concerns. **Diversity & Social Cohesion:** Learners explore the environmental values of Islam which are in line with that of Christianity and AIR, reinforcing national unity through mutual respect and collaborative solutions. **Loyalty & Environmental Justice:** Faith-based stewardship promotes a deep sense of responsibility to Ghana's land and people, aligning loyalty to country with loyalty to divine trust.

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 Islam and show how they collaborate 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/"galamsey", 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 Islam	**Level 1 Recall**
	Level 2 Skills of
Enquiry Route	**conceptual**
1. Key Islamic teachings that promote care for the environment (e.g., stewardship, corruption, moderation, cleanliness).	**understanding**
2. Qur'anic verses and Hadiths that emphasise environmental protection and sustainability.	**Level 3 Strategic**
3. The concept of humans as *khalifah* (trustees) of the earth and its implications for environmental behaviour.	**reasoning**
	Level 4 Extended
Pedagogical Exemplars	**critical thinking and**
	reasoning
Talk for Learning (Guided Qur'an and Hadith Discussion)	
Begin with scriptural excerpts such as Qur'an 7:31 (on moderation), Qur'an 17:27 (avoiding waste on earth) and Hadiths on cleanliness and tree planting. Facilitate a discussion on how these texts promote environmental values. This nurtures scriptural literacy and ethical reflection.	
Concept Mapping (Structuring Talk for Learning)	
Learners create a concept map titled *"Environmental Teachings in Islam"*, with branches for:	
• *Stewardship (Khilafah)*	
• *Cleanliness (Taharah)*	
• *Prohibition of waste (tabzeer)*	
• *Compassion for animals*	
Each branch includes Qur'anic or Hadith references and practical examples. This supports visual learning and thematic organisation.	
Group Work/Collaborative Learning	
Groups research one Islamic environmental value and present it through posters or brief reports. Topics may include:	
• Islam's view on water conservation	
• The ethics of tree planting and greenery	
• Prohibition of environmental harm (*fasad fil-ard*)	
This encourages cooperative learning and deeper content engagement.	

Project-Based Learning (Environmental Campaign Design) Learners design a mini campaign titled *"Green Islam"* using Islamic messages to promote tree planting, cleanliness, or anti-littering in their school/community. Outputs may include posters, slogans, or digital content. This fosters creativity, civic responsibility, and moral action based on faith.	
1.4.1.LI.3	1.4.1.AS.3
Comparatively analyse how Islamic values align with those of AIR and Christianity on environmental protection **Enquiry Routes** 1. Key environmental values in both Islam, AIR and Christianity (e.g., stewardship, reverence for nature, prohibition of waste and pollution). 2. The principles and practices in Islam, AIR and Christianity that guide the care for the environment. 3. Similarities (e.g., sacredness of nature, taboos, ethical use of resources) and differences (e.g., theological foundations, ritual expressions). **Pedagogical Exemplars** **Talk for Learning (Comparative Dialogue):** Start with the question: "What do both Islam and traditional African religion teach about the environment?" Guide learners to identify overlapping values such as reverence for nature, responsible land use, and prohibitions against harming creation. This promotes interreligious understanding and critical reflection. **Group Work/Collaborative Learning:** Divide learners into mixed/gender-ability groups, each tasked with exploring one environmental theme (e.g., water protection, tree preservation, moral responsibility). Each group presents how ~~both~~ Islam, Christianity and AIR address the theme using examples like Islamic water ethics and AIR taboos. This encourages deeper cross-religious analysis and teamwork. **Concept Mapping (Structuring Talk for Learning):** Learners create a comparative concept map with two columns: Islamic Values and values of AIR and Christianity. Arrows or coloured links	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	can show shared principles like stewardship or sacredness of land, while distinct beliefs can be noted as well. This fosters structured comparison and thematic clarity. **Diamond Nine Activity (Prioritisation and Justification):** Give learners nine values related to environmental care (e.g., reverence for life, prohibition of harm, responsibility, moderation, ancestral protection of land). In groups, learners rank them in a diamond shape according to importance for the Ghanaian context, using Islamic and AIR insights. This builds argumentation and evaluative reasoning.	
	1.4.1.LI.4	1.4.1.AS.4
	Examine how Islamic environmental values can complement science and technology to solve environmental problems **Enquiry Routes** 1. The ethical and spiritual foundations of environmental care in Islam (e.g., stewardship, accountability, prohibition of waste). 2. The limitations of science and technology in addressing environmental challenges without moral and ethical guidance. 3. Islamic values (such as responsibility, moderation, and reverence for creation) that complement science and technology in solving environmental problems. **Pedagogical Exemplars** **Talk for Learning (Guided Ethical Discussion)** Begin with the prompt: *"Science gives us tools, but does it give us values?"* Facilitate a discussion on how Islamic teachings on environmental responsibility (e.g., Qur'an 6:141 on wastefulness, Qur'an 2:205 on causing corruption) can provide ethical direction for scientific solutions. This builds critical ethical awareness. **Group Work/Collaborative Learning** Divide learners into groups, each focusing on an environmental issue (e.g., pollution, deforestation, water scarcity, "galamsey"). Groups discuss: • The scientific/technological approaches to the problem • Limits to scientific approaches • Relevant Islamic teachings	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

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• How both can work together for a solution

Groups present findings using charts or digital slides. This integrates cross-disciplinary thinking and collaboration.

Experiential Learning (Documentary or Guest Speaker): Invite a Muslim environmentalist or show a video on Islamic eco-initiatives (e.g., the tree-planting campaign by Ghanaian Muslim communities). Learners reflect on how religious motivation complements technical efforts. This connects abstract values with real-world action.

Concept Mapping (Structuring Talk for Learning): Learners construct a concept map with three central domains: *Islamic Values*, *Science and Technology*, and *Environmental Challenges*. Arrows link values like stewardship or moderation to scientific tools like recycling or solar energy, showing how integration leads to solutions. This reinforces systems thinking and moral reasoning.

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<td>**Teaching and Learning Resources**</td>
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• Computers/Smartphones/Tablets
• Internet connection
• Projectors
• Relevant video clips and documentaries
• Notepad/Exercise books/Jotters

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• Flip Chart
• Markers
• Posters
• Sites for experiential learning
• Relevant resources for dramatizations

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YEAR TWO

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

Learning Outcomes	21st Century Skills and Competencies	GESI[3], SEL[4] and Shared National Values
2.1.1.LO.1		
Categorise Islamic Groupings by their features and assess the extent to which they have co-existed in Ghana	**Critical Thinking and Problem-Solving** • Learners develop critical thinking as they compare Islamic groupings and assess core similarities and differences in their beliefs and practices. • They identify belief and practice patterns of Islamic Groupings in Ghana and reflect on their implications for Islamic identity, unity, and reform. **Collaboration** • Learners work in diverse groups to research and present on the different Islamic groupings. • They build empathy (walk in others' shoes) and teamwork by respecting different viewpoints and interpretations within Islam. **Communication** • Learners communicate confidently through oral presentations, structured debates, concept mapping, and reflective writing. • They develop the ability to express complex religious ideas in simple terms, clearly and respectfully.	**Gender, Equality and Social Inclusion (GESI)** • Learners examine the core similarities and differences of the Islamic groupings with a consciousness of inclusion and representation. • Through mixed-group learning and community-based tasks, they practise equitable participation across gender, diverse backgrounds, and ability levels. • They interrogate and challenge biases and exclusionary practices within Islamic religious contexts. • Learners are encouraged to appreciate the contributions of both men and women to Islamic history and intra-faith pluralism in Ghana. **Socio-Emotional Learning (SEL)** **Self-Awareness and Social Awareness** • Learners explore how Islamic religious identities shape self-perception and how the beliefs of other Islamic groupings are formed by social and cultural factors. • They develop respect for spiritual diversity through dialogue and reflection. **Relationship Skills and Responsible Decision-Making** • Through role plays and pyramid discussions, learners practise empathy, active listening, and respectful disagreement.

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

Creativity
- Through dramatic role plays, poster-making, and community inquiries, learners creatively communicate their understanding of the different groupings in Islam and their history.

Digital Literacy and Inquiry Skills
- Learners use online platforms, digital archives, and multimedia to explore the evolution and practices of Islamic groupings.
- They analyse media representations and generate their own digital content (e.g., digital timelines or infographics).

Normative and Strategic Competencies
- Learners reflect on the influence of norms, traditions, and adaptation of the Islamic groupings in Ghana.
- They propose ways Islamic groupings can promote understanding, respect and unity while preserving doctrinal differences.

Global and Local Citizenship (Glocal)
- Learners appreciate local Islamic religious diversity and how global diverse Islamic traditions have been replicated in Ghana.
- They reflect on their role in maintaining peace and cohesion through cooperation in multi-religious societies.

- They learn to evaluate religious practices with fairness, moving beyond stereotypes and prejudices.

Shared National Values
- **Respect**: Learners explore religious pluralism and are guided to embrace understanding and peaceful coexistence.
- **Diversity**: They learn to guard Ghana's religious diversity and the contributions of all religious groupings.
- **Social Cohesion**: Learners recognise and appreciate the converging and diverging beliefs and practices of religious groupings and propose ways to promote peaceful co-existence.
- **Truthfulness and Loyalty**: Through honest research and balanced reflection, learners model integrity and loyalty to the truth of their findings.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
2.1.1CS1	2.1.1.LI.1	2.1.1.AS.1
Demonstrate understanding of the emergence and influence of diverse Islamic groupings in Ghana	**Identify Islamic groupings in Ghana and categorise them by their features** **Enquiry Routes** 1. Major Islamic groupings (e.g., Ahlus-Sunnah Wal Jama'ah, Shia, Ahmadiyya, Tijaniyya, Ghana Muslim Mission). 2. Distinguishing features of each grouping, including beliefs, practices, leadership/administrative structures, dress codes, and worship styles etc. 3. Areas of convergence and divergence among these groupings. **Pedagogical Exemplars** **Talk for Learning (Guided Comparative Discussion):** Start with a prompt: "What do you know about the different Islamic groupings in Ghana?" Facilitate an open-ended discussion introducing the major groupings and highlighting areas of similarity and difference. This builds foundational understanding and encourages curiosity and tolerance among learners. **Group Work/Collaborative Learning:** Divide learners into groups, each assigned one Islamic grouping (e.g., Ahlus-Sunnah Wal Jama'ah, Shia, Ahmadiyya, Tijaniyya, Ghana Muslim Mission). Each group research: • Key beliefs and practices • Unique features (e.g., Mosque design, prayer style, festivals, dress codes) • Influence in Ghana Groups present findings using posters, charts or oral presentations. This fosters collaboration and comparative understanding. **Concept Mapping (Structuring Talk for Learning):** Learners create a concept map titled **"Islamic Groupings in Ghana"**, with branches for each grouping. Each branch should detail: • Core beliefs • Leadership structure • Distinctive activities and practices Visual mapping aids comprehension and enables learners to distinguish between the groups clearly.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** Level 4 Extended critical thinking and reasoning

Experiential Learning (Observation or Guest Interaction): Invite a knowledgeable representative or cleric from each major groupings (where possible) or show curated video documentaries of each grouping's prayer or social activities. Learners engage with these materials and write reflections on what they observed and learnt about each group. This enhances empathy and real-world understanding. **Project-Based Learning:** Assign a mini research project: "Islamic Diversity in My Community." Learners conduct respectful interviews (with parental/teacher guidance) or observe the diversity in mosques near them and report on differences in worship, attire, or community outreach. This promotes inquiry, observation, and reporting skills.	
2.1.1.LI.2	2.1.1.AS.2
Recount the emergence of diverse Islamic groups in Ghana **Enquiry Routes** 1. Historical context of different groupings and how they emerged. 2. The role of trade, migration, education, and missionary activities in the formation of the Islamic groupings. 3. Timeline of emergence and influence of key groupings: Ahlus-Sunnah Wal Jama'ah, Shia, Ahmadiyya, Tijaniyya, Ghana Muslim Mission 4. Factors leading to differences in interpretation, emphasis and practices within Ghanaian Islam. **Pedagogical Exemplars** **Talk for Learning (Guided Historical Discussion):** Begin with a prompt: "*Why do Muslims in Ghana belong to different groupings?*" Narrate how Islam first came to Ghana, then explain how different Islamic groupings arrived and spread, often through trade routes and missionary outreach. Learners respond to guiding questions and summarise the timeline. This builds historical understanding and critical listening.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** Level 4 Extended critical thinking and reasoning

Group Work/Collaborative Learning: Divide learners into groups, each researching the emergence of a particular grouping (e.g., Ahmadiyya – arrival in 1921; Sunni mainstream – dominant among Hausa communities; Tijaniyya – spread through West African trade). Groups explore: • When and how the groupings arrived • Key figures and events • Reception by the Muslim community Presentations can be in the form of a chart, role-play, or narrative timelines. This approach strengthens research and teamwork. **Concept Mapping (Structuring Talk for Learning):** Learners design a timeline-concept map showing the order of emergence of the various Islamic groupings in Ghana. Each segment includes: • Time of arrival • Key contributors or missionaries • Location of initial base (e.g., Ashanti Region, Zongo communities, Northern Ghana) • Growth pattern and current influence This method supports chronological sequencing and thematic clarity. **Experiential Learning (Historical Artefact or Community Inquiry):** Learners watch a documentary, read historical articles, or interact with an Islamic community leader to understand how different groupings emerged in specific regions. They then write or present short reports linking local Muslim histories to national patterns. This builds contextual understanding and research interest. **Role Play (Narrative Engagement):** Assign learners the roles of early Muslim traders, missionaries, and scholars who brought various Islamic traditions to Ghana. They dramatise their journeys and community engagements. This develops empathy, oral fluency, and historical perspective.	
2.1.1.LI.3	2.1.1.AS.3
Explain how the presence of various Islamic groupings in Ghana has affected other faiths such as Christianity and AIR. **Enquiry Routes** 1. Historical interaction between Islam and other faiths (AIR and Christianity) in Ghana.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning**

	2. Cultural adaptations made by some Islamic groupings in response to beliefs and practices of other faiths in Ghana.	**Level 4 Extended critical thinking and reasoning**
	3. Syncretic practices found in some Islamic groupings that reflect AIR/Christian practices (e.g., use of amulets, communal healing, funerals, naming and marriage ceremonies).	
	4. Differences in how some Islamic groupings accommodate or resist AIR/Christian practices.	

Pedagogical Exemplars

Talk for Learning (Comparative Class Discussion): Begin with the prompt: *"In what ways have some traditional beliefs influenced certain Islamic practices in Ghana?"* Guide a conversation on examples like the use of charms (*tama*), protective verses, and traditional naming rituals. Learners compare how different Islamic groupings (e.g., Sufi orders vs. Salafist groups) respond to traditional practices. This supports critical thinking and intra-religious analysis.

Group Work/Collaborative Learning: Assign each group to a specific Islamic grouping (e.g., Ahlus-Sunnah Wal Jama'ah, Shia, Ahmadiyya, Tijaniyya, Ghana Muslim Mission) to investigate:
- Which traditional practices are evident or adapted in the grouping's worship or communal life?
- How these influences are justified, tolerated, or prohibited in Islam
- Implications for Muslim identity and unity in Ghana

Groups present their findings through charts or dramatic sketches. This fosters teamwork and religious contextualisation.

Concept Mapping (Structuring Talk for Learning): Learners construct a two-part concept map:
- Side 1: Common traditional practices (e.g., spirit protection, drumming/dancing, healing)
- Side 2: Reflections of these in Ghanaian Islamic grouping practices

Linking arrows show where traditional values have found their way into "Islamic" expressions (e.g., drumming/singing/dancing at Islamic events, use of diviners). This supports expression of ideas and clarity of influences.

Experiential Learning (Field Research or Media Reflection): Learners observe or view media on Islamic events like naming ceremonies or marriage ceremonies. They identify elements that suggest non-Islamic influence (e.g., music with certain instruments, drumming and dancing, free inter-mixing of opposite genders, incessant demand for material goods in addition to the required bride

wealth (*lefey*), use of charms, herbal healing). Learners report and reflect on these practices and their acceptability or otherwise within Islam. This enhances cultural analysis and religious discernment.

Building on What Others Say (Structured Dialogue or Pyramid Discussion): Learners individually reflect on a practice they have observed in an Islamic context that resembles indigenous traditions or other religion. They discuss in pairs, then in small groups, sharing insights and challenging assumptions. This encourages mutual respect, layered learning and clarification of orthodoxy versus indigenous African culture.

Teaching and Learning Resources	• Computers/Smartphones/Tablets • Internet connection • Projectors • Relevant video clips and documentaries • Notepad/Exercise books/Jotters	• Flip Chart • Markers • Posters • Sites for experiential learning • Relevant resources for dramatizations

Subject   ISLAMIC 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 Allah from His creation and attributes from the perspectives of Islam and identify the moral values in His nature.	**Critical Thinking and Problem-Solving** • Learners develop critical thinking as they explain the Islamic perspectives on Allah's nature and reflect on how these perspectives shape human morality. • They evaluate different theological positions on divine attributes and explore their ethical implications in daily life. **Communication** • Learners enhance communication skills by expressing abstract theological ideas through oral presentations, reflective discussions and analysis. • Through Qur'an-based dialogues and concept mapping, they learn to articulate beliefs respectfully and persuasively. **Collaboration** • Working in mixed-ability groups to explore religious concepts and moral teachings that promotes empathy, shared responsibility and appreciation for collective learning. • Learners build interpersonal and team-building skills as they co-construct knowledge about Allah and human morality. **Creativity** • Learners use creative formats – e.g., digital storytelling, reflective journaling, posters, role plays – to express the attributes of and Allah their relevance to ethical living. • This fosters imagination and ~~personal~~ practical interpretation of abstract theological content.	**Gender Equality and Social Inclusion (GESI)** • Learners explore Allah's attributes – such as Mercy and Justice – as universal values that call for equality and fairness in human interactions. • Through inclusive group tasks and role assignments, both boys and girls, as well as learners from diverse backgrounds, participate equally. • Learners interrogate cultural practices within Muslim communities that marginalise or bind certain groups and reflect on divine justice as a model for inclusion. **Socio-Emotional Learning (SEL)** **Self-Awareness and Relationship Skills** • Learners reflect on how Allah's Mercy and Forgiveness can inspire their own behaviour toward others, fostering empathy and humility. • They practice relationship skills in cooperative learning and dialogue. **Responsible Decision-Making** • Learners apply divine moral attributes to real-life ethical challenges – e.g., resolving conflicts, showing patience, avoiding waste or distribution of national resources. • They evaluate actions based on their alignment with the divine principles and values.

Digital Literacy
- Learners utilise digital resources to research divine attributes and watch documentaries or presentations on natural signs in Islam.
- They present their understanding using digital tools, thereby improving ICT competencies.

Normative and Strategic Competency
- Learners evaluate how divine attributes such as Mercy, Justice and Forgiveness can guide ethical decision-making in school, home, work and society.
- They apply these values strategically in social scenarios such as conflict resolution, charitable action, political decisions or strategic leadership.

System Thinking and Glocal Citizenship
- By linking God's nature with natural phenomena, learners appreciate interconnectedness in creation.
- Learners become glocal citizens who appreciate local traditions (AIR) and global Islamic values, enhancing respect for other religious beliefs and practices and eco-consciousness.

Social Awareness
- Exploring theological differences and commonalities across traditions helps learners respect diverse worldviews and cultural expressions of the Divine.
- They grow in appreciation for religious coexistence and mutual learning.

Shared National Values
- **Respect**: Learners explore how Islam fosters religious tolerance and respectful dialogue.
- **Truthfulness and Honesty**: The divine attributes of Al-'Adl and As-Sidq model honesty and truthfulness in personal and community life.
- **Social Cohesion**: Understanding shared moral values across religions promotes unity and reduces prejudice.
- **Loyalty and Responsibility**: By living according to the divine attributes, learners strengthen their sense of duty to Allah, family, school, work and country.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
2.1.2.CS1	2.1.2.LI.1	2.1.2.AS.1
Demonstrate understanding of the nature of Allah (God) in Islam and indicate how to apply the moral values in them to life.	**Explain how the natural environment reveals the nature of Allah.** **Enquiry Routes** 1. Qur'anic references to the signs (*Ayat*) of Allah in nature (e.g., Qur'an 51:20–21, 24:35, 2:164). 2. The concept of nature as a reflection of Allah's attributes (e.g., Power, Creativity, Mercy, Beauty). 3. Islamic worldview that the *universe is a signpost* pointing to the Creator. 4. Observation of natural elements (*Malakutus-Samawaat*) – the sun, rain, mountains, seasons – as symbols of Allah's Wisdom and Order or reminder of His Omnipotence and vastness of His creation. 5. Encouragement in Islam to *reflect (tadabbur* on the *Malakutus-Samawaat)* on the environment as a form of worship and spiritual growth – inspiring humility, gratitude, devotion. **Pedagogical Exemplars** **Talk for Learning (Guided Qur'an-based Discussion)** Begin with the prompt: *"What does creation teach us about Allah?"* Use Qur'anic verses such as Surah Al-Ghashiyah 88:17–20 ("Do they not look at the camels, …") and Surah Al-Baqarah 2:164 ("Indeed, in the creation of the heavens and earth, and …") to guide learners in identifying natural signs that point to Allah's Power and Mercy. This fosters theological insight and reflective engagement. **Concept Mapping (Structuring Talk for Learning):** Learners create a visual map with *Ayat al-Kawniyah* (or *"Nature as a reflection of Allah's Signs"*) at the centre. Branches include: • **Allah's Power** (e.g., storms, oceans) • **Allah's Mercy** (e.g., rain, crops) • **Allah's Beauty** (e.g., flowers, sunsets) • **Allah's Order** (e.g., seasons, gravity) Each branch includes supporting Qur'anic verses and observed natural examples. This helps connect abstract attributes to tangible realities.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	Experiential Learning (Observation and Reflection Walk): Organise a guided nature walk around the school or community. Learners observe natural features (e.g., trees, sky, insects), and then reflect in writing or group discussion on what each feature reveals about Allah. This builds personal connection and spiritual awareness through direct experience. **Group Work/Collaborative Learning:** Assign groups to explore different natural phenomena (e.g., the sun, rivers, mountains, plants). Each group links their topic to an attribute of Allah and finds a related Qur'anic verse. They present their findings through mini-exhibits or creative posters. This supports inquiry and expressive learning. **Digital Pedagogy (Multimedia Exploration):** Learners watch a short Islamic documentary or slide show that showcases the wonders of nature (e.g., animal behaviour, the galaxy, water cycles). They discuss in pairs or class: *"What do these features tell us about the nature of Allah?"* This encourages multimodal learning and critical observation.	
	2.1.2.LI.2		2.1.2.AS.2
	Analyse the nature of Allah through His attributes as espoused by Islam **Enquiry Routes** 1. Asma'ul Husna (the 99 Beautiful Names of Allah) and their theological significance. 2. How the attributes of Allah reflect His nature (e.g., Ar-Rahman – the Most Merciful; Al-'Adl – the Just; Al-Khaliq – the Creator; Al-Razak – the Provider/Sustainer). 3. Uniqueness of Allah's attributes (without human comparison (*tanzih*)). 4. Understand how the Qur'an and Hadith describe Allah's nature (e.g., Surah Al-Ikhlas, Qur'an 59:22–24). **Pedagogical Exemplars** **Talk for Learning (Qur'an-anchored Class Discussion):** Start with the prompt: *"What words do Muslims use to describe Allah?"* Lead learners to explore key divine names and their meanings. Use verses from Surah Al-Hashr (59:22–24) and Surah Al-Ikhlas (112:1–4) to discuss how Allah is described in the Qur'an. This builds theological vocabulary and conceptual understanding. **Concept Mapping (Structuring Talk for Learning):** Learners create a concept map titled *"Attributes of Allah",* branching out into categories:		**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

- Mercy and Compassion (e.g., Ar-Rahman, Ar-Raheem)
- Justice and Wisdom (e.g., Al-'Adl, Al-Hakeem)
- Power and Majesty (e.g., Al-Qadeer, Al-Malik)
- Knowledge and Awareness (e.g., Al-'Aleem, As-Samee')

Each branch includes meanings, Qur'anic references, and reflections on how the attribute shapes believers' lives.

Group Work/Collaborative Learning: Divide the class into small groups. Assign each group 3-5 of Allah's names. Each group research:
- The meaning of the Names
- A Qur'anic verse in which they appear

Groups share findings in class using posters, skits, or visual slides. This promotes cooperative inquiry and moral applications.

Experiential Learning (Personal Reflection and Journaling): Learners choose one or two attributes of Allah that resonate personally (e.g., Al-Ghafoor – the Forgiving; Al-Basir – the All-Seeing). They reflect in writing or class discussion how this attribute deepens their understanding of Allah. This links belief with personal transformation.

Digital Pedagogy (Creative Expression): Learners create a digital presentation or voice recording explaining one divine attribute. They include a Qur'anic verse, a short reflection, and a real-life example of how that attribute inspires believers. This develops communication, digital skills, and deepens internalisation of theological concepts.

2.1.2.LI.3	2.1.2.AS.3
Examine theological approaches and debates over the nature of Allah in Islam **Enquiry Routes** 1. Key Islamic theological schools and their positions on the nature of Allah (e.g., Ash'ariyyah, Mu'tazilah, Maturidiyyah, and Salafiyyah). 2. Literal vs metaphorical interpretations over Allah's attributes 3. The concepts of *tanzih* (incomparability) and *tashbih* (anthropomorphism). 4. Use of reason (*'aql*) and revelation (*naql*) in understanding divine attributes. 5. Interpretation of Qur'anic verses and Hadiths by the various theological schools.	**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 (Guided Class Discussion): Start with the question: *"Can we describe Allah using human-like terms?"* Lead a discussion on how scholars have disagreed about interpreting divine attributes such as "Allah's hand" (Yadullah). Present both rationalist (Mu'tazilite) and traditionalist (Athari/Salafi) views to stimulate reflective and critical discussion.

Concept Mapping (Structuring Theological Approaches): Learners construct a concept map titled *"Theological Approaches to Allah's Nature"*. Branches may include:
- *Ash'ari:* acceptance of attributes without likening to creation (*bi la kayf*)
- *Mu'tazilite:* strong emphasis on God's unity and justice, attributes seen as metaphorical
- *Salafi/Athari:* literal affirmation of attributes without questioning "how"
- *Maturidi:* balance between reason and revelation

Each branch includes founders, theological stance and sample debated verses. This promotes comparative clarity.

Group Work/Collaborative Learning: Divide learners into four groups. Each group investigates one theological school (e.g., *Mu'tazilite, Ash'ari, Salafi, Maturidi*) and prepares a presentation on:
- Historical context
- Main position on Allah's attributes
- Key differences from other theological school groups

Presentations encourage peer learning and theological literacy.

Experiential Learning (Textual Analysis Workshop): Learners are given selected Qur'anic verses (e.g., *Qur'an 5:64, "Allah's Hand is above their hands"*) and Hadiths related to Allah's nature. They read interpretations from two schools and debate how each reflects a different understanding of divine nature. This encourages scriptural reasoning and tolerance for diverse views.

Role Play/Debate Simulation: Simulate a classical theological debate. Assign learners roles (e.g., Ash'ari theologian, Mu'tazilite scholar). Provide them with debate prompts (e.g., *"Should 's Allah's attributes be interpreted literally?"*). This fosters empathy, oratory skills and historical insight.

2.1.2.LI.4	2.1.2.AS.4
Compare and contrast Islam's understanding of the nature of Allah **Enquiry Routes** 1. Core concept of Monotheism (*Tawhid*) in Islam. 2. Islamic belief in Allah as One, Transcendent, Eternal, and Incomparable (Qur'an 112:1–4). 3. Concepts of accessibility and mediation in relation to Allah (God) in Islam. 4. How the attributes of Allah in Islam (e.g., All-Knowing, All-Merciful, All-Just) describe the Supreme Being. **Pedagogical Exemplars** **Talk for Learning (Comparative Class Discussion):** Start with the prompt: *"Do Muslims and followers of AIR and Christians believe in the same God (Allah)?"* Facilitate discussion on the similarities and differences in how each tradition understands and approaches God (Allah). Encourage learners to use examples from the Qur'an, Hadiths; Ghanaian traditions and the Bible. This promotes respectful comparison and theological literacy. **Concept Mapping (Structuring Comparison):** Learners construct a Venn diagram or concept map with three main categories: **Islam, AIR** and **CR**. • Shared beliefs: belief in one supreme being, creator, sustainer, moral judge. • Differences: direct worship of Allah in Islam vs. mediated worship in AIR and Christianity; strict Monotheism in Islam vs. use of ancestral spirits/gods in AIR and use of Prophets/Saints in Christianity This helps learners visually organise key ideas and distinctions and respect the worldviews of the two religions. **Group Work/Collaborative Learning:** Divide learners into two main groups: • **Group A:** Research and present Islamic understanding of God using the Noble Qur'an and Hadith. • **Group B:** Research and present AIR's and Christianity's understanding using oral traditions, proverbs, and cultural practices; and the Holy Bible. After presentations, learners form mixed ability/gender groups to compare and contrast findings. This promotes intercultural understanding, respect for religious pluralism and collaborative learning.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

Experiential Learning (Oral History and Community Inquiry): Learners conduct interviews or listen to stories from learned elders, imams about how they describe God. They compare community perspectives from Islamic and traditional Ghanaian and Christian contexts. This activity builds real-world appreciation of religious thought and community voice. **Reflection Writing (Personal Integration):** Learners write a short reflective essay or journal entry comparing the two concepts of Allah in Islam and noting what each teaches about human responsibility, morality, and divine justice. This deepens personal engagement with abstract religious ideas.	
2.1.2.LI.5	2.1.2.AS.5
Apply the moral values in the attributes of Allah in Islam **Enquiry Routes** 1. Key moral attributes of Allah in Islam (e.g., *Al-'Adl – The Just, Ar-Rahman – The Most Merciful, Al-Ghaffar – The Forgiving, Al-Halim – The Forbearing*). 2. How these attributes guide human conduct (e.g., justice, compassion, patience, forgiveness). 3. Divine attributes and real-life ethical situations (e.g., conflict resolution, charity, honesty). **Pedagogical Exemplars** **Talk for Learning (Guided Ethical Dialogue):** Begin with the question: *"How should knowing Allah is the Just and Merciful affect the way a Muslim behaves?"* Discuss key attributes and allow learners to draw connections to values like fairness, kindness, and honesty. This encourages moral reflection and ethical reasoning. **Concept Mapping (Structuring Talk for Learning):** Learners create a map linking divine attributes to corresponding human moral values: • *Al-'Adl* (The Just) → fairness in dealing with others irrespective of who they may be • *Ar-Rahman* (The Compassionate) → showing kindness to the weak, vulnerable • *Al-Ghaffar* (The Forgiving) → learning to forgive peers • *As-Sabur* (The Patient) → practicing patience in hardship This visual format aids understanding of abstract spiritual-moral links. **Group Work/Collaborative Learning:** Divide learners into groups to study one divine attribute and prepare a short skit or real-life scenario that demonstrates how that attribute can be lived out	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

in school, home, work or community life. This encourages practical moral application and creative engagement.

Experiential Learning (Role Play and Reflection): Learners perform short role-plays: e.g., resolving a conflict with fairness (reflecting on *Al-'Adl*), forgiving someone who wronged them (reflecting on *Al-Ghaffar*), or helping someone in need (reflecting on *Ar-Rahim*). Afterwards, they reflect on how the role-play relates to Allah's attributes and moral values. This connects faith to real-life ethics and human values.

Project-Based Learning (Ethical Action Plan): Learners design a personal action plan titled *"Living by Allah's Beautiful Names"* with a week-long goal of practicing one moral value linked to a divine attribute (e.g., honesty, patience, justice, compassion). They keep a reflection journal on their experience. This promotes self-awareness and value-based growth.

Teaching and Learning Resources	- Computers/Smartphones/Tablets - Internet connection - Projectors - Relevant video clips and documentaries - Notepad/Exercise books/Jotters	- Flip Chart - Markers - Posters - Sites for experiential learning - Relevant resources for dramatizations

Subject   ISLAMIC RELIGIOUS STUDIES
Strand 2.   RELIGIOUS BELIEFS, PRACTICES, MORAL VALUES AND HUMAN DEVELOPMENT
Sub-Strand 2.   ISLAMIC 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 Islam has influenced religious space in Ghana and analyse the values inherent in Islamic beliefs and practices.	**Critical Thinking and Problem-Solving** • Learners analyse how acts of worship (e.g., Ṣalāh, Zakāh, Hajj) develop moral behaviour and social accountability. • They describe how Islamic beliefs and practices influence norms, distinguish Islamic teachings from syncretic practices and offer reasoned views on religious engagement. **Communication** • Learners engage in oral discussions, debates, reflections, and presentations where they articulate worship practices and their ethical significance. • They build confidence in expressing religious beliefs with clarity and respect. **Collaboration:** Collaborative activities such as role-play, poster creation, and group research on the pillars of Islam foster teamwork, empathy and group problem-solving. **Creativity** • Through skits, concept maps, digital presentations and reflective journals, learners creatively express the moral values embedded in Islamic worship. • They explore real-life applications of worship in solving societal issues like greed, dishonesty, and selfishness.	**GESI** • Learning groups are structured to include all learners across gender and ability levels, promoting inclusive participation. • Learners explore how the ethical values of worship – justice, humility, and care for the marginalised – support inclusion and equity in society. • They interrogate gender perceived stereotypes in religious performance (e.g., roles of men and women in public worship) is to promote fairness and mutual respect. **SEL** **Self-Awareness and Self-Management** • Learners keep personal reflection journals linking their worship with daily behaviour, building inner discipline and ethical consistency. • Worship-based practices like fasting and prayer are examined for their emotional and behavioural impact. **Social Awareness and Relationship Skills** • Learners analyse zakāh and communal prayers for their role in fostering empathy, charity, and social responsibility. • They learn to resolve moral dilemmas using values such as patience and forgiveness derived from worship.

Digital Literacy
- Learners use digital tools to search for Qur'anic verses, view religious documentaries, or design multimedia presentations on worship and morality.
- This enhances ICT skills and deepens scriptural engagement.

System Thinking
- Learners map how individual acts of worship contribute to personal development and community well-being.
- They visualise worship as a system with moral, spiritual, social outcomes and positive human progress.

Global and Local (Glocal) Citizenship
- Learners appreciate Islamic unity through the global performance of Hajj and the local application of Zakāh.
- They embrace communal solidarity and religious discipline as values for nation-building and global peace.

Normative and Strategic Competency
- By synthesising moral values such as honesty, discipline, and compassion from worship, learners make informed ethical decisions.
- They strategise how to apply faith-based values to real-world contexts – school, family and civic life.

Responsible Decision-Making
- Through ethical role-plays and moral dialogues, learners apply worship principles to real-life situations, reinforcing integrity and self-control.
- They understand that worship is not ritualistic but transformational.

Shared National Values
Respect: Learners respect diverse expressions of Islamic practices within Ghanaian communities.

Truthfulness and Honesty: Through prayer and fasting, learners are taught to act sincerely and be truthful in thought and deed.

Loyalty and Social Cohesion: Participation in communal worship fosters unity, discipline, and loyalty to the faith community and nation.

Diversity: Reflection on Islam's influence on Ghanaian society builds appreciation of cultural diversity and respect for religious pluralism.

Responsibility and Justice: Worship practices such as Zakāh emphasises justice, accountability, and service to the underprivileged.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
2.2.2.CS1	2.2.2.LI.1	2.2.2.AS.1
Demonstrate the understanding of worship in Islam and elements of its influence, to deduce and apply values inherent in them.	**Explain how the five pillars of Islam are performed** **Enquiry Routes:** 1. The Five Pillars of Islam: o Shahadah (Declaration of faith) o Salat (5 Daily Obligatory Prayers) o Zakat (Almsgiving) o Sawm (Fasting during Islamic Month of Ramadan) o Hajj (Pilgrimage to Mecca) 2. Each pillar reflects an act of worship (ʿibādah) in Islam. 3. Spiritual, social, and moral significance of performing these pillars. **Pedagogical Exemplars** **Talk for Learning (Guided Religious Discussion):** Begin with the prompt: *"Why are the Five Pillars called acts of worship?"* Guide learners to explore the meaning of each pillar, its performance, and how it brings a Muslim closer to Allah. This encourages reflection on faith and ritual devotion. **Concept Mapping (Structuring Talk for Learning):** Learners develop a concept map titled *"Five Pillars of Islam as Worship"* with branches for: • *Shahadah* → verbal worship through belief • *Salat* → physical and spiritual devotion through prayer • *Zakat* → worship through generosity and care for the poor • *Sawm* → worship through self-discipline and empathy • *Hajj* → symbolic and collective worship expressing submission Each branch includes a brief explanation and significance. This supports structural understanding of ritual devotion. **Group Work/Collaborative Learning:** Assign groups to study one pillar each and present: • What it is • How it is performed • Its meaning as worship	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

• Its personal and communal impact Groups use posters, role-plays, or PowerPoint slides. This promotes cooperative learning and religious literacy. **Experiential Learning (Video/Virtual Experience and Reflection):** Learners watch short videos or visual documentaries of Muslims performing each pillar (e.g., Salat in congregation, scenes from Hajj, giving Zakat). After viewing, they reflect and discuss how these acts express devotion, humility, and submission to Allah. This enhances sensory learning and empathy. **Project-Based Learning (Faith-in-Action Presentation):** Learners design a class exhibit titled *"Worship in Islam: The Pillars We Stand On"*. Each group contributes an artefact, description or multimedia element explaining how one pillar is performed and why it is an act of worship. This promotes creativity, deeper understanding, and community appreciation of Islamic practice.	
2.2.2.LI.2	2.2.2.AS.2

Analyse elements of worship in Islam to deduce their scriptural references
 	
Enquiry Routes
   1. Key elements of worship (ʿibādah) in Islam:
      • Salat (prayer)
      • Zakat (almsgiving)
      • Sawm (fasting)
      • Hajj (pilgrimage)
      • Duʿāʾ (supplication)
      • Dhikr (remembrance of Allah)
      • Qur'an recitation
      • Sujūd (prostration)
   2. The meaning, purpose, and scriptural justification (Qur'an and Hadith) for each practice
 	
Pedagogical Exemplars
 	
Talk for Learning (Guided Scriptural Dialogue): Begin with the question: *"Where in the Qur'an or Hadith do we find guidance on how Muslims should worship?"* Guide learners to use technological tools to explore verses and sayings related to major worship practices. Use open-ended prompts
	Level 1 Recall
	Level 2 Skills of conceptual understanding
	Level 3 Strategic reasoning
	Level 4 Extended critical thinking and reasoning

such as, *"What does this verse teach us about prayer?"* This helps learners connect sacred text with ritual meaning.

Concept Mapping (Structuring Talk for Learning): Learners create a concept map with "*Elements of Worship*" at the centre, branching to:
- *Salat* → Qur'an 2:43, 29:45; Hadith on timings and postures
- *Zakat* → Qur'an 9:60, 2:267
- *Sawm* → Qur'an 2:183
- *Hajj* → Qur'an 3:97, Hadith on rites
- *Duʿāʾ* → Qur'an 40:60
- *Dhikr* → Qur'an 13:28, 33:41

Each branch includes the act, its significance, and the corresponding scriptural text. This enhances analytical and visual understanding.

Group Work/Collaborative Learning: Divide learners into mixed/gender-ability groups, each assigned one element of worship. Each group:
- Finds Qur'anic verses and Hadiths related to their element
- Explains the context and meaning of the verses
- Analyses how the text informs practice

Presentations may be in chart, slide, or recitation format. This promotes scriptural engagement and collaborative skills.

Inquiry-Based Learning (Verse Analysis Workshop): Provide learners with selected Qur'anic verses or Hadith texts. They work in pairs or groups to interpret the text and identify the act of worship it refers to. They then present their interpretation and relevance. This develops exegesis (*tafsīr*) skills and critical textual reading.

Experiential Learning (Scripture in Practice Reflection): After watching a short video of Muslim worship (e.g., congregational prayer, Zakat donation), learners identify what part of the worship corresponds to specific verses or Hadiths. They then reflect in writing: *"What does this act of worship teach us about our relationship with Allah?"* This bridges practice with belief.

2.2.2.LI.3	2.2.2.AS.3
Examine ways in Islamic worship has influenced the Ghanaian society	Level 1 Recall **Level 2 Skills of conceptual understanding Level 3 Strategic reasoning Level 4 Extended critical thinking and reasoning**

Examine ways in Islamic worship has influenced the Ghanaian society

Enquiry Routes
1. Elements of Islamic worship in Ghana that reflect its influence in the Ghanaian society (e.g., communal prayers, prophetic medicine, rites of passage (naming ceremony, marriage, farewell/funeral rites), healing through *rubutu*, purity in the worship (i.e., in the concept of the name to identify Muslims, *Kramo*), Ramadhan fasting, *Zakah*, *Eid-l-Fitr* and *Eid-l-Adha*).
2. Specific examples of syncretic practices (e.g., charms, protection rites).
3. Cultural expressions (e.g., music, drumming, special dress (*hijab, abaya, jalbab*, religious cap for males), gender roles, spiritual leaders/healers).
4. Adaptations that conflict with or are approved by Islamic orthodoxy.

Pedagogical Exemplars

Talk for Learning (Comparative Discussion): Begin with the question: *"Have you observed Muslim practices in your community that have practices relatable to non-Islamic religions (AIR/Christianity)?"* Guide learners to explore rituals such as protection prayers, the use of special water (*ruqyah*), festivals/ceremonial items/chieftaincy, marriages and funerals. Facilitate debate around whether these practices are Islamic or non-Islamic or a blend. Tease out practices that are purely Islamic.

Experiential Learning (Observation and Reflection): Learners observe or watch a documentary/video clip of a Ghanaian Muslim ceremony that incorporates Islamic elements (e.g., *zikir* sessions, naming/marriage ceremonies, funerals or spiritual healing). They reflect on aspects that Islamic (and non-Islamic) and discuss in groups. This fosters critical observation and religious/cultural interpretation.

Group Work/Collaborative Learning: Assign groups to investigate themes such as:
- Healing practices and spiritual protection
- Use of local language and symbols in Islamic rituals
- Roles of spiritual leaders (e.g., mallams) in relation to Ghanaian society

Each group presents on how these practices reveal Islam's influence and whether they align with Islamic teachings. This encourages cross-societal/communal understanding and critical dialogue.

	Concept Mapping (Structuring Talk for Learning): Learners create a two-column concept map: • Left column: Non-Islamic Ghanaian practices (e.g., libation, trance, ancestor veneration, free gender-mixing, music/dance during naming/marriage ceremonies/funerals) • Right column: Related Islamic practices (e.g., *duʿāʾ, ziyārah* to graves, *ruqyah,* Islamic ethics in mixed gender gatherings, Islamic rites of passage) Draw arrows to indicate points of influence or contradictions. This supports synthesis and thematic comparison. **Inquiry-Based Learning (Case Study Exploration):** Learners research a Ghanaian Muslim community or figure (e.g., a popular mallam or prayer centre) known for blending traditional healing with Islamic practice. They gather oral testimonies, newspaper reports, or interview clips (if available) to examine the boundaries between faith and indigenous culture. This develops analytical and fieldwork skills.	
	2.2.2.LI.4	2.2.2.AS.4
	Synthesise moral values inherent in Islamic worship and how to apply them **Enquiry Routes** 1. Identify core moral values embedded in the **five pillars of Islam** (e.g., honesty, humility, gratitude, self-discipline, generosity). 2. Explore the moral intentions behind acts of worship such as **Ṣalāh (prayer)**, **Ṣawm (fasting)**, **Zakāh (Almsgiving)**, and **Ḥajj (Pilgrimage)**. 3. Examine how these acts develop **individual character and social responsibility**. 4. Discuss practical ways to apply these values in school, home, work and community life. **Pedagogical Exemplars** **Talk for Learning (Moral Dialogue):** Begin the discussion with: *"How does worship in Islam make someone a better person?"* Guide learners to reflect on the spiritual and moral goals of Islamic worship. Facilitate connections between personal worship and daily behaviour (e.g., prayer → discipline, Zakāh → empathy).	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	Experiential Learning (Personal Reflection and Journaling): Learners keep a one-week reflective journal on how their worship influences their moral choices (e.g., choosing honesty over cheating, controlling anger during fasting). This promotes self-awareness and helps learners see worship as life-guiding, not ritualistic. **Group Work/Collaborative Learning:** Assign each group a pillar of Islam. Groups investigate: • The **act of worship (acts of worship already investigated – recap only)** • The **moral values** it cultivates (e.g., fasting → self-control and compassion) • **Real-life applications** in Ghanaian society (e.g., Zakāh in helping orphans) Groups create and present "Worship-to-Character" charts. This deepens understanding of practical faith and morality. **Role-Play or Drama (Moral Decision-Making):** Groups create short skits where a learner is faced with a moral dilemma (e.g., cheating, dishonesty, selfishness, stealing), and shows how worship-influenced values (e.g., integrity, patience, accountability) help them act rightly. This makes abstract values relatable. **Concept Mapping (Structuring Talk for Learning):** Learners map key acts of worship and link them to moral outcomes: • Ṣalāh → punctuality, humility • Ṣawm → patience, empathy • Zakāh → generosity, justice • Ḥajj → equality, global unity This helps visualise the ethical dimensions of devotion.	

Teaching and Learning Resources	• Computers/Smartphones/Tablets • Internet connection • Projectors • Relevant video clips and documentaries • Notepad/Exercise books/Jotters	• Flip Chart • Markers • Posters • Sites for experiential learning • Relevant resources for dramatizations

Subject   ISLAMIC RELIGIOUS STUDIES
Strand 3.   RELIGIOUS COMMUNITIES AND NATION BUILDING
Sub-Strand 2.   RELIGION 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 for religious pluralism in Ghana and how they can be employed for nation-building.	**Critical Thinking and Problem Solving**: Learners examine the concept of religious pluralism, interrogate real and perceived challenges (e.g., doctrinal differences, extremism), and propose constructive responses for peaceful co-existence. Case studies and interfaith simulations develop their capacity to analyse complex social issues and design practical solutions. **Collaboration**: Group work fosters teamwork, consensus-building, and active listening as learners engage in dialogue simulations and present interfaith case studies from Ghana and other global contexts. **Communication**: Learners practise respectful dialogue, oral presentations, and reflective writing that convey religious understanding, empathy, and civic awareness – skills needed for public discourse in diverse environments. **Creativity**: Through dramatisations, posters, and simulation exercises, learners creatively express pluralistic values, propose interfaith peacebuilding strategies, and explore how shared values can be communicated effectively in diverse settings. **Digital Literacy**: Use of multimedia (e.g., documentaries, podcasts, news articles) equips learners	**GESI** • The unit foregrounds **respect for all faiths and cultures**, allowing learners from varied backgrounds to share lived experiences of tolerance or exclusion. Activities are designed to be inclusive of gender, ability, and religious diversity. • Through group inquiry and storytelling, learners are encouraged to **challenge stereotypes** about gender roles and religious affiliations and reflect on the marginalisation of minority faiths in both local (communal, district, regional) and national discourse. • Learners explore **myths and misconceptions** that contribute to religious or gender-based discriminations and are empowered to speak against these injustices through informed dialogue. **SEL** **Self-awareness and Social Awareness**: Through discussions and reflections, learners examine their own biases, beliefs, and attitudes toward other religions, and develop empathy for those different from themselves. **Relationship Skills**: Activities like dialogue simulations, interviews, and group presentations enhance interpersonal skills—especially **active listening, respectful disagreement**, and consensus-building across difference.

with skills to research, critique and interpret current events around religious coexistence globally and locally. **Systems Thinking**: Learners map out how religious pluralism interacts with governance, social harmony, education and national identity – encouraging them to see connections across sectors. **Global and Local (Glocal) Citizenship**: By exploring pluralism in Ghana and comparing it with countries like Nigeria, Indonesia and the United States, learners develop awareness of global interreligious dynamics while affirming their Ghanaian pluralistic heritage. **Strategic Competency**: Learners simulate interfaith councils and propose inclusive strategies to resolve national tensions, cultivating their abilities to lead civic initiatives that uphold constitutional values.	**Responsible Decision-Making**: Learners analyse pluralism-related challenges and determine ethical, inclusive responses rooted in Islamic teachings and national values, encouraging moral courage and civic integrity. **Shared National Values** **Respect**: The unit explicitly develops these values as learners are taught to appreciate and value religious and cultural differences in line with Islamic and Ghanaian principles. **Truthfulness and Social Cohesion**: Learners explore how religious pluralism contributes to peacebuilding and social unity and how misinformation or intolerance threatens national cohesion. **Loyalty and National Unity**: By identifying how shared values (e.g., justice, compassion) cut across religious traditions, learners are encouraged to see themselves as part of one (religious pluralistic) Ghana, despite religious difference. **Diversity and Peace**: The unit affirms that **religious diversity is a national asset**, not a liability. It trains learners to see interfaith collaboration as central to Ghana's democracy and future development.

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 understanding of opportunities and challenges in religious pluralism for nation-building.	**Explain the concept of religious pluralism** **Enquiry Routes** 1. Define religious pluralism and distinguish it from religious tolerance and exclusivism. 2. Explore Qur'anic teachings on religious diversity (e.g., Qur'an 49:13, Qur'an 2:256, Qur'an 5:48). 3. Examine the Prophet Muhammad (SAW)'s approach to coexistence with Pagans, Christians and Jews. 4. Discuss the relevance of religious pluralism in contemporary Ghanaian society. **Pedagogical Exemplars** **Talk for Learning (Guided Class Discussion):** Initiate discussion with the question: *"Can people of different religions live peacefully together?"* Guide learners to define religious pluralism and differentiate it from mere tolerance. Use examples from the Prophet's Medina Constitution (i.e., Charter of Medina); Pact of Caliph Umar; Ottoman Empire's Millet System; to show early Islamic models of religious pluralism. **Group Work/Collaborative Learning:** Divide learners into groups to explore: • Qur'anic verses on religious diversity • Historical examples of interfaith coexistence (e.g., Christians of Najran, Jews of Madinah, protection of the rights of *dhimmis* (non-Muslims) under Umar's Caliphate, the system under the Ottomans that allowed non-Muslim communities to govern themselves and practice their faiths freely) • Contemporary examples in Ghana (e.g., interfaith marriages, community festivals) Groups present through role-plays, case studies or posters, promoting respectful engagement and deeper inquiry. **Concept Mapping (Structuring Talk for Learning):** Learners develop a concept map starting with "Religious Pluralism" and branching into: • Definition • Qur'anic foundations	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	• Historical Islamic examples • Present-day relevance This helps clarify abstract ideas and supports visual learning. **Experiential Learning (Interfaith Dialogue Simulation):** Learners simulate a respectful interfaith dialogue, where each participant represents a different religious tradition. They share beliefs, common values (e.g., peace, compassion), and discuss how they can work together in a pluralistic society. This promotes empathy and civic understanding.	
	2.3.2.LI.2	2.3.2.AS.2
	Examine Islamic teachings on religious pluralism **Enquiry Routes** 1. Understand the Qur'anic principles on religious diversity (e.g., *Qur'an 2:256, Qur'an 49:13, Qur'an 5:48*). 2. Explore the Prophet Muhammad (SAW)'s interactions with people of other faiths (e.g., Christians of Najran, Jews of Madinah). 3. Clarify Islamic concepts of tolerance (*tasamuh*), justice (*adl*), and non-compulsion in religion (*la ikrah fi al-din*). 4. Examine how Islam encourages coexistence and cooperation for the common good. 5. Address common misconceptions about Islam. **Pedagogical Exemplars** **Talk for Learning (Guided Textual Discussion):** Begin with the question: *"Does Islam support peaceful relations with non-Muslims?"* Use selected Qur'anic verses (e.g., Qur'an 60:8–9, Qur'an 109:6) and Hadiths to guide discussion. Learners interpret texts and relate them to modern pluralistic societies, especially, Ghana. **Group Work/Collaborative Learning:** Groups are assigned to explore various themes: • Group 1: *No compulsion in religion* (Qur'an 2:256) • Group 2: *People of the Book* and mutual respect • Group 3: *Prophet Muhammad's treaties with other faith groups* • Group 4: *Contemporary examples of pluralism in Muslim societies*	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

Each group presents through role-play, poster or dialogue simulation. This deepens critical thinking and teamwork.

Concept Mapping (Structuring Talk for Learning): Learners create a visual map titled "Islamic Teachings on Religious Pluralism."
Branches may include:
- **Qur'anic foundations**
- **Historical examples (Medina Constitution, Pact of Umar)**
- **Key values (justice, compassion, dialogue)**
- **Contemporary applications**
This supports visual comprehension and thematic structuring.

Experiential Learning (Dialogue with Resource Person): Invite a Muslim interfaith leader or scholar to share real-life experiences in promoting peaceful coexistence. Learners draft questions and engage in reflective dialogue, linking Islamic texts to societal engagement.

2.3.2.LI.3	2.3.2.AS.3
Identify the opportunities and challenges of religious pluralism in Ghana **Enquiry Routes** 1. Understand the meaning and significance of religious pluralism in a multi-faith society. 2. Identify opportunities: peaceful coexistence, interfaith collaboration (dialogue and cooperation), mutual learning, constitutional guarantee of education, civic tolerance. 3. Identify challenges: doctrinal conflict, religious extremism, stereotyping, discrimination, structural marginalisation like impact of colonisation/western education (on employment and financial inclusion), politicisation of religion, noise pollution. 4. Explore the role of Islamic teachings in promoting harmony amidst diversity. 5. Examine Ghanaian examples of both positive and problematic religious interactions – **Positives:** Interfaith dialogue and cooperation, constitutional guarantee of religious tolerance in education, community development. **Negatives:** Noise pollution, interfaith marriages, inheritance / burial or funeral / divorce processes that break Islamic principles (leading to some tensions within the Muslim families and community). **Pedagogical Exemplars**	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** Level 4 Extended critical thinking and reasoning

	Talk for Learning (Guided Class Discussion): Start with the prompt: *"What happens when people of different religions live together in one community?"* Facilitate discussion on both the opportunities (e.g., shared festivals, dialogue) and challenges (e.g., prejudice, conflict) in religiously diverse settings like Ghana. Use real-life cases and current affairs to ground the discussion. **Group Work/Collaborative Learning:** Assign learners to investigate: • **Group 1**: Social benefits of religious pluralism (e.g., charity work, peaceful coexistence) • **Group 2**: Challenges of pluralism (e.g., religious discrimination or political tensions) • **Group 3**: Islamic responses to pluralism • **Group 4**: Ghanaian interfaith initiatives (e.g., National Peace Council, religious councils) Each group presents findings with charts or skits. This enhances cooperation and critical engagement. **Concept Mapping (Structuring Talk for Learning):** Learners construct a two-column map: • Column 1: **Opportunities** (e.g., collaboration, education, peace, development) • Column 2: **Challenges** (e.g., misunderstanding, radicalization/indoctrination, social tension) Learners use arrows or symbols to show where these impact Ghanaian society. This visual tool promotes analytical thinking. **Experiential Learning (Community Research or Interview):** Learners conduct interviews (or watch media clips) of religious leaders or community members who have experienced both cooperation and tension in interfaith settings. They reflect on how such experiences affect national unity. This connects classroom learning to societal realities.	
	2.3.2.LI.4	2.3.2.AS.4
	Examine how the challenges and opportunities for religious pluralism can be used for nation-building **Enquiry Routes** 1. Explore how religious pluralism creates both unity and tension in a diverse society. 2. Analyse how tolerance, interfaith collaboration, and shared values promote social cohesion. 3. Investigate how managing the challenges of religious pluralism (e.g., extremism, discrimination) strengthens democratic governance.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

4. Examine Ghanaian examples of how religious diversity is managed for peace and development.
5. Explore Islamic teachings that promote harmony, mutual respect, and public service.

Pedagogical Exemplars

Talk for Learning (Guided Discussion): Begin with the prompt: *"Can religious differences help build a nation?"* Facilitate a class discussion that considers both sides. Link the conversation to Ghana's Constitution and National Pledge, showing how tolerance and inclusivity are embedded in national values. Guide learners to understand how diversity can enrich, rather than divide national identity.

Group Work/Collaborative Learning: Assign learners to small groups to explore:
- **Group 1**: Opportunities for nation-building through religious cooperation (e.g., disaster relief, peace campaigns).
- **Group 2**: Challenges and how they can be constructively addressed (e.g., combating stereotypes, promoting dialogue).
- **Group 3**: Islamic principles that support nation-building (e.g., justice, mutual consultation, compassion).
- **Group 4**: Case studies in Ghana (e.g., role of the National Peace Council, interfaith campaigns, the two Eids and Christmas commemorations).

Each group presents through posters or dramatisations. This method fosters analysis and civic learning.

Concept Mapping (Structuring Talk for Learning): Learners create a concept map with the central theme "Religious Pluralism and Nation-Building".
Branches may include:
- *Opportunities*: Civic education, shared values, interfaith dialogue
- *Challenges*: Extremism, misinformation, discrimination
- *Nation-Building Outcomes*: Peace, social cohesion, democratic participation

This structure helps learners connect ideas across social, religious, and political domains.

Experiential Learning (Advocacy Simulation): Learners simulate a national interfaith roundtable tasked with proposing strategies for using religious pluralism to promote peace. They role-play as different stakeholders (Muslim clerics, chiefs, youth leaders, Christian pastors,

	policymakers) and create a communique (the communique may be posted on a social media handle). This builds empathy, public speaking, and problem-solving skills grounded in real-world citizenship.	
	2.3.2.LI.5	2.3.2.AS.5
	Learning Indicator **Explore real-life examples of religious pluralism in local and global contexts** **Enquiry Routes** 1. Communities in Ghana where Muslims, Christians and adherents of African Indigenous Religion (AIR) coexist peacefully. 2. Social institutions (marriage, child naming, funerals, festivals, chieftaincy, commerce) and Interfaith institutions that foster pluralism. 3. Study global contexts where religious pluralism has led to cooperation or conflict (e.g., Nigeria, India, USA, Indonesia). 4. The role of leadership, laws and education in promoting religious harmony. 5. Islamic teachings, African Indigenous Religious and Christian religious practices that support pluralism. **Pedagogical Exemplars** **Talk for Learning (Guided Comparative Discussion):** Pose the question: *"Where in Ghana have you seen people of different religions live and work together?"* Guide learners to share observations from their communities — e.g., shared burial grounds, peaceful intermarriages, participation in funerals and festivals. Broaden the discussion with examples from countries like: • **Nigeria** (both successful and failed attempts at managing pluralism), • **India** (Muslim-Hindu coexistence and tensions in pre- and post-colonial India), • **Indonesia** (largest Muslim-majority democracy with diverse religions), • **USA** (interfaith councils). This promotes awareness of diversity and global citizenship. **Group Work/Collaborative Learning:** Assign groups to research real-life examples: • **Group 1**: Local (Ghana) – e.g., Nima, Hohoe, Kumasi Zongo • **Group 2**: West Africa – e.g., Senegal, Sierra Leone	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

- **Group 3**: Global – e.g., United Kingdom, United Arab Emirates
- **Group 4**: Institutions – e.g., Ghana Peace Council, KAICIID, Religions for Peace

Groups create visual presentations or short reports that describe how pluralism is lived and managed in each case. This encourages comparative and collaborative learning.

Experiential Learning (Media Analysis or Field Interview): Learners analyse a short documentary, news article, or podcast on interfaith cooperation (e.g., Muslims and Christians supporting each other in development projects such as construction of boreholes or rebuilding each other's mosques and churches in Ghana). Alternatively, learners can interview a local religious leader or elder on experiences of religious cooperation. This builds empathy, listening and research skills.

Concept Mapping (Structuring Talk for Learning): Learners create a concept map titled *"Examples of Religious Pluralism"*, with branches for:
- *Local (Ghana)*: festivals, schools, markets, interfaith families
- *Regional (Africa)*: community mediation, joint peace efforts
- *Global*: legal frameworks, interfaith dialogues, religious councils

Each branch can include success stories and challenges. This enhances global-local connections and visual retention.

Teaching and Learning Resources	• Computers/Smartphones/Tablets • Internet connection • Projectors • Relevant video clips and documentaries • Notepad/Exercise books/Jotters	• Flip Chart • Markers • Posters • Sites for experiential learning • Relevant resources for dramatizations

Subject   **ISLAMIC RELIGIOUS STUDIES**
Strand 4.   **RELIGION AND CONTEMPORARY ISSUES**
Sub-Strand 2.   **ISLAM 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 Islam 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 examine complex social issues such as premarital sex, sexting, cohabitation, and modesty in the light of Islamic teachings. They assess moral implications, weigh ethical decisions and propose informed responses rooted in faith and reason. **Communication and Collaboration**: Through group discussions, skits, and scenario-based learning, learners enhance their ability to respectfully articulate Islamic moral positions, listen to diverse views and constructively engage peers in navigating real-life dilemmas. **Digital Literacy**: Learners are taught to critically evaluate digital content, particularly media representations of sexuality. They gain skills in recognising inappropriate online behaviours and using digital tools to promote ethical awareness and Islamic values. **Personal Initiative and Self-Direction**: Individual journaling and action planning enable learners to internalise moral values, reflect on personal conduct, and make deliberate choices aligned with Islamic teachings on sexual ethics. **Global Citizenship and Cultural Literacy**: Comparative reflections on global sexual norms, rights discourse, and the influence of media and secular ideologies foster informed engagement with a diverse and evolving world, without compromising religious principles.	**GESI** • The unit addresses gender roles in Islamic sexual ethics with a balanced and inclusive approach. Discussions on modesty, chastity, and interaction between the sexes are handled with sensitivity to avoid reinforcing harmful stereotypes. • Learners of all gender identities are encouraged to participate in respectful dialogue and ethical inquiry, promoting **safe learning environments** and equal opportunity to express their views and experiences. • Real-life cases and classroom debates acknowledge the **vulnerabilities of girls, boys, and gender-nonconforming youth** in the face of peer pressure, media exposure, and societal expectations, advocating values-based strategies for inclusion and empowerment. **SEL** **Self-Awareness**: Through reflective journaling and case-based inquiry, learners develop a deeper understanding of their emotional responses to issues of sexuality, peer pressure, and moral choices. **Self-Management**: Islamic teachings on chastity, modesty, and patience encourage emotional regulation, delayed gratification, and personal discipline, especially in the context of temptation or cultural conflict.

		Social Awareness and Relationship Skills: Learners are trained to recognise the perspectives and pressures of others, fostering empathy, respect for privacy, and support for friends in moral decision-making.

Responsible Decision-Making: By evaluating real-world scenarios using Qur'anic principles and the example of the Prophet Muhammad (SAW), learners develop ethical judgement, spiritual consciousness (taqwā), and a commitment to moral responsibility in sexual behaviour.

Shared National Values
- The unit supports **truthfulness, responsibility, respect for human dignity**, and **commitment to family and social harmony –** values embedded in both Ghanaian civic life and Islamic moral teachings.
- Learners are encouraged to challenge **sexual exploitation, objectification and indecency**, aligning with national goals for **youth development, health, and moral uprightness**.
- Emphasis on personal dignity, religiously lawful relationships and social responsibility fosters a culture of accountability and integrity essential for **national unity, protection of rights, and responsible citizenship**. |

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 Islam on sexual morality and the values inherent in them	**Examine the concept of sexual morality within local and global contexts** **Enquiry Routes** 1. Sexual morality and its basis in Islamic teachings (e.g., chastity, modesty, lawful sexual relations, and prohibitions such as zina). 2. How Islamic culture shapes moral expectations around sexuality (e.g., marriage, dress, cross-gender relations). 3. Islamic perspectives on sexual morality with global trends. 4. How cultural, religious and legal systems locally and globally influence views on sexual ethics. 5. The role of family, school, media, and community in the eyes of Islam in promoting or challenging sexual morality. **Pedagogical Exemplars** **Talk for Learning (Guided Ethical Discussion):** Initiate with the question: *"What does it mean to be sexually moral in Islam?"* Guide learners to define sexual morality, drawing from Qur'anic verses (e.g., Qur'an 17:32, Qur'an 24:30–31) and Hadith. Extend the discussion to cultural influences in Ghana (e.g., virginity/chastity, due marriage rites) and global views (e.g., sexual liberty, gender identity). This promotes moral reasoning and comparative reflection. **Group Work/Collaborative Learning:** Form groups to explore various themes: • **Group 1**: Sexual morality in Islam – definitions, rules, and values. • **Group 2**: Ghanaian cultural expectations (e.g., taboos, chastity). • **Group 3**: Global perspectives (e.g., Western secular views, UN human rights discourse, globalisation). • **Group 4**: Media, social media, internet and their role in shaping sexual norms. Each group presents their findings via poster, PowerPoint or a dramatic sketch. This encourages team-based enquiry and presentation skills. **Experiential Learning (Case-Based Learning):** Present real-life scenarios: • A young Ghanaian Muslim facing peer pressure about premarital sex. • Social media influence on sexual behaviour among teenagers. • A cultural clash in a multicultural classroom on views about modesty.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	Learners discuss possible responses from an Islamic moral viewpoint. This nurtures empathy, critical thinking, and ethical discernment. **Concept Mapping (Structuring Talk for Learning):** Learners create a concept map with "Sexual Morality in Islam" at the centre, branching into: • *Key teachings* (e.g., chastity, lawful marriage) • *Local cultural expectations* (e.g., rites of passage) • *Global debates* (e.g., gender identity, media influence) This method helps integrate religious teachings with contextual awareness.	
2.4.2.LI.2		2.4.2.AS.2
	Analyse the teachings of Islam on sexual morality **Enquiry Routes:** 1. Core Islamic teachings on sexual conduct: marriage (nikah), chastity, prohibition of zina (fornication/adultery), and modesty. 2. Qur'anic verses and Hadiths that guide sexual ethics (e.g., Qur'an 17:32, Qur'an 24:2, Qur'an 24:30–31, Hadith on modesty). 3. Gender interactions and boundaries in Islam (e.g., lowering the gaze, dress codes, segregation). 4. The purpose of sexuality in Islam – spiritual, moral and social functions within marriage. 5. Punishments and consequences of sexual immorality in Islamic law and moral teachings. **Pedagogical Exemplars:** **Talk for Learning (Guided Class Discussion):** Pose the prompt: *"Why does Islam place emphasis on sexual morality?"* Guide learners through Qur'anic and Hadith-based discussions on zina, modesty (haya), and lawful sexual conduct. Discuss the spiritual, legal and social implications of adherence or deviation. This builds scriptural literacy and ethical reasoning. **Group Work/Collaborative Learning:** Divide learners into groups to analyse different aspects of Islamic sexual morality: • **Group 1:** Qur'anic injunctions (e.g., Qur'an 24:30–31; 17:32) • **Group 2:** Role of marriage in preserving morality • **Group 3:** Islamic views on modesty and gender interactions	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

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- **Group 4:** Social consequences of sexual immorality

Groups present their findings through role-play, posters, or slides. This promotes collaborative learning and perspective sharing.

Experiential Learning (Case-Based Ethical Reflection): Present real-life dilemmas:
- A Muslim teenager exposed to peer pressure and social media influences.
- A story about someone who repents from zina.
- A would-be couple struggling with upholding chastity before marriage.

Learners reflect on how Islamic teachings apply to these situations, drawing on Qur'an, Hadith and moral values. This deepens moral engagement and practical application.

Concept Mapping (Structuring Talk for Learning): Learners create a concept map with "Islamic Sexual Morality" at the centre. Branches include:
- *Modesty (haya)*
- *Lawful sexual conduct (nikah)*
- *Prohibitions (zina, pornography, sexual misconducts)*
- *Gender interaction*
- *Consequences and repentance*

Include Qur'anic verses and Hadith references under each category. This reinforces structured learning and scriptural grounding.

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Analyse the moral values in the teachings of Islam on sexual morality

Enquiry Routes:
1. Moral values embedded in Islamic teachings on sexuality: chastity, modesty, faithfulness, self-restraint, respect for privacy of others, personal dignity, responsibility and repentance.
2. How these values guide behaviour in public and private spaces.
3. The connection between sexual morality and broader Islamic ethical principles (e.g., taqwā – Allah consciousness).
4. The application of these values in contemporary situations (e.g., online interaction, pre-marital relationships, modest dressing, media consumption).
5. The role of Islamic moral values in protecting individual and community well-being.

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Level 1 Recall
Level 2 Skills of conceptual understanding
Level 3 Strategic reasoning
Level 4 Extended critical thinking and reasoning

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	Talk for Learning (Guided Moral Reflection): Begin with a prompt: *"Why do moral values matter in Islamic sexual teachings?"* Facilitate a discussion around key moral principles such as modesty, faithfulness, dignity, and responsibility. Use Qur'anic verses (e.g., Qur'an 24:30–31; Qur'an 17:32) and Hadith to support learners' moral reasoning. This encourages ethical thinking grounded in scriptural foundations. **Group Work/Collaborative Learning:** Assign groups to explore one core moral value (e.g., modesty, self-restraint, chastity, repentance). Each group identifies: • Relevant Islamic texts • Real-life application of the value • How the value benefits individuals and society The groups present using a poster, skit, or moral case example. This approach fosters deeper moral reasoning and social learning. **Experiential Learning (Role-play/Scenario Analysis):** Provide learners with ethical dilemmas: • A student being pressured to share indecent images. • A friend hiding a secret relationship. • A youth considering repentance after moral lapse. Learners act out or reflect on how Islamic moral values should inform decisions. This develops moral sensitivity and decision-making skills. **Concept Mapping (Structuring Talk for Learning):** Learners create a concept map titled *"Moral Values in Islamic Sexual Teachings"*, with branches such as: • **Chastity**→ No premarital sex • **Modesty** → Appropriate dress and lowering gaze • **Responsibility** → Marriage and family planning • **Repentance** → Path after moral error This method clarifies abstract moral concepts and shows how they interconnect.	
	2.4.2.LI.4	2.4.2.AS.4
	Describe how to apply Islamic teachings on sexual morality within the context of contemporary sexual behaviours	Level 1 Recall

	Enquiry Routes: 1. Overview of Islamic teachings on sexual morality—chastity, modesty, lawful sexual relations (nikāh), avoidance of ẓinā (fornication), homosexuality, and indecent exposure. 2. Contemporary sexual behaviours: online dating, sexting, cohabitation, pornography, oral sex, LGBTQ+ issues, public display of affection and dress codes. 3. Application of Islamic moral guidelines to these behaviours. 4. The role of self-restraint, God-consciousness (taqwā), and social responsibility. 5. Strategies for upholding Islamic sexual ethics in contemporary society.	**Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

Pedagogical Exemplars:

Talk for Learning (Guided Ethical Dialogue): Initiate with the question: *"How can young Muslims live morally in today's world of changing sexual norms?"* Guide learners to discuss current behaviours they see in the media or community and reflect on how Islamic values such as modesty, chastity, and taqwā can guide them. Use relevant Qur'anic verses (e.g., Qur'an 24:30–31) and Hadith for grounding. This nurtures moral consciousness and real-life application.

Scenario-Based Learning (Experiential Learning): Present learners with contemporary moral scenarios:
- Receiving inappropriate content on social media.
- Peer pressure to engage in premarital sex.
- Navigating romantic feelings in school.

In groups, learners identify the Islamic response and reflect on the moral and spiritual consequences. This enhances decision-making and personal accountability.

Group Work/Collaborative Learning: Divide learners into mixed/gender-ability groups. Each group explores how to apply Islamic teachings to one contemporary issue:
- Sexting
- Pornography
- Dressing
- Sexual flirtation in public

Each group prepares a short presentation or skit showing Islamic guidance on the topic supported by Qur'an or Hadith texts. This builds critical thinking, collaboration and contextual understanding.

	Concept Mapping (Structuring Talk for Learning): Learners create a map titled *"Applying Islamic Morality to Modern Sexual Behaviours"*, with branches including:
	  • Problem/Behaviour → Islamic Principle → Action/Response
	    Example:
	  • "Pornography" → "Guarding gaze (Qur'an 24:30)" → "Avoiding explicit content and seeking repentance"
	This visually links issues with scriptural guidance and appropriate behaviour.
	
	Reflection Journaling (SEL Integration): Learners write anonymous reflections on personal or observed challenges with sexual morality. Then, they write what values or teachings from Islam could help them or others stay grounded. This supports socio-emotional learning and internalisation of moral values.	

Teaching and Learning Resources	• Computers/Smartphones/Tablets • Internet connection • Projectors • Relevant video clips and documentaries • Sites for experiential learning	• Notepad/Exercise books/Jotters • Flip Chart • Markers • Posters • Relevant resources for dramatizations

YEAR THREE

Subject   ISLAMIC 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	GESI5, SEL6 and Shared National Values
3.1.2.LO.1		
Critically analyse the creation story in Islam and on disobedience to identify Allah's purpose for humankind	**Critical Thinking and Theological Reasoning:** Learners engage in close reading and interpretation of Qur'anic creation texts, compare theological accounts within Islam, and analyse the implications of disobedience and Divine Mercy. This promotes analytical depth and ethical discernment. **Collaboration and Communication:** Through group tasks and drama-based storytelling, learners share insights into the narratives of Adam and Hawa, their meanings, and lessons. This enhances respectful dialogue and cooperative exploration of faith themes. **Information and Media Literacy:** Learners access and evaluate Islamic creation narratives using scripture, scholarly commentary and digital media, fostering source evaluation, scriptural literacy and digital research skills. **Creativity and Innovation:** Through role-plays, multimedia reflections and comparative presentations, learners express complex theological and philosophical concepts creatively, enhancing personal expression and conceptual clarity.	**GESI** • The narrative includes both Adam and Hawa equally, reinforcing the spiritual agency and responsibility of women in Islamic theology. • Role-based learning activities encourage balanced participation of boys and girls in discussion, drama, and research tasks. • Misconceptions about gender roles are addressed, promoting equitable theological interpretation. **SEL** • Learners reflect on the moral emotions of regret, repentance, and forgiveness as demonstrated in the story of Adam and Hawa. • Ethical scenarios allow learners to explore how their own actions affect others and how personal responsibility can lead to reconciliation and self-improvement. • Discussions around temptation, failure and divine mercy to cultivate empathy, self-awareness and resilience.

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5 Gender Equality and Social Inclusion
6 Socio-Emotional Learning

		Shared National Values • The Islamic teaching on human accountability reinforces national values such as integrity, self-discipline and responsibility. • Respect for divine authority and laws parallels to the need for respect for civic laws in Ghanaian society. • Emphasis on reflection and repentance encourages a just and morally upright citizenry capable of learning from mistakes and promoting peace.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
3.1.2.CS1	3.1.2.LI.1	3.1.2.AS.1
Demonstrate understanding of creation stories of Islam and assess how humans' disobedience has affected the disposition of humankind	**Examine the Creation story in the Qur'an** **Enquiry Routes** 1. Qur'anic narrative of the creation of the universe and humankind (e.g., Qur'an 7:54, 41:9–12, 15:26–29). 2. The process and stages of creation – *Al-Adam* (The Void, before creation existed)*; Kun* (Allah's command, "Be'", which initiated creation); *Al-Qalam (The Pen, first creation, wrote the destiny of all things); Al-Lawj al Mahfuz* (The Tablet, contains record of all events); *Al-Mala'ikah* (Angels, created from light); *Al-Samawat wa al-Ard* (the Heavens and Earth, created in six days)*; Al-Insan* (Humanity, created from clay)*; Nafs* (Soul, breathed into Adam, giving life)*; Fitrah* (Innate nature, instilled in humanity, inclining towards goodness)*; Takwin* (Shaping, humanity's final form); Al-Jinn (created from fire, existed before humankind) 3. The creation of Adam as the first human and khalīfah (vicegerent) on earth. 4. The symbolism and significance of creation in understanding Allah's power, knowledge, and purpose. **Pedagogical Exemplars:** **Talk for Learning (Scripture-Based Discussion):** Begin with a class discussion prompted by: *"How does the Qur'an describe the beginning of the world and human life?"* Guide learners through selected verses (e.g., Qur'an 2:30, 7:54, 21:30), discussing the stages and purpose of creation. Encourage questions about the meaning of *khalīfah* and Allah's attributes revealed through creation. This promotes Qur'anic literacy and theological reflection. **Group Work/Collaborative Learning:** Assign learners into groups to explore different themes: • Group 1: Creation of the heavens and the earth • Group 2: Creation of Adam • Group 3: Role of angels and *Iblis* in the creation narrative • Group 4: Lessons and values from the story Each group presents findings using posters, short skits, or storytelling. This supports collaborative learning and multiple perspectives.	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	Concept Mapping (Structuring Talk for Learning): Learners draw a concept map titled *"Creation in the Qur'an"*. Key branches may include: • Stages of Creation • Creation of Humans • Roles of Angels • Allah's Attributes Revealed • Moral and Theological Lessons This helps structure abstract content into digestible themes for memory and comparison. **Comparative Analysis (Critical Thinking Activity):** Learners compare the Qur'anic creation story with that of African Indigenous Religion and Christianity. They note similarities (e.g., divine origin of creation) and differences (e.g., method of creation, purpose of humans). This provides foundation for inter-religious dialogue, understanding and critical comparison. **Experiential Learning (Multimedia Reflection):** Show a short animated or narrated video of the Islamic creation story based on Qur'anic verses. Learners reflect on how the story shapes their understanding of Allah and human responsibility on earth. This enhances visual learning and moral internalisation.	
	3.1.2.LI.2	3.1.2.AS.2
	Discuss the disobedience of Adam and Hawa in the Qur'an **Enquiry Routes** 1. Qur'anic account of Adam and Hawa's disobedience (e.g., Qur'an 2:35–38; 7:19–25; 20:115–123). 2. The command given to Adam and Hawa and their test in the Garden. 3. The role of *Iblis* (Satan) in tempting them. 4. Their response to disobedience – repentance and forgiveness. 5. Moral lessons on free will, temptation, responsibility, and Allah's mercy in forgiving them. **Pedagogical Exemplars:** **Talk for Learning (Guided Qur'anic Discussion):** Begin with the question: *"Why did Adam and Hawa eat from the forbidden tree?"* Read selected Qur'anic verses (e.g., Qur'an 2:35–37). Guide	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

learners to discuss the sequence of events, the temptation from *Iblis* and how Adam and Hawa responded. This promotes close reading of scripture and theological insight into human fallibility.

Role-Play (Experiential Learning): Learners dramatise the narrative: Allah's command, *Iblis'* temptation, the act of disobedience, their realisation and repentance. After the performance, hold a class reflection on lessons learnt from their story. This method deepens empathy, understanding of consequence and moral reasoning.

Concept Mapping (Structuring Talk for Learning): Learners create a concept map titled, *"The Disobedience of Adam and Hawa"*, including:
- The command
- The role of Iblis
- The act of disobedience
- Their repentance
- Allah's response and in forgiving them
- Lessons for Muslims

This helps learners structure their understanding and recall key theological points.

Group Work/Collaborative Learning: Divide the class into groups to examine:
- The nature of the command
- The strategy of Iblis
- The significance of repentance
- The mercy of Allah

Each group shares findings and connects the story to real-life moral choices. This encourages cooperative learning and ethical reflection.

Moral Debate (Talk for Learning Extension): Pose the question: *"Did Adam and Hawa commit a major sin or was it a test of human nature?"*
Learners take positions and use Qur'anic and Hadith evidence to support their arguments. This builds interpretive skills and encourages respectful theological debate.

3.1.2.LI.3	3.1.2.AS.3

Critically examine the philosophical underpinnings associated with the disobedience of humankind
 	
Enquiry Routes
   1. The concept of free will (ikhtiyar) and moral responsibility in Islamic thought.
   2. The relationship between divine command, human agency, and accountability.
   3. Philosophical interpretations of *Iblis'* disobedience and its implications for human rebellion.
   4. Differentiating between *error*, *forgetfulness* and *wilful defiance* in Islamic philosophy.
   5. Theological debates on *qadar* (predestination) versus personal choice.
   6. Lessons from the disobedience of Adam and Hawa in relation to broader human behaviour.
 	
Pedagogical Exemplars:
 	
Talk for Learning (Philosophical Reflection Discussion): Begin with the guiding question: *"Was human disobedience predestined or freely chosen?"* Introduce philosophical viewpoints from classical Islamic thinkers (e.g., Al-Ghazali, Ibn Taymiyyah, Mu'tazilites vs. Ash'arites). Learners explore how different schools address the tension between divine will and human freedom. This deepens learners' capacity to engage with abstract theological debates.
 	
Group Work/Collaborative Learning: Assign each group a key theme:
   • Free will vs. determinism in Islam
   • *Iblis'* act of disobedience vs. Adam's
   • Divine wisdom in permitting disobedience
   • The educational value of failure in moral development
Groups discuss and present summaries of arguments, including scriptural and philosophical reasoning. This fosters critical thinking and appreciation for diversity in Islamic philosophical thought.
 	
Concept Mapping (Structuring Talk for Learning): Learners develop a map titled *"Philosophical Dimensions of Human Disobedience"* with branches such as:
   • Free Will
   • Divine Knowledge and Will
   • Accountability
   • Mercy and Forgiveness
	Level 1 Recall
	Level 2 Skills of conceptual understanding
	Level 3 Strategic reasoning
	Level 4 Extended critical thinking and reasoning

	• Satanic Deception
	This visual approach helps learners categorise abstract concepts and relate them to Islamic teachings.
	Experiential Learning (Case Study Reflection): Provide scenarios where humans must choose between obedience and temptation (e.g., cheating in exams, lying under pressure). Learners reflect on what drives human disobedience and how it connects to philosophical concepts like intentionality, moral agency, consequence and *qadr*. This helps ground abstract ideas in real-world ethical contexts.
	Comparative Talk (Extension Activity): Invite learners to compare Islamic thought with selected Western philosophies (e.g., Augustine on original sin, existentialist views on choice). Encourage them to reflect on how Islam preserves human dignity and moral accountability even in disobedience. This broadens inter-philosophical engagement and cross-cultural understanding, grounding their thinking and reflection in Islam.

Teaching and Learning Resources	• Computers/Smartphones/Tablets • Internet connection • Projectors • Relevant video clips and documentaries • Notepad/Exercise books/Jotters	• Flip Chart • Markers • Posters • Sites for experiential learning • Relevant resources for dramatizations

Subject   **ISLAMIC 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
3.2.2.LO.1		
Identify key elements of worship of Islam and explain how these can be used to promote peaceful co-existence with people of other faiths in Ghana	**Critical Thinking and Comparative Analysis:** Learners analyse the nature and forms of worship in Islam and how these can be leveraged for peaceful co-existence. This strengthens their ability to evaluate religious diversity and draw conclusions that support peaceful coexistence. **Communication and Collaboration:** Through group presentations, interfaith simulations and discussions, learners build respectful communication and listening skills. They learn to articulate differences and similarities in worship without bias, enhancing civic dialogue and interreligious literacy. **Creativity and Innovation:** Learners express their understanding of shared worship values through artistic projects, digital infographics, and posters that advocate tolerance. These activities foster creative problem-solving and public messaging. **Information Literacy:** Learners explore textual, oral, and visual sources to gather information on worship in Islam. This strengthens research skills and their ability to assess the reliability of cultural and religious narratives.	**GESI** • The unit promotes inclusive group learning and discussion formats that ensure equitable participation of boys and girls. It affirms that both males and females are key contributors to religious life, including worship, leadership and spiritual dedication in Islam. • By exploring worship forms in the context of peaceful co-existence, learners recognise the cultural and gender diversity embedded in religious practice. The curriculum challenges stereotypes and encourages appreciation of women's roles in community rituals and prayer. **SEL** • Learners reflect on their emotions and biases as they encounter diverse religious worship practices. They develop self-awareness and empathy by listening to how others express their faith. • Through role-play and interfaith simulations, learners cultivate relationship skills such as respectful communication, responsible decision-making and value diversity – core values for emotional and social development in multi-religious Ghana.

		Shared National Values
		• The unit promotes **respect for diversity**, **peaceful coexistence** and **national unity** by teaching learners that worship may differ in form but is rooted in similar values of devotion, community, moral instruction and societal development.
		• By understanding the common goals of worship – gratitude, purification and guidance – learners are encouraged to uphold **respect**, **inclusiveness** and **civic harmony** as essential pillars for national development and democratic citizenship.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
3.2.2.CS1	3.2.2.LI.1	3.2.2.AS.1
Demonstrate understanding of worship of Islam to justify the need for respect for the religious other.	**Examine worship in Islam and how it has transformed throughout history** **Enquiry Routes** 1. The definition and centrality of ʿibādah (worship) in Islam. 2. Core forms of worship in Islam (e.g., ṣalāh, ṣawm, zakāh, ḥajj, dhikr). 3. Historical developments in worship practices from the time of the Prophet (SAW) to the present. 4. Influence of cultural, political, and technological changes on modes and expressions of worship. 5. The role of Islamic jurisprudence (*fiqh*) in shaping worship practices. 6. Globalisation, digitalisation and modern theological interpretations of Islamic texts on worship. **Pedagogical Exemplars:** **Talk for Learning (Guided Historical Dialogue):** Begin with the question: *"What do we mean when we say 'worship' in Islam?"* Walk learners through the evolution of worship from the Prophet's time (e.g., communal mosque gatherings, prayer leadership) to later periods (e.g., emergence of Sufi practices, digital prayer apps). Encourage learners to reflect on how core principles remained while forms evolved. This builds historical and theological understanding. **Timeline Activity (Structuring Talk for Learning):** Learners construct a timeline showing: • Worship in the time of the Prophet • Worship under the Rightly Guided Caliphs • Influence of Sufism and legal schools (*madhāhib*) • Worship in pre-colonial/colonial/post-colonial Africa • Contemporary digital expressions (online *khutbahs*, apps, virtual congregations) This visual approach fosters chronological sequencing and helps learners appreciate change over time. **Group Work/Collaborative Learning:** Groups are assigned to explore changes in specific acts of worship: • **Group 1:** Prayer (*ṣalāh*) and its performance across regions, centuries and venues (e.g., offering *ṣalāh* in air travels) • **Group 2:** Pilgrimage (*ḥajj*) logistics from ancient caravans or on-foot to air travel,	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	• **Group 3:** Fasting and Ramadan traditions across cultures • **Group 4:** Charitable giving – from *zakāh* distribution to NGO-led relief projects Each group presents findings through posters or slides. This encourages comparative inquiry and contextualisation. **Experiential Learning (Case Study and Digital Exploration):** Learners explore a digital mosque platform or Islamic app and reflect on how modern technology shapes worship experiences today. They may also uncover the modern experience of *hajj* and the use of technology to facilitate ease and comfort in *ibadah*. They compare this with historical accounts of communal worship in early Islam. This promotes awareness of continuity and transformation in religious practice. **Concept Mapping (Analytical Synthesis):** Learners design a concept map with "Worship in Islam" at the centre. Branches include: • Spiritual objectives • Historical phases • Cultural influences • Core rituals • Modern adaptations This supports thematic organisation and deeper reflection.	
	3.2.2.LI.2	3.2.2.AS.2
	Compare and contrast Islamic worship with African Indigenous Religion (AIR) and Christianity **Enquiry Routes** 1. Definition and purposes of worship in Islam, AIR and Christianity. 2. Core elements of Islamic worship (ʿibādah) – e.g., *ṣalāh*, *zakāh*, *ṣawm*, *ḥajj*, *dhikr*. 3. Core elements of AIR and Christian worship – e.g., libation, drumming and dancing, offerings, sacred spaces; congregation service, fasting 4. Similarities and differences in form, objects of worship, intermediaries, and rituals. 5. The role of sacred texts, oral traditions and communal participation in the religions. 6. Ethical values expressed in worship practices. **Pedagogical Exemplars:**	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

Talk for Learning (Comparative Guided Discussion): Initiate with the question: *"Why do people worship, and how is it done differently across religions?"*
Guide learners in identifying key components of Islamic, AIR and Christian worship and how each reflects beliefs about the Divine, sacred spaces and rituals. This promotes religious literacy and respectful interfaith understanding.

Group Work/Collaborative Learning: Divide learners into three main groups:
- **Group 1:** Islamic Worship
- **Group 2:** AIR Worship
- **Group 2:** Christian Worship
  Each group explores:
- Purpose and structure of worship
- Tools and spaces (mosque vs. shrine vs. church)
- Frequency and formality
- Role of leaders (imam vs. priestess/priest vs. pastor/reverend minister)

They then regroup to compare and contrast findings. This encourages cooperative learning and multi-religious analysis.

Concept Mapping (Structuring Talk for Learning): Learners create a Venn diagram or comparative concept map showing:
- Unique elements of Islamic worship
- Unique elements of AIR worship
- Shared aspects (e.g., community involvement, moral instruction, reverence)

This visual tool helps synthesize abstract similarities and differences.

Experiential Learning (Observation or Video Reflection): Learners watch short video clips showing Muslim congregational prayer and an AIR or Christian ritual (e.g., libation or drumming, prayer session). They take notes on posture, language, setting, and emotional expression. After viewing, learners discuss in pairs or groups how these rituals reflect beliefs and cultural values. This supports visual learning and comparative interpretation.

Building on What Others Say (Pyramid Discussion): Each learner writes one similarity and one difference between Islamic and AIR or Christian worship. In pairs of two, then in groups, learners discuss and build on one another's ideas to arrive at a shared understanding. They present group summaries to the class. This strategy promotes critical thinking and collaborative refinement of ideas.

3.2.2.LI.3	3.2.2.AS.3
Analyse how knowledge and understanding of the differences and common patterns in worship can help in promoting religious respect	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

Enquiry Routes
1. Differences in worship forms, spaces, rituals and beliefs among Islam, AIR, and Christian religions.
2. Common values in worship – e.g., reverence for the divine, communal participation, moral teaching, spiritual renewal.
3. The concept of religious respect in Islam and Ghanaian society.
4. How understanding worship differences and similarities encourages empathy, respect and peaceful coexistence.
5. Practical ways to promote respect through interfaith learning and collaboration.

Pedagogical Exemplars

Talk for Learning (Guided Dialogue on Tolerance): Begin with the question: *"Does worship always have to look the same to be meaningful?"* Guide learners to explore key worship differences (e.g., salat vs. libation vs. prayer session) and identify shared goals (e.g., devotion, purification, thanksgiving). Use this to initiate reflection on how recognising both difference and similarity fosters respect rather than judgment. This builds diversity, empathy, respect and inter-religious insight.

Group Work/Collaborative Learning: Assign learners into mixed-gender/ability groups. Each group:
Identifies one difference and one similarity in Islamic and AIR or Christian worship
Explains how understanding these could reduce prejudice and improve community relations
Designs a classroom poster or infographic with the title *"Worship Is Diverse but United in Spirit"*. This promotes peer learning and encourages learners to apply respect to real social contexts.

Concept Mapping (Structuring Talk for Learning): Learners create a concept map showing:
- **Branch A:** Differences in worship (e.g., structure, language, leadership)
- **Branch B:** Similarities in intention and values (e.g., moral development, community bonding)
- **Branch C:** Outcomes of understanding these elements (e.g., respect, peaceful coexistence, mutual appreciation)
This helps learners visualise the role of interreligious understanding in national unity.

	Experiential Learning (Interfaith Encounter Simulation): Simulate an interfaith round table. Assign learners roles as representatives of different religious communities (e.g., Imam, Traditional priest, Christian pastor). Each explains their worship practice and others ask respectful questions. After the simulation, learners reflect on how such engagement can break down prejudice. This builds communication skills and real-world appreciation for religious diversity. **Project-Based Learning (Advocacy Presentation):** Learners design a short advocacy campaign titled *"My Faith, Your Faith, Our Ghana"* promoting religious tolerance through understanding worship. They create a slogan, poster or social media post using examples from Islam, AIR and Christianity. This links classroom learning with civic values and national cohesion.	
Teaching and Learning Resources	• Computers/Smartphones/Tablets • Internet connection • Projectors • Relevant video clips and documentaries • Sites for experiential learning	• Relevant resources for dramatizations • Notepad/Exercise books/Jotters • Flip Chart • Markers • Posters

Subject   ISLAMIC RELIGIOUS STUDIES
Strand 2.   RELIGIOUS BELIEFS, PRACTICES, MORAL VALUES AND HUMAN DEVELOPMENT
Sub-Strand 3.   MUSLIM PRACTICES AND NATIONAL DEVELOPMENT

Learning Outcomes	21st Century Skills and Competencies	GESI, SEL and Shared National Values
3.2.3.LO.1		
Examine the relevance of Islamic practices for national development	**Critical Thinking and Problem Solving:** Learners engage in evaluating how Islamic practices such as *Zakat*, *Sadaqah*, *Hajj* and *Salah* contribute to national development. They critically analyse social and economic challenges (e.g., poverty, inequality) and examine how Islamic teachings offer sustainable responses. **Collaboration and Communication:** Group-based inquiry into healthcare, education, entrepreneurship and time management fosters cooperative learning. Through presentations, dialogues and role plays, learners strengthen teamwork and public speaking skills. **Creativity and Innovation:** Project-based activities such as designing peace campaigns inspired by *Hajj* or charity initiatives through Sadaqah, allow learners to creatively translate Islamic values into action for social impact. **Information Literacy and Civic Engagement:** Learners investigate real-world Islamic institutions (e.g., Zakat Fund Ghana, Islamic charities) and use digital and print sources to assess their role in national development. This builds evaluative thinking and civic responsibility.	**GESI** • Learners explore how Islamic practices such as *Zakat* and *Sadaqah* are meant to support vulnerable groups, including women, orphans and the elderly – promoting inclusion in resource allocation. • Instructional strategies (e.g., group tasks, case studies) are gender-balanced, ensuring all learners participate equally in exploring religious responses to development issues. • Guest speakers and examples include both male and female figures involved in religious charity, pilgrimage leadership and faith-based civic roles – challenging gender stereotypes. **SEL** **Empathy and Compassion:** Through engagement with topics like poverty alleviation and *Sadaqah*, learners build empathy towards the less privileged and develop an emotional connection to Islamic moral obligations. **Self-awareness and Discipline:** Discussions on prayer and time-consciousness encourage personal reflection, fostering self-control, goal-setting, and the importance of routine in moral and civic life.

		Peace and Conflict Resolution: Hajj's emphasis on unity and conflict avoidance promotes emotional regulation and tolerance, helping learners cultivate peaceful interactions across diversity. **Shared National Values** **Civic Responsibility and Leadership:** Learners understand how Islamic acts of worship align with civic values such as service to others/country, time-keeping, and integrity – reinforcing values like patriotism, honesty and productivity. **Respect for Diversity and Unity in Nation Building:** Reflections on Hajj and the communal aspects of Salah underscore the importance of peaceful coexistence, respect for all backgrounds and collective effort toward national harmony. **Honesty and Accountability:** Zakat and Sadaqah are taught not just as rituals but as systems of trust and ethical obligation. Learners are challenged to apply these principles in their roles as future leaders and citizens of Ghana.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
3.2.3CS1	3.2.3.LI.1	3.2.3.AS.1
Demonstrate knowledge and appreciation of Islamic practices for national development	**Examine the practice of Zakat for national development** **Enquiry Routes** 1. Definition and religious obligation of *Zakat* in Islam. 2. Categories of wealth and individuals eligible for *Zakat* (Qur'an 9:60). 3. Purposes of *Zakat*: spiritual purification, poverty alleviation, social welfare. 4. Examples of how *Zakat* contributes to community and national development – e.g., education, healthcare, business start-ups. 5. Distinction between personal *Zakat* and institutionalised collection (e.g., Zakat funds/NGOs). 6. Potential role of *Zakat* in Ghana's development – reducing inequality, supporting the needy, empowering youth, social infrastructural development. **Pedagogical Exemplars** **Talk for Learning (Guided Discussion on Faith and Development):** Start with the question: *"How can giving away part of one's wealth help build a nation?"* Introduce learners to the concept of *Zakat*, its scriptural foundation (*Surah At-Tawbah* 9:60), and its socio-economic intentions. Guide discussion on how *Zakat* goes beyond charity to serve as a tool for sustainable development. This builds socio-religious awareness and links faith with public good. **Group Work/Collaborative Learning:** Divide learners into groups, each assigned to explore one development area *Zakat* can support: • Group 1: Education (scholarships, building schools) • Group 2: Healthcare (supporting clinics, poor patients) • Group 3: Entrepreneurship (start-up capital for the poor) • Group 4: Social Protection (support for widows, orphans, aged) Each group presents a poster or mini-report on how *Zakat* could be used in their focus area. This fosters critical application of religious teaching to national challenges. **Concept Mapping (Structuring Talk for Learning):** Learners create a concept map with ***"Zakat"*** at the centre, branching into: • Religious meanings and obligation • Target groups (poor, debtors, stranded travellers, etc.) • National development sectors (education, health, entrepreneurship)	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

This visual tool helps structure content for clear and lasting understanding.

Inquiry-Based Learning (Case Study of *Zakat* Institutions): Learners research local or international *Zakat* institutions (e.g., Ghana Muslim Mission's charity, *Al-Khair* Foundation, Islamic Relief, Ghana Zakat Fund, Malaysia's model).
They investigate:
- How funds are collected
- Who benefits
- Challenges faced in managing *Zakat* transparently

Findings are presented in class. This builds investigative skills and real-life connections.

Experiential Learning (Simulation of a *Zakat* Fund Allocation Meeting): Simulate a *Zakat* committee: assign learners roles (donor, community leader, fund administrator, recipient). They must discuss how best to allocate *Zakat* funds across various needs (school fees, health bills, microloans). This activity enhances budgeting skills, moral reasoning and understanding of religious accountability.

3.2.3.LI.2	3.2.3.AS.2
Assess the practice of *Sadaqah* for poverty alleviation **Enquiry Routes** 1. Definition and distinction between *Sadaqah* (voluntary charity) and *Zakat* (obligatory charity). 2. Qur'anic and Hadith foundations of *Sadaqah* (e.g., Qur'an 2:261, Qur'an 9:103; Hadith: "Sadaqah extinguishes sin as water extinguishes fire". 3. Types of *Sadaqah*—material (*Sadaqah maal*), non-material (smile, good word, helping others) and ongoing (*Sadaqah Jariyah*). 4. The social and spiritual significance of *Sadaqah* in reducing poverty and promoting dignity. 5. Real-life examples of *Sadaqah*-based poverty relief projects (community food banks, scholarships, housing support). 6. Opportunities and challenges in institutionalising *Sadaqah* to support development in Ghana. **Pedagogical Exemplars** **Talk for Learning (Guided Whole-Class Discussion):** Pose the question: *"Why is giving without being asked a powerful way to help others?"* Guide learners through the concept of *Sadaqah*, referencing Qur'anic verses and Hadiths that	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

promote voluntary charity. Discuss how *Sadaqah* helps alleviate poverty not only materially but emotionally and spiritually. This encourages empathy, generosity and the link between faith and social responsibility.

Group Work/Collaborative Learning: Assign groups to explore types of *Sadaqah*:
- Group 1: Monetary *Sadaqah* (donating to the poor)
- Group 2: Non-material *Sadaqah* (smiling, helping)
- Group 3: *Sadaqah Jariyah* (wells, books, education)
- Group 4: Institutional *Sadaqah* (state level, foundations/NGOs, community initiatives)

Each group prepares a short presentation with examples of how their type of *Sadaqah* reduces poverty. This fosters appreciation for diversity in charitable giving and its practical application.

Concept Mapping (Structuring Talk for Learning): Learners develop a concept map titled **"Sadaqah and Poverty Alleviation"**, branching into:
- Qur'anic and Hadith references
- Types of *Sadaqah*
- Beneficiaries (poor, widows, orphans, students)
- Impact on individuals and community

This helps organise key ideas visually for better retention and clarity.

Project-Based Learning (School or Class Charity Initiative): Learners plan and implement a mini-*Sadaqah* project (e.g., food donation, support for a needy student, peer tutoring). They document the process and outcomes in journals or presentations. This promotes active citizenship, moral development and practical application of Islamic values.

Experiential Learning (Guest Speaker or Community Visit): Invite a leader from an Islamic charity or community elder who is known for charitable work.
Learners prepare questions and engage in a conversation about real-life impacts of *Sadaqah* in Ghana. This fosters engagement with community values and inspires learner-driven social action.

3.2.3.LI.3	3.2.3.AS.3
Explore the practice of *Hajj* for peace-building	Level 1 Recall
	Level 2 Skills of
Enquiry Routes	**conceptual**
	understanding

	1. The spiritual, ethical and communal significance of *Hajj* in Islam. 2. Core rituals of *Hajj* (e.g., *Ihram*, *Tawaf*, *Sa'y*, *Wuquf* at Arafat) and their symbolic lessons on equality and peace. 3. The role of *Hajj* in promoting global Muslim unity, reconciliation and social harmony. 4. Peace-building values demonstrated during Hajj – patience, forgiveness, humility, conflict avoidance. 5. Real-life examples of inter-cultural and inter-national unity experienced during *Hajj*. 6. Reflection on how values learned from *Hajj* can be used to foster peaceful coexistence in Ghanaian communities. **Pedagogical Exemplars** **Talk for Learning (Guided Discussion):** Begin with the prompt: *"Why do Muslims from all over the world gather in peace for Hajj?"* Discuss the meaning of *Ihram* as a symbol of equality and the prohibition of violence or argument during the pilgrimage. Use scriptural references such as Qur'an 22:27–28 and 2:197 to highlight themes of peace, humility and self-control. This develops ethical reasoning and global awareness. **Group Work/Collaborative Learning:** Divide learners into groups, each exploring a key theme: • Group 1: *Ihram* and equality before God • Group 2: Unity in diversity during *Hajj* • Group 3: Patience and self-discipline as peace tools • Group 4: How *Hajj* practices can be models for community harmony Each group presents their insights using short skits, charts or reflections. This fosters team learning and moral engagement. **Concept Mapping (Structuring Talk for Learning):** Learners develop a map titled **"Hajj and Peace-building"** with branches for: • Spiritual discipline • Unity and equality • Prohibition of conflict • Cultural exchange and tolerance • Lessons for local peace This promotes structured reflection and thematic integration.	**Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

Experiential Learning (Multimedia or Guest Reflection): Learners view a short documentary or virtual tour of *Hajj* rituals. Alternatively, invite a returned pilgrim to share personal experiences of peace, global brotherhood, and spiritual transformation during *Hajj*. Learners reflect in journals on how *Hajj* inspires peaceful coexistence. This brings emotional depth and personal relevance to abstract concepts. **Project-Based Learning (Peace Initiative Inspired by Hajj):** Learners initiate a school or class project inspired by *Hajj* values – e.g., a "Peace Pledge Day", "Unity Forum" or "Cultural Respect Campaign". They link the initiative to Islamic teachings from *Hajj* about patience, equality and respect. This translates faith-based ethics into active citizenship and community building.	
3.2.3.LI.4	3.2.3.AS.4
Examine the practice of prayer (*Salah*) for the development of time-consciousness **Enquiry Routes** 1. Understanding *Salah* as a central pillar of Islam and its prescribed times (*Fajr*, *Dhuhr*, *Asr*, *Maghrib*, *Isha*). 2. The importance of punctuality and routine in observing daily prayers. 3. How prayer builds discipline, responsibility, and time-consciousness in a Muslim's life. 4. The impact of time-regulated prayer on study habits, work ethics and civic responsibility. 5. Practical examples of Muslims applying *Salah*-driven time management in Ghanaian society. **Pedagogical Exemplars** **Talk for Learning (Guided Class Discussion):** Begin with the question: *"Why is time so important in Islam?"* Discuss the five daily prayers and their fixed times. Use Qur'anic verses such as Qur'an 4:103 (*"Indeed, prayer has been decreed upon the believers a decree of specified times"*) to emphasise divine instruction on time discipline. Link discussion to broader life skills such as punctuality, planning and respect for schedules/meeting deadlines. **Group Work/Collaborative Learning:** Divide the class into groups. Each group explores: • The names and times of the five daily prayers • How prayer influences the daily routine of a student or worker • The connection between prayer and respect for appointments, deadlines, and duties	Level 1 Recall **Level 2 Skills of conceptual understanding Level 3 Strategic reasoning Level 4 Extended critical thinking and reasoning**

Groups share their findings through posters, timelines, or brief skits that compare a day with and without prayer-based time management. This builds collaborative learning and real-life application.

Concept Mapping (Structuring Talk for Learning): Learners create a map titled **"Salah and Time-Consciousness"**, with branches for:
- Names and times of the daily prayers
- Benefits of time-bound prayer
- Broader values developed: discipline, punctuality, planning, consistency
- Impacts on school, work and community life

This supports thematic clarity and knowledge retention.

Experiential Learning (Self-Monitoring Exercise): Learners are asked to observe prayer times over a few days (Muslim and non-Muslim students may journal their personal routines and reflect on time-use). They analyse how prayer (or another form of time-bound habit) helps build structure in their day. This personal reflection fosters mindfulness and self-discipline.

Project-Based Learning (Time-Respect Campaign): Learners create a class campaign or presentation titled, *"Time is Trust: Lessons from Salah"* or *"Time is life itself, not money"*. Using Islamic principles, they design posters, infographics, or messages encouraging punctuality and effective time use in school and home. This develops moral values, public speaking, and responsible citizenship.

Teaching and Learning Resources	- Computers/Smartphones/Tablets - Internet connection - Projectors - Relevant video clips and documentaries - Notepad/Exercise books/Jotters	- Flip Chart - Markers - Posters - Sites for experiential learning - Relevant resources for dramatizations

Subject   **ISLAMIC RELIGIOUS STUDIES**
Strand   **RELIGIOUS COMMUNITIES AND NATION BUILDING**
Sub-Strand   **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 Islam to explain why certain international policies on empowerment of women are supported by Islamic teachings	**Critical Thinking and Ethical Reasoning:** Learners examine the contrast between Islamic ideals and cultural practices regarding women's roles. They analyse historical contributions of Muslim women and explore scriptural interpretations, fostering analytical thinking and religious literacy. **Collaboration and Communication:** Through group projects, role-plays, and interviews, learners practise effective teamwork and oral presentation skills. These collaborative activities nurture respectful dialogue, active listening and public speaking. **Creativity and Innovation:** Learners creatively engage with Islamic history and gender topics through digital storytelling, dramatic monologues, skits and campaign posters. This enables expressive learning and promotes innovation in how religious knowledge is shared. **Information Literacy:** Learners conduct research using Qur'anic texts, Hadith, policy documents (e.g., UN SDG 5, Ghana's Affirmative Action Bill), and credible digital sources. They evaluate interpretations of women's roles, enhancing their capacity to seek, assess and apply information accurately.	**GESI** • Content addresses both the scriptural affirmation and social realities of women's participation in Islam, supporting inclusive religious education. • Teaching strategies provide opportunities for both male and female learners to examine, reflect and present on women's rights, countering gender stereotypes. • Case studies and historical role-plays affirm the visibility and impact of women in early Islam and modern Muslim societies, promoting gender equity and representation. **SEL** • Learners develop empathy through role-play and case study reflection on women's struggles, resilience and leadership within Muslim communities. • Activities involving discussion of ethical constraints and empowerment foster emotional awareness, respectful dialogue and inclusive mindsets. • Reflection on real-life models and community interviews builds self-awareness and appreciation for diversity in roles and contributions.

		Shared National Values • The content aligns Islamic ethics with national values such as integrity, respect, and civic responsibility by showcasing how empowered Muslim women contribute to peacebuilding, education and governance. • Learners explore how Islamic teachings support national goals of social cohesion and development through the inclusion of women in public and religious life. • Classroom activities encourage respect for religious and gender diversity, affirming unity in diversity as a national ideal.

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 understanding of Islamic teachings, values and the contributions of women and explain how international policies on the development and empowerment of women aligns or otherwise with Islam	**Identify the key teachings of Islam on women** **Enquiry Routes** 1. The Qur'anic perspective on the spiritual and moral equality of women and men (e.g., Qur'an 33:35, 4:1, 9:71). 2. Women's rights in Islam: right to education, inheritance (Qur'an 4:7), marriage, property ownership and participation in society. 3. The role of women in Islamic/Muslim history: **Early history/generation** (e.g., *Khadijah, Aisha, Fatimah*); **Later history** (e.g., Fatimah al-Fihri - the founder of the first and oldest university in the world) and **Contemporary** roles. 4. Misconceptions and cultural practices wrongly attributed to Islam about women. 5. Comparison of Islamic ideals with actual practices in various Muslim communities in Ghana. **Pedagogical Exemplars:** **Talk for Learning (Guided Class Discussion):** Begin with the prompt: *"What does Islam say about women?".* Facilitate a discussion using Qur'anic verses (e.g., Qur'an 33:35) that emphasise equality in worship and moral responsibility. Distinguish between religious teachings and cultural misapplications. This encourages learners to think critically and differentiate fact from stereotype. May also start with: *"Do women have (any) financial obligation in marital relationship?".* Distinguish between religious teachings and contextual socio-cultural misapplications (and modern day demands). **Group Work/Collaborative Learning:** Assign each group one area of women's rights in Islam, such as: • Group 1: Right to education (e.g., Hadith: *"Seeking knowledge is a duty upon every Muslim"* – Ibn Majah) • Group 2: Right to inheritance (Qur'an 4:7) • Group 3: Right to work and own property • Group 4: Role in family and society Each group presents their findings with examples from Islamic history and modern Ghanaian Muslim contexts. This builds cooperative learning and contextual understanding.	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

Concept Mapping (Structuring Talk for Learning): Learners create a concept map titled **"Islamic Teachings on Women"**, branching into:

- Spiritual Equality
- Social and Legal Rights
- Prominent Women in Islam
- Misconceptions vs. Reality

Visual mapping helps structure ideas and support analysis.

Experiential Learning (Guest Speaker/Role Play): Invite a Muslim woman leader, teacher or health worker to share how Islamic values have shaped her journey. Learners can prepare questions in advance. Alternatively, students role-play historical figures like Aisha (RA) or Khadijah (RA) to dramatise women's contributions.
This enhances gender awareness and real-world connection.

Digital/Media Analysis: Learners explore online sources (e.g., short documentaries, interviews) showing positive representations of Muslim women across the globe. They evaluate the consistency between Islamic teachings and cultural practices. This encourages media literacy and critical analysis.

3.3.3.LI.2	3.3.3.AS.2
Assess the contributions of key women to the start and spread of Islam **Enquiry Routes** 1. **Khadijah bint Khuwaylid** – Her support for Prophet Muhammad (SAW) emotionally and financially in the earliest years of Islam. 2. **Aisha bint Abu Bakr** – Her role as a scholar, narrator of Hadith, and teacher of the Muslim ummah. 3. **Fatimah bint Muhammad (RA)** – Her legacy as the Prophet's daughter and symbol of piety and resilience. 4. Other notable women: **Sumayyah bint Khayyat** (first martyr in Islam), **Umm Salama** and **Nusaybah bint Ka'ab** (a warrior at Uhud). 5. The broader role of women in preserving, teaching and defending Islam. **Pedagogical Exemplars**	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

Talk for Learning (Guided Historical Dialogue): Initiate discussion with the prompt: *"What roles did women play in the early Islamic history?"*
Guide learners to uncover specific contributions using stories from the seerah (Prophet's biography), with references to early battles, hadith transmission, and teaching. Encourage learners to reflect on the importance of these roles for gender equity today.

Group Work/Collaborative Learning: Assign groups to investigate individual women:
- Group 1: Khadijah (financial and emotional support)
- Group 2: Aisha (knowledge, hadith transmission, leadership)
- Group 3: Fatimah (spiritual and family influence)
- Group 4: Sumayyah and Nusaybah (martyrdom and military bravery)
- Group 5: Fatimah al-Fihri (patron of education, scholar and teacher, community leader, champion of women's education)

Groups present using posters, dramatic retellings or multimedia slides. This enhances inquiry, cooperation and presentation skills.

Concept Mapping (Structuring Talk for Learning): Learners create a map with "**Key Women in Early Islam**" at the centre, branching into:
- Spiritual Support
- Scholarly Contributions
- Martyrdom and Defence
- Family and Moral Influence

This promotes synthesis of individual contributions into a larger narrative.

Experiential Learning (Role Play/Character Reflection): Learners prepare and enact scenes or monologues from the lives of women like Khadijah and Sumayyah. Afterward, they discuss what each character's experience teaches about courage, faith and leadership. This develops empathy and brings history to life.

Comparative Case Study (21st Century Reflection): Learners research and present how contemporary Muslim women in Ghana or the wider world continue the legacy of early Muslim women – e.g., in da'wah, education, peacebuilding, charity/philanthropism, entrepreneurship or politics. This links historical contributions to modern realities and gender empowerment.

3.3.3.LI.3	3.3.3.AS.3
Discuss the roles women play in Islamic communities and in society at large	Level 1 Recall
	Level 2 Skills of
Enquiry Routes	**conceptual**
1. Religious Roles: Women as teachers (mu'allimah), scholars ('alimah), narrators of Hadith and leaders in women's groups.	**understanding**
2. Social Roles: Mothers, caregivers, moral educators, and community mobilisers.	**Level 3 Strategic**
3. Civic and Developmental Roles: Women in business (following the example of Khadijah), health, education, peacebuilding and governance.	**reasoning**
4. Spiritual Roles: Worshippers, role models in piety and supporters of religious institutions/causes.	**Level 4 Extended**
5. Contemporary Engagements: Women's participation in NGOs, interfaith dialogue and national development programmes.	**critical thinking and**
	reasoning
Pedagogical Exemplars:	
Talk for Learning (Whole-Class Brainstorming): Begin with the prompt: *"In what ways do women contribute to Islamic and national life today?"* Encourage learners to mention historical and modern examples – from the Prophet's wives and daughters to contemporary Muslim women in leadership. Facilitate connections between Islamic teachings and societal engagement.	
Group Work/Collaborative Learning: Groups investigate specific domains of women's roles: • **Group 1**: Women in religious education and da'wah. • **Group 2**: Women in family and moral upbringing. • **Group 3**: Women in professions (teachers/lecturers, doctors, traders, lawyers, etc.) • **Group 4**: Women in leadership, peacebuilding and national advocacy. • **Group 5**: Women in trade/commerce/business. Each group presents a chart or case study on their domain, citing both historical and contemporary Muslim women.	
Concept Mapping (Structuring Talk for Learning): Learners create a map with "**Muslim Women's Roles**" at the centre, branching into: • Religious	

	- Family - Community - Professional - National Development This visual tool helps learners organise their thoughts and see the interconnection of roles. **Experiential Learning (Guest Speaker or Community Interview):** Invite a respected Muslim woman (e.g., teacher, nurse, NGO leader, businesswoman) to share her experiences. Learners prepare questions in advance and reflect on how her work aligns with Islamic values and contributes to society. Alternatively, learners can conduct interviews with mothers, religious leaders, or market women in their communities. **Case Study Analysis (Historical and Contemporary):** Learners study short biographies of: - Aisha bint Abu Bakr (scholarship), - Khadijah bint Khuwaylid (business and support), - Fatima Jinnah (Pakistan's independence movement), or - Contemporary Ghanaian Muslim women in civic roles. They identify traits of leadership, resilience and faith and present key learnings to the class.	
	3.3.3.LI.4	3.3.3.AS.4
	Examine ways in which Islamic religious teachings are perceived to constrain the role of women in society **Enquiry Routes** 1. **Key Islamic teachings** that are interpreted to limit women's roles in leadership, public speaking, or inheritance (e.g., Qur'an 4:11, 4:34, Hadiths on modesty and public roles). 2. **Cultural and legal applications** of Islamic teachings that have led to restrictions in education, employment, or public decision-making. 3. **Differentiating between cultural practices and authentic Islamic principles –** distinguishing Shari'ah from other indigenous cultural practices. 4. **Case studies or examples** of restrictions imposed in the name of religion (e.g., restrictions on mosque attendance, political leadership). 5. **Contemporary debates** within Muslim communities about gender equity vs. equality and reform.	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 (Guided Thematic Discussion): Begin with the prompt: *"Are all limitations placed on women truly based on Islam?"* Facilitate a discussion around common societal restrictions on women in Muslim-majority settings. Guide learners to explore scriptural bases and distinguish between religious injunctions and socio-cultural biases. This encourages **critical analysis and gender-sensitive reflection**.

Group Work / Collaborative Learning: Divide learners into groups, each focusing on a different domain:
- Group 1: **Education** – Explore interpretations that are perceived to have "limited" girls' schooling.
- Group 2: **Work and leadership** – Investigate religious reasons given for women's exclusion from certain jobs or leadership.
- Group 3: **Mosque and religious spaces** – Examine perceived "restrictions" on women's participation in mosques or sermons.
- Group 4: **Dress and movement** – Discuss dress codes and restrictions on travel without a male guardian (mahram).

Each group prepares a short presentation or skit illustrating the **constraint**, the **justification given** and a **critical reflection** on whether it is religious or cultural. This fosters **teamwork, analysis and ethical reflection**.

Concept Mapping (Structuring Talk for Learning): Learners draw a concept map titled, *"Perceived "Constraints" on Women's Roles in Islam"*, branching into:
- Scriptural roots
- Cultural interpretations
- Domains of restriction (education, leadership, worship spaces, corporate jobs)
- Potential for contextual interpretation or reform

Include references from the Qur'an and Hadith where relevant. This visual tool supports **clarity and thematic synthesis**.

Experiential Learning (Case Study or Role Play): Use real or fictional case studies:
- A girl barred from attending school due to "Islamic reasons"
- A woman who is due but is denied inheritance
- A woman removed from a leadership role

	Learners act out or discuss these scenarios and then evaluate the situation based on Islamic texts and gender justice principles. This approach builds empathy, legal reasoning and critical comparison. **Digital Pedagogy (Media Critique or Research Task):** Learners analyse a short video clip or news article about Muslim women's activism or restriction. They reflect on: • What teaching was cited as justification? • Was it consistent with core Islamic principles? • How do scholars respond? This encourages **media literacy, religious interpretation and informed debate**.	
	3.3.3.LI5	3.3.3.AS5
	Examine alignments between Islamic values and (inter)national policies on women empowerment **Enquiry Routes** • Islamic values that uphold the dignity, rights and empowerment of women • Qur'anic and Hadith-based affirmations of women's rights in education, property ownership, marriage and leadership • Core objectives and principles of international and national women empowerment policies (e.g., UN SDG 5, Ghana's Affirmative Action Bill) • Common goals between Islamic teachings and (inter)national gender equity frameworks • Points of divergence or interpretive tensions between religious traditions and modern gender policy • Examples of Muslim women in leadership, education and professional roles within policy-aligned frameworks **Pedagogical Exemplars** **Talk for Learning (Guided Comparative Discussion):** Initiate discussion with: *"What do Islam and women empowerment policies have in common?"* Guide learners to examine Islamic sources such as Qur'an 4:1, 33:35 and Hadiths on women's education and inheritance rights and compare these with core principles of the UN SDGs or Ghanaian gender policies. Contrast may also be discussed. This encourages scriptural engagement and civic reflection. **Group Work/Collaborative Learning:** Divide the class into two sets of groups:	Level 1 Recall **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

	• **Set A:** Research Islamic texts and teachings related to women's rights and empowerment • **Set B:** Examine the goals and strategies of national (Ghana) and international gender equality policies Then, form mixed-gender/ability groups to compare findings and create a joint presentation titled, *"Where Islam and Policy Meet"*. This promotes cooperative synthesis of religious and civic knowledge. **Concept Mapping (Structuring Talk for Learning):** Learners create a two-column concept map: • **Left column:** Key Islamic values promoting women's dignity and rights • **Right column:** Corresponding principles in global/national policies They use arrows to show alignments (e.g., "Right to Education" in Islam ↔ SDG 4 & 5). This helps visualise areas of convergence and develop analytical thinking. **Experiential Learning (Role Model Study or Interview):** Learners study biographies or conduct interviews with Muslim women leaders, entrepreneurs or scholars in Ghana or beyond. They investigate how these women live out Islamic values while promoting national development and women empowerment. Learners present findings through posters or digital stories. This builds relevance and role-model inspiration. **Project-Based Learning (Policy Review Simulation):** Learners assume the role of a policy review board tasked with evaluating whether an existing gender empowerment policy (e.g., Affirmative Action Bill) aligns with Islamic values. They submit a recommendation report or class presentation. This reinforces analytical and evaluative skills while connecting faith with public discourse.	
Teaching and Learning Resources	• Computers/Smartphones/Tablets • Internet connection • Projectors • Relevant video clips and documentaries • Flip Chart	• Notepad/Exercise books/Jotters • Markers • Posters • Sites for experiential learning • Relevant resources for dramatizations

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

Learning Outcomes	21st Century Skills and Competencies	GESI[7], SEL[8] and Shared National Values
3.4.3.LO.1		
Describe contemporary fraudulent acts and use the ethical teachings of Islam to address them	**Critical Thinking and Ethical Reasoning:** Learners engage in case studies, scenario analysis, and problem-solving tasks that require them to evaluate fraudulent acts in light of Islamic teachings. This cultivates discernment and moral judgement. **Communication and Collaboration:** Group discussions and presentations on different types of fraud promote respectful dialogue and collaborative inquiry. Learners develop their ability to express ethical perspectives and negotiate moral viewpoints. **Information Literacy:** Learners analyse news articles, media reports, and Qur'anic/Hadith texts to identify types of fraud and Islamic responses. This builds research and evaluative skills rooted in faith-based knowledge. **Creativity and Innovation:** Through projects such as community education campaigns, learners create posters, skits and digital content to spread awareness of Islamic values against fraud. This encourages civic innovation and value-based messaging.	**GESI** **Inclusive Participation:** Activities are structured to ensure balanced participation of boys and girls in discussions, case analysis and project work, promoting gender equity and collaborative agency. **Cultural Sensitivity:** Examples of fraud and ethical responses are drawn from diverse Ghanaian communities, respecting different social and religious contexts. Learners reflect on how all members of society, regardless of gender or background, are affected by and responsible for ethical conduct. **Moral Empowerment:** The content promotes the role of every learner – male and female – as a moral agent capable of resisting fraud and promoting justice, trust and integrity in their communities. **SEL** **Self-Awareness and Moral Identity:** Learners reflect on their own values and attitudes towards honesty, fairness and accountability, developing a

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[7] Gender Equality and Social Inclusion
[8] Socio-Emotional Learning

		sense of moral responsibility aligned with Islamic teachings.
		Empathy and Social Awareness: By examining the effects of fraud on victims and society, learners develop empathy and a deeper understanding of social justice within the Islamic worldview.
		Responsible Decision-Making: Learners are guided to make ethical choices based on Islamic principles in real-life scenarios, enhancing their ability to act with integrity in the face of peer pressure or opportunity for dishonesty.
		Shared National Values **Civic Responsibility and Honesty:** Through engagement with Islamic teachings on fraud, learners are encouraged to uphold values such as honesty, accountability, and service to community and nation.
		Justice and Rule of Law: By discussing the legal, social, and spiritual consequences of fraud, learners appreciate the importance of upholding national laws and moral values within the framework of Islamic ethics.
		Respect for Others and Peacebuilding: The unit reinforces respect for others' rights and property, discouraging acts of deception and fostering peaceful, trust-based relationships across all sectors of society.

Content Standards	Learning Indicators and Pedagogical Exemplars with 21st Century Skills and GESI	Assessment
3.4.3.CS1	3.4.3.LI.1	3.4.3.AS.1
Demonstrate an understanding of the teachings of Islam on fraud and how to apply them	**Describe some key contemporary fraudulent acts** **Enquiry Routes** • Common types of fraudulent acts prevalent in Ghana and globally • Characteristics of fraudulent behaviours (e.g., deception, concealment, abuse of trust) • Examples of financial, academic, cyber and identity fraud • Social, economic and spiritual consequences of fraud on individuals and society • Emerging forms of digital fraud (e.g., SIM box fraud, mobile money scams, phishing) • Community responses to fraud and the role of Islamic teachings in curbing fraud **Pedagogical Exemplars** **Talk for Learning (Guided Community Analysis):** Begin the lesson with the question: *"What are some dishonest acts people commit today to get money or advantages they don't deserve?"* Guide a discussion on types of fraud learners have heard of or seen. Introduce the concept of fraud and classify common examples. This builds awareness and critical understanding of unethical practices. **Group Work/Collaborative Learning:** Divide learners into groups and assign each group a category of fraud (e.g., financial fraud, identity theft, academic cheating, cyber scams). Each group defines the act, shares examples, and explains its consequences on victims and society. Groups share their findings in a class gallery walk or poster session. This encourages cooperative learning and detailed exploration. **Concept Mapping (Structuring Talk for Learning):** Learners create a concept map titled, "Contemporary Fraudulent Acts", branching into types (e.g., money-related, academic, digital, impersonation). Each branch includes: • Key features of the act • Examples (e.g., fake scholarship scams, SIM box fraud, tax evasion) • Possible consequences (e.g., jail, loss of trust, spiritual harm) This helps organise complex information visually and thematically. **Experiential Learning (Media Review and Reflection):** Learners analyse a newspaper article, video report or radio discussion about a real fraud case in Ghana (e.g., financial scams or	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** Level 4 Extended critical thinking and reasoning

impersonation of public officials). Learners identify the type of fraud, motives, consequences and public reaction. They write brief reflections or propose preventive measures. This deepens real-life engagement and moral awareness.

Problem-Based Learning (Ethical Scenario Discussion): Present learners with a real-life moral dilemma involving potential fraud (e.g., altering exam grades, fabricating CVs, mobile money fraud). Learners work in groups to identify the fraudulent act, who is affected and how Islamic teachings would respond. This sharpens moral judgement and civic reasoning.

3.4.3.LI.2	3.4.3.AS.2
Explain the teachings of Islam on fraud **Enquiry Routes** • Islamic definition and understanding of fraud (ghish and khida') • Qur'anic and Hadith teachings condemning fraud and deception • Ethical principles in Islam related to honesty, trustworthiness and justice • Islamic teachings on economic and social fraud (e.g., cheating in trade, forging documents) • Consequences of fraud in Islam – legal, social and spiritual • Role of Islamic leadership and education in preventing fraud **Pedagogical Exemplars** **Talk for Learning (Scripture-Guided Ethical Dialogue):** Begin with the question: *"What does Islam say about cheating and dishonesty?"* Guide learners through Qur'anic verses (e.g., Surah Al-Mutaffifin 83:1–3, Surah An-Nisa 4:29) and Hadith (e.g., "Whoever cheats is not of us" – Sahih Muslim). Discuss what these texts teach about fraud and why Islam strictly forbids it. These nurture moral reflection grounded in scriptural understanding. **Group Work/Collaborative Learning:** Assign groups to examine different forms of fraud (e.g., business fraud, academic dishonesty, cyber fraud) and explore how Islamic teachings apply to each. Groups identify: • Relevant Qur'anic and Hadith sources • Values promoted (e.g., honesty, amanah [trust]) • How Muslims are expected to respond	**Level 1 Recall** **Level 2 Skills of conceptual understanding** **Level 3 Strategic reasoning** **Level 4 Extended critical thinking and reasoning**

Groups share findings using posters, skits or short presentations. This promotes peer learning and real-world application.

Concept Mapping (Structuring Talk for Learning): Learners create a concept map titled, *"Islamic Teachings on Fraud"*, branching into:
- Key scriptural references
- Values promoted (e.g., trustworthiness, fairness)
- Types of fraud and Islamic rulings
- Consequences and responses

This helps structure religious ethics clearly and visually.

Experiential Learning (Case Analysis or Role Play): Present learners with real-life scenarios (e.g., cheating in exams, falsifying identity for gain). They analyse each case using Islamic principles and reflect on what responses are encouraged by Islamic teachings. Learners may also dramatise a case showing repentance and reform. This builds ethical reasoning and empathy.

Project-Based Learning (Community Education Campaign): Learners develop a mini campaign (poster, drama, short video) to educate their community or school on fraud from an Islamic perspective. They include Islamic teachings, examples of fraud and prevention strategies. This fosters communication skills, civic responsibility and faith-based moral action.

3.4.3.LI.3	3.4.3.AS.3
Discuss how ethical teachings of Islam can be used to address the incidences of fraud **Enquiry Routes** • Core Islamic ethical principles: honesty (ṣidq), trustworthiness (amānah), justice ('adl/qist), Responsibility (mas'ūliyyah) and accountability (*hisaabiyyah*) • How Qur'anic verses and Hadith discourage deceit, cheating and corruption • Role of individual moral development through Islamic education and worship • Community-level strategies rooted in Islamic ethics (e.g., public accountability, leadership by example) • Role of Islamic institutions (e.g., mosques, schools, family) in shaping anti-fraud values • Integration of Islamic ethics in governance and financial practices	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 (Values-Based Ethical Dialogue): Begin with the prompt: *"How can Islamic values help reduce fraud in society?"* Guide learners to reflect on values like honesty, trust and justice using relevant verses (e.g., Qur'an 2:283, 4:58) and Hadith (e.g., *"He who deceives is not of us"* – Sahih Muslim). Learners discuss how these values create an environment where fraud is discouraged. This builds value-based reflection and moral engagement.

Group Work/Collaborative Learning: Assign groups to specific ethical values (e.g., amānah, 'adl, ṣidq). Each group investigates:
- The definition and meaning of the value
- Qur'anic and Hadith support
- How that value discourages fraudulent behaviour
- How it can be applied in schools, workplaces and public service

Groups present via posters or skits that model integrity in action. This supports cooperative learning and practical understanding.

Concept Mapping (Structuring Talk for Learning): Learners create a concept map titled, *"Islamic Ethical Responses to Fraud"*, with central branches such as:
- Qur'anic ethics
- Prophetic example
- Community response
- Institutional leadership

Each branch includes actions and preventative strategies rooted in Islamic ethics. This supports structured reasoning and retention.

Experiential Learning (Scenario-Based Analysis): Present learners with real-life fraud scenarios (e.g., bribery in school, tax evasion in business). Learners apply Islamic teachings to suggest how the situation could have been prevented or corrected. They reflect on the role of conscience, prayer and accountability in ethical reform. This builds moral sensitivity and application skills.

Project-Based Learning (Ethics in Action Campaign): Learners design an awareness campaign called, *"Stop Fraud, Start Trust – The Islamic Way"*. They produce materials (e.g., posters, speeches, social media messages) that promote Islamic ethics as a tool to combat fraud in their community. This fosters advocacy, communication and real-world application of faith-based morality.

| Teaching and Learning Resources | • Computers/Smartphones/Tablets
• Internet connection
• Projectors
• Relevant video clips and documentaries
• Notepad/Exercise books/Jotters | • Flip Chart
• Markers
• Posters
• Sites for experiential learning
Relevant resources for dramatizations |