



MINISTRY OF EDUCATION

RELIGIOUS STUDIES

For Senior High Schools

TEACHER MANUAL



YEAR 1 - BOOK 2



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

MINISTRY OF EDUCATION



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Religious Studies For Senior High Schools

Teacher Manual

Year One - Book Two



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

RELIGIOUS STUDIES TEACHER MANUAL

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INTRODUCTION

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 Book Two of the 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 information for the second 12 weeks of Year One. 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 21st Century Skills and Competencies

The SHS, SHTS, and STEM curriculum integrates 21st 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.

SUMMARY SCOPE AND SEQUENCE

S/N	STRAND	SUB-STRAND	YEAR 1			YEAR 2			YEAR 3		
			CS	LO	LI	CS	LO	LI	CS	LO	LI
1.	Study of religions, God's creation and humankind	Background to the study of religion	1	1	3	-	-	-	-	-	-
		The nature of God and His creation	-	-	-	1	1	3	1	1	2
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
3.	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
4.	Religion and contemporary issues	Religion and the environment	1	1	3	-	-	-	-	-	-
		Religion and sexual morality	-	-	-	1	1	3	-	-	-
		Religion and fraud	-	-	-	-	-	-	1	1	3
Total			4	4	11	4	4	10	4	4	10

Overall Totals (SHS 1 – 3)

Content Standards	12
Learning Outcomes	12
Learning Indicators	31

SECTION 6: MAJOR BELIEFS OF AFRICAN INDIGENOUS RELIGION (AIR)

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

Sub-Strand: The Major Beliefs of the Three Religions

Learning Outcome: *Identify the main beliefs of the three major religions and critically examine the interpretations and claims associated with them in order to respond to them in informed, rational and responsible ways.*

Content Standard: Demonstrate knowledge and understanding of the beliefs of the three major religions and critically assess the varied interpretations of these beliefs.

INTRODUCTION AND SECTION SUMMARY

This is the sixth section of the curriculum for Religious Studies, Year One. The purpose of this section is to introduce learners to the beliefs of AIR, how they are expressed and the misrepresentation of AIR. The lessons will draw on learners' experiences with AIR to scaffold them into learning about its beliefs and practices. Of particular interest will be the relationship among the elements of AIR and how AIR has been misrepresented.

The weeks covered by the section are:

Week 13

- a. *The main beliefs of AIR*
- b. *The expression of AIR's main beliefs in religious life*

Week 14

- a. *The relationship among the main elements of AIR*
- b. *Misrepresentation of AIR*

SUMMARY OF PEDAGOGICAL EXEMPLARS

In this section, teachers are encouraged to apply learner-centered pedagogical exemplars such as collaboration, use of internet, videos and 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 for learning. 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 to accomplish the same tasks. Content and pedagogy of the lessons should be differentiated to support the different abilities of the learners.

Teachers should ensure lessons are inclusive, regardless of gender and pay particular attention to learners with special educational needs to ensure their full participation. To support teachers in their approach to differentiation, this manual sometimes 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, oral responses, textual analysis and digital literacy. 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 may select from the assessments provided in this manual as exemplars or create innovative assessment activities of their own that will ensure the achievement of this goal. Depth of Knowledge (DoK) levels have 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 13

Learning Indicator: *Identify the main beliefs of the three major religions.*

Theme or Focal Area: **The major beliefs of AIR**

Introduction

The word ‘belief’ means the feeling of certainty that something exists or is true. Like all other religions, AIR has a set of beliefs that makes it unique from all other religions.

The main beliefs, which are also called the main elements of AIR, are explained below:

- a. **The belief in the Supreme Being:** God is supreme and the greatest of all beings. He is the creator and controller of the universe. He is the sovereign ruler of the universe, the king, omnipotent, omniscient, transcendent, compassionate, judge, holy and immortal. Originally, God was nearby and closer to human beings. However, because of human fault, he moved himself high up. That does not mean God is not in charge of human affairs. God is worshipped indirectly through his personal intermediaries, the divinities and ancestors.
- b. **The belief in divinities:** The divinities stand next to God the Creator in the hierarchy of powers. They are God’s children who were not created but brought into being “with regards to the divine ordering of the universe”. They are ministers of God with derived powers and each of them is assigned to a special task. They are largely nature spirits, though some are manifestations of divine attributes. Their main function is to act as intermediaries between God and humans. They have temporary dwelling places in nature such as rivers, lakes, lagoons, streams, trees, forests, groves, mountains, hills, etc.
- c. **The belief in the ancestors:** The ancestors are the heroes and heroines of various tribes who are believed to have acquired extra-human powers in the afterlife. With these powers, they are able to intervene in the lives of the living members of the society, acting as intermediaries between God, divinities and men. They are the unseen presidents at family and or tribal meetings and perform the duties of guardians and policemen of public morality. They may punish those who disobey the norms of society with diseases, crop failure, etc. At the same time, they reward those who conform to the moral and social orders. Such people secure good health, good harvest, etc. The ancestors are venerated but this comes close to worship. They are remembered periodically at annual festivals, where supplications are made to them to ensure procreation, peace and prosperity.

To qualify as an ancestor/ancestress, one must: grow old, have children, live a good and moral lifestyle, impact society positively, die a natural death, etc. One must not die of diseases such as leprosy, chicken pox, tuberculosis, madness, blindness, swine flu, bird flu, cerebrospinal meningitis (CSM) HIV/AIDS, COVID and so on. One must not die through suicide, drowning or being mauled by a wild animal. A woman who dies during pregnancy does not qualify to be an ancestress. A young person can be an ancestor/ancestress if his/her short life on earth was not questionable and died through heroic acts.

- d. **The belief in other spirit beings:** After God and the divinities come other spirit beings. These may be good or bad. A number of these spirit beings reside in natural places such as trees, rivers, lagoons, lakes, forests, etc. It is believed that when they appear beside the natural object which is their residence, they may appear in the form or shape of that object. They are generally good spirits.
- e. **Belief in the practice of Magic and Medicine:** Magic is the attempt to influence people and events by supernatural means. Magical objects like charms, talismans and amulets are used as

protection against evil forces like witchcraft and sorcery, and to achieve success in life (to ward off evil spirits). Some use magic to harm others, either to liquidate them as enemies or to gain an advantage over them.

Medicine has been defined as the art of restoring and preserving health. In African belief, medicine is closely associated with religion because it is the possession of the Divine Healer (God) who dispenses it through the agency of the divinities and other spirit beings who in turn make the knowledge available to priests, medicine men/women. The medicine persons are also called herbalists because they have power and control over herbs. They are sometimes referred to as traditional doctors or traditional healers.

They claim to have supernatural powers and consider themselves agents of the divine healer who works through them. The call to become a medicine person may come from spirits or the ancestors in dreams and visions to such people. Some also inherit the profession either from their fathers or close relations. Both men and women are in the profession. Formal training in the science of traditional medicine is mandatory for all would-be medicine persons. The primary concern of the medicine persons is sickness, disease and misfortune. All these maladies are believed to be caused mainly by magic, witchcraft or sorcery. It is the responsibility of the medicine persons to find out the cause of the sickness, discover who is responsible, diagnose the nature of the disease, apply the right remedy and provide means of preventing the misfortune from occurring again. It is partly spiritual and physical. Thus, the patient is given both spiritual and physical treatment, which assures him or her that all is and will be well. The physical aspect of the medicine involves the use of herbal potions prepared from herbs, plants, powders, bones, roots, juices, liquids, minerals, charcoal, etc.

Learning Tasks

1. Identify key elements of AIR belief.
2. Explain, with examples, key elements of AIR beliefs.
3. Distinguish among the key elements of AIR beliefs.

Pedagogical Exemplars

To facilitate lessons that will help learners appreciate this section of the lesson which focuses on major AIR beliefs/structure, teachers may choose from the following exemplars to deliver the lesson.

Resource Person: A resource person is invited to present on the major beliefs of AIR. Examples of resource persons may include a traditional priest, an opinion leader who knows the beliefs of AIR, etc. Prior to the visit, learners should compose their questions to ask the resource person. Teachers should moderate the presentation to focus on the major beliefs of AIR.

Talk for learning: Learners meet in groups and discuss the major beliefs in AIR and present their findings, preferably using PowerPoint presentation, for a general class discussion. Teachers 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 and support scaffolding for those learners requiring more support to access the discussion:

- i. Does AIR have any belief system?
- ii. What is the relationship between the Supreme Being and the other spirit beings?
- iii. How do indigenous Ghanaians relate to the use of magic and medicine?

Song pedagogy: Learners listen to a Ghanaian hiplife artiste Obrafour's song "Kwame Nkrumah" (<https://www.youtube.com/watch?v=XUTaCE905w>), paying attention to the chorus and using it

to learn about the main elements of AIR beliefs. Differentiate opportunities for their learning by scaffolding learners to do one or more of the following based on their individual levels of proficiency:

- AP – *Listen to the song to appreciate libation as one of the practices that show AIR beliefs*
- P – *Pay attention to the lyrics of the song to identify key elements of AIR beliefs*
- HP – *Analyse the lyrics of the song to hierarchically arrange elements of AIR beliefs by level of relevance.*

Key Assessment

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

DoK Level 1: Identify three key elements of AIR beliefs.

DoK Level 2: Explain the significance of the three elements to AIR beliefs.

DoK Level 3: Use lyrics of Obrafour’s “Kwame Nkrumah” to show the relationship among elements of AIR beliefs.

Theme or Focal Area: **The expression of the major AIR beliefs in religious life**

Key Concepts

We come to know the main beliefs of the religion from some things that people do because they believe in a religion. AIR beliefs are expressed in different ways such as the following:

Expressing the belief in the Supreme Being

- Creation myths reveal that God created everything in the world, including other deities.
- Songs, theophoric names, proverbs and artefacts reveal his nature as omnipotent, omniscient and all-loving. E.g.:
 - o Theophoric Names: Nyamekye (Akan) / Esiawonam (Ewe) /Wumpini (Dagomba) / Awinebarah (Nankari) (God’s gift)
 - o Proverbs: “It is God who drives flies away for the tailless animal”
 - o Symbols

Gye Nyame



- Worship life, e.g., prayers and sacrifice, show that God is worshipped both directly and indirectly through other deities and ancestors.

Expressing the belief in the other deities

- Creation myths show that other deities helped God to create other creatures.
- Artefacts, songs, names, etc., reveal their nature and functions.
- Worship shows that they are the overseers over aspects of nature.
- In worship, we come to know that they are moral and can punish and reward.

Expressing the belief in the ancestors

- Myths and death rites show that there is a spiritual principle in humans which survives death.
- Rituals performed during burial rites, festivals and family gatherings show that the spirits of some people are elevated to the status of ancestors after death.
- Prayers and sacrifice reveal the role of the ancestors as moral guardians, protectors of their families and intercessors in Indigenous Ghanaian societies.
- Naming rites show that the ancestors reincarnate into the world.

Expressing the belief in other spirits

- Worship life, especially prayers, reveals the belief in nameless and uncountable spirits.
- The practice of magic, medicine, sorcery, etc., reveal that these spirits are associated with aspects of nature. Some are good, some are bad and some are amoral.
- The practice of magic, sorcery, medicine, etc., reveal that some humans such as magicians, medicine practitioners and sorcerers know how to use these spirit powers for either good or bad.

Expressing practices such as magic, sorcery, witchcraft, totemism, etc.

- Witchcraft is used to explain misfortunes such as accidents, infertility/impotence, drunkenness, etc.
- Further evidence can be found in myths and the wearing of magico-religious objects such as charms and amulets. The practice of medicine also brings out this element.
- The practice of magic, sorcery, medicine, etc. reveals that some humans, such as magicians, medicine practitioners and sorcerers, know how to use these spirit powers for either good or bad.

Learning Tasks

1. Identify two ways in which AIR beliefs in the Supreme Being, ancestors, divinities and other spirit beings are expressed.
2. Explain how AIR beliefs in the Supreme Being, ancestors, divinities and other spirit beings manifest in the practices of a traditional believer. Analyse the behaviour and practices of a traditional believer to determine AIR beliefs in the Supreme Being, ancestors, divinities and other spirit beings.

Pedagogical Exemplars

To facilitate lessons that will help learners appreciate this section of the curriculum which focuses on the expression of the major AIR beliefs in religious life, the teacher may choose from the following exemplars:

- Resource person:* Invite a resource person(s) knowledgeable in the major beliefs of AIR and the expression of these major beliefs in religious life. The resource person could be any of the following: a lecturer of AIR, a traditional priest or an opinion leader knowledgeable in the subject area. Prior to the visit, learners should compose their questions to ask the resource person. The teacher should moderate the presentation to focus on the expression of the major AIR beliefs in religious life.
- Digital literacy:* Teachers should guide learners on which sites to search or model the activity by using the internet to search for information on the expression of the major beliefs of AIR in religious life. Learners should be guided on which information is relevant for them and monitored to ensure that they are not accessing unsuitable content. Examples:

<i>Expression of belief through libation</i>	https://www.youtube.com/watch?v=X9wBlgwzHn4&t=35s	
<i>Expression of belief through festivals</i>	https://www.youtube.com/watch?v=y8Z8fv9HsoE	
<i>Expression of belief through mystical performances:</i>	https://www.youtube.com/watch?v=ltkAPi1TU90	

Experiential Learning: Learners visit and observe the performance of a traditional festival (including funerals) to learn first-hand the expression of AIR beliefs. E.g.

- a. Rituals/rites performed at festivals.
- b. Traditional dances and performances during rites of passage (funerals, initiation rites)
- c. Enstoolment/enskinment of traditional leaders.

Differentiate opportunities by scaffolding learners to do one or more of the following based on their individual levels of proficiency:

- a. *AP: Observe and keep mental images of significant events during the visit*
- b. *P: Observe and take note of significant events and practices that explain AIR beliefs*
- c. *HP: Observe, take note and analyse significant events and practices, exploring linkages of those practices to AIR beliefs*

Key Assessments

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

DoK Level 1: Learners describe the expression of the major beliefs of AIR in religious life (accept oral or written responses).

DoK Level 2: Learners draft one-page notes on the expression of the major beliefs of AIR in religious life.

DoK Level 3: PowerPoint presentation: Learners deliver a PowerPoint presentation on the expression of the major beliefs of AIR in religious life for class discussion.

DoK Level 4: Digital Literacy: Learners conduct online research for information to justify the expression of the major beliefs of AIR in religious life. Such evidence can be collated as a portfolio and submitted for assessment.

Week 14

Learning Indicator: *Identify the main beliefs of the three major religions.*

Theme or Focal Area: **The relationship among the main elements of AIR**

Key Concepts

Introduction

In the previous lesson, each of the AIR beliefs was discussed separately. However, there is a relationship among them that makes them form one harmonious unit. The aim of this lesson is to lead learners to establish how these various components relate to one another to help them understand the nature of AIR.

The structure of AIR beliefs can be explained as follows:

- i. The Supreme Being is the creator of everything in the world, including the rest of the main elements.
- ii. The deities are his agents in creation and the supervision of the world.
- iii. They owe their existence and power to God.
- iv. In worship, they and the ancestors, carry the messages of humans to God.
- v. The ancestors are the representatives of their families in the court of God.
- vi. The ancestors and the gods intercede for humans.
- vii. The other spirits have been given to humans by God to be used to serve their needs. Humans are responsible or accountable to God for whatever we use them to do.
- viii. All the elements work under the singular control of the Supreme Being.
- ix. One can argue that AIR is a monotheistic religion because the Supreme Being is the ultimate recipient of worship. But the prayers and sacrifices offered to the lesser deities and the ancestors are a means to communicate with the Supreme Being.

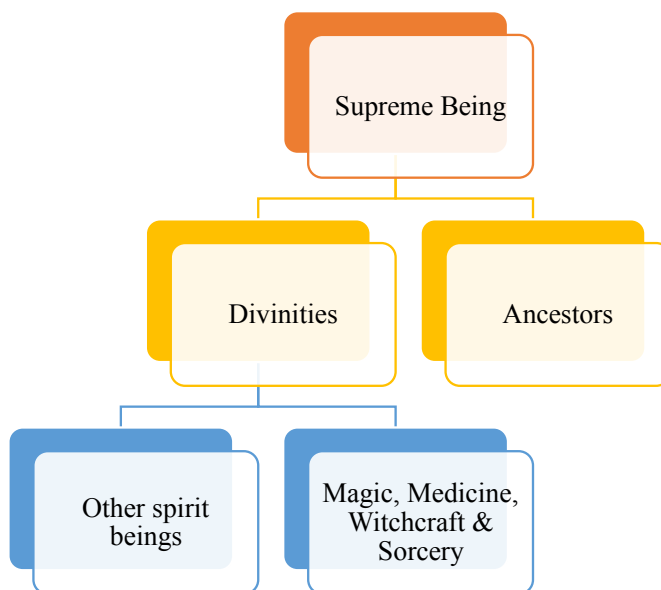


Fig. 1 Structure of elements of AIR belief

Learning Tasks

1. List, in order of hierarchy, the structural elements of AIR beliefs.
2. Explain the relationship among the key elements of AIR beliefs.
3. Diagrammatically represent the relationship among the key elements of AIR beliefs

Pedagogical exemplars

- i. *Resource person*: Invite a resource person knowledgeable in the major beliefs of AIR. The resource person could be any of the following: a lecturer of AIR, a traditional priest or an opinion leader knowledgeable in the subject area. Prior to the visit, learners should compose their questions to ask the resource person. Teachers should moderate the presentation to focus on the relationship of the major AIR beliefs in religious life.
- ii. *Song pedagogy*: Learners listen to traditional music to learn about the relationship among elements of AIR. E.g.: Follow this link https://www.youtube.com/watch?v=A_tZQCgk3C0 to access a traditional song. Pay attention to relevant parts and use it to learn about the relationship among elements of AIR beliefs. Differentiate opportunities for learning by scaffolding learners to do one or more of the following based on their individual levels of proficiency:
 - AP – *Listen to the song to appreciate the reverence shown to the Supreme Being*
 - P – *Pay attention to the lyrics of the song to identify attributes that are exclusive to the Supreme Being*
 - HP – *Analyse the lyrics of the song to hierarchically arrange elements of AIR beliefs by level of relevance.*
- iii. *Experiential learning*: Learners visit the Centre for National Culture or other cultural sites to learn first-hand the relationship among elements of AIR beliefs. Learners should take notes, pictures or videos to record their observations and be ready to share in a discussion when they are back in the classroom.
- iv. *Role play*: Learners role-play the pouring libation to demonstrate the relationship among elements of AIR beliefs.

Key Assessments

DoK Level 1: List, in order of relevance, elements of AIR beliefs.

DoK Level 2: List and explain the order of relevance of elements of AIR beliefs.

DoK Level 3: Use a chart or diagram to illustrate the relationship among elements of AIR beliefs.

DoK Level 4: Transcribe and analyse lyrics of any traditional adowa song to hierarchically arrange the elements of AIR belief in order of relevance.

Theme or Focal Area: **Misrepresentation of AIR**

Key Concepts

Introduction

Earlier writers on AIR failed to understand the nature of the religion. Consequently, some of the terminologies they used were misrepresentative. This lesson is to facilitate an understanding of the meaning of some of these terms and whether they are appropriate to describe AIR.

i. Paganism

Meaning of the word

It comes from the Latin word *paganus*, which means the behaviour, attitude or anything pertaining to a village dweller. In the context of religion, a pagan is someone whose religion is not one of the main world religions, such as Judaism, Christianity or Islam, and who takes nature and a belief in many deities as a basis. The term was first used in the 4th Century by early Christians to refer to people who practised religions other than Judaism. Earlier anthropologists used the word paganism to refer to the totality of African culture, including religion. Presently, in the Ghanaian context, some who are not members of AIR, use paganism to refer to the religion. Thus, adherents of AIR are sometimes called pagans.

Assessment of the term

- i. The word originally has no religious connotation.
- ii. The behaviour of indigenous African practitioners is not uncivilised.
- iii. All religions have some of their members living in villages, so the location of residence cannot be a criterion for determining a person's religion
- iv. Those who use the word to describe AIR attempt to misrepresent it in this way so that it will look inferior
- v. Paganism, as used in the African context, is a derogatory word used to describe AIR but without strong justification. It is, therefore, inappropriate to describe AIR as paganism.

ii. Heathenism

Meaning of word

Generally, heathenism has two meanings – one is to describe the historical peoples of a certain area and the other is a modern descriptor for those who are reviving the religious beliefs and practices of those areas. In the context of the practice of religion in Africa, heathenism refers to the behaviour and attitude of people who keep to religions associated with their communities and are perceived as uncouth, unpolished and uncivilised. Heathenism is understood as a segment of paganism and may not carry derogatory connotations in some contexts. However, in the African setting, the term is used to refer to AIR in a demeaning way.

Assessment of the term

- i. AIR is not heathen because its adherents are civilised and renowned people in our communities, such chiefs, family heads, opinion leaders, etc.
- ii. Description of AIR as heathen by Westerners who observed its practices misunderstood the religion and chose to describe it as such.
- iii. AIR beliefs and practices are comparable to those of other religions that are mostly Western.

iii. Fetishism

Meaning of word

Anthropologists used the word fetish to refer to human-made objects believed to have supernatural powers that can be used to influence others. AIR has many such objects, e.g., charms and amulets. For this, non-adherents to the religion may perceive it as fetish.

Assessment of the term

- i. There are human-made religious objects in every religion. For e.g., rosary, *tasbir* and other religious relics are used in Christianity and Islam.
- i. AIR makes a distinction between human-made objects that are symbols representing either the deities or the ancestors, and charms and amulets used for protective purposes.
- ii. There are other aspects of the religion, such as the belief and worship of the Supreme Being, which have no human-made representation.

iv. Idolatry

Meaning of the word

An idol is the image of a deity as a form of worship. Idolatry means the worship of such images. However, it is generally used to mean the worship of any object apart from God, as conceived by Jews, Christians and Muslims.

Assessment of the term

- i. AIR is not idolatry because images are a representation of the intermediaries between man and the Supreme Being. Symbolic relationship with these images/objects should not be misconstrued as worshipping them.
- ii. In AIR, the deities do not take the place of the Supreme Being. They are his agents. Worship is directed to the Supreme Being through these objects and their associated divinities.

v. Polytheism

Meaning of word

Polytheism refers to the worship of many gods. The term has been used to refer to AIR because it is perceived that there are many deities which are worshipped in the religion.

Assessment of the term

- i. There are many deities in AIR serving different functions and at different locations.
- ii. Each indigenous African community has a pantheon of deities with one of them as the head.
- iii. This structure is widely misconstrued as the worship of many gods.
- iv. In AIR, the Supreme Being is the creator of all the deities and all deities owe their power to Him. The deities are agents of the Supreme Being. All worship is directed at the Supreme Being. Since the Supreme Being is the coherent force bringing all the deities together and is a moral being, AIR cannot be polytheistic.

vi. Ancestral worship

Meaning of the term

The term is associated with Herbert Spencer. He claimed ancestor worship was the most primitive form of religion. Ancestors are an integral part of the AIR belief system and for this, the religion has been misrepresented as ancestral worship.

Assessment of the term

Indigenous Africans offer cultic acts such as prayers and sacrifices to them. In some communities, there are festivals in the Wir honour. However, these cultic acts do not constitute worship because:

- They are regarded as humans and humans are not worshipped in AIR
- The cultic acts reflect the respect indigenous Africans give to the elders of their community
- The rituals are done as a form of veneration to them but not worship.

Learning Tasks

1. Identify three terminologies that have been used to misrepresent AIR.
2. Explain why the three terminologies that have been used to misrepresent AIR are inaccurate.
3. Critique three terminologies that have been used to misrepresent AIR and provide appropriate interpretations.

Pedagogical Exemplars

- i. *Resource Person*: Invite a resource person knowledgeable in the major beliefs of AIR. The resource person could be any of the following: a lecturer of AIR, traditional priest, some opinion leaders knowledgeable in the subject area. Prior to the visit, learners should compose their questions to ask the resource person. Teachers should moderate the presentation to focus on the misrepresentations of AIR. The resource person should explain how terms that have often been conflated with AIR are misrepresentative.
- ii. *Video/documentary watching*: Learners watch videos (e.g. Movies) that misrepresent AIR beliefs. Scenes from local Ghanaian/African movies could be used to show how Christian metanarratives have been used to describe AIR as idolatry, fetish, pagan and polytheistic.
- iii. *Digital pedagogy*: Learners search internet sources for images and writings that misrepresent AIR. Learners should be guided on which information is relevant for them and monitored to ensure that they are not accessing unsuitable content.
- iv. *Debate*: In two big groups, learners plan, prepare and debate the motion: “AIR is not fetishism, it is just a case of misrepresentation coined by critics to make it look inferior”. In implementing this strategy, teachers may differentiate tasks in these debate groups along the lines of:
 - Principal *speaker* – HP
 - Supporting *speakers* - P
 - Moderator - AP
 - Time-keeper-AP
 - Cheer *group* - AP.

Key Assessments

DoK Level 1: Identify three terminologies that have been used to misrepresent AIR (Accept Oral/Written Responses)

DoK Level 2: Explain three terminologies that have been used to misrepresent AIR (Accept Oral/Written Responses)

DoK Level 3: Assess three terminologies that have been used to misrepresent AIR (Accept Oral/Written Responses)

DoK Level 4: Create a chart that shows terminologies that have been used to misrepresent AIR and the appropriate critique of such terms.

Section Review

In this section, learners have been exposed to the major beliefs of AIR. The focus had been on the main beliefs of AIR, expressions of the belief, the relationship among the main elements of AIR and some misrepresentations of AIR. Pedagogical and assessment choices for the lessons in this section provided opportunities for learners to be creative, collaborative, think critically and develop their digital, communication 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 gained, skills developed and attitudes nurtured will contribute significantly towards learners' preparation for adult life, the world of work and further studies.

SECTION 7: MAJOR BELIEFS OF CHRISTIANITY

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

Sub-Strand: The major beliefs of the three religions

Learning Outcome: *Identify the main beliefs of the three major religions and critically examine the interpretations and claims associated with them in order to respond to them in informed, rational and responsible ways.*

Content Standard: Demonstrate knowledge and understanding of the beliefs of the three major religions and critically assess the varied interpretations of these beliefs.

INTRODUCTION AND SECTION SUMMARY

This is the seventh section of the curriculum for Religious Studies, Year One. The purpose of this section is to introduce learners to the major beliefs of Christianity. The lessons will draw on learners' experiences with Christianity to scaffold their learning about its beliefs. Of particular interest will be the expression of Christian beliefs in religious life.

The weeks covered by the section are:

Week 15

- a. *The Apostles' Creed*
- b. *The expression of the main beliefs in religious life*

SUMMARY OF PEDAGOGICAL EXEMPLARS

In this section, teachers are encouraged to apply learner-centred pedagogical exemplars such as collaboration, use of the internet, videos, resource persons and experiential learning, among others. Teachers are expected to 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 to accomplish the same tasks. Content and pedagogy of the lesson should be differentiated to support the learners' different abilities. Teachers should ensure lessons are inclusive regardless of gender, and pay particular attention to learners with special educational needs to ensure their full participation. To support teachers in their approach to differentiation, this manual sometimes 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 creative compositions, formal presentations and digital literacy tasks, among others. These assessment strategies are not meant to assign grades but to ensure that learners progress towards achieving the learning outcomes. Teachers may select from the assessments provided in this manual as exemplars or create innovative assessment activities of their own that will ensure the achievement of this goal. Depth of Knowledge (DoK) levels have been attributed to each assessment to accommodate the diverse abilities of learners.

Week 15

Learning Indicator: *Identify the main beliefs of the three major religions.*

Theme or Focal Area: **Christian Beliefs: The Apostles' Creed**

Introduction

The main aim of this focal area is to guide learners to understand the Apostles' Creed as foundational to appreciating Christian beliefs. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively to achieve the learning indicator.

Key Concepts

a. The Apostles' Creed

The Apostles' Creed is a declaration of the major Christian beliefs. Interestingly, it was not composed by the apostles. Rather, what exists presently as the Apostles' Creed started as a baptismal creed in the Catholic Church in the 3rd and 4th Centuries. Later, it was adapted as a summary of the teachings of the apostles. The Creed defines core Christian beliefs about God, Jesus, the Church, salvation and other theological topics.

The content of the Apostles' Creed reads:

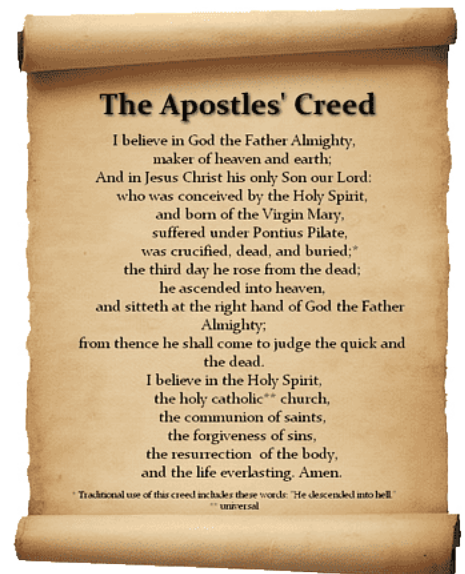
*I believe in God, the Father almighty,
creator of heaven and earth.*

*I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
and born of the virgin Mary.*

*He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to hell.*

*On the third day, he rose again from the dead.
He ascended to heaven
and is seated at the right hand of God the Father almighty.
From there he will come to judge the living and the dead.*

*I believe in the Holy Spirit,
the holy Catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.*



b. Biblical passages that support the Apostles' Creed

- a) Belief in the oneness of God and the Trinity (Source: Deuteronomy 6:4; Matthew 3:16-17; Mark 12: 29-31; Matthew 27: 33 – 35; Acts 1: 1-11).
- b) Belief that Jesus Christ was God, who took on human form to save the world (incarnation) (Source: John. 1: 4)
- c) Belief that Jesus was crucified (Matthew 15:24; Luke 23:33)
- d) Belief that Jesus resurrected from the dead (Matthew 28: 1-10)
- e) Belief that Jesus Christ ascended to heaven (Acts 1: 6-9)
- f) Belief in the second coming of Jesus (Source: John 14:1-3)
- g) Belief in the forgiveness of sins (John 20: 22-23)
- h) Belief in judgement (Matthew 12:36-37)
- i) Belief in an everlasting life. (1 John 5: 20)
- j) Belief in the church as a body of Christ (Romans 12:5; 1 Corinthians 12:12-27)

Learning Tasks

1. Identify any four major Christian beliefs.
2. Explain, with relevant examples, four major Christian beliefs.
3. Justify four major Christian beliefs, with reference to the Apostles' Creed.

Pedagogical Exemplars

To facilitate lessons that will help learners appreciate this section of the lesson which focuses on the major Christian beliefs, the teacher may choose from the following exemplars to deliver the lesson:

- a. *Digital Literacy*: Teacher should guide learners to use the internet to search for Biblical quotations that support the contents of the Apostles' Creed. Learners should be guided by the teacher on which information is relevant for them. Teachers should monitor to ensure that learners do not access inappropriate content.
- b. *Resource Person*: Invite a resource person knowledgeable about the major Christian beliefs to put the information in the right perspective. Such resource persons may include a lecturer of Christian Religious Studies, a Reverend minister, etc. Before the arrival of the resource person, learners should compose the questions they will ask. Teacher should moderate the presentations to focus on the major Christian beliefs.
- c. *Directed Reading*: Teacher to provide Biblical quotations on the major Christian beliefs and guide learners to do independent and group reading of selected sections for discussion. Consideration should be given to the length and complexity of the passages provided to learners depending on their proficiency. For this and other pedagogical exemplars, teacher should differentiate tasks, making relevant accommodations for learners based on their proficiency levels, for example:
 - i. *AP*: Read the passages when they are opened
 - ii. *P*: Interpret quotations as they are written and locate passages in the Bible
 - iii. *HP*: Explain Biblical passages that are read and offer some level of interpretation
- d. *Talk for Learning*: Learners engage in discussion about the major Christian beliefs from their participation in digital literacy, resource person and directed reading activities. Learners reinforce their knowledge about the major Christian beliefs through Talk-for-Learning activities such as build-on-what-others-say, pyramid discussion and think-pair-share.

Key Assessments

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

DoK Level 1: Identify three major Christian beliefs. (Oral or written response will be accepted)

DoK Level 2: *Written report:* Draft a one-page report on the major Christian beliefs.

DoK Level 3: *PowerPoint presentation:* Deliver a PowerPoint presentation on five major Christian beliefs and their associated Biblical quotations for class discussion.

DoK Level 4: *Song/Poetry:* Create a poem or piece of music to communicate the major Christian beliefs.

Theme or Focal Area: **The expression of the main Christian beliefs in religious life**

Introduction

Besides the recitation of the Apostles' Creed, the major Christian beliefs are expressed in the life of Christians. This lesson aims to identify how Christian beliefs are manifested throughout the lives of Christians.

Key Concepts

- i. *Worship:* Christians manifest their beliefs through worship. Christian worship may be individual or communal. For most Christian homes, worship is undertaken either in the morning or evening. Individuals may also have their quiet times of worship at secluded places like the mountaintops, monasteries and other quiet places. Communal worship happens periodically at the church/auditoriums/cathedrals or open air and may be weekly (Saturday or Sunday). Some Christian denominations have other days in the week during which they have Bible studies, group meetings and prayer sessions.
- ii. *Christian beliefs expressed in songs:* Another way Christian beliefs are expressed is through songs. Traditionally, Christian music existed as hymns. Catholics and Protestants have collections of hymns contained in hymnals, such as the Methodist Hymnal, Seventh-day Adventist Hymnals, Presbyterian Hymnal, Anglican/Catholic Hymnal, etc. Examples of popular hymns include:
 - Abide with me, Anglican Hymn 783
 - To God be the glory, Methodist Hymn 313,
 - God will take care of you, SDA Hymn 99;
 - Resurrection of the dead, Presbyterian Hymn 313
 - Amazing Grace, Catholic Book of Worship 480

Beside hymns, Catholics and Protestants sing *canticles*, *kyries* and *mass*. During worship and other meetings, the whole congregation may sing or the choir and other singing groups may sing hymns.

Christians sing other songs besides hymns. Such songs may be choral compositions. E.g.:

- Yesu ka wo ho – Osei Boateng
- Oye - James Varrick Armaah
- Sankudwom – Sam Asare Bediako
- Grace and Mercy – Newlove Annan

There are other Christian highlife songs and popular Christian folk songs such as:

- Da no ase (Composer unknown)
- Yesu ye nkwa abodoo – Koda featuring Nacee
- Adom – Diana Hamilton
- Something new in my life – Elder Collins Amponsah
- Bo noo ni – Joe Mettle
- Agbelolo – Celestine Donkor

All these Christian songs contain lyrics that manifest Christian beliefs.

- iii. *Prayers*: Another way Christian beliefs are expressed is through prayer. Christians have a model prayer by Jesus in Matthew 6:9-13 called the Lord’s Prayer. Besides this recitational prayer, Christians pray in different forms including meditative prayer, congregational prayer, speaking in tongues, etc. During prayers, Christians may kneel, stand, sit or prostrate.
- iv. *Evangelism*: Christians may express their beliefs through evangelism. Evangelism is the process of preaching and witnessing the Christian message to others. Christian evangelism follows the command of Jesus to go to the world and preach to all people (Mathew 28: 19-20). Christian evangelism may happen in the church house or through open-air crusades, electronic media and Christian literature. Notably, one-on-one witnessing is also evident in some Christian groups.
- v. *Giving*: Christians also manifest their beliefs through giving. The Bible encourages Christians to give to the poor (2 Corinthians 9:6-7) and to the church through tithes and offerings (Malachi 3:10). Some Christian denominations have formalised the act of giving by mobilising resources from members and donating to people in need through Christian NGOs such as the Catholic Relief Services, Adventist Development and Relief Agency, World Vision International, etc.

Learning Tasks

1. Identify three Christian beliefs that are expressed in the life of Christians.
2. Explain three Christian beliefs that are expressed in the life of Christians.
3. Demonstrate through role play/drama three Christian beliefs that are expressed in the life of Christians.

Pedagogical Exemplars

To facilitate lessons that will help learners appreciate this section of the lesson which focuses on the expression of the major Christian beliefs in religious life, the teacher may choose from the following exemplars to deliver the lesson.

- a. *Experiential Learning*: Learners visit a Christian religious site to observe the expression of Christian beliefs as manifested in worship activities. Learners should take notes to engage in whole class discussion on what they have observed when back in the classroom.
- b. *Digital Pedagogy*: Learners search the internet for information on the expressions of the major Christian beliefs in religious life such as music, dance, prayer, etc. The teacher should provide guidance on which sites to search and which information is relevant for the learners.
- c. *Resource Person*: Invite a resource person knowledgeable in Christian beliefs and practices to demonstrate the expression of Christian beliefs in religious life. Such a resource person may include a member of the Clergy, an Elder of a recognised Christian religious denomination or a teacher/lecturer in Christianity. Prior to the visit, the teacher should guide learners to compose their questions to ask the resource person. Teachers should moderate the presentation to focus on the expression of the major Christian beliefs in religious life.

- d. *Audio Visuals*: Where available, teachers may show video clips and documentaries on segments of expressions of the major Christian beliefs in religious life.
- e. *Role-play/Dramatisation*: Learners dramatise the expression of major Christian beliefs in their religious life. To harness the potential of every learner, teachers may differentiate tasks, making relevant accommodations for learners based on their proficiency levels and oracy skills:
 - Actors*: Act out in role-play or drama
 - Scriptwriters*: Script the performance
 - Director/Producer*: Direct performance and critique their peers' performance.

Key Assessments

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

DoK Level 1: Identify three ways Christians express their beliefs. (Teacher should accept oral or written response).

DoK Level 2: *Written response*: Draft a one-page report describing how Christians express their religious beliefs.

DoK Level 3: *Digital literacy*: Conduct online research for ways Christians express their religious beliefs to address a set question on the nature and expression of beliefs in the Christian religion.

DoK Level 4: *Drama/Role-play*: Learners script, rehearse and dramatise Christians expressing their religious beliefs.

Section Review

In this section, learners explored the major beliefs of Christianity. The focus was on the main beliefs of Christianity and the expression of the belief in religious life. Pedagogical and assessment choices for the lessons in this section provided opportunities for learners to be creative, collaborative, think critically and develop their digital, communication and other 21st-century skills and competencies. They will also have had the opportunity to develop attitudes such as teamwork, tolerance, respect, perseverance and peaceful coexistence through the various activities that promote engagement with colleagues. The knowledge gained, skills developed and attitudes nurtured will contribute significantly towards learners' preparation for adult life, the world of work and further studies.

SECTION 8: MAJOR BELIEFS OF ISLAM

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

Sub-Strand: The Major Beliefs of the Three Religions

Learning Outcome: *Identify the main beliefs of the three major religions and critically examine the interpretations and claims associated with them in order to respond to them in informed, rational and responsible ways.*

Content Standard: *Demonstrate knowledge and understanding of the beliefs of the three major religions and critically assess the varied interpretations of these beliefs.*

INTRODUCTION AND SECTION SUMMARY

This is the eighth section of the curriculum for Religious Studies, Year One. The purpose of this section is to introduce learners to the main beliefs of Islam. The lessons will draw on learners' experiences of Islam to support their learning about its core beliefs. Of particular interest will be how the beliefs of Islam manifest in the daily lives and practices of its adherents.

The weeks covered by the section are:

Week 16

- a. *The major beliefs of Islam*
- b. *The expression of main Islamic beliefs in religious life*

SUMMARY OF PEDAGOGICAL EXEMPLARS

In this section, teachers are encouraged to apply learner-centered pedagogical exemplars such as collaboration, use of the internet, videos, resource persons and role-play/drama among others. Teachers are expected to 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 to accomplish the same tasks. Content and pedagogy of the lesson should be differentiated according to the different abilities of the learners. Teachers should consider gender imbalance and pay particular attention to learners with special educational needs to ensure their full participation. To support teachers in their approach to differentiation, this manual sometimes 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 each lesson, different assessment strategies have been suggested. The emphasis here is on formative assessment, with the end result of improving learning outcomes. Assessment tools to be applied include transcription of lyrics of songs and composition of songs and poems among others. These assessment strategies are not meant to assign grades but to ensure that learners progress towards achieving the learning outcomes. Teachers may select from the assessments provided in this manual as exemplars or create innovative assessment activities of their own that will ensure the achievement of this goal. Depth of Knowledge (DoK) levels have been attributed to each assessment to accommodate the diverse abilities of learners.

Week 16

Learning Indicator: *Identify the main beliefs of the three major religions.*

Theme or Focal Area: Major beliefs of Islam

Introduction

The main aim of this focal area is to guide learners to understand the major beliefs of Islam. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively in achieving the learning indicator.

Key Concepts

- i. *Belief in the oneness of God (Source: Qur'an 112:1-4):* The first part of the *Shahadah* is the Islamic Declaration, 'La Ilaha Illallah'. The oneness of God is expressed in the declaration of faith 'La Ilaha Illallah' - 'There is no God but Allah'. This means Allah is one and he alone is the source of all creation without any partner (*Qur'an* 29: 61). It also means that Allah alone is in control of the universe (*Qur'an* 13:2) and he alone must be worshipped (*Qur'an* 1:2; *Qur'an* 16:36 and *Qur'an* 19:36).
- ii. *Belief in the Prophets (Source: Qur'an 40:78; Qur'an 2:285):* The second part of the *Shahadah* is the Islamic declaration 'ašhadu 'anna muḥammadan rasūlu -llāh' - "and Muhammad is the Messenger of God". Reciting the full *Shahada* is a declaration of faith by Muslims. God has given guidance to humans through prophets throughout human history, the first being Adam. The Qur'an mentions 25 prophets by name from Adam to Nuh, Ibrahim, Musah and Issah (Jesus). However, the Holy Prophet Muhammad (PBUH) is the last seal of prophets, and his message is for all humankind. In addition, Muslims believe there are 124,000 prophets whose names have not been mentioned.
- iii. *Belief in the scriptures (Source: Qur'an 2: 285-286).* There are other books Allah has given to humankind. In addition to the Qur'an given to Muhammad, there were earlier books given to the earlier prophets. E.g., al Tawrah/Torah (*Qur'an* 5:46) (Musah), Zabur/Psalms (*Qur'an* 17:55) (Dawud), the Injil/Gospels (*Qur'an* 5:47) (Jesus). Among these revealed books, it is only the Qur'an that has remained as it was given to Muhammad. Muslims are enjoined to accept all the revealed scriptures in addition to the Qur'an (*Qur'an* 2:285).
- iv. *Belief in angels (Source: Qur'an 2: 285-286):* Muslims' belief in angels is expressed in Muslim names such as Malik, Jibrail, Rafail (Asarafil) and Mikail. The angels are unseen beings who serve as messengers of Allah and perform other functions for God. Angels are messengers of Allah flying on wings. For example, Jibrail is the angel responsible for Allah's revelations to his prophets and messengers; Malik, the angel of mercy, and the angel Israfil are responsible for announcing the day of judgement by blowing the trumpet; Ragith and Attid are responsible for recording the deeds of humankind; Azrail is the angel responsible for death. Munkar wal Nakir are angels who attend to the dead in the grave and ask three questions. Ridwan is the custodian of paradise. Zababin is responsible for hellfire.
- v. *Belief in the judgement (last) day (Qur'an 84: 25):* One of the beautiful names of Allah is "the Master of the day of judgement". Human actions on earth will be the basis of judgement because the righteous will gain paradise and those who reject Allah will be punished with hellfire. There is a belief in the second coming of Jesus Christ the son of Mary as a sign of the judgement day and salvation of humankind (*Qur'an* 4:157 and *Qur'an* 43:61 on Jesus and the judgement).

- vi. *Belief in destiny or predestination – Al Qadr (Qur’an 87: 2-3)* Al-Qadr says that Allah knows what will happen to every individual on earth. It also means that nothing happens on earth without the express permission of God.

Learning Tasks

1. Outline the Articles of Faith in Islam
2. Explain the Articles of Faith in Islam
3. Use Islamic scriptures to justify the Articles of Faith in Islam

Pedagogical Exemplars

To facilitate lessons that will help learners appreciate this section of the lesson which focuses on the expression of the major beliefs of Islam in religious life, the teacher may choose the following exemplars to deliver the lesson:

- i. *Digital Pedagogy*: Learners search online for information on the Article of Faith in Islam. The teacher should provide guidance on which sites to search, and also which information is relevant for the learners. Teachers may provide different briefs as the basis for learner’s investigation to reflect whether they are approaching proficiency, proficient or highly proficient, such as:
 - AP: Read information from online sources to identify the Articles of Faith in Islam*
 - P: Summarise information from online sources to describe the Articles of Faith in Islam*
 - HP: Search for Quranic quotations which support the Articles of Faith in Islam*
- ii. *Resource Person*: Invite a resource person knowledgeable in the beliefs and practices of Islam to explain the Articles of Faith in Islam. Such a resource person may include an Imam/Sheikh or a teacher/lecturer in Islamic studies. Prior to the visit, the teacher should guide learners to compose their questions to ask the resource person. Teachers should moderate the presentation to focus on the Articles of Faith in Islam.
- iii. *Audio Visuals*: Where available, teachers may show video clips and documentaries on the Articles of Faith in Islam as demonstrated in recitals. These resources can be used to prompt group discussion.

Key Assessments

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

DoK Level 1: List the six Articles of Faith in Islam (Accept oral or written response)

DoK Level 2: List and explain the six articles of Faith in Islam (Accept oral or written response)

DoK Level 3: Use Qur’anic quotations to explain the six articles of Faith in Islam (Accept oral or written response)





DoK Level 4: Transcribe lyrics of an Islamic song and analyse the content to show the Articles of Faith in Islam

Theme or Focal Area: Expression of major beliefs of Islam**Introduction**

The aim of this lesson is to identify how Islamic beliefs are manifested throughout daily life.

Key Concepts

- i. *Worship*: Islamic beliefs are manifested in worship. Congregational worship is held on Fridays from 12noon to 2 pm and is referred to as *Jummah*. Other ceremonial worship happens during Eid (Fitr and Adhar).
- ii. *Songs*: Another expression of Islamic belief is through songs. Muslims sing songs that demonstrate their beliefs. Such songs are mostly private because singing is not mandatory in Islam. Examples of Islamic songs may be accessed online through the following links:

<i>Hajia Police music</i>	https://www.youtube.com/results?search_query=Hajia+police	
<i>Abdur Rahman Sanni music</i>	https://www.youtube.com/results?search_query=b.%09Abdur+Rahman+Sanni+music+	
<i>Sallamah x Ali - Ya Ramadan</i>	https://www.youtube.com/results?search_query=Sallamah+x+Ali+-+Ya+Ramadan+	
<i>Islamic songs for children</i>	https://www.youtube.com/watch?v=vB3ffnqdNVs	

- iii. *Prayer*: Prayer is one of the key practices that manifest Islamic beliefs. Muslims are enjoined to pray five times a day. The prayers are:
 - a. *Evening prayers: Maghrib – 6 pm – 7 pm*
 - b. *Night prayers: Isha – 7 pm – 3 am*
 - c. *Dawn prayers: Fajr – 5am – 10am*
 - d. *Afternoon prayers: Zuhur – 12 noon – 3 pm*
 - e. *Late afternoon prayers: Asr – 3 pm – 6 pm*

Besides the five mandatory daily prayers, Muslims perform special prayers such as:

- a. *Salat al Janazah – Prayer for the dead*
- b. *Kushuuf /Khusuuf– Eclipse of the Sun and Moon*
- c. *Salat Istisqah – Prayer for the drought*
- d. *Tarawih – Voluntary prayer during Ramadan*

- iv. *Giving*: Another way in which Islamic belief is manifested is through giving. Muslims are enjoined to give *Zakat*, which is mandatory giving. *Zakat* is 2.5% of one's annual income and it is to be given to the poor and needy. Besides the mandatory *Zakat*, Muslims also voluntarily give *Sadaqah*. *Sadaqah* is not necessarily money but any valuable material, including food that may be freely given to persons in need.
- v. *Propagation (Dawa)*: Muslims propagate Islam to Muslims and non-Muslims alike. *Dawa* is the practice of sharing one's beliefs with others in order to get them to practice righteousness. Islamic propagation may happen in the mosque or outside the place of worship. It may be congregational or individual. Electronic and media spaces are also used to propagate Islam to different audiences.
- vi. *Dressing and dress code*: Muslims dress in unique ways that demonstrate their beliefs. As a minimum, men are to dress by covering their abdomen to the knee. Women are to cover their entire body from head to the toe. Muslim women are known by their wearing of hijab – the practice of covering the entire body. The use of veil to cover the face is optional.



Learning Tasks

1. Describe three ways in which Muslims express their beliefs.
2. Use relevant examples to explain Muslim practices that manifest their beliefs.
3. Perform an activity that will demonstrate Muslim practices that manifest their beliefs.

Pedagogical Exemplars:

- i. *Experiential/Observation learning*: Learners visit sites of Islamic activities to experience their practices, such as dressing, worship, prayers, etc. Learners should take notes/pictures of their observations and be ready to share these in a discussion when they are back in the classroom.
- ii. *Music Pedagogy*: Learners sing/listen to Islamic songs to learn of their beliefs and practices. Teacher should provide a worksheet or prompt questions for learners to record their response to the music and how it manifests belief.
- iii. *Digital Pedagogy*: Learners search online for Islamic beliefs and practices. Teachers should guide on the appropriate sources to search. Teachers may provide different prompt questions or briefs as the basis for learners' investigation to reflect whether they are approaching proficiency, proficient or highly proficient.
- iv. *Video/documentary watching*: Learners watch documentaries and videos about Islamic beliefs and practices. These resources can be used to prompt group discussion, or the teacher could provide questions that learners will need to answer during/after watching the video.

- v. *Role-Play*: Learners role-play Islamic practices. To harness the potential of every learner, teacher may differentiate tasks, making relevant accommodations for learners based on their strengths, as in:

Actors: Act out in role-play or drama

Scriptwriters: Script the performance

Director/Producer: Direct performance and critique their peer's performance.

Key Assessments

DoK Level 1: Describe three ways in which Islamic beliefs are expressed in practices (Accept oral or written response)

DoK Level 2: Explain three ways in which Islamic beliefs are expressed in practice (Accept oral or written response)

DoK Level 3: Use relevant examples to justify three Islamic practices as influenced by their beliefs (Accept oral or written response)

DoK Level 4: Compose a poem or song that communicates Islamic beliefs and perform it in class.

SECTION 9: INTERPRETATION AND MISINTERPRETATION OF RELIGIOUS BELIEFS

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

Sub-Strand: The Major Beliefs of the Three Religions

Learning Outcome: *Identify the main beliefs of the three major religions and critically examine the interpretations and claims associated with them in order to respond to them in informed, rational and responsible ways.*

Content Standard: Demonstrate knowledge and understanding of the beliefs of the three major religions and critically assess the varied interpretations of these beliefs.

INTRODUCTION AND SECTION SUMMARY

This is the ninth section of the curriculum for Religious Studies, Year One. The purpose of this section is to introduce learners to the interpretation and misinterpretation of beliefs in AIR, Christianity and Islam. The lessons will draw on learners' understanding of the three main religions to introduce how their beliefs have been misinterpreted. Of particular interest will be the effect of such misinterpretations on the lives and practices of those following each religion.

The weeks covered by the section are:

- a. *Week 17 – Interpretation and misinterpretation of beliefs in AIR*
- b. *Week 18 –*
 - i. *Interpretation and misinterpretation of beliefs in Christianity*
 - ii. *Interpretation and misinterpretation of beliefs in Islam*

SUMMARY OF PEDAGOGICAL EXEMPLARS

In this section, teachers are encouraged to apply learner-centered pedagogical exemplars such as talk for learning, debate, videos, project-based activity, digital literacy or resource persons. Teachers are expected to 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, 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 to accomplish the same tasks. Content and pedagogy of the lesson should be differentiated according to the different abilities of the learners.

Teachers should consider gender imbalance and pay particular attention to learners with special educational needs to ensure their full participation. To support teachers in their approach to differentiation, this manual sometimes 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. The emphasis here is on formative assessment with the end result of improving learning outcomes. Assessment tools to be applied include digital skits, transcription of lyrics of songs, composition of songs and poems and movie scene reenactment, among others. These assessment strategies are not

meant to assign grades but to ensure that learners progress towards achieving the learning outcomes. Teachers may select from the assessments provided in this manual as exemplars or create innovative assessment activities of their own that will ensure the achievement of this goal. Depth of Knowledge (DoK) levels have been attributed to each assessment to accommodate the diverse abilities of learners.

Week 17

Learning Indicator: *Examine the interpretations of religious beliefs of the three main religions.*

Theme or Focal Area: **Interpretations and misinterpretations of major beliefs in AIR - Predestination**

Introduction

The main aim of this focal area is to guide learners to appreciate the interpretations and misinterpretations of the concept of predestination. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively to achieve the learning indicator.

Key Concepts

a. Predestination

- i. *Meaning of predestination and how it is expressed in AIR.*
 - Predestination, as expressed in AIR, means human life on earth has been predetermined by the Supreme Being and there is nothing humans can do to change it.
 - The idea of predestination is expressed in proverbs and songs.
 - It is also expressed in divination, where people try to know their destiny.
- ii. *(Mis)interpretation of predestination*
 - The concept of predestination may be misinterpreted to mean that humans have no power over their own lives.
 - This misinterpretation can lead to laziness, poverty and religious apathy.
- iii. *Predestination, freewill and responsibility*
 - Freewill and responsibility are based on having options and choices.
 - There should be no compulsion or force.
 - They (freewill and responsibility) are the basis of reward and punishment.
 - The belief in predestination implies that one has no choice on earth because God has determined one's earthly life beforehand. This implies that one is not responsible for their actions.
 - This can lead to fatalism because people may blame their behaviours and conduct on destiny. They may also resign any effort to their fate because their life is already pre-determined.
- iv. *Correct interpretation of predestination in AIR*
 - It is not every human act that indigenous Africans attribute to destiny. Although there is a belief in destiny, humans have room to operate within the divine order. Some indigenous proverbs support this. Example:
 - o *Mmɔdenmmɔ bu mmusuo aba so (Hard work dispels curses) - Akan*
 - o *Ɔsoro boa deɛ ɔboa ne ho (Heavens help those who help themselves) - Akan*
 - o *Ba ba bagna Nuobile sɔglaa gye le (You cannot look at the colour of an egg to tell the colour of the chick that would be hatched) - Dagomba*
 - o *Keji Nyɔɔnmɔ egbeko bo le, ogbooo (God is the only determinant of the day you will die) - Ga.*


- It is unexplained repetitions of events in the life of an individual or society that are attributed to destiny.
- v. *The way forward to correct the misinterpretation of predestination in AIR*
- Life is not static as others believe. Though some factors may influence some people negatively and make them struggle in life or be in a disadvantaged position, it cannot always be accepted that misfortunes and lack of progress in life could be attributed to the workings of one's destiny. One's own beliefs, practices, deeds, actions and inactions can alter one's own destiny to be either positive or negative. Therefore, destiny cannot be misinterpreted as predetermined and fatalistic. However, it is something that can be changed through one's effort.

Learning Tasks

1. Describe how the belief in predestination in AIR is misinterpreted.
2. Explain how the belief in predestination in AIR should be interpreted.
3. Critique some misinterpretations of predestination in AIR and suggest measures to correct them.

Pedagogical Exemplars

- i. *Resource Person*: Learners engage with a resource person to discuss the interpretation and misinterpretation of predestination in AIR. Such a resource person can be a traditional leader, opinion leader, a lecturer of AIR or any other person with knowledge of the subject matter. Prior to the visit, learners should compose their questions, with teacher support where required, to ask the resource person. Teacher should moderate the presentations to focus on the interpretation and misinterpretation of destiny.
- ii. *Talk for learning*: Learners engage in a discussion on the interpretation and misinterpretation of predestination in AIR. Teachers should involve all learners in the discussion by adapting the brief to scaffold the learning for those who may require more support:
 - *AP: Share stories on predestination.*
 - *P: Deduce interpretation from the story of predestination*
 - *HP: Critique wrong interpretation of the story of predestination*
- iii. *Debate*: In two broad mixed-ability/religious/gender groups, debate the motion: “*Success is solely determined by destiny.*” In implementing this strategy, teachers may differentiate tasks in the groups along the lines of:
 - *Principal speaker – HP*
 - *Supporting speakers - P*
 - *Moderator - AP*
 - *Time-keeper-AP*
 - *Cheer group - AP.*
- iv. *Movie watching*: Learners watch scenes of a Ghanaian/African movie that portray predestination. Teacher should select scenes that exhibit the belief and also those that put the belief in predestination in the right perspective. Teachers to lead a discussion afterwards on how predestination is portrayed within the films. e.g.

My destiny	https://www.youtube.com/watch?v=yAfoqQIM0Ss	
Predestination	https://www.youtube.com/watch?v=-P1vKDv_nn8	

Key Assessments

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

DoK Level 1: Identify three misinterpretations of predestination in AIR. (Accept oral or written response)

DoK Level 2: Explain the proper interpretation of predestination in AIR (Accept oral or written response)

DoK Level 3: Analyse the impact of the misinterpretation of predestination in AIR on the life of the individual

DoK Level 4: Write a list of questions on the misinterpretation of predestination in AIR and subject it to peer review and critique.

Theme or Focal Area: Interpretations and misinterpretations of major beliefs in AIR -Witchcraft

Introduction

The aim of this focal area is to guide learners to appreciate the interpretation and misinterpretation of the belief in Witchcraft in AIR. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively to achieve the learning indicator.

Key Concepts

i. The belief in Witchcraft:

- Witchcraft is one aspect of the AIR belief system which continues to affect people's behaviour.
- Witchcraft is an inherent power that people possess which, though regarded to be evil, can be used to do good in certain circumstances.
- Each ethnic group has a name for it. E.g.:
 - Bayie – Twi
 - Ayen – Fante
 - Sotali – Dagomba
 - K'gba – Gonja

- o *Adjetɔ – Ewe*
- o *Ayɛ - Ga*
- Although a common belief, there are local variations in the understanding of witchcraft. In some cultures, like the Akan, witches operate only in their families. However, in other cultures, like in northern Ghana, they can operate outside the family.
- Perceived modes of acquisition
 - o Family lineage
 - o Purchase
 - o From friends
 - o Through food
 - o Through gifts
- Perceived modes of operation
 - o Nocturnal – most of their activities are carried on in the night.
 - o Operation through other living things like animals and plants
 - o They are not limited by geographical location.
- People who have traditionally been falsely accused:
 - o Old people
 - o Greedy people
 - o Extremely reserved people
 - o People with unusual physical features
 - o Rivals in polygamous marriages
 - o People with exceptional qualities, e.g., based on judgements of physical appearance, intelligence, capability in their profession, etc.
- Perceived consequences of their operation
 - o Protection of their families and loved ones.
 - o Provision of spiritual guidance to help people out of misfortunes.
 - o Making people unsuccessful in life
 - o Preventing childbirth or killing of children
 - o Causing misfortunes, e.g., accidents, diseases and lack of employment to occur in society.
 - o Killing of people
- Effects of the belief in witchcraft
 - o Rural-urban migration to escape their activities in rural areas.
 - o Alienation from Indigenous cultures and family homes
 - o Destruction of kinship ties
 - o Stigmatisation, molestation of people suspected to be witches. E.g. witch camps.
 - o Fatality on the part of those who are suspected to be witches/wizards.
- Witchcraft in the proper perspective
 - o AIR Belief in witchcraft is one of the causative theories of evil. Not every misfortune should be blamed on witchcraft, but those which cannot be rationally explained.

- o In AIR, it is also believed that engaging in evil activities makes one vulnerable to witchcraft activities because evil alienates a person from the protection of the Supreme Being, the deities and ancestors.
- o In the ranking of supernatural in AIR, witchcraft is the least. Its power can be neutralised by doing good and maintaining cordial relationships with the Supreme Being, other deities, etc.
- Correcting misrepresentations of Witchcraft beliefs
 - o A lot of witchcraft accusations are false. More females than males are wrongfully targeted. Older people are erroneously targeted, which is inconsistent with AIR's belief in respecting elders for their wisdom and experience. Education is needed to dispel wrongful notions about witchcraft.
 - o Stories (self-reported confessions) about witchcraft are mostly speculative and cannot be empirically proven. Subjecting these stories to critical analysis will reveal inconsistencies. E.g. an accused witch claiming to have been involved in Jesus' crucifixion. People should listen to witchcraft stories with analytical minds and disregard accounts that lack substance.
 - o People have been wrongfully accused of witchcraft because of their health conditions – psychological disorders, menopause/andropause, hallucinations.
 - o Some religious leaders exaggerate the relevance of witchcraft in people's lives in order to retain followers and, in some cases, exploit their beliefs. Critical thinking should be used to question the motivations of those preaching rather than simply deferring to another's judgement.
 - o People should watch African movies with critical and analytical lenses. Narratives can portray gods from different religions as being more powerful than others, which may be divisive and needless when, for example, the Christian God is the same as the Supreme Being of AIR.

Learning Tasks

1. Describe how the belief in witchcraft has been misinterpreted.
2. Explain how the belief in witchcraft influences negative behaviours.
3. Critique social practices that are influenced by a misinterpretation of belief in witchcraft.

Pedagogical Exemplars

- i. *Movie/video pedagogy*: Learners watch scenes of Ghanaian movies that portray belief in witchcraft. Differentiate opportunities for learning by giving learners the opportunity to do one or more of the following;
 - AP: Watch to describe scenes that show misinterpretation of witchcraft belief.
 - P: Watch to identify statements from movies that show the misinterpretation of witchcraft beliefs.
 - HP: Watch to analyse fallacies in movies to show the misinterpretation of witchcraft beliefs.
- ii. *Project-based activity*: Learners investigate and analyse the terms witch and wizard, exploring the gendered narratives around them. E.g. computer wizard vs. old witch
- iii. *Resource person*: Learners engage with a resource person to discuss the interpretation and misinterpretation of witchcraft belief in AIR. Such a resource person can be a traditional leader, opinion leader, a lecturer of AIR or any other person with knowledge of the subject matter. Prior to the visit, teachers should support learners to compose their questions to ask the

resource person. Teachers should moderate the presentations to focus on the misinterpretation of witchcraft.

- iv. *Talk for learning:* In mixed-ability/gender/religious groups, learners share stories that they have heard about activities of witches/wizards. These stories are then subjected to critical analysis to assess their credibility. Teachers should pay attention to involve all learners in discussion, bearing in mind their different levels of ability.
- v. *Talk for learning:* Learners brainstorm and outline places and people that have been stereotyped for witchcraft and discuss why these stereotypes are wrong. Teachers should pay attention to involve all learners in discussion, bearing in mind their different levels of ability.
- vi. *Digital Literacy:* Learners search online for documentaries and news stories about witchcraft and witchcraft accusations and make a list of their findings for class discussion. The teacher should provide guidance on which sites to search, and also which information is relevant for the learners.

Key Assessments

DoK Level 1: Identify two misinterpretations of the belief in witchcraft.

DoK Level 2: Explain two misinterpretations of beliefs in witchcraft.

DoK Level 3: Analyse movie scenes to show fallacies in the misinterpretation of witchcraft belief.

DoK Level 4: Re-enact movie scenes to correct misinterpretation of witchcraft belief.

Week 18

Learning Indicator: *Examine the interpretations of the religious beliefs of the three main religions.*

Theme or Focal Area: **Interpretations and misinterpretations of major beliefs in Christianity**

Introduction

The aim of this focal area is to guide learners to appreciate the interpretation and misinterpretation of two concepts in Christianity – God will provide and generational curses. Key concepts, pedagogical exemplars and assessments strategies have been provided below as guidance for the teacher to deliver lessons effectively to achieve the learning indicator.

Key Concepts

- i. ‘God will provide’ syndrome.
 - The idea that God will provide has basis in the Bible. It is based on the major Christian belief that God is all-powerful. It has a long history from the Old Testament (OT) and further supported in the New Testament (NT).
 - Biblical quotations that support the belief that God will provide:
 - o Psalm 34:10, 103:1-22; 145:15-16;
 - o Jeremiah 29:11,
 - o Matthew 6:25, 31-32, 7:11
 - o 2Corinthians 9:8.
 - o Luke 12:24,
 - o Philippians 4:19
 - Consequences of the belief in “God will provide”
 - o Extreme expectations of divine solutions to problems
 - o Waste of time and other resources
 - o Laziness
 - o Exploitation by some pastors
 - o Students concentrating on religious activities at the expense of academic work.
 - Appropriate interpretation of the belief in “God will provide”
 - o God intervenes after human efforts have gotten to its limits
 - o The belief serves to motivate and encourage hardworking people when they feel like giving up
 - o The belief is meant to provide the courage to persevere through life’s endeavours.
 - o God only provides for people who are ready to work (Heaven helps those who help themselves)

ii. Generational curse:

- Generational curse is the belief that the consequences of the sins of a member of the family or certain rituals performed in the past, especially in the pre-Christian period, continue to impact negatively on the life of members of the family.
- Biblical verses that support generational curses
 - o Exodus 20:5, 34:7
 - o Numbers 14:18
 - o Deuteronomy 28:1-68
 - o Jeremiah 17:5
 - o Ephesians 6:12
 - o Galatians 3:10-12
- Effects of the belief in generational curses
 - o Exploitation by some pastors in people's desire to get out of such curses
 - o Some people resign themselves to their fate and do not want to work, breeding laziness
 - o The belief brings about strain in kinship ties
 - o It breeds unnecessary tension and hatred
 - o It causes psychological problem such as fear and anxiety
- Biblical verses that provide appropriate interpretation of generational curses
 - o Deuteronomy 24:16
 - o Ezekiel 18:1-18
 - o 2 Corinthians 5:17
 - o James 5:16
 - o Romans 8:2
 - o 1 John 1:9
 - o Galatians 3:13.

Learning Tasks

1. Describe how the Christian belief of “God will provide” and “generational curses” can be misinterpreted.
2. Explain the appropriate interpretation of “God will provide” and “generational curses” as Christian beliefs.
3. Critique the misinterpretation of “God will provide” and “generational curses” as Christian beliefs.

Pedagogical Exemplars

- i. *Project-based activity:* Learners are given a scenario with the profile of an individual who has misinterpreted the belief that “God will provide” and write a report on this belief as a syndrome and its effects.
- ii. *Resource person:* Learners engage with a resource person to discuss the interpretation and misinterpretation of “God will provide” and “Generational curses” beliefs. Such a resource person can be a traditional leader, an opinion leader, a lecturer of religion or any other person

with knowledge of the subject matter. Prior to the visit, learners should, with teacher support where required, compose their questions to ask the resource person. Teachers should moderate the presentations to focus on the misinterpretation of beliefs.

- iii. *Movie/documentary watching:* Learners watch scenes of Ghanaian movies that portray the Christian belief in “God will provide” and “Generational curses” and assess whether the concepts have been appropriately represented. Differentiate learning opportunities, providing learners with different briefs based on their individual levels of proficiency:
 - AP: Watch to describe scenes that show misinterpretation of “God will provide” and “generational curses” as Christian beliefs.
 - P: Watch to identify statements from movies to show the misinterpretation of “God will provide” and “generational curses” as Christian beliefs.
 - HP: Watch to analyse fallacies in movies to show the misinterpretation of “God will provide” and “generational curses” as Christian beliefs.
- iv. *Collaborative learning:* In groups, learners discuss misinterpretation of “God will provide” and “generational curses” as beliefs in Christianity. 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.

Key Assessments

DoK Level 1: Describe the misinterpretation of “God will provide” and “generational curses” as Christian beliefs.

DoK Level 2: Explain how “God will provide” and “generational curses” as Christian beliefs can be misinterpreted.

DoK Level 3: Critique wrongful interpretations of “God will provide” and “generational curses” as Christian beliefs.

DoK Level 4: Produce a skit to be used to debunk the misinterpretation of “God will provide” and “generational curses” as Christian beliefs. This performance may be recorded and replayed/shared.

Theme or Focal Area: **Interpretations and misinterpretations of major beliefs in Islam**

Introduction

The main aim of this focal area is to guide learners to appreciate the interpretation and misinterpretation of the concept of Jihad in Islam. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively to achieve the learning indicator.

Key Concepts

- i. *The Concept of Jihad*
 - In the 20th century, the concept and practice of Jihad was used by many factions in Islam for both religious and political purposes. Notably, West African Jihadist movements in Muslim countries have used them to justify their activities, with some of them being violent. It is, therefore, important to understand the concept and practice of jihad from the perspectives of the Qur’an and hadith.

- Jihad comes from the Arabic word *Jahada*, which means “to exert power”, “exercise strength” or “apply any form of effort.” It literally means the use of every applicable means to accomplish a particular task. Jihad, therefore, means striving/struggle (not necessarily in the context of violence).
 - Quranic passages on armed struggle
 - o Qur’an 22:39-40
 - o Qur’an 2:190
 - o Qur’an 2:178-179
 - o Qur’an 2: 193-194
 - o Qur’an 2:244
 - o Qur’an 4: 74-77
 - Narrow meaning of Jihad
 - o It is used in three contexts in Islam.
 - o One’s internal striving/struggle for the purity of one’s soul/self.
 - o The common struggle to build a good (morally upright) Muslim society.
 - o Struggle in defence of Islam as Prophet Muhammad and his companions exemplified – preaching, education, etc. and defending Islam and the community in case of attack.
 - Wider meaning
 - o Fighting the enemies of Islam or the Muslim community, as well as adhering to the Islamic religious/moral teachings while encouraging what is good and fighting to keep what is forbidden away.
- ii. *Misinterpretation of the concept of Jihad*
- Jihad is mostly interpreted or understood as a “holy war” by many Muslims and non-Muslims, chiefly after 9/11.
 - This misinterpretation of Jihad as “holy war” has been informed or is justified mainly because, in the hadith (prophetic traditions), Jihad was also used for the Muslims’ participation in the various battles for self-defence during the lifetime of Prophet Muhammad.
 - It was also applied to the travel for the propagation and/or enforcement of religious beliefs and practices. Therefore, if a clan or ethnic group that had accepted Islam refused to profess their belief or observe a practice, any action to draw the clan’s attention or influence the clan to profess their belief was referred to as Jihad.
 - Some Islamic movements in West Africa consider Jihad as a struggle for the installation of an Islamic government and the promotion of the rule of law based on the *Shari’a*. This, for them, is to provide a background for creating an ideal Islamic state.
 - o Boko Haram, for example, has declared Western education as *haram* (prohibited) because the group believes that exposing Muslim children to Western education will lead to indoctrination/corruption of the Muslim child.
 - o They also consider Muslim girls’ education as *haram*.
 - o They also consider participation in armed confrontation as a common duty of all Muslims.
- iii. *Appropriate interpretation of Jihad*
- Formation of a purely Islamic government is recommended only when Muslims form the majority in a particular environment, where *Shari’a* can be the rule of law.
 - The phrase ‘holy war’ does not feature in the Qu’ran or Articles of Faith.” It is a Western idea that has been used in the media to describe Jihad.

- The “Jihad” and its variance occurs 36 times in the Qur’an, and in all the cases, it refers to a moral struggle, e.g. with self (*nafs*), the tongue (*Lisan*), the pen (*qalam*), of faith (*Iman*) or ethical/moral values (*akhlaq*).
- Armed confrontation does not constitute a major classification of Jihad as a concept in the Quran.
- The acquisition of formal education (scientific knowledge) is considered an obligation for all Muslims because it is considered as an “obligation of sufficiency” (*fardu kifayah*). A hadith (Bukhari 5569) says it is beneficial to educate females.
- Though there are instances when armed confrontation is permitted, limitations are placed on them.

Learning Tasks

1. Describe how the concept of Jihad has been misinterpreted.
2. Explain how the concept of Jihad has been misinterpreted.
3. Critique the misinterpretation of Jihad by explaining the appropriate interpretation.

Pedagogical Exemplars

- Resource person:* Learners engage with a resource person to discuss the interpretation and misinterpretation of Jihad. Such a resource person can be an Islamic scholar, a lecturer of Islamic religion or any other person with knowledge of the subject matter. Prior to the visit, teachers should support learners in composing their questions to ask the resource person. Teachers should moderate the presentations to focus on the misinterpretation of Jihad.
- Documentary watching:* Learners watch a documentary on Boko Haram and West African Jihadists and assess their misinterpretation of Jihad. Examples of such documentaries

Title		
<i>Boko Haram: A decade of terror explained - BBC Africa</i>	https://www.youtube.com/watch?v=jsVgXJLXtdw	
<i>Why extremist militias are on the rise in the West African Sahel DW News</i>	https://www.youtube.com/watch?v=4L9VxCg_VQ	
<i>The new frontline of global terrorism: terror groups infiltrating West Africa's Sahel ABC News</i>	https://www.youtube.com/watch?v=6sk0_t23EBc	

Teachers to provide prompt questions for discussion after watching the film. These can be differentiated to scaffold the activity for those learners who require more support.

- iii. Collaborative learning:** In mixed-ability/gender/religious groups, learners discuss the effects of misinterpreting Jihad. Differentiate opportunities for learning by supporting learners to do one or more of the following based on their individual levels of proficiency:
- AP: Mention the effects of the misinterpretation of Jihad on livelihoods.*
 - P: Explain the effects of the misinterpretation of Jihad on economic development*
 - HP: Analyse the effects of the misinterpretation of Jihad on Islam as a religion.*

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.

- iv. Digital pedagogy:** Search online for news reports about Jihadists and make a list of their activities and their consequences on the communities. Teachers should model the use of the internet and appropriate sources of information.

Key Assessments

DoK Level 1: Describe how the concept of Jihad has been misinterpreted (Accept oral or written responses)

DoK Level 2: Explain why the activities of Jihadist movements are a misinterpretation of Jihad. (Accept oral and written responses)

DoK Level 3: Analyse statements from Jihadists to identify their misinterpretation of Jihad.

DoK Level 4: Produce a skit to be used to debunk the misinterpretation of Jihad. This performance may be recorded and replayed/shared.

Section Review

In this section, learners have learned about the misinterpretation of beliefs in AIR, Christianity and Islam. The focus had been on the concepts of predestination and witchcraft (AIR), God will provide syndrome and generational curse (Christianity), as well as Jihad (Islam). Pedagogical and assessment choices for the lessons in this section provided opportunities for learners to be creative, collaborative, think critically and develop their digital, communication and other 21st-century skills and competencies. They have also had the opportunity to develop 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.

SECTION 10: RELIGIOUS COMMUNITIES

Strand: **Religious Communities and Nation Building**

Sub-Strand: Origin and Nature of Religious Communities

Learning Outcome: *Trace the origins of religious communities, describe their characteristics and explain the roles they play in society.*

Content Standard: Demonstrate knowledge of the origin and characteristics of the three religious communities.

INTRODUCTION AND SECTION SUMMARY

This is the tenth section of the curriculum for Religious Studies, Year One. The purpose of this section is to introduce learners to religious communities. The lessons will draw on learners' experiences with the three main religions to support their learning about ways in which AIR, Christian and Islamic religious communities came to be and their characteristics. Of particular interest will be the impact of such communities on the lives and practices of their adherents, as well as society in general.

The weeks covered by the section are:

Week 19 –

- a. *AIR Communities*
- b. *Christian Communities*
- c. *Religious Communities: Islam*
- d. *Role of religious communities in society*

SUMMARY OF PEDAGOGICAL EXEMPLARS

In this section, teachers are encouraged to apply learner-centered pedagogical exemplars such as talk for learning, experiential learning, debate, video watching, digital literacy and 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 for learning. 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 to accomplish the same tasks. Content and pedagogy of the lesson should be differentiated according to the different abilities of the learners. Teachers should consider gender imbalance and pay particular attention to learners with special educational needs to ensure their full participation. 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. The emphasis here is on formative assessment, with the end result of improving learning outcomes. Assessment tools to be applied include the composition of songs and poems, among others. These assessment strategies are not meant to assign grades but to ensure that learners progress towards achieving the learning outcomes.

Teachers may select from the assessments provided in this manual as exemplars or create innovative assessment activities of their own that will ensure the achievement of this goal. Depth of Knowledge (DoK) levels have been attributed to each assessment to accommodate the diverse abilities of learners.

Week 19

Learning Indicator: *Explain the origin of the religious communities in Ghana.*

Theme or Focal Area:

1. **AIR Communities**
2. **Christian Communities**

Introduction

This focal area aims to guide learners to appreciate AIR and Christian communities and their practices. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively to achieve the learning indicator.

Key Concepts

a. *Meaning of Community:*

It is a group of people who live in the same area or who share the same interests. In the case of AIR and Christian communities, the common interest is religion.

b. *AIR Communities*

- i. It is difficult to trace the origin of AIR communities. The reason is that it is linked to the origin of each town and village. There are specific cults where adherents officially become members.
- ii. Examples of AIR communities include:
 - Yeve of the Anlo Ewe
 - Bredi, near Nkoransa
 - Akwantifi Gyeabour of Medoma, a suburb of Kumasi.
 - Tongaab shrine of the Tallensi
 - Akonedi of Larteh-Akuapem
- iii. Characteristics of AIR communities: AIR religious communities can be identified and described using several common characteristics, including:
 - Religion is the defining philosophy of life, and most community practices are defined by religion.
 - There is the presence of religious architecture – shrines, deities and places where circumcision, libation and rituals are performed.
 - Signs, symbols and sacred writings are evident in the community.
 - Members obey taboos, customs and beliefs.
 - Periodically, offerings are made to the Supreme Being, gods and ancestral spirits during events and celebrations.
 - Religious practices like dancing, ritual performances and sacrifices are learnt through the socialisation process.
 - Members live a communal lifestyle.
 - They have common beliefs and teachings.

- There is a structure of leadership, and rules are strictly adhered to.
- c. Christian religious communities
- i. These communities started with the introduction of Christianity to Ghana and have remained relatively stable over time. Christian religious communities established during the early missionary periods are popularly referred to as *Salems*. Besides, other African independent churches also adopted the model of *salems* and established religious communities. Examples of Christian religious communities are:
 - Abokobi Salem in Accra
 - Osu Salem in Accra
 - Dome-Kwabanya in Accra, for Christ Reformed Church (Kristo Asafo)
 - Mosano in the Central Region for Musama Disco Christo Church
 - Anyinam in the Eastern Region for African Faith Tabernacle Church
 - Osiem in the Eastern Region for Faith Church
 - ii. Factors that caused the establishment of Christian religious communities include:
 - Direct activities of foreign missionaries, e.g., The Presbyterian Church purposefully established *salems* at places like Osu.
 - Some community members created *salems* as a way of taking refuge from a bad occurrence, e.g., Abokobi.
 - The desire to run away from the influence of indigenous African culture.
 - Seeking favourable environmental conditions, e.g., the origin and development of the Presbyterian Church in Akuapem and Kwahu.
 - Direct invitation of missionaries by local leaders.
 - The rise of African Independent Churches (AICs) and the desire to create and maintain a distinct identity from missionary Christianity and keep aspects of the indigenous culture.
 - iii. Characteristics of Christian Communities
 - Lifestyle is defined by Biblical virtues, e.g. love, peace, holiness, kindness, unity, hard work.
 - There is the presence of religious architecture – church buildings, religious relics, etc.
 - Signs, symbols and sacred writings are evident in the community.
 - Members obey the Christian commandments.
 - Periodical events and celebrations are undertaken in the community.
 - Religious practices like dancing and rituals are learnt through the socialisation process.
 - Members live a communal lifestyle.
 - They have common beliefs and teachings.
 - There is a structure of leadership, and rules are strictly adhered to.

Learning Tasks

1. State three characteristics of religious communities.
2. Explain three characteristics that are common to religious communities.
3. Contrast AIR religious communities to Christian communities.

Pedagogical Exemplars

- i. *Collaborative learning*: In mixed-ability/gender/religious groups, learners research and document the origins of a religious community for class discussion. Teacher should provide differentiated briefs based on learners' abilities to scaffold the activity.
- ii. *Resource person*: Learners engage with a resource person to discuss religious communities. Such a resource person can be a member of a religious community or any other person with knowledge of the subject matter. Prior to the visit, teacher should support learners, where required, to compose their questions to ask the resource person. Teacher should moderate the presentations to focus on the characteristics of religious communities.
- iii. *Digital pedagogy*: Learners search online and watch videos of religious communities

e.g. <https://www.youtube.com/@faithministrytv>

Teacher should model the use of the internet and appropriate sources of information. Teachers to provide prompt questions for learners to address through their research. These can be differentiated to support different levels of learning.

- iv. *Experiential learning/Field trip*: Learners undertake a field trip to an accessible religious community to observe first-hand the religious practices in those communities. Differentiate opportunities for learning by scaffolding learners to do one or more of the following based on their individual levels of proficiency:

AP: Photo taking

P: Notes taking and recording

HP: Interviews with community members

Learners to prepare for a discussion when they are back in the classroom to discuss what they have observed.

Key Assessments

DoK Level 1: State three characteristics of religious communities

DoK Level 2: Explain three characteristics that are common to religious communities.

DoK Level 3: Contrast AIR religious communities to Christian communities

DoK Level 4: Create a photo album to show the characteristics of a known religious community. Produce a commentary which justifies how this evidence supports our understanding of this community.

Theme or Focal Area:

1. **Religious Communities: Islam**
2. **Role of religious communities in society**

Introduction

This focal area aims to guide learners to appreciate the Islamic religious community and its role of religious communities in society. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively to achieve the learning indicator.

Key concepts

- a. Muslim communities
 - Muslim communities are formed by circumstances that bring people from different families together. Examples of Muslim communities include:
 - o Zongos across the country
 - o Nima in Accra
 - o Madina in Accra
 - o Asawase in Kumasi
 - Factors responsible for the establishment of Muslim communities:
 - o Settlements of itinerant traders from the Sahel regions grew to become Muslim communities. The name *Zongo* originates from the Hausa word “Zango”, which means to stop over.
 - o The practices of Muslim leaders (Sheiks) who were offering spiritual solutions attracted people to settle around them.
 - o Some Islamic clerics were employed as secretaries to the local chiefs and settlements grew around their residences.
 - Characteristics of Muslim communities:
 - o People generally respect the Islamic dress code.
 - o There are common greetings and responses. E.g. *Salam alaikum (peace be unto you)*
 - o There is visible presence of Mosques and places of worship
 - o There is high respect and reverence for the Qur’an
 - o Prayer beads (*tasbeer*) are very visible in the community
 - o A lot of people bear Arabic names. E.g. Rabiatu, Fatima, Amina, Musa, Ibrahim, Abdul-Razak
 - o Common language is spoken. E.g. Hausa
- b. Role of religious communities in society
 - Religious communities provide social support to each other.
 - Religious communities provide economic support to each other.
 - Communal lifestyle provides a safety net for the poor and needy.
 - Security is guaranteed for the members of the community.
 - Religious communities strengthen the religious faith of members.
 - Religious communities promote tolerance by embracing non-adherents to live peaceably with them.




- Religious communities provide moral education to the young ones through informal education.
- Religious communities provide public infrastructure like access to water, schools, hospitals, markets, etc. for use by members.

Learning Tasks

1. Identify three characteristics and benefits of Muslim communities.
2. Explain three characteristics and benefits of Muslim communities.
3. Justify the need for Muslim communities.

Pedagogical Exemplars

- Collaborative learning:* In mixed-ability/gender/religious groups, learners research and document the origins of a known Muslim community for class discussion. Teachers should provide differentiated briefs based on learners' abilities to scaffold the activity.
- Resource person:* Learners engage with a resource person to discuss Muslim communities. Such a resource person can be a member of a religious community or any other person with knowledge of the subject matter. Prior to the visit, teachers should support learners, where required, to compose their questions to ask the resource person. The teacher should moderate the presentations to focus on the role of religious communities.
- Digital pedagogy:* Learners search online and watch videos of Muslim communities. E.g.:

https://www.youtube.com/watch?v=kJECIppWxFk	
https://www.youtube.com/watch?v=_G25aDO-KFo	
https://www.youtube.com/watch?v=bkNWLiyEkU	

Teachers should model the use of the internet and appropriate sources of information. Teachers should provide prompt questions for learners to address through their research. These can be differentiated to support different levels of learning.

- Field trip:* Learners undertake a field trip to an accessible Muslim community to observe first-hand the religious practices in those communities. Differentiate opportunities for learning by supporting learners to do one or more of the following based on their individual levels of proficiency:

AP: Photo-taking

P: Notes taking and recording

HP: Interviews with community members

Learners are to prepare for a discussion when they are back in the classroom to discuss what they have observed.

Key Assessments

DoK Level 1: State three characteristics of Muslim communities (Accept oral or written responses)

DoK Level 2: Explain three characteristics of Muslim communities (Accept oral and written responses)

DoK Level 3: Analyse practices of a named Muslim community to argue that it is a religious community.

DoK Level 4: Produce a video clip with content, showing the significance of Muslim communities. Provide appropriate commentary to justify how this evidence supports our understanding of this community.

Section Review

In this section, learners have begun to explore religious communities. The focus had been on the origins, nature and roles of AIR, Christian and Islamic religious communities. Pedagogical and assessment choices for the lessons in this section provided opportunities for learners to be creative, collaborative, think critically and develop their digital, communication 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 gained, skills developed and attitudes nurtured will contribute significantly towards learners' preparation for adult life, the world of work and further studies.

SECTION 11: RELIGION AND ENVIRONMENT

Strand: **Religion and Contemporary issues**

Sub-Strand: Religion and Environment

Learning Outcome: *Explain human activities that affect the environment and identify environmental values in the teachings of the three religions to combine with science and technology for the care of the environment.*

Content Standard: Demonstrate an understanding of the environmental values in the teachings of the three major religions and show how they can be combined with science to solve environmental problems.

INTRODUCTION AND SECTION SUMMARY

This is the eleventh section of the curriculum for Religious Studies, Year One. The purpose of this section is to introduce learners to religion and the environment. The lessons will draw on learners' experiences with the three main religions to support their learning about ways in which AIR, Christianity and Islam teach about the environment and the values they espouse. Of particular interest will be how the teachings and values of these religions could be leveraged towards environmental protection.

The weeks covered by the section are:

Week 20 –

- a. *Environment: Interdependence among members of the environment*
- b. *Consequences of human activities on the environment*

SUMMARY OF PEDAGOGICAL EXEMPLARS

In this section, teachers are encouraged to apply learner-centered pedagogical exemplars such as talk for learning, experiential learning, debate, video watching, digital literacy and resource persons, among others.

Teachers are expected to engage learners in activities such as presentations, debates, nature walks, resource person presentations, etc. to generate excitement and motivation for learning. 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 to accomplish the same tasks. Content and pedagogy of the lesson should be differentiated according to the different abilities of the learners. Teachers should consider gender imbalance and pay particular attention to learners with special educational needs to ensure their full participation. To support teachers in their approach to differentiation, this manual sometimes 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. The emphasis here is on formative assessment, with the end result of improving learning outcomes. Assessment tools to be applied include presentations, oral and written responses, as well as creative

compositions, among others. These assessment strategies are not meant to assign grades but to ensure that learners progress towards achieving the learning outcomes.

Teachers may select from the assessments provided in this manual as an exemplar or create innovative assessment activities of their own that will ensure the achievement of this goal. Depth of Knowledge (DoK) levels have been attributed to each assessment to accommodate the diverse abilities of learners.

Week 20

Learning Indicator: *Identify human activities that affect the environment.*

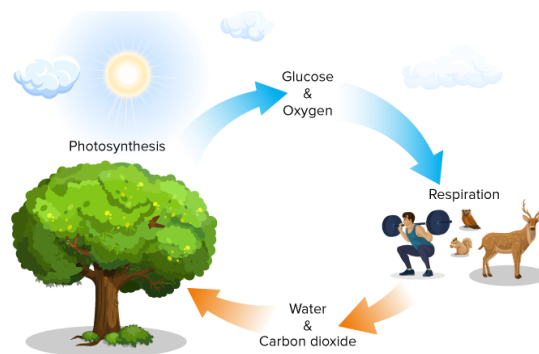
Theme or Focal Area: **Interdependence of organisms within the environment**

Introduction

This focal area aims to guide learners to appreciate the interrelationships between organisms in the environment. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively to achieve the learning indicator.

Key concepts

- a. Interdependence: Refers to the mutual reliance between humans and other living organisms in the environment. These relationships form complex networks of interactions that sustain life on Earth.
- b. How humans depend on the environment
 - Food – fruits, vegetables, grains, beans, legumes, meat and fish
 - Oxygen released through photosynthesis.
 - Resources - e.g. minerals, oil, timber
 - Medicine – medicinal plants
 - Habitation - buildings
 - Aesthetics – grasses, flowers, etc.
 - Use of animals – transport, agriculture, recreation, security
 - Wealth – land ownership, animal ownership.
- c. How the environment depends on humans
 - Carbon dioxide for plants survival (released through respiration)
 - Nurture – provision of fertiliser and manure.
 - Reforestation
 - Protection
 - Spread of living organisms – pollination, breeding and transportation of animals and plants across different contexts.
- d. Symbiotic nature of the relationship
 - Draw the strands above to link back to interdependence.



Source: CK-12 Foundation

Learning Tasks

1. Identify three ways in which humans depend on the environment.
2. Explain three ways in which humans depend on the environment.
3. Analyse three ways in which humans and the environment depend on each other.

Pedagogical Exemplars

- a. *Nature Walk*: Learners undertake a nature walk through the school compound, identifying objects and organisms in the environment that have symbiotic relationships with humans. Learners take notes of their observations, including pictures and videos. Learners return to class and discuss their observations.
- b. *Talk for Learning*: In mixed-ability gender/religious groups, learners discuss the interdependence of humans and the environment. They organise their ideas and share them with the bigger group. In the discussion, teachers may provide different prompt questions or briefs as the basis for learners' reflection to determine whether they are approaching proficiency, proficient or highly proficient e.g.
 - i. *AP*: What have you observed in the environment that supports human survival?
 - ii. *P*: What is the evidence that shows that humans depend on the environment?
 - iii. *HP*: If humans were not living in this environment, how different would it be?
- c. *Digital Literacy*: Learners work online to search for and read/watch videos and images that show the interdependence between humans and the environment. Teachers should model the activity and monitor to ensure that the content learners access is appropriate. Here are some examples:

https://www.youtube.com/watch?v=4Qp_Um1bWsc	
https://www.youtube.com/watch?v=RoIpCJwX7-M	
https://www.youtube.com/watch?v=5NctlCOcGRM	

Key Assessments

DoK Level 1: State three ways in which humans depend on the environment (Accept oral or written responses)

DoK Level 2: Explain three ways in which humans and the environment depend on each other (Accept oral or written responses)

DoK Level 3: Produce a formal presentation on the interdependence between humans and the environment.

DoK Level 4: Create an image or chart to show the interdependence between humans and the environment.

Theme or Focal Area: **Consequences of human activities on the environment**

Introduction

This focal area aims to guide learners to appreciate the consequences of human activities on the environment. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively in achieving the learning indicator.

Key Concepts

- a. Positive consequences of human activities on the environment
 - i. Regeneration of plants/reforestation
 - ii. Provision of resources – carbon dioxide and manure for plants
 - iii. Protection of organisms through religious restrictions and taboos
 - iv. Landscaping and beautification
- b. Negative consequences of human activities on the environment
 - i. Bad agricultural practices
 - ii. Deforestation
 - iii. Irresponsible mining, for example, Galamsey
 - iv. Improper waste disposal
 - v. Irresponsible hunting and fishing practices
 - vi. Modernisation- buildings, roads and other infrastructure
 - vii. Overexploitation of natural resources
 - viii. Poor sanitation practices

Teachers may utilise online resources to present examples of human activities that negatively impact the environment. For example, <https://education.nationalgeographic.org/resource/resource-library-human-impacts-environment/> contains a bank of videos covering the concepts listed above.



Effect of Galamsey activities on the environment (Source: Ministry of Lands and Mineral Resources)



Galamsey activities on the environment

Learning Tasks

1. Identify three consequences of human activities on the environment.
2. Explain three positive and negative consequences of human activities on the environment.
3. Analyse the consequences of human activities and provide your overall effect of human activities on the environment.

Pedagogical Exemplars

- a. *Experiential Learning*: Learners embark on a field trip to a site of interest (e.g. illegal mining site/refuse dump site/sand winning, etc.) to learn first-hand the effect of human activities on the environment. Differentiate opportunities for learning by supporting learners to do one or more of the following based on their individual levels of proficiency:

AP: Photo taking.

P: Notes taking and recording

HP: Interviews with community members

Learners are to prepare for a discussion when they are back in the classroom to discuss what they have observed.

- b. *Videos*: Learners watch documentaries on human activities that destroy the environment and follow up with the whole group discussion.
- c. *Resource person*: Learners engage with a resource person to discuss the consequences of human activities on the environment. Such a resource person can be a person from the Environmental Protection Agency (EPA) or any other person with knowledge of the subject matter. Prior to the visit, teachers are to support learners, where required, to compose their questions to ask the resource person. Teachers should moderate the presentations to focus on the consequences of human activities on the environment.

- d. *Digital Pedagogy:* Learners can work online and search for news reports on human activities that affect the environment. Teacher to model the use of the internet and appropriate sources of information. Teacher to provide prompt questions for learners to address through their research. These can be differentiated to support different levels of learning.
- e. *Talk for learning:* Teachers lead a discussion on the impact of human activities on the environment. Learners break into small groups (mixed gender and ability) to continue the discussion. Groups may be allocated a particular theme. For example, agricultural practices, mining or deforestation to discuss and then share their conclusions with the whole class.

Key Assessment

DoK Level 1: Identify three consequences of human activities that affect the environment.

DoK Level 2: Explain three consequences of human activities that affect the environment.

DoK Level 3: Analyse three human activities that affect the environment and justify your conclusions on their impact.

DoK Level 4: Create a poster to illustrate the impact of human activities that degrade the environment and how this can be curtailed.

Week 21

Learning Indicator: *Identify the environmental values in the teachings of the three main religions.*

Theme or Focal Area: **Teachings and values of AIR on the environment**

Introduction

This focal area aims to guide learners to understand and appreciate the teachings and values of AIR on the environment. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively in achieving the learning indicator.

Key Concepts

- a. Teachings of AIR on the environment: The Earth and Forest
 - i. The teachings of the indigenous religion of the Africans on the environment are largely found in their practices in relation to the environment.
 - ii. Oral narratives also teach that the land and what is found on it are for the ancestors and the yet-unborn. The living are just trustees.
 - iii. The earth is regarded as endowed with a spirit and some cultures regard this spirit as a deity, a mother goddess, and is worshipped. She is responsible for the fertility of the earth and womb of women.
 - iv. There are taboos associated with the earth.
 - Not to till it on specific days
 - Land, an aspect of the earth, is owned by the ancestors and should not be sold.
 - In cultures in the Northern part of Ghana, there is the institution of the *Tendana*, the priest of the earth, who ensures that the taboos are obeyed.
 - Hunting on land where the ancestors are buried is barred.
 - Pieces of forest/plants are regarded as sacred because of the following reasons:
 - o They are regarded as dwelling places of deities.
 - o They serve as burial and resting places of the ancestors.
 - o Linked with the history of communities.
 - o Some plants are regarded as totems.
 - o Some sacred groves in Ghana are used as sanctuaries for animals, hence there are associated taboos:
 - Hunting in them is prohibited.
 - Defecating in them is not allowed.
 - Felling trees in them is restricted.
 - Weeding them is forbidden.



Tanoboase Sacred Grove at Bono East Region

- a. Teachings of AIR on the environment: Water Bodies and Animals**
- i. Water bodies have in-dwelling spirits and are regarded as deities. These taboos are associated with them:
 - Prohibition against defecating around water bodies.
 - Prohibition against weeding along riverbanks.
 - Prohibition against stepping into rivers with footwear.
 - Prohibition against fishing in some of them.
 - ii. Some animals are regarded as deities and totems. Consequently, the following taboos are observed:
 1. They are not killed.
 2. If found dead, they are ritually buried.
 3. Hunting them is prohibited.
- c. Values of AIR on the environment**
- i. *Respect*: Reverence to nature such as not defecating in and around water bodies and in certain pieces of forest brings out the value of respect towards nature.
 - ii. *Communalism*: Humans are in a relationship with some plants, animals, land and water bodies. This relationship enlarges the indigenous Ghanaian understanding of community.
 - iii. *Co-operation*: Since nature is part of the community and it is at risk, humans must cooperate to ensure its preservation.
 - iv. *Care*: Humans must not hurt the environment but take out of the environment only what we need.
 - v. *Reciprocity*: Humans have depended and continue to depend on nature. This must be reciprocated in behaviours such as protecting nature and regenerating it.
 - vi. *Equity*: We should leave the earth the same way we met it or even better for generations yet unborn. They should not suffer because of the current generation.
 - vii. *Trusteeship* The living hold land in trust for the yet-unborn, and this should guide all attitudes towards land.

Learning Tasks

1. Identify three environmental teachings of AIR.
2. Explain three environmental teachings and values of AIR.
3. Analyse the relationship between the teachings and values of AIR and environmentalism.

Pedagogical Exemplars

- a. *Experiential learning:* Learners take a trip to sacred places to explore the values of AIR in environmental conservation. During the visit, they take pictures/videos and interact with local people. Differentiate opportunities for learning by supporting learners to do one or more of the following based on their individual levels of proficiency:

AP: Photo taking.

P: Notes taking and recording

HP: Interviews with community members

Learners prepare for discussion when they are back in the classroom.

- b. *Resource Person:* Learners engage with a resource person to discuss the teachings and values of AIR on the environment. Such a resource person could be a traditional leader or any person knowledgeable on the subject matter. Prior to the visit, teachers should support learners, where required, to compose their questions to ask the resource person. Teacher should moderate the presentations to focus on the teachings and values of AIR on the environment.
- c. *Digital Literacy:* Learners work online to search for and watch videos that show environmental teachings and values on the environment. Teachers to support the activity by modelling appropriate sources of information.

https://www.youtube.com/watch?v=5s7wPP0M6Ag	
https://www.youtube.com/watch?v=qjLXmlw_Tv0	
https://www.youtube.com/watch?v=sus_KS5mWuA	
https://www.youtube.com/watch?v=nkxMrXg6PtU	

- d. *Pyramid discussion:* Learners form progressively larger groups as they share views on the values of AIR that promote environmental conservation.

Key Assessments

DoK Level 1: Identify three environmental teachings of AIR on the environment (accept oral or written responses).

DoK Level 2: Explain three environmental teachings and values of AIR on the environment (accept oral or written responses),

DoK Level 3: Analyse the relationship between the teachings and values of AIR on the environment and formally present to an audience.

DoK Level 4: Examine four ways by which the taboos associated with the teachings of AIR support the preservation of the natural environment.

Week 22

Learning Indicator: *Identify the environmental values in the teachings of the three main religions.*

Theme or Focal Area: **Teachings and values of Christianity on the environment**

Introduction

This focal area aims to guide learners to understand and appreciate the teachings and values of Christianity concerning the environment. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively in achieving the learning indicator.

Key Concepts

- a. There are specific teachings and values on the environment in the Bible.
 - i. Gen. 1: 27– This reference is not properly understood when read together with other biblical passages. However, it means stewardship of the earth, not to tear and destroy it.
 - ii. Numbers 35:33– “You shall not pollute the land in which you live”
 - iii. Genesis 2: 15 – “The Lord God took the man and put him in the garden of Eden to work on it and keep it”
 - iv. Psalm 24:1 – “The earth is the Lord’s and the fullness thereof, the world and those who dwell therein.”
 - v. Revelation 11: 18 – “The nations rage but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth”.
 - vi. Deuteronomy 23:12-14– “As part of your equipment, have something to dig with, and when you relieve yourself, dig a hole and cover up your excrement. For the Lord your God moves about in your camp to protect you and to deliver your enemies to you. Your camp must be holy so that he will not see among you anything indecent and turn away from you.
- b. Christian values on the environment
 - i. Responsibility – Christians are duty-bound to take care of the environment, a duty reposed in them by God.
 - ii. Care – Christians need to do or provide what is needed to protect the environment. The fifth mark of mission states that Christians should “strive to safeguard the integrity of creation, and sustain and renew the life of the earth”.
 - iii. Partnership/cooperation – Christians must come together with others to ensure proper use of the environment.
 - iv. Discipleship – Christians should become environmental ambassadors.
 - v. Love – Deep affection for the well-being of the environment.
 - vi. Interconnectedness – Humans and nature were created by God and there is a link among all creation which must be maintained.
 - vii. Justice – There must be fairness in our attitude towards the environment, exemplified in fairness in its use and considering the interest of others.
 - viii. Equity – Christians must factor the interest of future generations and others.

- c. Christian activities that promote and protect the environment.
 - i. Environmental education and awareness
 - ii. Tree planting programmes – E.g. Arbor Day of Protestants, Church of Pentecost initiative, ADRA tree planting programme, Laudato si Action, a programme by the Catholic Church
 - iii. Clean up campaigns – Occasionally organised by churches



SDA Church involved in tree-planting

Learning Tasks

1. Identify three Christian teachings and values on the environment.
2. Explain three Christian teachings and values on the environment.
3. Analyse the relationship between Christian teachings and values on the environment.

Pedagogical Exemplars

- a. *Experiential learning*: Learners take a trip to observe Christian environmental protection activities. Examples: Clean up campaigns, tree planting exercise, etc. During the visit, learners take pictures/videos and interact with people. Differentiate opportunities for learning by supporting learners to do one or more of the following based on their individual levels of proficiency:

AP: Photo taking.

P: Notes taking and recording

HP: Interviews with community members

Learners prepare for discussion when they are back in the classroom.




- b. *Resource Person*: Learners engage with a resource person to discuss the teachings and values of Christianity on the environment. Such a resource person could be a priest, elder or leader of Christian NGOs involved in environmental protection. Prior to the visit, teachers should support learners, where required, to compose their questions to ask the resource person. Teacher should moderate the presentations to focus on the teachings and values of Christianity on the environment.
- c. *Directed Reading Activity*: Learners read quotations from the Bible to learn about Christian teachings and values on the environment. Differentiate opportunities for learning by the following:

AP: Learners with lower reading abilities may be provided with shorter or simpler passages or comparable texts that tell biblical teachings in modern language.

P: Proficient learners read scriptural passages and receive support from teachers with unfamiliar words

HP: Highly proficient learners read scriptural passages, explain them in their own words and ask questions to clarify certain portions.

- d. Digital Literacy:** Learners visit online to search for and watch videos that show environmental teachings and values on the environment. Teachers to model the activity and monitor to ensure learners access appropriate material.

<p><i>Church of Pentecost tree planting programme</i> https://www.youtube.com/watch?v=KgXbKzjieZQ</p>	
<p><i>ADRA tree planting programme</i> https://www.youtube.com/watch?v=b3eeFGtsscc</p>	
<p><i>Presby Church Clean-up campaign in Techiman</i> https://www.youtube.com/watch?v=Kjg-DWNq-1k</p>	

- e. Talk for Learning:** In mixed-ability gender/religious groups, learners discuss their knowledge and experiences of Christians engaged in environmental protection activities.

Key Assessments

DoK Level 1: Identify three environmental teachings of Christianity on the environment (accept oral or written responses).

DoK Level 2: Explain three environmental teachings and values of Christianity on the environment (accept oral or written responses).

DoK Level 3: Analyse the relationship between teachings and values of Christianity on the environment and formally present to an audience.

DoK Level 4: Discuss the different interpretations of Gen 1:27 and 28 and justify, with reference to the total Christian teachings, how this passage supports environmental conservation.

Week 23

Learning Indicator: *Identify the environmental values in the teachings of the three main religions.*

Theme or Focal Area: **Teachings and values of Islam on the environment**

Introduction

This focal area aims to guide learners to understand and appreciate the teachings and values of Islam on the environment. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively in achieving the learning indicator.

Key Concepts

- a. Islamic scriptural teachings on the environment – Qur'an and Hadith
 - i. Qur'an 1:165: "For He it is Who has appointed you vicegerent over the earth and has exalted some of you over others in rank that He may try you in what He has bestowed upon you".
 - ii. Qur'an 7:31: "Children of Adam! Take your adornment at every time of Prayer, and eat and drink without going to excesses. For Allah does not like those who go to excess".
 - iii. Qur'an 30:41: "Corruption has spread on land and sea as a result of what people's hands have done so that Allah may cause them to taste the consequences of some of their deeds and perhaps they might return to the Right Path".
 - iv. Hadith Sahih al-Bukhari 3321: "A prostitute was forgiven by Allah, because passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that."
 - v. Hadith Imam Ahmad (6768) and Ibn Maajah (419): "What is this extravagance, O Sa'd?" He said: Can there be any extravagance in wudoo'? He said, "Yes, even if you are on the bank of a flowing river."
 - vi. Musnad Ahmad 12902: "Even if the Resurrection were established upon one of you while he has in his hand a sapling, let him plant it."
 - vii. Sahih Muslim 2742, Book 49 Hadith 12: "The world is sweet and green, and Allah has made you stewards over it. So, whoever is a steward, let him fulfil his stewardship".
 - viii. Imam Ali (Nahj al-Balagha, Sermon 174): "Do not pollute the water, for it is the source of life for all the living creatures".
 - ix. Abdullah ibn Hbashi Sunan Abi Dawud 5239, Book 43, Hadith 467: "If anyone cuts the lote tree, Allah brings him headlong into Hell".
 - x. Ibn Umar (Sahih al-Buhari 3295, Sahih Muslim 2242): "A woman was punished due to a cat she had imprisoned until it died, so she entered the Hellfire. She did not give it food or water while it was imprisoned, neither did she set it free to eat from the vermin of the earth"
- b. Islamic values on the environment
 - i. Prudence: Natural resources can be used for the welfare of humankind, but they must be used with prudence.
 - ii. Stewardship: God has appointed human beings as stewards of the environment.
 - iii. Responsibility: It is human responsibility to preserve the world.

- iv. Care and Compassion: Humans must have compassion towards animals and plants.
 - v. Preservation: Humans must protect the earth because we depend on it for our well-being.
 - vi. Trustees: The environment is entrusted into the care of humankind
- c. Islamic activities that promote the environment**
- i. Environmental education and awareness in mosques and schools (Madrassa)
 - ii. Tree planting campaigns by Muslim groups and NGOs
 - iii. Waste management and clean-up campaigns by Muslim groups.
 - iv. Advocacy and policy engagements with governmental agencies
 - v. Water conservation initiatives



Ahmadis involved in tree planting

Learning Tasks

1. Identify three Islamic teachings and values on the environment.
2. Explain three Islamic teachings and values on the environment.
3. Analyse the relationship between Islamic teachings and values on the environment.

Pedagogical Exemplars

- a. Directed Reading Activity:** Learners read quotations from the Qur'an and Hadith to learn about Islamic teachings and values on the environment. Differentiate opportunities for learning by the following:
- AP: Learners with lower reading abilities may be provided with shorter or simpler passages or comparable texts that tell Islamic teachings in modern language.*
- P: Proficient learners read scriptural passages and receive support from teachers with unfamiliar words*
- HP: Highly proficient learners read scriptural passages, explain them in their own words and ask questions to clarify certain portions.*
- b. Experiential learning:** Learners take a trip to observe Islamic environmental protection activities. Examples: Clean up campaigns, tree planting exercises, etc. During the visit, learners take

pictures/videos and interact with people. Differentiate opportunities for learning by supporting learners to do one or more of the following based on their individual levels of proficiency:




AP: Photo taking.

P: Notes taking and recording

HP: Interviews with community members

Learners should prepare for discussion when they are back in the classroom.

- c. *Resource Person:* Learners engage with a resource person to discuss teachings and values of Islam on the environment. Such a resource person could be an Imam or leaders of Islamic NGOs involved in environmental protection. Prior to the visit, the teacher should support learners, where required, to compose their questions to ask the resource person. Teacher should moderate the presentations to focus on the teachings and values of Islam on the environment.
- d. *Digital Literacy:* Learners visit online to search for and watch videos that show Islamic environmental teachings and values on the environment. Teachers to model the activity and monitor to ensure the content learners access is appropriate.

<p><i>Clean-up campaign to mark the end of Eid Adha</i> https://www.youtube.com/watch?v=SXnhnEHLyJo</p>	
<p><i>Young Ahmadi Muslims planting trees</i> https://www.youtube.com/watch?v=8WHU_Tp1lBM</p>	
<p><i>Islamic NGOs in the provision of water</i> https://www.youtube.com/watch?v=f2LfUFdrDKk</p>	

- e. *Talk for Learning:* In mixed-ability gender/religious groups, learners discuss their knowledge and experiences of Muslims engaged in environmental protection activities.

Key Assessments

DoK Level 1: Identify three environmental teachings of Islam on the environment (accept oral or written responses).

DoK Level 2: Explain three environmental teachings and values of Islam on the environment (accept oral or written responses).

DoK Level 3: Analyse the relationship between the teachings and values of Islam on the environment and formally present to an audience.

DoK Level 4: Compose music that communicates the teachings and values of Islam on the environment.

Section Review

In this section, learners have begun to explore the connection between religion and the environment. The focus had been on the teachings and values espoused by AIR, Christianity and Islam and how they can be harnessed for environmental protection and conservation. 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.

SECTION 12: RELIGION, SCIENCE & TECHNOLOGY AND THE ENVIRONMENT

Strand: **Religion and Contemporary issues**

Sub-Strand: Religion and the Environment

Learning Outcome: *Explain human activities that affect the environment and identify environmental values in the teachings of the three religions to combine with science and technology for the care of the environment.*

Content Standard: *Demonstrate an understanding of the environmental values in the teachings of the three major religions and show how they can be combined with science to solve environmental problems.*

INTRODUCTION AND SECTION SUMMARY

This is the twelfth section of the curriculum for Religious Studies, Year One. The purpose of this section is to further learners' understanding of religion and the environment. The lessons will draw on learners' experiences with the teachings and values of the three main religions to support their learning about how religion can complement science and technology in environmental protection and conservation by understanding its limitations.

The week covered by the section is:

Week 24

- a. *Science and technology and the environment*
- b. *Challenges in using either religion or science and technology alone to solve environmental problems.*
- c. *Integrating religious values into science and technology to solve environmental problems.*

SUMMARY OF PEDAGOGICAL EXEMPLARS

In this section, teachers are encouraged to apply learner-centred pedagogical exemplars such as talk for learning, experiential learning, debate, video watching, digital literacy and resource persons, among others. It is expected that teachers will engage learners in activities such as mock parliament, presentations, research, etc. to generate excitement and motivation for learning. 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 to accomplish the same tasks. Content and pedagogy of the lesson should be differentiated according to the different abilities of the learners. Teacher should consider gender imbalance and pay particular attention to learners with special educational needs to ensure their full participation. To support teachers in their approach to differentiation, this manual sometimes 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. The emphasis here is on formative assessment, with the end result of improving learning outcomes. Assessment tools to be applied include research data generation and analysis, official statement

writing and creative compositions, among others. These assessment strategies are not meant to assign grades but to ensure that learners progress towards achieving the learning outcomes.

Teachers may select from the assessments provided in this manual as exemplars or create innovative assessment activities of their own that will ensure the achievement of this goal. Depth of Knowledge (DoK) levels have been attributed to each assessment to accommodate the diverse abilities of learners.

Week 24

Learning Indicator: *Examine how religious values can complement science and technology for the protection of the environment.*

Theme or Focal Area: Science and Technology and the Environment

Introduction

This focal area aims to guide learners to understand the relationship between science, technology and the environment. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively in achieving the learning indicator.

Key Concepts

- i. Science is a method of enquiry based on empirical data, objectivity, experimentation/observation and verifiability. Science makes observations of the natural world to identify patterns, ask questions, find answers and ask more questions. It is a problem-solving method.
- ii. Technology is the application of scientific knowledge to the practical aims of human life or to manipulate the natural environment.
- iii. Contribution of science and technology to environmental protection
 - Scientific research and the use of Artificial Intelligence (AI) have enabled us to understand the earth, make predictions about the environment and suggest ways to reduce the harm we cause to the environment.
 - Efficient production, leading to waste reduction.
 - Development of new environmental technology – green/clean technology – seen in the use of electric cars and renewable energy (produced by e.g., wind, water and sunshine)
 - Raising environmental awareness and sharing environmental research findings through the use of the technology of the internet.
 - Preservation of the forest and its resources through the use of computers/phones/cameras and the internet and saving paper use.
 - Emerging environment-friendly scientific knowledge and technology help to produce food efficiently and help in land use and water preservation.
 - Recycling of waste through scientific knowledge and technological tools.

Learning Tasks

1. Identify three contributions of science and technology to environmental protection.
2. Explain three contributions of science and technology to environmental protection.
3. Justify the contribution of science and technology to environmental protection in Ghana.

Pedagogical Exemplars

- a. *Resource person:* Learners engage with a resource person to discuss the contributions of science and technology to environmental protection and conservation. Such a resource person could be a scientist or staff from the Environmental Protection Agency or any other person knowledgeable on the subject matter. Prior to the visit, teachers should support learners, where

required, to compose their questions to ask the resource person. Teachers should moderate the presentations to focus on the topic.

- b. Research:** Learners in mixed-ability groups undertake research from books and online to learn about the contributions of science and technology to environmental protection and conservation. Differentiate opportunities for learning by supporting learners with diverse needs and difficulty levels such as:

AP: Learners with lower reading abilities may be provided with shorter or simpler passages or texts.

P: Proficient learners read and receive support from teachers with unfamiliar language and ideas

HP: Highly proficient learners read, explain in their own words and ask questions to clarify certain portions.

- c. Digital pedagogy/Video:** Learners visit online and watch videos on how science and technology support environmental protection. Teacher models the activity and monitors to ensure the content accessed by learners is appropriate.

https://www.youtube.com/watch?v=JWTVtYEEeJic	
https://www.youtube.com/watch?v=IPddkbeY9og	
https://www.youtube.com/watch?v=SN4hQUAi8kE	
https://www.youtube.com/watch?v=FIYVnvHa2dc	

Key Assessments

DoK Level 1: State three ways in which science and technology contribute to environmental protection and conservation (accept oral or written responses).

DoK Level 2: Explain three ways in which science and technology contribute to environmental protection and conservation. (accept oral or written responses).

DoK Level 3: Discuss the contributions of science and technology to environmental protection and conservation.

DoK Level 4: Use scientific methods to research and analyse the content of waste generated by the school over a period of time and make recommendations for ways to address waste challenges in the school.

Theme or Focal Area: **Challenges in using Science and Technology alone to solve environmental problems.**

Introduction

This focal area aims to guide learners to understand the challenges in using science and technology alone to solve environmental problems. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively in achieving the learning indicator.

Key concepts

Negative impact of scientific and technological activities on the environment

- i. Pollution: Various types of pollution (air, water, noise and heat) can be caused by producing and using technology.
- ii. Science and technology consume resources which are non-renewable, e.g., gold, uranium, iron and bauxite.
- iii. Manufacturing technology creates waste, e.g., electronic waste, which is thrown away and contaminates resources like water, the soil, plants and animals because they are poisonous or non-degradable.
- iv. Disrupting ecology: Destroying the habitats of organisms for industrial purposes, road construction, building of dams, etc., the use of pesticides and weedicides can greatly affect the environment's natural cycles.
- v. Carbon emissions from carbon dioxide and monoxide produced out of scientific knowledge and technological advancement are greenhouse gases that cause global warming.

Weaknesses of using science and technology alone in environmental protection

- a. Science and technology may have the knowledge and the know-how but lack the values to direct the knowledge to serve the whole of humankind equitably. Theoretically, science and technology are devoid of value judgment.
- b. Science and technology see the world from a materialistic perspective, which it must exploit for the benefit of humans.
- c. Science and technology can create more environmental problems in trying to solve human problems.
- d. Science and technology are overly focused on material prosperity, which may go against the sustainable use of the environment.
- e. Some global scientific research do not address the UN Sustainable Development Goals, of which the environment is key. Rather, research is driven by the needs and values of a small number of companies and governments in developed countries, at the expense of the rest of the world.

Learning tasks

1. Mention three weaknesses of science and technology in solving environmental problems.
2. Explain three weaknesses of science and technology in solving environmental problems.
3. Assess the impact of science and technology in solving environmental problems.

Pedagogical Exemplars

- a. *Mock Parliament*: Learners implement a mock parliamentary debate on a bill to advance science and technology to improve environmental protection. Differentiate learning by assigning roles based on the abilities and interests of the learners, such as:
 - i. *AP*: Take up roles such as Clerk of Parliament or media persons to record and videotape proceedings.
 - ii. *P*: Take up roles like Members of Parliament to debate the motion in favour of their constituents.
 - iii. *HP*: Take up the role of Speaker of Parliament, controlling affairs and managing debates.
- b. *Resource person*: Learners engage with a resource person to discuss the weakness of using science and technology alone to promote environmental protection and conservation. Such a resource person could be a scientist, staff from the Environmental Protection Agency (EPA) or any other person knowledgeable in the subject matter. Prior to the visit, teachers should support learners, where required, to compose their questions to ask the resource person. Teacher should moderate the presentations to focus on the topic.
- c. *Digital pedagogy*: Learners search online for information on the weaknesses of science and technology in addressing environmental problems. Teacher to model the use of the internet and appropriate sources of information. Teachers to provide prompt questions for learners to address through their research. These can be differentiated to support different levels of learning.

Key Assessments

DoK Level 1: State three weaknesses of science and technology in environmental protection (accept oral or written responses).

DoK Level 2: Explain three weaknesses of science and technology in environmental protection (accept oral or written responses).

DoK Level 3: Analyse the areas of science and technology that are less impactful in addressing environmental problems (accept formal presentation).

DoK Level 4: Compose a statement and present as a parliamentarian on the weaknesses of science and technology in addressing environmental problems.

Theme or Focal Area: **Integrating religious values into Science and Technology to solve environmental problems.**

Introduction

This focal area aims to guide learners to appreciate how religious values can be harnessed to support science and technology in solving environmental problems. Key concepts, pedagogical exemplars and assessment strategies have been provided below as guidance for the teacher to deliver lessons effectively in achieving the learning indicator.

Key Concepts

The complementary role of religion in environmental protection:

- a. *Moral and ethical guidance:* Religious teachings often emphasise the intrinsic value of nature and the moral responsibility of humans to care for the earth. This moral framework can complement scientific knowledge by providing ethical guidance for decision-making on environmental issues.
- b. *Community engagements:* Religious institutions serve as hubs for community engagement and activism. They can mobilise their members to participate in environmental initiatives such as clean-up campaigns, tree-planting projects and advocacy efforts.
- c. *Simplicity and moderation:* Religious values often promote principles of simplicity, moderation and conservation. These values align with sustainable living practices such as reducing consumption, minimising waste and conserving resources.
- d. *The value of stewardship:* Religious narratives and scriptures often depict humanity's role as stewards of the earth. These stories can inspire individuals to develop a deeper connection with nature and to take responsibility for its care and protection.
- e. *Interdisciplinary collaboration:* Collaboration between religious leaders, scientists, policymakers and technologists can foster interdisciplinary approaches to environmental problem-solving.

Learning Tasks

1. Identify three religious values that can complement science and technology for environmental protection.
2. Explain three religious values that can complement science and technology for environmental protection.
3. Assess the effectiveness of three religious values in complementing science and technology for environmental protection.

Pedagogical Exemplars

- a. *Resource Person:* Learners interact with religious persons, scholars and environmental scientists to explore the intersection between faith traditions and environmental stewardship. This will promote dialogue, mutual understanding and collaboration among diverse religious communities in solving environmental problems. Learners prepare questions ahead of the discussion. Teachers should moderate the interaction between learners and the resource person(s) to meet their learning objectives.
- b. *Project-based learning:* Engage learners in community-based environmental action projects that integrate scientific knowledge with religious teachings on compassion, empathy and service to others. Learners could collaborate with local religious institutions to organise tree planting initiatives, clean-up campaigns, etc. to address environmental issues while fostering social cohesion and collective responsibility. Differentiate learning based on interests and abilities of learners such as:

AP: Identify potential environmental problems facing the community.

P: Prescribe practical learner-led solutions to environmental problems facing the community

HP: Solicit collaboration with other organisations and stakeholders to implement solutions to environmental problems facing the community.

- c. *Digital pedagogy*: Learners search online for information on integrating religious values into science and technology to solve environmental problems. Teacher to model the use of internet and appropriate sources of information. Teacher to provide prompt questions for learners to address through their research. These can be differentiated to support different levels of learning.

Key Assessments

DoK Level 1: State three religious values that can complement science and technology for environmental protection. (accept oral or written responses)

DoK Level 2: Explain three religious values that can complement science and technology for environmental protection. (accept oral or written responses)

DoK Level 3: Analyse religious values that can address weaknesses in science and technology's ability to address environmental problems (accept formal presentation)

DoK Level 4: Create a poster that explains religious values that complement science and technology for environmental protection, with examples of how this has been achieved.

Section Review

In this section, learners have explored the connection between religion and the environment. The focus had been on assessing science and technology's impact on environmental protection and conservation. They also learnt of the weaknesses of science and technology and how religion can be harnessed to support the environmental protection and conservation agenda. Pedagogical and assessment choices for the lessons in this section provided opportunities for learners to be creative, collaborative, think critically and develop their digital, communication 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.

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