



MINISTRY OF EDUCATION

# Christian Religious Studies

for Senior High Schools

TEACHER MANUAL

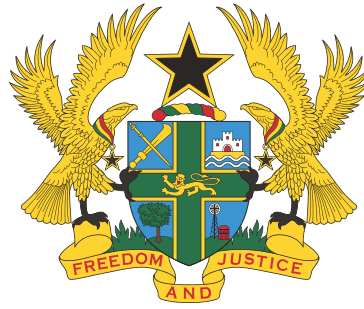
YEAR TWO



NATIONAL COUNCIL FOR  
CURRICULUM & ASSESSMENT  
OF MINISTRY OF EDUCATION



# MINISTRY OF EDUCATION



REPUBLIC OF GHANA

# Christian Religious Studies

## for Senior High Schools

**Teacher Manual**

**Year Two**



**NATIONAL COUNCIL FOR  
CURRICULUM & ASSESSMENT  
OF MINISTRY OF EDUCATION**

## **CHRISTIAN RELIGIOUS STUDIES TEACHER MANUAL**

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# INTRODUCTION

The National Council for Curriculum and Assessment (NaCCA) has developed a new Senior High School (SHS) curriculum which aims to ensure that all learners achieve their potential by equipping them with 21st Century skills, competencies, character qualities and shared Ghanaian values. This will prepare learners to live a responsible adult life, further their education and enter the world of work.

This is the first time that Ghana has developed an SHS Curriculum which focuses on national values, attempting to educate a generation of Ghanaian youth who are proud of our country and can contribute effectively to its development.

This Teacher Manual for Christian Religious Studies is a single reference document which covers all aspects of the content, pedagogy, teaching and learning resources and assessment required to effectively teach Year Two of the new curriculum. It contains information for all 24 weeks of Year Two including the nine key assessments required for the Student Transcript Portal (STP).

Thank you for your continued efforts in teaching our children to become responsible citizens.

It is our belief that, if implemented effectively, this new curriculum will go a long way to transforming our Senior High Schools and developing Ghana so that we become a proud, prosperous and values-driven nation where our people are our greatest national asset.

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# SUMMARY SCOPE AND SEQUENCE

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

## Overall Totals (SHS 1 – 3)

Content Standards	16
Learning Outcomes	16
Learning Indicators	67



# SECTION 1: CHRISTIAN DENOMINATIONS IN GHANA

Strand: **Study of Religion, God's Creation and Humankind**

Sub-Strand: **Background to the Study of Religion and Christianity**

**Learning Outcome:** *Categorise Christian groups by their features and assess the extent to which AIR has influenced the emergence of some Christian groups*

**Content Standard:** *Demonstrate appreciation for the influence of AIR in the presence of diverse Christian denominations and groups in Ghana*

## Hint



**Assign Group Project** for the academic year by Week 2. The project should be submitted by Week 7. See Appendix A of this Section and Teacher Assessment Manual and Toolkit for more information on how to organise group project.

**Assign Portfolio Assessment** for the academic year by Week 4. Portfolio should be submitted by Week 22. See Appendix B of this Section and Teacher Assessment Manual and Toolkit pages 22–25 for more information on how to organise a portfolio assessment.

## INTRODUCTION AND SECTION SUMMARY

This is the introductory section to the Year 2 Christian Religious Studies course. The purpose of this section is to help learners appreciate the diversity of Christianity in Ghana, tracing its historical development and cultural adaptations. When this section is successfully delivered, learners will be able to identify and categorise Christian denominations in Ghana, recount the emergence of African Independent Churches and the Pentecostal/Charismatic movement, and explain how African Indigenous Religion (AIR) has influenced Christian expressions in Ghana.

The lessons will guide learners to understand how Orthodox, Pentecostal/Charismatic, and African Independent Churches differ in structure and worship, while also recognising their shared contributions to Ghanaian Christianity. Learners will also examine the dynamics of African leadership, healing, prophecy, and contextualisation that shaped Ghanaian Christianity, as well as the cultural hybridity created by the interaction between Christianity and AIR.

The weeks covered by the section are:

**Week 1:** Categories of Christian denominations in Ghana.

**Week 2:** The emergence of African Independent Churches (AICs) in Ghana.

**Week 3:** The emergence of the Pentecostal and Charismatic movement in Ghana.

**Week 4:** The influence of African Indigenous Religion (AIR) on diverse Christian groups.

## SUMMARY OF PEDAGOGICAL EXEMPLARS

Given that this is the introductory section for Year 2, teachers are encouraged to use learner-centred and context-based pedagogies that allow students to connect Christian history with lived experiences in their communities. The successful attainment of the learning indicators will depend on teachers' effective use of strategies such as field trips, gallery walks, digital pedagogy, concept mapping, storytelling, and group collaboration.

Teachers are expected to actively engage learners in activities such as:

- **Experiential Learning:** Field visits to different churches or the use of videos/documentaries to observe denominational practices and AIR influences.
- **Talk for Learning:** Guided discussions around historical developments, scriptural references, and cultural adaptations.
- **Collaborative Group Work:** Projects and presentations on denominational categories, AICs, or Pentecostal/Charismatic leaders.
- **Concept Mapping and Visual Tools:** Categorising denominations, sequencing historical emergence, and comparing AIR features with Christian practices.
- **Creative Approaches:** Use of music, drama, or songs to explore denominational expressions and hybridity.

Teachers should be mindful of the diversity of learners in terms of gender, ability, and religious background, using this as a resource during group activities. Content and pedagogy should be differentiated to cater for varying abilities, ensuring that girls and persons with special educational needs are given equal opportunities to participate fully in classroom and field activities.

## ASSESSMENT SUMMARY

Assessment strategies in this section focus on formative evaluation to measure learners' understanding, while also promoting creativity and problem-solving. Suggested activities include compositions, group presentations, chronological charts, maps, gallery walk reports, posters, debates, and role-plays. These are designed to encourage learners to recall information, describe features, compare ideas, and apply their knowledge in creative ways.

The assessments are aligned with Depth of Knowledge (DoK) levels to ensure a balance of tasks:

- **DoK 1:** Recall of facts (e.g., listing denominations or AIR features).
- **DoK 2:** Comprehension (e.g., describing features of AICs or recounting Pentecostal history).
- **DoK 3:** Analysis (e.g., comparing worship styles or examining AIR influences).
- **DoK 4:** Application/Synthesis (e.g., composing songs or drawing maps to represent denominational spread).

Teachers are encouraged to select a mix of low- and high-level tasks to accommodate diverse abilities and to focus on improving learning outcomes rather than assigning grades. Reference is made to the Teacher Assessment Manual and Toolkit (TAMT) for further guidance on deploying these techniques effectively.

## WEEK 1

**Learning Indicator:** *Identify Christian denominations in Ghana and categorise them by their features*

### FOCAL AREA: CATEGORIES OF CHRISTIAN DENOMINATIONS IN GHANA

The aim of this lesson is to lead learners to appreciate and identify categories of Christian denominations in Ghana and their features.

#### Keywords

- African Independent Churches (AICs)/ African Initiated Churches.
- Indigenous Christianity
- Spiritual healing
- Prophetic leadership
- Syncretism
- Cultural adaptation
- Faith healing
- Twelve Apostles Church
- Musama Disco Christo Church
- Spiritual churches
- Aladura Churches
- Charismatic expression
- Prayer camps
- Traditional beliefs
- Holy water/oil rituals

#### Key Concepts

Learners must be guided to have an understanding of the categories of Christian denominations in Ghana and their features such as the following:

#### 1. Orthodox/Mainline Churches

These are **historical, mission-founded churches** introduced during colonial times, mostly by European missionaries. They are characterised by structured liturgy, formal worship, and theological education.

##### Key Characteristics

- Traditional leadership structures (bishops, moderators, elders)
- Emphasis on sacraments (baptism, communion)

- Use of creeds and formal liturgical worship
- Long-standing theological institutions
- Social outreach programmes (education, health)

#### Examples in Ghana

- **Roman Catholic Church** (introduced by the Portuguese and later French missionaries)
- **Presbyterian Church of Ghana** (founded by Basel Mission from Switzerland in 1828)
- **Methodist Church Ghana** (started by the British Wesleyan Mission in 1835)
- **Anglican Church** (linked to the Church of England)
- Evangelical Lutheran Church of Ghana
- Evangelical Presbyterian Church, Ghana
- Seventh Day Adventist Church

## 2. Pentecostal and Charismatic Churches

These churches emphasise the **Holy Spirit, miracles, healing, speaking in tongues**, and vibrant worship. They emerged mainly in the 20th century.

### Key Characteristics

- Emphasis on the power and gifts of the Holy Spirit
- Energetic worship with music, dancing, and prophecy
- Deliverance and healing services
- Strong pastoral authority
- Active evangelism and church planting
- Media-based outreach (TV, radio, social media)

### Subgroups

#### a. Classical/Pentecostal churches

These are the **older, structured** Pentecostal churches that started in the early to mid-1900s.

#### Examples

- **Church of Pentecost** (founded in 1953, now the largest Pentecostal denomination in Ghana)
- **Apostolic Church-Ghana**
- **Christ Apostolic Church International**
- **Assemblies of God, Ghana**
- **Pentecostal Assemblies of the World**

#### b. Neo-Pentecostal/Charismatic Churches

These are **newer, independent churches** led by individual pastors or prophets. They emphasise prosperity, prophecy, and spiritual warfare.

### Examples

- **International Central Gospel Church (ICGC)** – founded by Pastor Mensa Otabil
- **Action Chapel International** – founded by Archbishop Nicholas Duncan-Williams
- **Perez Chapel International** – founded by Archbishop Charles Agyinasare
- **Royalhouse Chapel International** – founded by Apostle General Sam Korankye Ankrah
- **Lighthouse Chapel International** – founded by Bishop Dag Heward-Mills

### 3. African Independent/Indigenous Churches (AICs)

Also called **African Initiated or African Instituted Churches**, these were founded by Africans for Africans. They blend **Christian teachings with African traditions** and often emphasise healing, visions, and symbols.

#### Key characteristics

- Founded and led by Africans
- Use of local languages, songs, and cultural practices
- Emphasis on healing, prophecy, dreams, and visions
- Distinctive clothing and symbols (e.g., white garments)
- Spiritual cleansing and deliverance rituals

#### Examples

- Musama Disco Christo Church (founded by Prophet Jemisimiham Jehu-Appiah)
- The Twelve Apostles Church of Ghana
- Cherubim and Seraphim
- Church of the Lord (Aladura)
- African Faith Tabernacle Church
- Spiritual Churches and Prayer Camps (e.g., Mount Horeb)
- Apostles Revelation Society
- Saviour Church of Ghana

### Other Notable Groups

#### Non-Denominational Churches

- These churches are not formally aligned with any denomination.
- Often led by charismatic leaders with strong media presence.
- Example: The Maker's House Chapel International

#### Christian Ecumenical Bodies in Ghana

To promote unity and cooperation among Christian denominations in Ghana, there are national-level ecumenical organizations such as:

- Christian Council of Ghana (CCG) – mostly Orthodox and some Pentecostal churches
- Ghana Pentecostal and Charismatic Council (GPCC)
- National Association of Charismatic and Christian Churches (NACCC)
- Ghana Catholic Bishops Conference

## Conclusion

Christianity in Ghana is diverse and dynamic. The main categories, Orthodox, Pentecostal/Charismatic, and African Indigenous Churches, reflect a mix of historical, theological, and cultural developments. Despite their differences, these groups contribute significantly to the social, spiritual, and economic life of the country

### Learning Tasks

1. Identify three categories of Christian denominations in Ghana.
2. Explain, with examples, three categories of Christian denominations in Ghana.
3. Analyse three commonalities in the features of the categories of Christian denominations in Ghana.

## Pedagogical Exemplars

1. *Experiential Learning* – Learners undertake field trips to experience some Christian denominations in Ghana. Where possible, a field trip outside of school may also provide unique perspectives to learners' appreciation of the categories of Christian denominations in Ghana.
2. *Gallery Walk* – Learners undertake gallery walk to observe categories of Christian denominations. This may be particularly suitable for situations where some of the Christian denominations may not be readily available in their locality.
3. *Directed Reading Activity*: Learners read from relevant literature to learn about the categories of Christian denominations in Ghana.
4. *Talk for Learning* – Learners discuss observations made during field trip, video and gallery walk. Notes and exhibits from the field trip may be used to aid discussions. To cater for the diverse proficiency levels of learners, direct questions to elicit responses based on the different abilities such as:
  - a. *How diverse were the categories of Christian denominations you observed during the trip?*
  - b. *How can you categorise the diverse Christian denominations you observed during the visit?*
  - c. *What lessons can you draw from the diversity of Christian denominations?*
5. *Music/Song*: Learners sing/listen to songs that depict various categories of Christian denominations in Ghana.
6. *Digital Pedagogy*: Learners search online and watch videos/documentaries to learn of the categories of Christian denominations in Ghana.

## Key Assessment

**DoK Level 1:** Identify three categories of Christian denominations in (Accept oral or written response).

**DoK Level 2:** Draft a one-page essay describing a Christian denomination in Ghana.

**DoK Level 3:** Conduct online research to categorise three Christian denominations in Ghana and use your response for a formal presentation to show different categories of Christian denomination in Ghana.

**DoK Level 4:** Learners compose a song or poem to portray the various categories of Christian denominations in Ghana.

### Hint



*The recommended mode of assessment for Week 1 is **Composition**. Refer to the DoK Level 4 item under the key assessment for an example of a task.*

## WEEK 2

**Learning Indicator:** *Recount the emergence of African Independent Churches*

### FOCAL AREA: **THE EMERGENCE OF AFRICAN INDEPENDENT CHURCHES IN GHANA**

The aim of this lesson is to lead learners to appreciate the emergence of African Independent churches in Ghana. Learners will be made to understand the historical context of the emergence of African Independent Churches, their features, and their contributions to Ghanaian Christianity.

#### Keywords

- Indigenous leadership
- Spiritual revival
- Colonial resistance
- Cultural identity
- Prophetic movements
- Traditional symbols
- African worldview
- Breakaway churches
- Charismatic expressions
- Christian contextualisation

#### Key Concepts

##### The emergence of African Independent Churches (AICs) in Ghana

**African Independent Churches (AICs)**, also known as African Initiated, Indigenous, or Instituted Churches, are Christian religious movements founded by Africans, for Africans, often separate from foreign mission churches. These churches blend Christian doctrines with African cultural, spiritual, and social elements.

##### Historical Context of their emergence

###### Colonial and Missionary influence (15<sup>th</sup>–19<sup>th</sup> century)

- Christianity in Ghana was first introduced by the **Portuguese (15th century)**, and later more permanently by **European missionaries** from Britain, Switzerland, Germany, and other countries in the 19th century.
- These **mission churches** (e.g., Methodist, Presbyterian, Anglican) brought Western liturgies, leadership styles, and education, but often rejected African traditions and spiritual practices.
- Africans who felt alienated or spiritually restricted in these churches began to **seek a more culturally relevant expression of Christianity**.

###### Reaction to European control and racism

Many African Christians were **excluded from leadership**, treated unequally, and were not allowed to incorporate their cultural expressions (music, drumming, language, traditional healing).

- The **Eurocentric theology** ignored African worldviews on healing, spirits, ancestors, and dreams.

- This led to the **formation of breakaway movements** where African Christians could worship freely, interpret the Bible in their context, and express their spirituality in ways meaningful to them.

## Phases of Emergence in Ghana

### Early Phase (Late 19th – Early 20th Century)

- Early AICs emerged as **separatist movements** from mission churches.
- Example: **Ethiopianism Movement** Inspired by Psalm 68:31 (“Ethiopia shall stretch her hands unto God”), Africans sought spiritual independence and dignity.

### Healing and Spiritual Revival Phase (1920s–1950s)

- Many AICs began as **healing ministries**, responding to spiritual needs unmet by mainline churches.
- Prophets and spiritual leaders emerged who emphasised healing, visions, prophecy, and the Holy Spirit.
- Example:
  - **Musama Disco Christo Church (MDCC)**, founded by **Prophet Jemisimiham Jehu-Appiah** in 1922
  - **The Twelve Apostles Church**, known for water healing and visions.

### Consolidation and Expansion (1960s – Present)

- AICs became formalised with clear structures, doctrines, uniforms, and rituals.
- They spread across the country and the diaspora, establishing **church buildings, schools, and social services**.
- Examples:
  - **African Faith Tabernacle Church**
  - **Cherubim and Seraphim**
  - **Church of the Lord (Aladura)**

## Key Features of African Independent Churches in Ghana

Feature	Description
<b>African Leadership</b>	Founded and led by Ghanaians or other Africans – not foreign missionaries
<b>Contextual Worship</b>	Use of local languages, drums, dancing, and African symbols in worship
<b>Healing and Prophecy</b>	Emphasis on spiritual healing, dreams, visions, and prophecy
<b>Syncretism</b>	Some AICs incorporate African traditional beliefs (e.g., spiritual protection, ancestral reverence)
<b>White Garment Churches</b>	Many leaders and members wear white robes symbolizing purity

<b>Independent Structures</b>	They often form their own doctrines, rules, and worship styles
<b>Prayer Camps and Shrines</b>	Some churches maintain sacred spaces for healing, retreat, or spiritual encounters.

<b>Examples of Prominent AICs in Ghana</b>			
<b>Church Name</b>	<b>Founder</b>	<b>Year Founded</b>	<b>Notable Features</b>
Musama Disco Christo Church (MDCC)	Prophet Jemisimiham Jehu-Appiah	1922	Healing, visions, use of holy oil
Twelve Apostles Church	Grace Tani (prophetess)	1917	Use of water for healing, female leadership
African Faith Tabernacle Church	David Kwaku Agyeman	1919	Focus on Bible, prayer, healing
Church of the Lord (Aladura)	Expansion from Nigeria	1930s	Prophecy, strict holiness, prayer
Cherubim and Seraphim	Nigerian-origin movement	1920s	White garments, healing, and prophecy

## Contribution of AICs to Ghanaian Christianity

- Spiritual Relevance** – AICs meet the spiritual and cultural needs of local communities.
- African Identity** – They affirm African leadership and the right to interpret Christianity in African ways.
- Healing and Social Support** – Offer deliverance, counselling, and support for the sick and marginalized.
- Indigenization of Christianity** – Make Christianity accessible and relatable to Ghanaian life.
- Community Development** – Some churches provide education, health, and vocational training.

## Conclusion

The **emergence of African Independent Churches in Ghana** was a response to the **cultural, spiritual, and political limitations** of Western mission churches. These churches continue to play a vital role in Ghanaian religious life by **integrating Christian teachings with African cultural expressions**, empowering local leaders, and addressing the **spiritual and social needs** of communities.

### Learning Tasks

- List three examples of African Independent churches in Ghana.
- Explain with examples, three key features of African Independent churches in Ghana.

3. Justify the contributions of African Independent churches to Ghanaian Christianity.

### Pedagogical Exemplars

The teacher introduces the lesson of the day by providing a general overview of learning outcomes and major activities. The teacher may choose from one or more of the following exemplars to deliver the lesson.

1. *Experiential Learning*: Learners participate in nature walks and field trips to observe and experience the practices of African Independent Churches. Where necessary, off-campus excursions can offer valuable insights that deepen their understanding and appreciation of the role and presence of these churches.
2. *Digital Pedagogy*: Guide learners to search online for and watch videos/documentaries on the emergence of African Independent Churches in Ghana.
3. *Gallery Walk*: Learners undertake gallery walk to observe the activities of African Independent Churches and discuss their findings in class.
4. *Directed Reading Activity*: Learners read some relevant literature about the emergence of African Independent Churches in Ghana. (Written and oral reports could be entertained.)
5. *Talk for Learning*: Learners discuss observations made during gallery walk and field trip, video clip. Images, notes and exhibits from the field trip may be used to aid discussions. To cater for the diverse proficiency levels of learners, direct questions to elicit responses based on the different abilities such as:
  - a. *How diverse were the African Independent Churches in Ghana you observed during the trip?*
  - b. *How can you categorise the diverse African Independent Churches you observed during the visit?*
  - c. *What lessons can you draw from the activities of African Independent Churches in Ghana?*

### Key Assessments

**DoK Level 1:** List three examples of African Independent Churches in Ghana. (Accept oral or written responses)

**DoK Level 2:** With relevant examples, explain three features of African Independent Churches in Ghana. (Accept oral or written responses)

**DoK Level 3:** Compile the historical emergence of African Independent Churches in Ghana and make a chronological chart of their presence.

**DoK Level 4:** Mapwork: Draw a map of your region and highlight the locations of African Independent Churches.

#### Hint



*Assign Group Project for the academic year by Week 2. The project should be submitted by Week 7. See Appendix A of this Section and Teacher Assessment Manual and Toolkit for more information on how to organise group project.*

**WEEK 3**

**Learning Indicator:** *Recount the emergence of the Pentecostal/Charismatic movement in Ghana*

## **FOCAL AREA: THE EMERGENCE OF THE PENTECOSTAL/CHARISMATIC MOVEMENT IN GHANA**

This lesson explores the historical emergence and growth of Pentecostal and Charismatic Christianity in Ghana. Learners will examine the roots of the movement, key figures and churches that shaped its identity, and the unique features that distinguish Pentecostal/Charismatic worship. Through this, learners will understand how these movements transformed Christian expression and influenced wider Ghanaian society. Emphasis is placed on historical sequencing, character study, and religious practice.

### **Keywords**

- Apostle Peter Anim
- James McKeown
- Action Chapel International
- Holy Spirit
- Speaking in tongues
- Healing and prophecy
- Charismatic revival

### **Key Concepts**

#### **1. Historical Development**

- The Pentecostal movement began in the early 20th century with indigenous revivals led by figures like Apostle Peter Anim.
- James McKeown, a British missionary, helped establish structured Pentecostal churches such as the Church of Pentecost.
- The 1970s and 80s saw the rise of the Charismatic movement, led by dynamic leaders like Nicholas Duncan-Williams.

#### **2. Key Figures and Churches**

- Peter Anim founded the Christ Apostolic Church and played a major role in indigenous Pentecostalism.
- James McKeown established the Apostolic and later the Church of Pentecost, Ghana's largest Pentecostal denomination.
- Nicholas Duncan-Williams founded Action Chapel International, pioneering modern Charismatic ministries in Ghana.

### 3. Worship Characteristics

- Emphasis on the power of the Holy Spirit, healing, speaking in tongues, prophecy, and vibrant music.
- Worship services are marked by emotional expression, spontaneity, and spiritual gifts.

### 4. Impact on Ghanaian Christianity and Society

- Pentecostal/Charismatic churches have influenced preaching style, music, evangelism, youth involvement, and national discourse. They also play social roles in education, employment, and moral teaching.

#### Learning Tasks

1. Recount the origins and development of the Pentecostal and Charismatic movements in Ghana.
2. Identify and describe the roles of key figures such as Peter Anim, James McKeown, and Nicholas Duncan-Williams.
3. Explain three unique features of Pentecostal/Charismatic worship.
4. Discuss the social and religious impact of these movements on Ghanaian life today.

## Pedagogical Exemplars

### 1. Storytelling (Talk for Learning)

Invite a resource person (e.g., a Pentecostal elder or church historian) to share the story of the movement's rise, highlighting key figures and churches. Learners retell portions in small groups, practicing sequencing and comprehension of major developments.

### 2. Inquiry-Based Learning

Organise groups to research areas like missionary involvement, indigenous revivalists, or early charismatic leaders. Present findings through oral reports, visual timelines, or mini displays. Encourage learners to pose questions, interpret sources, and make connections.

### 3. Experiential Learning (Multimedia Engagement)

Show video clips of Pentecostal or Charismatic worship services. Learners reflect in journals or group discussions on observed features (e.g., music, prayer styles, prophecy), and compare with older Christian traditions. This builds media literacy and cultural understanding.

### 4. Concept Mapping (Structuring Talk for Learning)

Learners work individually or in pairs to draw concept maps linking key persons, churches, events, and worship characteristics. Teachers can scaffold the process with prompts or partial templates to support all learners.

## Key Assessment (DoK)

**DoK Level 1:** List two founders of the Pentecostal/Charismatic movement in Ghana.

**DoK Level 2:** Describe how James McKeown and Nicholas Duncan-Williams influenced Christianity in Ghana.

**DoK Level 3:** Compare the worship styles of Pentecostal/Charismatic churches with older mission-founded churches.

**DoK Level 4:** Create a presentation on how Pentecostal/Charismatic churches have shaped youth engagement in Ghanaian Christianity.

### Hint



*The recommended mode of assessment for Week 3 is **Group presentation**. Refer to the DoK Level 4 item under the key assessment for an example of a task for the presentation. Also refer to the Teacher Assessment Manual and Toolkit (TAMT) pages 52 for more information on how to organise group discussion and presentation.*

**WEEK 4**

**Learning Indicator:** *Explain how the presence of AIR influenced the presence of diverse Christian groups*

## **FOCAL AREA: THE INFLUENCE OF AIR ON DIVERSE CHRISTIAN GROUPS**

This lesson guides learners to explore how African Indigenous Religion (AIR) influenced the emergence and growth of various Christian groups in Ghana. Through historical, cultural, and theological enquiry, learners will examine how traditional beliefs and practices—such as spiritual mediation, ancestral reverence, and symbolic rituals—shaped the rise of African Independent Churches (AICs), Pentecostalism, and Charismaticism. The aim is to foster an appreciation of Ghana’s religious hybridity and the dynamic relationship between tradition and faith.

### **Keywords**

- African Indigenous Religion (AIR)
- Spiritual healing
- Ancestral reverence
- Syncretism
- African Independent Churches (AICs)
- Cultural hybridity
- Prophetic leadership

### **Key Concepts**

#### **1. Pre-Christian Religious Context**

- AIR was deeply rooted in Ghanaian society, with beliefs in ancestors, spirits, taboos, and rituals.
- Communal worship, use of symbolic items (e.g., water, herbs), and spiritual leadership were common.

#### **2. AIR’s Influence on Christian Expressions**

- Christianity encountered AIR and adapted to the existing religious landscape.
- Healing, prophecy, and spiritual warfare—prominent in AIR—became key features in Pentecostal and Charismatic churches.

#### **3. Formation of AICs and Hybrid Practices**

- Churches such as the Twelve Apostles and Aladura Churches blended AIR practices with Christian teachings.
- These churches retained local music, drumming, dance, and healing rituals.

#### 4. Cultural and Religious Hybridity

- The blending of AIR with Christianity created a unique Ghanaian Christian identity.
- This hybridity reflects adaptability and cultural continuity in worship and doctrine.

#### Learning Tasks

1. Describe key beliefs and practices of AIR that existed before Christianity arrived in Ghana.
2. Identify and explain how these practices influenced different Christian groups.
3. Analyse how religious hybridity shaped the identity of AICs and modern Pentecostal/Charismatic churches.
4. Discuss whether the incorporation of AIR elements strengthens or challenges Christian belief in Ghana today.

### Pedagogical Exemplars

#### 1. Talk for Learning (Guided Discussion)

Facilitate a class discussion on: “How did traditional beliefs shape Christianity in Ghana?” Encourage learners to identify AIR features (e.g., healing, drumming, ancestor respect) and compare them with Christian worship practices. Guide students to think critically about the adaptation and implications of such blending.

#### 2. Concept Mapping (Structuring Talk for Learning)

Learners create a two-column chart: one for AIR features and another for corresponding Christian practices. For example, ancestral reverence may correspond to saints’ veneration or respect for church elders. Use arrows to draw connections. This helps visualise religious influence and thematic overlap.

#### 3. Group Work / Collaborative Learning

Divide learners into groups, assigning each a Christian denomination (e.g., Twelve Apostles Church, Church of Pentecost). Each group identifies AIR-inspired elements in that denomination’s worship, symbols, or structure. Presentations may include skits or posters, encouraging creativity and context-based learning.

#### 4. Experiential Learning (Media Analysis or Field Visit)

Show video clips or arrange a visit to a church service where traditional elements like drumming, dancing, or water rituals are visible. Afterward, learners reflect in writing or group discussion on how AIR elements have been integrated and what this means for religious identity in Ghana.

### Key Assessment (DoK)

**DoK Level 1:** List three features of African Indigenous Religion.

**DoK Level 2:** Describe how AIR practices influenced African Independent Churches.

**DoK Level 3:** Compare the roles of spiritual leaders in AIR and Pentecostal churches.

**DoK Level 4:** Debate whether religious hybridity strengthens the Christian faith in Ghana or leads to doctrinal confusion.

### Hint



*Assign Portfolio Assessment for the academic year by Week 4. Portfolio should be submitted by Week 22. See Appendix B of this Section and Teacher Assessment Manual and Toolkit pages 22–25 for more information on how to organise a portfolio assessment.*

## SECTION REVIEW

In this section, learners have been introduced to the rich denominational diversity of Christianity in Ghana. They studied the categories of Christian denominations and their features, traced the emergence of African Independent Churches, and examined the rise of Pentecostal/Charismatic movements and their impact. Learners also explored how African Indigenous Religion (AIR) has shaped Christian groups through healing, prophecy, music, drumming, and symbolic rituals, creating a distinctive Ghanaian Christian identity.

The pedagogical strategies used promoted active participation, collaboration, and critical thinking, while exposing learners to real-life contexts of Christian practice. Through these approaches, learners developed key skills in analysis, comparison, problem-solving, and presentation.

Assessments enabled learners to recall, analyse, and creatively apply their knowledge, while also nurturing attitudes such as tolerance, respect for diversity, cultural pride, and appreciation of religious hybridity. The knowledge, skills, and values developed in this section will enhance learners' understanding of Christianity's role in Ghanaian society and prepare them for more advanced discussions in subsequent sections.



## APPENDIX A: GROUP PROJECT

### Group Project: Christian Movements in Ghana – African Independent Churches and Pentecostal/Charismatic Movements

**Duration: 5 Weeks**

**Mode: Group Work (4–6 learners per group)**

#### Project Overview

In this project, your group will research and present findings on the **African Independent Churches (AICs)** and the **Pentecostal/Charismatic Movements** in Ghana. You will explore their history, key figures, distinctive practices, and their influence on Ghanaian society.

The project will help you understand how Christianity in Ghana has developed in different ways and how these movements have shaped the faith of many people.

#### Step-by-Step Approach

##### Week 1: Group Formation & Planning

- Form groups of 4–6 learners.
- Assign roles (researcher, recorder, presenter, artist/illustrator, coordinator).
- Decide whether your group will cover **both AICs and Pentecostal/Charismatic Movements**, or focus deeply on **one of them**.
- Draft a research plan (what to find out, where to get information, who will do what).

##### Week 2: Research on Historical Emergence

- Research the **historical background**:
  - For AICs: Why they emerged, examples (e.g., Musama Disco Christo Church, Apostles Revelation Society, etc.).
  - For Pentecostal/Charismatic Movements: How they started in Ghana, key leaders (e.g., Nicholas Duncan-Williams, Mensa Otabil, Charles Agyinasare).
- Collect information from textbooks, church leaders, elders, or reliable online sources.

##### Week 3: Distinctive Beliefs and Practices

- Outline the main beliefs, practices, and differences compared to mainline churches (Presbyterian, Methodist, Catholic).
- Explore how these groups worship (music, prayer styles, healing, prophecy, etc.).
- Identify challenges they faced in gaining recognition.

##### Week 4: Influence on Ghanaian Christianity and Society

- Discuss the contributions of these churches to **education, social services, and moral values**.

- Explore how they have shaped Ghanaian culture (e.g., music, festivals, dress codes, TV/radio evangelism).
- Create a chart/poster summarizing key influences.

### Week 5: Final Output & Presentation

- Each group prepares:
  1. A **written report** (4–6 pages).
  2. A **poster/chart** showing history, leaders, and influence.
  3. A **short group presentation** (10 minutes) to the class.
  - Groups present their work and engage in Q&A.

### Expected Outputs

1. **Written Report** – history, beliefs, practices, and influences.
2. **Poster/Chart** – for classroom display.
3. **Group Presentation** – interactive and clear.

### Sample Rubric (20 Marks)

Criteria	Excellent (4 Marks)	Good (3 Marks)	Fair (2 Marks)	Needs Improvement (1 Mark)
<b>Content Accuracy</b>	Accurate, detailed, and well-researched information.	Mostly accurate with minor gaps.	Some errors or missing details.	Many errors, very limited information.
<b>Historical Understanding</b>	Clear explanation of emergence and development with examples.	Good explanation with some details.	Limited explanation with few examples.	Weak or no explanation of history.
<b>Application &amp; Influence</b>	Strong discussion of the influence on Ghanaian society and Christianity.	Some discussion with good points.	Limited or vague discussion of influence.	No discussion of influence.
<b>Presentation &amp; Creativity</b>	Poster/chart is clear, engaging, and well-illustrated; oral presentation is strong.	Clear presentation but less engaging or creative.	Limited effort in visuals and presentation.	Minimal or no creativity; unclear presentation.
<b>Teamwork &amp; Organization</b>	Roles clearly defined; excellent cooperation and well-structured report.	Good teamwork with minor issues.	Uneven contribution or weak organization.	Poor teamwork and disorganized report.



## APPENDIX B: PORTFOLIO ASSESSMENT

### Task

*Compile and submit a comprehensive portfolio that represents your work for the entire academic year. The portfolio should include a selection of exercises/assignments/homework, project work, reflective pieces and both mid-semester and end of semester examination papers.*

### Structure and Organisation of the Portfolio:

As part of the structure of the portfolio assessment, make sure the following information has been provided:

1. Cover Page with:
  - a. learner's name
  - b. class
  - c. subject
  - d. period/date, etc.
2. Table of Contents which has the list of items included with page numbers.
3. Brief description/background of items such as background information for each included artefact, etc.

Learners' works to be included in the Portfolio

1. **Class Exercises/Assignments**
2. **Project works**
3. **Reflective Pieces**
4. **Mini-research work**
5. **Mid-semester examination papers**
6. **End of semester examination papers, etc.**

### Sample Mode of Administration for Portfolios

1. Clearly explain the purpose of the portfolio and its various components to the learners. Provide examples and templates for each section to guide them in their work.
2. Set up regular review sessions, every 4 weeks, to monitor learners' progress. During these checkpoints, they offer feedback and guidance to help them improve their portfolios.
3. Share the scoring rubrics with the learners and thoroughly explain how their work will be evaluated.
4. Set the final due date for portfolio submission in Week 22 of the academic calendar. Offer a grace period for learners to make revisions based on the final feedback they receive.

## Mode of submission/presentation

1. Clearly inform all learners of the final deadline for portfolio submission to ensure that all work is completed and submitted on time.
2. Learners should organise their portfolios in a clear and logical manner, with each section clearly labelled and easy to access.
3. Learners may submit their portfolios either in physical form or via the school's online submission system.
4. For digital submissions, learners should upload their portfolios either as a single file or in well-organised folders within the online platform.
5. Ensure the portfolio contains all required components: assignments, projects, quizzes, tests, reflective pieces, mini-research work, as well as mid-semester and end of semester examination papers.

## Feedback strategy

1. Schedule regular meetings to review learners' progress, set new goals, and make any necessary adjustments to their learning strategies.
2. Provide helpful comments throughout the learning process to support learners' development. Ensure that learners clearly understand how to use this feedback to continually improve their work and achieve better results.

## Sample Scoring rubric/ Marking scheme

<i>Learner's pieces of work</i>	<i>Items</i>	<i>Marks per Item</i>	<i>Total Marks</i>
<i>Assignments/Exercises</i>	<i>2</i>	<i>1 mark each</i>	<i>2 marks</i>
<i>Projects works (Individual &amp; Group)</i>	<i>2</i>	<i>2.5 marks each</i>	<i>5 marks</i>
<i>Mini-project work</i>	<i>1</i>	<i>2 marks</i>	<i>2 marks</i>
<i>Reflective Piece</i>	<i>1</i>	<i>2 marks</i>	<i>2 marks</i>
<i>Mini-research Work</i>	<i>1</i>	<i>2 marks</i>	<i>2 marks</i>
<i>Mid-semester Examination Papers</i>	<i>2</i>	<i>2 marks each</i>	<i>4 marks</i>
<i>End of semester Examination Paper</i>	<i>1</i>	<i>3 marks</i>	<i>3 marks</i>
<i>Total Marks</i>			<i>20 marks</i>

## SECTION 2: THE NATURE OF GOD IN CHRISTIANITY

### Strand: Study of Religion, God's Creation and Humankind

#### Sub-Strand: The Nature of God and His Creation

**Learning Outcome:** Explain the nature of God from His creation and attributes from the perspectives of Christianity and AIR, and identify the moral values in his nature

**Content Standard:** Demonstrate understanding of the nature of God in Christianity and AIR and indicate how to apply the moral values in them to life.

#### Hint



The Recommended Mode of Assessment for Week 6 is **Mid-semester Examination**. Refer to **Appendix C** at the end of Section 2 for further information on how to go about the mid-semester examination.

### INTRODUCTION AND SECTION SUMMARY

This section deepens learners' understanding of the nature of God in Christianity and the moral implications of divine attributes. When successfully delivered, learners will be able to articulate the Christian doctrine of the Trinity, recognise how the natural environment reveals God's power and care, analyse God's attributes and related theological debates, compare Christian teachings with African Indigenous Religion (AIR), and apply moral values that flow from God's nature to everyday life.

The sequence moves from core doctrine (the Trinity) to revelation in creation, then into attributes and theological debates, before broadening to comparative perspectives with AIR and concluding with moral application. Throughout, learners engage Scripture, historical creeds, Christian tradition, and Ghanaian cultural contexts to build theological literacy and ethical formation.

The weeks covered by the section are:

**Week 5:** The nature of God in Christianity

**Week 6:** The revelation of God through the natural environment.

**Week 7:** The nature of God through his attributes in Christianity

**Week 8:** Theological approaches and debates over God's nature in Christianity.

**Week 9:** Comparing Christianity and AIR's understanding of God

**Week 10:** Applying moral values in the attributes of God.

## SUMMARY OF PEDAGOGICAL EXEMPLARS

Teaching and learning in this section should be deliberately text-anchored, enquiry-driven, and application-oriented. Begin each lesson with a short Scripture focus (e.g., Matthew 28:19; Psalm 19:1; 1 John 4:8) to ground discussion, then move into Talk for Learning routines—brief think-pair-share, whole-class probing, and structured mini-debates—to surface prior knowledge and test emerging ideas (e.g., unity and distinction in the Trinity, order in creation, justice and mercy). Use Concept-structuring tools (Trinity diagrams, attribute webs, creation observation charts, and Christianity–AIR Venn diagrams) to help learners organise complex doctrine and make visible the links between belief and practice. Build Collaborative enquiry through mixed-ability group tasks that distribute roles (researcher, scribe, presenter, challenger), such as tracing creedal developments, comparing attribute texts, or analysing responses to the problem of evil; ensure groups rotate roles to include all voices.

Prioritise Experiential and reflective modalities that connect doctrine to lived experience: short nature walks or local observation tasks (Week 6) with guided prompts; media engagement (hymns, short clips) followed by reflective journalling; and case studies that require ethical reasoning from God’s attributes to everyday choices in school, family, and community. Integrate Digital Pedagogy judiciously—curated clips, simple podcasts, and slideshow timelines—so technology serves understanding rather than distracts from it. Throughout, apply UDL and differentiation: scaffold questions at varied cognitive levels, provide sentence frames and graphic organisers, allow oral or visual outputs alongside written ones, and plan purposeful grouping to support learners with SEN and to ensure gender-inclusive participation. The overall intent is to move learners from comprehension to comparison to conviction, so that theological study builds both literacy and character.

## ASSESSMENT SUMMARY

Assessment across the section is predominantly formative, designed to make learners’ thinking visible and to inform next-step teaching, while still providing periodic performance tasks that synthesise learning. Evidence should be gathered through a balanced mix of Depth of Knowledge (DoK) levels: quick checks for recall (DoK 1) such as listing Persons of the Trinity or naming divine attributes; short explanatory prompts (DoK 2) linking scriptural texts to concepts (e.g., how creation’s order signals divine wisdom); comparative and evaluative tasks (DoK 3) that contrast Christian and AIR conceptions of God, or analyse justice and mercy in ethical dilemmas; and applied products (DoK 4) that translate belief into practice—e.g., a learner-produced podcast/sermon on the Trinity (Week 5), a mid-semester examination sampling Weeks 5–6 with item types across DoK levels (Week 6), a reflective journal on living God’s attributes (Week 7), a concise theological essay on debates and theodicy (Week 8), an individual comparative classwork piece on Christianity and AIR (Week 9), and an action-focused poster or campaign plan embodying love, justice, and truth (Week 10).

Marking should privilege clear criteria and constructive feedback over high-stakes grading: accuracy of doctrinal understanding, textual support, coherence of reasoning, relevance of examples, and ethical application. Offer choice of modality (oral, written, visual, digital) where appropriate to widen access, and use simple rubrics aligned to outcomes so learners know how to improve. Ensure a deliberate spread of lower- and higher-order tasks within and across weeks to accommodate diverse abilities and to promote growth. Teachers should consult the Teacher Assessment Manual and Toolkit (TAMT) and the section appendices for item design, rubrics, and exemplar prompts (e.g., podcasting guidelines, mid-semester blueprint, reflective writing stems), keeping the central purpose of assessment in view: to deepen understanding, strengthen reasoning, and shape virtuous practice.

**WEEK 5**

**Learning Indicator:** *Describe the nature of God in Christianity*

**FOCAL AREA: THE NATURE OF GOD IN CHRISTIANITY**

This lesson explores the Christian understanding of God’s nature, focusing on the doctrine of the Trinity—the belief in one God existing eternally as three distinct Persons: Father, Son (Jesus Christ), and Holy Spirit. Learners will examine biblical foundations, historical formulations, and the significance of this doctrine in Christian theology. By engaging with scriptural texts and collaborative activities, students will articulate how the Trinity reflects God’s unity, relationality, and redemptive work.

**Key Words**

- Trinity
- Hypostases
- God the Father
- God the Son
- God the Holy Spirit

**Key Concepts**

The Trinity as One God in Three Persons

- God is one divine essence existing in three coequal, co-eternal Persons: Father, Son, and Holy Spirit
- Biblical basis includes Jesus’ baptism (Matthew 3:16–17), the Great Commission (Matthew 28:19), and Pauline benedictions (2 Corinthians 13:14)

**Roles of the Trinity**

- God the Father: Creator and sustainer of all things (Genesis 1:1; Acts 17:28).
- God the Son: Redeemer who became incarnate in Jesus Christ (John 1:1–5, 10:30; Colossians 1:15–20).
- God the Holy Spirit: Sanctifier and guide who empowers believers (Acts 1:8; John 14:26)

**Historical Development**

Early church councils (e.g., Council of Nicaea, 325 CE) defended the Trinity against heresies, affirming Christ’s divinity and the Spirit’s role. The Athanasian Creed summarizes: “The Father is God, the Son is God, the Holy Spirit is God; yet there are not three Gods, but one God”

**Biblical Support**

Old Testament hints (Genesis 1:26; Isaiah 48:16) and New Testament revelations (John 14:9–11; Acts 5:3–4) underscore Trinitarian unity.

## Learning Tasks

1. Define the Trinity using biblical and creedal sources.
2. Analyse how Matthew 28:19 and John 10:30 support the concept of God's triune nature.
3. Compare the roles of the Father, Son, and Holy Spirit in creation and salvation.
4. Debate: "Why is the Trinity essential to Christian identity?"

## Pedagogical Exemplars

### Guided Class Discussion (Talk for Learning)

Prompt: "How can God be both one and three?" Encourage learners to use Genesis 1:26, John 1:1–5, and 2 Corinthians 13:14 to articulate unity and distinction within the Trinity.

### Concept Mapping (Structuring Talk for Learning)

Learners create diagrams linking the Trinity's Persons to their roles (e.g., Father/Creator, Son/Redeemer, Spirit/Sustainer) and supporting scriptures.

### Group Work/Collaborative Learning

Divide the class into three groups. Each group researches one Person of the Trinity, presenting findings with key scriptures (e.g., John 1:1–5 for the Son; Acts 5:3–4 for the Spirit).

### Experiential Learning (Media Reflection)

Play a hymn like "Holy, Holy, Holy" or a video clip on the Trinity. Learners write reflections on how the media portrays the coexistence of unity and diversity in God.

## Key Assessment (DoK)

**DoK Level 1:** List the three Persons of the Trinity and one biblical reference for each.

**DoK Level 2:** Explain how the Trinity differs from polytheism using John 10:30 and Deuteronomy 6:4.

**DoK Level 3:** Compare the roles of the Holy Spirit in Acts 1:8 and John 14:26.

**DoK Level 4:** Design a sermon or podcast episode addressing the question, "How does the Trinity shape Christian worship and community life?"

### Hint



The recommended mode of assessment for Week 5 is **podcast**. Refer to the DoK Level 4 item under the key assessment for an example of a task.

**WEEK 6**

**Learning Indicator:** *Explain how the natural environment reveals the nature of God*

## **FOCAL AREA: THE REVELATION OF GOD THROUGH THE NATURAL ENVIRONMENT**

This lesson helps learners understand how the natural environment reflects the nature of God as Creator, Sovereign, and Sustainer of all things. By observing the order, beauty, design, care, peace, and mystery in creation, students will appreciate how God’s character is revealed through the world around them. The lesson draws on biblical teachings and Christian doctrines to show that nature is a visible testimony to God’s invisible qualities, inviting reverence and faith.

### **Keywords**

- Creator
- Sovereign
- Omnipotent
- Orderliness
- Care
- Beauty
- Design
- Peace
- Mystery

### **Key Concepts**

#### **God as Creator and Sovereign**

The natural environment reveals God as the Creator of all things, who brought the universe into existence out of nothing (Genesis 1:1). God’s sovereignty and omnipotence are evident in His sustaining power over all creation (Psalm 33:69; Romans 1:20).

#### **Orderliness in Creation**

The precise order and harmony in nature—such as the cycles of day and night, seasons, and ecosystems—reflect God’s wisdom and purposeful design (Genesis 1; Psalm 104).

#### **God’s Care Revealed in Nature**

The provision for all creatures, from plants to animals, shows God’s loving care and concern for life (Matthew 6:26–30).

#### **Beauty and Design**

The intricate beauty and complexity of natural forms, from flowers to mountains, demonstrate God’s creativity and intentional design (Psalm 19:1).

#### **Peace Found in Creation**

Nature can evoke a sense of peace and tranquility, reflecting God’s desire for harmony and rest (Psalm 23:2–3).

## Mystery of God in Nature

The vastness and unfathomable aspects of the universe reveal the mystery of God’s infinite nature beyond human understanding (Job 26:7–14).

### Learning Tasks

1. Describe how the natural environment reveals God as Creator and Sovereign.
2. Identify examples of order, care, and beauty in nature and explain what they reveal about God’s character.
3. Reflect on how peace and mystery in creation point to God’s nature.
4. Compare Christian teachings with AIR (African Indigenous Religion) views on how nature reveals God’s nature.

## Pedagogical Exemplars

### Experiential Learning (Nature Walk or Observation Task)

Learners take a guided walk around the school or local environment to observe trees, birds, rivers, hills, and other natural elements. Afterwards, they write or discuss how these aspects reveal God’s character such as His care, order, and creativity. This promotes spiritual sensitivity and ecological awareness.

### Talk for Learning (Scripture-Based Discussion)

Facilitate a class discussion using scriptures like Psalm 19:1 (“The heavens declare the glory of God...”) and Romans 1:20 (“God’s invisible qualities... have been clearly seen...”). Learners interpret these texts and share insights on how nature reveals different attributes of God.

### Group Work/Collaborative Learning

Divide learners into groups, each assigned an element of nature (e.g., sun, plants, water). Groups research and present what their element reveals about God’s nature, using drawings, poetry, or skits. This encourages creativity and shared learning while deepening spiritual understanding.

## Key Assessment

**DoK Level 1:** List three ways the natural environment reveals God’s nature.

**DoK Level 2:** Explain how the orderliness of nature reflects God’s wisdom and power.

**DoK Level 3:** Compare Christian and AIR teachings on how nature reveals God’s care and design.

**DoK Level 4:** Write a reflection or create a presentation on how observing nature can strengthen faith in God’s sovereignty and love.

### Hint



The Recommended Mode of Assessment for Week 6 is **Mid-semester Examination**. Refer to **Appendix C** at the end of Section 2 for further information on how to go about the mid-semester examination.

**WEEK 7**

**Learning Indicator:** *Analyse the nature of God through His attributes in Christianity*

## **FOCAL AREA: THE NATURE OF GOD THROUGH HIS ATTRIBUTES IN CHRISTIANITY**

This lesson explores how Christians understand the nature of God through His revealed attributes. These divine qualities such as omnipotence, omniscience, omnipresence, love, justice, mercy, and holiness, etc., help believers to grasp who God is and how He interacts with humanity. Learners will critically examine how these attributes shape Christian belief, worship, and moral conduct.

### **Keywords**

- Omnipotence
- Omniscience
- Omnipresence
- Holiness
- Justice
- Love
- Mercy
- Sovereignty

### **Key Concepts**

#### **1. God as Omnipotent (All-powerful)**

- God has unlimited power to create, sustain, and judge creation.
- Biblical basis: “For with God nothing will be impossible.” (Luke 1:37).
- Implication: Christians trust in God’s ability to intervene and provide.

#### **2. God as Omniscient (All-knowing)**

- God knows all things—past, present, and future.
- Biblical basis: Psalm 139:1–4 — God knows our thoughts and actions.
- Implication: Calls believers to live with integrity and honesty.

#### **3. God as Omnipresent (Everywhere)**

- God is present in all places at all times.
- Biblical basis: Jeremiah 23:24 — “Do I not fill heaven and earth?”
- Implication: Believers are never alone; God is always with them.

#### **4. God as Love (1 John 4:8)**

- God’s nature is love, shown in grace, forgiveness, and salvation.

- Demonstrated supremely in Jesus Christ’s sacrifice.
- Implication: Christians are called to love others unconditionally.

### 5. God as Just and Merciful

- Justice: God rewards righteousness and punishes evil.
- Mercy: God shows compassion and forgiveness to sinners.
- These qualities coexist in the Christian understanding of salvation.

### 6. God as Holy

- God is pure, separate from sin and moral corruption.
- Biblical basis: 1 Peter 1:16 — “Be holy, for I am holy.”
- Implication: Christians are called to pursue moral purity.

#### Learning Tasks

1. List and explain at least four attributes of God in Christianity.
2. Explore the relationship between God’s justice and mercy.
3. Discuss how God’s love and holiness influence Christian behaviour.
4. Evaluate how these attributes shape Christian responses to evil and suffering in the world.

## Pedagogical Exemplars

### Talk for Learning (Group Discussion or Debate)

Debate: “Can God be just and merciful at the same time?” Learners support arguments using Scripture and case studies.

### Inquiry-Based Learning

Learners explore different biblical passages that describe God’s attributes (e.g., Psalm 139, John 3:16, Isaiah 6:1–5). They summarise key insights and present group findings.

### Problem-Based Learning

Present a moral dilemma (e.g., injustice, suffering, or natural disaster) and ask: How do the attributes of God help Christians respond to this situation?

### Creative Reflection (Art or Poetry)

Learners create a poem, acrostic, or drawing that captures how God’s attributes are reflected in the Christian life.

## Key Assessment

**DoK Level 1:** List three attributes of God as described in Christianity.

**DoK Level 2:** Explain how God’s omnipresence affects the life of a Christian.

**DoK Level 3:** Analyse how God’s holiness and justice influence Christian ethics and decision-making.

**DoK Level 4:** Compose a reflective journal entry on how understanding God’s attributes helps you live out your faith in daily situations (e.g., forgiving others, telling the truth, showing compassion).

**Hint**



*The recommended mode of assessment for Week 7 is **Reflective Journal**. Refer to the DoK Level 4 item under the key assessment for an example of a task.*

**WEEK 8**

**Learning Indicator:** *Examine theological approaches and debates over the nature of God in Christianity*

## **FOCAL AREA: THE THEOLOGICAL APPROACHES AND DEBATE OVER THE NATURE OF GOD IN CHRISTIANITY**

This lesson invites learners to explore the rich theological reflections and debates within Christianity concerning the nature of God. Through inquiry, dialogue, and critical reflection, students will examine how different Christian traditions understand and interpret concepts such as the Trinity, God’s attributes (omniscience, omnipotence, benevolence), and whether God is perceived as personal or impersonal. These discussions aim to develop learners’ theological literacy and ethical reasoning by relating complex doctrine to real-world human experiences.

### **Keywords**

- Trinity
- Omniscience
- Omnipotence
- Benevolence
- Theodicy
- Personhood of God
- Transcendence
- Immanence

### **Key Concepts**

#### **The Trinitarian Doctrine**

Christianity affirms belief in one God expressed in three persons: Father, Son, and Holy Spirit. Different denominations emphasise various aspects of this mystery (e.g., Orthodox focus on the relational nature; Western Christianity often emphasizes substance unity).

Learners explore Biblical foundations (e.g., Matthew 28:19; John 1:1–14) and creedal affirmations (e.g., Nicene Creed).

#### **The Attributes of God and the Problem of Evil**

Traditional theology teaches that God is omniscient (all-knowing), omnipotent (all-powerful), and benevolent (all-good).

Learners engage with the “problem of evil” – if God possesses these attributes, why does evil exist?

Responses from different theological schools: Free Will Defense (Augustine), Soul-Making Theodicy (Irenaeus), and more contemporary approaches.

## Personal and Impersonal Understandings of God

Some Christians experience God as a personal being who relates with humans intimately (prayer, guidance, love).

Others explore God as transcendent, mysterious, and beyond human categories – less “person-like.”

Learners compare mystical and rational understandings of divine interaction with creation.

### Learning Tasks

1. Describe the key elements of the Trinitarian doctrine and its relevance in Christian worship.
2. Explain how different Christian traditions respond to the problem of evil.
3. Discuss whether God is best understood as a personal or impersonal being.
4. Analyse how theological debates about God’s nature shape Christian ethics and daily life.

## Pedagogical Exemplars

### Inquiry-Based Learning

Learners work in research teams to explore key theological questions such as:

“Is God personal or impersonal?” or “How can God be both just and merciful?” Groups use Scriptures, Church Fathers, denominational catechisms, and Christian thinkers to formulate answers. They present and critique each other’s findings in a seminar-style class discussion.

### Talk for Learning

Host a fishbowl discussion on contrasting views of God’s nature across traditions.

Inner circle debates; outer circle listens, takes notes, and then rotates. Topics may include the Eastern Orthodox view of divine mystery, the Catholic emphasis on the Trinity in sacramental life, or Protestant ideas about a relational God. Helps develop respectful theological dialogue and critical thinking.

### Problem-Based Learning

Present a case: “A child suffers a fatal illness despite prayer. How might different Christians respond to this situation?” Learners consider pastoral, philosophical, and doctrinal responses. Small groups propose solutions drawing from theological frameworks like theodicy or eschatological hope.

### Structuring Talk for Learning

Use a **KWL chart**

**K:** What do you already know about how Christians describe God?

**W:** What do you want to know about theological debates on God’s nature?

**L:** After the lesson, what have you learned?

This reflection-based approach encourages metacognition and structures exploration of abstract topics.

## Key Assessment

**DoK Level 1:** Define the terms Trinity, Omniscient, and Benevolence as they relate to God in Christianity.

**DoK Level 2:** Explain how Christians reconcile the idea of an all-loving God with the existence of evil.

**DoK Level 3:** Compare how Eastern Orthodox, Catholic, and Protestant traditions understand the nature of God.

**DoK Level 4:** Prepare a brief presentation or write a reflective essay on how your understanding of God's nature influences moral decisions and responses to suffering.

### Hint



*The recommended mode of assessment for Week 8 is **Essay**. Refer to the DoK Level 4 item under the key assessment for an example of a task for the essay. Also refer to the Teacher Assessment Manual and Toolkit (TAMT) page 74 for more information on how to go about it.*

## WEEK 9

**Learning Indicator:** Compare and contrast Christianity and AIR's understanding of the nature of God

### FOCAL AREA: **COMPARING CHRISTIANITY AND AIR'S UNDERSTANDING OF THE NATURE OF GOD**

This lesson aims to help learners critically examine the concept of God as understood in both Christianity and African Indigenous Religion (AIR). Though rooted in different traditions and cultural contexts, both religions affirm belief in a Supreme Being. By comparing these theological perspectives, learners will appreciate religious diversity, deepen their understanding of the nature of God, and reflect on how worldview influences moral, ethical, and spiritual life.

#### Keywords

- Supreme Being
- Monotheism
- Transcendence
- Immanence
- Ancestors
- Revelation
- Creator
- Sustainer

#### Key Concepts

##### Belief in a Supreme Being

**Christianity:** Believes in one eternal, all-powerful, all-knowing God revealed as Father, Son, and Holy Spirit (Trinity).

**AIR:** Believes in a single Supreme Being (e.g., Nyame among the Akan, Mawu among the Ewe, Olodumare among the Yoruba), often approached through intermediaries like ancestors or spirits.

##### Nature and Attributes of God

**Christianity:** God is omniscient, omnipotent, benevolent, personal, and actively involved in creation.

**AIR:** God is seen as the Creator and Sustainer, wise, just, and merciful. Often perceived as both transcendent and immanent, but not always involved in day-to-day affairs directly.

##### Means of Relating to God

**Christianity:** Through prayer, worship, the Bible, and Jesus Christ.

**AIR:** Through rituals, offerings, festivals, and consultation with traditional priests or elders. Ancestors act as spiritual intermediaries.

##### Revelation and Worship

**Christianity:** God reveals Himself through Scripture, prophets, Jesus Christ, and the Holy Spirit. **AIR:** Revelation comes through nature, oral traditions, sacred symbols, and dreams/visions passed through elders and priests.

## Learning Tasks

1. Identify two attributes of God shared by Christianity and AIR.
2. Compare how Christians and adherents of AIR relate to or worship God.
3. Explain how the understanding of God in each tradition influences moral behaviour.
4. Analyse how the African worldview enriches Christian theology in the Ghanaian context.

## Pedagogical Exemplars

### Inquiry-Based Learning

Learners work in groups to research and answer the question: “Do Christianity and AIR describe the same God in different ways, or fundamentally different beings?” Each group presents perspectives with references from Christian texts and AIR oral traditions.

### Talk for Learning

Organize a structured debate: “Is the Christian understanding of God more personal than in AIR?” Assign learners to represent each tradition, ensuring arguments are grounded in theology and practice.

### Project-Based Learning

Learners develop a comparative chart or Venn diagram showing the similarities and differences between Christianity and AIR’s view of God. These visuals are presented in a gallery walk format where peers give feedback.

### Experiential Learning (Storytelling & Oral Tradition)

Invite a local elder or traditionalist (with parental/community consent) to share how AIR conceptualizes God through proverbs, myths, or rituals. Learners then reflect on these in comparison with Christian Bible stories or teachings.

## Key Assessment

**DoK Level 1:** List one name used for God in Christianity and one in an African Indigenous Religion.

**DoK Level 2:** Describe how AIR and Christianity each view the nature and role of God.

**DoK Level 3:** Compare and contrast the ways adherents of AIR and Christianity approach and worship God.

**DoK Level 4:** Write a reflective essay or prepare an oral presentation on how learning from AIR can deepen a Christian’s understanding of God in a Ghanaian cultural context.

### Hint



The recommended mode of assessment for Week 9 is **individual classwork**. Refer to the DoK Level 3 item under the key assessment for an example of a task. Also refer to the Teacher Assessment Manual and Toolkit (TAMT) page 63 for more information.

**WEEK 10**

**Learning Indicator:** *Apply moral values in the attributes of God*

## **FOCAL AREA: APPLYING MORAL VALUES IN THE ATTRIBUTES OF GOD**

This lesson aims to guide learners to explore the attributes of God (e.g., love, justice, mercy, holiness, truthfulness) and understand how these divine qualities serve as moral standards for human behaviour. Learners are encouraged to reflect on how they can embody these attributes in their personal lives, relationships, and communities. By connecting theology with daily moral choices, the lesson fosters spiritual growth and ethical maturity.

### **Key words to guide the discussion include**

- Omnibenevolence
- Mercy
- Justice
- Holiness
- Truth
- Forgiveness
- Compassion
- Moral values

### **Key Concepts**

#### **Attributes of God and Their Moral Implications**

1. **Love (1 John 4:8):** God is love; Christians are called to love one another selflessly.
2. **Mercy (Luke 6:36):** God forgives and shows compassion; believers are expected to forgive others.
3. **Justice (Psalm 89:14):** God is fair and just; Christians must act with integrity and oppose injustice.
4. **Holiness (1 Peter 1:16):** God is morally pure; Christians are to live in righteousness and avoid sin.
5. **Truthfulness (John 14:6):** God is the source of truth; believers are called to be honest and trustworthy.

#### **Imitating God's Attributes in Daily Life**

Learners reflect on how these attributes can guide their attitudes and decisions. Emphasis is placed on school life, friendships, family, and civic responsibilities.

## Learning Tasks

1. Identify and explain four moral values that stem from God’s attributes.
2. Discuss how Christians are expected to reflect God’s love and mercy in human relationships.
3. Role-play a scenario where learners apply the values of forgiveness and honesty in a real-life conflict.
4. Reflect on how justice and truthfulness can be lived out in a school or community setting.

## Pedagogical Exemplars

### Inquiry-Based Learning

Learners investigate: “What does it mean to be holy as God is holy?” They explore Scripture and discuss in small groups how this applies to their own moral struggles and decisions.

### Talk for Learning

Organise a **value-based debate**: “Is mercy more important than justice in today’s world?” Learners use Biblical examples to support their arguments and reflect on modern-day applications.

### Problem-Based Learning

Present learners with a scenario: A student cheats in an exam and confesses. How should a Christian classmate respond, reflecting God’s attributes? Learners explore solutions through guided moral reasoning based on divine attributes.

### Experiential Learning (Values in Action)

Assign a week-long “Godly Attribute Challenge”: learners pick one attribute (e.g., compassion) and record how they applied it in their lives during the week. Follow up with a reflective class sharing session.

## Key Assessment

**DoK Level 1:** List three attributes of God that guide moral behaviour.

**DoK Level 2:** Explain how God’s justice and mercy provide a model for human action.

**DoK Level 3:** Evaluate a real-life moral dilemma (e.g., peer pressure, dishonesty, unfair treatment) in light of God’s attributes.

**DoK Level 4:** Write a personal reflection or create a poster campaign encouraging moral action based on God’s love, justice, and truth in school or community settings

### Hint



*The recommended mode of assessment for Week 10 is **poster**. Refer to the DoK Level 4 item under the key assessment for an example of a task for the poster. Also refer to the Teacher Assessment Manual and Toolkit (TAMT) page 76 for more information on how to organise poster assessment.*

## SECTION REVIEW

In this section, learners advanced from doctrine to practice: beginning with the Trinity and revelation in creation, through a critical study of God's attributes and major theological debates, to a comparative exploration with AIR, and culminating in moral application. They strengthened their capacity to read Scripture theologically, situate beliefs historically (creeds and councils), and interpret Ghanaian cultural contexts (AIR concepts of the Supreme Being and mediation).

Pedagogies such as guided discussion, enquiry projects, field observation, debates, and creative media production fostered critical thinking, collaboration, communication, and ethical reasoning. Assessments—podcasts, mid-semester examination, reflective journals, essays, comparative charts, and action projects—enabled learners to recall, interpret, compare, and apply what they learned, nurturing attitudes of reverence, integrity, compassion, justice, and truthfulness.

Overall, learners leave this section with a clearer grasp of who God is in Christian faith, how creation and history testify to God, how diverse traditions reason about divine nature and the problem of evil, and how God's attributes translate into moral choices in school, family, and community life. This foundation prepares them for deeper study and mature Christian living in subsequent sections.



## APPENDIX C: MID-SEMESTER EXAMINATION

### Structure

Forty (40) objective test items comprising multiple choice questions.

### Sample principles to consider in developing Multiple Choice Questions

1. Keep questions simple and clear.
2. Match questions to indicators and content.
3. Add believable wrong answers (distractors).
4. Make sure there is only one correct answer.
5. Include questions with DoK levels.
6. Make questions practicable whenever possible.
7. Use fair and bias-free language for all learners.

### Table of Specification

Week	Focal Area	Type of Question	DoK Level				Total
			1	2	3	4	
1	Categories of Christian denominations in Ghana	Multiple Choice	3	3	3	-	9
2	The emergence of African Independent Churches in Ghana	Multiple Choice	2	3	3	-	8
3	The Emergence of the Pentecostal/Charismatic Movement in Ghana	Multiple Choice	3	3	2	-	8
4	The influence of AIR on diverse Christian groups	Multiple Choice	2	4	2	-	8
5	The Nature of God in Christianity	Multiple Choice	2	3	2	-	7
Total			12	16	12		40

## SECTION 3: WORSHIP IN CHRISTIANITY

### Strand: Religious Beliefs, Practices, Moral Values and Human Development

#### Sub-Strand: Worship and Moral Values for Development

**Learning Outcome:** Describe how AIR has influenced Christian Worship in Ghana and analyse the values inherent in Christian Worship.

**Content Standard:** Demonstrate understanding of Worship in Christianity and element of AIR's influence to deduce and apply values inherent in them.

#### Hint



The **End of First Semester Examination** will be conducted in Week 12. Refer to **Appendix D** of this Section for a Table of Specification to guide you to set the questions. Set questions to cover all the indicators covered for at least weeks 1 to 11.

Assign **Individual Project Work** for the academic year by Week 14. The project should be submitted by Week 19. See **Appendix E** of this Section and Teacher Assessment Manual and Toolkit for more information on how to organise a group project.

### INTRODUCTION AND SECTION SUMMARY

This section focuses on Christian worship in Ghana, helping learners to understand its forms, elements, diversity, cultural influences, and moral significance. Worship is presented not only as ritual but as a holistic act that shapes Christian identity, expresses theology, and reflects cultural contexts. By the end of the section, learners will be able to explain how Christian worship is performed in Ghana, analyse its scriptural basis, compare denominational diversity, identify the influence of African Indigenous Religion (AIR), and apply moral values embedded in worship to daily life.

The weeks covered in this section are:

**Week 11:** How Christian worship is performed in Ghana

**Week 12:** Elements of worship in Christianity and deduction of their scriptural references

**Week 13:** Denominational diversity in Christian worship

**Week 14:** Ways in which AIR has influenced Christian worship in Ghana

**Week 15:** The application of moral values inherent in Christian worship

## SUMMARY OF PEDAGOGICAL EXEMPLARS

Teaching in this section requires learner-centred and experience-driven methods. Teachers are encouraged to use experiential learning (e.g., field trips to churches, multimedia clips of worship, inviting cultural troupes), talk for learning (guided class discussions on worship practices, debates on moral values in worship), and collaborative group work (researching denominations, analysing worship elements, presenting findings). Project-based learning is also recommended, such as designing multimedia presentations on denominational worship or creating posters linking worship to moral life.

Digital tools, storytelling, and role-play should be used to bring worship practices to life, while learners' own experiences from their churches and communities should serve as rich resources. Teachers are to differentiate tasks according to ability levels and ensure the full inclusion of girls and learners with special needs, creating opportunities for all to participate meaningfully.

## ASSESSMENT SUMMARY

Assessment strategies in this section emphasise formative, performance-based, and reflective evaluation. Learners are guided to demonstrate understanding through tasks such as:

- Listing and describing worship elements (DoK 1–2)
- Analysing cultural influences and denominational diversity (DoK 3)
- Synthesising worship and morality into real-life applications (DoK 4)

Recommended assessment modes include homework (Week 11), mid-semester examination (Week 6/12), individual classwork (Week 9/12), speech writing (Week 13), project work (Week 14), and reflective essays (Week 15). Teachers are encouraged to use a blend of oral responses, written work, creative projects, and reflective journals.

The Teacher Assessment Manual and Toolkit (TAMT) should be consulted for guidance on structuring tasks like homework (p.46), classwork (p.63), and project work (Appendix E). Assessments should be designed to capture both lower-order and higher-order skills, ensuring inclusivity and scaffolding learners towards critical thinking.

## WEEK 11

**Learning Indicator:** *Explain how Christian worship is performed in Ghana*

### FOCAL AREA: **HOW CHRISTIAN WORSHIP IS PERFORMED IN GHANA**

This lesson introduces learners to the ways in which Christian worship is expressed in Ghanaian churches. Worship, as both a communal and individual act, reflects theology, culture, and denomination. Through studying various expressions - liturgical and charismatic, prayer, music, and preaching - learners will appreciate the rich diversity and unity within Christian worship in Ghana.

#### Key words to guide the discussion include

- Worship
- Liturgy
- Praise and worship
- Preaching
- Prayer
- Local instruments
- Denomination

#### Key Concepts

##### Types of Worship Styles in Ghana

- **Liturgical Worship:** Found in denominations like Roman Catholic, Anglican, and Methodist churches. It follows a structured order—set prayers, creeds, sacraments, and lectionary-based preaching.
- **Charismatic Worship:** Common in Pentecostal and Charismatic churches. It includes spontaneous prayer, glossolalia (speaking in tongues), healing sessions, and extended praise sessions.
- **Hybrid Worship:** Some churches (e.g., Presbyterian, some Methodist branches) combine both structured and free-flowing worship elements.

##### Components of Christian Worship

- **Music:** Central to Ghanaian worship. Involves choral singing, gospel bands, drums, keyboards, and traditional instruments like the fontomfrom or atumpan. Songs may be in English, Twi, Ewe, Ga, or other local languages.
- **Prayer:** Includes thanksgiving, confession, intercession, and supplication. Can be silent, spoken, or spontaneous and loud depending on tradition.
- **Preaching:** The delivery of God's word. In many Ghanaian churches, preaching is energetic and interactive, often blending Scripture with proverbs, local idioms, and stories.
- **Use of Local Culture:** Worship often includes dance, call-and-response songs, and dressing in traditional attire to honour God with one's culture.

##### Language and Worship

- Many churches conduct services in local languages to ensure understanding and participation.

- Bible readings, sermons, and songs are often translated or performed in multiple languages.

### Learning Tasks

1. Identify and describe two major types of Christian worship styles in Ghana.
2. Explain the role of music and prayer in Ghanaian Christian worship.
3. Compare how preaching is done in liturgical and charismatic churches.
4. Discuss how Ghanaian culture influences the way worship is performed.

## Pedagogical Exemplars

### Experiential Learning

Organise visits to different types of churches (e.g., a Catholic Mass and a Pentecostal praise service). Learners take note of music, prayer style, sermon delivery, dress, and rituals. They write a reflection comparing their experiences.

### Talk for Learning

Host a classroom discussion where learners describe how worship is done in their own churches. Guide them to identify key elements like music, language, and structure, and connect these with theological beliefs.

### Project-Based Learning

Assign students to create a group multimedia presentation titled “Worship in My Church.” Include interviews with worship leaders, video clips, or photographs showing prayer, praise, sermon, or offering time.

### Group Work / Collaborative Learning

Divide the class into groups to study worship in Catholic, Presbyterian, Pentecostal, and Charismatic churches. Each group presents on music, prayer, preaching, and use of local culture.

## Key Assessment

**DoK Level 1:** List three components of Christian worship commonly found in Ghanaian churches.

**DoK Level 2:** Describe the differences between liturgical and charismatic worship styles.

**DoK Level 3:** Analyse how language and local culture affect the performance of Christian worship in Ghana.

**DoK Level 4:** Design and present a short worship programme (order of service) incorporating elements typical of Ghanaian Christian worship.

### Hint



The recommended mode of assessment for Week 11 is **homework**. Refer to the DoK Level 2 item under the key assessment for an example of a task. Also refer to the Teacher Assessment Manual and Toolkit (TAMT) page 46 for more information on homework.

**WEEK 12**

**Learning Indicator:** *Analyse elements of worship in Christianity to deduce their scriptural references*

**FOCAL AREA:   ELEMENTS OF WORSHIP IN CHRISTIANITY  
AND DEDUCTION OF THEIR SCRIPTURAL  
REFERENCES**

This lesson explores the core elements of Christian worship and helps learners link these practices to their biblical foundations. Worship is not only a cultural or denominational expression but also a scripturally grounded act of devotion. By examining the components of worship – such as prayer, music, giving, sacraments, preaching, and fellowship – learners will understand how these elements are derived from and shaped by the Bible.

**Key words to guide the discussion include**

- Worship
- Scripture
- Prayer
- Praise
- Preaching
- Eucharist / Communion
- Giving / Offering
- Fellowship

**Key Concepts**

**Prayer**

Scriptural Reference

- Matthew 6:9–13 – The Lord’s Prayer
- 1 Thessalonians 5:17 – “Pray without ceasing.”
- Emphasised as central to both individual and communal worship.

**Praise and Music**

Scriptural Reference

- Psalm 150:1–6 – “Let everything that has breath praise the Lord.”
- Ephesians 5:19 – “Speaking to one another with psalms, hymns, and songs from the Spirit.”
- Music is used to glorify God and inspire the congregation.

## Preaching/Teaching the Word

### Scriptural Reference

- 2 Timothy 4:2 – “Preach the word; be prepared in season and out of season.”
- Acts 2:42 – Teaching was central to early Christian worship.
- Preaching explains scripture, builds faith, and guides moral living.

## Giving/Offering

### Scriptural Reference

- 2 Corinthians 9:7 – “God loves a cheerful giver.”
- Malachi 3:10 – “Bring the whole tithe into the storehouse.”
- Offerings reflect gratitude and support the work of the Church.

## Holy Communion/Eucharist

### Scriptural Reference

- Luke 22:19–20 – The institution of the Lord’s Supper
- 1 Corinthians 11:23–26 – Paul’s instructions on the Eucharist
- Celebrates Christ’s sacrifice and strengthens unity among believers.

## Fellowship and Unity

### Scriptural Reference

- Acts 2:42–47 – Early Christians devoted themselves to fellowship and breaking of bread.
- Hebrews 10:25 – “Not giving up meeting together...”
- Encourages love, accountability, and community in worship.

### Learning Tasks

1. Identify five major elements of Christian worship.
2. Match each element with its scriptural reference.
3. Explain the purpose of each element in Christian worship.
4. Reflect on how these scriptural elements influence worship practices in Ghanaian churches today.

## Pedagogical Exemplars

### Inquiry-Based Learning

Learners are given different scripture passages. In groups, they explore what aspect of worship the passage relates to (e.g., Acts 2:42 on fellowship). Each group shares findings, linking the Bible to modern worship practice.

### Structuring Talk for Learning

Use the “Think-Pair-Share” method: learners first list what they know about worship, then pair up to find related scriptures, and finally share with the class how the scripture validates the worship element.

### Problem-Based Learning

Pose a scenario where a church omits one core element of worship (e.g., no prayer or giving). Learners discuss the biblical implications and recommend improvements with scriptural backing.

### Group Work / Collaborative Learning

Divide class into six groups, each focusing on one worship element. They research the biblical background and present its modern-day relevance with examples from different Ghanaian churches.

### Key Assessment

**DoK Level 1:** List four elements of Christian worship and their corresponding scriptures.

**DoK Level 2:** Explain how prayer or giving is expressed in Christian worship and support your explanation with a biblical text.

**DoK Level 3:** Analyse how the early church in Acts 2:42–47 set a model for modern worship, citing specific practices.

**DoK Level 4:** Develop a model Sunday worship outline that integrates scripture-based elements and explain the biblical rationale for each part.

#### Hint



*The End of First Semester Examination will be conducted in Week 12. Refer to Appendix D of this Section for a Table of Specification to guide you to set the questions. Set questions to cover all the indicators covered for at least weeks 1 to 11.*

## WEEK 13

**Learning Indicator:** *Analyse denominational diversity in Christian worship*

### FOCAL AREA: **DENOMINATIONAL DIVERSITY OF CHRISTIAN WORSHIP**

This lesson explores the diversity in Christian worship across different denominations in Ghana and globally. It examines how theology, tradition, and cultural expressions shape the unique styles of worship found among groups such as Catholics, Methodists, Presbyterians, Pentecostals, Charismatics, and African Independent Churches (AICs). Learners will understand that while the core of Christian worship centres on glorifying God, its expression varies across denominations due to historical, doctrinal, and cultural differences.

#### Key words to guide the discussion include

- Denomination
- Liturgy
- Sacrament
- Praise and Worship
- Charismatic
- Traditional
- Worship Styles

#### Key Concepts

##### Denominational Identity and Worship Style

Different Christian denominations develop distinct worship forms based on theology and tradition.

For example

- **Catholics** emphasise structured liturgy, sacraments, and sacred rituals.
- **Methodists and Presbyterians** blend structured services with hymn singing and scripture reading.
- **Pentecostals and Charismatics** prioritise spontaneous worship, speaking in tongues, prophecy, and emotional expression.
- **AICs** often incorporate African cultural symbols, local languages, and drums into worship.

##### Core Similarities Across Denominations

- Despite differences, all Christian worship generally includes:
  - Prayer
  - Scripture reading

- Singing
- Preaching
- Fellowship
- These practices are derived from the Bible and adapted differently by each denomination.

## Cultural Expressions in Worship

Ghanaian culture plays a significant role in worship through language, music, dance, attire, and proverbs. This is especially evident in AICs and Pentecostal/Charismatic churches.

## Liturgical vs. Non-Liturgical Worship

**Liturgical Worship:** Follows a set pattern or order (e.g., Catholic Mass).

**Non-Liturgical Worship:** More spontaneous and informal (e.g., Charismatic services).

### Learning Tasks

1. Identify key differences in worship practices among at least three Christian denominations in Ghana.
2. Compare liturgical and charismatic styles of worship.
3. Analyse how culture influences denominational worship.
4. Reflect on the benefits and challenges of worship diversity within the Christian faith.

## Pedagogical Exemplars

### Experiential Learning

Organise visits (or watch videos) of worship services from different denominations (e.g., Catholic, Presbyterian, Pentecostal). Learners reflect on rituals, music, dress, and sermon delivery.

### Talk for Learning

Host a panel or structured class discussion where learners share their experiences from different denominational backgrounds. Guide them to recognize unity in diversity.

### Group Work/Collaborative Learning

Assign groups to research specific denominations and present on their worship practices using visuals or role-plays. Focus on elements like music, order of service, prayer styles, and use of local culture.

### Project-Based Learning

Learners create a comparative chart or multimedia presentation showcasing how worship is conducted in at least three denominations, linking each style to its historical and theological roots.

## Key Assessment

**DoK Level 1:** List three Christian denominations and one characteristic of each worship style.

**DoK Level 2:** Describe the differences between liturgical and charismatic worship.

**DoK Level 3:** Analyse how culture influences Christian worship practices in Ghana.

**DoK Level 4:** Write a reflective essay or speech on how understanding denominational diversity in worship can promote unity and respect among Christians.

### Hint



The recommended mode of assessment for Week 13 is **speech writing**. Refer to the DoK Level 4 item under the key assessment for an example of a task.

## WEEK 14

**Learning Indicator:** *Examine ways in which AIR has influenced Christian worship in Ghana*

### FOCAL AREA: **WAYS IN WHICH AIR HAS INFLUENCED CHRISTIAN WORSHIP IN GHANA**

This lesson helps learners explore how African Indigenous Religion (AIR) has influenced Christian worship in Ghana. Although Christianity introduced new theological frameworks and worship styles, it did not emerge in a vacuum. Over time, Christian worship in Ghana has absorbed aspects of indigenous religious expressions, such as music, drumming, dance, language, and symbolic acts. Learners will understand that Christianity in Ghana has become deeply contextualised, reflecting African worldviews, aesthetics, and communal values.

#### Key words

- Contextualisation
- Enculturation
- Drumming and Dance
- Oral Tradition
- Ancestral Reverence
- Symbolism
- African Indigenous Religion (AIR)

#### Key Concepts

##### Cultural Continuity and Worship Style

Christian worship in Ghana often integrates elements from AIR such as:

- Call-and-response singing, drumming, and traditional dancing.
- Use of local languages and proverbs in preaching and prayer.
- Communal participation, which mirrors AIR's emphasis on collective spirituality.

##### Symbolism and Ritual

Items such as water, oil, incense, and white cloth used in many churches reflect indigenous symbolic practices. Ritual acts such as libation or anointing with oil have parallels in AIR but are adapted with Christian meaning.

##### Spiritual Experience and Healing

AIR's emphasis on spiritual forces, healing, and deliverance has shaped Pentecostal/Charismatic Christianity in Ghana.

Many churches use *prophetic utterances, exorcisms, and healing services*—elements that mirror AIR's concern with spiritual health.

##### Leadership and Community Roles

The structure of church leadership, especially in African Independent Churches (AICs), often reflects AIR models where leaders are seen as spiritual heads, mediators, and custodians of divine truth.

## Learning Tasks

1. Identify three ways in which AIR has influenced Christian worship in Ghana.
2. Explain how traditional music and dance are used in Christian worship today.
3. Compare the role of a traditional priest with that of a charismatic pastor in Ghana.
4. Discuss how incorporating indigenous practices has helped Christianity become relevant in the Ghanaian context.

## Pedagogical Exemplars

### Inquiry-Based Learning

Learners investigate questions such as: “Why do some churches use drumming and dancing in worship?” or “How do Christians respond to traditional symbols in the church?” Present findings in groups.

### Experiential Learning

Invite a cultural troupe or visit a local AIC or Charismatic church where traditional elements are integrated. Learners observe and document their experiences, focusing on indigenous expressions.

### Talk for Learning

Facilitate a class discussion comparing Christian and AIR worship elements. Encourage students to reflect on whether incorporating AIR elements enhances or challenges Christian worship.

### Group Work / Collaborative Learning

Groups explore specific AIR elements (e.g., drumming, prayer forms, use of language) and trace their presence in Christian worship. Present as posters, skits, or presentations.

## Key Assessment (Depth of Knowledge – DoK)

**DoK Level 1:** List three indigenous practices seen in Ghanaian Christian worship.

**DoK Level 2:** Describe how AIR’s use of music and dance is reflected in Christian services.

**DoK Level 3:** Analyse how spiritual healing in AIR has influenced deliverance ministries in Ghanaian churches.

**DoK Level 4:** Write a speech or essay on how incorporating AIR elements has helped Christianity thrive in Ghanaian communities.

### Hint



Assign **Individual Project Work** for the academic year by Week 14. The project should be submitted by Week 19. See **Appendix E** of this Section and **Teacher Assessment Manual and Toolkit** for more information on how to organise a group project.

## WEEK 15

**Learning Indicator:** *Synthesise moral values inherent in Christian worship and how to apply them to life*

### FOCAL AREA: **THE APPLICATION OF MORAL VALUES INHERENT IN CHRISTIAN WORSHIP**

Christian worship is not merely a religious ritual but a space for moral formation. This lesson guides learners to identify and synthesise the core moral values embedded in acts of worship such as prayer, confession, preaching, and fellowship – and to reflect on how these values shape personal character and community life. Learners will explore how Christian worship inspires ethical conduct and promotes virtues like humility, compassion, honesty, service, and love.

#### Keywords

- Worship
- Morality
- Confession
- Service
- Integrity
- Compassion
- Stewardship

#### Key Concepts

##### Moral Values in Worship Elements

- Prayer fosters humility, dependence on God, and perseverance.
- Confession of sin encourages honesty, accountability, and reconciliation.
- Scripture reading and preaching promote truthfulness, love, justice, and obedience.
- Offering and tithing develop generosity, gratitude, and stewardship.
- Fellowship and communion promote unity, forgiveness, and communal responsibility.

##### Worship as a Tool for Moral Transformation

- Worship shapes character by aligning human desires with divine will.
- It offers a moment for reflection, repentance, and renewal of moral purpose.

##### Application to Life

- Values learned in worship (e.g., forgiveness, peace, honesty) should be reflected in:
  - **Personal behaviour** (e.g., telling the truth, helping others)
  - **Social interactions** (e.g., promoting peace, respecting others)
  - **Civic duties** (e.g., avoiding corruption, caring for the environment)

## Learning Tasks

1. Identify key moral values in Christian worship practices.
2. Explain how confession and offering promote personal integrity and generosity.
3. Discuss how participation in worship can lead to moral transformation.
4. Illustrate how worship values can be applied to issues such as bullying, cheating, and disrespect in school or community life.

## Pedagogical Exemplars

### Think-Pair-Share (Structuring Talk for Learning)

Learners reflect individually on a worship experience that influenced their moral choices, then share in pairs and finally with the class.

### Problem-Based Learning

Present a real-life scenario (e.g., a student tempted to cheat in an exam). Learners suggest how Christian worship values can guide moral decision-making.

### Experiential Learning

Encourage learners to plan and lead a short classroom worship session, focusing on a value such as forgiveness or gratitude. Afterwards, they reflect on how it made them feel and think.

### Project-Based Learning

Learners create posters or drama sketches illustrating how values from Christian worship (e.g., love, service) can be applied in daily life—at home, school, or in public spaces.

## Key Assessment

**DoK Level 1:** List three moral values promoted through Christian worship.

**DoK Level 2:** Explain how Christian worship encourages honesty and compassion.

**DoK Level 3:** Analyse how values like forgiveness and generosity in worship can transform behaviour in school and family life.

**DoK Level 4:** Write a reflective essay on how a specific act of Christian worship (e.g., praise, giving, confession) has helped you or someone you know become a better person.

### Hint



*The recommended mode of assessment for Week 15 is **homework**. Refer to the DoK Level 2 item under the key assessment for an example of a task. Also refer to the Teacher Assessment Manual and Toolkit (TAMT) page 46 for more information on homework.*



## APPENDIX D: END OF SEMESTER EXAMINATION

### STRUCTURE

**Duration:** 2 hours

**Total marks:** 100

### Sections

- Section A (40 marks): 40 multiple choice questions (45 minutes)
- Section B (60 marks): 5 essay type questions for learners to answer any 3. Each question is rated 20 marks (75 Minutes)

Sample Table of Test Specification							
Week	Focal Area	Type of Question	DoK Level				Total
			L1	L2	L3	L4	
1	Categories of Christian denominations in Ghana	Multiple Choice	1	1	1	-	3
		Essay					
2	The emergence of African Independent Churches in Ghana	Multiple Choice	1	1	2	-	4
		Essay			1		1
3	The Emergence of the Pentecostal/Charismatic Movement in Ghana	Multiple Choice	2	2	1	-	5
		Essay					
4	The influence of AIR on diverse Christian groups	Multiple Choice	1	2	1	-	4
		Essay		1			1
5	The Nature of God in Christianity	Multiple Choice	1	2		-	3
		Essay					
6	The Nature of God in Christianity	Multiple Choice	1	1	1		3
		Essay	1				1
7	Analysing the Nature of God Through His Attributes in Christianity	Multiple Choice	1	2	1		4
		Essay					
8	The theological approaches and debate over the nature of God in Christianity	Multiple Choice	1	2	1		4
		Essay					
9	Comparing Christianity and AIR's Understanding of the Nature of God	Multiple Choice	1	1	1		3
		Essay			1		1
10	Applying Moral Values in the Attributes of God	Multiple Choice	1	1	2		4
		Essay					

11	Explaining How Christian Worship is Performed in Ghana	Multiple Choice	1	1	1		3
		Essay		1			1
Total			<b>13</b>	<b>18</b>	<b>14</b>		<b>45</b>



## APPENDIX E: INDIVIDUAL PROJECT WORK

Individual Project: Denominational Diversity and the Influence of African Indigenous Religion on Christian Worship in Ghana

*Duration: 5 Weeks*

### Project Overview

You are required to research and write a report on how Christian worship in Ghana differs across denominations and how African Indigenous Religion (AIR) has influenced these worship practices. Your report should also reflect on what these influences mean for Christianity in Ghana today.

This project helps you to understand religious diversity, cultural influences, and the dynamic nature of worship in Ghana.

### Step-by-Step Approach

#### Week 1: Topic Selection & Planning

- Choose **two Christian denominations in Ghana** (e.g., Catholic, Methodist, Pentecostal, Charismatic, African Independent Churches).
- Write a short outline of your project plan (denominations chosen, areas of research, possible sources).

#### Week 2: Research on Denominational Worship

- Research how the denominations you selected conduct worship:
  - Order of service
  - Music and instruments
  - Use of language
  - Role of laity and clergy
  - Sacraments/rituals
- Take notes to compare their similarities and differences.

#### Week 3: Research on AIR Influences

- Investigate how African Indigenous Religion has influenced worship practices in Ghanaian Christianity. For example:
  - Use of drums, dancing, and traditional music.
  - Prayer styles (e.g., spontaneous prayers, night vigils).
  - Healing, prophecy, and emphasis on spirituality.
- Record real-life examples (e.g., revival meetings, healing crusades).

#### Week 4: Drafting Your Report

- Begin writing your report following the structure below (see detailed structure).
- Include examples, comparisons, and personal reflections.
- Draw a chart or table comparing denominational worship styles if possible.

## Week 5: Finalization & Submission

- Edit your draft for clarity and neatness.
- Submit a 4–6 page report with proper headings.
- Be ready to briefly share one key insight with the class.

## Report Structure

1. **Title Page** – Project title, your name, class, date.
2. **Table of Contents** – List of sections with page numbers.
3. **Introduction** – Brief overview of Christian worship in Ghana, purpose of the project.
4. **Denominational Diversity of Christian Worship** – Description and comparison of two denominations you researched.
5. **Influence of African Indigenous Religion (AIR)** – Examples of AIR practices adopted into Christian worship.
6. **Discussion/Reflection** – Your analysis of how denominational diversity and AIR influence shape Christianity in Ghana today.
7. **Conclusion** – Summary of findings and your personal view.
8. **References** – List of sources (books, interviews, notes, online sources).

## Sample Rubric (20 Marks)

Criteria	Excellent (4 Marks)	Good (3 Marks)	Fair (2 Marks)	Needs Improvement (1 Mark)
<b>Content Accuracy</b>	Information is accurate, detailed, and well-researched.	Mostly accurate with minor gaps.	Some inaccuracies or missing details.	Many errors, very limited content.
<b>Understanding of Denominational Diversity</b>	Provides clear, well-explained comparisons with examples.	Provides comparisons but with less detail.	Limited explanation, vague comparisons.	No clear comparison given.
<b>Explanation of AIR Influence</b>	Strong explanation with real-life examples and relevance.	Good explanation with some examples.	Limited explanation, few or unclear examples.	No explanation or very weak.
<b>Organization &amp; Report Writing</b>	Well-structured, clear flow, neat presentation.	Organized with minor errors in structure.	Weak organization, not easy to follow.	Poorly structured and untidy.
<b>Reflection &amp; Critical Thinking</b>	Insightful reflection showing deep understanding of issues.	Some reflection with relevant points.	Very limited or vague reflection.	No reflection included.

## SECTION 4: RELIGIOUS PLURALISM

### Strand: **Religious Communities and Nation Building**

#### Sub-Strand: **Religious Communities, Gender and Nation Building**

**Learning Outcome:** *Examine the challenges and opportunities for religious pluralism in Ghana and how they can be employed for nation building*

**Content Standard:** *Demonstrate appreciation of opportunities and challenges in religious pluralism for nation building*

#### **Hint**



*The recommended mode of assessment for Week 18 is **Mid-semester Examination**. Refer to **Appendix F** for further information on how to go about the mid-semester examination for the Second Semester.*

### **INTRODUCTION AND SECTION SUMMARY**

This section focuses on helping learners explore and critically reflect on the concept of religious pluralism and its implications for peace, unity, and national development. The lessons equip learners to define and explain pluralism, analyse Christian perspectives on it, identify opportunities and challenges in religious nationalism, and explore practical examples of pluralism both locally and globally.

Learners will examine how Ghana and other nations have managed religious diversity, balancing opportunities for cooperation with challenges of intolerance and extremism. They will also consider the role of Christian values, interfaith dialogue, and national institutions such as the National Peace Council in fostering peaceful coexistence.

By the end of the section, learners will appreciate that pluralism, when well-managed, enriches society, strengthens democracy, and promotes shared national values. They will also gain the skills to apply biblical and civic principles in addressing real-life issues of religion and nation-building.

The section covers the following lessons:

**Week 16:** The concept of religious pluralism

**Week 17:** Christian teachings on religious pluralism

**Week 18:** Religious Nationalism: Opportunities and Challenges

**Week 19:** Religious pluralism in nation building

**Week 20:** Religious Pluralism in Practice

## SUMMARY OF PEDAGOGICAL EXEMPLARS

Teachers are encouraged to use learner-centred pedagogies that emphasise dialogue, inquiry, and real-life application. Approaches such as Talk for Learning, Experiential Learning, Problem-Based Learning, Project-Based Learning, and Collaborative Group Work are suggested throughout the lessons.

For instance, learners debate the role of religious nationalism, investigate case studies of pluralism, engage in community interviews, and analyse biblical texts to understand inclusivity in Christian thought. Tools such as Think-Pair-Share, Pyramid Discussions, and Diamond Nine ranking tasks foster critical thinking and collaboration. Teachers are to ensure inclusivity by recognising learners' diverse religious backgrounds and using them as classroom resources.

## ASSESSMENT SUMMARY

Assessment in this section focuses primarily on formative strategies that encourage reflection and application rather than rote recall. Suggested assessment activities include:

- Class debates and discussions
- Research projects and presentations
- Concept maps and comparative charts
- Reflective journals and essays
- Case study analyses and problem-solving tasks

Each assessment is aligned with Depth of Knowledge (DoK) levels, ranging from recall of examples of pluralism (DoK 1) to synthesising strategies for managing pluralism in nation-building (DoK 4). Teachers are advised to provide varied opportunities to cater for all learners, ensuring that assessments promote civic responsibility, ethical reasoning, and practical problem-solving.

## WEEK 16

**Learning Indicator:** *Explain the concept of religious pluralism*

### FOCAL AREA: **THE CONCEPT OF RELIGIOUS PLURALISM**

This lesson introduces learners to the concept of **religious pluralism**, which refers to the coexistence of multiple religious traditions within the same society. Learners will be guided to differentiate between pluralism, tolerance, exclusivism, and inclusivism. By engaging with examples from Ghana and beyond, learners will appreciate how people of diverse faiths can live together peacefully, learn from one another, and contribute to national harmony. This lesson will also help learners reflect on the relevance of religious pluralism in Ghana's multi-faith context.

#### Keywords

- Pluralism
- Tolerance
- Exclusivism
- Inclusivism
- Coexistence
- Diversity

#### Key Concepts

##### 1. Definition of Religious Pluralism

Religious pluralism means more than just the existence of different religions; it involves mutual respect, interaction, and cooperation among diverse religious groups.

##### 2. Pluralism vs. Tolerance, Exclusivism, and Inclusivism

- **Tolerance:** Allowing others to exist without necessarily valuing their faith.
- **Exclusivism:** Belief that one's own religion is the only true path.
- **Inclusivism:** Recognising other religions but still placing one's own as superior.
- **Pluralism:** Appreciating the legitimacy of different religions and coexisting peacefully.

##### 3. Examples of Religious Pluralism

- In Ghana, Christians, Muslims, and adherents of African Indigenous Religion (AIR) share communities, markets, schools, and national events.
- Interfaith marriages, joint festivals, and collaboration through national peace councils are local examples of pluralism in practice.
- Globally, pluralism can be seen in countries with strong interfaith dialogue platforms (e.g., India, USA, Indonesia).

## Learning Tasks

1. Define religious pluralism in your own words.
2. Contrast pluralism with tolerance, exclusivism, and inclusivism.
3. Identify examples of religious pluralism in your community and explain how they promote peaceful coexistence.

## Pedagogical Exemplars

### 1. Talk for Learning

Facilitate a class discussion where learners share their knowledge of different religions in Ghana and how they coexist. Use the guiding question: “*What happens when people of different religions live together?*” This builds understanding through dialogue.

### 2. Experiential Learning

Organise a physical or virtual visit to a church, mosque, or shrine. Learners observe practices and reflect on how these religions coexist in the same community. This provides authentic exposure to pluralism.

### 3. Group Work / Collaborative Learning

Divide learners into groups and assign each a religious tradition (Christianity, Islam, AIR, etc.). Each group researches the beliefs, practices, and how that religion interacts with others in Ghanaian society. Findings are presented to build a collective understanding.

### 4. Structuring Talk for Learning (Think–Pair–Share)

Learners first think individually about what religious pluralism means, then discuss with a partner, and finally share with the whole class. This ensures active engagement and deepens comprehension.

## Key Assessment

**DoK Level 1:** Define religious pluralism in your own words.

**DoK Level 2:** Differentiate between tolerance, exclusivism, inclusivism, and pluralism.

**DoK Level 3:** Analyse examples of religious pluralism in Ghana and explain how they contribute to peaceful coexistence.

**DoK Level 4:** Design a short poster, essay, or role-play that demonstrates how religious pluralism can promote unity in your community.

### Hint



The recommended mode of assessment for Week 16 is **group discussion and presentations**. Refer to the Teacher Assessment Manual and Toolkit (TAMT) page 52 for more information.

# WEEK 17

**Learning Indicator:** *Examine Christian teachings on religious pluralism*

## FOCAL AREA: CHRISTIAN TEACHINGS ON RELIGIOUS PLURALISM

This lesson introduces learners to the teachings of Christianity on religious pluralism, exploring how Scripture presents the idea of coexistence with people of other faiths. Learners will examine both Old and New Testament perspectives, from Israel's exclusivism in the Old Testament to the New Testament's broader embrace of Gentiles and other groups. By studying biblical passages such as John 10:16, Mark 9:38–40, and Acts 10:34–35, learners will engage in critical reflection on how Christian communities can respond to pluralism today. This understanding will enable learners to appreciate the inclusive dimensions of Christianity while also recognising the existence of exclusivist interpretations.

### Keywords

- Religious pluralism
- Exclusivism
- Inclusivism
- Gentiles
- Coexistence
- Interfaith relations

### Key Concepts

#### 1. Scriptural Basis for Religious Pluralism

- *John 10:16*: Jesus speaks of “other sheep not of this fold,” suggesting inclusivity.
- *Mark 9:38–40*: Jesus cautions against rejecting those outside the disciples' immediate group, teaching tolerance.
- *Acts 10:34–35*: Peter recognises that God accepts people from all nations, not only Israel.

#### 2. Old vs. New Testament Perspectives

- Old Testament: Israel viewed as God's chosen people, with an emphasis on religious exclusivity.
- New Testament: Expansion of God's salvation to Gentiles, emphasising universality of God's love.

#### 3. Christian Perspectives on Pluralism

- **Exclusivism:** Salvation is found only through Christ (John 14:6).
- **Inclusivism:** Other religions may reflect truth, but Christ remains the ultimate path.
- **Pluralism:** All religions can offer valid paths to God.

#### 4. Practical Implications

- Christian teachings promote values of respect, love, and peaceful coexistence in a pluralistic society.
- Believers are encouraged to build interfaith relationships without compromising their faith.

## Learning Tasks

1. Identify and explain three biblical teachings on religious pluralism.
2. Compare Old Testament exclusivism with New Testament inclusivity.
3. Debate the strengths and weaknesses of exclusivist, inclusivist, and pluralist Christian positions.
4. Apply Christian teachings on pluralism to a real-world interfaith scenario.

## Pedagogical Exemplars

### 1. Problem-Based Learning

Present a scenario: A Christian community in a multi-religious town faces tension over sound interference from different places of worship. Learners discuss how Christian teachings (e.g., Acts 10:34–35) can guide peaceful coexistence.

### 2. Talk for Learning

Guide discussion on Bible verses such as John 14:6 and Acts 10:34–35. Learners explore exclusivism, inclusivism, and pluralism, debating respectfully.

### 3. Building on What Others Say

Use “Pyramid Discussion” or “Concept Cartoons” where learners share interpretations of texts, then refine their ideas collaboratively. This promotes critical engagement with diverse viewpoints.

### 4. Project-Based Learning

Assign learners a project to research and present (poster, slideshow, or essay) on how two Christian denominations (e.g., Catholic and Pentecostal) approach religious pluralism.

## Key Assessment

**DoK Level 1:** List two Bible verses that support inclusivity in Christianity.

**DoK Level 2:** Explain how Acts 10:34–35 teaches about God’s acceptance of all people.

**DoK Level 3:** Compare Old Testament exclusivism with New Testament inclusivity and discuss implications for interfaith relations.

**DoK Level 4:** Create a group presentation or essay analysing how Christian teachings can be applied to interfaith relations in Ghana today.

### Hint



*The recommended mode of assessment for Week 17 is **case study**. Refer to the Teacher Assessment Manual and Toolkit (TAMT) page 25 for more information.*

# WEEK 18

**Learning Indicator:** *Identify the opportunities and challenges in religious nationalism*

## FOCAL AREA: **RELIGIOUS NATIONALISM: OPPORTUNITIES AND CHALLENGES**

This lesson introduces learners to the concept of religious nationalism and explores its dual role in shaping national identity. On the one hand, religious nationalism can promote unity, patriotism, and shared values through interfaith dialogue, tolerance, and leadership examples. On the other hand, it can also create divisions through extremism, exclusion of minority religions, and state interference in religious matters. Learners will examine both the opportunities and the challenges of religious nationalism using local and global case studies, thereby developing a balanced understanding of how religion and nationhood intersect in contemporary society.

### Keywords

- Religious nationalism
- Interfaith dialogue
- Religious tolerance
- Extremism
- State interference
- National identity
- Shared values

### Key Concepts

#### 1. Definition of Religious Nationalism

- Religious nationalism refers to the close connection between religion and national identity, where religious beliefs, symbols, or institutions are used to define and promote a sense of belonging to the nation.
- It can unify citizens by grounding national values in shared faith traditions, but it can also create tension when one religion is elevated above others.

#### 2. Opportunities in Religious Nationalism

- Promotes *interfaith dialogue* and cooperation across religious boundaries.
- Encourages *religious tolerance* and respect for diversity.
- Benefits from *state support* for religious harmony and shared moral values.
- *Leadership examples* (religious and political) can model unity.
- *Physical integration* of different religious groups through shared spaces, events, or institutions.
- Emphasises *shared national values* like justice, peace, and respect.

### 3. Challenges of Religious Nationalism

- Rise of *religious extremism* and radicalism.
- *Intolerance of minority religions* and marginalisation.
- *State interference* in religious affairs can fuel tension.
- *Suppression* of certain religious expressions within institutions.

### 4. Balancing the Tensions

- National unity thrives when opportunities are maximised and challenges are managed constructively.
- Ghana's context provides examples of interfaith collaboration but also occasional tension points.

#### Learning Tasks

1. Define religious nationalism and identify at least three opportunities it presents.
2. Explain two major challenges associated with religious nationalism.
3. Analyse case studies (local or global) that illustrate the benefits and risks of religious nationalism.
4. Debate whether religious nationalism promotes unity more than it harms cohesion.

## Pedagogical Exemplars

### 1. Inquiry-Based Learning

Learners research local and global case studies (e.g., Malaysia, Zambia). They identify both benefits and risks, presenting their findings in class discussion.

### 2. Talk for Learning

Organise a debate on the motion: “*Religious nationalism promotes national unity more than it harms it.*” Learners argue for or against, sharpening their reasoning and communication skills.

### 3. Project-Based Learning

Groups develop a multimedia presentation or article analysing both opportunities and challenges of religious nationalism, with recommendations for peaceful coexistence.

### 4. Building on What Others Say

Use “Pyramid Discussion” or the 5 *Whys* method. Learners listen to peers’ views on the role of religion in politics, then refine their own positions to deepen critical reflection.

## Key Assessment

**DoK Level 1:** List two opportunities and two challenges of religious nationalism.

**DoK Level 2:** Explain how religious nationalism can promote unity through interfaith dialogue.

**DoK Level 3:** Analyse a case study (local or global) to show both benefits and risks of religious nationalism.

**DoK Level 4:** Prepare a speech or position paper proposing strategies for maximising the opportunities and reducing the challenges of religious nationalism in Ghana.

**Hint**



*The recommended mode of assessment for Week 18 is **Mid-semester Examination**. Refer to **Appendix F** for further information on how to go about the mid-semester examination for the Second Semester.*

## WEEK 19

**Learning Indicator:** *Examine how the challenges and opportunities for religious pluralism can be used for nation-building*

### FOCAL AREA: RELIGIOUS PLURALISM AND NATION-BUILDING

This lesson explores the role of religious pluralism in shaping Ghana as a multi-religious nation. While diversity in religion offers opportunities such as interfaith dialogue, intermarriages, and inter-religious activities that strengthen unity, it also presents challenges like denominationalism, extremism, and biases that threaten peace. Learners will examine how both opportunities and challenges can be transformed into tools for national development. The lesson highlights the role of religious education, tolerance, and civic responsibility in harnessing diversity for nation-building.

#### Keywords

- Religious pluralism
- Nation-building
- Interfaith dialogue
- Denominationalism
- Extremism
- Tolerance

#### Key Concepts

1. **Definition of Religious Pluralism** – Religious pluralism refers to the existence of diverse religious beliefs and practices within a nation and the interactions among them.
2. **Opportunities in Pluralism** – Interfaith dialogue, intermarriages, and joint programmes can build bridges across religious divides, fostering peace and mutual understanding.
3. **Challenges of Pluralism** – Denominationalism, extremist tendencies, and biases can fuel conflict and weaken unity.
4. **Nation-Building through Pluralism** – Harnessing religious pluralism for nation-building involves:
  - Promoting tolerance through religious and civic education.
  - Propagating religion without discrimination or insults.
  - Practising the noble teachings of religious leaders.
  - Supporting formal education that benefits all, regardless of faith.
  - Encouraging inter- and intra-faith worship and cooperation.

## Learning Tasks

1. Identify opportunities that religious pluralism provides for national development.
2. Discuss challenges religious pluralism poses to unity and peace in Ghana.
3. Suggest ways in which opportunities and challenges can be transformed into tools for nation-building.
4. Analyse the role of interfaith education, worship, and civic engagement in promoting tolerance and peace.

## Pedagogical Exemplars

### Experiential Learning

Arrange for learners to interact with community leaders or visit institutions such as the National Peace Council or religious NGOs that engage in interfaith collaboration. Learners reflect on real-world efforts in religious cooperation and assess their contribution to nation-building.

### Diamond Nine (Critical Ranking Task)

Provide nine cards listing challenges and opportunities of religious pluralism. Learners, in groups, rank them in order of importance for nation-building, justifying their decisions. This sharpens prioritisation and analytical skills.

### Problem-Based Learning

Present a national crisis scenario involving religious tension. Learners work in teams to design strategies—drawing from Christian values and civic principles—to resolve the crisis peacefully.

### Group Work/Collaborative Learning

Assign groups to research and present on how religious organisations in Ghana contribute to nation-building through schools, hospitals, peacebuilding, and community development.

## Key Assessment

**DoK Level 1:** List three opportunities and three challenges of religious pluralism.

**DoK Level 2:** Explain how interfaith dialogue contributes to nation-building.

**DoK Level 3:** Analyse how religious extremism can threaten peace and stability in a nation.

**DoK Level 4:** Develop a policy brief or speech proposing strategies to use religious pluralism as a tool for unity and national development in Ghana.

### Hint



The recommended mode of assessment for Week 19 is **proposal writing**. Refer to the DoK Level 4 item under the key assessment for an example of a task.

## WEEK 20

**Learning Indicator:** *Explore real-life examples of religious pluralism in local and global contexts*

### FOCAL AREA: **RELIGIOUS PLURALISM IN PRACTICE**

This lesson exposes learners to practical, lived examples of religious pluralism in Ghana and across the world. While religious pluralism is often discussed in theory, it is best understood through concrete examples of how people of different faiths coexist and cooperate in daily life. Learners will explore local examples such as the Chief Imam’s visit to a Christian church, inter-religious marriages, and social events open to all, as well as global examples like India’s interfaith festivals or Indonesia’s religious harmony initiatives. The lesson highlights how pluralism fosters peace, tolerance, and national development when lived out meaningfully.

#### Keywords

- Religious pluralism
- Religious festivals
- Interfaith dialogue
- Coexistence
- Inter-religious marriage
- National development

#### Key Concepts

1. **Definition of Religious Pluralism in Practice** – Religious pluralism is not only belief in coexistence but also its demonstration in daily social, cultural, and religious life.
2. **Local Examples** – Ghana has many examples of lived pluralism: the Chief Imam’s visit to a Christian church, inter-religious marriages and families, national religious holidays celebrated by all, and the work of the National Peace Council.
3. **Global Examples** – Around the world, pluralism is expressed in initiatives such as interfaith dialogues in the UN, India’s Diwali and Eid celebrated nationally, or Indonesia’s multi-faith civic cooperation.
4. **Impact of Pluralism** – Real-life pluralism encourages peaceful coexistence, reduces conflict, and strengthens social bonds across religious divides.

#### Learning Tasks

1. Identify and describe at least three examples of religious pluralism in Ghana.
2. Research and present global examples of religious pluralism.
3. Compare similarities and differences between local and global practices of pluralism.
4. Reflect on how pluralism in practice promotes peace and nation-building.

#### Pedagogical Exemplars

##### Internet Search

Learners use online resources to explore examples of pluralism such as Ghana’s National Peace Council, interfaith dialogue forums, India’s national festivals, or Indonesia’s religious tolerance laws. They summarise findings and share insights.

## Experiential Learning

Organise learner interactions with community members from different religious backgrounds, or arrange observation of interfaith events. Learners reflect on what they observed about cooperation and peaceful coexistence.

## Talk for Learning

Facilitate a class discussion where learners share local stories of interfaith cooperation they have witnessed (e.g., neighbours attending each other's weddings, religious leaders praying together). Guide them to analyse what makes these examples successful.

## Project-Based Learning

Assign groups to create multimedia projects (videos, posters, slideshows) that showcase local and global examples of pluralism, highlighting lessons for peace, respect, and nation-building.

## Key Assessment

**DoK Level 1:** List three examples of religious pluralism in Ghana.

**DoK Level 2:** Explain how inter-religious marriages or festivals promote coexistence.

**DoK Level 3:** Compare religious pluralism in Ghana with that in another country (e.g., India or Indonesia).

**DoK Level 4:** Design a community initiative (poster, campaign, or event plan) that demonstrates how religious pluralism can be promoted in your school or local community.

### Hint



The recommended mode of assessment for Week 20 is *skit making*. Refer to the DoK Level 4 item under the key assessment for an example of a task.

## SECTION REVIEW

This section has guided learners to critically examine the meaning, challenges, and opportunities of religious pluralism, as well as its role in fostering national unity and development. Learners have been exposed to Christian teachings that encourage inclusivity, interfaith respect, and peaceful coexistence, while also reflecting on the risks posed by intolerance, extremism, and denominationalism.

Through enquiry-based and experiential activities, learners have explored real-life examples of pluralism in Ghana and across the globe, identifying both its challenges and potential for strengthening nation-building. By connecting scriptural teachings with civic responsibilities, learners have been able to appreciate that religious pluralism is not simply about coexistence but about contributing to peace, justice, and democratic growth.

Overall, the section has deepened learners' understanding of how Christian values, combined with interfaith dialogue and respect for diversity, can transform religious plurality into a powerful resource for building national cohesion and global citizenship.



## APPENDIX F: MID-SEMESTER EXAMINATION

### Structure

Forty (40) objective test items comprising multiple choice questions.

### Sample principles to consider in developing Multiple Choice Questions

1. Keep questions simple and clear.
2. Match questions to indicators and content.
3. Add believable wrong answers (distractors).
4. Make sure there is only one correct answer.
5. Include questions with DoK levels.
6. Make questions practicable whenever possible.
7. Use fair and bias-free language for all learners.

### Table of Specification

Week	Focal Area	Type of Question	DoK Level				Total
			1	2	3	4	
13	Denominational diversity of Christian worship	Multiple Choice	2	3	3	-	8
14	Ways in which AIR has influenced Christian worship in Ghana	Multiple Choice	3	3	3	-	9
15	The application of moral values inherent in Christian worship	Multiple Choice	2	3	2	-	7
16	Understanding the Concept of Religious Pluralism	Multiple Choice	3	4	2	-	9
17	Christian Teachings on Religious Pluralism	Multiple Choice	2	3	2	-	7
Total			12	16	12		40

# SECTION 5: CHRISTIANITY AND SEXUAL MORALITY

## Strand: Religion and Contemporary Issues

### Sub strand: Religion and Sexual Morality

**Learning Outcome:** Examine the teachings of Christianity on Sexual Morality and explain how to apply the moral values in them within the context of Contemporary Sexual behaviours.

**Content Standard:** Demonstrate an understanding of the teachings of Christianity on sexual morality and the values inherent in them.

#### Hint



The Recommended Mode of Assessment for Week 24 is **End of semester Examination**. Refer to Appendix G at the end of this Section for further information on how to go about the end of semester examination.

## INTRODUCTION AND SECTION SUMMARY

This section explores the concept of sexual morality within Christian teaching, local cultural norms, and global contexts. It seeks to help learners understand how Christian values and biblical principles address issues of sexuality in contemporary society. Through a combination of scriptural analysis, ethical reflection, and real-life case studies, learners will critically examine what it means to live responsibly in a world shaped by changing sexual behaviours.

The lessons in this section highlight both the positive values (e.g., chastity, fidelity, love, honesty, and self-discipline) and the challenges (e.g., sexting, cohabitation, hookup culture, revenge porn, sexual abuse) that young people encounter. Learners will be guided to connect Christian moral teachings with everyday realities, recognising the role of the church, family, school, and wider community in promoting sexual integrity.

By the end of this section, learners will be able to:

- Define and explain sexual morality in both local and global contexts.
- Identify and describe forms of contemporary sexual behaviours and their consequences.
- Analyse the moral values embedded in Christian teachings on sexuality.
- Apply Christian teachings to modern sexual challenges in a way that promotes personal integrity, family stability, and national development.

The weeks covered by this section are:

**Week 21:** The concept of sexual morality.

**Week 22:** Contemporary sexual behaviours

*Week 23: Christian teachings on sexual morality*

*Week 24: Applying Christian Teachings to Contemporary Sexual Behaviours*

## SUMMARY OF PEDAGOGICAL EXEMPLARS

Given the sensitive nature of sexual morality, teachers are encouraged to adopt learner-centred, respectful, and age-appropriate strategies. The recommended approaches include:

- **Talk for Learning** to facilitate open, guided discussions on biblical passages and cultural perspectives, while ensuring sensitivity to learners' backgrounds.
- **Problem-Based Learning** to engage learners with real-life scenarios (e.g., sexual abuse, cohabitation) and guide them in applying Christian principles to resolve these dilemmas.
- **Inquiry-Based Learning** to encourage learners to investigate scripture, church teachings, and global perspectives on sexual ethics.
- **Experiential Learning** through guest speakers, reflections, or community observations to provide authentic insights into challenges facing young people.
- **Project-Based Learning** such as creating advocacy campaigns, posters, or role-plays to empower learners to translate Christian values into practical, impactful action.

Teachers should create a safe and inclusive learning environment where learners can share ideas freely without fear of judgement. Attention should be given to learners of different abilities, genders, and personal experiences. Sensitivity is especially important when addressing learners who may have encountered issues of sexual misconduct.

## ASSESSMENT SUMMARY

Assessment in this section emphasises formative and applied approaches, enabling learners to demonstrate understanding and application of Christian sexual morality in real-life contexts. Suggested assessment activities include:

- Oral and written responses (e.g., definitions, explanations of key values).
- Scriptural analysis tasks linking biblical texts to modern sexual behaviours.
- Creative outputs such as posters, essays, songs, or role-plays that promote Christian values.
- Group presentations or debates on topics like chastity, fidelity, or sexual ethics in Ghana today.
- Reflective journals to encourage learners to internalise values and make personal commitments to moral living.

Teachers are encouraged to use a range of Depth of Knowledge (DoK) levels, from recall of basic definitions to synthesis and application in practical advocacy projects. Reference should also be made to the Teacher Assessment Manual and Toolkit (TAMT) for additional guidance on structuring tasks.

## WEEK 21

**Learning Indicator:** *Examine the concept of sexual morality within local and global contexts*

### FOCAL AREA: THE CONCEPT OF SEXUAL MORALITY

This lesson introduces learners to the concept of sexual morality and its importance in both local and global contexts. Sexual morality refers to the values, norms, and ethical principles that guide human sexual behaviour. In Ghana, cultural traditions, religious teachings, and social expectations strongly influence views on sexuality, while global debates highlight changing perspectives such as sexual liberty, gender identity, and human rights. By engaging with Christian teachings alongside local and international examples, learners will appreciate the relevance of sexual morality for personal integrity, social harmony, and faith-based living.

#### Keywords

- Sexual morality
- Secular ethics
- Christian ethics
- Chastity
- Fidelity
- Consent
- Abstinence
- Integrity

#### Key Concepts

##### 1. Learners' Own Understanding

Learners begin by constructing their own definition of sexual morality, drawing on their personal experiences, family, and community influences.

##### 2. Forms of Sexual Morality

- **Secular Sexual Morality:** Grounded in human rights, laws, cultural norms, and social responsibility. Examples include respect for consent, prevention of sexual violence, and safeguarding human dignity.
- **Religious Sexual Morality:** Rooted in divine commandments, sacred texts, and religious traditions. In Christianity, teachings emphasise chastity, fidelity in marriage, respect for the body as God's temple, and rejection of sexual immorality (e.g., 1 Corinthians 6:18–20).

##### 3. Local Contexts

- Ghanaian traditions stress virginity before marriage, marriage rites, and the value of family honour.
- Issues like harassment, rape, incest, and teenage pregnancy challenge communities to uphold moral standards.

##### 4. Global Contexts

- Debates on premarital sex, LGBTQ+ rights, sexual liberty, and abstinence education shape how societies view sexual morality.
- Learners explore both convergences and conflicts between Christian values and secular/global perspectives.

## Learning Tasks

1. Construct a definition of sexual morality in your own words.
2. Identify and explain the difference between secular and religious sexual morality.
3. Analyse three examples of how sexual morality is practised in Ghanaian society.
4. Compare Christian sexual morality with at least one global perspective (e.g., sexual liberty, gender identity debates).

## Pedagogical Exemplars

### 1. Talk for Learning

Facilitate a moderated class discussion where learners explore the meaning of sexual morality from Christian and secular perspectives. Prompt them to consider cultural influences in Ghana and how these compare with global norms.

### 2. Problem-Based Learning

Present learners with real-world issues such as harassment, rape, and incest. Ask them to apply Christian teachings and cultural values to propose responsible and compassionate responses.

### 3. Inquiry-Based Learning

Assign groups to investigate how Christian sexual ethics are interpreted in different parts of the world (e.g., premarital sex in Europe, abstinence movements in the USA, debates on LGBTQ+ rights). Learners present findings for comparative discussion.

### 4. Project-Based Learning

Learners design advocacy materials (e.g., posters, videos, poems, or essays) promoting Christian values of sexual morality in ways that are culturally relevant. Outputs are shared in class or within the school community.

## Key Assessment

**DoK Level 1:** Define sexual morality and give one example each of secular and religious sexual morality.

**DoK Level 2:** Explain how sexual morality is viewed in Ghanaian cultural traditions.

**DoK Level 3:** Compare and contrast Christian sexual morality with secular/global perspectives.

**DoK Level 4:** Create an advocacy product (e.g., poster, skit, video, or article) that promotes Christian values of sexual morality within Ghanaian or global contexts.

### Hint



The recommended mode of assessment for Week 21 is **Advocacy Product**. Refer to the DoK Level 4 item under the key assessment for an example of a task. Also refer to the Teacher Assessment Manual and Toolkit (TAMT) page 74 for more information on homework.

**WEEK 22**

**Learning Indicator:** *Describe various forms of contemporary sexual behaviours*

**FOCAL AREA: CONTEMPORARY SEXUAL BEHAVIOURS**

This lesson introduces learners to different forms of contemporary sexual behaviours that are increasingly common among young people globally and in Ghana. These behaviours—such as sexting, cohabitation, hookups, revenge porn, and sex parties—reflect shifts in social values, peer influence, technological change, and media exposure. While some of these practices are normalised in certain contexts, they often conflict with Christian moral teachings and have significant social, psychological, health, and spiritual implications. By examining these behaviours critically, learners will be equipped to make responsible decisions that align with Christian values and positive societal norms.

**Keywords**

- Sexting
- Cohabitation
- Hookup
- Revenge porn
- Sex party
- Peer pressure
- Media influence
- Social trends
- Morality

**Key Concepts****1. Sexting**

- Sending sexually explicit messages, photos, or videos, usually via mobile phones or social media.
- Risks: privacy violations, blackmail, emotional harm, and long-term reputational damage.

**2. Cohabitation**

- Living together as a couple without being legally married.
- Normalised in many societies but raises questions in Christian ethics about chastity and marital commitment.

**3. Hookup**

- Engaging in casual sexual encounters without commitment.
- Often driven by peer influence, curiosity, or media exposure; may lead to emotional instability or health risks.

**4. Revenge Porn**

- Sharing private sexual images or videos of someone without their consent, usually to humiliate them.
- Serious violation of human dignity and often punishable by law.

**5. Sex Party**

- Social events where group sexual activities occur.
- Associated with risky behaviour, exploitation, and potential spread of sexually transmitted infections (STIs).

**6. Pornography**

- Viewing or sharing sexually explicit material.
- Raises concerns about objectification, addiction, and distortion of sexual values.

**7. Homosexuality and LGBTQ+ Issues**

- Romantic or sexual attraction to individuals of the same sex.
- Varied global and cultural attitudes. Christianity offers diverse views—ranging from traditional teachings to more inclusive interpretations.

**8. Sexual Abuse and Exploitation**

- Non-consensual or coercive sexual activity (rape, incest, harassment, trafficking).
- Universally condemned and addressed through both Christian compassion and legal justice.

**Learning Tasks**

1. Define each of the contemporary sexual behaviours discussed.
2. Identify the possible causes of each behaviour (e.g., peer pressure, media, social change).
3. Explain at least two consequences (social, moral, or health-related) of these behaviours.
4. Reflect on how Christian teachings can guide young people in responding to these trends.

**Pedagogical Exemplars****1. Experiential Learning**

Invite a health professional or counsellor to speak about contemporary sexual behaviours and their effects on youth. Learners ask questions and reflect on insights gained.

**2. Internet Search**

Learners research online sources (e.g., WHO reports, youth health education websites) to explore how these behaviours are defined and their global prevalence. Groups summarise findings for class presentations.

**3. Talk for Learning**

Facilitate a classroom discussion where learners share what they know about changing sexual behaviours. Clarify misconceptions and debate the roles of media, peer influence, and culture.

#### 4. Group Work / Collaborative Learning

Assign small groups to research one form of sexual behaviour (e.g., sexting, cohabitation, hookups, revenge porn, or sex parties). Each group reports on definition, causes, and consequences. Presentations promote peer-to-peer learning.

#### Key Assessment

**DoK Level 1:** List five forms of contemporary sexual behaviours.

**DoK Level 2:** Explain what sexting and cohabitation mean in your own words.

**DoK Level 3:** Analyse the causes and consequences of revenge porn or hookups in youth culture.

**DoK Level 4:** Develop an advocacy poster, article, or short play warning peers about the dangers of one form of contemporary sexual behaviour.

#### Hint



The recommended mode of assessment for Week 22 is **homework**. Refer to the DoK Level 2 item under the key assessment for an example of a task. Also refer to the *Teacher Assessment Manual and Toolkit (TAMT)* page 46 for more information on homework.

**WEEK 23**

**Learning Indicator:** *Analyse the teachings of Christianity on sexual morality and deduce moral values*

**FOCAL AREA: CHRISTIAN TEACHINGS ON SEXUAL MORALITY**

This lesson explores the teachings of Christianity on sexual morality and the moral values derived from them. Christianity teaches that sexuality is a gift from God to be expressed responsibly within the framework of marriage, with an emphasis on purity, fidelity, and love. Learners will examine scriptural foundations, such as 1 Corinthians 6:18–20 and Hebrews 13:4, to understand Christian perspectives on issues like premarital sex, adultery, and sexual purity. By engaging with these teachings, learners will identify key moral values—such as chastity, fidelity, self-discipline, honesty, and love—and reflect on their relevance in guiding personal behaviour and building healthy relationships.

**Keywords**

- Chastity
- Fidelity
- Purity
- Love
- Self-discipline
- Honesty
- Sexual morality
- Christian ethics

**Key Concepts****1. Chastity**

- Sexual restraint before marriage; honouring God with one’s body.
- Biblical basis: 1 Corinthians 6:18–20 — “Flee from sexual immorality...”

**2. Fidelity**

- Faithfulness within marriage; loyalty to one’s spouse.
- Biblical basis: Hebrews 13:4 — “Marriage should be honoured by all, and the marriage bed kept pure...”

**3. Purity**

- Living a morally clean life in thought, word, and deed.
- Biblical basis: Matthew 5:8 — “Blessed are the pure in heart, for they will see God.”

**4. Love**

- Central Christian virtue; guiding principle for all relationships.
- Biblical basis: 1 Corinthians 13:4–7 — love as patient, kind, and not self-seeking.

**5. Self-Discipline**

- Exercising control over desires and impulses to honour God.
- Biblical basis: Galatians 5:22–23 — self-control as fruit of the Spirit.

**6. Honesty**

- Being truthful in relationships, avoiding deceit and exploitation.
- Biblical basis: Ephesians 4:25 — “Therefore each of you must put off falsehood and speak truthfully...”

## Learning Tasks

1. Define and explain Christian teachings on chastity, fidelity, purity, love, self-discipline, and honesty.
2. Read and interpret biblical texts that emphasise sexual morality.
3. Deduce key moral values from Christian teachings and relate them to real-life situations.
4. Analyse a scenario where cultural expectations about sexuality conflict with Christian teachings, and propose a Christian response.

## Pedagogical Exemplars

### 1. Talk for Learning

Facilitate a guided class discussion using scriptural texts (e.g., 1 Corinthians 6:18–20; Hebrews 13:4). Ask: “What do these passages suggest about sexual morality in Christianity?” Encourage learners to share insights and respectfully debate interpretations.

### 2. Inquiry-Based Learning

Have learners generate questions on Christian perspectives about premarital sex, adultery, or sexual purity. They use the Bible and church teachings to find answers and present their findings.

### 3. Structuring Talk for Learning (Think-Pair-Share)

Learners reflect individually on a moral dilemma involving sexuality, share their thoughts with a partner, and then contribute to a class-wide discussion. This strengthens reasoning skills and application of Christian principles.

### 4. Problem-Based Learning

Present a scenario: *A young Christian is pressured by peers to engage in premarital sex, which is culturally tolerated but against Christian teachings.* Learners analyse the dilemma, identify biblical guidance, and recommend a Christian response.

## Key Assessment

**DoK Level 1:** List three Christian teachings on sexual morality.

**DoK Level 2:** Explain how the Bible encourages fidelity and chastity.

**DoK Level 3:** Analyse how love and self-discipline guide Christian responses to sexual temptation.

**DoK Level 4:** Create a personal or group code of conduct that outlines Christian principles for moral sexual behaviour.

### Hint



The recommended mode of assessment for Week 23 is **group class exercise**. Refer to the DoK Level 2 item under the key assessment for an example of a task. Also refer to the Teacher Assessment Manual and Toolkit (TAMT) page 63 for more information.

**WEEK 24**

**Learning Indicator:** *Describe how to apply Christian teachings on sexual morality within the context of contemporary sexual behaviours*

## **FOCAL AREA:    **APPLYING CHRISTIAN TEACHINGS TO CONTEMPORARY SEXUAL BEHAVIOURS****

This lesson helps learners connect Christian teachings on sexual morality with the realities of contemporary sexual behaviours. In today’s society, issues such as sexting, cohabitation, hookup culture, pornography, and sexual abuse present moral and spiritual challenges for young people. Christianity, alongside African Indigenous Religion (AIR), provides values and sanctions that can guide behaviour, protect individuals and communities, and promote moral integrity. Learners will explore biblical principles, the effects of sexual misconduct (e.g., STDs, stigma, and disgrace), and strategies for prevention and support. They will also examine how Christian values align with constitutional laws in Ghana to discourage abuse and protect victims. By the end of the lesson, learners will be equipped to apply Christian ethics to real-life situations and contribute to a culture of respect, dignity, and responsible living.

### **Keywords**

- Sexual morality
- Sexual abuse
- Abstinence
- Chastity
- Cohabitation
- Sexting
- Christian ethics
- Stigma
- Sanctions
- Support for victims

### **Key Concepts**

#### **1. Abuse as Abominable Behaviour**

- All forms of sexual abuse (rape, incest, harassment, pornography, exploitation) are unacceptable before God and society.
- Biblical basis: 1 Corinthians 6:18–20 — “Flee from sexual immorality...”

#### **2. Christian and AIR Responses to Abuse**

- Both traditions condemn sexual misconduct and prescribe moral or communal sanctions.
- Christian teaching: repentance, discipline, and restoration.
- AIR practice: sanctions to protect family honour and communal stability.

#### **3. Effects of Immoral Sexual Behaviour**

- Contracting STDs, unwanted pregnancies, stigma, disgrace to family, and spiritual guilt.
- Seen as sin against God, self, and others.

#### 4. Legal and Religious Sanctions

- Christian teachings and AIR expectations align with the **1992 Constitution of Ghana** in condemning sexual abuse and protecting victims.
- Laws support justice and rehabilitation of offenders.

#### 5. Christian Support for Victims

- Pastoral counselling, prayer, community reintegration, and emotional healing.
- Example: Church-based support groups for survivors.

#### 6. Role of Education

- Religious and Moral Education (RME) should be intensified to guide young people on the consequences of immoral behaviour and promote Christian values.

### Learning Tasks

1. Categorise forms of sexual abuse and explain why they are considered abominable.
2. Relate Christian and AIR teachings to ways of addressing modern sexual abuse.
3. Discuss the effects of immoral sexual behaviours on individuals, families, and society.
4. Identify sanctions in Christianity, AIR, and Ghana's Constitution that can deter misconduct.
5. Suggest practical ways the Church can support victims of sexual abuse.
6. Propose awareness strategies to prevent sexual immorality among young people.

### Pedagogical Exemplars

#### 1. Problem-Based Learning

Present real-life scenarios involving sexting, cohabitation, or peer pressure into sex. Learners analyse the scenario in groups and suggest Christian responses using relevant scripture.

#### 2. Talk for Learning

Lead a class or group discussion on the question: *“How can Christian sexual morality guide us in today's world of changing sexual behaviours?”* Encourage learners to share challenges and propose biblical responses.

#### 3. Inquiry-Based Learning

Assign learners to research passages like **Hebrews 13:4** (marriage and faithfulness) and **1 Corinthians 6:18–20** (sexual purity). They link these to modern practices such as sexting or hookup culture, presenting practical applications.

#### 4. Project-Based Learning

Learners design awareness campaigns (e.g., posters, social media content, role-plays) promoting Christian values on sexual morality. Campaigns should address peer pressure, media influence, and support systems for victims.

## Key Assessment

**DoK Level 1:** List three contemporary sexual behaviours considered immoral in Christianity.

**DoK Level 2:** Explain how Christianity guides young people to deal with cohabitation or sexting.

**DoK Level 3:** Analyse how Christian and AIR sanctions align with Ghana’s Constitution in addressing sexual abuse.

**DoK Level 4:** Design a community awareness campaign (poster, skit, or essay) that shows how Christian teachings can address sexual immorality among Ghanaian youth.

### Hint



The Recommended Mode of Assessment for Week 24 is **End of semester Examination**. Refer to Appendix G at the end of this Section for further information on how to go about the end of semester examination.

## SECTION REVIEW

This section on religion and sexual morality enables learners to make connections between Christian values, cultural norms, and global trends. By exploring both the challenges and opportunities presented by contemporary sexual behaviours, learners gain the skills to apply faith-based moral reasoning in personal and communal life. The section empowers learners to see Christianity not as detached from modern realities, but as offering practical guidance for responsible sexual behaviour, protection of human dignity, and moral transformation of society.

Teachers are encouraged to:

- Create open spaces for honest discussion on sensitive topics.
- Use scripture and lived experiences to ground moral teachings.
- Provide differentiated activities to ensure inclusion of all learners.
- Encourage application of lessons through projects and community engagement.

Ultimately, the section seeks to equip learners to live out Christian sexual ethics with confidence, integrity, and compassion, contributing to personal growth, family well-being, and nation-building.



## APPENDIX G: END OF SEMESTER EXAMINATION

### STRUCTURE

**Duration:** 2 hours

**Total marks:** 100

### Sections

- Section A (40 marks): 40 multiple choice questions (45 minutes)
- Section B (60 marks): 5 essay type questions for learners to answer any 3. Each question is rated 20 marks (75 Minutes)

### Sample Table of Test Specification

Week	Focal Area	Type of Question	DoK Level				Total
			L1	L2	L3	L4	
13	Denominational diversity of Christian worship	Multiple Choice	1	1	1	-	3
		Essay					
14	Ways in which AIR has influenced Christian worship in Ghana	Multiple Choice	1	1	2	-	4
		Essay			1		1
15	The application of moral values inherent in Christian worship	Multiple Choice	2	2	1	-	5
		Essay					
16	Understanding the Concept of Religious Pluralism	Multiple Choice	1	2	1	-	4
		Essay		1			1
17	Christian Teachings on Religious Pluralism	Multiple Choice	1	2		-	3
		Essay					
18	Opportunities and Challenges in Religious Nationalism	Multiple Choice	1	1	1		3
		Essay	1				1
19	Using Religious Pluralism for Nation-Building	Multiple Choice	1	2	1		4
		Essay					
20	Real-Life Examples of Religious Pluralism in Local and Global Contexts	Multiple Choice	1	1	1		3
		Essay					
21	The concept of sex and sexuality within local and global context	Multiple Choice	1	1	1		3
		Essay			1		1
22	Teachings of Christianity on sexual morality	Multiple Choice	1	1	2		4
		Essay					
23	Moral values derived from Christian teachings on sexual morality	Multiple Choice	1	1	1		3
		Essay		1			1

24	Application of Christian teachings on sexual morality within the context of contemporary sexual behaviour	Multiple Choice		1			1
		Essay					
Total			<b>13</b>	<b>18</b>	<b>14</b>		<b>45</b>

