



MINISTRY OF EDUCATION

Christian Religious Studies

for Senior High Schools

TEACHER MANUAL



YEAR THREE



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 Three



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

CHRISTIAN RELIGIOUS STUDIES TEACHER MANUAL

Enquiries and comments on this manual should be addressed to:

The Director-General

National Council for Curriculum and Assessment (NaCCA)

Ministry of Education

P.O. Box CT PMB 77

Cantonments Accra

Telephone: 0302909071, 0302909862

Email: info@nacca.gov.gh

Website: www.nacca.gov.gh



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INTRODUCTION

The National Council for Curriculum and Assessment (NaCCA) has developed the third and final set of curriculum materials to support the implementation of the new Senior High School curriculum.

This Year Three Teacher Manual for Christian Religious Studies covers all aspects of the content, pedagogy, teaching and learning resources and assessment required to effectively support learners in their final year of Senior High School. All the necessary information for the Student Assessment Portal has been included in the Year Three Teacher Manual to simplify the development of weekly learning plans, meaning that teachers have a single reference document.

The Year Three Teacher Manual has two main objectives:

- To support learners to consolidate and deepen their understanding of the content, pedagogy, and assessment across all three years of the new Senior High School curriculum in preparation for the West Africa Senior Secondary Certificate Examination (WASSCE).
- To equip teachers with the tools and resources needed to deliver revision-focused, assessment-led lessons that build on the knowledge learners have acquired from Year One to Year Three.

In this third year, teachers will be supporting learners to prepare for the WASSCE. Each section of the Teacher Manual is therefore structured around the highest Depth of Knowledge (DoK) levels, allowing learners to build progressively on knowledge acquired from Year One to Year Three. For each week, learning tasks and pedagogy are built around the assessment, ensuring that classroom activities directly prepare learners for the demands of the examination. Two sets of sample examination papers are also provided; one administered by Week 12 as a first semester practice examination, and one by Week 20 as a mock examination, to gauge learners' competencies and identify areas requiring remediation.

To further support teachers in delivering Year Three, NaCCA, working with the Ghana Education Service, has developed a subject specific App for each subject.

The Year Three PLC sessions have been revised in response to findings from the 2025 annual evaluation survey. The survey confirmed that teachers have made strong progress in lesson planning, use of varied instructional methods, ICT integration and modes of assessment. To address the identified gap in explaining concepts clearly using examples familiar to learners, each PLC session now includes a dedicated Content Exploration segment. This ten-minute segment brings the subject group together to work through one challenging problem or concept from the week's Teacher Manual content, not to plan how to teach it, but to ensure that every teacher in the group fully understands it.

The PLC sessions in Year Three also place particular emphasis on connecting the week's content to equivalent topics taught in Years One and Two. Teachers are encouraged to note the recap weeks signposted throughout the Teacher Manual and to use the App to explore how content across all three years links together.

As in previous years, teachers are expected to integrate National Values, Gender Equality and Social Inclusion (GESI), Social and Emotional Learning (SEL), and 21st-century skills into their learning activities, assessment tasks, and rubrics and mark schemes. The subject-specific App will support teachers in doing this throughout the year.

Ghana Education Service acknowledges the dedication of the teachers who have implemented the new curriculum across Years One and Two and recognises that Year Three represents both the culmination of that effort and a critical moment for learners. The Year Three Teacher Manual and its accompanying resources have been developed to ensure that every learner, regardless of background, ability, or school context, is fully prepared to demonstrate what they know and can do in the WASSCE and to progress confidently to further studies, the world of work, and adult life.

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The writing team was made up of the following members:

National Council for Curriculum and Assessment	
Name of Staff	Designation
Reginald Quartey	Ag. Director, Curriculum Development Directorate
Anita Cordei Collison	Ag. Director, Standards, Assessment and Quality Assurance Directorate
Dr. Mercy Nyamekye	Ag. Director, Research, Planning, Monitoring, and Evaluation
Joana Adua Vanderpuije	Ag. Director, Instructional Resources Directorate
Rebecca Abu Gariba	Ag. Director, Corporate Affairs
Nii Boye Tagoe	Senior Curriculum Development Officer
Juliet Owusu-Ansah	Principal Curriculum Development Officer
Samuel Owusu Ansah	Principal Curriculum Development Officer
Godwin Mawunyo Kofi Senanu	Assistant Curriculum Development Officer
Stephen Acquah	Principal Curriculum Development Officer
Thomas Kumah Osei	Principal Curriculum Development Officer
Ayuuba Sullivan	Principal Curriculum Development Officer
Dr. Jephthar Adu-Mensah	Principal Standards, Assessment and Quality Assurance Officer (SAQA)
Richard Teye	Principal Standards, Assessment and Quality Assurance Officer (SAQA)
Nancy Asieduwaa Gyapong	Assistant Standards, Assessment and Quality Assurance Officer (SAQA)
Bridget Aku Anku	Principal, Standards, Assessment and Quality Assurance Officer (SAQA)
Francis Agbalenyo	Principal Research, Planning, Monitoring and Evaluation Officer
Joseph Barwuah	Senior Instructional Resource Officer
Samuel Amankwa Ogyampo	Senior Corporate Affairs Officer
Seth Nii Nartey	Corporate Affairs Officer

Writers		
Name	Name of Institution	Subject
Bernard Adobaw	West African Examinations Council	Accounting
Emmanuel Kodwo Arthur	Institute of Chartered Accountants, Ghana	
Benedicta Ama Yekua Etuafu	Ogyedom SHTS	Additional Mathematics
Innocent Nunana Duncan	KNUST SHS	
Benedicta Carbilba Foli	Pope Johns SHS & Minor Seminary, Koforidua	Agricultural Science
David Esela Zigah	Achimota School	
Prof. Jakpasu Victor Kofi Afun	Kwame Nkrumah University of Science and Technology	
Eric Morgan Asante	St. Peter's Boys SHS	Agriculture
Prof. Frederick Adzitey	University for Development Studies, Tamale	
Akuffo Twumhene Frederick	Koforidua SHTS	Applied Technology
Emmanuel Korletey	Benso SHTS	
Firmin Anewuoh	Presbyterian College of Education, Akropong	
Isaac Buckman	Armed Forces SHTS	
Kunquuri Philip	Kumasi Senior High Technical School	
Lavoe Daniel Kwaku	Sokode SHTS	
Philip Turkson	St Joseph's SHTS, Bekwai	
Dr. Sherry Kwabla Amedorme	Univ. of Skills Training and Entrepreneurial Development	
Walter Banuenumah	Univ. of Skills Training and Entrepreneurial Development	
Wisdom Dzidzienyo Adzraku	Univ. of Skills Training and Entrepreneurial Development	
Abass Umar Mohammed	University of Ghana, Legon	Arabic
Mohammed Mahey Ibrahim	Tijjaniya Senior High School, Kumasi	

Writers		
Name	Name of Institution	Subject
Dr. Ebenezer Acquah	University of Education, Winneba	Art and Design Studio and Foundation
Dr. Mantey Jectey-Nyarko	Kwame Nkrumah University of Science and Technology	
Kwame Opoku-Bonsu	Kwame Nkrumah University of Science and Technology	
Seyram kojo Adipah	GES- Ga East	
David Kofi Oppong	Kwame Nkrumah University of Science and Technology	Aviation and Aerospace
Obed Frimpong	Zipline International	
Jo Ann Naa Dei Neequaye	Nyakrom SHTS	Biology
Paul Beeton Damoah	Prempeh College, Kumasi	
Dr. Daniel Akwei Addo	Kwame Nkrumah University of Science and Technology	Biomedical Science
Dr. Mrs. Dorothy Araba Yakoba Agyapong	Kwame Nkrumah University of Science and Technology	
Avole Baba Ansbert	Bolga SHS	Business Management
Emmanuel Caesar Ayamba	Bolgatanga Technical University	
Faustina Graham	GES HQ	
Bismark Kwame Tunu	Opoku Ware School, Kumasi	Chemistry
Patrick Nsobila Awumbire	Bolgatanga S.H.S.	
Francis Normanyo	Mt Mary College of Education	Christian Religious Studies & Islamic Religious Studies
Francis Opoku	Valley View University	
Haruna Zagoon-Sayeed	University of Ghana	
Kabiru Soumana	GES HQ	
Richardson Addai-Mununkum	University of Education, Winneba	
Seth Tweneboah	University of Education, Winneba	Clothing and Textiles
Jusinta Kwakyewaa (Rev.Sr.)	St Francis SHTS, Akim Oda	
Rahimatu Yakubu	Potsin T.I Ahmadiyya SHS	Computing and ICT
Dordoe Raphael Senyo	Ziavi SHTS	
Gaddafi Abdul-salaam	Kwame Nkrumah University of Science and Technology	
Kwasi Abankwa Anokye	Ghana Education Service	

Writers		
Name	Name of Institution	Subject
Gabriel Boafo	Kwabeng Anglican Senior High Technical School	Design and Communication Technology
Mensah Henry Angmor	Anglican Senior High School, Kumasi	
Phyllis Mensah	University of Skills Training and Entrepreneurial Development (	
Charlotte Kpogli	Ho Technical University	Economics
Salitsi Freeman Etonam	Anlo SHS, Anloga	
Daniel Kwesi Agbogbo	Kwabeng Anglican Senior High Tech School	Engineering
Dr Valentina Osei-Himah	Atebubu College of Education	
Benjamin Orrison Akrono	Islamic Girls' SHS	English Language
Esther Okaitsoe Armah	Mangoase SHS	
Kukua Andoh Robertson	Breman Asikuma SHS	
Perfect Quarshie	Mawuko Girls SHS, Ho	
Ama Achiaa - Afriyie	St. Louis SHS, Kumasi	Food and Nutrition
Lily-Versta Nyarko	Mancell Girls SHTS, Kumasi	
Osmanu Ibrahim	Mount Mary College of Education, Somanya	French
Mawufemor Kwame Agorgli	Akim Asafo SHS	
Comfort Korkor Sam	University for Development Studies, Tamale	General Science
Robert Arhin	S.D.A SHS, Akim Sekyere	
Ishmael Yaw Dadson	University of Education, Winneba	Geography
Prof Ebenezer Owusu -Sekyere	University for Development Studies, Tamale	
Raymond Nsiah-Asare	Methodist Girls' SHS, Mamfe	
Catherine Ekua Mensah	University of Cape Cape	Ghanaian Language
David Sarpei Nunoo	University of Education, Winneba	
Prof Kwasi Adomako	University of Education, Winneba	
Arko Blay Augustine	University of Education, Winneba	Government
Josephine Akosua Gbagbo	Ngleshie Amanfro SHS	
Anitha Oforiwah Adu-Boahen	University of Education, Winneba	History
Prince Essiaw	Enchi College of Education	

Writers		
Name	Name of Institution	Subject
Blessington Dzah	Ziavi SHTS	Literature-in-English
Juliana Akomea	Mangoase SHS	
Dorcas Akosua Opoku	Winneba SHS	Management in Living
Grace Annagmeng Mwini	Tumu College of Education	
Eric Abban	Mt. Marys College of Education, Somanya	Mathematics
Isaac Buabeng	Mamprobi Sempe 2 JHS	
Benjamin Ofori	Cocoa Research Institute of Ghana Primary School	Music
Cosmas W. K. Mereku	University of Education, Winneba	
Davies Obiri Danso	New Juaben SHS	
Prof. Joshua Alfred Amuah	University of Ghana, Legon	
Evans Kofi Mati	GES HQ	
Wilson Klebi	GES HQ	
Professor Emmanuel Obed Acquah	University of Education, Winneba	
Chris Ampomah Mensah	Bolgatanga S.H.S	Performing Arts
Doreen Deedee Quarcoo	University of Education, Winneba	
Dr. Latipher Osei Appiah-Agyei	University of Education, Winneba	
Albert Sackey	KNUST SHS	Physical Education and Health (Core and Elective)
Ebenezer Ewiah-Quarm	Nkroful Agric SHS	
Evans Asare Yeboah	Adisadel College	
John Benedict Nyarko	Adisadel College	
Mary Aku Ogum	University of Cape Coast	
Dr Linus Kweku Labik	KNUST	Physics
Sylvester Affram	Kwabeng Anglican SHTS	
Anthony Mensah	Abetifi Presbyterian College of Education	RME
Clement Nsorwineh Atigah	Tamale SHS	
Eliel Keelson	Kwame Nkrumah University of Science and Technology	Robotics
Isaac Nzoley	Wesley Girls High School	

Writers		
Name	Name of Institution	Subject
Jemima Ayensu	Holy Child Girls SHS, Cape Coast	Social Studies
Mohammed Adam, Ph.D.	University of Education, Winneba	
Simon Tengan	Wa Senior High Technical School	
Franklina Kabio-Danlebo	University of Ghana	Spanish
Mishael Annoh-Achampong	University of Media, Art and Communication	
Augustina Gloria Henyo	West African Examinations Council	Inclusive Education
Dr. Gideon Kwesi Obosu	University of Cape Coast	
Dr. Daniel Fobi	University of Education, Winneba	
Dr. Martha-Pearl Okai	University of Cape Coast	
Francis Kweku Essel	Ashesi University	
Richard Doku	Mampong/Akw SHTS For The Deaf	
Yao Mati Abotsi	Ghana Blind Union	
Seth Kwame Ativor	Okuapemman SHS, Akropong	
Bernard Duorinaah	Presbyterian College of Education	
Evans Odei	Achimota Senior High School	

Reviewers		
Name of Reviewer	Institution	Subject
Ms. Ivy Eklemet	Univ. of Professional Studies, Accra	Accounting
Francis Tornyenor	Pope John SHS & Minor Seminary, Koforidua	Additional Mathematics
Selina Acheampong	Univ. College of Agriculture and Environmental	Agricultural Science
Mr. Godwin B. K. Doli	Municipal Educ. Office, Amasaman	Agriculture
Abdullah Musah Abdullah	Univ. of Media Arts & Communication, UniMAC	Arabic
Ernest Kwasi Elelakpodia	Hope College, Gomoa Fetteh	Art and Design Studio
Ernest Kwasi Elelakpodia	Hope College, Gomoa Fetteh	Art and Design Foundation
Okyere Kojo Alex	Ada College of Education	Automotive & Metal Technology
Dr. Augustine Akuoko Kwarteng	Univ. of Mines and Technology	Aviation & Aerospace Engineering

Reviewers		
Name of Reviewer	Institution	Subject
Rev. Joseph Kweku Delanyo	formerly of Hope College, Gomoa Fetteh	Biology
Dr. Irene Adzo Agbo	Univ. of Professional Studies, Accra	Biomedical Science
Mr. Alex A. Appah	Christ Calvary Prep. Sch.	Building Construction & Woodwork Technology
Mr. Emmanuel Boakye	Ghana Employers Association	Business Management
Joyce Okreyewa Odei	Hope College, Gomoa Fetteh	Chemistry
Rosemary Quarcoo	Department of Clothing and Textiles, UEW	Clothing and Textiles
Esme Serwaa Boateng	Ghana National College, Cape Coast	Design & Communication Technology
Dr. Kofi Kamasa	Department of Management Studies, UMaT	Economics
Dr. Emmanuel Ampoma Affum	Telecom Engineering Department, KNUST	Electrical & Electronics Technology
Dr. Albert Kotawoke Awopone	Univ. of Skills Training & Entrepreneurial Development	Engineering
Prof. Philip Gborsong	University of Cape Coast	English Language
Sylvia Baaba Yankey		Food and Nutrition
Gregory Nana Kobina Nketsia Mensah	Mfantsipim School, Cape Coast	French
Joyce Okreyewa Odei	Hope College, Gomoa Fetteh	General Science
Prof Kofi Adu Boahen	University of Education, Winneba	Geography
Prof. Regina Caesar	University of Education, Winneba	Ghanaian Languages
Clement Adu Acheampong	Prempeh College SHS, Kumasi	Government
Prof Wilson Yayoh	University of Cape Coast	History
Felicia Archeresuah	Nkoronza Technical Institute	Information Communication Technology
Dr. Frank Kwabena Nyarko	Kwame Nkrumah Univ. of Science and Technology	Manufacturing Engineering
Ezekiel Osei Bonsu	Bono East Regional Education Office, Nkoranza	Mathematics
Ms. Anna Holdbrooke	Swedru Senior High School	Management in Living

Reviewers		
Name of Reviewer	Institution	Subject
Prof Mark-Millas Fish	University of Education, Winneba	Music
Francis Maxwell Ayamba	Atebubu College of Education	Physical Education and Health Core
Sulemana Ahmed Tijani	Atebubu College of Education	Physical Education and Health Elective
Dr. Godfred Asare Yeboah	University of Education, Winneba	Performing Arts
Peter Bekoe	Our Lady of Mount Carmel Girls SHS, Techiman	Physics
Christain Kwarteng Mensah Oppong	Prempeh College, Kumasi	Religious and Moral Education
Dr. Yaw Okraku-Yirenki	Kofi-Annan Centre of Excellence in ICT	Robotics
Samuel Larbi	St Louis Girls SHS, Kumasi	Social Studies
Prof. Jonson Asunka	University of Ghana Legon	Spanish

SECTION 1: CREATION AND THE ORIGIN OF SIN

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

Sub-Strand: The Nature of God and His Creation

Learning Outcome: Analyse the stories on creation and on disobedience to identify God's original purpose for humankind and how human's actions destroyed this original intention.

Content Standard: Demonstrate understanding of creation stories of Christianity and AIR and assess how human's disobedience has affected God's original intentions for humankind.

SECTION INTRODUCTION / SUMMARY

This section of the Christian Religious Studies course introduces learners to the biblical and theological foundations of creation, sin, and moral responsibility, with particular emphasis on the Genesis narratives and their resonance within African Indigenous Religion (AIR).

Learners begin by exploring the creation accounts in Genesis, identifying the structure and meaning of the Priestly and Yahwist traditions, before progressing to the story of the Fall and its philosophical and moral implications. Through a progression of lessons, learners develop the ability to interpret Scripture critically, identify theological insights, and relate biblical truth to human experience.

The section also highlights the dialogue between Christianity and African worldviews, demonstrating how both traditions share a moral understanding of disobedience, consequence, and reconciliation. By the end of the section, learners will have developed skills in textual interpretation, comparative religious analysis, philosophical reasoning, and moral reflection — all essential for mature faith and intellectual growth.

The themes covered in this section are:

Week 1: The Two Accounts of Creation

Week 2: Comparing the Yahwist and Priestly Accounts of Creation

Week 3: The Original Relationship Between God and Humanity and the Origin of Sin

Week 4: Philosophical Tensions in the Story of the Fall of Humankind

Week 5: Christian and African Indigenous Religious Narratives on the Origin of Sin

SUMMARY OF PEDAGOGICAL EXEMPLARS

Across this section, the pedagogical exemplars have been designed to nurture deep, reflective, and participatory learning. Teachers are guided to blend several complementary methods so that learners not only study Christian beliefs about creation and sin intellectually but also experience them through inquiry, dialogue, and creative expression. Inquiry-based approaches

invite learners to investigate Scripture and traditional sources, formulate questions, and explore theological interpretations. Through these investigations, learners develop analytical and reasoning skills essential to understanding complex moral and philosophical issues. Talk for Learning techniques transform classrooms into communities of dialogue where learners share interpretations, question assumptions, and engage with differing viewpoints respectfully, promoting socio-emotional growth and empathy. Experiential strategies, such as dramatizations, storytelling, and artistic presentations, enable learners to embody moral lessons and make abstract ideas concrete through performance and imagination. Project-based and problem-based learning extend understanding by connecting classroom theology to contemporary life; learners research, design, and reflect on projects that synthesise knowledge and values. Collaborative reasoning tools, such as brainstorming webs and concept cartoons, allow learners to build on one another's insights, reinforcing inclusion, teamwork, and appreciation of diversity. Collectively, these pedagogical models cultivate faith understanding, critical reasoning, creativity, and social awareness—hallmarks of 21st-century Christian education.

ASSESSMENT SUMMARY

Assessment in this section has been intentionally developmental, ensuring that evaluation supports learning rather than merely measuring recall. Teachers assess learners through ongoing observation, dialogue, and task-based performances that progressively move from understanding to critical analysis. Weekly assessments encourage learners to demonstrate knowledge of biblical texts, apply theological and moral concepts, and interpret their relevance to contemporary moral life. Rubrics focus on depth of analysis, coherence of argument, and clarity of thought rather than rote reproduction of facts. Summative tasks, especially at higher Depth-of-Knowledge levels, challenge learners to integrate insights across Christianity and African Indigenous Religion, compare philosophical perspectives, and evaluate moral implications. In this way, assessment becomes a reflective process that nurtures spiritual maturity, intellectual independence, and moral responsibility.

WEEK 1

Learning Indicator: *Explore the creation stories of Christianity*

FOCAL AREA 1: THE TWO ACCOUNTS OF CREATION

INTRODUCTION

The creation stories in the Book of Genesis form the foundation of the Christian understanding of God as Creator and Sustainer of life. These stories reveal that the world and everything in it exist through God's will and purpose. Genesis presents two complementary accounts — the Priestly account (Genesis 1:1–2:4a) and the Yahwist account (Genesis 2:4b–25).

This lesson introduces learners to the location, structure, and basic content of these two creation stories. Learners will explore how each account describes the beginning of the world and God's involvement in it, setting the stage for deeper analysis in the following week.

REVIEW OF RELATED PREVIOUS LESSON

In Year 2, learners studied the nature of God in Christianity and African Indigenous Religion (AIR). They examined divine attributes such as omnipotence, omniscience, holiness, and love, and how these qualities influence moral conduct.

This prior understanding provides a foundation for appreciating God's creative power and relational nature as expressed in the creation stories.

REVIEW QUESTIONS

1. How did the previous year's lessons describe the nature of God in Christianity?
2. In what ways did we learn that God's nature influences human behaviour?
3. How might God's power and love be demonstrated through the act of creation?

KEY POINTS

1. **Location of the Two Creation Accounts**
 - The Priestly Account is found in *Genesis 1:1–2:4a*.
 - The Yahwist Account begins from *Genesis 2:4b–25*.
2. **The Priestly Account (Genesis 1:1–2:4a)**
 - Presents creation as an orderly process completed in six days, followed by a day of rest (the Sabbath).
 - Each stage begins with the divine command, "*Let there be...*," showing God's power and authority through speech.
 - Emphasises God's transcendence, the goodness of creation, and the importance of order and rest.
 - Structured, repetitive style suggests a liturgical or priestly background, possibly used in worship settings.

- Concludes with the creation of humans, male and female, in the image of God – highlighting human dignity and stewardship.

3. The Yahwist Account (Genesis 2:4b–25)

- Presents creation in a more narrative and personal style.
- Focuses on the creation of the first man (*Adam*) from the dust of the earth and the breath of life from God.
- Describes God planting the Garden of Eden and placing humanity in it to care for creation.
- Highlights the creation of companionship – animals and finally woman (*Eve*) as a partner to man.
- Reveals a God who is immanent – close, relational, and caring for human needs.

4. Theological Insights

- Both accounts affirm God as the ultimate Creator of all things.
- They introduce two important aspects of God:
 - *Transcendence* (God as supreme and beyond creation).
 - *Immanence* (God as present and involved with creation).
- Each account provides unique insights into God’s relationship with humanity and the value of creation.

Learning Tasks

1. Explain the unique features of the Yahwist account.
2. Analyse how the two creation accounts reflect different understandings of God.
3. Identify the key theological themes in both creation stories.

PEDAGOGICAL EXEMPLARS

Inquiry-Based Learning

Learners read Genesis 1:1–2:4a and Genesis 2:4b–25 in small groups. Each group identifies the main events, structure, and style of one account and presents a brief summary on a chart.

- *21st Century Skills*: Critical reading, collaboration, and presentation.
- *GESI*: Assign mixed-gender groups and ensure equal participation.
- *SEL*: Encourages patience, respect, and teamwork.

Talk for Learning

Facilitate a “pair–share” discussion where learners describe how each story portrays God’s actions in creation. Guide them to note how God’s nature (powerful, caring, wise) is reflected in each account.

- *SNV*: Promotes respect for creation and human dignity.
- *SEL*: Builds empathy through active listening and open dialogue.

Experiential Learning

Learners draw or dramatise scenes from either the Priestly or Yahwist account. Each group explains what their scene teaches about God's role in creation.

- *21st Century Skills*: Creativity and collaboration.
- *SEL*: Builds confidence and reinforces learning through expression.

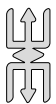
KEY ASSESSMENT: LEVEL 3 INDIVIDUAL CLASS EXERCISE

Task: Describe the main features of the Priestly and Yahwist accounts of creation, showing how each reflects a different understanding of God's relationship with the world.

PLC SESSION 1

45 minutes	Planning & Reviewing the Learning Plan
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1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



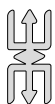
Note

- *Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.*
- *Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.*

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **individual class exercise**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the exercise (NTS 3k-3q).

10 minutes	Content Exploration
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5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 2

Learning Indicator: *Compare the Yahwist and Priestly accounts of Creation*

FOCAL AREA: **COMPARING THE YAHWIST AND PRIESTLY ACCOUNTS OF CREATION**

INTRODUCTION

The Bible presents two accounts of creation — the Priestly account (Genesis 1:1–2:4a) and the Yahwist account (Genesis 2:4b–25). While both describe the origin of the world, they do so from different perspectives and for different purposes. The Priestly account portrays God as transcendent and orderly, creating the universe through divine command. The Yahwist account presents God as personal and relational, forming humans from the dust and breathing life into them.

This lesson helps learners to compare the two accounts in terms of content, structure, style, and theological emphasis. Understanding these differences deepens faith appreciation and enhances learners' ability to interpret Scripture critically and contextually.

REVIEW OF RELATED PREVIOUS LESSON

In Lesson 1, learners were introduced to the two creation accounts, learning their locations in the Bible and their general content. They identified the Priestly account as structured and ordered, and the Yahwist account as narrative and intimate.

In this lesson, learners will move beyond identification to a comparative analysis that highlights how each account reflects a distinctive theological message about God, humanity, and the world.

REVIEW QUESTIONS

1. Where in the Bible can the two creation accounts be found?
2. What were the key features of the Priestly account?
3. What did we learn about God's nature from the Yahwist account?

KEY POINTS

1. Comparison by Content

- **Priestly Account (Genesis 1:1–2:4a):** Focuses on cosmic creation — heaven, earth, light, animals, and humans, all created in six days.
- **Yahwist Account (Genesis 2:4b–25):** Centres on human creation, the Garden of Eden, and relationships between humans and nature.
- The Priestly account follows a universal scope; the Yahwist is human-centred.

2. Comparison by Structure

- **Priestly:** Highly ordered, sequential, repetitive (“And God said... and it was so”). Ends with Sabbath rest.

- **Yahwist:** Narrative flow without fixed pattern. Uses story elements like setting, characters, and dialogue.

3. Comparison by Style

- **Priestly:** Formal, poetic, and symbolic. Uses the name *Elohim* for God.
- **Yahwist:** Story-like and anthropomorphic, depicting God in human terms (forming, breathing, planting). Uses *Yahweh Elohim*.

4. Comparison by Theological Emphasis

- **Priestly:** Emphasises God's power, order, and transcendence. Teaches about the goodness of creation and the holiness of rest.
- **Yahwist:** Emphasises God's closeness, relational nature, and concern for human companionship and responsibility.
- Together, they present a holistic understanding — God is both majestic and intimate.

5. Theological Reflection

- The existence of two creation accounts reflects diverse traditions within ancient Israel that reveal different dimensions of divine truth.
- Both accounts affirm human dignity, stewardship, and the sacredness of life.
- Christians see the unity of message rather than contradiction between the two accounts.

Learning Tasks

1. Identify similarities and differences in content, structure, and style between the Yahwist and Priestly creation accounts.
2. Explain the distinctive theological emphases of the two accounts.
3. Analyse how both accounts together contribute to Christian understanding of God and creation.

PEDAGOGICAL EXEMPLARS

Inquiry-Based Learning

Learners work in groups to read both creation accounts closely using Bibles and commentaries. Each group identifies differences in sequence, tone, and focus, recording their findings in a comparative table.

- *21st Century Skills:* Critical analysis, collaboration, and textual interpretation.
- *GESI:* Encourage mixed-gender participation and shared leadership.
- *SEL:* Promotes empathy and respect for others' interpretations.

Talk for Learning

Facilitate a guided discussion where learners compare how each account portrays God, humanity, and creation. The teacher synthesises responses to highlight theological unity in diversity.

- *SNV:* Encourages respect for religious diversity and belief dialogue.

- *SEL*: Enhances self-expression and confidence through speaking and listening.

Experiential Learning

Learners dramatise scenes from both accounts and design a visual storyboard showing the sequence of creation. After presentation, groups explain what their depiction teaches about God's nature and human responsibility.

- *21st Century Skills*: Creativity, collaboration, and communication.
- *SEL*: Reinforces understanding through active participation.

Project-Based Learning

Learners produce a comparative chart or short digital presentation summarising the key contrasts and shared messages of the two creation accounts.

- *21st Century Skills*: Information synthesis and digital literacy.
- *GESI*: Assign balanced roles to ensure equitable participation.

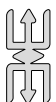
KEY ASSESSMENT LEVEL 4: HOMEWORK

Task: Compare the Yahwist and Priestly accounts of creation in terms of content, style, structure, and theological emphasis, and show how both contribute to Christian understanding of God and humanity.

PLC SESSION 2

45 minutes	Planning & Reviewing the Learning Plan
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1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.

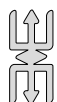
- *Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.*

4. Plan the week's key assessment with your app

- The key assessment for the week is **homework**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the homework (NTS 3k-3q).

10 minutes	Content Exploration
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- As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - all teachers in the group work through a similar problem individually for 3–4 minutes
 - the group then works through the problem together step by step
 - highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
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- Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - After the enactment, ask for structured feedback from the group
 - was the concept explained in a way that a learner with no prior knowledge could follow?
 - were the examples grounded in contexts familiar to Ghanaian learners?
 - did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
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7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 3

Learning Indicator: Discuss the original relationship between God and humankind and trace the origin of sin

FOCAL AREA 3: THE ORIGINAL RELATIONSHIP BETWEEN GOD AND HUMANITY AND THE ORIGIN OF SIN

INTRODUCTION

The story of humanity's beginning reveals not only how God created people but also how He intended to live in fellowship with them. In the Garden of Eden, God and humankind shared a relationship built on trust, obedience, love, and stewardship. Humanity enjoyed direct communion with God and lived in harmony with nature. However, this relationship was disrupted by disobedience — an act that introduced sin and suffering into human experience.

This lesson explores the original harmony between God and humanity, the command that tested human obedience, and the events that led to the Fall as recorded in *Genesis* 2–3. It also highlights how sin altered human destiny and deepened the need for reconciliation with God.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners compared the Yahwist and Priestly creation accounts, identifying their distinct emphases on God's transcendence and immanence. They also learned that God's creation was perfect and that human beings were given special responsibility over the earth.

This background provides the foundation for understanding how sin entered a perfect creation and how it affected the harmonious relationship between God and humanity.

REVIEW QUESTIONS

1. What were the key theological emphases in the two creation accounts?
2. How did both accounts portray humanity's role within creation?
3. What does the creation story reveal about God's intentions for humanity?

KEY POINTS

1. **The Original Relationship Between God and Humanity**
 - God created humans in His image, granting them dignity and authority.
 - The relationship was characterised by closeness, trust, obedience, and stewardship.
 - Humanity was placed in the Garden of Eden to work, care for it, and enjoy fellowship with God.
 - There was no fear, guilt, or suffering — only peace and mutual love.
2. **God's Command in the Garden of Eden**
 - God instructed Adam not to eat from the *tree of the knowledge of good and evil* (Genesis 2:16–17).
 - The command tested human freedom and moral responsibility.

- Obedience to this command symbolised trust and dependence on God.

3. The Concept of Free Will and Responsibility

- God gave humans the ability to choose — to obey or disobey.
- Free will was a gift that affirmed human dignity but came with accountability.
- True love and obedience required freedom, not compulsion.

4. The Role of the Serpent and the Fall

- The serpent represents temptation, deceit, and the distortion of truth.
- It questioned God's word, leading Eve and Adam to doubt God's goodness.
- The act of disobedience — eating the forbidden fruit — brought **sin** into human experience.

5. Consequences of Disobedience

- Immediate effects included shame, guilt, and hiding from God (Genesis 3:7–10).
- God pronounced judgment: pain in childbirth, struggle for survival, and expulsion from Eden.
- Death entered human experience, symbolising separation from God.

6. Disruption of Harmony

- Sin disrupted relationships:
 - Between God and humans (loss of fellowship).
 - Between humans (blame and conflict).
 - Between humans and nature (toil and suffering).

7. Theological Interpretations and Implications

- The Fall explains humanity's inclination to sin — known as original sin.
- It reveals God's justice and mercy: even in punishment, He provided clothing and hope for redemption.
- Christians interpret this as the beginning of God's salvation plan, fulfilled in Jesus Christ.

Learning Tasks

1. Describe the nature of the original relationship between God and humankind in the Garden of Eden.
2. Explain how the act of disobedience led to the introduction of sin.
3. Analyse the effects of sin on the relationship between God, humans, and creation.

PEDAGOGICAL EXEMPLARS

Inquiry-Based Learning

Learners read *Genesis 1–3* and explore theological commentaries to understand the relationship between God and humanity before and after the Fall. They record key insights about trust, obedience, and the consequences of disobedience.

- *21st Century Skills*: Research, critical analysis, and collaboration.
- *SEL*: Fosters moral reflection on obedience and responsibility.
- *GESI*: Ensure balanced group participation and encourage multiple perspectives.

Talk for Learning

Facilitate a class dialogue on the nature of the bond between God and humanity — how it began in love and harmony but was broken by disobedience. Learners discuss examples of how sin continues to affect human life today (e.g., selfishness, conflict, moral failure).

- *SNV*: Promotes national values of integrity and responsibility.
- *SEL*: Encourages honest self-reflection and empathy.

Experiential Learning

Learners role-play key moments from *Genesis 2–3* — the giving of the command, the temptation, and the disobedience. After the performance, the class discusses the emotions and lessons represented.

- *21st Century Skills*: Creativity and teamwork.
- *SEL*: Encourages empathy and emotional understanding of moral choices.

Project-Based Learning

Learners design a visual timeline or storyboard illustrating the stages of human experience: creation, command, temptation, fall, and consequences. Each stage is annotated with biblical references and theological notes.

- *21st Century Skills*: Creativity, digital literacy, and synthesis.
- *GESI*: Encourage equitable task sharing and inclusive participation.

KEY ASSESSMENT: GROUP PROJECT

Task: Discuss the original relationship between God and humankind and explain how sin disrupted this relationship, drawing on examples from Genesis chapters 2 and 3.

Hint

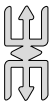


Assign Group Project to learners and give them reasonable time to complete it. Use the SS App to generate the project as well as the rubric. Learners' projects should be marked immediately and scores entered into the SAP.

PLC SESSION 3

45 minutes
Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous session, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand.
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3. Use your subject specific app to plan your lesson. Ask the app to
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 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



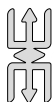
Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Use your app to plan and administer the mode of assessment for the Student Assessment Portal (SAP).
 - a. The key assessment for the week is **group project**. Chat with your app to plan this assessment by reviewing or developing the assessment items/tasks and marking schemes/rubrics for the project (NTS 3k-3q).

10 minutes
Content Exploration

5. As a subject group, select one problem or topic/idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
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 - c. the group then works through it together the problem, step by step
 - d. highlight the most common errors made at each step (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

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30 minutes

Enactment

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WEEK 4

Learning Indicator: *Critically examine philosophical tensions associated with the story of the fall of man*

FOCAL AREA: PHILOSOPHICAL TENSIONS IN THE STORY OF THE FALL OF HUMANKIND

INTRODUCTION

The story of the Fall (Genesis 3) has inspired centuries of debate among theologians and philosophers. While it reveals how disobedience introduced sin into human history, it also raises deep philosophical questions: *If God is all-knowing and good, why did He allow humanity to fall?* Was the punishment just? Could the Fall have been avoided? These tensions highlight the complex interplay between divine sovereignty and human freedom, justice and mercy, and good and evil in Christian thought.

In this lesson, learners will engage these enduring questions, examining how Christian philosophy interprets the Fall not merely as an ancient story but as a lens for understanding human nature, moral choice, and divine purpose.

REVIEW OF RELATED PREVIOUS LESSON

In Lesson 3, learners explored the original relationship between God and humanity and traced how sin entered the world through disobedience. They examined the role of the serpent, the act of disobedience, and its consequences on creation and moral life.

This week's lesson builds on that foundation by critically reflecting on the *philosophical and theological tensions* that emerge from the narrative of the Fall — exploring not what happened, but *why it happened* and *what it means for human existence*.

REVIEW QUESTIONS

1. What was the nature of the original relationship between God and humankind?
2. How did the act of disobedience disrupt that relationship?
3. What lessons did we learn about free will and moral responsibility in the previous lesson?

KEY POINTS

1. The Concept of Free Will and Human Disobedience

- Free will is the ability to choose between right and wrong.
- God gave humans freedom to obey or disobey — a mark of divine trust and respect for human dignity.
- The Fall demonstrates how freedom, when misused, leads to moral failure and separation from God.
- The tension lies in why God granted freedom knowing it could result in sin.

2. The Problem of Evil

- Philosophically, the *problem of evil* asks why a good and all-powerful God allows suffering and sin.
- In Genesis, evil is not created by God but emerges from human misuse of freedom and deceit by the serpent.
- Christian philosophers (e.g., Augustine, Aquinas) teach that evil is a *privation of good* — the absence of God’s intended order.
- This problem remains a central tension in theology and philosophy.

3. Divine Justice and Mercy

- God’s response to sin shows both justice and mercy.
 - *Justice*: Punishment for disobedience — toil, pain, and death.
 - *Mercy*: Provision of clothing, continued life, and a promise of redemption.
- The Fall reveals God as righteous yet compassionate — a philosophical tension between punishment and forgiveness.

4. Temptation and Moral Responsibility

- The serpent represents external temptation, but moral responsibility lies with human choice.
- Eve and Adam’s actions show that temptation is not sin until consent is given.
- The narrative emphasises that humans are accountable for their moral choices.

5. Predestination and Human Choice

- Some Christian traditions hold that events unfold according to divine will (*predestination*), while others emphasise human freedom.
- The Fall narrative reflects the mystery of divine foreknowledge and human agency coexisting.
- This tension continues to shape Christian ethics and doctrines of salvation.

6. Implications for Human Nature and Salvation

- The Fall explains the human condition — capable of good yet inclined toward sin.
- It underscores the need for divine grace and redemption through Christ.
- Philosophically, it invites reflection on moral weakness, conscience, and hope for restoration.

Learning Tasks

1. Analyse philosophical tensions that arise from the story of the Fall of man.
2. Evaluate how Christian philosophy reconciles divine justice with mercy in the Genesis narrative.
3. Explain how the concept of free will contributes to both the Fall and moral responsibility.

PEDAGOGICAL EXEMPLARS

Inquiry-Based Learning

Learners generate philosophical questions such as “*Why did God allow the Fall if He is all-knowing?*” and “*Is it fair to punish all humanity for one act?*” They investigate theological and philosophical responses, drawing on Scripture and classical thinkers like Augustine and Aquinas.

- *21st Century Skills*: Critical thinking, reasoning, and research.
- *SEL*: Encourages self-awareness and empathy in addressing moral complexity.
- *GESI*: Ensure balanced participation and respect for diverse viewpoints.

Talk for Learning

Facilitate an open debate on tensions such as free will vs. determinism and justice vs. mercy in the Fall narrative. Guide learners to articulate arguments respectfully, using biblical and philosophical evidence.

- *SNV*: Fosters tolerance and respect for differing interpretations.
- *21st Century Skills*: Communication and analytical reasoning.

Structured Talk for Learning (Think–Pair–Share)

Pose a provocative statement like “*The punishment for the Fall was unjust.*”

Learners:

- Think individually to form opinions.
- Pair to exchange views.
- Share in plenary discussion, identifying theological and moral insights.
- *SEL*: Builds confidence and empathy.
- *21st Century Skills*: Argumentation and collaboration.

Problem-Based Learning

Present a case study of a person struggling to understand why God allows suffering. Learners apply theological and philosophical reasoning to explain how the Fall helps make sense of evil and hope in Christian belief.

- *21st Century Skills*: Problem-solving and ethical reasoning.
- *SEL*: Promotes compassion and reflective judgment.

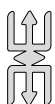
KEY ASSESSMENT LEVEL 4: ESSAY

Task: Critically examine two major philosophical tensions arising from the story of the Fall of man, showing how Christian philosophy explains these tensions through concepts of free will, divine justice, and mercy.

PLC SESSION 4

45 minutes
Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
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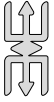
Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is *essay*. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the essay (NTS 3k-3q).

10 minutes
Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
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WEEK 5

Learning Indicator: *Examine ways in which Christian stories corroborate that of African Indigenous Religion (AIR) about the origin of sin*

FOCAL AREA: CHRISTIAN AND AFRICAN INDIGENOUS RELIGIOUS NARRATIVES ON THE ORIGIN OF SIN

INTRODUCTION

Every culture seeks to explain the presence of wrongdoing and suffering in the world. Both Christianity and African Indigenous Religion (AIR) teach that human suffering and moral disorder result from disobedience to divine or ancestral authority. In Christianity, *Genesis 3* narrates the Fall of humankind through Adam and Eve's disobedience. In many African oral traditions, similar stories describe how human beings broke moral or sacred instructions given by God or the ancestors, resulting in separation from the divine.

This lesson invites learners to explore how both traditions — though shaped by different contexts — share profound moral and theological insights about sin, consequence, and restoration. By comparing the two, learners appreciate the unity of moral truth across faiths and cultures.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners examined philosophical tensions in the story of the Fall, exploring concepts such as free will, divine justice, mercy, and the problem of evil. That discussion revealed that sin is not only a moral failure but also a theological mystery about human freedom and responsibility.

This week's lesson extends that understanding by examining how Christian and African Indigenous narratives both explain sin as a result of human disobedience and moral weakness, and how both point toward reconciliation and restored harmony.

REVIEW QUESTIONS

1. What philosophical issues did we identify in the story of the Fall?
2. How does Christian teaching explain the problem of evil?
3. What do the lessons from the Fall tell us about moral responsibility?

KEY POINTS (CONTENT SUMMARY)

1. **Shared Themes of Disobedience to Divine or Ancestral Authority**
 - Both traditions describe disobedience as the root of sin.
 - In Christianity, Adam and Eve disobeyed God's direct command.
 - In AIR, people often defied the instructions of the Supreme Being or ancestors, bringing misfortune upon themselves.

- Examples in Ghanaian oral tradition include tales from the Akan, Ewe, and Ga peoples where divine instructions were violated, leading to the loss of immortality or harmony.

2. Common Moral Lessons on the Consequences of Wrongdoing

- Both traditions associate sin with suffering, separation, and loss of favour.
- In Christianity: expulsion from Eden, pain, and death.
- In AIR: the withdrawal of divine presence, diseases, or infertility.
- Each teaches that wrongdoing disrupts communal peace and relationship with the spiritual world.

3. Symbolic Use of Trees, Forbidden Acts, or Sacred Instructions

- The tree of knowledge of good and evil in Genesis symbolises moral boundary and divine authority.
- In many African myths, trees, rivers, or sacred objects mark divine space or taboo.
- Disobedience toward these symbols signifies spiritual rebellion.

4. Broken Relationships Between Humans and the Divine

- Sin disrupts spiritual harmony in both traditions.
- In Christianity: humans hide from God's presence.
- In AIR: ancestral blessings and divine favour are withdrawn until rituals of cleansing or reconciliation are performed.

5. The Role of Spiritual Beings or Intermediaries

- The serpent in Genesis acts as the deceiver, influencing human choice.
- In AIR, spirits or trickster figures (e.g., Ananse, or lesser gods) sometimes mislead or test human faithfulness.
- Both highlight moral agency and the reality of spiritual influence.

6. Restoration and Reconciliation After Moral Failure

- Christianity introduces repentance and salvation through God's mercy and ultimately through Christ.
- AIR emphasises ritual purification, confession, and sacrifice to restore balance with assistance from traditional priests and traditional leaders.
- Both express hope for reconciliation and the renewal of moral order.

7. Sources of Moral Teaching: Scripture and Oral Tradition

- Christianity relies on the Bible as divine revelation.
- AIR transmits truth through oral tradition — proverbs, songs, storytelling and myths.
- Both serve as moral education systems, shaping conscience and social ethics.

Learning Tasks

1. Identify common themes of disobedience and consequence in Christian and African Indigenous Religious stories about the origin of sin.

2. Explain how both traditions teach restoration after moral failure.
3. Compare the sources of moral teaching in Christianity and AIR.

PEDAGOGICAL EXEMPLARS

Inquiry-Based Learning

Learners research African stories that explain the origin of sin (e.g., Akan myth of the sky god Onyame withdrawing to the heavens after human disobedience). They compare these with the Genesis 3 narrative and present findings in groups using charts or slides.

- *21st Century Skills*: Research, comparison, synthesis.
- *GESI*: Encourage inclusion of both male and female storytellers from local communities.
- *SEL*: Builds cultural pride and openness to multiple worldviews.

Talk for Learning

Facilitate a class discussion where learners explore how both Christianity and AIR explain sin, its causes, and its consequences. Encourage learners to reflect on shared moral lessons about obedience, humility, and reconciliation.

- *SNV*: Reinforces national values of integrity and community harmony.
- *SEL*: Encourages empathy and mutual respect in dialogue.

Experiential Learning

Learners dramatise both the Genesis Fall and an African myth of disobedience. After each performance, groups reflect on shared messages about moral responsibility and divine order.

- *21st Century Skills*: Creativity and teamwork.
- *SEL*: Promotes empathy through role-play.

Building on What Others Say (Concept Cartoons / Brainstorming Web)

Display statements such as “Sin always breaks harmony” or “Forgiveness restores balance.” Learners respond with examples from both faiths, connecting ideas on a classroom web.

- *21st Century Skills*: Critical thinking and communication.
- *GESI*: Encourages inclusive participation and equal voice in reasoning.

KEY ASSESSMENT LEVEL 4: DISCUSSION AND PRESENTATION

Task: Examine how Christian and African Indigenous Religious stories about the origin of sin share common themes of disobedience, consequence, and restoration, showing what these teach about moral responsibility.

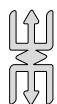
PLC SESSION 5

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.

2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

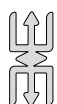
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **discussion and presentation**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the presentations (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.

- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
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6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
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7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

Section Review

The section as a whole concludes by inviting both teachers and learners into a moment of synthesis and reflection. Having journeyed from the creation narratives through the story of the Fall to comparative insights with African Indigenous thought, learners are equipped to recognise the interconnectedness of faith traditions in explaining the human condition. The section emphasises that sin, in both Christianity and AIR, is not only disobedience but also a disruption of relational harmony—a moral and spiritual rupture that calls for restoration. Learners are encouraged to see these narratives as living texts that speak to ethical dilemmas, justice, and reconciliation in today's society. Teachers, in turn, are urged to help learners internalise these lessons by connecting biblical and cultural wisdom to lived experience, community life, and national values. By the end of the section, learners should be able to articulate how the Christian and African visions of creation, sin, and redemption converge in affirming human dignity, divine justice, and the ever-present possibility of renewal.

MARKING SCHEMES FOR THE KEY ASSESSMENTS

WEEK 1 (10 marks)

Criterion	Description	Marks
Identification of the Two Accounts	Correctly identifies Priestly and Yahwist accounts with references	2
Description of Priestly Account	Clear explanation of structure and key ideas (order, divine command, transcendence)	3
Description of Yahwist Account	Clear explanation of structure and key ideas (creation of man, Eden, companionship, immanence)	3
Link to God's Relationship with the World	Insightful interpretation of God's nature through the two accounts	2
Total		10 marks

WEEK 2 (10 marks)

Criterion	Description	Marks
Identification and Comparison	Clear and accurate comparison of content, structure, and style	3
Theological Emphasis	Demonstrates deep understanding of theological differences and shared meanings	3
Application to Christian Understanding	Explains how both accounts complement each other in teaching about God and humanity	2
Organisation and Clarity	Logical flow, accuracy of expression, and clarity of argument	2
Total		10 marks

WEEK 3 (10 marks)

Criterion	Description	Marks
Description of Original Relationship	Accurately describes the bond between God and humanity (closeness, trust, stewardship)	3
Explanation of the Fall	Clearly outlines the act of disobedience and the role of the serpent	3
Analysis of Consequences	Demonstrates understanding of how sin affected relationships and human destiny	2
Clarity and Theological Insight	Logical organisation and use of biblical references or theological interpretation	2
Total		10 marks

WEEK 4 (10 marks)

Criterion	Description	Marks
Identification of Tensions	Clearly identifies at least two philosophical tensions in the Fall narrative	3
Critical Examination	Provides well-reasoned analysis supported by theological or philosophical arguments	3
Integration of Christian Perspective	Demonstrates understanding of how Christian philosophy addresses the tensions	2
Clarity and Coherence	Logical organisation, clarity of thought, and appropriate examples or references	2
Total		10 marks

WEEK 5 (10 marks)

Criterion	Description	Marks
Identification of Shared Themes	Clearly identifies common features in Christian and AIR narratives	3
Explanation of Moral and Theological Lessons	Analyses consequences and moral teachings in both traditions	3
Comparative Insight	Demonstrates balanced comparison and synthesis of ideas	2
Organisation and Clarity	Logical flow, accurate expression, and contextual examples	2
Total		10 marks

SECTION 2: MUSIC IN CHRISTIANITY

Strand: Religious beliefs, practices, moral values and human development

Sub-Strand: Christian music and values for development

Learning Outcome: *Examine Christian Music as an element of Christian worship and a tool for National Development*

Content Standard: Demonstrate knowledge and appreciation for Christian Music, its forms, relevance, and role in national development

SECTION INTRODUCTION / SUMMARY

This section has guided learners through an exploration of the rich relationship between Christian faith and music within the Ghanaian context. From the early missionary hymns to the vibrant rhythms of contemporary gospel and charismatic praise, Christian music in Ghana has developed as both a spiritual language and cultural heritage. The lessons trace its evolution, examining its nature, forms, and the ways in which indigenous traditions have influenced its growth. Learners discover that Christian music is more than a medium of worship—it is a living testimony of how faith takes root in culture. Through the study of music’s role in worship, its capacity to teach moral truths, and its contributions to national development, learners gain a deeper appreciation of how sound, rhythm, and message can unite spirituality with social purpose. The section therefore integrates theology, culture, and civic education, positioning Christian music as a vital force for both faith formation and nation-building. The lessons covered in this section are:

Week 6: The Nature and Forms of Christian Music in Ghana

Week 7: Experiencing and Analysing the Forms of Christian Music in Ghana

Week 8: Influence of Indigenous Ghanaian Music on Christian Music

Week 9: The Role and Significance of Music in Christian Worship

Week 10: Christian Music as a Tool for National Development

SUMMARY OF PEDAGOGICAL EXEMPLARS

Throughout this section, pedagogical exemplars have been intentionally diverse, creative, and interactive to mirror the expressive nature of music itself. Lessons have moved seamlessly between Talk for Learning, Experiential Learning, Inquiry-Based Learning, and Project-Based Learning, ensuring that learners do not only talk about music but also experience and produce it. Class discussions encourage learners to connect personal and church experiences with theological insights, cultivating reflection and confidence in articulation. Listening and analysis activities invite them to evaluate sound, rhythm, and message across genres, building musical

literacy and critical appreciation. Creative composition and dramatization allow learners to embody theological ideas and moral themes through performance, while research interviews and community engagement link classroom learning to lived Ghanaian worship practices. Collectively, these pedagogical strategies foster the full range of 21st-century competencies—communication, collaboration, critical analysis, and creativity—while embedding values of inclusivity, empathy, and respect for cultural diversity. The teacher’s role is to guide exploration, ensure balanced participation, and draw connections between faith, culture, and personal experience so that learners perceive music as both sacred art and social instrument.

ASSESSMENT SUMMARY

Assessment across the music section has been progressive, dynamic, and integrative, aligning with the cognitive and creative outcomes of each lesson. Teachers assess not merely knowledge of musical forms but also the ability to interpret, analyse, and apply musical understanding to spiritual and social contexts. Early assessments focus on recognising and describing forms of Christian music and identifying indigenous influences; later tasks invite critical evaluation of music’s doctrinal, communal, and developmental roles. Learners are examined through written explanations, oral presentations, group research, and creative performances, allowing multiple pathways for demonstrating understanding. Each task is structured around Depth-of-Knowledge levels 3 and 4, emphasising higher-order thinking—analysis, synthesis, and evaluation. Rubrics privilege clarity, contextual accuracy, and theological insight rather than memorisation. In the process, assessment becomes a reflective exercise through which learners internalise the moral and civic messages embedded in music, see themselves as participants in Ghana’s cultural and spiritual story, and cultivate confidence in integrating faith with artistic expression.

WEEK 6

Learning Indicator: *Identify the nature and forms of Christian Music in Ghana*

FOCAL AREA: **THE NATURE AND FORMS OF CHRISTIAN MUSIC IN GHANA**

INTRODUCTION

Music is one of the most powerful means through which Christians express their faith, worship God, and communicate the message of salvation. In Ghana, Christian music has evolved into diverse forms that reflect both the universality of the Christian message and the richness of Ghana's cultural heritage. From the solemn hymns introduced by early missionaries to the vibrant rhythms of contemporary gospel and charismatic praise, Christian music has become an integral part of both worship and everyday life.

This lesson introduces learners to the nature, forms, and functions of Christian music within the Ghanaian context. It explores how music serves purposes such as worship, evangelism, personal devotion, moral instruction, and social cohesion, while helping learners appreciate the interplay between faith and culture in musical expression.

REVIEW OF RELATED PREVIOUS LESSON

In the previous strand of learning, particularly in Year 2, Strand 2 on Christian Worship, learners explored how Christians communicate with God through various forms of worship, including prayer, preaching, and singing. They examined the role of music as an essential part of worship and identified its emotional and spiritual impact.

This week's lesson builds upon that foundation by focusing more deeply on the different forms of Christian music in Ghana, their functions, and the ways they reflect both the diversity of Ghanaian culture and the unity of Christian faith.

REVIEW QUESTIONS

1. How is music used as part of Christian worship?
2. What are the roles of singing in prayer and fellowship?
3. Why is music important in helping Christians express their faith?

KEY POINTS

Christian music refers to musical expressions inspired by the teachings of the Bible and directed toward worshipping God, teaching moral values, and strengthening the faith of believers. In Ghana, Christian music reflects both the global character of Christianity and the local cultural identity of Ghanaian believers.

1. The Nature of Christian Music

- Christian music in Ghana is devotional, inspirational, and educational, serving to glorify God, evangelise, and edify believers.
- It can be personal or communal, formal or spontaneous.

- It often conveys messages of hope, repentance, salvation, and thanksgiving.
- Christian music uses both indigenous and Western musical elements, illustrating the integration of faith and culture.

2. Forms of Christian Music in Ghana

Christian music in Ghana takes many forms, each with unique features and cultural contexts:

- **Hymns:** Introduced by missionaries; characterised by harmoniously structured verses, solemn tone, and theological depth. Common in traditional churches like Methodist, Presbyterian, and Anglican.
- **Gospel Music:** Emerged in the late 20th century, blending Western harmonies with Ghanaian rhythms; popularised by artists such as Tagoe Sisters and Daughters of Glorious Jesus.
- **Choral Music:** Often sung by trained choirs; includes anthems and cantatas performed during formal services.
- **Contemporary Worship Music:** Characterised by modern instruments (keyboards, drums, guitars) and repetitive praise refrains; common in charismatic and Pentecostal settings.
- **Traditional and Indigenous Christian Songs:** Use local rhythms, proverbs, and lyrics; often accompanied by drums and handclaps, reflecting the communal spirit of African worship.
- **Charismatic Praise and Worship:** Highly energetic and spontaneous, emphasising emotional connection, freedom, and joy in the presence of God.

Each form is distinguished by language, rhythm, instrumentation, performance style, and theological focus, but all share the purpose of glorifying God and inspiring believers.

Learning Tasks

1. Describe the nature and purpose of Christian music in Ghana.
2. Identify the various forms of Christian music and explain what makes each form distinct.
3. Analyse how Christian music in Ghana reflects both faith and cultural identity.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Class Discussion)

Begin the lesson by asking learners what kinds of Christian music they hear in their churches, homes, or on the radio. As learners share examples, guide them to categorise responses into hymns, gospel, choral, contemporary, and indigenous praise. Discuss how each form supports worship, evangelism, and moral instruction.

- *21st Century Skills:* Communication and cultural analysis.
- *SEL:* Promotes confidence and self-expression.
- *GESI:* Encourages representation of diverse church traditions and languages.

Music Analysis Activity (Experiential Learning)

Play short audio clips from various Ghanaian Christian music genres — for example, a Methodist hymn, a Pentecostal praise medley, and a Tagoe Sisters gospel song. Learners work in groups to analyse language, rhythm, message, and performance setting. They present findings to the class.

- *21st Century Skills*: Comparative reasoning.
- *SEL*: Builds cooperation and appreciation for diversity.

Creative Composition (Project-Based Learning)

Learners form small groups to compose a short Christian song in a Ghanaian language, integrating a biblical or moral message. They perform it in class and explain its meaning.

- *21st Century Skills*: Creativity, collaboration, and linguistic expression.
- *SNV*: Promotes moral reflection and national pride in local culture.

Timeline or Chart Construction (Concept Mapping)

Guide learners to create a visual timeline or chart showing how Christian music in Ghana has evolved — from missionary hymns to contemporary worship. Discuss key historical influences, such as the rise of charismatic churches and technological innovations.

- *21st Century Skills*: Information organisation and synthesis.
- *GESI*: Ensures contributions from learners representing different Christian backgrounds.

Community Engagement (Inquiry-Based Learning)

Assign learners to interview a church music director, choir member, or elder about the music used in their church, its functions, and its spiritual significance. Reports are presented and discussed in class to deepen contextual understanding.

- *21st Century Skills*: Research and presentation.
- *SEL*: Fosters respect for community wisdom and intergenerational learning.

KEY ASSESSMENT: MID-SEMESTER EXAMINATION

Task: Discuss the nature and forms of Christian music in Ghana, explaining how each reflects the spiritual, cultural, and social life of Christians.

Hint



Conduct *Mid-semester Examination*. It should cover contents taught from Week 1 to 5. Refer to the *Table of Specification and Structure of the Paper* to guide you. Learners' papers should be marked immediately and scores entered into the SAP.

STRUCTURE OF THE MID-SEMESTER EXAMINATION

Section A: 25 Multiple-choice questions

Section B: 2 Essay Questions

Table of specification for item construction for section A and B

Week	Learning Indicator	Types of questions	DoK Levels				Total
			1	2	3	4	
1	Explore the creation stories of Christianity	MCQs	2	2	-		4
		ESSAY	-	-	-		-
2	Compare the Yahwist and Priestly accounts of Creation	MCQs	2	2	2		6
		ESSAY	-	-	1		1
3	Discuss the original relationship between God and humankind and trace the origin of sin	MCQs	-	2	1		3
		ESSAY	-	-	-		
4	Critically examine philosophical tensions associated with the story of the fall of man	MCQs	3	2	1		6
		ESSAY					
5	Examine ways in which Christian stories corroborate that of African Indigenous Religion (AIR) about the origin of sin	MCQs	1	3	2		6
		ESSAY			1		1
		Total	8	11	8		27

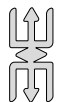
PLC SESSION 6

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous session, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand.
 - b. identify three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.

- b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q).
- c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

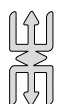
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Use your app to plan and administer the mode of assessment for the Student Assessment Portal (SAP)
 - a. The key assessment for the week is **mid-semester examination**. Chat with your app to plan this assessment by reviewing or developing the assessment items/tasks and marking schemes/rubrics for the mid-semester examination (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or topic/idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through the problem individually for 3–4 minutes
 - c. the group then works through it together the problem, step by step
 - d. highlight the most common errors made at each step (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group

- i. was the concept explained in a way that a learner with no prior knowledge could follow?
- ii. were the examples grounded in contexts familiar to Ghanaian learners?
- iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
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7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 7

Learning Indicator: *Identify the nature and forms of Christian Music in Ghana*

FOCAL AREA: EXPERIENCING AND ANALYSING THE FORMS OF CHRISTIAN MUSIC IN GHANA

INTRODUCTION

Christian music in Ghana takes many forms, each expressing faith and devotion through sound, rhythm, and emotion. From the solemn hymns sung in cathedrals to the lively praise songs of Pentecostal worship and the intricate choral pieces performed in schools and communities, Christian music mirrors the diversity of Ghanaian Christianity. While previous lessons introduced the different forms of Christian music conceptually, this lesson invites learners to experience these forms first-hand through listening, observation, and analysis. By hearing how melody, rhythm, and language convey meaning, learners will better understand how music reflects both faith and culture.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners explored the different forms of Christian music—hymns, gospel, choral, contemporary, and indigenous songs—and discussed how each serves worship, evangelism, and personal devotion. They also learned that Christian music draws from both Western and Ghanaian traditions.

This week’s experiential lesson builds directly on that understanding by engaging learners in **active listening and critical analysis**, helping them identify each form by its characteristics in sound, rhythm, instrumentation, and purpose.

REVIEW QUESTIONS

1. What are the main forms of Christian music in Ghana?
2. How does Christian music serve the purposes of worship and moral instruction?
3. What makes each form of Christian music unique in performance and expression?

KEY POINTS

1. **Nature of Christian Music:** Christian music expresses faith through melody, rhythm, and message. It aims to glorify God, strengthen believers, and communicate biblical truths.
2. **Forms of Christian Music in Ghana:**
 - a. **Hymns:** Structured, solemn, and poetic, often in English or translated Ghanaian languages, accompanied by keyboard.
 - b. **Gospel Songs:** Modern compositions blending Western harmonies with local rhythms, emphasising personal testimony and praise.
 - c. **Choral Music:** Sung by trained choirs; formal, polyphonic, and reflective of European church traditions with Ghanaian adaptation.

- d. **Contemporary Worship Music:** Uses modern instruments (drums, guitar, keyboard); repetitive choruses for communal singing and emotional connection.
 - e. **Indigenous/Traditional Christian Songs:** Composed in local languages, using African rhythms, call-and-response patterns, and traditional instruments.
 - f. **Charismatic Praise and Worship:** Spontaneous, rhythmic, and joyful, often involving dancing and handclapping.
3. **Analysing Music:** Listening to music involves identifying melody, rhythm, language, message, and emotional tone, and linking these to the appropriate form.

Learning Tasks

1. Listen to selected pieces of Christian music from different Ghanaian traditions and identify the form each represents.
2. Analyse the language, instruments, rhythm, and message of each song.
3. Classify the songs into their forms (hymn, gospel, choral, contemporary, traditional, charismatic praise and worship) and explain their functions in worship.

PEDAGOGICAL EXEMPLARS

Experiential Learning Activity: “Music Appreciation and Analysis Workshop”

Step 1 – Preparation

The teacher prepares six short audio or video clips (one representing each form of Christian music) from reputable Ghanaian sources. Examples might include:

- Methodist, SDA or Presbyterian hymn (e.g., *Abide with Me* or a Twi translation)
- Gospel song (e.g., *Anka m’atete* – Tagoe Sisters)
- Choral anthem (e.g., Harmonious Chorale performance)
- Contemporary worship song (e.g., *My Everything* – Joe Mettle)
- Indigenous song (e.g., Ewe or Fante Christian folk tune)
- Charismatic praise medley (e.g., *This is the doing of the Lord* – Diana Hamilton).

Step 2 – Active Listening

Learners listen to or watch each clip attentively. For each song, they record observations in a simple analysis table with the following headings:

- Form of Music
- Language Used
- Instruments/Accompaniment
- Message or Theme
- Rhythm/Tempo
- Emotional or Spiritual Effect

Step 3 – Group Discussion

Learners form six groups, each assigned to one form of music. They compare notes, discuss how their assigned form contributes to worship, and identify its distinctive features.

Step 4 – Class Presentation

Each group presents its findings to the class using short excerpts, drawings, or charts to illustrate key points. The teacher guides reflections on how all these forms together enrich Ghanaian Christian worship.

Step 5 – Reflective Discussion

The class discusses which music forms they find most meaningful and why. The teacher encourages learners to link musical experience with faith expression, cultural identity, and moral instruction.

- *21st Century Skills*: Critical listening, collaboration, aesthetic judgement, and communication.
- *SEL*: Promotes empathy, emotional intelligence, and cultural appreciation.
- *GESI*: Ensures participation from learners of different backgrounds and faith traditions.
- *SNV*: Reinforces shared national values of unity, creativity, and cultural pride.

Extension Project (Optional): “Our Church Soundscape”

Learners record or describe the forms of music used in their home churches and compare them with those discussed in class. They share how these musical forms support worship, evangelism, and community building.

This reinforces personal reflection and contextual application.

KEY ASSESSMENT LEVEL 3: ANALYSIS

Task: Listen to or watch an audio descriptive video and analyse three different forms of Christian music performed in Ghana. For each, describe its key features, message, and function in worship.

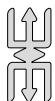
PLC SESSION 7

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week’s concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week’s content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to

- a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
- b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
- c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

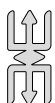
4. Plan the week's key assessment with your app

- a. The key assessment for the week is **analysis**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the analysis (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.

- b.** After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
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- 7.** Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
- 8.** Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
- 9.** Remember to
 - a.** transfer your chats into your learning planner template.
 - b.** read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c.** integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 8

Learning Indicator: *Explore how indigenous music has influenced Christian Music in Ghana*

FOCAL AREA: **INFLUENCE OF INDIGENOUS GHANAIAN MUSIC ON CHRISTIAN MUSIC**

INTRODUCTION

Christian music in Ghana has evolved through a long process of cultural encounter and adaptation. When missionaries first introduced Christianity, they brought hymns and choral traditions from Europe, which were often performed in foreign languages and styles unfamiliar to local communities. Over time, Ghanaian Christians began to express their faith through familiar rhythms, melodies, and instruments drawn from their indigenous musical traditions. This indigenisation made Christian music more participatory, lively, and spiritually resonant within the local context.

This lesson explores the characteristics of indigenous Ghanaian music, the ways these elements have been adopted into Christian worship, and how this interaction has shaped both faith expression and cultural identity. Learners will appreciate how Christian music today embodies the fusion of biblical message and Ghanaian soundscape, creating a unique and dynamic form of worship.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners identified the nature and forms of Christian music in Ghana, distinguishing between hymns, gospel, choral, contemporary, and indigenous styles. They also discussed how Christian music communicates theological and moral messages through diverse cultural expressions.

This week builds upon that knowledge by helping learners understand how indigenous musical traditions have shaped the form and feel of Christian music, making it distinctly Ghanaian while remaining authentically Christian.

REVIEW QUESTIONS

1. What are some of the main forms of Christian music in Ghana?
2. How do these musical forms serve the purpose of worship and evangelism?
3. In what ways does Ghanaian culture already appear in Christian music today?

KEY POINTS

1. **Characteristics of Indigenous Ghanaian Music**
 - Ghanaian traditional music is communal, involving participation through singing, clapping, dancing, and drumming.
 - It often features call-and-response, syncopated rhythms, and polyrhythmic drumming patterns.
 - Instruments include the fontomfrom, kete, atumpan, kpalongo, and gome drums, as well as bells, rattles, and handclaps.

- Indigenous songs are composed in local languages and convey messages through proverbs, metaphors, and moral storytelling.

2. Adoption into Christian Worship

- Churches in Ghana have increasingly incorporated indigenous elements into Christian music to make worship more meaningful and accessible.
- Pentecostal and Charismatic churches, in particular, feature local drums, rhythmic clapping, and spontaneous choruses.
- African Independent Churches (e.g., Musama Disco Christo Church, Twelve Apostles Church, African Faith Tabernacle Church) use traditional rhythms, dance, and attire in worship.
- Even Orthodox churches now integrate Ghanaian-language hymns, drum accompaniment, and traditional song structures during special services.

3. Language and Cultural Identity

- Using local languages in Christian music has deepened faith expression and affirmed cultural pride.
- Indigenous proverbs and idioms enrich the theological meaning of songs and make Christian messages relatable.
- Language connects believers to their roots, allowing Christianity to thrive as a faith of the people rather than an imported religion.

4. Transformation of Worship Practices

- Indigenous music has made worship more participatory, expressive, and emotionally engaging.
- It encourages dancing, call-and-response singing, and spontaneous praise, enhancing collective joy and fellowship.
- Some traditionalists initially resisted this blending, fearing it could compromise the solemnity of worship; however, many churches now celebrate it as authentic African Christianity.

Learning Tasks

1. Describe the characteristics of indigenous Ghanaian music.
2. Explain how indigenous musical elements have been incorporated into Christian worship in Ghana.
3. Analyse how the use of local rhythms, instruments, and languages has transformed Christian worship practices.

PEDAGOGICAL EXEMPLARS

Comparative Listening (Experiential Learning)

Play two contrasting pieces of Christian music — a Western hymn and a Ghanaian indigenous-style song. Learners identify elements such as rhythm, language, instrumentation, and audience

participation. They discuss how indigenous music influences worship atmosphere and community involvement.

- *21st Century Skills*: Critical analysis, aesthetic appreciation, and cultural awareness.
- *SEL*: Builds openness and pride in cultural expression.
- *GESI*: Ensures diverse representation of musical traditions across ethnic lines.

Sample of Western hymn and Ghanaian Indigenous style song	
https://www.youtube.com/watch?v=o2BkW_OHKLK&list=RD02BkW_OHKLK&start_radio=1 “Captain of Israel Host” by Charles Wesley	
https://www.youtube.com/watch?v=6v6r05XRURc “Abaayewa” By Osei-Boateng uses adowa rhythm	

Talk for Learning (Class Discussion)

Lead a guided discussion using the prompt: “*Would Christian music in Ghana be the same without local music styles?*” Encourage learners to consider the impact of traditional instruments, local languages, and storytelling forms on worship.

- *SNV*: Reinforces respect for Ghana’s cultural heritage and unity in diversity.
- *SEL*: Promotes self-expression and collaborative reflection.

Role Play/Dramatisation (Experiential Learning)

Learners perform a short drama showing a missionary’s attempt to conduct worship using only Western music, followed by a version using indigenous music. Afterward, they discuss which version connects more deeply with local believers and why.

- *21st Century Skills*: Creativity, empathy, and cross-cultural understanding.
- *GESI*: Encourages appreciation of indigenous contributions to faith.

Research and Interview (Inquiry-Based Learning)

Assign learners to interview a church music leader, choir member, or elder about how indigenous music has been integrated into church worship. Learners compile their findings with examples of instruments, songs, or rhythms.

- *21st Century Skills*: Field research, interviewing, and reporting.
- *SNV*: Promotes intergenerational learning and community engagement.

Art and Concept Mapping (Structuring Talk for Learning)

Learners create a concept map linking key elements of indigenous music—drums, language, rhythm, and dance—to modern forms of Christian music. This helps visualise how cultural identity and worship expression are interconnected.

- *21st Century Skills*: Visual thinking and synthesis.
- *SEL*: Encourages collaboration and appreciation of aesthetic diversity.

KEY ASSESSMENT LEVEL 4: RESEARCH

Task: Explore how indigenous Ghanaian music has influenced Christian worship and identity, showing how traditional rhythms, instruments, and languages have shaped modern Christian music in Ghana.

PLC SESSION 8

45 minutes	Planning & Reviewing the Learning Plan
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1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

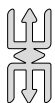
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **research**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the research (NTS 3k-3q).

10 minutes	Content Exploration
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5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes

- c. the group then works through the problem together step by step
- d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



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- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
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5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
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 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 9

Learning Indicator: Assess the role of music in Christian worship in Ghana

FOCAL AREA: THE ROLE AND SIGNIFICANCE OF MUSIC IN CHRISTIAN WORSHIP

INTRODUCTION

Music is at the heart of Christian worship in Ghana. Whether in cathedrals, charismatic auditoriums, or village chapels, it prepares worshippers' hearts, unites the congregation, and sustains the rhythm of prayer. The melodies, rhythms, and lyrics communicate faith, doctrine, and emotion, giving shape to the worship experience. Through song, Christians express gratitude, repentance, praise, and devotion; they are taught moral truths and reminded of God's promises. This lesson explores the multiple functions of music in worship—spiritual, instructional, emotional, and social—and examines its power to attract and engage worshippers across generations, particularly the youth.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners examined how indigenous Ghanaian music has influenced Christian music, discovering that the incorporation of local rhythms, drums, and languages has made worship more participatory and culturally grounded. This background sets the stage for understanding the deeper role of music in worship itself—how it nurtures spiritual connection, reinforces doctrine, and builds community within the church.

REVIEW QUESTIONS

1. What are some indigenous musical elements found in Christian worship in Ghana?
2. How have local rhythms and languages made Christian music more engaging?
3. Why is music an important part of expressing faith?

KEY POINTS

Music serves several essential roles in Christian worship. Spiritually, it prepares hearts for communion with God, lifting the soul toward reverence and gratitude. Songs of praise awaken joy, while hymns of confession lead worshippers to repentance and reflection. In many churches, the progression of songs—from praise to worship—creates a spiritual journey that mirrors the believer's encounter with God.

Doctrinally, Christian music functions as a teaching tool. Hymns and choruses often summarise sermons or Scripture, making theological truths memorable. Lines such as *"Amazing grace, how sweet the sound"* or *"All power belongs to Jesus"* convey biblical messages of salvation and divine authority, embedding doctrine through repetition and melody.

Socially, music fosters unity and shared emotion within the congregation. When believers sing together, they transcend individual concerns and experience collective harmony. In Ghanaian churches, congregational singing breaks barriers of age, language, and background, creating a sense of family in Christ.

The use of different types of music—choral, gospel, traditional hymns, contemporary praise, and revival songs—depends on context. Funerals emphasise comfort and hope, weddings celebrate joy, and revivals inspire repentance and renewal. Youth groups, in particular, rely on music ministries to attract participation and sustain interest in church life. Through these expressions, music becomes both a ministry and a means of evangelism, bridging generations and cultural traditions.

Learning Tasks

1. Examine how music contributes to the spiritual and emotional life of Christian worship.
2. Analyse how songs serve as tools for teaching and reinforcing Christian doctrine.
3. Assess the impact of music in uniting believers and promoting participation in Ghanaian churches.

PEDAGOGICAL EXEMPLARS

Case Study Analysis (Experiential Learning)

Learners observe audio descriptive video excerpts or visit local church services representing different traditions—Orthodox, Pentecostal, and Charismatic. They document how music is used at various stages of worship, noting emotional responses and congregational participation. In class discussion, they evaluate how music shapes the worship experience. This exercise develops observation, empathy, and reflective reasoning while connecting classroom learning to lived faith.

Group Work: Song Lyric Analysis (Textual Exploration)

Each group selects a gospel song and analyses its lyrics to uncover theological and emotional meanings. They identify scriptural allusions, moral messages, and doctrinal content. Presentations highlight how music communicates faith and transforms belief into experience. This method nurtures interpretive skill, biblical literacy, and critical thinking.

Talk for Learning (Class Discussion)

The teacher initiates discussion with the prompt: *“Can you truly worship without music?”* Learners debate the spiritual, emotional, and communal dimensions of music, drawing from personal and church experiences. This dialogue promotes moral reasoning, empathy, and respect for differing expressions of worship.

Timeline or Flow Chart Creation (Structuring Talk for Learning)

Learners design a flowchart showing a typical Ghanaian church service, marking points where music appears—opening praise, offertory, altar call, and benediction—and explaining its function at each stage. The visual mapping reinforces comprehension of worship structure and the rhythm of liturgy.

Creative Expression (Project-Based Learning)

Learners compose a short worship chorus or adapt a hymn using local language, rhythm, or melody. Each group performs and explains its theological message and intended use in worship. This promotes creativity, contextual theology, and collaboration while affirming Ghanaian cultural identity in faith expression.

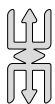
KEY ASSESSMENT LEVEL 4: HOMEWORK

Task: Assess the role of music in Christian worship in Ghana, showing how it serves spiritual, doctrinal, and communal purposes across different church contexts.

PLC SESSION 9

45 minutes	Planning & Reviewing the Learning Plan
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1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
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Note

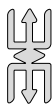
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **homework**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the homework (NTS 3k-3q).

10 minutes	Content Exploration
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5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
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30 minutes

Enactment

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 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

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9. Remember to
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 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 10

Learning Indicator: *Explore the relevance and potential of Christian Music for National Development*

FOCAL AREA: CHRISTIAN MUSIC AS A TOOL FOR NATIONAL DEVELOPMENT

INTRODUCTION

Christian music is not only a medium of worship but also a powerful force for shaping values, fostering unity, and inspiring national transformation. In Ghana, gospel musicians have emerged as moral voices, cultural ambassadors, and agents of social change. Their songs speak to issues of peace, discipline, faith, and integrity—values essential for national progress. Beyond moral and spiritual enrichment, Christian music contributes to cultural preservation, youth employment, and public education through creative communication.

This lesson examines the relevance and potential of Christian music in promoting national development by exploring its roles in moral education, social cohesion, cultural continuity, and economic empowerment. Learners are encouraged to appreciate how faith-inspired creativity can contribute meaningfully to building a just, peaceful, and prosperous Ghana.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners assessed the role of music in Christian worship, analysing its spiritual, doctrinal, and communal functions. They learned that music builds unity within the church and enhances emotional engagement with God.

This week extends that understanding by showing how the same music that enriches worship can also contribute to national development, influencing public morals, social harmony, and cultural identity beyond the church setting.

REVIEW QUESTIONS

1. What are some ways music influences Christian worship?
2. How does music communicate messages about faith and morality?
3. Why might music be a powerful tool for shaping public attitudes?

KEY POINTS

Christian music in Ghana performs multiple functions that extend into the social and developmental spheres of national life. It combines moral teaching, cultural pride, and economic potential, making it an important resource for both the church and the nation.

1. Christian Music and Moral Education

- Gospel songs often promote virtues such as honesty, peace, forgiveness, hard work, and humility.
- They reinforce ethical values that counter corruption, violence, and moral decay.
- Songs like “*Fight the good fight*” (when used in Christian settings) inspire moral responsibility.

- Christian musicians function as moral educators, using melody and rhythm to reach wider audiences more effectively than sermons alone.

2. Christian Music and Social Cohesion

- Gospel songs sung across denominations foster unity among Christians and bridge doctrinal divides.
- Music at national events, such as Independence Day or state funerals, often includes Christian compositions that symbolise peace and solidarity.
- Interdenominational and interfaith concerts promote dialogue and shared identity as Ghanaians under God.

3. Christian Music and Cultural Preservation

- Ghanaian gospel music preserves indigenous languages, proverbs, and musical traditions, blending them with Christian themes.
- Instruments such as fontomfrom, gome, kpanlogo, and atumpan drums keep local rhythms alive in contemporary worship.
- This creative fusion ensures that Christianity remains culturally grounded and that local art forms are valued and sustained.

4. Christian Music and Economic Empowerment

- The gospel music industry provides jobs in performance, production, sound engineering, and event organisation.
- Youths are finding opportunities as instrumentalists, backing vocalists, and media producers.
- Concerts, recordings, and festivals also stimulate tourism and the creative economy.
- Christian musicians model entrepreneurship and ethical professionalism within the entertainment industry.

5. Christian Music as a Tool for National Messaging

- Christian songs can promote civic education and social awareness.
- Artists have used music to support campaigns on peacebuilding, environmental care, education, and health awareness.
- Gospel musicians such as Diana Hamilton and Joe Mettle have used their platforms for public advocacy, showing that faith-based art can advance both spiritual and national goals.

Learning Tasks

1. Analyse how Christian music contributes to moral education and social harmony in Ghana.
2. Explain how gospel music supports cultural preservation and youth empowerment.
3. Evaluate the potential of Christian music as a tool for promoting national unity and development.

PEDAGOGICAL EXEMPLARS

Group Work: Impact Mapping (Project-Based Learning)

Learners form groups to research how Christian music contributes to moral, cultural, or economic development. Each group presents a poster or slide show titled “*Christian Music for a Better Ghana*”, citing real-life musicians and their societal impact. This develops civic consciousness, research skills, and collaboration.

- *21st Century Skills*: Critical thinking, teamwork, creativity.
- *SNV*: Promotes responsible citizenship and moral integrity.

Case Study Analysis (Experiential Learning)

Learners examine the work of renowned Ghanaian gospel artists such as Joe Mettle, Diana Hamilton, Osei-Boateng, Daughters of Glorious Jesus, or Harmonious Chorale. They analyse their songs and social engagements to identify contributions to peace, charity, and youth motivation.

- *21st Century Skills*: Analytical reasoning and contextual interpretation.
- *SEL*: Builds admiration for positive role models and fosters purpose-driven faith.

Talk for Learning (Ethical and Critical Dialogue)

Through the question “*Is Christian music only for church?*”, learners debate the place of gospel music in national life. They share examples of songs that have inspired civic responsibility, unity, or moral reform. The discussion encourages evaluative thinking and values-based argumentation.

- *GESI*: Ensures inclusion of multiple denominations and perspectives.
- *SNV*: Reinforces national values of peace and cooperation.

Creative Expression (Experiential and Moral Learning)

Learners write short lyrics or slogans for a public awareness campaign—on peace, integrity, or environmental care—using a Christian music style. They perform or recite these pieces, explaining the intended message and target audience.

- *21st Century Skills*: Creativity, communication, and moral reasoning.
- *SEL*: Encourages empathy, responsibility, and confidence.

Field Interview Task (Inquiry-Based Learning)

Learners interview local gospel musicians, choir leaders, or church elders to find out how Christian music impacts moral life and community development. They compile their findings in a report or class presentation titled “*Voices for Nation-Building*.”

- *21st Century Skills*: Research, reporting, and data synthesis.
- *SNV*: Strengthens community connection and respect for cultural heritage.

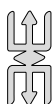
KEY ASSESSMENT LEVEL 4: GROUP DISCUSSION

Task: With relevant examples, discuss how Christian music contributes to national development in Ghana.

PLC SESSION 10

45 minutes**Planning & Reviewing the Learning Plan**

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
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 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).

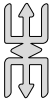
**Note**

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **group discussion**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the discussion (NTS 3k-3q).

10 minutes**Content Exploration**

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

Section Review

This section has illuminated the central place of music in Christian life and its enduring relevance for Ghana’s social and cultural transformation. Learners who have engaged actively with the lessons should now understand that Christian music is not confined to church walls; it shapes moral character, strengthens community bonds, preserves indigenous culture, and drives creative industry. Through studying its history and functions, learners appreciate that the blending of faith and local musical tradition demonstrates the adaptability and vitality of Christianity in Ghana. Teachers should encourage reflection on how the messages in gospel

songs mirror national aspirations for unity, peace, and righteousness, and how the music ministry can model ethical leadership within the creative sector. As the section closes, both teachers and learners are invited to celebrate music as a divine gift—one that bridges heaven and earth, the sacred and the civic—offering not only worship to God but also wisdom, discipline, and inspiration for the building of a moral and prosperous nation.

MARKING SCHEMES FOR THE KEY ASSESSMENTS

WEEK 6 (10 marks)

Criterion	Description	Marks
Explanation of Nature and Purpose	Demonstrates understanding of Christian music and its functions	3
Identification and Description of Forms	Accurately describes at least three forms and their distinct features	3
Cultural and Theological Insight	Explains how music reflects Ghanaian faith and culture	2
Organisation and Clarity	Logical, coherent, and well-structured response	2
Total		10 marks

WEEK 7 (10 marks)

Criterion	Description	Marks
Identification of Forms	Correctly identifies and categorises three music forms	3
Analysis of Features	Explains instrumentation, rhythm, and language accurately	3
Interpretation of Message	Describes each song's message and worship purpose	2
Organisation and Reflection	Presents findings clearly and coherently	2
Total		10 marks

WEEK 8 (10 marks)

Criterion	Description	Marks
Identification of Indigenous Features	Accurately describes key features of traditional Ghanaian music	3
Explanation of Influence	Demonstrates understanding of how indigenous music shapes Christian worship	3
Cultural and Theological Insight	Analyses how the fusion enhances faith and identity	2
Organisation and Clarity	Logical presentation with coherent arguments and examples	2
Total		10 marks

WEEK 9 (10 marks)

Criterion	Description	Marks
Explanation of Spiritual Role	Demonstrates understanding of how music enhances devotion and worship atmosphere	3
Doctrinal and Teaching Function	Analyses how lyrics communicate Christian truths and moral lessons	3
Community and Emotional Impact	Evaluates music's unifying and transformative role in worship	2
Organisation and Clarity	Presents ideas coherently with relevant examples from Ghanaian churches	2
Total		10 marks

WEEK 10 (10 marks)

Criterion	Description	Marks
Identification of Roles	Describes major areas where Christian music contributes to national development	3
Analysis of Impact	Explains how music influences morals, unity, culture, or economy	3
Use of Examples	Provides relevant Ghanaian examples of artists or events	2
Organisation and Clarity	Presents coherent arguments with appropriate structure	2
Total		10 marks

SECTION 3: PRAYER IN CHRISTIANITY

Strand: Religious beliefs, practices, moral values and human development

Sub-Strand: Christian prayer and national development

Learning Outcome: Justify the practice of Christian prayer in personal and national life and critique its abuse and misuse.

Content Standard: Demonstrate knowledge and appreciation of prayer in Christianity, acknowledge the influence of African Indigenous Religion (AIR), and critically examine instances of the misuse and abuse of Christian prayer.

SECTION INTRODUCTION / SUMMARY

This section will guide learners to explore prayer as one of the most profound expressions of Christian faith. It will begin by examining the meaning, purpose, and forms of prayer, move through its spiritual, moral, and communal dimensions, and conclude with a critical analysis of public, political, and potentially exploitative uses of prayer in contemporary Christianity. Learners will come to understand prayer as both a personal devotion and a public act of faith, shaping moral character and social consciousness.

The study will help learners see that authentic prayer is more than words spoken to God—it is a spiritual discipline that forms the heart, renews the mind, and aligns human will with divine intention. Across Christian traditions and contexts, prayer will serve as a moral compass and a source of unity, reminding believers of their dependence on God and responsibility to others. Yet the section will also encourage healthy critique, showing that when prayer becomes self-serving, commercialised, or manipulative, it departs from its sacred purpose and risks discrediting the Christian witness.

By the end of the section, learners will be expected to demonstrate not only knowledge of prayer's forms and functions but also discernment, ethical reasoning, and a deep appreciation for the power of prayer to transform both the believer and society.

The themes covered in this section are:

Week 11: The Nature, Practice, and Forms of Prayer in Christianity

Week 12: The relevance of Prayer in Christianity

Week 13: Christian Prayer in Public Life

Week 14: Authentic Versus Misused Prayer

Week 15: The Misuse of Prayer in Contemporary Christianity

SUMMARY OF PEDAGOGICAL EXEMPLARS

The teaching approaches throughout this section will be designed to make prayer not only a subject of study but also a lived experience. Teachers will lead learners through inquiry, experience, reflection, and ethical reasoning to help them connect biblical teachings on prayer to real-life situations.

Experiential Learning will play a central role, allowing learners to participate in guided prayer sessions, observe different denominational prayer styles, and reflect on their emotional and spiritual responses. This will make prayer tangible and personally meaningful, fostering mindfulness and spiritual literacy.

Talk for Learning will encourage open, respectful dialogue about the role of prayer in spiritual growth, moral formation, and public life. Learners will analyse their own experiences and evaluate others' practices using Scripture as a moral and theological reference.

Problem-Based Learning will introduce real-life ethical dilemmas—such as the misuse of prayer for material gain or control—and invite learners to apply Christian values to propose solutions. This approach will develop moral judgement and civic reasoning, ensuring that faith learning extends into ethical citizenship.

Collaborative and Inquiry-Based Learning will allow groups to research various prayer traditions across denominations, fostering inclusivity and mutual respect. Learners will discover that while styles of prayer differ—whether liturgical, charismatic, or contemplative—their purpose is unified in seeking divine communion and moral transformation.

Finally, critical discussion and reflection techniques such as *concept cartoons*, *pyramid discussion*, and *Diamond Nine* will enable learners to weigh multiple viewpoints, deepening their analytical and evaluative skills. These pedagogical choices will collectively nurture 21st-century competencies—communication, critical thinking, digital literacy, and ethical leadership—while embedding Christian values of humility, sincerity, and love.

ASSESSMENT SUMMARY

Assessment within this section will be both formative and summative, designed to evaluate not only cognitive understanding but also moral reflection and theological reasoning. Learners will be assessed at progressively higher levels of Depth of Knowledge (DoK 3–4), moving from comprehension of prayer's meaning and forms to evaluation of its ethical implications in public and contemporary contexts.

Early assessments will focus on identifying and describing the types, purposes, and modes of prayer, including scriptural foundations such as *Matthew 6:5–13* and *Philippians 4:6*. Later assessments will challenge learners to evaluate prayer's social and moral significance—its power to unite, inspire, and guide.

In the advanced lessons (Weeks 12–14), learners will engage in evaluative writing and discussion tasks that test their ability to critique the misuse, commercialisation, and politicisation of prayer. Rubrics will emphasise the integration of biblical evidence, ethical analysis, and clarity of expression. Through these assessments, learners will demonstrate theological understanding alongside civic responsibility, showing how prayer can inspire integrity and justice in both church and national life.

Overall, assessment in this section will function as a reflective process—encouraging learners to apply Scripture, reason, and personal conviction to moral decision-making.

WEEK 11

Learning Indicator: *Examine the practice of prayer in Christianity and how they can be classified*

FOCAL AREA: THE NATURE, PRACTICE, AND FORMS OF PRAYER IN CHRISTIANITY

INTRODUCTION

Prayer lies at the heart of Christian life. It is the believer's most personal and direct form of communication with God—an act of worship, dependence, and relationship. Through prayer, Christians express thanksgiving, seek forgiveness, present petitions, intercede for others, and find strength for daily living. The practice of prayer, though rooted in Scripture, is shaped by culture and denominational tradition. Across Ghana's churches—from the quiet reverence of liturgical prayer to the spirited intensity of prayer vigils—Christians demonstrate a shared conviction that God listens and responds to the cries of His people.

This lesson introduces learners to the meaning, significance, and classifications of prayer, exploring its biblical foundations and diverse expressions within Christian communities. It invites reflection on how prayer not only changes circumstances but transforms the one who prays.

REVIEW OF RELATED PREVIOUS LESSON

In the previous section, learners examined Christian music as an expression of faith and worship, recognising how song and sound connect believers to God and to one another. Music, like prayer, is a spiritual language that communicates devotion and dependence on God.

This lesson builds on that insight by focusing on prayer as another form of worship—one that uses words, silence, or even emotion to express faith. Learners will explore how Christians practise prayer individually and collectively, and how various forms of prayer sustain spiritual life.

REVIEW QUESTIONS

1. How does music serve as a form of worship and communication with God?
2. What other ways do Christians express devotion and gratitude besides music?
3. Why do you think prayer is important in the Christian life?

KEY POINTS

1. **The Meaning and Significance of Prayer in Christianity**
 - **Meaning:** Prayer is a spiritual conversation with God through which Christians express praise, gratitude, confession, and supplication.
 - It is an act of faith, dependence, and relationship, demonstrating trust in God's power and will.
 - Prayer strengthens believers' connection with God, aligns their will with His, and provides comfort, guidance, and renewal.

- Jesus modelled prayer throughout His life, teaching His disciples its importance (e.g., Luke 11:1–4).

2. Scriptural Foundations for Prayer

- The Bible emphasises prayer as a constant discipline:
 - *Matthew 6:5–13* (The Lord’s Prayer) teaches humility, simplicity, and alignment with God’s will.
 - *1 Thessalonians 5:17* urges believers to “pray without ceasing.”
 - *Philippians 4:6* encourages prayer in all circumstances with thanksgiving.
- Scripture shows different types of prayer—thanksgiving, confession, intercession, supplication, and adoration—each serving a unique purpose in the believer’s spiritual life.

3. Modes and Styles of Prayer Across Denominations

- Silent or Contemplative Prayer: Practised individually, focusing on meditation, stillness, and listening to God (e.g., Quakers, monastic traditions).
- Communal or Corporate Prayer: Conducted in groups or congregations, strengthening fellowship and unity (e.g., church services, prayer meetings).
- Liturgical Prayer: Follows structured forms such as the *Book of Common Prayer* or the Catholic *Rosary*; often uses set texts, chants, or responses.
- Spontaneous or Charismatic Prayer: Common in Pentecostal and Charismatic churches; expressive, emotive, and often accompanied by singing or gestures.
- Though styles differ, all Christian traditions share the belief that prayer is an essential channel through which God interacts with humanity.

4. Classification of Prayer by Purpose

- Praise and Adoration: Exalting God’s greatness and goodness.
- Confession: Seeking forgiveness for sins and moral failures.
- Thanksgiving: Expressing gratitude for God’s blessings.
- Intercession: Praying on behalf of others.
- Supplication or Petition: Presenting personal needs and desires to God.

Learning Tasks

1. Describe the meaning and importance of prayer in Christian life.
2. Identify and explain the different types and forms of prayer mentioned in Scripture.
3. Analyse how various Christian denominations in Ghana practise prayer differently while sharing a common faith in its power.

PEDAGOGICAL EXEMPLARS

Experiential Learning

Invite a Christian leader (e.g., a pastor, priest, or chaplain) to lead the class through a short-guided session on different forms of prayer such as thanksgiving, intercession, and confession. Learners participate, reflect silently afterward, and share how each type of prayer made them feel or what they understood from the experience.

- *21st Century Skills*: Reflection, emotional intelligence, and spiritual literacy.
- *SEL*: Fosters mindfulness, empathy, and reverence.
- *GESI*: Ensures inclusivity by welcoming multiple denominational perspectives.

Talk for Learning (Class Discussion)

Facilitate an open dialogue on the question: “*Does prayer change situations, people, or both?*” Encourage learners to share personal or observed experiences of prayer’s effect. Guide discussion toward understanding prayer as both a transformative and relational act.

- *SNV*: Reinforces moral reflection and faith-based reasoning.
- *SEL*: Develops confidence, empathy, and respectful communication.

Group Work / Collaborative Learning

Divide learners into five groups, assigning each a type of prayer—praise, thanksgiving, confession, intercession, and supplication. Each group researches biblical examples, prepares short explanations, and demonstrates the assigned prayer form.

- *21st Century Skills*: Collaboration, scriptural analysis, presentation.
- *GESI*: Promotes shared leadership and inclusive group dynamics.

Internet Search (Inquiry-Based Learning)

Guide learners to explore credible Christian websites or online church pages (e.g., Methodist Church Ghana, Catholic Archdiocese of Accra, Assemblies of God Ghana) to learn about denominational prayer practices. Learners summarise findings in a brief comparative report, identifying shared Christian principles.

- *21st Century Skills*: Digital literacy and research.
- *SNV*: Encourages respect for diversity within unity.

KEY ASSESSMENT LEVEL 3: ESSAY

Task: Examine how prayer is practised and classified in Christianity, using examples from Scripture and church traditions in Ghana.

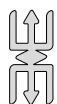
PLC SESSION 11

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.

2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

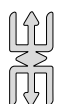
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is *essay*. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the essay (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.

- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
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6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
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7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 12

Learning Indicator: *Examine the practice of prayer in Christianity and how they can be classified*

FOCAL AREA: THE RELEVANCE OF PRAYER IN CHRISTIANITY

INTRODUCTION

Prayer is not only a religious duty but a transforming relationship that shapes the Christian's spiritual life, moral conscience, and engagement with others. Through prayer, believers grow in faith, find guidance for righteous living, and participate in the work of God in the world. From the private devotions of individuals to communal gatherings of intercession, prayer sustains both personal holiness and collective mission.

In this lesson, learners explore how prayer contributes to spiritual growth, moral guidance, and social engagement. They also compare the prayer practices of early Christians with contemporary expressions in Ghanaian churches, reflecting on how prayer continues to nurture communities and inspire moral action in changing times.

REVIEW OF RELATED PREVIOUS LESSON

In the first part of this lesson, learners examined the meaning, significance, and classifications of prayer, including forms such as thanksgiving, intercession, confession, and praise. They also studied how different Christian traditions approach prayer, from liturgical to spontaneous forms.

This second lesson builds upon that foundation by focusing on the transformative power of prayer—how it shapes Christian spirituality, guides moral conduct, and strengthens communal faith life. It helps learners understand that prayer is not only a private devotion but a source of energy for social transformation.

REVIEW QUESTIONS

1. What are some forms of prayer practised in Christianity?
2. How does prayer express a believer's faith and dependence on God?
3. Why do Christians consider prayer essential to daily life and fellowship?

KEY POINTS

1. **The Role of Prayer in Spiritual Growth, Worship, and Moral Guidance**
 - Prayer is central to spiritual growth—it deepens personal relationship with God and builds resilience in faith.
 - It is an act of worship, acknowledging God's greatness and dependence on His will.
 - Regular prayer nurtures virtues such as humility, patience, love, and forgiveness.
 - Through prayer, believers gain strength to resist temptation and act according to moral principles.
 - The Psalms, the Lord's Prayer, and Jesus' example in Gethsemane illustrate how prayer aligns believers with divine purpose.

2. Influence of Prayer on Christian Community Life and Social Engagement

- Communal prayer unites believers, strengthens fellowship, and fosters empathy and solidarity.
- In Ghanaian churches, prayer meetings, vigils, and intercessory groups form the spiritual backbone of congregational life.
- Prayer motivates social action—Christians pray not only for needs but also for justice, peace, and healing in society.
- It builds emotional support networks where members share burdens and hope.
- In times of crisis (e.g., national mourning or public health emergencies), Christians turn to prayer for comfort and guidance, reaffirming unity and shared responsibility.

3. Comparison of Prayer Practices in Early Christianity and Contemporary Settings

- **Early Christianity**
 - Believers met regularly to pray (Acts 2:42).
 - Prayers were simple, spontaneous, and often communal, focusing on thanksgiving and mission.
 - The Lord's Prayer and the Psalms were central templates for worship.
- **Contemporary Christianity**
 - Diversity of prayer forms: silent meditation, corporate intercession, prayer chains, and charismatic worship.
 - Technology now facilitates virtual prayer gatherings and global intercession.
 - Despite stylistic changes, the essence remains—faith, dependence, and relationship with God.
- The continuity between early and modern prayer practices demonstrates the timeless relevance of prayer to Christian spirituality and moral formation.

Learning Tasks

1. Explain how prayer contributes to spiritual growth and moral guidance in the life of Christians.
2. Discuss how prayer strengthens community life and motivates social action among believers.
3. Compare the prayer practices of early Christians with those found in modern Ghanaian churches.

PEDAGOGICAL EXEMPLARS

Experiential Learning

Invite a Christian leader or chaplain to guide learners through brief forms of prayer such as thanksgiving, confession, and intercession. Afterward, facilitate a reflection session in which learners share how the experience made them feel and what spiritual lessons they drew from

it. This exercise helps them appreciate prayer as both inward reflection and communal participation.

- *21st Century Skills*: Self-awareness, reflection, and moral reasoning.
- *SEL*: Enhances emotional sensitivity and spiritual confidence.
- *GESI*: Encourages inclusion across denominations and genders.

Talk for Learning (Class Discussion)

Facilitate discussion on the prompt: “*How does prayer shape a Christian’s life and community?*” Encourage learners to share real-life observations—such as prayer groups supporting members in difficulty or national prayer events promoting unity. Conclude by highlighting prayer as an ethical and social resource for Christian engagement.

- *SNV*: Reinforces values of unity, compassion, and responsible citizenship.
- *SEL*: Builds empathy and shared moral understanding.

Group Work / Collaborative Learning

Assign each group a specific dimension of prayer (e.g., spiritual growth, moral guidance, community building, social transformation). Groups research Scripture references (e.g., Acts 2:42, Matthew 6:5–13, Philippians 4:6) and report how prayer influences that dimension. They may use role plays or brief presentations to illustrate findings.

- *21st Century Skills*: Collaboration, interpretation, and presentation.
- *GESI*: Fosters inclusiveness and shared responsibility for group learning.

Internet Search (Inquiry-Based Learning)

Learners explore online resources or denominational websites to compare prayer traditions in early and modern contexts. Examples: Catholic *Liturgy of the Hours*, Anglican Morning Prayer, and Pentecostal prayer camps. They summarise findings in a short report highlighting what has changed and what has remained constant.

- *21st Century Skills*: Digital literacy and critical comparison.
- *SNV*: Promotes respect for diversity within Christian unity.

KEY ASSESSMENT: PRACTICE PAPER 1

Task: Examine how prayer supports spiritual growth, moral guidance, and community life in Christianity, comparing examples from early Christian practice and contemporary Ghanaian churches.

Lesson Reflection (for Teacher Use)

This lesson helps learners understand that prayer is not an isolated ritual but an ongoing life practice that transforms individuals and communities. Teachers should emphasise how prayer nurtures integrity, compassion, and civic responsibility—qualities that extend beyond church life into national life. The historical comparison between early and modern Christianity should highlight continuity in purpose and diversity in expression, showing learners that while styles of prayer evolve, its essence as communion with God and commitment to others remains unchanged.

Hint

Conduct **Practice Paper 1**. It should cover the contents taught from Year 1 to 3. Refer to the **Table of Specification and Structure of the Paper** at the end of this section to guide you. Learners' papers should be marked immediately and scores entered into the SAP.

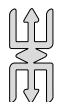
PAPER 1**TEST SPECIFICATION TABLE**

Strand	Sub-Strand	DoK 1	DoK 2	DoK 3	Total
Study of religions, God's creation and humankind	Background to the study of religion and Christianity	3	3	2	8
	The nature of God and His creation	1	2	1	4
Religious beliefs, practices, moral values and human development	Major beliefs of Christianity	2	2	1	5
	Worship and Moral Values for Development	2	2		4
	Christian Music and Values for National Development	1	2	1	4
	Prayer and National Development	1	1	1	3
Religious Communities and Nation Building	The origin and nature of religious communities		2	1	3
	Religion and Nation Building		2	1	3
	Religious Communities, Gender and Development		2	2	4
Religion and contemporary issues	Religion and the environment		2	2	4
	Religion and sexual morality		2	2	4
	Religion and fraud		2	2	4
		10	25	15	50

PLC SESSION 12**45 minutes****Planning & Reviewing the Learning Plan**

1. Begin the session by recapping lessons from the previous session, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand.
 - b. identify three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners (NTS 3a, 3g and 3m).

3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q).
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

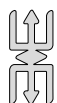
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Use your app to plan and administer the mode of assessment for the Student Assessment Portal (SAP).
 - a. The key assessment for the week is **Practice Paper 1**. Chat with your app to plan this assessment by reviewing or developing the assessment items/tasks and marking schemes/rubrics for the practice paper (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or topic/idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through the problem individually for 3–4 minutes
 - c. the group then works through it together the problem, step by step
 - d. highlight the most common errors made at each step (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).

- a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
- b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
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- 7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
- 8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
- 9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 13

Learning Indicator: *Evaluate the practice of Christian prayer at state and secular events*

FOCAL AREA: CHRISTIAN PRAYER IN PUBLIC LIFE

INTRODUCTION

In Ghana and many parts of the world, public events often begin or end with Christian prayer. From school assemblies and parliamentary sittings to Independence Day celebrations and national thanksgiving services, prayer has long held a symbolic place in civic life. This tradition reflects Ghana's historical roots in Christianity, its moral influence, and its role in fostering unity and gratitude. However, as the nation becomes increasingly religiously diverse, the inclusion of Christian prayer in secular or state functions has sparked debates about inclusivity, freedom of worship, and constitutional neutrality.

This lesson invites learners to evaluate the purpose, benefits, and challenges of Christian prayer in public settings. It encourages ethical reflection on how such practices can respect Ghana's heritage while promoting tolerance, fairness, and shared national values.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners explored the role of prayer in Christian life and community, understanding how it nurtures spiritual growth, moral discipline, and social cohesion. This week's lesson extends that discussion to prayer in the public sphere, examining how faith interacts with governance and civic life. It challenges learners to apply Christian moral reasoning to issues of pluralism, democracy, and nationhood.

REVIEW QUESTIONS

1. What role does prayer play in Christian community life?
2. How can prayer influence moral and social values?
3. Why might prayer be used at national or state functions?

KEY POINTS

1. **Occasions Where Christian Prayer is Included in State and Public Ceremonies**
 - Christian prayers are often part of national and civic events such as Independence Day celebrations, parliamentary openings, school assemblies, and public thanksgiving services.
 - They are used to invoke divine guidance, express gratitude, and remind citizens of moral and spiritual responsibility.
 - In schools and local government meetings, prayers are seen as a unifying start to collective action.
2. **Historical Roots and Rationale for Including Prayer in Civic Events**
 - The inclusion of Christian prayer in Ghana's public life reflects colonial missionary heritage, where Christianity shaped education, governance, and moral discourse.

- Historically, prayer was viewed as a symbol of moral order and divine oversight in leadership.
- Over time, it became part of the civic culture—signifying humility, national unity, and collective dependence on God.

3. Public Perceptions and Debates

- Supporters argue that prayer promotes national unity, gratitude, and peace, reminding leaders of their accountability to God.
- Critics, however, note that public prayer may appear exclusive or biased, especially in multi-faith societies where Muslims, Traditionalists, and others also seek recognition.
- Ongoing public discussions highlight the need for balance—acknowledging Christianity’s influence while respecting religious diversity.

4. Inclusivity, Religious Pluralism, and Constitutional Neutrality

- Ghana’s Constitution guarantees freedom of religion and belief; hence, public prayer should uphold inclusivity and avoid privileging one faith.
- Interfaith prayers, moments of silence, or rotational prayer leadership can promote fairness.
- True democracy respects diversity while valuing the moral insights of faith traditions.

5. Moral, Ethical, and Symbolic Functions of Christian Prayer at State Events

- Prayer in civic contexts carries symbolic power—it promotes reflection, peace, unity, and moral guidance.
- It reminds citizens of shared values such as honesty, justice, humility, and stewardship.
- When handled inclusively, prayer becomes a bridge between spirituality and citizenship, affirming Ghana’s identity as a God-fearing yet plural nation.

Learning Tasks

1. Examine the reasons why Christian prayer is used in state and public ceremonies in Ghana.
2. Discuss the debates surrounding the inclusion of prayer in secular events in a multi-religious nation.
3. Propose ways to ensure that public prayer reflects both religious heritage and inclusivity.

PEDAGOGICAL EXEMPLARS

Problem-Based Learning (Civic Reasoning Simulation)

Present a scenario where a state event opens with Christian prayer, but representatives from other faiths protest exclusion. Learners work in groups to analyse the issue and propose balanced solutions—such as interfaith prayer sessions or moments of reflection.

This activity cultivates ethical judgement, civic awareness, and tolerance.

- *21st Century Skills:* Problem-solving, ethical reasoning, and negotiation.

- *SNV*: Promotes peaceful coexistence and respect for diversity.
- *SEL*: Encourages empathy and cultural sensitivity.

Talk for Learning (Class Discussion)

Facilitate an open discussion on the prompt: *“Should Christian prayer be included in state functions in a multi-religious country like Ghana?”*

Learners share perspectives, considering constitutional rights, national identity, and moral values. Encourage evidence-based arguments supported by Scripture or civic principles.

- *21st Century Skills*: Critical communication, perspective-taking.
- *SNV*: Reinforces values of justice, unity, and mutual respect.

Diamond Nine Activity (Collaborative Ranking Exercise)

Groups brainstorm nine statements reflecting the benefits and drawbacks of Christian prayer in public life—e.g., “Promotes moral order,” “Excludes other faiths,” “Honours national tradition.”

They arrange and rank these statements from most to least significant, explaining their reasoning. This method promotes debate and collective reflection.

- *21st Century Skills*: Collaboration, evaluation, argumentation.
- *GESI*: Ensures equitable voice from all learners and faith backgrounds.

Building on What Others Say (Structured Critical Dialogue)

Use strategies such as “5 Whys” or “Pyramid Discussion” to probe learners’ statements. For instance, if a learner claims, “Prayer unites the nation,” others ask “Why?” or “How?” to deepen reasoning.

This iterative questioning encourages higher-order thinking and respect for differing views.

- *SEL*: Promotes listening, empathy, and constructive disagreement.

KEY ASSESSMENT LEVEL 4: GROUP CLASSWORK

Task: Evaluate the inclusion of Christian prayer in state and public ceremonies in Ghana, discussing its moral significance, constitutional challenges, and possible approaches for inclusivity in a multi-religious society.

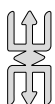
Lesson Reflection (for Teacher Use)

This lesson encourages learners to think critically about the relationship between religion and public life. Teachers should guide learners to appreciate Ghana’s historical Christian heritage while acknowledging that the nation’s moral and spiritual life now reflects multiple faiths. The goal is to nurture civic-minded learners who can articulate respectful, balanced perspectives that uphold constitutional values, moral responsibility, and unity in diversity. The discussion should close with a reflection on how prayer—whether Christian or interfaith—can serve as a source of peace and moral strength in Ghana’s democratic and plural society.

PLC SESSION 13

45 minutes
Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



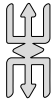
Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **group classwork**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the classwork (NTS 3k-3q).

10 minutes
Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
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 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 14

Learning Indicator: *Evaluate the practice of Christian prayer at state and secular events*

FOCAL AREA: AUTHENTIC VERSUS MISUSED PRAYER

INTRODUCTION

Prayer is one of the most sacred and intimate practices in Christianity. It reflects faith, humility, and dependence on God. However, like many spiritual practices, prayer can be distorted or misused when motivated by selfish desires, manipulation, or public performance rather than genuine devotion. In some contexts, prayer has been commercialised or turned into a tool for personal gain, creating confusion about its true purpose.

This lesson helps learners evaluate the ethical boundaries of prayer and recognise how misuse undermines Christian integrity. By analysing examples from Scripture and contemporary Ghanaian society, learners will develop the ability to discern authentic prayer grounded in biblical truth from exploitative or insincere practices that harm the moral credibility of the Church.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners examined Christian prayer in public and secular events, discussing its moral value, civic symbolism, and the need for inclusivity. That discussion highlighted the social power of prayer in shaping public morality and national identity.

This week's lesson builds on that by turning attention inward — to the authenticity and intention behind prayer. Learners explore how prayer, when practised without sincerity or guided by self-interest, loses its spiritual essence and contradicts biblical teaching.

REVIEW QUESTIONS

1. Why is prayer important in both personal and public life?
2. How can prayer influence moral behaviour?
3. What qualities make prayer authentic and meaningful to Christians?

KEY POINTS

1. Proper Purpose and Spiritual Intent of Prayer

- Prayer is meant to worship God, seek His will, and align the believer's life with divine purpose.
- It expresses faith, gratitude, repentance, and dependence, not manipulation or material ambition.
- Jesus' model prayer (Matthew 6:9–13) centres on reverence, forgiveness, and submission to God's will.
- The Apostle James warns that prayers motivated by selfish desires go unanswered (James 4:3).

2. Forms of Misuse and Abuse of Prayer

- **Imprecatory or Harmful Prayer:** Using prayer to wish harm on others contradicts the love and forgiveness central to Christ's teaching (Matthew 5:44).
- **Prayer for Material Gain:** Reducing prayer to a transaction for wealth, success, or luxury distorts its spiritual purpose.
- **Manipulative Prayer:** When spiritual leaders exploit followers through so-called "breakthrough prayers" or demand money for intercession, prayer becomes a means of control rather than faith.
- **Hypocritical or Showy Prayer:** Jesus condemned public display and vain repetition meant to impress others rather than communicate sincerely with God (Matthew 6:5–7).
- **Magical or Superstitious Prayer:** Treating prayer as a formula or charm for quick results rather than an act of faith in God's will.

3. Scriptural Warnings Against Misuse of Prayer

- *Matthew 6:5–7:* Jesus warns against hypocritical public prayer and empty repetition.
- *Luke 18:9–14:* The parable of the Pharisee and the tax collector contrasts prideful and humble prayer.
- *Acts 8:18–24:* Simon Magus' attempt to buy spiritual power is condemned as corruption of faith.
- These passages remind believers that authentic prayer flows from humility, faith, and obedience to God's word.

Learning Tasks

1. Identify ways in which prayer can be misused or abused in contemporary Christian contexts.
2. Analyse how Scripture warns against insincere or manipulative prayer.
3. Propose ways Christians can safeguard the authenticity of prayer in their personal and public lives.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Ethical Discussion)

Begin by asking: "*Can prayer ever be misused?*" or "*Is it wrong to pray for riches or revenge?*" Encourage learners to share examples from church experiences, media, or social observation. Lead them to consider signs of manipulation and contrast these with Christ's model of prayer. This develops moral reasoning and discernment.

- *21st Century Skills:* Critical thinking, ethical reflection, and communication.
- *SEL:* Fosters humility, empathy, and moral courage.

Problem-Based Learning (Case Study Analysis)

Present a fictional or real-life case where a spiritual leader demands money before praying for "breakthroughs." Groups analyse the situation, identify what makes it abusive, and propose

biblically sound responses. They support arguments with Scripture such as Matthew 6:5–8 and 1 Timothy 6:10.

- *21st Century Skills*: Analysis, teamwork, and problem-solving.
- *SNV*: Promotes integrity, justice, and accountability.

Experiential Learning (Media Reflection)

Learners watch short video clips or read news articles about controversial prayer practices (e.g., publicised “miracle services” or payment-based deliverances). In journals or small groups, they reflect on the intentions behind these prayers and whether they align with Christian teaching.

- *21st Century Skills*: Media literacy and evaluation.
- *SEL*: Builds reflective awareness and personal conviction.

Building on What Others Say (Concept Cartoon or Role Play)

Use role-play or a concept cartoon dialogue:

One character says, “*It’s okay to pray for riches — God wants us to be prosperous.*”

Others must agree, disagree, or expand, using Scripture and reasoning to justify their stance.

This stimulates respectful debate and deeper theological analysis.

- *GESI*: Encourages equal voice and participation.
- *SNV*: Reinforces honesty, moderation, and contentment as Christian virtues.

KEY ASSESSMENT LEVEL 4: INDIVIDUAL ASSIGNMENT

Task: Critically evaluate the misuse and abuse of Christian prayer, explaining how such practices contradict biblical teachings and proposing ways to promote authentic, sincere prayer in Ghanaian Christianity.

Lesson Reflection (for Teacher Use)

This lesson provides an important moral and theological safeguard for learners, helping them distinguish authentic spirituality from exploitation. Teachers should emphasise that prayer is not a performance or a tool for control, but a humble conversation with God rooted in faith and love. Reflection sessions should help learners connect biblical principles to real-world experiences, fostering discernment against manipulative religious practices. By the end of the lesson, learners should understand that authentic prayer is guided by sincerity, humility, and submission to God’s will—values that protect both the believer and the moral integrity of Christian witness in Ghanaian society.

PLC SESSION 14

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to

- a. explain the week's concepts in a practical way that will make it easier for learners to understand
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 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).
4. Plan the week's key assessment with your app
- a. The key assessment for the week is **individual assignment**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the assignment (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
- a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
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Note

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 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 15

Learning Indicator: *Critique the misuse and abuse of Christian prayer*

FOCAL AREA: THE MISUSE OF PRAYER IN CONTEMPORARY CHRISTIANITY

INTRODUCTION

Prayer, at its core, is meant to align believers with the will of God. Yet, in many Christian settings today, prayer has increasingly been linked to material gain, power, and personal ambition rather than spiritual transformation. The rise of prosperity theology—the belief that faith, positive confession, or generous giving automatically result in wealth or success—has shaped new prayer practices that often blur the line between devotion and manipulation.

This lesson helps learners examine how prayer, when commercialised or politicised, loses its spiritual authenticity and becomes a tool for exploitation. Through discussion, reflection, and critical engagement with Scripture, learners will evaluate the ethical and theological dangers of misusing prayer and explore ways to restore its sacred and transformative purpose.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners critiqued the misuse of Christian prayer, identifying unethical practices such as manipulative intercession, public display, and monetary exploitation. They reflected on Christ’s teaching about sincerity and humility in prayer.

This week’s lesson extends that critique by focusing on prosperity theology and the growing commercialisation and politicisation of prayer. Learners will explore how these trends distort Christian teaching, harm vulnerable believers, and weaken the credibility of the Church’s moral witness.

REVIEW QUESTIONS

1. What are some ways prayer can be misused or abused?
2. Why does Jesus warn against hypocrisy in prayer (Matthew 6:5–8)?
3. How can Christians identify genuine prayer from exploitative practices?

KEY POINTS

1. Prosperity Theology and Controversial Prayer Practices

- Prosperity theology teaches that material wealth and physical success are signs of God’s favour.
- Some churches link prayer to financial giving, claiming that “seed sowing” guarantees breakthrough or healing.
- Others turn prayer into public performance, using loud, dramatic displays or media spectacles to attract attention.
- While prosperity and wellbeing are not wrong in themselves, prayer becomes abused when it reduces God to a means for self-enrichment or fame.

- This theology often blames poverty on weak faith and undermines biblical principles of humility, contentment, and stewardship.

2. Ethical and Theological Implications of Using Prayer as a Tool for Control or Exploitation

- When prayer is used to create fear, dependence, or guilt, it contradicts Christ's message of freedom and grace (John 8:32).
- Exploitative prayer practices—such as charging for deliverance, selling “anointed” items, or claiming prophetic monopoly—turn worship into commerce (cf. Matthew 21:12–13).
- Theologically, misuse of prayer distorts the character of God, presenting Him as transactional rather than relational.
- Ethically, it violates justice, honesty, and respect for human dignity, eroding trust between spiritual leaders and congregants.

3. Commercialisation and Politicisation of Prayer

- Some prayer gatherings have become commercial ventures, prioritising profit over spiritual growth.
- Public prayers at political rallies or state functions are sometimes used to gain legitimacy or manipulate public emotion.
- These practices risk turning prayer into propaganda rather than sincere appeal to divine wisdom.
- Christians are called to discern between genuine intercession for national well-being and politically motivated or self-serving prayer.

Learning Tasks

1. Analyse the connection between prosperity theology and the misuse of prayer in modern Christianity.
2. Evaluate the ethical and theological dangers of using prayer to manipulate or exploit others.
3. Discuss how Christians can promote integrity, humility, and sincerity in personal and public prayer.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Ethical Dialogue)

Begin with the questions: “*Can prayer be misused?*” and “*What are the signs of manipulative or self-serving prayer?*” Encourage learners to share examples from media, churches, or personal experiences. Guide them to contrast these with scriptural teachings about humility and sincerity in prayer.

- *21st Century Skills*: Critical dialogue, ethical reasoning, theological interpretation.
- *SEL*: Builds discernment, empathy, and respect for spiritual integrity.

Problem-Based Learning (Case Study)

Present a case of a pastor who insists that followers pay a fee before receiving prayer for healing. Learners, in groups, identify the ethical and theological issues involved and suggest corrective responses grounded in Scripture (e.g., Matthew 10:8; Acts 8:18–24).

- *SNV*: Promotes justice, integrity, and respect for human dignity.
- *21st Century Skills*: Problem-solving, collaborative decision-making.

Experiential Learning (Media Reflection)

Learners watch or read reports on controversial prayer practices (e.g., “prayer for visa success,” “money-for-miracle campaigns,” or politically motivated intercessions). They reflect individually in journals or groups on whether the prayers reflect Christ’s teachings.

- *21st Century Skills*: Media literacy, moral reasoning, and critical reflection.
- *SEL*: Fosters moral conviction and awareness of societal impact.

Building on What Others Say (Concept Cartoon / Role Play)

Create a dialogue scenario:

Learner A says, “*It’s okay to pay for prayer if it brings blessings.*”

Learner B responds, “*But Jesus never sold prayer.*”

Others build on or challenge these ideas with Scripture, especially Matthew 6:5–8 and 1 Timothy 6:5–10.

This structured exchange sharpens theological reasoning and respectful debate.

- *GESI*: Encourages balanced participation and inclusion of diverse faith perspectives.
- *SNV*: Reinforces honesty, moderation, and responsibility in spiritual practice.

KEY ASSESSMENT LEVEL 4: CLASS EXERCISE (GROUP)

Task: Critically evaluate the rise of prosperity theology and the misuse of prayer in contemporary Christianity, discussing their ethical and theological consequences and suggesting ways to restore sincerity and integrity in prayer.

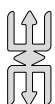
Lesson Reflection (for Teacher Use)

This lesson is both critical and corrective. It equips learners to evaluate prayer practices in light of biblical truth and ethical integrity. Teachers should help students see that prosperity theology and manipulative prayer distort the gospel message and damage the Church’s moral credibility. Reflection sessions should invite learners to commit to authentic, Christ-centred prayer that seeks God’s will rather than material gain. In doing so, the lesson nurtures discernment, moral courage, and spiritual maturity—qualities essential for responsible Christian living in Ghana’s dynamic religious landscape.

PLC SESSION 15

45 minutes
Planning & Reviewing the Learning Plan

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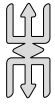
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10 minutes
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Enactment

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Section Review

The prayer section concludes by reaffirming that authentic prayer is the lifeblood of Christian spirituality. It connects the individual believer to God, binds the community in fellowship, and guides moral action in public life. Learners have discovered that prayer is not about manipulating outcomes but about transforming hearts; it is not a transaction but a relationship built on faith and humility.

Teachers should encourage students to reflect on how prayer can sustain them through personal challenges, strengthen their moral values, and inspire commitment to service and peace in Ghanaian society. Prayer, when sincere, becomes a unifying moral force—bridging divisions, healing wounds, and reaffirming the sacred in everyday life.

At the same time, the section has equipped learners to recognise and critique practices that distort or exploit prayer's sacred purpose. Whether in prosperity preaching, political manipulation, or commercialised ministry, such abuses call for discernment and prophetic courage.

Ultimately, learners should emerge from this section with a holistic understanding: prayer is both spiritual and ethical, personal yet social, ancient yet ever relevant. It is a divine gift that sustains faith, builds community, and calls believers to live out the moral values of truth, justice, humility, and compassion—values essential not only for Christian discipleship but for national renewal.

MARKING SCHEMES FOR THE KEY ASSESSMENTS

WEEK 11 (10 marks)

Criterion	Description	Marks
Explanation of Meaning and Significance	Demonstrates clear understanding of prayer as central to Christian life	3
Identification of Types and Forms	Correctly identifies and explains key forms of prayer	3
Use of Biblical and Denominational Examples	Integrates scriptural references and contextual illustrations	2
Organisation and Clarity	Presents ideas coherently and reflectively	2
Total		10 marks

WEEK 12 (10 marks)

Criterion	Description	Marks
Explanation of Spiritual Role	Analyses how prayer enhances faith and moral growth	3
Discussion of Community and Social Dimensions	Explains how prayer builds fellowship and motivates engagement	3
Comparative Insight	Compares early and modern Christian prayer practices effectively	2
Organisation and Clarity	Presents ideas coherently with relevant biblical and contextual examples	2
Total		10 marks

WEEK 13 (10 marks)

Criterion	Description	Marks
Explanation of Practice	Identifies and describes contexts where Christian prayer occurs in civic life	2
Historical and Ethical Analysis	Explains historical roots and evaluates moral significance	3
Critical Reflection on Inclusivity	Assesses pluralism and proposes balanced solutions	3
Organisation and Expression	Presents coherent, reasoned, and well-supported arguments	2
Total		10 marks

WEEK 14 (10 marks)

Criterion	Description	Marks
Identification of Misuses	Describes and explains at least three forms of prayer abuse	3
Scriptural Interpretation	Accurately applies relevant biblical texts to support critique	3
Ethical Evaluation	Demonstrates understanding of moral and spiritual implications	2
Organisation and Clarity	Presents coherent, thoughtful, and well-supported arguments	2
Total		10 marks

WEEK 15 (10 marks)

Criterion	Description	Marks
Identification of Issues	Explains prosperity theology and examples of misuse of prayer	3
Ethical and Theological Analysis	Evaluates implications for faith and morality	3
Application of Scripture	Supports arguments with relevant biblical evidence	2
Organisation and Expression	Presents ideas coherently with reasoned judgement	2
Total		10 marks

SECTION 4: WOMEN IN CHRISTIANITY

Strand: Religious Communities and Nation Building

Sub-Strand: Religious Communities, Gender and Development

Learning Outcome: Use the teachings and contributions of women in Christianity to explain why Christianity supports international policies on empowerment of women

Content Standard: Demonstrate knowledge and appreciation of Christian teachings, values, and the contributions of women, and explain how these align with international policies on the development and empowerment of women.

SECTION INTRODUCTION / SUMMARY

This section will explore how Christianity recognises and affirms the dignity, equality, and indispensable contributions of women to the faith and to society. Learners will study the evolution of women's roles from biblical times through the early Church, the Reformation, and contemporary Ghanaian Christianity. The lessons will help learners to appreciate that Christianity, when rightly interpreted, values women as co-labourers in God's mission, endowed with gifts of leadership, compassion, intellect, and faith.

The section will begin with the biblical and theological foundations of women's worth and dignity, continue through historical and contextual studies of women who shaped Christianity globally and in Ghana, and conclude with lessons examining current roles, constraints, and policy alignments related to women's empowerment. Learners will therefore understand not only the spiritual dimensions of women's participation but also its social, educational, and developmental implications.

By the end of this section, learners will be able to analyse women's influence across Christian history, critique restrictive religious interpretations, and evaluate how faith-based values align with contemporary gender equality policies. The section will cultivate in learners a balanced theological and social understanding of women as moral leaders, educators, and nation-builders within both church and civic life.

The lessons covered in this section include:

Week 16: Christian Teachings on Women

Week 17: Women in the Early Christian Movement

Week 18: Contribution of Women to the development of Christianity in Ghana

Week 19: The role of Women in Christianity

Week 20: Religious Interpretations and the Limitation of Women's Roles

Week 21: Convergences Between Christian teachings and Gender Empowerment Policies

SUMMARY OF PEDAGOGICAL EXEMPLARS

Teaching and learning activities throughout this section will combine critical theological reflection with experiential exploration, enabling learners to connect Scripture, history, and contemporary social realities. Teachers will employ approaches that foreground inquiry, creativity, and dialogue—ensuring learners both *know* and *feel* the transformative power of women’s faith contributions.

Talk for Learning will provide safe spaces for discussing sensitive issues such as leadership, equality, and patriarchy, encouraging learners to reason ethically and articulate theological insights. Learners will debate questions such as “*Does Christianity promote gender equality?*” or “*Can faith and modern gender policies work together?*”—developing their ability to balance faith convictions with social understanding.

Experiential Learning will immerse learners in lived experiences: through interviews with female clergy, dramatization of biblical scenes involving women, and reflection on local community service. This approach will help learners embody empathy, moral awareness, and a sense of shared purpose.

Project-Based and Collaborative Learning will engage students in creating biographical profiles, visual timelines, and comparative charts that link biblical texts with Ghanaian examples and modern policy frameworks. These tasks will foster 21st-century competencies such as teamwork, ICT use, problem-solving, and creative presentation.

Inquiry and Internet Research will broaden learners’ exposure to global and local contributions of women in Christianity, from Ellen G. White and Fanny Crosby to Catharine Mulgrave-Zimmermann and Mercy Amba Oduyoye. These activities will cultivate digital literacy and critical evaluation of sources.

Through these pedagogical strategies, the section will nurture skills in analysis, reflection, collaboration, and social responsibility, while modelling inclusivity, gender sensitivity, and the shared moral vision of Christian faith.

ASSESSMENT SUMMARY

Assessment across this section will be cumulative, integrative, and reflective—measuring learners’ understanding of theology, history, and ethics while encouraging application to real-life situations. Early assessments will focus on identifying key teachings and biblical foundations for women’s dignity and equality (Weeks 16–17).

Mid-section assessments (Weeks 18–19) will evaluate learners’ ability to analyse women’s leadership roles and contributions to both church and nation-building, especially in Ghana. These tasks will include essays, posters, and group presentations assessing learners’ ability to connect Scripture with contemporary realities.

Later assessments (Weeks 20–21) will emphasise higher-order thinking, asking learners to critique limitations imposed by religious traditions and to explore alignments between Christian ethics and policy frameworks such as SDG 5 and Ghana’s Affirmative Action Bill. Assessments will thus progress from comprehension and description (DoK Level 2–3) to analysis and evaluation (DoK Level 4).

Across all lessons, marking schemes will emphasise clarity of argument, theological soundness, gender sensitivity, and contextual understanding. Through these exercises, learners will demonstrate that Christian teachings, when interpreted holistically, affirm gender justice, equality, and participation as expressions of faithfulness to God.

WEEK 16

Learning Indicator: *Identify the key teachings of Christianity on women*

FOCAL AREA: CHRISTIAN TEACHINGS WOMEN

INTRODUCTION

Christianity presents a profound and affirming vision of women as equal bearers of God’s image and vital participants in the life of faith, family, and society. From creation, Scripture teaches that both male and female were created in God’s likeness (Genesis 1:27), establishing spiritual equality and shared responsibility. Yet, across history, some biblical texts—such as Genesis 2:18–25—have been misinterpreted to suggest female inferiority, leading to enduring social misconceptions.

This lesson will guide learners to understand that Christianity, at its core, upholds the dignity, worth, and spiritual equality of women, as reflected in the teachings of Jesus and the writings of the early Church. Learners will also explore the evolving roles of women in Christian ministry and community life, and examine how women, both historical and contemporary, have shaped Christian witness in Ghana and globally.

KEY POINTS

1. Biblical Affirmation of Women’s Dignity and Equality

- *Genesis 1:27* affirms that both men and women were created in the image of God, signifying equal worth and divine purpose.
- *Galatians 3:28* reinforces spiritual equality, declaring that in Christ “there is neither male nor female.”
- The Bible consistently upholds women as co-heirs of salvation and partners in God’s work.

2. Misinterpretation of Genesis 2:18–25

- The creation of woman as a “helper suitable” has often been wrongly interpreted as inferiority.
- The Hebrew term *ezer kenegdo* means “strong partner” or “corresponding strength,” not subservience.
- This misunderstanding has influenced patriarchal structures contrary to the spirit of Christian teaching.

3. Teachings of Jesus on Women

- Jesus treated women with dignity and compassion in a culture that often marginalised them (e.g., the Samaritan woman in John 4; Mary and Martha in Luke 10:38–42).
- He allowed women to learn, follow Him, and witness His resurrection, marking them as equal participants in His ministry.

4. Christian Doctrines on Women’s Roles

- In the family, women are seen as partners in love, nurture, and stewardship.

- In the church, women serve in leadership, teaching, music, and mission, as seen in the New Testament examples of Phoebe and Priscilla.
- In society, women exemplify Christian virtues through service, compassion, and advocacy for justice.

Learning Tasks

1. Identify scriptural teachings that affirm women's dignity and equality in Christianity.
2. Explain how Jesus' treatment of women redefined their place in faith and society.
3. Describe the examples Phoebe and Priscilla to justify Christian doctrine on women.

PEDAGOGICAL EXEMPLARS

Group Work / Collaborative Learning

Divide learners into groups and assign each a scripture passage (e.g., Galatians 3:28, Proverbs 31, Luke 8:1–3). Groups will analyse the text, identifying how it portrays the value and roles of women. They will then present findings that connect scriptural teachings to contemporary gender relations in the Church.

- *21st Century Skills*: Collaboration, critical analysis, and scriptural literacy.
- *GESI*: Promotes gender equality and respect for all learners' contributions.

Internet Search (Inquiry-Based Learning)

Learners will use trusted online and biblical resources to research contributions of Christian women from the Bible (Mary Magdalene, Deborah, Priscilla). This fosters digital literacy and contextual understanding.

- *21st Century Skills*: Research, ICT skills, and global awareness.
- *SNV*: Encourages respect, justice, and national pride.

Talk for Learning (Ethical Dialogue)

Facilitate a class discussion with questions such as: “Does Christianity promote gender equality?” and “How do cultural views on women compare with Christian teachings?” This will help learners connect faith with ethical and social perspectives.

- *SEL*: Builds empathy, respect, and moral reasoning.

Project-Based Learning (Creative Integration)

Assign groups to produce a visual or written project titled “**Christianity and the Value of Women.**” Projects may include Bible passages, historical figures, and moral lessons illustrating women's influence on faith and nation-building.

- *21st Century Skills*: Creativity, communication, and presentation.
- *GESI*: Reinforces inclusive representation and positive gender identity.

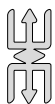
KEY ASSESSMENT LEVEL 3: ESSAY

Task: Explain how Christian teachings affirm the dignity and equality of women, using at least three examples from Scripture and Church history.

PLC SESSION 16

45 minutes	Planning & Reviewing the Learning Plan
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1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

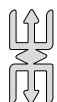
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **essay**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the essay (NTS 3k-3q).

10 minutes	Content Exploration
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5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step

- d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
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6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
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7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 17

Learning Indicator: *Assess the contributions of key women to the start and spread of the Christian movement*

FOCAL AREA: **WOMEN IN THE EARLY CHRISTIAN MOVEMENT**

INTRODUCTION

The birth and growth of Christianity were shaped not only by men like Peter and Paul but also by women whose devotion, leadership, and service advanced the Gospel. From the ministry of Jesus through to the early Church, women stood as witnesses, patrons, teachers, and evangelists. Mary Magdalene proclaimed the resurrection; Lydia opened her home for ministry; Priscilla taught theology alongside her husband Aquila; and Phoebe served as a deacon and benefactor to many.

This lesson will help learners appreciate that the Christian movement was sustained by both genders working together under God's call. Learners will explore how women in the early Church demonstrated faith, courage, and initiative in spreading Christianity across social and geographical boundaries, often defying the cultural limitations of their time. The lesson also provides a basis for understanding continuities and challenges in women's participation in ministry today.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners examined Christian teachings on the dignity and roles of women, discovering how biblical and historical evidence affirm women's equality and significance in faith and society.

This week's lesson builds upon that foundation by exploring specific examples of women who shaped early Christianity through leadership, service, and witness. By studying their contributions, learners will understand how Christian women have always been agents of transformation in the Church's mission and growth.

REVIEW QUESTIONS

1. What does the Bible teach about the value and equality of women?
2. How did Jesus' attitude toward women differ from prevailing cultural norms?
3. In what ways can women today contribute to the mission of the Church?

KEY POINTS (CONTENT SUMMARY)

1. **Women in the Ministry of Jesus (Luke 8:1–3)**
 - Women such as Mary Magdalene, Joanna, and Susanna travelled with Jesus and His disciples, supporting His ministry materially and spiritually.
 - Their inclusion in ministry circles was revolutionary in a patriarchal society and reflected Jesus' commitment to gender inclusivity.

2. Women as Witnesses to the Resurrection (Matthew 28:1–10)

- Mary Magdalene and other women were the first witnesses and messengers of the resurrection, entrusted with proclaiming the Good News to the disciples.
- Their testimony established the foundation of Christian witness, showing that faith and truth transcend gender.

3. Women in the Early Church (Romans 16:1–7; Acts 16:14–15)

- Priscilla, a teacher and co-worker with Paul, exemplified intellectual and spiritual leadership.
- Phoebe, described as a deacon, played a vital role in ministry and patronage.
- Lydia, a businesswoman in Philippi, hosted Paul and founded a house church that became a centre of Christian fellowship.

4. Ellen G. White (1827–1915) – Prophetess and Reformer

- A founding leader of the Seventh-day Adventist Church, Ellen G. White was recognised for her prophetic insight, moral discipline, and prolific writing (over 100,000 pages of sermons, visions, and health counsel).
- She advanced education, health reform, and Sabbath observance, emphasising holistic Christian living and anticipation of Christ's second coming.
- Her writings on spiritual growth, social responsibility, and stewardship continue to shape Adventist theology and global Christian practice (e.g., *Steps to Christ*, *The Desire of Ages*).

5. Susanna Wesley (1669–1742) – Mother of Methodism

- Mother of John and Charles Wesley, founders of Methodism, Susanna was a teacher, organiser, and spiritual mentor in her household and community.
- Her insistence on family worship, moral discipline, and education nurtured the theological and musical foundations of the Methodist movement.
- She modelled how women could exercise spiritual leadership through teaching and pastoral care within domestic and communal spaces.

6. Fanny J. Crosby (1820–1915) – Hymn Writer and Theological Poet

- Blinded in infancy, Fanny Crosby became one of the most prolific hymn writers in Christian history, penning over 8,000 hymns, including *Blessed Assurance*, *To God Be the Glory*, and *Safe in the Arms of Jesus*.
- Her hymns expressed evangelical theology in accessible, heartfelt language, strengthening congregational worship across denominations.
- Her ministry demonstrated how women's voices shaped theology through music, bridging doctrine and devotion.

7. Catherine Booth (1829–1890) – Evangelist and Co-founder of The Salvation Army

- Alongside her husband, William Booth, Catherine founded the Salvation Army, advocating women's right to preach and equal participation in ministry.
- Her sermons and writings (e.g., *Female Ministry: Or, Woman's Right to Preach the Gospel*) challenged social injustice, alcoholism, and poverty.

- She remains a model of Christian activism combining evangelism and social service, influencing global mission movements.

Learning Tasks

1. Identify and describe the contributions of key women in the early Christian movement.
2. Analyse how female hymn writers used music as a medium for theological teaching and evangelism.
3. Evaluate the relevance of their example for Christian leadership and service today.

PEDAGOGICAL EXEMPLARS

Project-Based Learning (Research and Presentation)

Learners create biographical profiles or timelines of women such as Mary Magdalene, Lydia, Priscilla, and Phoebe. They include biblical references, historical notes, and explanations of how each woman's faith and work strengthened the early Church. The projects may be displayed as classroom exhibits or digital slideshows.

- *21st Century Skills*: Research, creativity, and synthesis of information.
- *GESI*: Promotes gender equality through positive female representation.

Talk for Learning (Class Discussion)

Facilitate discussion using prompts such as:

- “Why do you think women played vital roles in the early Church?”
- “How were their contributions similar to or different from men's?”

Guide learners to draw parallels between biblical models and modern Christian women who contribute to ministry, education, and social transformation.

- *SEL*: Builds confidence, empathy, and ethical reflection.

Experiential Learning (Role Play and Simulation)

Learners role-play scenes from the early Church, such as Lydia welcoming Paul (Acts 16:14–15) or Mary Magdalene announcing the resurrection. Through drama, they relive the courage, faith, and leadership of these women, reflecting afterwards on the spiritual significance of their roles.

- *21st Century Skills*: Communication, creativity, and collaboration.
- *SNV*: Promotes respect, inclusion, and community spirit.

Internet Search (Inquiry-Based Learning)

Learners explore reliable Christian resources online to discover additional women in early Christianity, such as Junia (Romans 16:7) or Dorcas (Acts 9:36–42). They present findings on how these women challenged social barriers and contributed to mission work locally and globally.

- *21st Century Skills*: ICT literacy, global awareness, and independent learning.

- *GESI*: Reinforces visibility and recognition of women's contributions across contexts.

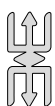
KEY ASSESSMENT LEVEL 4: RESEARCH AND PRESENTATION

Task: Evaluate the contributions of key women in the early Church, explaining how their leadership and faith influenced the spread of Christianity and continue to inspire the Church today.

PLC Session 17

45 minutes	Planning & Reviewing the Learning Plan
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1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
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 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
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 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

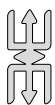
- *Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.*
- *Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.*

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **research and presentation**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the presentation (NTS 3k-3q).

10 minutes	Content Exploration
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5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)

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30 minutes

Enactment

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5 minutes

Reflection

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 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 18

Learning Indicator: *Assess the contributions of key women to the start and spread of the Christian movement*

FOCAL AREA: CONTRIBUTION OF WOMEN TO THE DEVELOPMENT OF CHRISTIANITY IN GHANA

INTRODUCTION

From the nineteenth-century mission era through the rise of African-initiated and Pentecostal churches, Ghanaian Christianity has been shaped decisively by women—teachers, patrons, prophets, theologians, deacons, and pastors. Their work opened schools, sustained evangelism financially and logistically, planted congregations in homes and towns, and articulated contextual theologies that centred African women’s experiences. This lesson extends Week 17 by spotlighting selected figures and movements in Ghana whose leadership and service significantly advanced Christian witness and institution-building.

REVIEW OF RELATED PREVIOUS LESSON

Last week’s study traced women’s roles with Jesus and in the early Church (e.g., Mary Magdalene, Lydia, Priscilla, Phoebe), establishing a biblical pattern of female agency in mission and leadership. This extension transposes that template into Ghana’s story—showing how local women likewise catalysed education, church growth, and theological renewal.

REVIEW QUESTIONS

1. Which women were central to the earliest Christian mission according to the New Testament?
2. How did house churches and hospitality enable the spread of the Gospel?
3. What parallels might we expect in Ghana’s Christian history?

KEY POINTS (CONTENT SUMMARY)

1. Catherine Mulgrave–Zimmermann (1827–1891): educator, organiser, and the Basel Mission’s first female teacher on the Gold Coast

Angolan-born and Jamaica-trained, Catherine Mulgrave arrived at Christiansborg (Osu) in 1843 with Caribbean recruits and became the Basel Mission’s first female teacher on the Gold Coast. She established girls’ schools, organised prayer meetings, and advanced women’s ministry and literacy—foundations without which later female leadership would have struggled to emerge.

2. Rev. Dora Ofori-Owusu: opening ordained ministry to women in mainline Protestantism

The Presbyterian Church of Ghana’s 1976 decision to accept women for ordained ministry marked a turning point; Rev. Dora Ofori-Owusu became the Church’s first female commissioned minister, creating a pathway for women’s leadership in preaching, pastoral care, and administration. Her commissioning signalled institutional change with ripple effects across Ghanaian Protestant denominations.

3. Prophetess Maame (Grace) Harris Tani (“Maa Tsuru”): co-founder and charismatic catalyst in AIC growth

Maame Harris (Grace) Tani emerged as a leading prophetess and co-founder/leader of the Twelve Apostles Church of Ghana, a major African-initiated church whose healing, prophetic, and prayer practices drew multitudes and indigenised Christianity for Ghanaian communities. Scholarly work links her rise with the Harris (William Wade Harris) revival and subsequent institutional consolidation with J. K. Nakkabah.

4. Prof. Mercy Amba Oduyoye: theological architect and institution-builder

Often called the “*mother of African women’s theologies*,” Oduyoye founded the Circle of Concerned African Women Theologians (in Accra, 1989), nurturing scholarship, mentoring leaders, and directing the Institute of Women in Religion and Culture at Trinity Theological Seminary (Ligon). Her work reframed church life and ethics through African women’s experiences, influencing curricula, ministry training, and public theology across Ghana and beyond.

5. Women as patrons, financiers, and movement organisers in early Pentecostalism and Apostolic traditions

Ghana’s early Pentecostal/Apostolic advance depended on women’s hospitality, funding, and organisational leadership (e.g., women’s movements that mobilised evangelism, social action, and congregational care). Archival and scholarly materials note, inter alia, the Women’s Movement origins and the pivotal influence of missionary *Sophia McKeown* in organising women (and references to individual women such as “Christiana Obo” who materially supported mission).

Learning Tasks

1. Construct a Ghana-centred narrative showing how women’s education, finance, prophecy/healing, and theology accelerated church growth.
2. Evaluate the institutional impact of Rev. Dora Ofori-Owusu’s commissioning on women’s ministry trajectories in Ghana.
3. Analyse how Oduyoye’s theological leadership changed ministerial training and discourse on gender in Ghanaian churches.

PEDAGOGICAL EXEMPLARS

Project-Based Learning (Biographical Gallery – Ghana Edition)

Groups curate mini-exhibits on Mulgrave–Zimmermann, Dora Ofori-Owusu, Maa Tsuru, and Oduyoye. Each exhibit includes: a 150-word biography, two primary/secondary citations, one artefact (e.g., a scanned hymn/letter/excerpt), and a 3–5 point “impact brief” (education, leadership pipeline, movement growth, or theological change). Learners mount a corridor gallery for peer review.

- *Skills*: Research synthesis, academic referencing, public communication.
- *GESI & SNV*: Centres women’s leadership; connects faith to nation-building.

Talk for Learning (Comparative Impact Round-table)

Prompt: “Which kind of contribution most rapidly scales Christian growth in Ghana—education and literacy, prophetic/charismatic ministry, or theological institution-building?” Groups argue using Ghanaian cases and Scripture, then rotate to rebut.

- *Skills:* Argumentation, evidence use, respectful dialogue.

Experiential Learning (Dramatic Vignettes)

Short role-plays: a girls’ class in a Basel school (Mulgrave–Zimmermann), a presbytery panel commissioning Dora Ofori-Owusu, an AIC healing service under Maa Tsuru, and a Circle of African Women Theologians colloquium with Oduyoye. Post-performance debrief connects emotions to evidence.

Internet/Search Enquiry (Source Critique Workshop)

Learners use the provided citations to locate at least one additional reputable source for each figure (library catalogues, seminary sites, peer-reviewed articles). They evaluate credibility and fill a “Source Reliability Grid” (author, date, publisher, peer-review, corroboration).

- *Skills:* Digital literacy, historiography, academic integrity.

KEY ASSESSMENT: PRACTICE PAPER 2

Task: Produce a critical essay (300–400 words) assessing how Ghanaian women—educators, ministers, prophets, patrons, and theologians—shaped the spread and development of Christianity in Ghana from the nineteenth century to the present, integrating at least four Ghana-specific case studies and six scholarly/credible citations.

Hint



Conduct *Practice Paper 2*. It should cover the contents taught from Year 1 to 3. Refer to the *Table of Specification and Structure of the Paper* at the end of this section to guide you. Learners’ papers should be marked immediately and scores entered into the SAP.

PAPER 1

TEST SPECIFICATION TABLE

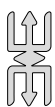
Strand	Sub-Strand	DoK 1	DoK 2	DoK 3	Total
Study of religions, God’s creation and humankind	Background to the study of religion and Christianity	3	3	2	8
	The nature of God and His creation	1	2	1	4
Religious beliefs, practices, moral values and human development	Major beliefs of Christianity	2	2	1	5
	Worship and Moral Values for Development	2	2		4
	Christian Music and Values for National Development	1	2	1	4
	Prayer and National Development	1	1	1	3

Religious Communities and Nation Building	The origin and nature of religious communities		2	1	3
	Religion and Nation Building		2	1	3
	Religious Communities, Gender and Development		2	2	4
Religion and contemporary issues	Religion and the environment		2	2	4
	Religion and sexual morality		2	2	4
	Religion and fraud		2	2	4
		10	25	15	50

PLC SESSION 18

45 minutes	Planning & Reviewing the Learning Plan
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1. Begin the session by recapping lessons from the previous session, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand.
 - b. identify three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q).
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



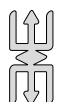
Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Use your app to plan and administer the mode of assessment for the Student Assessment Portal (SAP).
 - a. The key assessment for the week is **Practice Paper 2**. Chat with your app to plan this assessment by reviewing or developing the assessment items/tasks and marking schemes/rubrics for the practice paper (NTS 3k-3q).

10 minutes	Content Exploration
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5. As a subject group, select one problem or topic/idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through the problem individually for 3–4 minutes
 - c. the group then works through it together the problem, step by step
 - d. highlight the most common errors made at each step (NTS 1c, 1e, 2c, 2e, 3e-3j).

**Note**

- This part is not 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
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6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
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7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 19

Learning Indicator: *Discuss the roles women play in their Christian communities and in society at large*

FOCAL AREA: THE ROLE OF WOMEN IN CHRISTIANITY

INTRODUCTION

Women have always played vital roles in the Church's spiritual, social, and moral development. From the early Church to the present, Christian women have served as teachers, evangelists, counsellors, administrators, and agents of peace in their communities. Their faith-driven work in homes, churches, schools, hospitals, and public life continues to shape Ghana's moral and national landscape.

This lesson will help learners understand the diverse leadership and service roles of Christian women and how these roles extend beyond the Church into the wider society. It will also explore how biblical principles and Christian values underpin the participation of women in ministry, community life, and national development.

REVIEW OF RELATED PREVIOUS LESSON

The previous lesson examined how women contributed to the start and spread of the Christian movement, both globally and in Ghana. Learners reflected on women's historical impact—from early disciples and reformers to Ghanaian pioneers such as Catharine Mulgrave-Zimmermann and Mercy Amba Oduyoye.

This week's lesson builds on that foundation by focusing on present-day participation of women in the Church and society, demonstrating how the legacy of faith-driven leadership continues through teaching, service, and advocacy.

REVIEW QUESTIONS

1. What examples of women's leadership were evident in early Christianity?
2. How have Ghanaian Christian women contributed to the growth of the Church?
3. What lessons can modern Christians learn from these women's commitment and service?

KEY POINTS

1. Religious Roles of Women in Christian Communities

- Christian women actively serve as Sunday school teachers, choir directors, ushers, deaconesses, evangelists, counsellors, and pastors.
- They support the spiritual formation of children and youth through teaching, mentoring, and moral guidance.
- Women's groups and ministries organise prayer meetings, visit the sick, and nurture community bonds.
- The presence of female clergy and ministers in Ghana (e.g., in Methodist, Presbyterian, and Pentecostal churches) reflects growing recognition of women's spiritual leadership.

2. Women's Involvement in Christian Service and Outreach

- Many Christian women participate in charitable work, including orphan care, prison and hospital visitation, disaster relief, and literacy programmes.
- Organisations like the Christian Mothers' Association, Women Ministries of Adventist, Women's Fellowship of the Presbyterian Church, and Methodist Women's Fellowship promote welfare, moral education, and community support.
- These activities translate faith into compassionate service, embodying Christ's teaching on love and service (Matthew 25:35–40).

3. Leadership Roles of Women in Denominational Structures

- Women now serve as bishops, pastors, administrators, chaplains, and theologians, especially within mainline and Pentecostal denominations.
- Examples include Rt. Rev. Dr. Rosemarie Ampofo (Anglican Diocese of Accra) and Rev. Dr. Mrs. Joyce Aryee, whose faith-inspired leadership extends into governance and civic education.
- Such roles affirm women's capability to lead with moral vision and professional competence.

4. Contributions of Christian Women's Organisations to Peacebuilding and National Development

- Christian women's groups promote peacebuilding, reconciliation, gender equality, and economic empowerment through community training and advocacy.
- The National Catholic Women's Council engage in social action and interfaith dialogue to reduce conflict and promote inclusivity.
- Through participation in governance, education, and NGO work, Christian women continue to model ethical citizenship and stewardship.

Learning Tasks

1. Identify various religious and community roles played by Christian women in Ghana today.
2. Explain how Christian values inspire women to contribute to social transformation and peacebuilding.
3. Discuss how biblical teachings support women's full participation in the Church and in society.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Discussion)

Initiate discussion with questions such as: “*What roles do women play in your local church?*” and “*How do Christian values support women's empowerment in society?*” Encourage learners to share local examples of women serving as pastors, counsellors, or NGO leaders.

- *21st Century Skills*: Communication, ethical reasoning, and active listening.
- *GESI*: Encourages equal participation and appreciation of gender diversity.

Group Work / Collaborative Learning

Learners form small groups to compile a list of women's roles in the Church (e.g., evangelists, deaconesses, music leaders) and in society (e.g., teachers, social workers, political leaders). Groups present and compare findings, identifying how faith influences civic responsibility.

- *Skills*: Collaboration, analysis, and synthesis.
- *SNV*: Promotes community service, responsibility, and moral integrity.

Experiential Learning (Guest Interaction)

Invite a female Christian leader—such as a pastor, teacher, social worker, or NGO coordinator—to share her experiences of faith-based leadership. Learners ask questions about challenges, motivation, and the intersection of faith and service. Afterwards, they reflect on lessons learnt in journals.

- *Skills*: Interviewing, note-taking, empathy, reflection.
- *SEL*: Builds respect, confidence, and self-awareness.

Project-Based Learning (Visual or Written Biography)

Assign students to prepare posters or short biographical sketches of influential Christian women—local and global (e.g., Dora Ofori-Owusu, Mercy Amba Oduyoye, Mother Teresa, Ellen G. White, Joyce Meyer etc.). Presentations should highlight how faith inspired their contributions to both the Church and society.

- *21st Century Skills*: Creativity, ICT literacy, and presentation skills.
- *GESI*: Reinforces positive gender representation and equality.

KEY ASSESSMENT LEVEL 3: DISCUSSION

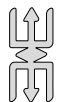
Task: Discuss how Christian women contribute to spiritual, social, and national development through their roles in both Church and society. Use relevant examples from Ghana and beyond.

PLC SESSION 19

45 minutes	Planning & Reviewing the Learning Plan
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1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.

- b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
- c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

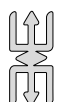
4. Plan the week's key assessment with your app

- a. The key assessment for the week is **discussion**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the discussion (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group

- i. was the concept explained in a way that a learner with no prior knowledge could follow?
- ii. were the examples grounded in contexts familiar to Ghanaian learners?
- iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
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7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 20

Learning Indicator: *Examine ways in which religious teachings have constrained the role of women in society*

FOCAL AREA: RELIGIOUS INTERPRETATIONS AND THE LIMITATION OF WOMEN'S ROLES

INTRODUCTION

While Christianity upholds the dignity and spiritual equality of women, some religious interpretations and cultural applications have restricted women's participation in leadership, ministry, and public life. Throughout history, selective readings of scripture have been used to justify exclusion from priesthood, preaching, or decision-making roles.

This lesson helps learners critically explore how such interpretations emerged, their social effects, and ongoing theological debates seeking to reinterpret or reform restrictive doctrines. It will also enable learners to appreciate that faith, when rightly understood, promotes justice, inclusion, and mutual respect rather than subordination or exclusion.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners discussed the positive roles women play in church and society, identifying how faith empowers them to lead, serve, and promote national development.

This week's lesson builds upon that by turning to the constraints that have historically limited women's full participation in the same spaces. It invites learners to think critically about how theology, tradition, and culture intersect to shape the experiences of Christian women.

REVIEW QUESTIONS

1. What are some leadership roles women hold in your church or community?
2. How does Christianity promote respect for women's dignity and equality?
3. What challenges do women face when exercising leadership within faith communities?

KEY POINTS

1. Scriptural Interpretations that Limit Women's Roles

- Certain passages, such as *1 Timothy 2:11–12* (“Let a woman learn in silence...”) and *1 Corinthians 14:34–35* (“Women should keep silent in churches”), have often been interpreted to bar women from teaching or leadership roles.
- Some traditions interpret *Ephesians 5:22–24* on submission to mean total obedience, rather than mutual respect and partnership.
- Such readings often ignore the cultural and historical contexts of the early Church.

2. Doctrinal Teachings and Institutional Restrictions

- In some denominations, women are excluded from priesthood or pastoral ordination based on doctrines that associate ministry authority with male apostleship.

- Teachings on female silence or submission have sometimes been applied beyond worship to limit women's voice in education, business, or politics.
- These doctrinal restrictions have reinforced gender hierarchies and slowed progress toward equality in religious leadership.

3. Patriarchy and Cultural Influence

- Patriarchal systems have shaped both scriptural interpretation and church tradition, normalising male dominance in spiritual and social structures.
- Cultural expectations about gender roles often merge with theology, making it difficult to distinguish religious principle from social custom.
- This intersection affects how women's spirituality and authority are recognised within Christian communities.

4. Theological Reform and Reinterpretation Movements

- Modern theologians and reformers—including women such as Mercy Amba Oduyoye, Elizabeth Schüssler Fiorenza, and Dorothy Sayers—have challenged patriarchal readings of Scripture.
- They argue for contextual interpretation, emphasising Jesus' inclusive attitude toward women and the early Church's diversity of leadership.
- Many churches now encourage inclusive ministry and gender-balanced governance as expressions of biblical justice.

5. Impact on Women's Spiritual and Social Development

- Constraints on women's participation have limited their spiritual growth, access to theological education, and public leadership.
- In society, this has often resulted in underrepresentation of women in decision-making and policy leadership.
- Conversely, reinterpreting scripture inclusively has led to empowerment, enabling women to contribute fully to ministry, education, and national transformation.

Learning Tasks

1. Identify religious teachings that have been used to restrict women's roles in church or society.
2. Analyse how culture and patriarchy have influenced these interpretations.
3. Discuss contemporary theological movements that promote inclusive participation of women in Christian ministry.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Critical Discussion)

Initiate discussion with questions such as: *“Are limitations on women's roles in the Church cultural or scriptural?”* and *“How can faith communities balance tradition with equality?”* Encourage learners to weigh both sides, using biblical examples and current church practices.

- *21st Century Skills:* Critical thinking, respectful dialogue, and ethical reasoning.

- *SEL*: Builds empathy and openness to diverse perspectives.

Problem-Based Learning (Case Analysis)

Present a scenario where a church board denies women preaching or leadership roles, citing 1 Timothy 2:12. Learners work in groups to examine the reasoning, consider cultural context, and suggest ways the church could maintain doctrinal integrity while promoting inclusivity.

- *Skills*: Problem-solving, analysis, theological reasoning.
- *SNV*: Promotes justice, fairness, and civic responsibility.

Diamond Nine (Ranking Exercise)

Provide nine cards with statements about religious constraints (e.g., “Women cannot preach,” “Education restrictions,” “Marriage submission teachings,” “Denial of ordination”). Groups rank them by impact on women’s freedom and discuss their reasons.

- *Skills*: Prioritisation, justification, teamwork.
- *GESI*: Encourages balanced understanding of gender roles.

Building on What Others Say (Pyramid Discussion)

Use the “Pyramid Discussion” strategy: learners first reflect individually, then discuss in pairs, then in groups of four, and finally as a class. At each level, they deepen the analysis by responding to others’ views.

- *Skills*: Active listening, synthesis, and collaborative reasoning.
- *21st Century Skills*: Communication, analysis, leadership.

KEY ASSESSMENT LEVEL 4: CLASS TEST

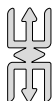
Task: Critically examine how religious teachings and interpretations have constrained the roles of women in Christianity and propose ways churches can reinterpret such teachings to promote equality and inclusiveness.

PLC SESSION 20

45 minutes	Planning & Reviewing the Learning Plan
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1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week’s concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week’s content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to

- a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
- b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
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Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
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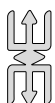
4. Plan the week's key assessment with your app

- a. The key assessment for the week is **class test**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the class test (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
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5 minutes	Reflection
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 - c.** integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 21

Learning Indicator: *Examine alignments between Christian values and (inter)national policies on women's empowerment*

FOCAL AREA: CONVERGENCES BETWEEN CHRISTIAN TEACHINGS AND GENDER EMPOWERMENT POLICIES

INTRODUCTION

Christianity upholds the inherent worth and dignity of every human being, teaching that both men and women are created in the image of God (Genesis 1:27) and possess equal spiritual value (Galatians 3:28). These moral foundations of justice, equality, and love resonate strongly with modern global and national efforts to promote women's empowerment.

In recent decades, international frameworks such as the United Nations Sustainable Development Goal 5 (SDG 5), the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and Ghana's Affirmative Action Law have sought to create fair opportunities for women in education, leadership, and the economy. This lesson helps learners to explore the common ground between Christian social ethics and policy-based approaches to gender equality, while also recognising areas where theological perspectives and secular policy goals may diverge.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners examined how religious teachings and patriarchal interpretations have sometimes constrained women's roles in church and society. They reflected on how reinterpretation of Scripture can promote inclusion and justice.

This week's lesson moves beyond critique to explore partnership between faith and policy, showing how Christian values and modern governance frameworks can work together to advance women's rights, social participation, and holistic development.

REVIEW QUESTIONS

1. What are some religious interpretations that have limited women's roles in society?
2. How can Scripture be reinterpreted to promote equality and inclusion?
3. What do Christian teachings say about justice and the equal value of all people?

KEY POINTS

1. **Core Christian Teachings on Women's Dignity and Equality**
 - Christianity affirms that both men and women were created in God's image (*Genesis 1:27*).
 - *Galatians 3:28* states that in Christ, all distinctions of gender, ethnicity, and status are transcended.

- Jesus' treatment of women (e.g., the Samaritan woman, Mary Magdalene, Martha) demonstrated inclusion, respect, and empowerment.
- Christian ethics emphasise justice, compassion, service, and respect for human dignity—values that align with many modern gender policies.

2. Overview of International and National Policy Frameworks

- UN SDG 5: Promotes gender equality and empowerment of all women and girls, targeting equal access to education, healthcare, and leadership.
- CEDAW (1979): A legally binding UN convention urging member states to eliminate discrimination against women in all forms.
- Ghana's Affirmative Action Law: Aims to increase women's representation in politics, public service, and decision-making positions.
- Ghana's 1992 Constitution (Article 17): Guarantees equality before the law and prohibits gender-based discrimination.

3. Points of Convergence Between Christian Ethics and Gender Policy

- Equality and Human Dignity: Both Christianity and modern frameworks affirm the equal worth of men and women.
- Education and Empowerment: Christian missions historically advanced literacy and girls' education, aligning with SDG 5 targets on access to quality education.
- Service and Leadership: Both faith-based and policy perspectives value responsible leadership and social service as pathways to national development.
- Protection and Justice: Christian love and compassion resonate with global goals for protection from violence, exploitation, and marginalisation.

4. Challenges and Tensions in Alignment

- Some conservative groups interpret Scripture to limit women's leadership in public or religious offices, creating tension with policy demands for equal participation.
- Secular policy approaches may overlook spiritual or moral foundations of equality, leading to mistrust among faith communities.
- True alignment requires mutual respect: faith traditions must remain faithful to Scripture while affirming shared human values of justice, peace, and development.

5. Examples of Faith–Policy Collaboration

- Catholic Women's Association advocate for women's education, peacebuilding, and participation in local governance.
- Faith-based NGOs (e.g., Christian Aid, World Vision, ActionAid Ghana) implement programmes on economic empowerment, gender equality, and child protection, consistent with SDG goals.
- Churches in Ghana have integrated gender mainstreaming and girls' mentorship initiatives into their development work, demonstrating synergy between faith and policy.

Learning Tasks

1. Identify Christian teachings that align with international or national policies on women's empowerment.
2. Analyse similarities between Christian ethics and global frameworks such as SDG 5 or CEDAW.
3. Discuss how churches and Christian organisations in Ghana contribute to implementing gender-related development goals.

PEDAGOGICAL EXEMPLARS

Internet Search (Inquiry-Based Learning)

Learners research UN SDG 5, CEDAW, and Ghana's Affirmative Action Bill using credible sources. They identify key policy goals and compare them with Christian teachings on equality and justice. Findings are summarised in a brief report or infographic.

- *21st Century Skills*: ICT literacy, research, and evaluation.
- *SNV*: Promotes justice, civic responsibility, and global citizenship.

Talk for Learning (Critical Dialogue)

Facilitate discussion using questions like: *"How do Christian teachings on equality align with global gender policies?"* or *"Can churches support women's rights without compromising faith?"* Encourage learners to consider both synergies and tensions.

- *Skills*: Ethical reasoning, dialogue, and contextual interpretation.
- *SEL*: Builds empathy and balanced moral judgement.

Project-Based Learning (Comparative Chart or Presentation)

Groups create a visual comparison showing how Christian values (e.g., dignity, equality, compassion) correspond with national or international policies. Each group highlights one policy area—education, governance, or social protection—and explains its faith-based relevance.

- *Skills*: Teamwork, synthesis, and creative presentation.
- *GESI*: Encourages inclusive learning and gender awareness.

Group Work / Collaborative Learning (Faith–Policy Case Studies)

Each group investigates a **Christian organisation or initiative** that supports women's empowerment in line with policy goals—e.g., Christian Mothers' Association's microfinance projects, Methodist Women's Fellowship, or World Vision's gender equality work. Groups present on how these efforts embody both faith and policy principles.

- *Skills*: Collaboration, research, and application of knowledge.
- *21st Century Skills*: Problem-solving and civic engagement.

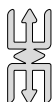
KEY ASSESSMENT LEVEL 4: GROUP HOMEWORK

Task: Examine how Christian teachings on equality and dignity align with national and international policies on women's empowerment. Highlight specific examples from Scripture, Ghanaian policy frameworks, and faith-based organisations.

PLC SESSION 21

45 minutes	Planning & Reviewing the Learning Plan
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1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

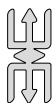
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **group homework**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the homework (NTS 3k-3q).

10 minutes	Content Exploration
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5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes

- c. the group then works through the problem together step by step
- d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

Section Review

The section on *Christianity and Women* has provided learners with a comprehensive understanding of how women have shaped, sustained, and renewed Christian faith across history and within Ghana’s social landscape. Learners have seen that from the earliest biblical

narratives to modern theology, women have played essential roles—as disciples, teachers, prophets, patrons, and reformers—whose faith and courage advanced the Gospel.

Through discussion, research, and creative projects, learners examined both the affirmation and the constraints surrounding women’s roles in Christian thought and practice. They traced the evolution from scriptural teachings on dignity and equality, through the leadership of women in the early Church and Reformation, to the contributions of Ghanaian pioneers like Catharine Mulgrave-Zimmermann, Rev. Dora Ofori-Owusu, Prophetess Grace Tani (Maa Tsuru), and Prof. Mercy Amba Oduyoye. These examples revealed that Christian history is incomplete without women’s intellectual, spiritual, and social contributions.

Learners also reflected on the ways religious traditions and patriarchal interpretations have constrained women’s participation in ministry and leadership. In turn, they explored reform movements and inclusive theological perspectives that reassert women’s rightful place in God’s mission. By the final lessons, learners had successfully connected Christian ethical values with national and international frameworks for gender equality—demonstrating that faith and public policy can complement each other in promoting justice and human dignity.

Teachers should note that this section has helped cultivate in learners empathy, gender awareness, and a sense of shared moral responsibility. Learners have come to understand that empowering women within the Church and society is not a departure from Christianity but a faithful continuation of its central message: that all people—male and female—are created in God’s image and called to serve in equal partnership for the flourishing of humanity and the transformation of the world.

MARKING SCHEMES FOR THE KEY ASSESSMENTS

WEEK 16 (10 marks)

Criterion	Description	Marks
Scriptural Reference	Uses at least three biblical examples accurately	3
Explanation of Teachings	Clearly explains Christian doctrines on women’s dignity and equality	3
Historical and Contemporary Examples	Cites relevant contributions of Christian women	2
Organisation and Expression	Presents ideas clearly with logical structure	2
Total		10 marks

WEEK 17 (10 marks)

Criterion	Description	Marks
Identification and Description	Accurately identifies key women and explains their contributions	3
Scriptural and Historical Evidence	Uses relevant biblical and historical examples effectively	3

Analysis and Interpretation	Demonstrates insight into the impact of these women's work	2
Organisation and Clarity	Presents coherent and well-structured ideas	2
Total		10 marks

WEEK 18 (10 marks)

- **Case Selection & Accuracy (3):** Accurate Ghanaian exemplars with dates/roles.
- **Analytical Depth (3):** Clear causal links (education → literacy → evangelism; theology → policy change; prophecy → mass mobilisation).
- **Use of Evidence (2):** Integrates and cites high-quality sources appropriately.
- **Organisation & Expression (2):** Coherent argument, academic register (British English).

WEEK 19 (10 marks)

Criterion	Description	Marks
Identification of Roles	Accurately describes at least five key roles played by women in Church and society	3
Application of Examples	Provides concrete Ghanaian and global examples	3
Biblical and Doctrinal Linkages	Connects roles to scriptural or theological principles	2
Organisation and Expression	Presents ideas coherently and logically	2
Total		10 marks

WEEK 20 (10 marks)

Criterion	Description	Marks
Identification of Constraints	Clearly outlines key teachings and interpretations that restrict women	3
Analysis of Causes	Demonstrates understanding of cultural, doctrinal, and patriarchal factors	3
Proposed Solutions	Suggests practical, theologically sound reforms for inclusion	2
Organisation and Clarity	Presents arguments logically and coherently	2
Total		10 marks

WEEK 21 (10 marks)

Criterion	Description	Marks
Identification of Values and Policies	Accurately identifies key Christian teachings and policy frameworks	3
Analysis of Alignment	Explains clear linkages and shared principles between faith and policy	3
Use of Examples	Cites relevant Ghanaian and global examples (e.g., SDG 5, Affirmative Action, church initiatives)	2
Organisation and Clarity	Presents ideas coherently with logical structure	2
Total		10 marks

SECTION 5: CHRISTIANITY AND FRAUD

Strand: Religion and Contemporary Issues

Sub-Strand: Religion and Fraud

Learning Outcome: Describe contemporary fraudulent acts and use the ethical teachings of Christianity to address them.

Content Standard: Demonstrate an understanding of the teachings of Christianity on fraud and how to apply them.

SECTION INTRODUCTION / SUMMARY

This section will examine how Christianity defines, interprets, and responds to the growing challenge of fraud in society. Learners will study the nature, types, and moral implications of fraudulent behaviour and explore biblical teachings that promote honesty, accountability, and justice. The lessons will aim to deepen learners' moral reasoning by connecting scriptural ethics with contemporary issues such as cybercrime, identity theft, and corruption in both public and private life.

Through engagement with Scripture, case studies, and experiential activities, learners will develop a critical understanding of how Christian values can guide ethical decision-making and personal integrity in today's digital and economic environment. The section will also highlight the importance of repentance, restitution, and responsible citizenship as hallmarks of genuine Christian faith. By the end of this section, learners will be able to explain, evaluate, and apply Christian ethical teachings to prevent, confront, and address fraud in their communities and institutions.

The lessons covered in this section are:

Week 22: Fraud in Contemporary Society

Week 23: Christian Teachings on Fraud and Dishonesty

Week 24: Christian Ethics and the Fight against Fraud

SUMMARY OF PEDAGOGICAL EXEMPLARS

Teaching and learning in this section will employ active, inquiry-driven, and reflective strategies designed to integrate moral reasoning with real-world application. Lessons will combine Inquiry-Based Learning, Talk for Learning, Problem-Based Learning, and Experiential Learning, ensuring that learners move from awareness to personal conviction and practical ethical action.

Through Inquiry-Based Learning, learners will investigate real-life cases of fraud—such as Internet scams, mobile money deception, and academic dishonesty—and analyse their social,

economic, and spiritual effects. This approach will develop learners' analytical and research skills while grounding their understanding in lived experiences.

Talk for Learning will provide opportunities for moral dialogue and reflection. Teachers will guide learners in comparing social and biblical understandings of honesty, helping them discern how Christian ethics condemns deceit and exploitation. Such discussions will strengthen learners' confidence in moral expression and communication.

Experiential and Project-Based Learning will make ethics tangible. Learners will engage with guest speakers from church leadership or anti-fraud institutions, role-play ethical dilemmas, and design awareness campaigns promoting honesty. These activities will nurture 21st-century competencies—collaboration, creativity, and civic engagement—while embedding socio-emotional learning (SEL) skills such as empathy and self-regulation.

In the final lesson, learners will apply Problem-Based Learning to real-world contexts, developing faith-informed strategies for combating fraud in workplaces, schools, and communities. By engaging cognitively, emotionally, and practically, they will appreciate that Christian ethics is not only about belief but about transforming conduct and building trustworthy societies.

ASSESSMENT SUMMARY

Assessment in this section will focus on learners' ability to demonstrate moral understanding, apply ethical reasoning, and propose practical Christian responses to issues of fraud. Tasks will be designed to measure progression from knowledge and comprehension (DoK Level 2) to analysis and evaluation (DoK Level 4).

In the early lessons (Week 22), assessments will focus on identifying and describing various forms of fraud, their features, and their effects on individuals and society. Learners will be expected to define fraud accurately, categorise examples, and analyse its personal and social consequences.

Subsequent assessments (Week 23) will evaluate learners' grasp of biblical teachings against fraud—requiring them to interpret scriptural passages, relate them to moral principles, and explain their relevance in modern contexts. Learners will be assessed on their ability to connect theological reflection with practical action through repentance, restitution, and ethical living.

In the final week (Week 24), assessments will test higher-order thinking by requiring learners to apply Christian ethical values such as honesty, justice, and stewardship to real or hypothetical cases of corruption and deception. Both written and project-based assessments will measure critical reasoning, moral insight, and clarity of expression.

Overall, assessment across the section will emphasise holistic moral development—evaluating not only what learners know about fraud but how they internalise and act upon Christian moral teachings in personal, academic, and civic life.

WEEK 22

Learning Indicator: *Describe some key contemporary fraudulent acts and their impacts*

FOCAL AREA: FRAUD IN CONTEMPORARY SOCIETY

INTRODUCTION

Fraud has become one of the most pressing moral and social problems in contemporary society. It involves deliberate deception for personal or financial gain, often at the expense of others. In Ghana and beyond, various forms of fraud—ranging from cybercrime and identity theft to academic dishonesty and mobile money scams—threaten trust, justice, and social well-being.

From a Christian perspective, fraud represents a serious violation of God’s command for honesty, fairness, and love of neighbour. This lesson introduces learners to the different types of fraudulent acts that occur in modern life and examines their social, economic, and spiritual consequences. By the end of the lesson, learners will understand that integrity and truthfulness are not only moral virtues but also essential foundations for social trust and national development.

REVIEW OF RELATED PREVIOUS LESSON

In the previous section on *Christianity and Women*, learners explored how Christian teachings guide moral action and social engagement, particularly regarding justice and equality. This lesson builds on those moral and ethical foundations by applying them to a new area—Christian ethics in relation to fraud and dishonesty. It challenges learners to recognise that a person’s faith must reflect in honest conduct in school, at work, and in online interactions.

REVIEW QUESTIONS

1. What are some moral values that guide Christians in daily life?
2. How can practising honesty promote harmony and justice in society?
3. Why should Christians avoid actions that deceive or harm others?

KEY POINTS

1. **Definition and Features of Fraud**
 - Fraud refers to any act of deliberate deception or dishonesty carried out to gain unfair or unlawful advantage.
 - Core features include deception, concealment, abuse of trust, and intention to gain at the expense of others.
 - Fraud undermines truth, destroys trust, and often causes financial and emotional harm.
2. **Common Types of Fraud in Contemporary Society**
 - Financial Fraud: Deceptive investments, embezzlement, or Ponzi schemes promising high returns.
 - Academic Fraud: Cheating in exams, plagiarism, falsifying certificates or research data.

- **Cybercrime:** Online scams such as “sakawa,” phishing emails, and fake job advertisements.
- **Identity Theft:** Stealing personal data or impersonating others for financial gain.
- **Document Forgery:** Creating or altering official documents such as certificates, IDs, or receipts.

3. Digital and Mobile Fraud

- **Mobile Money Scams:** Fraudsters pose as service providers or relatives to obtain funds deceitfully.
- **Phishing:** Fake emails or text messages that trick users into revealing passwords or financial details.
- **SIM Box Fraud:** Illegal use of devices to route international calls, causing revenue loss to telecom companies.
- **Online Trading Scams:** Selling fake goods or demanding payments for non-existent products.

4. Impersonation and Document Forgery

- Fraudsters impersonate officials, pastors, or company representatives to collect money.
- Fake documents (certificates, bank statements, or IDs) are used to deceive institutions or gain employment.
- Such acts violate both civil laws and biblical commandments against false witness (Exodus 20:16).

5. Impact of Fraud on Individuals and Society

- **Economic Impact:** Loss of money and resources, reduced investor confidence, and slower economic growth.
- **Social Impact:** Erosion of trust, fear, and breakdown of relationships.
- **Moral Impact:** Encourages greed, dishonesty, and moral decay, especially among youth.
- **Spiritual Impact:** Separates individuals from God’s truth and damages the witness of the Church.

Learning Tasks

1. Identify and describe different forms of fraud common in Ghanaian society.
2. Explain the key features that make an act fraudulent.
3. Discuss how fraudulent acts affect individuals, families, and national development.

PEDAGOGICAL EXEMPLARS

Inquiry-Based Learning (Research and Analysis)

Learners conduct brief investigations into various fraudulent activities such as Internet scams, mobile money fraud, academic cheating, and Ponzi schemes. Each group analyses how these

crimes are carried out and their consequences for individuals and communities. Findings are presented in class, promoting research, analysis, and critical awareness.

- *21st-Century Skills*: Research literacy, critical thinking, communication.
- *SEL*: Builds awareness, responsibility, and empathy for victims.

Talk for Learning (Ethical Dialogue)

Lead a class discussion where learners share real or reported experiences of fraud in their communities or schools. Guide the conversation to focus on ethical and Christian interpretations—why such acts are wrong, how they destroy trust, and how Christians are called to resist dishonesty.

- *Skills*: Moral reasoning, communication, empathy.
- *Shared National Values (SNV)*: Honesty, responsibility, integrity.

Experiential Learning (Expert Engagement)

Invite a representative from the Cybercrime Unit of the Ghana Police Service, a bank fraud officer, or a security consultant to speak about fraud detection and prevention. Learners interact with real-world professionals, enhancing their understanding of both moral and legal implications.

- *Skills*: Application of theory to practice, civic literacy, problem-solving.
- *GESI*: Promotes inclusive participation and awareness across gender and social groups.

Project-Based Learning (Awareness Campaign)

Groups design creative campaigns—posters, slogans, skits, or digital brochures—to educate peers about the dangers of fraud and ethical ways to prevent it. They present their projects to the class or during a school assembly, demonstrating social responsibility and public engagement.

- *Skills*: Collaboration, innovation, public communication.
- *21st-Century Competencies*: Citizenship, creativity, leadership.

KEY ASSESSMENT LEVEL 4: ASSIGNMENT

Task: Describe at least three forms of contemporary fraud, explain their characteristics, and evaluate their impact on individuals and society from both moral and Christian perspectives.

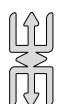
PLC SESSION 22

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand

- b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

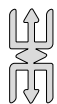
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **assignment**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the assignment (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
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6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
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7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 23

Learning Indicator: *Explain the teachings of Christianity on fraud*

FOCAL AREA: CHRISTIAN TEACHINGS ON FRAUD AND DISHONESTY

INTRODUCTION

Christianity regards fraud as a moral and spiritual offence against both God and neighbour. It violates biblical teachings on honesty, justice, and love, and it undermines the trust upon which human relationships and society depend. The Bible consistently condemns deceit, falsehood, and exploitation for gain, urging believers to uphold integrity in all their dealings.

This lesson will help learners to explore how Scripture, conscience, and Church teaching shape the Christian understanding of fraud. Learners will discover that living honestly is not merely a social expectation but a divine command grounded in the moral law of God. They will also reflect on the importance of repentance, restitution, and moral accountability in restoring relationships broken by dishonest acts.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners described contemporary forms of fraud and their harmful effects on individuals and communities. They examined how deception and greed undermine trust and social cohesion.

This week's lesson extends the discussion by examining what the Bible teaches about fraud and dishonesty and how Christians are called to respond through repentance, integrity, and responsible stewardship.

REVIEW QUESTIONS

1. What is fraud, and what makes it morally wrong?
2. How does fraud affect individuals and society?
3. Why should Christians resist dishonest practices in daily life?

KEY POINTS (CONTENT SUMMARY)

1. Biblical Definition and Understanding of Fraud

- Fraud is the act of deception for unjust gain, a sin rooted in greed and falsehood.
- The Bible defines such actions as abominations before God: "*The Lord detests dishonest scales*" (Proverbs 11:1).
- It violates the commandments against stealing (*Exodus 20:15*) and bearing false witness (*Exodus 20:16*).

2. Key Scriptural Teachings Against Fraud and Dishonesty

- Proverbs 11:1 – Condemns dishonest business practices and celebrates fairness.
- Leviticus 19:13 – Forbids robbing or defrauding one's neighbour.

- Ephesians 4:28 – Urges believers to work honestly and share with those in need.
- Luke 3:13–14 – John the Baptist instructs tax collectors and soldiers to act justly and avoid exploitation.
- James 5:4 – Warns against withholding fair wages and exploiting workers.

Together, these verses show that fraud opposes God’s justice and love for truth.

3. The Role of Conscience, Repentance, and Restitution

- The Christian conscience, guided by the Holy Spirit, convicts individuals of wrongdoing and calls them to repentance.
- True repentance involves turning away from deceit and seeking forgiveness from both God and those harmed.
- Restitution—making amends or returning what was wrongfully taken—is a biblical requirement for restoring moral order (Exodus 22:1).

4. Parables and Stories Illustrating Moral Consequences

- Zacchaeus (Luke 19:1–10): A tax collector who defrauded others but repented and repaid fourfold. His change of heart demonstrates the transformative power of repentance.
- Ananias and Sapphira (Acts 5:1–11): Their deceit about money led to divine judgment, showing that God detests hypocrisy and dishonesty.

These stories warn believers of the spiritual dangers of fraud and highlight the importance of sincerity before God.

5. The Church’s Teachings on Financial Integrity and Justice

- The Church teaches that wealth and possessions must be used responsibly and transparently.
- Fraud and corruption contradict the Christian doctrine of stewardship and the principle of loving one’s neighbour.
- The Church calls all believers to be trustworthy, fair, and accountable in personal, professional, and institutional dealings, upholding the witness of Christ in the world.

Learning Tasks

1. Identify scriptural passages that condemn fraud and dishonesty.
2. Explain the Christian response to fraud, including repentance and restitution.
3. Discuss how the teachings of Jesus encourage honesty and integrity in personal and public life.

PEDAGOGICAL EXEMPLARS

Inquiry-Based Learning (Scriptural Study and Moral Analysis)

Learners explore selected Bible passages—Proverbs 11:1, Leviticus 19:13, Luke 3:13–14, and Ephesians 4:28. Working in groups, they summarise each verse’s message and analyse its relevance to modern fraud cases such as corruption or cybercrime.

- *Skills:* Biblical interpretation, moral reasoning, contextual analysis.
- *21st-Century Competencies:* Critical thinking, problem-solving, ethical judgement.

Talk for Learning (Moral Dialogue)

Facilitate class discussion around questions such as “*Why does Christianity condemn fraud?*” and “*How can Christian values guide ethical conduct in business, politics, and daily life?*” Learners relate biblical teachings to real-life Ghanaian contexts, such as exam malpractice or online scams.

- *Skills:* Communication, ethical reflection, self-awareness.
- *SEL:* Promotes empathy, integrity, and moral courage.

Experiential Learning (Faith and Practice Interface)

Invite a Christian business professional, church treasurer, or clergy to share experiences about maintaining honesty in financial or institutional settings. Learners ask questions and reflect on the cost and reward of integrity in public life.

- *Skills:* Listening, questioning, application of theory to practice.
- *SNV:* Integrity, hard work, and accountability.

Project-Based Learning (Ethical Advocacy Campaign)

Groups design creative materials—such as posters, digital slides, or skits—promoting honesty and denouncing fraud. Each campaign must include at least one biblical verse and a practical guideline for ethical living.

- *Skills:* Creativity, collaboration, leadership.
- *GESI:* Encourages inclusive participation and shared moral vision.

KEY ASSESSMENT LEVEL 4: ESSAY

Task: Using biblical references, explain the Christian understanding of fraud, discuss its moral and spiritual implications, and propose how Christians can promote honesty and integrity in society.

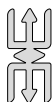
PLC SESSION 23

45 minutes

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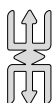
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10 minutes

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 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
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- 7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
- 8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
- 9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 24

Learning Indicator: Discuss how the ethical teachings of Christianity can be used to address incidences of fraud

FOCAL AREA: CHRISTIAN ETHICS AND THE FIGHT AGAINST FRAUD

INTRODUCTION

Christian ethics offers a moral compass for addressing corruption, deceit, and fraud in personal, institutional, and national life. The teachings of Jesus and the Apostles emphasise honesty, integrity, justice, accountability, and stewardship—values that, when practised, strengthen the moral fabric of society.

In today's world, where fraudulent activities have become widespread in schools, workplaces, and public institutions, these Christian ethical values remain relevant and transformative. This lesson will guide learners to identify ethical principles from Scripture, analyse how they can be applied to real-life issues, and develop practical strategies to promote integrity and fairness in their communities.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners explored the teachings of Christianity on fraud, examining biblical passages that condemn dishonesty and uphold integrity. They also reflected on the importance of repentance and restitution in restoring trust and moral order.

This week's lesson will move from knowledge to application, asking learners to discuss how Christian ethical teachings can be used to prevent and combat fraud in everyday contexts. The focus is on translating faith into action—demonstrating that Christian morality is not abstract but a living guide to ethical decision-making.

REVIEW QUESTIONS

1. What does the Bible teach about honesty and fraud?
2. How did Jesus and the Apostles model integrity in their lives?
3. What are some practical ways Christians can demonstrate truthfulness in society?

KEY POINTS

1. Core Christian Ethical Values

- Honesty: Speaking and acting truthfully at all times (*Ephesians 4:25*).
- Integrity: Being consistent in moral character whether in public or private.
- Justice: Treating others fairly and upholding righteousness (*Micah 6:8*).
- Stewardship: Managing resources faithfully and responsibly.
- Accountability: Taking responsibility for one's actions before God and society.
- Truthfulness: Rejecting deceit, false witness, and manipulation.

These values collectively form a framework for ethical behaviour that opposes all forms of fraud and corruption.

2. The Example of Jesus Christ and the Apostles

- Jesus demonstrated integrity and justice in His ministry—He condemned hypocrisy and dishonesty among religious leaders (*Matthew 23*).
- He taught against greed and materialism (*Luke 12:15*), emphasising contentment and trust in God.
- The Apostles, especially Paul and Peter, encouraged believers to live honourably, work diligently, and avoid deceit (*2 Corinthians 8:21; 1 Peter 3:16*).
- Their examples illustrate that moral leadership and ethical conduct are central to Christian witness in society.

3. The Role of Christian Education and Church Leadership

- Christian education in schools, churches, and homes helps shape moral conscience and ethical awareness from an early age.
- Church leaders are expected to model integrity in financial management, preaching, and community service.
- Sermons, youth fellowships, and Bible study sessions can help believers discern and resist fraudulent practices.

4. Applying Christian Ethics to Address Fraud

- Christians are called to be “*salt and light*” (*Matthew 5:13–16*)—exposing corruption and modelling truth.
- Applying ethical teachings involves:
 - Refusing to participate in fraudulent acts even when pressured.
 - Reporting dishonest behaviour in institutions.
 - Promoting transparency in decision-making.
 - Encouraging accountability and fairness in leadership.
- Schools, workplaces, and churches can establish ethics committees or mentorship systems that uphold integrity.

5. Christian Morality and Civic Responsibility

- Christian ethics aligns with civic values such as honesty, fairness, and responsibility, which are essential for good governance.
- Both Scripture and national laws seek to promote a corruption-free society where citizens act justly and serve faithfully.
- Christians are called to obey lawful authority (*Romans 13:1–7*) and to contribute to nation-building through moral leadership and ethical citizenship.

Learning Tasks

1. Identify the ethical teachings of Christianity relevant to addressing fraud.
2. Discuss how Christian leaders and institutions can promote honesty and accountability.
3. Suggest ways Christians can apply moral principles to combat fraud in daily life.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Ethical Reflection and Dialogue)

Initiate a class discussion around questions such as:

- “How can Christian teachings on honesty prevent fraud?”
- “What does integrity look like in business, politics, or school life?”

Encourage learners to relate Christian principles to familiar Ghanaian contexts—e.g., exam malpractice, corruption in public service, or dishonest sales.

- *Skills*: Communication, ethical reasoning, critical thinking.
- *Shared National Values (SNV)*: Integrity, respect, responsibility.

Problem-Based Learning (Ethical Case Study)

Present a scenario: *A Christian accountant discovers that colleagues are falsifying financial records to divert funds.*

Learners work in groups to apply Christian ethical principles to propose actions—reporting the fraud, seeking reform, and protecting integrity while promoting justice.

- *Skills*: Decision-making, moral reasoning, collaborative analysis.
- *SEL*: Builds courage, empathy, and integrity.

Experiential Learning (Role-Play and Reflection)

Learners perform role-plays depicting ethical dilemmas in schools or workplaces (e.g., temptation to cheat, pressure to forge signatures, misuse of church funds). After the performance, they reflect on how values like honesty and stewardship guide moral choices.

- *Skills*: Creative expression, moral imagination, reflective dialogue.
- *21st Century Competencies*: Ethical leadership, problem-solving.

Group Work / Collaborative Learning (Research and Evaluation)

In groups, learners research Christian-led organisations or initiatives that fight corruption or promote integrity (e.g., Christian Council of Ghana’s Peace and Justice Programme, Catholic Social Justice initiatives). They evaluate how these align with biblical principles and their impact on national integrity.

- *Skills*: Research, evaluation, presentation.
- *GESI*: Encourages inclusion and moral equality.

Key Assessment Level 4: Discussion

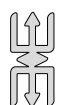
Task: Discuss how Christian ethical teachings such as honesty, accountability, and stewardship can be used to address fraud in schools, workplaces, and national life. Use biblical examples to support your answer.

PLC SESSION 24

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

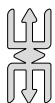
4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **discussion**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the discussion (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes

- c. the group then works through the problem together step by step
- d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
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Section Review

This section on *Christianity and Fraud* has guided learners through a comprehensive exploration of how Christian ethics provides a firm foundation for resisting and transforming dishonest practices in society. Learners examined the nature and types of fraud—from cybercrime and

academic dishonesty to corruption and document forgery—and analysed their devastating impact on individuals, institutions, and national development.

Through engagement with Scripture, learners discovered that fraud is fundamentally incompatible with Christian faith, violating God’s commandments on truthfulness, justice, and love of neighbour. They explored key biblical passages, such as *Proverbs 11:1* and *Ephesians 4:28*, and stories like Zacchaeus and Ananias and Sapphira, which illustrate the consequences of deceit and the redemptive power of repentance.

In applying these teachings, learners discussed how Christian ethical principles—honesty, integrity, stewardship, and accountability—serve as antidotes to fraud in homes, schools, workplaces, and public life. They reflected on the roles of church leadership, Christian education, and civic responsibility in promoting transparency and ethical reform. Through group projects and awareness campaigns, they demonstrated creativity and moral leadership in addressing fraud-related challenges in their communities.

By the end of the section, learners had come to recognise that combating fraud is not merely a legal or civic obligation but a spiritual and moral duty rooted in faith. The lessons strengthened their understanding that ethical living is both an expression of devotion to God and a service to humanity. Teachers observed that learners developed greater self-awareness, moral courage, and commitment to integrity—qualities that reflect the transforming power of Christian education in building a just and trustworthy society.

MARKING SCHEMES FOR THE KEY ASSESSMENTS

WEEK 22 (10 marks)

Criterion	Description	Marks
Identification of Fraud Types	Accurately identifies and describes at least three fraudulent acts	3
Explanation of Features	Demonstrates understanding of deception, abuse of trust, or concealment	2
Analysis of Impacts	Explains social, economic, and spiritual effects clearly	3
Moral Reflection	Shows insight from Christian or ethical viewpoint	2
Total		10 marks

WEEK 23 (10 marks)

Criterion	Description	Marks
Scriptural Understanding	Accurately cites and interprets relevant Bible passages	3
Moral and Theological Analysis	Explains spiritual and ethical dimensions clearly	3
Application to Contemporary Contexts	Relates Christian teachings to real-life situations	2
Organisation and Clarity	Presents ideas logically and coherently	2
Total		10 marks

WEEK 24 (10 marks)

Criterion	Description	Marks
Identification of Ethical Values	Correctly identifies core Christian virtues relevant to fraud prevention	3
Application to Real-Life Contexts	Analyses how values can be applied in practical settings	3
Use of Scriptural or Historical Examples	Integrates relevant biblical or Christian examples	2
Organisation and Clarity	Presents ideas coherently and logically	2
Total		10 marks