



MINISTRY OF EDUCATION

# Religious Studies

TEACHER MANUAL



YEAR 1 - BOOK 1



NATIONAL COUNCIL FOR  
CURRICULUM & ASSESSMENT  
OF MINISTRY OF EDUCATION

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REPUBLIC OF GHANA

# Religious Studies

## Teacher Manual

Year One - Book One



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

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# INTRODUCTION

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

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

This Teacher Manual for Religious Studies covers all aspects of the content, pedagogy, teaching and learning resources and assessment required to effectively teach Year One of the new curriculum. It contains this information for the first 12 weeks of Year One, with the remaining 12 weeks contained within Book Two. Teachers are therefore to use this Teacher Manual to develop their weekly Learning Plans as required by Ghana Education Service.

Some of the key features of the new curriculum are set out below.

## Learner-Centred Curriculum

The SHS, SHTS, and STEM curriculum places the learner at the center of teaching and learning by building on their existing life experiences, knowledge and understanding. Learners are actively involved in the knowledge-creation process, with the teacher acting as a facilitator. This involves using interactive and practical teaching and learning methods, as well as the learner's environment to make learning exciting and relatable. As an example, the new curriculum focuses on Ghanaian culture, Ghanaian history, and Ghanaian geography so that learners first understand their home and surroundings before extending their knowledge globally.

## Promoting Ghanaian Values

Shared Ghanaian values have been integrated into the curriculum to ensure that all young people understand what it means to be a responsible Ghanaian citizen. These values include truth, integrity, diversity, equity, self-directed learning, self-confidence, adaptability and resourcefulness, leadership and responsible citizenship.

## Integrating 21<sup>st</sup> Century Skills and Competencies

The SHS, SHTS, and STEM curriculum integrates 21<sup>st</sup> Century skills and competencies. These are:

- **Foundational Knowledge:** Literacy, Numeracy, Scientific Literacy, Information Communication and Digital Literacy, Financial Literacy and Entrepreneurship, Cultural Identity, Civic Literacy and Global Citizenship
- **Competencies:** Critical Thinking and Problem Solving, Innovation and Creativity, Collaboration and Communication
- **Character Qualities:** Discipline and Integrity, Self-Directed Learning, Self-Confidence, Adaptability and Resourcefulness, Leadership and Responsible Citizenship

## Balanced Approach to Assessment - not just Final External Examinations

The SHS, SHTS, and STEM curriculum promotes a balanced approach to assessment. It encourages varied and differentiated assessments such as project work, practical demonstration, performance

assessment, skills-based assessment, class exercises, portfolios as well as end-of-term examinations and final external assessment examinations. Two levels of assessment are used. These are:

- Internal Assessment (30%) – Comprises formative (portfolios, performance and project work) and summative (end-of-term examinations) which will be recorded in a school-based transcript.
- External Assessment (70%) – Comprehensive summative assessment will be conducted by the West African Examinations Council (WAEC) through the WASSCE. The questions posed by WAEC will test critical thinking, communication and problem solving as well as knowledge, understanding and factual recall.

The split of external and internal assessment will remain at 70/30 as is currently the case. However, there will be far greater transparency and quality assurance of the 30% of marks which are school-based. This will be achieved through the introduction of a school-based transcript, setting out all marks which learners achieve from SHS 1 to SHS 3. This transcript will be presented to universities alongside the WASSCE certificate for tertiary admissions.

### **An Inclusive and Responsive Curriculum**

The SHS, SHTS, and STEM curriculum ensures no learner is left behind, and this is achieved through the following:

- Addressing the needs of all learners, including those requiring additional support or with special needs. The SHS, SHTS, and STEM curriculum includes learners with disabilities by adapting teaching and learning materials into accessible formats through technology and other measures to meet the needs of learners with disabilities.
- Incorporating strategies and measures, such as differentiation and adaptative pedagogies ensuring equitable access to resources and opportunities for all learners.
- Challenging traditional gender, cultural, or social stereotypes and encouraging all learners to achieve their true potential.
- Making provision for the needs of gifted and talented learners in schools.

### **Social and Emotional Learning**

Social and emotional learning skills have also been integrated into the curriculum to help learners to develop and acquire skills, attitudes, and knowledge essential for understanding and managing their emotions, building healthy relationships and making responsible decisions.

### **Philosophy and vision for each subject**

Each subject now has its own philosophy and vision, which sets out why the subject is being taught and how it will contribute to national development. The Philosophy and Vision for Religious Studies is:

**Philosophy:** The philosophy guiding the Religious Studies curriculum is that learning and teaching is non-confessional, integrated and harmoniously learner centred. It is an inter-religious curriculum focusing on valid National Core Values embedded in all practising religions in Ghana. The learning of this curriculum is supported by skilled teachers who engage learners to critically examine religious beliefs, practices, and moral values for their own holistic self-development, for the world of work, adult life and further studies.

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

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# SCOPE AND SEQUENCE

## Religious Studies Summary

S/N	STRAND	SUB-STRAND									
			YEAR 1			YEAR 2			YEAR 3		
			CS	LO	LI	CS	LO	LI	CS	LO	LI
	Study of religions, God's creation and humankind	Background to the study of religion	1	1	3	-	-	-	-	-	-
		The nature of God and His creation	-	-	-	1	1	3	1	1	2
	Religious beliefs, practices, moral values and human development	Major beliefs of the three religions	1	1	2	-	-	-	-	-	-
		Worship and Moral Values for development	-	-	-	1	1	2	1	1	2
	Religious Communities and nation building	The origin and nature of religious communities	1	1	3	-	-	-	-	-	-
		Religion and Nation building	-	-	-	1	1	2	-	-	-
		Religious Communities, Gender and Development	-	-	-	-	-	-	1	1	3
	Religion and contemporary issues	Religion and the environment	1	1	3	-	-	-	-	-	-
		Religion and sexual morality	-	-	-	1	1	3	-	-	-
		Religion and fraud	-	-	-	-	-	-	1	1	3
<b>Total</b>			<b>4</b>	<b>4</b>	<b>11</b>	<b>4</b>	<b>4</b>	<b>10</b>	<b>4</b>	<b>4</b>	<b>10</b>

Overall Totals (SHS 1 – 3)

<b>Content Standards</b>	<b>12</b>
Learning Outcomes	12
<b>Learning Indicators</b>	<b>31</b>

# SECTION 1: MEANING AND RATIONALE FOR THE STUDY OF RELIGION

Strand: **Study of Religions, God’s Creation and Humankind**

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

**Learning Outcome:** *Justify the need for the study of religion and appraise the contributions of the three religions to the development of Ghana.*

**Content Standard:** Demonstrate an understanding of the need to study religion and the contributions of the three major religions to the development of Ghana.

## INTRODUCTION AND SECTION SUMMARY

This is the introductory section to the Religious Studies subject. The purpose of the section is to support learners to be able to justify the need for the study of religion. When this section is successfully delivered learners will be able to explain the meaning of religion and reasons for which religion is studied at the SHS. The lessons will draw on learners’ prior experiences of religion to scaffold them into learning about classical definitions, and eventually developing and critiquing their own definitions, based on the characteristics of religion they will be exposed to. Learners will also learn about misconceptions about the study of religion, relevance of the study of religion, as well as career avenues in the study of religion.

*The weeks covered by the section are:*

### **Week 1:**

- a. Understanding the meaning of religion from learners’ perspective
- b. Classical definitions of religion and what they reveal about the nature of religion

### **Week 2:**

- a. Characteristics of religion
- b. Misconceptions about the study of religion

### **Week 3:**

- a. Reasons for the study of religion at the SHS
- b. Career avenues in the study of religion

## SUMMARY OF PEDAGOGICAL EXEMPLARS:

Given that this is the introductory section to the entire subject, teachers are encouraged to create a warm and welcoming classroom environment so that learners’ transition from JHS to SHS/SHTS/STEM will be done with ease. The successful attainment of the learning indicator will be dependent on teachers’ creative use of recommended learner-centred pedagogies such as collaborative learning, experiential learning, use of pictures, videos, internet, resource persons among others.

It is expected that teachers will engage learners in activities such as role-play, presentations, debates to inspire learners’ interest in Religious Studies. Teachers should be mindful of the diversity of their classes in terms of gender, ability and religion, and utilise that as resource during the assignment of group tasks. Content and pedagogy of the lessons should be differentiated to support the different abilities of the learners, being mindful that students cannot all accomplish the same task. Particular



attention should be paid to learners with special educational needs, making relevant accommodations to ensure their full participation in all activities. To support teachers in their approach to differentiation, this manual sometime refers to learners as approaching proficiency (AP), proficient (P) or working at a high level of proficiency (HP).

### **ASSESSMENT SUMMARY:**

To evaluate the success of lessons and measure learners' attainment, assessment strategies have been suggested for each of the lessons. The emphasis of this section is on formative assessment with the end goal of improving students' learning outcome. Assessment activities suggested include presentations, peer-editing critique, poster making, concept mapping, interviews, surveys, creative art, oral responses among others. These are meant to gauge learners' progress towards achieving the learning outcome and not necessarily to assign grades and sort them into excellent and weak learners.

These assessments are presented as exemplars and teachers may also create innovative assessment activities that will achieve this goal. A Depth of Knowledge (DOK) level has been attributed to each assessment to accommodate the diverse abilities of learners. For each of the assessment options provided, appropriate references have been made to the Teacher Assessment Manual and Toolkit (TAMT) where teachers can learn more about how those assessment techniques can be deployed effectively.

## Week 1

**Learning Indicator(s):** *Explain the meaning of religion and reasons for which religion is studied at the SHS*

### Theme or Focal Area 1: **Understanding the Meaning of Religion from Learners' Perspective**

#### Key Concepts

The aim of the lesson is for learners to understand that it is difficult to reach an understanding on the meaning of religion, and that though there is a distinction between what is religious and what is not religious, some phenomena can look like religion when they are not. Phenomena such as Humanism, support for football teams, ethnic groups and nations may exhibit some characteristics of religion, but are not religion.

The key words to guide the discussion are: *religion; theology; sacred(holy) and profane(unholy)*. Learners must have a thorough understanding of these concepts.

#### Key Takeaways

It is difficult for everyone to accept a single definition of religion because:

1. There are many religions in the world and each believer defines religion from their religious perspective.
2. There are many fields of study such as psychology, theology, sociology and ethics that study religion and each field will define religion from its perspective.
3. There is the challenge of having one brief definition that pinpoints exactly what religion is and at the same time is broad enough to include all that is to be considered as religion.

#### Tasks

1. What makes religious activities different from non-religious activities?
2. Why is it difficult for the class to agree on one definition of religion?
3. Define religion in your own words.

#### Pedagogical Exemplars

Teacher introduces the lesson by welcoming learners to the Religious Studies class. For this lesson, the focus is on getting learners to share their understanding of the concept of religion. Teacher may choose from one or more of the following exemplars to deliver the lesson.

Across these exemplars, teachers can target questions to students to progress their thinking, e.g.

*Can you describe what activities you see? Which ones do you think are religious? (AP)*

*What activities are religious versus non-religious? Why? (P)*

*What might be significant about these religious practices? What do they seem to bring to those practicing them? (HP)*

1. *Collaborative learning:* Learners work in mixed ability/religion/gender groups to produce their definition of religion. Teachers can move around the room to target learners who may need

more support. In the larger group, learners debate which of the definitions is the best, in order to arrive at the conclusion that, it is difficult to have a single acceptable definition of religion. While doing this, teachers should direct learners to respect individuals' diverse contributions, different abilities and religious backgrounds. This is the building block for an inclusive society. HP learners can be invited to share their group's definitions and justifications with the whole class.

2. *Video/Pictures*: Learners watch videos/pictures showing both religious and non-religious activities. They then discuss how to distinguish between religious and non-religious activities.
3. *Problem-based Learning*: Learners are given two scenarios of support for football team and devotion to worship experience. In mixed-ability/religious/gender groups, they outline characteristics of both scenarios and compare and contrast them to identify the differences and similarities between religious and non-religious activities.
4. *Experiential Learning*: Learners observe the performance of religious and non-religious activities then they regroup to discuss similarities and differences.

In classes where persons with visual impairments are present, necessary arrangements should be made to ensure they can access activities (for example through the provision of audio description).

### Assessment Exemplars

Teachers should focus on formative assessments choosing from one or more of the following exemplars or creating their own formative assessment activities.

1. **DoK Level 1**: *“Telling how they did it”*: Learners orally describe the processes involved in arriving at their definitions of religion (Ref. TAMT p. 62)
2. **DoK Level 2 Analytic writing**: Learners analyse the different characteristics of religious and non-religious activities and create a table showing areas of similarity and difference (Ref. TAMT p. 94).
3. **DoK Level 3: Peer editing critique**: Learners present their draft definitions of religion to their peers to offer constructive criticisms. (Ref. TAMT p.74)
4. **DoK Level 4 Presentation**: Learners create and present their draft definitions of religion before the entire class and defend it in a debate. Groups should be encouraged to choose persons considered marginalised to lead the presentation. (Ref. TAMT p. 18, 44)

### Theme or Focal Area 2: Classical Definitions of Religion and What They Reveal about the Nature of Religion.

#### Key Concepts

The focus of this lesson is to introduce learners to the various ways in which definitions of religion may be categorised. Though the emphasis is on the three main religions in Ghana, namely, African Indigenous Religion (AIR), Christianity and Islam, knowledge of other religions such as Buddhism, Taoism, and other world religions is essential when considering definitions of religion in general. Teachers should help learners to distinguish between theological, moral, psychological and sociological definitions of religion.

1. Theological definitions have as their criterion, the belief in a supernatural being or beings, e.g., God and gods. Examples:
  - a. *Religion is the belief in spiritual beings (E. B. Tylor).*
  - b. *Religion denotes properly a relation to God (St Augustine).*

2. Moral definitions have as their criterion laws on dos and don'ts believed to have been given to humans by an authoritative source to which all must obey. Examples:
  - a. *Religion is the recognition of all our duties as divine commands. (Immanuel Kant)*
  - b. *Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world (James 1: 27)*
3. Psychological definitions have as their central criterion inexplicable feelings or emotions within people which make them to appeal to forces greater than themselves to satisfy those feelings. Examples:
  - a. *Religion is mass madness (Sigmund Freud).*
  - b. *Religion is the result of seeking comfort in a world which, dispassionately considered, is a terrifying wilderness (Bertrand Russell).*
4. Sociological definitions have as their central criterion the existence of a community of people which is identified, bound together and maintained by its beliefs in powers greater than the community itself. Examples:
  - a. *Religion is the opium of the masses (Karl Marx).*
  - b. *A religion is a unified system of beliefs and practices relative to sacred things, that is to say things set apart and forbidden – beliefs and practices which unite into one single community called a church, all those who adhere to them (Emile Durkheim).*

### Tasks:

1. Identify definitions of religion.
2. Categorise definitions of religion.
3. Search for different definitions and categorise them.

### Pedagogical Exemplars

To achieve the goals for this lesson, teachers may choose from one or more of the following exemplars, or create their own pedagogical technique for use.

1. *Jigsaw*: Learners are put in groups of four, each focusing on theological, moral, psychological and sociological definitions of religion. In their groups they learn about one of the categories of definitions. They then join new groups to share their knowledge with others from different groups. Teachers should be mindful to create mixed ability/gender/religious inclusive groups.
2. *Digital Literacy*: In mixed ability/gender/religious groups, learners are tasked to use online sources to research different definitions of religion for presentation to the class for discussion. In contexts where computer labs are not available, use of mobile phones, and tablets could be alternatives.

### Links

[Various Definitions of Religion](#)

[Some Definitions of Religion](#)

3. *Collaborative Learning*: In mixed ability/gender/religious groups, learners categorise the different definitions of religion and present their findings to the class. The teacher should move around the classroom to identify learners who may need more support, and those who are demonstrating higher levels of knowledge. Teachers should help learners to develop an inclusive approach to discussion, and respect differences in opinion and outlook amongst their

peers. HP learners can be invited to share their group's definitions and justifications with the whole class.

### **Key Assessment**

Teacher should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1:** *“Telling how they did it”*: Learners orally recall the processes involved in arriving at the categorisation of the various definitions of religion. (Ref. TAMT p. 62)

**DoK Level 2:** *Analytic writing*: Learners analyse different definitions of religion and create a table to compare common features that run through the various categories (Ref. TAMT p. 94).

**DoK Level 3:** *Presentation*: Learners justify their categorisation of definition of religions for class discussion (Ref. TAMT p. 18, 44).

**DoK Level 4:** *Flier*: Learners create a flier with five classical definitions of religion sourced from the internet.

## Week 2

**Learning Indicator(s):** *Explain the meaning of religion and reasons for which religion is studied at the SHS.*

### Theme or Focal Area 1: **Characteristics of Religion**

#### Key Concepts

The focus of this lesson is to introduce learners to the characteristics of religion as another way by which religion can be distinguished from non-religious activities. The key concepts of the lesson are based on the following characteristics: belief system; rituals; communal, moral code; sacred and profane. Teachers should create opportunities for learners to identify and learn the key characteristics of religion.

#### Key Takeaways

1. Religion comprises a belief system.
2. Religion involves rituals.
3. Religion is communal (It is a group affair).
4. Religion involves moral code/code of conduct.
5. Religions divide the world into the sacred (holy) and the profane (unholy) places.

#### Tasks:

1. Identify characteristics of religion.
2. Identify and explain characteristics of religion.
3. Explain characteristics of religion, giving examples to support your answer.

#### Pedagogical Exemplars

To facilitate lessons that will help learners to learn the characteristics of religion, teachers may choose from the following exemplars to deliver the lesson.

1. **Collaborative learning:** Working in mixed ability/gender/religious groups, learners identify and discuss key characteristics of religion. Teachers move around the room to target learners who may need more support. These may be through direct questioning or instructions. Teachers should help learners to develop an inclusive approach to discussion, and respect differences in opinion and outlook amongst their peers. HP learners can be invited to share their group's learning with the whole class.
2. **Videos:** Learners watch videos of religious practices from the three main religions and identify characteristics that are common to all the religions, which can then be shared with the whole class. In classes where persons with visual impairments are present, necessary arrangements should be made to get them involved in the activity, for example through the provision of audio commentary.

3. **Digital Literacy:** Learners search the internet for information, after the teacher has modelled how to do this, and write down the characteristics of religion. In contexts where computer labs are not available, use of mobile phones, and tablets could be used as alternative.
4. **Flash cards:** Learners create flashcards with key words in the lesson to facilitate their understanding. Flashcards are pieces of cards from cardboard or paper that will have a word on one side and the meaning on the other side. Learners in mixed ability/gender groups can engage each other by randomly picking cards and asking partners to explain what the words mean. This activity can be adapted for learners approaching proficiency or showing a higher level of understanding with targeted sets of cards.
5. **Talk for learning:**
  - a. *Building-on-What-Others Say (BoWOS):* Using this activity, learners collaborate to arrive at the characteristics of religion. Through this activity, learners are encouraged to continue a line of argument from a previous point made by a colleague.
  - b. *Pyramid Discussion:* Learners in their mixed ability/gender/religious groups, discuss to build consensus on the characteristics of religion.

For these activities, teachers should pay particular attention to learners with limited verbal competence in English and those who are reserved in order to create opportunities for their full participation.

### Key Assessment

Teachers should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1:** Learners identify three characteristics of religion (accept oral or written responses) (Ref. TAMT p. 97).

**DoK Level 2:** Explain three characteristics of religion (accept oral or written responses).

**DoK Level 3** *Concept mapping:* Learners design a concept map explaining three characteristics of religion(s) (Ref. TAMT p. 97).

**DoK Level 4:** *Presentation:* Learners compare and contrast religious practices across different religions and present to the class (Ref. TAMT p. 18, 44)

### Theme or Focal Area 2: Misconceptions about the Study of Religion

#### Key Concepts

Both parents and students have misconceptions about the study of religion as an academic discipline in SHS. This has negatively affected the number of students who select Religious Studies as one of their elective subjects. The focus of this lesson is to expose learners to misconceptions about the study of religion. Learners can be supported to identify and debunk these misconceptions.

1. Misconceptions about the study of religion include:
  - a. The study of religion seeks to make learners worship God or the gods.
  - b. The study of religion aims to convert students to a particular faith.
  - c. The study of religion is preparation to become (religious leader) priest/imam.
  - d. The study of religion seeks to find out which religion is the best in the world.
  - e. In the study of religion, attempts are made to condemn religion or particular faith traditions.
  - f. Learning religion will make you irreligious.

2. Addressing misconceptions about the study of religion
  - a. The study of religion in SHS is non-confessional. It is not designed to convert or make people devout to their religions.
  - b. The practice of worship is not a technique in the study of religion. Although learners may be invited to demonstrate practices of religion, it is purely for academic purposes.
  - c. Studying to become a religious leader involves the study of theology. Studying religion in itself will not make one a religious leader. There are a number of career avenues for persons who study religion. This subject will be returned to in subsequent lessons.
  - d. The focus of studying religion is not to promote or demote a particular religion. No religion can be described as best or worst. Studying religion helps to understand each religion from their own perspectives.
  - e. The choice of people to be irreligious has nothing to do with the study of religion. It is a personal choice. The study of religion is not concerned about the religiosity of learners.

### Tasks:

1. Identify misconceptions about the study of religion.
2. Identify and explain misconceptions about the study of religion.
3. Explain misconceptions about the study of religion and address each of them.

### Key Takeaways

To facilitate lessons that will help learners identify and debunk misconceptions about the study of religion, teachers may choose from the following exemplars to deliver the lesson. Teachers should be mindful of the different levels of ability and understanding amongst their learners and choose multiple techniques to accommodate their diverse learning needs and abilities.

1. *Think-pair-share*: Learners think, pair and share their own experiences of misconceptions about the study of religion. It can be what others have said to them, or their personal reservations about studying religion. (e.g., Ask them “If you had a choice to start SHS again, would you accept to study religion?”). Learners turn to persons sitting close to them to discuss their answers to this question and prepare to share with the larger class.
2. *Shower thoughts*: Using this technique, learners are invited to share their experiences of misconceptions about the study of religion for a general class discussion. For this activity, learners orally share their ‘unedited thoughts’ on the subject matter. The teacher writes them on the board and invites the learners in a group to discuss and rule out some ideas while drawing connections to other ideas that have been shared by their colleagues.
3. *Resource person*: Invite a professional (for example a security professional, lawyer, journalist, banker, business people, health worker etc.) who studied religion to share with learners their experiences, what they have taken from the study of religion and how they have used these skills in their later life or career. Encourage students to draft their own questions ahead of time so they can ask the resource person. In choosing resource persons, teachers should consider how they prioritise individuals from underrepresented groups or professions.

### Key Assessment

Teacher should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities. Teachers should consider the different abilities of the learners, apportioning Level 1 and 2 tasks to learners approaching proficiency (AP), Level 3 tasks for proficient learners and Level 4 tasks for highly proficient (HP) learners.



**DoK L1: Oral Response:** Learners identify three misconceptions about the study of religion.

**DoK L2** Task learners to state and explain three misconceptions about the study of religion (*Ref. TAMT p. 94*)

**DoK L3 Interview:** Learners conduct an interview with professionals who studied religion to explain how the professional has used the subject. Learners present the outcome to the class to address common misconceptions on the study of religion . (*Ref. TAMT p. 46*)

**DoK L4 Survey:** Learners conduct a survey among students to determine the extent of misconceptions about the study of religion. Learners analyse the results and present their findings in class. (*Ref. TAMT p. 77 &107*)

## Week 3

**Learning Indicator(s):** *Explain the meaning of religion and reasons for which religion is studied at the SHS.*

### Theme or Focal Area 1: **Reasons for the Study of Religion at the SHS**

#### Key Concepts

Having cleared misconceptions about the study of religion, it is important for learners to understand the reasons why the study of religion remains relevant in the Senior High School (SHS) curriculum. This lesson will help learners to understand the reasons for the study of religion. Examples are given below but teachers should encourage learners to add their own examples.

1. Religion is a field of study on its own, and studying it helps to understand human behaviour.
2. The study of religion helps to cultivate tolerance in a world of plural values.
3. The study of religion stimulates critical and analytical thinking.
4. Studying religion helps to develop communication and literacy skills.
5. The study of religion leads to the development of interpersonal skills.
6. Studying religion is a step towards preparation for tertiary education.

#### Tasks:

1. State reasons for the study of religion at SHS.
2. State and explain reasons for the study of religion as SHS.
3. Justify the need to study religion at SHS.

#### Key Takeaways

To facilitate lessons that will help learners appreciate the relevance of studying religion, teachers may choose from the following exemplars to deliver the lesson. Teachers should be mindful of the different levels of ability and understanding amongst their learners and choose multiple techniques to accommodate their diverse learning needs and abilities.

1. **Collaborative learning:** In small mixed ability/gender/religious groups, learners discuss and outline reasons for the study of religion and return to share with the larger group. The teacher should bring the class together for a discussion, targeting questions to learners based on their ability (approaching proficiency/proficient/higher proficiency), to help come to some shared reasons for studying religion. While doing these teachers should direct learners to respect individuals' diverse contributions, different abilities and religious backgrounds. This is the building block for an inclusive society. HP learners can be invited to share their group's learning with the whole class.
2. **Resource person:** Invite a counsellor or an academic (school counsellor, lecturer from tertiary institution, teacher etc.) to share with students the benefits of studying religion at SHS. Encourage students to draft their own questions ahead of time so they can ask the resource person. In choosing resource persons, priority should be given to individuals from underrepresented groups and less popular professions.

3. **Digital Literacy:** With the use of internet, learners search for reasons for studying religion and document their findings for class discussion. In contexts where computer labs are not available, mobile phones, and tablets could be used as alternative.
4. **Creative Art:** In mixed ability/gender/religion groups, design a flier aimed at other students to promote the study of religion and its relevance in the SHS curriculum. *Teachers may differentiate tasks in this group activity along the lines of:*
  - a. *Leadership – Collaborative learner*
  - b. *Flier concept – Creative learner*
  - c. *Flier design – Artistic learner*
  - d. *Coordinator - Structurally organised Learner*
  - e. *Critique - Critical learner*
5. **Mock Parliament:** Turn the classroom into a mock parliament with a speaker who tables a motion on the place of religious education and invite learners to individually speak for or against the motion with mixed ability learners in each group. Learners with a higher level of understanding could lead the debate and together with the teacher, encourage contributions from their peers.

### Key Assessment

Teacher should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1:** *Oral response:* State three reasons why the study of religion in SHS is important. (Ref. TAMT p. 114).

**DoK Level 2:** Task learners to state and explain three reasons for the study of religion in SHS.

**DoK Level 3:** *Essay:* Explain how the study of religion makes the world a better place to live. (Ref. TAMT p. 94)

**DoK Level 4:** *Creative Art:* Learners design a flier to convince other students that the study of religion is relevant in the SHS curriculum. (Ref. TAMT p. 46)

### Theme or Focal Area 2: Career Avenues in the Study of Religion

#### Key Concepts

The purpose of this lesson is to introduce learners to the various career avenues in the study of religion. This will help to clear the misconceptions on the study of religions and keep learners motivated about the choice they have made to study religion. In considering possible career opportunities, this lesson will also reinforce the benefits of studying religion covered in the previous lesson and the broader, transferable skills it helps to develop.

Examples of career avenues for the study of religion are given below. Teachers should add, and encourage learners to add, to the list.

1. Teaching
2. Security services e.g., police, military, immigration, prisons, customs,
3. Public/Civil service e.g., local government, ministries (Chieftaincy, Religion and Culture)
4. Counselling
5. Foreign Affairs

6. Legal services
7. Human rights advocates
8. Social welfare
9. Religious leaders
10. Banking
11. Health Services
12. NGOs

### Tasks:

1. Identify career avenues in the study of religion.
2. Identify and explain career avenues in the study of religion.
3. Describe skills that studying religion helps to develop and where these may be transferable to particular careers.

### Pedagogical Exemplars

To facilitate lessons that will help learners appreciate career avenues in the study of religion, the teacher may choose from the following exemplars to deliver the lesson.

1. *Resource person:* Invite a professional (security professional, lawyer, journalist, banker, businesspeople, health worker etc.) who studied religion to share with learners their experiences and how the study of religion is helping them in their professions. Encourage students to draft their own questions ahead of time so they can ask the resource person. In choosing resource persons, priority should be given to underrepresented groups and less popular professions.
2. *Text analysis:* Supply learners with copies of admission advertisements from tertiary institutions and support them to analyse the requirements to appreciate opportunities available for further studies by studying religion. Where possible, you may use technological tools to search for digital versions of advertisements from websites of universities and other tertiary institutions.
3. *Collaborative Learning:* In mixed-ability/gender/religious groups, learners analyse the job expectations of various professions to identify how studying religion will be relevant to those jobs (E.g.: How does studying religion help one to become a good journalist, lawyer, health professional, banker etc.). Teachers can target questions to learners' differing abilities to help the class draw out skills which certain jobs need that studying religion might help foster:

*AP: What do you think you need to be good at to do .... job?*

*P: What skills does studying religion give you that might be useful for work?*

*HP: Why would an employer of ....job appreciate that an employee had studied religion?*

### Key Assessment

Teachers should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1:** *Dream Job list:* Make a list of three jobs in your community that accept graduates who studied religion. (Ref. TAMT p. 77 &107).

**DoK Level 2:** State three jobs in your community and explain how knowledge of religion would be useful for those jobs.

**DoK Level 3:** *Document Analysis:* Learners analyse copies of admissions advertisements and present their findings to show how studying religion helps to pursue further education. Learners may use PowerPoint, or other media, to present their answer (*Ref. TAMT p. 74*).

**DoK Level 4:** *Peer editing critique:* Learners write a list of questions they will ask resource person on career avenues in the study of religion and subject it to peer review and critique (*Ref. TAMT p.74*).

## Section 1 Review

In this section, learners have been introduced to Religious Studies as a subject of SHS. The section began with developing learners' knowledge and experiences about religion to help them create their own understanding of the concept. Analysing classical definitions and categorising them, learners come to appreciate that no single acceptable definition of religion exists. Learners have also been disabused of misconceptions about the study religion and been exposed to career opportunities available for students who study religion. Pedagogical and assessment choices for the lessons in this section provided opportunities for learners to be creative, collaborate, think critically, develop their digital skills, communication skills and other 21st century skills and competencies. They have also developed attitudes such as teamwork, tolerance, respect, grit/perseverance and peaceful coexistence through the various activities that promoted engagement with colleagues. The knowledge learnt, skills developed and attitudes nurtured will contribute significantly towards learners' preparation for adult life, the world of work and further studies.

## References

NaCCA (2023). *Teacher assessment manual and toolkits for curriculum Trial*, T-Tel

## SECTION 2: HISTORICAL/CONTEXTUAL BACKGROUND OF AFRICAN INDIGENOUS RELIGION

Strand: **Study of Religions, God’s Creation and Humankind**

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

**Learning Outcome:** *Justify the need for the study of religion and appraise the contributions of the three religions to the development of Ghana.*

**Content Standard:** Demonstrate an understanding of the need to study religion and the contributions of the three major religions to the development of Ghana.

### INTRODUCTION AND SECTION SUMMARY

This section is the continuation of the study of religion, God’s creation and humankind. The purpose of this section is to assist learners to justify the need for the study of religion and appraise the contributions of the three religions to the development of Ghana. On completion of this section, learners will be able to demonstrate an understanding of the need to study religion and appreciate the contributions of the three major religions to the development of Ghana. The lessons will also draw learners’ attention to the historical and contextual backgrounds of the three major religions and their contributions to the development of Ghana.

The weeks covered by the section are:

- a. *Origin and development of African Indigenous Religion (AIR)*
- b. *Sources for information to study AIR: Oral Sources*
- c. *Sources for information to study AIR: Non-Oral Sources*

### SUMMARY OF PEDAGOGICAL EXEMPLARS:

In this section, teachers are encouraged to apply learner centred pedagogies such as communication and collaboration, use of the internet, videos, resource persons. It is expected that teachers will engage learners in activities such as role play, presentations and debate to generate excitement and motivation in this section. Teachers should be aware of the diversity of their learners in terms of gender, mixed ability and religion, and utilise that as a resource during the assignment of group tasks. Teachers should be mindful of the fact that there are diverse abilities among learners which may not lead them accomplish the same tasks. Content and pedagogy of the lessons should be differentiated along the different abilities of the learners. Particular attention should be paid to learners with special educational needs, making relevant accommodations to ensure their full participation in all activities. To support teachers in their approach to differentiation, this manual sometime refers to learners as approaching proficiency (AP), proficient (P) or working at a high level of proficiency (HP).

### ASSESSMENT SUMMARY:

To measure and evaluate the success of the lesson, different assessment strategies have been suggested for each of the lessons. The emphasis here is on formative assessment with the end result of improving students’ learning outcomes. Assessment tools to be applied include: interviews, surveys, poster making, presentations, peer editing critique, oral responses, assignments. These assessment strategies are not meant to assign grades to determine outstanding or weak learners but to ensure that

learners progress towards achieving the learning outcomes. Teachers are expected to be innovative and choose or create assessment activities that will ensure the achievement of this goal. In order to accommodate diverse abilities of learners, teachers are to make choices that will ensure a good mix of high and low levels of Depth of Knowledge (DoK). For each of the assessment options provided, appropriate references have been to the Teacher Assessment Toolkit (TAMT).

## Week 4

**Learning Indicator(s):** Describe the historical/contextual backgrounds of the three major religions in Ghana

### Theme or Focal Area 1: Origin and Development of African Indigenous Religion (AIR)

#### Key Concepts

1. AIR is a non-founded religion which originated from the indigenous African experiences in the world. These experiences were derived from their reflection on natural occurrences such as rainfall, sunshine, flood, famine, birth and death.
2. Priests, kings, queens, cultural heroes/heroines and opinion leaders contributed to the development of AIR. For example: Okomfo Anokye, Egya Ahor, Togbe Tsali and many others.
3. The absence of sacred literature like the Bible, or the Qur'an have contributed to the mistaken idea that Africans have no religion or that it cannot be known. However, although Africans have no written records, their religious beliefs and practices can be known and revealed.

#### Tasks:

1. Describe the origins of AIR.
2. Explain the uniqueness of AIR as a non-founded religion.
3. Justify AIR as a legitimate religion in spite of it being non-founded.

#### Pedagogical Exemplars

To ensure a successful delivery of the lessons, teachers may choose from the following pedagogical exemplars. You may feel free to create your own pedagogical activities.

1. *Digital pedagogy:* Learners visit the internet to search for information on the contextual background of AIR. Some of these online sources include:
  - a. <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/african-traditional-religions>
  - b. <https://news.harvard.edu/gazette/story/2015/10/the-spirituality-of-africa/>
  - c. <https://blog.oup.com/2014/05/15-facts-on-african-religions/>

The teacher should provide guidance on which sites to search and also which information is relevant for the learners.

2. *Resource person:* Invite a resource person knowledgeable in AIR to present the history and context of AIR. Examples of resource persons may include a linguist from a palace, history teacher, Ghanaian Language teacher, practitioner of AIR etc. Prior to the visit, learners compose their questions to ask the resource person. Teachers should support those learners approaching proficiency to develop their questions. Teacher should moderate the presentation to focus on the background of AIR.
3. *Experiential Learning:* Arrange to take learners to a site where they can learn about the origins of AIR. Such sites may include a chief's palace, museums and monuments and other traditional tourist sites. These visits should be carefully planned and executed so that learners will obtain



first-hand information on AIR. Learners should take notes, pictures, videos on their observation and be ready to share in a discussion when they are back in the classroom.

4. *Directed Reading Activity*: Provide reading materials on the origins of AIR and guide learners to do independent and group reading of selected sections for discussion. Teachers should assign texts based on the ability of the learner. For example those learners approaching proficiency would benefit from an introductory text whereas more challenging texts could be given to those learners with higher level understanding. Example of these text may include:
  - a. Gyekye, K. (1996). *African Cultural Values- An Introduction*. Accra: Sankofa Publishing Company.
  - b. Mbiti, J. S. (1969). *African Religions and Philosophy (2nd edition)*. Heinemann.
  - c. Opoku, K. A. (1978). *West African Traditional Religion*. FEP International Private Limited.
5. *Talk for Learning*: Learners engage in a discussion about the origins of AIR from their field visits, resource person and digital pedagogy. Pictures, videos and artifacts from their field trip could be used to support learners approaching proficiency to explain the origins of AIR. Facts taken from the resource persons' presentation could be used by proficient learners to explain the origins of AIR. Highly proficient learners could use facts from reading materials or online sources to support their discussion. Through techniques such as pyramid discussion, think-pair-share, build on what others say, learners cement their knowledge about the origins of AIR. Teachers can encourage learners who are not actively participating or have low ability through think-pair-share discussions to develop their own understanding.
6. *Creative work*: This can be completed individually or as mixed-ability/gender/religious groups. It could take the format of a group play, role play, poem composition or song on the origins or meaning of AIR. Teachers could provide groups with different topics to prepare for presentation to the class or wider school audience

## Key Assessment

Teacher should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1:** *Notes*: Learners describe the origins of AIR in a one-page report or presentation. (Ref. TAMT p. 79)

**DoK Level 2:** *Report from field trip*: Learners summarise the findings from the field trip as evidence of learning for assessment. (Ref. TAMT p. 94)

**DoK Level 3:** *Definition of AIR in learners' own words*: Direct learners to create their own definitions that will explain AIR. (Ref. TAMT p. 74)

**DoK Level 4:** *Creative composition*: Learners create a poem, or musical piece to communicate and explain the origins of AIR and perform in front of their class (Ref. TAMT p. 44).

## Theme or Focal Area 2:

1. Sources for information to study AIR: Oral Sources
2. Sources for information to study AIR: Non-Oral Sources

## Key Concepts

1. There are both oral and non-oral sources of information on African Indigenous Religion. Examples of oral sources include myths, proverbs, songs, prayers, names of God, the gods, humans and towns. Information on oral sources provided on the religion include:

- a. The nature of God
  - b. The nature and role of the gods
  - c. Belief in life after death, the nature of the afterlife and the role of the ancestors
  - d. Ethics
2. Challenges in using oral sources include language and interpretation. One needs to have knowledge of the culture to understand the sources.
  3. The non-oral traditions consist chiefly of artistic expressions or artefacts. Africa is very rich in various artefacts and these art forms are concrete manifestations of the belief in and the dependence of humankind on God, the divinities, the ancestors and also the belief in and the practice of magic medicine. Non-oral sources are artistic expressions in the form of painting in caves, on the human body and in palaces; carvings such as images of the gods, stools, linguist staffs and masks; body marks such as on the face, neck and hands; hair styles and statues, e.g., of the gods.

### Tasks:

1. Identify three oral and non-oral sources for the study of AIR.
2. Explain six oral and non-oral sources for the study of AIR.
3. Categorise sources for the study of AIR into oral and non-oral, justifying your choices.

### Pedagogical Exemplars

1. *Directed Reading Activity*: Provide reading materials on the sources of the study of AIR and guide learners to do independent and group reading of selected sections for discussion. Teachers should assign texts based on the ability of the learner. For example those learners approaching proficiency would benefit from an introductory text whereas more challenging texts could be given to those learners with higher level understanding. Example of these text may include:
  - a. Gyekye, K. (1996). *African Cultural Values- An Introduction*. Accra: Sankofa Publishing Company.
  - b. Mbiti, J. S. (1969). *African Religions and Philosophy (2nd edition)*. Heinemann.
  - c. Opoku, K. A. (1978). *West African Traditional Religion*. FEP International Private Limited.
2. *Experiential Learning*: Provide oral sources of information for students to experience and draw knowledge about AIR. Provide a set of proverbs, songs, myths that convey information about AIR and allow learners to engage with them. Teachers should consider different formats of presentation (i.e. visual, written, recordings) to support the different needs and abilities of learners in their classroom.

### Examples:

- a. Proverbs:
  - i. Worepe asem aka akyere Onyame a, woka kyere mframa (Messages to God can be channelled through the wind) Twi proverb
  - ii. Nyakopon hye wo nsa koraa mma, na Odasanyi ka gu a, Ohyia wo do bio (If God gives you drink and man pours it away, He replaces it for you) Fante Proverb
  - iii. Bosom a opeɛe one wo tena ne okyerɛ wo n'akyiwadeɛ (If a god tells you what it hates, it means, it wants to stay with you,) – Bono proverb
  - iv. Ka san na sani, ka san na bari (Know that God is watching you so stop what you are doing) – Hausa proverb

- v. Sisa kpakpa ta atsiɔ yɛ sane gbaa mli (It is only a good ancestor whose name comes up in a conversation) – Ga proverb
- b. Songs:
  - i. Follow these links to videos of traditional music that convey information about AIR <https://www.youtube.com/watch?v=tQ3G0kBxZOO>
- c. Myths:

### The Ewe myth on creation

God (Mawu) created all things in the world. Before Mawu created all things, the earth was void, without form, and filled with darkness. After creating the earth, Mawu created human beings made of clay and water. Mawu created the soul to give man life and to act as a guardian spirit. The soul was commanded to return to Mawu after death to receive either a reward or punishment, depending on the life one led on earth. After some time, Mawu could not create more human beings because of the scarcity of clay. He, therefore, used dead bodies to create new ones. He made them in such a way that children resemble their parents. The Ewes believe that Mawu moved up into the sky because of man's disturbances. After his departure, He sent his eldest son, Lisa, with a sword to clear the forest and make tools. Mawu used those tools to divide the world among His sons. One was to control the sky, thunder and lightning. Another was to control all His creatures. Some of His sons were to control, specifically the beast, the birds, and the trees.

3. *Collaborative Learning* :Provide artefacts, paintings and symbols for learners to experience and discuss in mixed ability/gender/religious groupings how those exhibits provide information about AIR. The teacher may want to provide prompt questions to help the groups or individuals of differing abilities.
  - a. Examples of artifacts include adinkra symbols, linguist staff,



4. *Resource person*: Invite a resource person knowledgeable in AIR to explain the sources of information for the study of AIR. Examples of resource persons may include a linguist from a palace, Ghanaian Language teacher, practitioner of AIR etc. Prior to the visit, learners compose their questions to ask the resource. Teachers should support those learners approaching proficiency to develop their questions. Teacher should moderate the presentation to focus on the sources of information on the study of AIR.
5. *Creative work*: This can be completed individually or as mixed-ability/gender/religious groups. Learners could create a piece of art or poster showing non-oral sources of information.

## Key Assessment

Teachers should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1: Oral Response:** Engage learners to orally recall at least three oral and non-oral sources of information for the study of AIR (Ref. TAMT p. 66).

**DoK Level 2:** Learners state six oral and non-oral sources and explain why they fit their categories.

**DoK Level 3: Creative Drawing** Draw an image/symbol/instrument depicting a non-oral source of information for the study of AIR. (Ref. TAMT p. 46)

**DoK Level 4: Textual Analysis:** Task learners to transcribe a traditional song/poem/proverb/dirge and analyse it to show contents of the song that demonstrate information about AIR. (Ref. TAMT p. 74)

## Section 2 Review

In this section, learners have been introduced to the origin of AIR and the sources of information for its study. The section began with the origin and development of African Indigenous Religion (AIR) where learners were made to understand that AIR is a non-founded religion which originated from the indigenous African experiences in the world. Learners came to understand that there are two main sources of information for the study of AIR; oral and non-oral. Examples of oral sources include myths, proverbs, songs. Non-oral sources are artistic expressions in the form of painting in caves, on the human body and in palaces; carvings such as images of the gods, stools, linguist staffs and masks, etc. Pedagogical and assessment choices for the lessons in this section provided opportunities for the learners to be collaborative, think critically, develop their digital skills, develop their reading skills and other 21st century skills and competencies. The learners have also developed such attitudes as teamwork, tolerance, respect and peaceful coexistence. The knowledge and skills acquired will contribute to learners' preparation for adult life, the world of work and further studies.

## References

[Adinkra symbols] (n.d) <https://drummingupcharacter.com/what-is-adinkra/>

Gyekye, K. (1996). *African Cultural Values- An Introduction*. Accra: Sankofa Publishing Company.

[Linguist Staff] (n.d) <https://www.proxibid.com>

Mbiti, J. S. (1969). *African Religions and Philosophy (2nd edition)*. Heinemann.

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Opoku, K. A. (1978). *West African Traditional Religion*. FEP International Private Limited.

[Traditional African Instruments] (n.d) [www.iStock.com](http://www.iStock.com)

## SECTION 3: HISTORICAL/CONTEXTUAL BACKGROUND OF CHRISTIANITY

Strand: **Study of Religions, God’s Creation and Humankind**

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

**Learning Outcome:** *Justify the need for the study of religion and appraise the contributions of the three religions to the development of Ghana.*

**Content Standard:** Demonstrate an understanding of the need to study religion and the contributions of the three major religions to the development of Ghana.

### INTRODUCTION AND SECTION SUMMARY

This is the third section of the curriculum content for Religious Studies for year one. The focus of this section is the history of Christianity. The purpose of the section is to introduce learners to the history of Christianity from its origins in Judaism, through the ministry of Jesus, the Early Church, Protestant reformation and the spread of Christianity to Ghana. The lessons will draw on learners’ knowledge and experiences with Christianity to scaffold them into learning about the different segments of the history of Christianity. Of particular interest will be the emergence of denominations in Christianity and how those denominations emerged in the Ghanaian context.

*The weeks covered by the section are:*

1. *Week 5: History of Christianity: Jesus Christ and the Early Church*
2. *Week 6: History of Christianity: The protestant reformation and the emergence of different Christian denominations which separated from the Roman Catholic Church*
3. *Week 7: History of Christianity: The coming of Christianity to Ghana*

### SUMMARY OF PEDAGOGICAL EXEMPLARS:

This section includes content that learners may be familiar with and others that may be entirely new. It is incumbent on teachers to draw on learners’ prior knowledge while providing opportunities to connect their experiences to new concepts. To do this a number of learner centred pedagogies have been recommended, including: collaborative learning activities, digital pedagogy, storytelling, audio-visuals, experiential learning, etc. Teachers should be mindful of the diversity of their classes in terms of gender, ability and religion, and utilise that as resource during the assignment of group task. Content and pedagogy of the lessons should be differentiated along the different abilities of the learners, being mindful that students cannot all accomplish the same task. Particular attention should be paid to learners with special educational needs, making relevant accommodations to ensure their full participation in all activities. To support teachers in their approach to differentiation, this manual sometime refers to learners as approaching proficiency (AP), proficient (P) or working at a high level of proficiency (HP).

### ASSESSMENT SUMMARY:

A range of assessment options have been suggested in this section for evaluating learners’ progress in achieving learning outcomes. Emphasis has been placed on formative assessment techniques and less on measurement of learners’ attainment in the form of scores. It is recommended that teachers

make careful choices from the options provided, including: creative compositions, reflective writing, creative drawing, drama, creation of timelines, oral responses, peer-editing critique, field visit reports, etc. Depth of Knowledge (DOK) levels have been assigned to each of the suggested assessment options. Teachers should make choices to ensure a good mix of high and low levels are provided to accommodate the diverse abilities of the learners. Again, appropriate references have been made to the Teacher Assessment Manual and Toolkit (TAMT) which teachers can reference to learn more about how those assessment techniques can be deployed effectively.

## Week 5

**Learning Indicator(s):** Describe the historical/contextual backgrounds of the three major religions in Ghana

### Theme or Focal Area 1: History of Christianity: Jesus Christ and the Early Church

#### Key Concepts

1. Christianity has origin in Judaism. (Gen. 17:4-6; John 8: 56; Matt. 5:17)
2. The birth of Jesus Christ (Luke 2)
3. The start of Jesus Christ's ministry (Mark 1:9-11)
4. The call of the Twelve Apostles (Matthew 4: 18-24, 9: 9-13; Mark 1: 16-20, 2: 13-17 and Luke 5: 1-11, 27-32). Apostle means one who is sent. It is used to refer to Christian leaders who are sent to propagate the gospel. The 12 Apostles were initially referred to as disciples because they were followers of Jesus. Disciple means follower, one who takes another as teacher and model. It was later in the ministry of Jesus Christ that they became Apostles because they were sent to witness.
5. The Ministry of Jesus – Teaching (Matt. 5-6) performing miracles (Mk 1:41, 8:16, Lk 8:22-25 Jn 11:1-4) and training (Mk 6:7 Lk 9:1-6)
6. The death of Jesus (Matt 26: 47-56; Matt 27:1-2, 17-25; Lk 23:46-47).
7. The start of Early Church in Jerusalem (Matt 28: 1-7; Acts 1)
8. The persecution of the Early Church and the dispersal of the disciples of Jesus outside Jerusalem (Acts 8).
9. The persecution of Christians in the Roman Empire, to Constantine making it the religion of the empire and the only Church until the Protestant Reformation.

#### Tasks

1. Describe the relationship between Christianity and Judaism.
2. Use biblical quotes to explain the relationship between Christianity and Judaism.
3. Use biblical quotes and other Christian sources to justify the view that Christianity originated from Judaism.

#### Pedagogical Exemplars

To facilitate lessons that will help learners appreciate this section of the lesson which focuses on history of Christianity and Jesus Christ and the Early Church, the teacher may choose from the following exemplars to deliver the lesson.

1. *Collaborative Learning:* The teacher divides the class into mixed ability, gender, religious groups to search information from the Bible and other evidence and use it to discuss Jesus Christ as the originator of Christianity. Teachers move around the room to target learners who may need more support. These may be through direct questioning or instructions. HP learners can be invited to share their group's learning with the whole class.

2. *Talk for Learning*: With the help of a chronological chart and through discussion, the class traces the origin of Christianity from the time of Jesus through the time it became an official religion of the Roman Empire to the Protestant Reformation.
3. *Digital pedagogy*: Learners to search online, after the teacher has modelled how to do this, for information on the Early Church and present their findings for discussion within groups/whole class. Teacher may provide different prompt questions as the basis for learner's investigation to reflect whether they are approaching proficiency, proficient or highly proficient.
4. *Resource Persons*: Invite resource persons who are specialists in the area of church history to share their knowledge with the learners about the early days of Christianity. Learners should be supported to prepare questions ahead of the visit.
5. *Experiential Learning*: Learners visit Christian historical sites and take notes, pictures and videos and share their experiences in class.
6. *Collaborative learning*: Working in mixed ability groups, learners share their collective understanding of the relationship between Christianity and Judaism and present back to the class individually or as a group. Learners approaching proficiency may use pictures, videos and artifacts to describe the relationship between Christianity and Judaism. Proficient learners may use facts taken from a resource persons' presentation to explain the relationship between Christianity and Judaism. Highly proficient learners may use facts taken from Bible and other sources to justify the relationship between Christianity and Judaism.

### Key Assessment

Teachers should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1** *Oral report*: Learners tell the story of the birth of Jesus Christ. (Ref. TAMT p. 66)

**DoK Level 2** *Notes*: Learners explain the early beginnings of Christianity in a one-page report. (Ref. TAMT p. 94)

**DoK Level 3**: *Peer editing critique*: Learners write a list of questions they will ask resource person on the Early Church and subject it to peer review and critique. (Ref. TAMT p. 91)

**DoK Level 4**: *Timeline*: Learners create a chronological chart that shows significant events in the history of Christianity and justify why each event was significant. (Ref. TAMT p. 97)



## Week 6

**Learning Indicator(s):** *Describe the historical/contextual backgrounds of the three major religions in Ghana*

**Theme or Focal Area 2: History of Christianity: The Protestant Reformation (1517) and the Emergence of Many Christian Denominations which Separated from the Roman Catholic Church.**

### Key Concepts

The purpose of this section is to let learners understand that Martin Luther, a German teacher, theologian and a monk, brought about the Protestant Reformation when he challenged the Catholic Church's teachings, starting in 1517. Prior to this, reformers like John Huss and John Wycliffe had made some attempts to introduce some reforms into Christianity. The Protestant Reformation was a religious reform movement that swept through Europe in the 1500s. There were some factors that led to the Reformation which resulted to the emergence of Christian denominations which separated from the Roman Catholic Church.

1. Factors that led to the Protestant Reformation:
  - a. Practices: The Roman Catholic Church used to generate money, e.g., sale of indulgence.
  - b. Renaissance: The rebirth of learning, the invention of printing press, enabling people to have access to the Bible in their local languages.
  - c. The desire to read the Bible in local language not only in Latin.
  - d. Poor ministerial formation: Recruiting untrained people to assume the roles of the clergy for their self-interest.
  - e. Simony: Sale of clerical offices to unqualified bishops.
  - f. Immorality in the clergy: The clergy broke the vow of celibacy and engaged in clerical concubinage.
  - g. The desire of some European rulers, e.g., Henry VII of England, to free themselves from the control of the Roman Catholic Church.
2. Consequences of the Reformation:
  - a. Schism in the church
    - i. Martin Luther – Lutherans
    - ii. John Calvin – Calvinist
    - iii. John Knox (Scotland) - Presbyterian Church
    - iv. King Henry VIII and the Anglican Church (1534)
    - v. John Wesley (England) – Methodist Church.
  - b. Translation of the Bible into English, Germany and French
  - c. The Roman Catholic Counter Reformation which addressed some of the issues raised by the Protestant Reformation and the improved training of Roman Catholic priests etc.

### Tasks:

1. Identify three major factors responsible for the protestant reformation.
2. Explain five major factors responsible for the protestant reformation.
3. Justify the factors responsible for the protestant reformation.

### Pedagogical Exemplars:

To facilitate lessons that will help learners appreciate this section of the lesson which focuses on history of Christianity and the Protestant Reformation, the teacher may choose from the following exemplars to deliver the lesson.

1. *Collaborative learning*: Divide class into mixed ability/religious/gender groups to research from the internet and other sources on the Protestant Reformation. Focus should be on its causes and consequences and the teacher can provide prompt question to help structure the students' research. Prompt questions can be targeted to the learner's ability (e.g., approaching proficiency, proficient, highly proficient). Findings should be presented for discussion in class.
2. *Concept Mapping*: Learners in mixed-ability groups create a concept map showing the causes of the Protestant Reformation and its consequences, each group presents its findings for a general class discussion.
3. *Digital literacy*: Through the use of the internet, learners, in mixed ability/religious/gender groups research into the Protestant Reformation and the Roman Catholic Counter Reformation and present their findings for discussion.
4. *Collaborative learning*: Working in mixed ability/gender/religious groups, learners identify and discuss key issues in the Protestant Reformation. In using this pedagogy, learners need to be educated to appreciate and respect the opinions of others.
5. *Resource Persons*: Invite resource persons who are specialists in the area of church history to share their knowledge with the learners about the protestant reformation. Learners should be supported to prepare questions to ask the resource person.
6. *Collaborative learning*: Working in mixed ability groups, learners share their collective understanding of the causes of the Protestant reformation and present back to the class individually or as a group. Learners approaching proficiency may use pictures or videos to explain the causes. Proficient learners may use facts taken from a resource persons' presentation explain the causes of the Protestant reformation. Highly proficient learners may use facts taken from literary sources to explain the causes and consequences of the protestant reformation.
7. *Creative work*: This can be completed individually or as mixed-ability/gender/religious groups. Learners could create a poster to illustrate the timeline of the reformation or its key causes.

### Key Assessment:

Teacher should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1:** Task learners to list three factors that led to the Protestant Reformation.

**DoK Level 2:** *Oral response*: Learners orally explain three factors that led to the Protestant Reformation. (Ref. TAMT p. 68)

**DoK Level 3:** *Essay*: Learners describe the impact of the Protestant Reformation on the church. (Ref. TAMT p. 94)

**DoK Level 4:** *Creative Art*: Design a flier for presentation to the class on the key issues of the counter reformation. (Ref. TAMT p. 54)

## Week 7

**Learning Indicator(s):** *Describe the historical/contextual backgrounds of the three major religions in Ghana*

### Theme or Focal Area 3: **History of Christianity: The Coming of Christianity to Ghana**

#### Key Concepts

Following the schism caused by the Protestant Reformation in Europe, missionary activities emerged. It was through the efforts of these missionaries that Christianity was brought to Ghana (Gold Coast). Given the extensive nature of this topic and the number of histories of various denominations, teachers should focus on at least one of the denominations in each of the three historical clusters described below. Choices should be made based on learners' interest, the relevance of denominations in the immediate community and availability of resources (including resource persons) for effective delivery of the lesson(s).

1. Highlight the early Christian missionary activities in Ghana
  - a. Basel Missionary Society (1828) – Presbyterian Church of Ghana. It started from the Christiansborg Castle. Highlight the role of Andreas Riis, and the Jamaican freed slaves
  - b. Wesleyan Methodist Society: (1835) – Methodist Church from Anomabu. It started from Anomabu, then to Cape Coast. Highlight the role of Joseph Rhodes Dunwell and T. B. Freeman.
  - c. Bremen Missionary Society – North German Missionary Society (1847) – Evangelical Presbyterian Church. It started from Peki in the Volta Region.
  - d. Society for the Propagation of the Gospel in Foreign Parts (SPGFP) championed Anglicanism.
  - e. Roman Catholic Missionary (1880). Failed first attempt in 1482 at Elmina. Creation of the Apostolic prefecture of the Gold Coast at the request of Governor Sir James Marshall. Highlight the roles of Frs. August Moreau and Eugene Murat at Elmina; OLA Sisters
2. Emergence of other Christian Denominations
  - a. Seventh Day Adventist Church
  - b. Deeper Life Christian Ministry
  - c. Jesus Christ of Latter-Day Saints
3. Pentecostalism
  - a. Apostle Peter Anim and the rise of Pentecostalism
  - b. The Church of Pentecost
4. Charismatic Churches
  - a. Christian Action Faith Ministries
  - b. International Central Gospel Church
  - c. Lighthouse Chapel International

#### Tasks

1. Recount the history of how Christianity first came to the Gold Coast.
2. Recount the history of Christianity in the Gold Coast during the missionary era.

3. Recount the history of Christianity in the Gold Coast, highlighting significant episodes and key personalities.

### Pedagogical Exemplars

For effective delivery of lessons on the history of Christianity in Ghana, the following pedagogies are suggested. Teachers may choose from the following options or plan their own techniques and strategies.

1. *Collaborative Learning*: In mixed groups made up of learners belonging to different denominations, learners work in groups to discuss the histories of their denominations in Ghana. To use this technique, learners should be prompted ahead of time so they can prepare information on their denomination's history to share. Teachers should consider how to support those learners who are approaching proficiency in preparing for this activity, for example through the use of a prompt sheet.
2. *Digital pedagogy*: Task learners to search online for information on early Christian missionary activities in Ghana and make their own notes. Teachers may provide different prompt questions as the basis for learner's investigation to reflect whether they are approaching proficiency, proficient or highly proficient.
3. *Story Telling*: Resource persons to recount histories of various Christian denominations in Ghana. Teachers should encourage learners to prepare questions to ask the resource person. Religious leaders and history teachers may be useful resource persons for this pedagogy.
4. *Audio-visuals*: Where available, teachers may show video clips, documentaries, audiobooks on segments of the history of Christianity in Ghana. These resources can be used to prompt group discussion.
5. *Experiential Learning*: Teachers may carefully plan field trips for learners to visit historical sites associated with Christianity to learn its history at firsthand. Potential visit sites may include: Castles, Akropong etc.
6. *Collaborative learning*: Working in mixed ability groups, learners share their collective understanding on the history of Christianity and present back to the class individually or as a group. Learners approaching proficiency may use pictures, videos and artifacts to narrate the history of Christianity in Gold Coast. Proficient learners may use facts taken from a resource persons' presentation to explain the history of Christianity in Gold Coast. Highly proficient learners may use facts from online sources to describe significant episodes and key personalities in the history of Christianity in Gold Coast.
7. *Creative work*: This can be completed individually or as mixed-ability/gender/religious groups. Learners could create a short piece of drama or compose a song or poem to tell the story of the history of Christianity in Ghana, or create a drawing that illustrates the prevalence and spread of different Christian denominations.

### Key Assessment:

Teachers should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK L1: Oral Response** Task learners to narrate the story of how Christianity first came to Gold Coast.

**DOK L 2 Reflective Writing**: Task learners to write a reflective account on how their visit to a historical site impacted their understanding of history of Christianity. (Ref. TAMT p. 94).

**DoK L3 Timeline:** Task learners to create a timeline of events related to the introduction of Christianity in Ghana. Learners may use digital tools such as computer software or manually design posters for this assessment activity (Ref. TAMT p. 97).

**DoK L 4 Drama:** Task learners to rehearse and dramatise segments of the history of Christianity in Ghana. Be sure to define diverse roles so that every learner may have a role to play. (Ref. TAMT p. 102).

**DoK L4 Creative drawing:** Task learners to draw a map of Ghana locating the establishments of different Christian denominations to show areas of the country where they are dominant. (Ref. TAMT p. 46).

**DoK L 4 Creative compositions:** Task learners in groups to compose a song/rap or poem on the history of any Christian denomination and perform it in class (Ref. TAMT p. 61).

## Section 3 Review

In this section, learners have been introduced to the history of Christianity from its roots in Judaism through the ministry of Jesus Christ and the Early Church, to how it became institutionalised and spread to Ghana. Learners have been exposed to the various segments of the history of Christianity, particularly the Protestant reformation and how it occasioned the start of various Christian denominations, how these denominations emerged in Ghana and the status of Christian diversity in Ghana. Pedagogical and assessment choices for the lessons in this section provided opportunities for learners to be creative, collaborate, think critically, develop their digital skills, communication skills and other 21st century skills and competencies. They have also developed attitudes such as teamwork, tolerance, respect, grit/perseverance and peaceful coexistence through the various activities that promoted engagement with colleagues. The knowledge learnt, skills developed and attitudes nurtured will contribute significantly towards learners' preparation for adult life, the world of work and further studies.

## References

NaCCA (2023). *Teacher assessment manual and toolkits for curriculum Trial*, T-Tel

## SECTION 4: HISTORICAL/CONTEXTUAL BACKGROUND OF ISLAM

Strand: **Study of Religions, God’s Creation and Humankind**

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

**Learning Outcome:** *Justify the need for the study of religion and appraise the contributions of the three religions to the development of Ghana.*

**Content Standard:** Demonstrate an understanding of the need to study religion and the contributions of the three major religions to the development of Ghana.

### INTRODUCTION AND SECTION SUMMARY

This is the fourth section of the curriculum for Religious Studies for year one. The purpose of this section is to introduce learners to the history of Islam from its origins in Judaism, through the ministry of Prophet Muhammad to the spread of Islam to North Africa and to Ghana. The lessons will draw on learners’ experiences with Islam to scaffold them into learning about the different segments of the history. Of particular interest will be the spread of Islam to Ghana and the factors that influenced it.

The weeks covered by the section are:

Week 8: History of Islam: Makkah(migration) to Madinah and back to Makkah

Week 9: The death of Muhammad (PBUH) and the spread of Islam beyond Arabia

Week 10: Islamisation of North Africa and its arrival in Ghana

### SUMMARY OF PEDAGOGICAL EXEMPLARS

In this section, teachers are encouraged to apply the learner centered pedagogical exemplars such as collaboration, use of internet, videos, resource persons among others. It is expected that teachers will engage learners in activities such as role play, presentations, debates etc. to generate excitement and motivation in class. Teachers should be aware of the diversity of their learners in terms of gender, mixed ability and religion and utilise that as a resource during teaching. Teachers should be mindful of the fact that there are diverse abilities among learners which may not lead them accomplish the same tasks. Content and pedagogy of the lesson should be differentiated along the different abilities of the learners. Particular attention should be paid to learners with special education needs, making relevant accommodations to ensure their full participation in all activities. To support teachers in their approach to differentiation, this manual sometime refers to learners as approaching proficiency (AP), proficient (P) or working at a high level of proficiency (HP).

### ASSESSMENT SUMMARY:

To measure and evaluate the success of the lesson, different assessment strategies have been suggested for each of the focal area. The emphasis here is on formative assessment with the end result of improving learning outcomes. Assessment tools to be applied include presentations, interviews, surveys, poster making, oral responses, assignments among others. These assessment strategies are not meant to assign grades to determine outstanding or weak learners but to ensure that learners progress towards achieving the learning outcomes. Teachers are expected to be innovative and choose or create assessment activities that will ensure the achievement of this goal. In order to accommodate

diverse abilities of learners, teachers are to make choices that will ensure a good mix of high and low levels of Depth of Knowledge (DoK). For each of the assessment options provided, appropriate references have been made to the Teacher Assessment Toolkit (TAMT) for further reading.

## Week 8

**Learning Indicator(s):** *Describe the historical/contextual backgrounds of the three major religions in Ghana*

**Theme or Focal Area 1: History of Islam: Makkah(migration) to Madinah and back to Makkah**

### Key Concepts

1. Islam and Judaism connection (Q22: 77-78)
  - a. Ibrahim (Abraham), the father of Judaism is also a prophet in Islam
  - b. Islam recognizes some Jewish leaders and prophets e.g. Adama (Adam), Idris (Enoch), Nuhu (Noah), Ibrahim (Abraham), Ishak (Isaac), Musah (Moses), Dawud (David), Suleman (Solomon), Yunus (Jonah) Yahyah (John the Baptist), Yusuf (Joseph), Issah (Jesus)
  - c. Islam recognises some Jewish histories. E.g., Abraham’s sacrifice to God,
  - d. Islamic scripture recognizes Jews and Christians as fellow believers in Allah (People of the book (Ref: Surely, the Believers, and the Jews and the Christians and the Sabians – whichever party from among these truly believes in Allah and the Last Day and does good deeds, shall have their reward with their Lord, and no fear shall come upon them nor shall they grieve. (Q2: 63).
2. Birth and early life of the Prophet Muhammad (PBUH) (Q62: 2; Hadith Book of Dawud 2436)
  - a. Parents/Guardians – Abdallah (Father), Aminah (Mother), Abu Talib (Grandfather), Abdul Mutalib (Uncle)
  - b. Marriage to Khadijah
3. Prophet Mohammed’s revelations, and early ministry in Makkah (Q26: 213-214)
  - a. The Call of Prophet Muhammad (PBUH)
  - b. Revelation of the Qur’an
  - c. Persecution in Makkah and migration (Hijrah) to Madina making a major turning point in Islam in 622CE
4. Makkans – Muslims war to the capture of Makkah by Muhammad (PBUH) in (624-629CE)
  - a. Muhammad (PBUH) and his companions waged a Muslim-Quraysh War in December 629 to capture Mecca, convert them to Islam and to end the conflict between the Quraysh and Muslims.

### Tasks

1. Describe how Islam is connected to Judaism
2. Explain, with relevant examples, the connection between Islam and Judaism
3. Justify, with relevant quotations, that Islam and Judaism are mutually connected.

### Pedagogical Exemplars

For effective delivery of lessons on the history of Islam, the following pedagogies are suggested. Teachers may choose from among the following options or plan their own techniques and strategies.



1. *Collaborative Learning*: The teacher divides the class into mixed ability, gender, religious groups to search information from the Qur'an, hadith and other evidence and use it to discuss the Islam - Judaism connection.
2. *Talk for Learning*: With the help of a chronological chart and in a discussion, class traces the origin of Islam from the time of Prophet Muhammad (PBUH) through his early life and his call to prophethood. Teacher should pay attention to involve all learners in the discussion, bearing in mind their different levels of ability. The following questions may guide the discussions:
  - a. *What is relationship between Islam and Judaism? (AP)*
  - b. *What evidence can you generate to explain the relationship between Islam and Judaism? (P)*
  - c. *Which scriptural references can you cite to justify that Islam and Judaism are related? (HP)*
3. *Digital pedagogy*: Learners visit the internet to search online for information on Prophet Muhammad and present their findings for discussion. Teacher may provide different prompt questions as the basis for learner's investigation to reflect whether they are approaching proficiency, proficient or highly proficient. HP learners should be encouraged to cite the evidence we have on the Prophet Mohammed.
4. *Resource Persons*: Invite resource persons who are specialists in Islamic history to share their knowledge with the learners about the life of Prophet Muhammad (PBUH). Teachers should encourage learners to prepare questions to ask the resource person.

### Website Links

<https://www.britannica.com/biography/Muhammad>

[https://www.pbs.org/muhammad/timeline\\_html.shtml](https://www.pbs.org/muhammad/timeline_html.shtml)

<https://islamichistory.org/early-life-of-mohammad-saw/>

### Key Assessment:

Teachers should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1** *Oral report*: Learners tell the story of the birth and early life of Prophet Muhammad. (PBUH) (Ref. TAMT p. 66)

**DoK Level 2** *Notes*: Learners explain the early beginnings of Islam in a one-page report. (Ref. TAMT p. 94)

**DoK Level :3** *Peer editing critique*: Learners write a list of questions they will ask the resource person on the relationship between Islam and Judaism, and subject it to peer review and critique. (Ref. TAMT p. 91)

**DoK Level 4**: *Timeline*: Learners create a chronological chart that shows significant events in the history of Islam and justify why each event was significant. (Ref. TAMT p. 97)

## Week 9

**Learning Indicator(s):** *Describe the historical/contextual backgrounds of the three major religions in Ghana*

### Theme or Focal Area 2: **The Death of Muhammad (PBUH) and the Spread of Islam beyond Arabia**

#### Key Concepts

1. The death of Muhammad (Hadith Bukhari 1/62)
  - a. Muhammad (PBUH) gives a farewell sermon on mount Arafat about peace.
  - b. Muhammad (PBUH) suffered ailing health but continued to lead prayers until he couldn't and allowed Abu Bakr to lead prayers.
  - c. Muhammad (PBUH) died in 632CE after bidding farewell to his grandchildren and wives.
2. The disagreement over a true successor led to a major split in Islam between what became the Sunni and the Shia sects.
3. The first four caliphs' (Rashidun) (632-661 CE) military conquest of Arabs
  - a. Abu Bakr 632-634 CE
  - b. Umar ibn al-Khattab 634-644 CE
  - c. Uthman ibn Affan 644-656 CE
  - d. Ali ibn Abi Talib 656-661 CE
4. Islam spread through military conquest, trade, pilgrimage, and missionary works.
5. Umayyad dynasty (661-750): The conquest of Persia, Turkey, part of Spain and North Africa and India.
  - a. Umayyad was the first Muslim dynasty (661–750),
  - b. They extended Islam to Spain to Central Asia and India
6. The rise of science, mathematics and medicine in the Islamic Empire
  - a. Prophet Muhammad encouraged the pursuit of knowledge.
  - b. After his death, there was a golden age of scientific accomplishment that led to advancement in mathematics.
    - i. Astronomy was pursued to locate the moon and to determine the direction in which to pray.
    - ii. Advancement in mathematics – Arabic numerals algebra, trigonometry, geometry

#### Tasks

1. Identify the first four Caliphs of Islam in order of succession.
2. Explain the contributions of the first four Caliphs to the spread of Islam.
3. Argue that the confusion over true successor of Muhammad were connected to the first four Caliphs.

## Pedagogical Exemplars

To ensure a successful delivery of the lessons, the teacher may choose from the following pedagogical exemplars. Teachers may create their own pedagogical activities.

1. *Digital Pedagogy*: Teachers should provide guidance to learners on which sites to search or visit the internet to search for information on the historical and contextual background of Islam. Learners should be guided on which information is relevant for them. Teachers may provide different prompt questions as the basis for learner's investigation to reflect whether they are approaching proficiency, proficient or highly proficient.
2. *Resource person*: Invite a resource person knowledgeable about Islam to put the history of Islam in the right perspective. Such resource person may include a Lecturer of Islamic studies, an Imam, Islamic scholar etc. Before the resource person comes, learners should compose their questions to ask. Teachers should moderate the presentation to focus on the historical and contextual background of Islam.
3. *Directed Reading Activity*: Teachers to provide reading materials on the history of Islam and guide learners to do independent and group reading of selected sections for discussion. Teachers should assign texts based on the ability of the learner. For example those learners approaching proficiency would benefit from an introductory text whereas more challenging texts could be given to those learners with higher level understanding.
4. *Talk for Learning*: Learners engage in a discussion about the history of Islam from digital pedagogy, resource person and directed reading activities. Teacher should pay attention to involve all learners in discussion, bearing in mind of their different levels of abilities. The following questions may guide the discussions:
  - a. *Who were the first four Caliphs in Islam? (AP)*
  - b. *What contributions did the first four Caliphs make to the development of Islam? (P)*
  - c. *How did the institution of caliphate ignite the debate over the true successor of Prophet Muhammad (PBUH)? (HP)*
5. *Creative work*: This can be completed individually or as mixed-ability/gender/religious groups. Learners could create a short piece of music or poem telling the story of the first four Caliphs.

## Key Assessment

Teachers should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1: Oral Report** Learners list the first four caliphs of Islam in the order of succession.

**DoK Level 2: Written Report**: Learners draft a one-page notes on the first four Caliphs. (Ref. TAMT p. 94)

**DoK Level 3: Formal Presentation**: Learners use PowerPoint to present on the contributions of the first four Caliphs to the spread of Islam. (Ref. TAMT p. 62)

**DoK Level 4: Creative Composition** Learners create a poem or music to communicate the contribution of the first four Caliphs to the spread of Islam. (Ref. TAMT p. 41)

## Week 10

**Learning Indicator(s):** *Describe the historical/contextual backgrounds of the three major religions in Ghana*

### Theme or Focal Area 3: Islamisation from North Africa and its arrival in Ghana

#### Key Concepts

1. Trade and commerce and the spread of Islam from North Africa to West Africa through the Trans-Saharan trade.
  - a. Traders initially adopted the containment (quarantine) strategy – They kept the religions to themselves until they were approached by non-Muslims.
  - b. With time, the traders adopted the mixing strategy – They approached non-Muslims, interacted with them, gained trust and influenced them with their religion.
  - c. The reforms (Jihad) – Pure and true Islam was introduced to communities through radical reforms.
2. The development of Ancient Ghana, Mali and Songhay empires and the spread of Islam.
  - a. Islam spread from North Africa through the Nubian desert to the following empires:
    - i. Gao Empire in 985 CE
    - ii. Ghana Empire (6th-13th century CE)
    - iii. Mali Empire (1240-1645 CE)
    - iv. Songhai Empire (c. 1460 - c. 1591 CE).
    - v. The Kingdom of Kanem (c. 900 - c. 1390 CE)
    - vi. Hausaland from the late 14th century CE
  - b. Merchant-scholars helped in drafting contract laws and other trade documents. Some became clerks in the office of West African kings.
3. Agents of Islamisation:
  - a. Merchants from some of the West African states through trade took the religion to the forest part of West Africa.
    - i. Jula Merchants from Mali and Cote d'Ivoire,
    - ii. Hausa merchants in Nigeria, Ghana and Guinea Bissau.
    - iii. Mande, Hausa and Borno traders.
    - iv. Establishment of Muslim communities in many towns and cities.
  - b. Uthman Dan Fodio Fulani jihads and other jihads in West Africa.
  - c. The Almoravids imposed a fundamentalist version of Islam in their reforms.
  - d. Sahel traders brought Islam to Ghana.
  - e. The recruitment of Hausa and people from the north into the British colonial army and spread of Islam in Ghana.

#### Tasks

1. State four agents of Islamisation in Ghana.
2. Explain the roles of four agents of Islamisation in Ghana.
3. With relevant examples, evaluate the contributions of four agents of Islamisation in Ghana.

## Pedagogical Exemplars

The teacher may choose from one or more of the following exemplars to deliver the lesson.

1. *Resource person*: Invite a resource person /person knowledgeable in the history of the spread of Islam. The resource persons could be any of the following (a lecturer of Islamic studies, history teacher, Imam). Prior to the visit, learners should compose their questions to ask the resource personnel. Teacher should moderate the presentation to focus on Islamization from North Africa and its arrival in Ghana.
2. *Experiential Learning*: Learners visit Islamic historical sites and mosques (with learned clerics) to tour and interact with Imams about the history of Islam in Ghana. During the visit, learners may take notes, pictures and videos and share their experiences in class discussion afterwards.
3. *Collaborative learning*: In mixed gender/religion/ability groups learners research from the internet and books to trace the historical and geographical routes about the spread of Islam from North Africa to West Africa and to Ghana. Teachers move around the room to target learners who may need more support. These may be through direct questioning or instructions.
4. *Talk for learning*: Building on what others say and with a map of Africa indicating the trans-Saharan trade routes, learners use their previous reading to discuss the history of Islam from North Africa to West Africa and to Ghana.



5. *Drama*: In mixed-ability/religious/gender groups, learners script and dramatise the influence of trade and pilgrimage to the spread of Islam from North Africa to Ghana. *Teacher may differentiate task in these groups along the lines of:*
  - a. *Leadership – collaborative learner – HP*
  - b. *Scribe – Writer - AP*
  - c. *Scripting – Creative learner - P*
  - d. *Acting – Actors (Major & Minor roles) HP/P/AP*

## Key Assessment

Teachers should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1: Oral Response:** Learners identify agents of Islamisation from North Africa to Ghana.

**DoK Level 2: Written Response:** Learners draft a one-page essay on the spread of Islam from North Africa to Ghana. (Ref. TAMT p. 86)

**DoK Level 3: Mapwork:** Learners locate on the West African map, locations of empires responsible for the spread of Islam to Ghana.

**DoK Level 4: Poster:** Learners create a poster showing timelines and significant episodes in the spread of Islam from North Africa to Ghana. (Ref. TAMT p. 97)

## Section 4 Review

In this section, learners have been introduced to the origin of Islam. The focus had been on Prophet Muhammad; his early life, marriage, revelation and early mission, persecution and migration to Madinah to his death and problems over his successor. Learners covered the spread of Islam from Arabia through North Africa to Ghana. Pedagogical and assessment choices for the lessons in this section provided opportunities for learners to be creative, collaborative, think critically, develop their digital skills, communication skills and other 21st century skills and competencies. They have also developed attitudes such as teamwork, tolerance, respect, perseverance and peaceful coexistence through the various activities that promoted engagement with colleagues. The knowledge learnt, skills developed, and attitudes nurtured will contribute significantly towards learners 'preparation for adult life, the world of work and further studies.

## References

NaCCA (2023). *Teacher assessment manual and toolkits for curriculum Trial*, T-Tel

[*Trans-Saharan Trade Route: An Overview*] (n.d) [www.studysmarter.co.uk](http://www.studysmarter.co.uk)

# SECTION 5: CONTRIBUTION OF THE THREE MAJOR RELIGIONS TO THE DEVELOPMENT OF GHANA

Strand: **Study of Religions, God’s Creation and Humankind**

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

**Learning Outcome:** *Justify the need for the study of religion and appraise the contributions of the three religions to the development of Ghana.*

**Content Standard:** Demonstrate an understanding of the need to study religion and the contributions of the three major religions to the development of Ghana.

## INTRODUCTION AND SECTION SUMMARY

This is the fifth section of the curriculum for Religious Studies, year one. The purpose of this section is to introduce learners to the contributions of the three major religions to the development of Ghana. The lessons will draw on learners’ experiences with the three religions to scaffold them into learning about the contributions of each of them. Of particular interest will be the contributions of AIR, Christianity and Islam to the development of Ghana.

The weeks covered by the section are:

1. *Week 11: Understanding the concept of development*
2. *Week 12: Contributions of AIR to the development of Ghana*
3. *Week 13: Contributions of Christianity to the development of Ghana*
4. *Week 14: Contributions of Islam to the development of Ghana*

## SUMMARY OF PEDAGOGICAL EXEMPLARS:

In this section, teachers are encouraged to apply the learner centered pedagogical exemplars such as collaboration, use of internet, videos, resource persons among others. It is expected that teachers will engage learners in activities such as role play, presentations, debates etc. to generate excitement and motivation in class. Teachers should be aware of the diversity of their learners in terms of gender, mixed ability and religion and utilise that as a resource during teaching. Teachers should be mindful of the fact that there are diverse abilities among learners which may not lead them accomplish the same tasks. Content and pedagogy of the lesson should be differentiated along the different abilities of the learners. Particular attention should be paid to learners with special education needs, making relevant accommodations to ensure their full participation in all activities. To support teachers in their approach to differentiation, this manual sometime refers to learners as approaching proficiency (AP), proficient (P) or working at a high level of proficiency (HP).

## ASSESSMENT SUMMARY:

To measure and evaluate the success of the lesson, different assessment strategies have been suggested for each of the lessons. The emphasis here is on formative assessment with the end result of improving learning outcomes. Assessment tools to be applied include, interviews, poster making, map work, oral responses, mock minister, mock journalist. These assessment strategies are not meant to assign grades to determine outstanding or weak learners but to ensure that learners progress towards achieving the learning outcomes. Teachers are expected to be innovative enough to choose or create assessment

activities that will ensure the achievement of this goal. In order to accommodate diverse abilities of learners, teachers are to make choices that will ensure a good mix of high and low levels of Depth of Knowledge (DoK). For each of the assessment options provided, appropriate references have been made to the Teacher Assessment Toolkit (TAMT) for further reading.



## Week 11

**Learning Indicator(s):** *Discuss the contributions of the three major religions to the development of Ghana*

### Theme or Focal Area 1: **Understanding the Concept of Development**

#### Key Concepts:

Understanding development (*Note: This section is best taught in collaboration with teachers from Social Studies and/or Economics.*)

1. Meaning of Development
  - a. It is a broad term which is used in various contexts.
  - b. Generally, it refers to the process of growth, progress, positive change or the addition of physical, economic, environmental components to the life of people. The components can also be moral.
  - c. National development refers to the ability of a nation to improve the lives of its citizens.
2. Indicators of national development
  - a. Economic indicators such as Gross National Income (GNI), e. g., poverty and economic inequality indicators.
  - b. Social indicators such as health, life expectancy and happiness.
  - c. Environmental indicators
  - d. Education (including moral education) level of literacy, development of skills and desirable attitudes.
3. Steps nations can use to promote national development
  - a. Promoting values such as peace and justice
  - b. Promoting education
  - c. Empowering women
  - d. Negotiating strategic political relations
  - e. Reforming the systems of food and aid distribution
  - f. Developing rural areas
  - g. Increasing agricultural outputs
  - h. Enlarging economic knowledge
  - i. Handling growth in urban areas
  - j. Eradicating poverty
  - k. Eradication of environmental degradation
  - l. Collaboration with all actors including religious or faith-based bodies, e.g., AIR, Christianity and Islam.

#### Tasks

1. How is religion connected to the development of a country?
2. Explain the contributions of religion to socio-economic development.
3. Evaluate the steps religion can take towards socio-economic development of a country.

## Pedagogical Exemplars

The teacher may choose from the following exemplars to deliver the lesson.

1. *Collaborative learning*: In mixed ability/religion/gender groups, learners research and discuss the concept of development from the internet or other sources on the following:
  - a. the meaning of development
  - b. indicators of national development
  - c. steps to promote national development

Teachers move around the room to target learners who may need more support. These may be through direct questioning or instructions. Those who exhibit clear or a high level of understanding may be provided with prompt sheets to support the discussion process

### Website Links

[Development: Meaning and Concept of Development \(sociologydiscussion.com\)](http://sociologydiscussion.com)

[https://www.govtgirlsekalpur.com/Study\\_Materials/Geography/SEM4\\_GEOG\\_HONS.\\_CC9\\_TOPIC%206\\_Indicators%20of%20Development.pdf](https://www.govtgirlsekalpur.com/Study_Materials/Geography/SEM4_GEOG_HONS._CC9_TOPIC%206_Indicators%20of%20Development.pdf)

2. *Talk for learning*: Learners meet in groups and discuss the meaning of development and the indicators of national development and present their findings preferably using Power Point presentation for a general class discussion. Teacher should pay attention to involve all learners in discussion, bearing in mind their different levels of ability. The following questions may guide the discussions:
  - a. *Does religion have a part to play in national development? (AP)*
  - b. *What contributions does religion make in national development? (P)*
  - c. *What steps can religion take to promote national development (HP)*
3. *Resource person*: Invite a resource person /person knowledgeable in the concept of national development. The resource persons could be any of the following (a lecturer of Development Studies, or teachers of Economics or Social Studies. Prior to the visit, learners should compose their questions to ask the resource person. Teacher should moderate the presentation to focus on the concept of development.
4. *Digital Literacy*: Learners search online for documentary, videos and pictures of developed countries and underdeveloped countries, after the teacher has modelled how to do this. For example, they watch and outline the characteristics of the two for comparison, in order to appreciate the concept of development. Teachers may provide different prompt questions as the basis for learner's investigation to reflect whether they are approaching proficiency, proficient or highly proficient.

### Website links

[First World vs Third World Countries - What's the Difference ? | Developing vs Developed Countries. - YouTube](#)

[Developed and Developing Countries Lesson for Kids - Poor vs Rich Countries Lesson For Kids \(youtube.com\)](#)

## Key Assessment

Teachers should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1:** Learners explain how religion is connected to the concept of national development. (Accept oral response, written response, PowerPoint presentation etc.)

**DoK Level 2: *Written Response*:** Learners draft a one-page essay on the relationship between religion and national development. (Ref. TAMT p. 94).

**DoK Level 3: *PowerPoint presentation*:** Learners create a PowerPoint presentation on the steps religion can take to contribute to national development for class discussion. (Ref. TAMT p. 62).

**DoK Level 4: *Digital Literacy*:** Learners conduct online research for information to justify the position that religion has a part to play in national development. Evidence should be collated as a portfolio and submitted for assessment.

## Theme or Focal Area 2: **Contribution of AIR to the Development of Ghana**

### Key Concepts:

The contribution of AIR to the development of Ghana

1. General education and skills training: AIR provides informal education through institutions such as festivals for passing on the history of local areas and rites of passage for socialisation. It also provides opportunities for skills acquisition and preparation of people for lifelong learning through storytelling and folklores from traditional leaders and elders.
2. Moral education: AIR builds and enforces values such as patriotism, respect, honesty, boldness, communalism and empathy through rites of passage, rewards and punishment. Activities such as storytelling, songs, proverbs and wise sayings from traditional leaders and the elderly inculcate traditional moral values to the younger generation.
3. Conservation of the environment:
  - a. AIR provides traditional education on the care and conservation of nature.
  - b. The imposition and enforcement of environmental taboos.
  - c. Education on the relationship between humans and the environment.
  - d. The belief that ancestors are the custodians of the land and natural resources promotes the preservation of land for the yet-unborn.
4. Social cohesion and unity:
  - a. Festivals bring people together and creates the sense of social belonging,
  - b. Indigenous conflict management and resolution.
  - c. Training the younger ones to assume leadership roles by informally learning from the elderly.
5. Indigenous knowledge in traditional medicine and healthcare to ensure healthy living contributes effectively to the development of Ghana.

### Tasks

1. State three contributions of AIR to the development of Ghana.
2. With relevant examples, explain the contributions of AIR to the development of Ghana.
3. Evaluate the contributions of AIR to the development of Ghana.

### Pedagogical Exemplars

The teacher may choose from the following exemplars to deliver the lesson.

1. *Project-based learning*: In mixed ability/religion/gender groups, learners visit heritage sites to interact with tour-guides about AIR and national development. Where heritage sites are not readily accessible, learners may visit traditional leaders to interview them on the subject.
2. *Experiential Learning*: Under the guidance of the teacher, learners attend a traditional festival or performance of rites (naming, puberty, marriage, funeral) to experience it and deduce its relevance to national development in a follow-up class discussion.
3. *Resource person/Talk for learning*: Learners engage with a resource person to discuss the contribution of AIR to national development. Such resource persons could be a traditional leader, opinion leaders, lecturers or any other person with knowledge on the subject matter. Prior to the visit, learners should compose their questions to ask the resource person. Teacher should moderate the presentation to focus on the contribution of AIR to the development of Ghana.
4. *Digital literacy*: Through the use of the internet and other sources, learners watch a documentary on AIR and environmental conservation and discuss its relevance to the development of Ghana. Teachers may provide different prompt questions as the basis for learner’s investigation to reflect whether they are approaching proficiency, proficient or highly proficient.
5. *Debate*: In two groups (for and against), learners debate the motion: “AIR has no contribution to make towards the development of Ghana.” Teacher may differentiate task in these debate groups along the lines of:
  - a. *Principal Speaker – HP*
  - b. *Supporting speakers - P*
  - c. *Moderator - AP*
  - d. *Time-keeper-AP*
  - e. *Cheer group - AP*

### Key Assessment

Teachers should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1: Oral Response:** Identify three contributions of AIR to the development of Ghana.

**DoK Level 2: Written Response:** Explain three major contributions of AIR to the development of Ghana.

**DoK Level 3: Journalist Report:** Working as a mock journalist, learners draft a one-page news report on their observations during the field trip. (Ref. TAMT p. 68)

**DoK Level 4: Mock Minister of State:** Learners assume the role of a Minister of Environment. In a response to a question filed on the floor of Parliament, learners draft and present a statement on the contribution of AIR to national development. (Ref. TAMT p. 68)

## Week 12

**Learning Indicator(s):** *Discuss the contributions of the three major religions to the development of Ghana*

### Theme or Focal Area 2: **Contributions of Christianity to the Development of Ghana**

#### Key Concepts

The contributions of Christianity to the Development of Ghana

1. General education and skills development:
  - a. Formal education at all levels; technical, agricultural and vocational education;
  - b. Socialisation of people through church activities.
2. Moral education:
  - a. Schools established by churches impart moral education through the activities of the schools.
  - b. Serving as a ‘moral conscience’ of the country, through sermons and moral teachings.
  - c. Occasional contribution to national dialogue (e.g., Pastoral letters from the Bishops’ Conference, communiques issued by church groups)
3. Health care provision:
  - a. Hospital and clinics established by various Christian groups.
  - b. Health campaigns – Churches organise free health screening, and medical services to communities.
4. Provision of social and welfare services:
  - a. Christian NGOs providing social and relief services (e.g., Adventist Development and Relief Agency (ADRA), Catholic Relief Services (CRS) World Vision International)
  - b. Provision of infrastructure: (school building projects, prison building, bore-holes, KVIP, rehabilitation centres, etc.)
  - c. Scholarships and bursaries for the needy (e.g., Paying school fees, hospital bills, welfare support to aged, etc.)
  - d. Counselling and motivation (counselling services, visitations, motivational messages, for people going through stress, anxiety and depression)
5. Conservation of the environment.
  - a. Planting of trees (e.g., Arbor Week of the Roman Catholic Church, reforestation programmes by Church of Pentecost, Seventh-day Adventist (SDA) church etc.)

#### Tasks

1. State three contributions of Christianity to the development of Ghana.
2. With relevant examples, explain the contributions of Christianity to the development of Ghana
3. Evaluate the contributions of Christianity to the development of Ghana.

#### Pedagogical Exemplars

The teacher may choose from the following exemplars to deliver the lesson.

1. *Experiential Learning*: Learners visit institutions and project sites established by Christian churches (such as schools, universities, hospitals, community water project, etc) to witness firsthand the contribution of Christianity to the development of Ghana.
2. *Resource Person*: A resource person is invited to present on the contribution of Christianity to the development of Ghana. Such resource person may include: a Christian priest, a teacher, development practitioner, etc. Prior to the visit, learners should compose their questions to ask the resource person. Teacher should moderate the presentation to focus on the contribution of Christianity to the development of Ghana.
3. *Digital Literacy*: Learners search online for news reports about Christian denominations undertaking social projects. They compile these reports and present them for class discussion. Teachers may provide different prompt questions as the basis for learner’s investigation to reflect whether they are approaching proficiency, proficient or highly proficient.
4. *Debate*: In two groups (for and against), learners debate the motion: “Christianity has shown more commitment to Ghana’s development than the state”

*Teachers may differentiate task in these debate groups along the lines of:*

- a. *Principal Speaker – HP*
- b. *Supporting speakers - P*
- c. *Moderator - AP*
- d. *Time-keeper-AP*
- e. *Cheer group - AP*

### Key Assessment

Teachers should focus on formative assessments, choosing from the following exemplars, or creating their own formative assessment activities.

**DoK Level 1: Oral Response:** Identify three contributions of Christianity to the development of Ghana.

**DoK Level 2: Written Response:** Learners search for, and list the contributions of Christianity to the development of Ghana. (Ref. TAMT p. 94).

**DoK Level 3: Mapwork:** Learners plot on a map of Ghana, ten locations where Christian infrastructural developments can be located.

**DoK Level 4: Mock Minister of State:** Learners assume the role of a Minister of Religious Affairs. In this capacity they are tasked to draft a speech highlighting the contributions of Christianity to the development of Ghana, to be delivered at the commissioning of a Christian school. (Ref. TAMT p. 68).

## Theme or Focal Area 2: Contributions of Islam to the Development of Ghana

### Key Concepts

1. General education and skills development:
  - a. Formal education at all levels; schools, and Universities.
  - b. Socialisation of people through religious activities.
2. Economic development:
  - a. Islamic Development Bank (IsDB), Kuwait Zakat Fund offer soft loans to facilitate trade and industry.
3. Social and welfare services:
  - a. Provision of potable water to communities.

- b. Muslims offer *zakat* and *Sadaqa* to the needy in Islamic communities.
  - c. Islamic groups and organisations offer scholarships to needy students (E.g. Islamic Council for Development and Humanitarian Services (ICODEHS) and other FBOs in Islam such as Zakat and Sadaqa Trust Fund of Ghana (Accra), Northern Region Muslim Council of Ghana (Tamale) and Masaji (Mosque)
  - d. Orphanage Support and Poverty Alleviation.
4. Environmental Conservation:
- a. Muslims try to protect the environment by being trustees. E.g., Ahlu-Bait Green (Tamale) (planting of trees).

### Tasks

1. State three contributions of Islam to the development of Ghana.
2. With relevant examples, explain the contributions of Islam to the development of Ghana.
3. Evaluate the contributions of Islam to the development of Ghana.

### Pedagogical Exemplars

The teacher may choose from the following exemplars to deliver the lesson.

1. *Experiential Learning*: Learners visit institutions and project sites established by Muslims (such as schools, universities, hospitals, community water project, etc) to witness first-hand the contribution of Islam to the development of Ghana.
2. *Resource Person*: A resource person is invited to present on the contribution of Islam to the development of Ghana. Such resource person may include: an Imam, a teacher, development practitioner, etc. Prior to the visit, learners should compose their questions to ask the resource person. Teacher should moderate the presentation to focus on the contribution of Islam to the development of Ghana.
3. *Digital Literacy*: Learners search online for news reports about Islamic groups undertaking social projects. They compile these reports and present them for class discussion. Teacher may provide different prompt questions as the basis for learner's investigation to reflect whether they are approaching proficiency, proficient or highly proficient.
4. *Debate*: In two groups (for and against), learners debate the motion: "Islam has played pivotal role in the development of Ghana than other development partners" *Teacher may differentiate task in these debate groups along the lines of:*
  - i. *Principal Speaker – HP*
  - ii. *Supporting speakers - P*
  - iii. *Moderator - AP*
  - iv. *Time-keeper-AP*
  - v. *Cheer group - AP*

### Key Assessment

Teachers should focus on formative assessments, choosing from one or more of the following exemplars, or creating their own formative assessment activities.

**DoK Level 1: Oral Response:** State three contributions of Islam to the development of Ghana.

**DoK Level 2: *Written Response:*** Learners search for, and list five contributions of Islam to the development of Ghana. (Ref. TAMT p. 94)

**DoK Level 3: *Photo Album:*** Learners compile ten pictures and images and annotate to show the contribution of Islam to national development.

**DoK Level 4: *Mapwork:*** Learners draw a map of their region and highlight locations where Islam has contributed towards infrastructural development. (Ref. TAMT p. 77)

## Section 5 Review

In this section, learners have been introduced to the contributions of the three major religions to the development of Ghana. The focus had been on the concept of development, the contribution of AIR, Christianity and Islam to the development of Ghana. Pedagogical and assessment choices for the lessons in this section provided opportunities for learners to be creative, collaborative, think critically, develop their digital skills, communication skills and other 21st century skills and competencies. They have also developed attitudes such as teamwork, tolerance, respect, perseverance and peaceful coexistence through the various activities that promoted engagement with colleagues. The knowledge learnt, skills developed, and attitudes nurtured will contribute significantly towards learners' preparation for adult life, the world of work and further studies.

## References

NaCCA (2023). *Teacher assessment manual and toolkits for curriculum Trial*, T-Tel



