

GHANA EDUCATION SERVICE

(MINISTRY OF EDUCATION)



REPUBLIC OF GHANA

RELIGIOUS AND MORAL EDUCATION COMMON CORE PROGRAMME CURRICULUM (BASIC 7 - 10)

FEBRUARY 2020



Religious and Moral Education Curriculum for B7- B10

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INTRODUCTION

In the first four years of high school education, learners are expected to take a Common Core Programme (CCP) that emphasizes a set of high, internationally-benchmarked career and tertiary education ready standards. Learners need to acquire these for post-secondary education, the workplace or both. The standards articulate what learners are expected to know, understand and be able to do by focusing on their social, emotional, cognitive and physical development. The (CCP) runs from Basic 7 through Basic 10.

The common core attributes of the learner, which describe the essential outcomes in the three domains of learning (i.e. cognitive, psychomotor and affective), are at the centre of the CCP (see Figure 1). Inspired by the values which are important to the Ghanaian society, the CCP provides an education of the heart, mind and hands in relation to on the learner's lifetime values, well-being, physical development, metacognition and problem-solving. Ultimately, this will produce character-minded learners who can play active roles in dealing with the increasing challenges facing Ghana and the global society.

The features that shape the common core programme are shown in Figure 1. These are

- learning and teaching approaches – the core competencies, 4Rs and pedagogical approaches
- learning context – engagement service and project
- learning areas – mathematics, science, computing, language and literacy, career technology, social studies, physical and health education, creative arts and design and religious and moral education. These are elaborated subsequently.

LEARNING AND TEACHING APPROACHES

- The *core competences*: Describe the relevant *global skills for learning* that the CCP helps *learners* to develop in addition to the 4Rs. The global skills for learning allow learners to become critical thinkers, problem-solvers, creators, innovators, good communicators, collaborators, digitally literate, culturally and globally sensitive citizens who are life-long learners that have keen interest in their personal development.



Figure 1: Features of the CCP

- *Pedagogical approaches:* The CCP emphasises creative and inclusive pedagogies that are anchored on authentic and enquiry-based learning, collaborative and cooperative learning, differentiated learning, and holistic learning as well as cross disciplinary learning.
- *The 4Rs across the Curriculum:* The 4Rs refer to Reading, wRiting, aRithmetic and cReativity, which all learners must become fluent in.

LEARNING CONTEXT

The CCP places emphasis on engagement of learners in the classroom activities, projects (in and outside the classrooms). These projects can involve individual or group tasks which all learners are required to complete by the end of Basic 10. The CCP project provides learners with contexts to demonstrate creativity and inventiveness in various areas of human endeavor. Community service offers opportunity for learners to nurture, love and care for their community and solve problems in the community.

LEARNING AREAS

The CCP comprises the following subjects:

1. Languages (English, Ghanaian Languages, French, Arabic)
2. Mathematics
3. Science
4. Creative Arts and Design
5. Career Technology
6. Social Studies
7. Computing
8. Religious and Moral Education (RME)
9. Physical and Health Education

This document sets out the standards for learning **Religious and Moral Education** in the Common Core Programme (CCP). The standards in the document are posited in the expectation that CCP (B7 – B10) will offer quality education for all types of learners. The design of this curriculum is based on the features of the CCP as shown in Figure 1. It emphasizes a set of high internationally-benchmarked career and tertiary education ready standards. Learners need to acquire these competencies in Religious and Moral Education for post-secondary

education, the workplace training or both. The curriculum has been designed to be user friendly because it provides a detailed preamble that covers the rationale, philosophy, aims, profile of expected learning behaviours (i.e. knowledge, skills, attitudes and values), pedagogical approaches, core competencies and the 4Rs, assessment practices and instructional expectations.

RATIONALE

The issue of morality and religion has engaged human attention over the centuries. This is because of their effects on the co-existence of human beings with one another and the world they live in and ideas concerning their relationship with forces beyond the known world. 'Religious and Moral Education' is a vital and indispensable part of human growth and development in the Ghanaian society. The subject reinforces the informal religious and moral training young people acquire from their homes and communities.

The nation is confronted with major moral issues including corruption, poor attitude to the environment and uncritical following of certain foreign values and cultures. Education must make learners aware of the dangers these pose to themselves as individuals and the nation as a whole and make them to acquire values and attitudes that would address these challenges.

Many homes and communities may be unable to provide this type of training adequately due to demands of modern environment. It therefore becomes the task of the school to provide this type of education in order to help learners to become morally responsible and patriotic citizens. Furthermore, the spread of education across all sectors of the Ghanaian society, and the changes in the way of life of people as a result of education, population growth, and contacts with the outside world, tend to introduce all manner of both positive and negative influences.

In general, young people readily and unconsciously assimilate all types of influences (good or bad), if they do not have proper guidance. It is therefore important that society provides them with a type of education that will make them acquire sound religious and moral principles; and also develop appropriate attitudes and values that will help them to make good choices and decisions in their adulthood for the good society.

PHILOSOPHY

The learning and teaching of Religious and Moral Education reflect the belief that irrespective of the diverse needs of learners in Ghana's classrooms, each can be nurtured into honest, creative and responsible citizen.

TEACHING PHILOSOPHY

The teaching of Religious and Moral Education (R.M.E.) should be learner-centred rather than teacher-centred. There is a Chinese proverb that states “I hear, I forget; I see and I remember; and I do and I understand.” This is interpreted to mean that when learners are fully involved in teaching and learning processes, they tend to develop great interest and subsequently contribute actively to lessons. In the same vein, it is expected that the teaching and learning of Religious and Moral Education would be participatory, and not be turned into preaching sessions. Learners would become passive learners when Religious and Moral Education teachers attempt to impart every information solely by themselves, and this may not encourage effective teaching and learning.

Teaching resources play key roles in teaching and learning processes. Without them, learners are likely to find it difficult to understand various themes and concepts (topics) they study. Teaching resources such as charts, real objects and drawings help to make lessons interesting and practical. The R.M.E. teacher should therefore be resourceful and be able to find the relevant teaching materials that may be needed for the lessons. It will be highly essential for teachers to use audio-visual resources such as films and videos in their lessons for learners to acquire the right knowledge, values, attitudes and skills needed. They will also acquire some language skills and other core competencies from the topics they study and this will facilitate their learning of Religious and Moral Education and other subjects on the school timetable. In addition, the teacher is expected to relate the various topics to the practical situations in their daily lives.

LEARNING PHILOSOPHY

The best way of learning Religious and Moral Education is through practical activities like demonstrations, role plays, recitals, games, group work and visiting important religious and historic sites. There should be more demonstrations throughout the lessons. Children can get a clearer picture of lessons and store the facts in memory and practice when they are encouraged to take active part in the lessons that involve demonstrations and other practical activities.

In educational principles, the child’s **GENERIC SKILLS** are fully developed only when enough demonstrations and activities are undertaken. Some of them have the ability to dance, sing, draw, dramatise or make models, and all these potentials are to be

developed through the teacher's assistance and resourcefulness. Games arouse the interest of children to take active part in lessons. They may include chain games whereby a child may ask another child a question and continue in the same order throughout the class. The teacher is at liberty to introduce appropriate games in the lesson.

Learners are to be encouraged to work in groups, carry out some of the functions of the teacher and act as a leader of the group. The teacher should guide learners working in groups so that there is a balance between teacher-centred lessons and the lesson which gets out of hand because of lack of control. The rationale of this philosophy is to inculcate the spirit of team work, consensus building and tolerance in order to ensure peace and unity.

GENERAL AIM

The curriculum is aimed at developing individuals who are literate, good problem solvers, have the ability to think creatively and have both the confidence and competence to participate fully in the Ghanaian society as responsible local and global citizens.

SPECIFIC AIMS

The aims of teaching and learning Religious and Moral Education are to encourage and enable learners to:

- develop an awareness of their Creator and the purpose of their very existence.
- develop an understanding and tolerance of other people's faiths and cultures.
- draw the difference between acceptable and unacceptable behaviours so that they can make the right decisions in any situation and thus become responsible citizens.
- acquire the socio-cultural values inherent in the three major religions in Ghana (i.e. Christianity, Islam and African Traditional Religion) which will help
- them cope with the variety of moral choices they have to make in today's rapidly changing world.
- develop the spirit of team work, collaboration and togetherness in nation-building.
- increasingly develop the ability to respond to religious beliefs and practices in an informed, rational and responsible way.

PROFILE OF EXPECTED LEARNING BEHAVIOURS

- Aid learners to make sense of problems and persevere in solving them, including using higher order reasoning and problem-solving skills.
- Get learners to think critically about tasks and their solutions by asking questions and challenging each other's views until a consensus is reached.

- Encourage learners to present their own ideas in ways that make sense to others and critique each other's reasoning.
- Enable learners to work together to represent real-life situations and in multiple ways (e.g. oral, text, pictures, diagrams, videos, role plays, sketches, etc.).
- Support learners to use appropriate technologies to solve problems embedded in their culture and the larger society.
- Provide opportunities for learners to realize that it is necessary to be precise - using facts - when sharing ideas. Also, allow them to support each other to improve on their precision.

CORE COMPETENCIES

The core competencies describe a body of skills that teachers at the basic level should seek to develop in their learners. The competencies describe a connected body of core skills that are acquired throughout the processes of teaching and learning. They are the relevant global skills for learning that allow learners to develop, in addition to the 4Rs, to become critical thinkers, problem-solvers, creators, innovators, good communicators, collaborators, culturally identified individuals, digitally literate and global citizens who have keen interest in their personal development. In using this curriculum, we hope the core competencies will be developed in learners to help them develop our country, Ghana. These competencies include:

CRITICAL THINKING AND PROBLEM SOLVING (CP)

This skill develops learners' cognitive and reasoning abilities to enable them analyse and solve problems. Critical thinking and problem-solving skill enable learners to draw on their own experiences to analyse situations and choose the most appropriate, out of a number of possible solutions. It requires that learners embrace the problem at hand, persevere and take responsibility for their own learning.

CREATIVITY AND INNOVATION (CI)

Creativity and Innovation promotes entrepreneurial skills in learners through their ability to think of new ways of solving problems and developing technologies for addressing the problem at hand. It requires ingenuity of ideas, arts, technology and enterprise. Learners having this skill are also able to think independently and creatively.

COMMUNICATION AND COLLABORATION (CC)

This competence promotes in learners the skills to make use of languages, symbols and texts to exchange information about themselves and their life experiences. Learners actively participate in sharing their ideas. They engage in dialogue with others by listening to and learning from them. They also respect and value the views of others.

CULTURAL IDENTITY AND GLOBAL CITIZENSHIP (CG)

This competence involves developing learners to put country and service foremost through an understanding of what it means to be active citizens. This is done by inculcating in learners a strong sense of social and economic awareness. Learners make use of the knowledge, skills, competencies and attitudes acquired to contribute effectively towards the socioeconomic development of the country and on the global stage. Learners build skills to critically identify and analyse cultural and global trends that enable them to contribute to the global community.

PERSONAL DEVELOPMENT AND LEADERSHIP (PL)

This competence involves improving self-awareness and building self-esteem. It also entails identifying and developing talents, fulfilling dreams and aspirations. Learners are able to learn from mistakes and failures of the past. They acquire skills to develop other people to meet their needs. It involves recognising the importance of values such as honesty and empathy and seeking the well-being of others. Personal development and leadership enables learners to distinguish between right and wrong. The skill helps them to foster perseverance, resilience and self-confidence. PL helps them acquire the skill of leadership, self-regulation and responsibility necessary for lifelong learning.

For effective lesson planning for teaching, learning and assessment, it is suggested that teachers refer to Appendix A for details of the components of the core competencies. These details comprise the unpacked skills such as: listening, presenting and team work for collaboration.

DIGITAL LITERACY (DL)

Digital Literacy develops learners to discover, acquire, and communicate through ICT to support their learning. It also makes them use digital media responsibly.

LEARNING DOMAINS (EXPECTED LEARNING BEHAVIOURS)

A central aspect of this curriculum is the concept of three integral learning domains that should be the basis for instruction and assessment.

These are:

- Knowledge, Understanding and Application
- Process Skills
- Attitudes and Values

KNOWLEDGE, UNDERSTANDING AND APPLICATION

Under this domain, learners may acquire some knowledge through some learning experiences. They may also show understanding of concepts by comparing, summarising, re-writing etc. in their own words and constructing meaning from instruction. The learner may also apply the knowledge acquired in some new contexts. At a higher level of learning behaviour, the learner may be required to analyse an issue or a problem. At a much higher level, the learner may be required to synthesise knowledge by integrating a number of ideas to formulate a plan, solve a problem, compose a story, or a piece of music. Further, the learners may be required to evaluate, estimate and interpret a concept. At the last level, which is the highest, learners may be required to create, invent, compose, design and construct. These learning behaviours “knowing”, “understanding”, “applying”, “analysing”, “synthesising”, “evaluating” and “creating” fall under the domain “Knowledge, Understanding and Application”.

In this curriculum, learning indicators are stated with action verbs to show what the learner should know and be able to do. For example, the learner will be able to describe something. Being able to “describe” something after teaching and learning has been completed means that the learner has acquired “knowledge”. Being able to explain, summarise, and give examples etc. means that the learner has understood the concept taught.

Similarly, being able to develop, defend, etc. means that the learner can “apply” the knowledge acquired in some new context. You will note that each of the indicators in the curriculum contains an “action word” that describes the behaviour the learner will be able to demonstrate after teaching and learning has taken place. “Knowledge, Understanding and Application” is a domain that should be the prime focus of teaching and learning in schools. Teaching in most cases has tended to stress knowledge acquisition to the detriment of other higher-level behaviours such as applying knowledge.

Each action word in any indicator outlines the underlying expected outcome. Each indicator must be read carefully to know the learning domain towards which you have to teach. The focus is to move teaching and learning from the didactic acquisition of “knowledge” where there is fact memorisation, heavy reliance on formulae, remembering facts without critiquing them or relating them to the real world – **surface learning** – to a new position called – **deep learning**. Learners are expected to deepen their

learning by knowledge application to develop critical thinking skills, explain reasoning, and to generate creative ideas to solve real life problems in their school lives and later in their adult lives. This is the position where learning becomes beneficial to the learner.

The key words and the explanations involved in the “Knowledge, Understanding and Application” domain are as follows:

- Knowing:** The ability to remember, recall, identify, define, describe, list, name, match, state principles, facts, concepts. Knowledge is the ability to remember or recall material already learned and this constitutes the lowest level of learning.
- Understanding:** The ability to explain, summarise, translate, rewrite, paraphrase, give examples, generalise, estimate or predict consequences based upon a trend. Understanding is generally the ability to grasp the meaning of some material that may be verbal, pictorial, or symbolic.
- Applying:** This dimension is also referred to as “Use of Knowledge”. Ability to use knowledge or apply knowledge, apply rules, methods principles, theories, etc. to situations that are new and unfamiliar. It also involves the ability to produce, solve, plan, demonstrate, discover etc.
- Analysis:** The ability to break down material/information into its component parts; to differentiate, compare, distinguish, outline, separate, identify significant points etc., ability to recognise unstated assumptions and logical fallacies; ability to recognise inferences from facts etc.
- Synthesising:** The ability to put parts together to form a new whole. It involves the ability to combine, compile, compose, devise, plan, revise, organise, create, generate new ideas and solutions etc.
- Evaluating:** The ability to appraise, compare features of different things and make comments or judgment, compare, contrast, criticise, justify, support, discuss, conclude, make recommendations etc. Evaluation refers to the ability to judge the worth or value of some material based on some criteria.
- Creating:** The ability to use information or materials to plan, compose, produce, manufacture or construct other products. From the foregoing, creation is the highest form of thinking and learning skill and is therefore the most important behaviour. This unfortunately is the area where most learners perform poorly. In order to get learners to develop critical thinking and behavioural skills beginning right from the lower primary level, it

is advised that you do your best to help your learners to develop analytic and application skills as we have said already.

SKILLS AND PROCESSES

These are specific activities or tasks that indicate performance or proficiency in a given learning area. They are useful benchmarks for planning lessons, developing exemplars and are the core of inquiry-based learning.

Observing	This is the skill of using our senses to gather information about objects or events. This also includes the use of instruments to extend the range of our senses.
Classifying	This is the skill of grouping objects or events based on common characteristics.
Comparing	This is the skill of identifying the similarities and differences between two or more objects, concepts or processes.
Communicating	(Reporting) This is the skill of transmitting, receiving and presenting information in concise, clear and accurate forms - verbal, written, pictorial, tabular or graphical.
Predicting	This is the skill of assessing the likelihood of an outcome based on prior knowledge of how things usually turn out.
Analysing	This is the skill of identifying the parts of objects, information or processes, and the patterns and relationships between these parts.
Generating possibilities	This is the skill of exploring all the options, possibilities and alternatives beyond the obvious or preferred one.
Evaluating	This is the skill of assessing the reasonableness, accuracy and quality of information, processes or ideas. This is also the skill of assessing the quality and feasibility of objects.

Designing	This is the skill of Visualising and drawing new objects or gadgets from imagination.
Interpreting	This is the skill of evaluating data in terms of its worth: good, bad, reliable, unreliable; making inferences and predictions from written or graphical data; extrapolating and deriving conclusions. Interpretation is also referred to as “Information Handling”.
Recording	This is the skill of drawing or making graphical representation boldly and clearly, well labelled and pertinent to the issue at hand.
Generalising	This is the skill of being able to use the conclusions arrived at in an activity to what could happen in similar situations.

ATTITUDES AND VALUES

To be effective, competent and reflective citizens, who will be willing and capable of solving personal and societal problems, learners should be exposed to situations that challenge them to raise questions and attempt to solve problems. Learners therefore need to acquire positive attitudes, values and psychosocial skills that will enable them participate in debates and take a stand on issues affecting them and others. The RME curriculum thus focuses on the development of attitudes and values.

Attitudes

- i. **Curiosity:** The inclination or feeling toward seeking information about how things work in a variety of fields.
- ii. **Perseverance:** The ability to pursue a problem until a satisfying solution is found.
- iii. **Flexibility in ideas:** Willingness to change opinion in the face of more plausible evidence.
- iv. **Respect for Evidence:** Willingness to collect and use data in one’s investigation, and have respect for data collected by others.

- v. **Reflection:** The habit of critically reviewing ways in which an investigation has been carried out to see possible faults and other ways by which the investigation could be improved upon. The teacher should endeavour to ensure that learners cultivate the above attitudes as a prelude to effective work inRME.

Values

At the heart of this curriculum is the belief in nurturing honest, creative and responsible citizens. As such, every part of this curriculum, including the related pedagogy should be consistent with the following set of values:

- **Respect:** This includes respect for the nation of Ghana, its institutions and laws and the culture and respect among its citizens and friends of Ghana.
- **Diversity:** Ghana is a multicultural society in which every citizen enjoys fundamental rights and responsibilities. Learners must be taught to respect the views of all persons and to see national diversity as a powerful force for nation development. The curriculum promotes social cohesion.
- **Equity:** The socio-economic development across the country is uneven. Consequently, it is necessary to ensure an equitable distribution of resources based on the unique needs of learners and schools. Ghana's learners are from diverse backgrounds, which require the provision of equal opportunities to all, and that all strive to care for each other both personally and professionally.
- **Commitment to achieving excellence:** Learners as global citizens, must be taught to appreciate the opportunities provided through the curriculum and persist in doing their best in whatever field of endeavour as global citizens. The curriculum encourages innovativeness through creative and critical thinking and the use of contemporary technology.
- **Teamwork/Collaboration:** Learners are encouraged to be committed to team-oriented working and learning environments. This also means that learners should have an attitude of tolerance to be able to live peacefully with all persons.
- **Truth and Integrity:** The curriculum aims to develop learners into individuals who will consistently tell the truth irrespective of the consequences. In addition, be morally upright with the attitude of doing the right thing even when no one

is watching. Also, be true to themselves and be willing to live the values of honesty and compassion. Equally important, the ethos or culture of the work place, including integrity and perseverance, must underpin the learning processes to allow learners to apply skills and competencies in the world of work.

The action word provided under the various profile dimensions should help you to structure your teaching to achieve desired learning outcomes. Select from the action word provided for your teaching, for evaluation exercises and for test construction. Check the weights of the profile dimensions to ensure that you have given the required emphasis to each of the dimensions in your teaching and assessment.

ASSESSMENT IN THE CCP

Assessment is a process of collecting and evaluating information about learners and using the information to make decisions to improve their learning. Assessment may be formative, summative, diagnostic, or evaluative depending on its purpose. It is integral to the teaching-learning process, promotes student learning and improves instruction. In CCP, it is suggested that assessment involves assessment for learning, assessment of learning and assessment as learning, which are described in the subsequent paragraphs.

Assessment for Learning (AfL)

Assessment for Learning (AfL) is the process of seeking and interpreting evidence for use by learners and their teachers to decide where the learner is in their learning, where they need to be (the desired goal), and how best to get them there. AfL is one of the most suitable methods for improving learning and raising standards (Black and Wiliam, 1998)¹. Assessment for Learning also refers to all their activities undertaken by teachers and/or by their learners, which provide information to be used as feedback to modify the teaching and learning activities in which they are engaged. AfL can be achieved through processes such as sharing criteria with learners, effective questioning, and feedback.

AfL, therefore, provides timely feedback to ensure individual learners are assisted during the teaching and learning process using various strategies and questioning to measure the learning that has actually taken place. It is a continuous process that happens at all stages of the instructional process to monitor the progress of a learner and to offer feedback or change teaching strategies to achieve [performance standards of a lesson.

¹Paul Black & Dylan Wiliam (1998) Assessment and Classroom Learning, Assessment in Education: Principles, Policy & Practice, 5:1, 7-74, DOI: [10.1080/0969595980050102](https://doi.org/10.1080/0969595980050102)

Assessment of Learning (AoL)

Assessment of learning provides a picture of the achieved standards of the teacher and performance of students at the terminal stage of the learning process. This information provides data for accountability and educational decisions such as grading, selection and placement, promotion and certification. Through AoL, stakeholders such as parents and guardians are informed about the extent students have attained expected learning outcomes at the end of their grade or program.

Assessment as Learning (AaL)

Assessment as Learning develops and supports students' sense of ownership and efficacy about their learning through reflective practices. This form of self-assessment helps in building the competencies of learners to achieve deeper understanding of what their own learning and what they are taught.

What do we assess?

Emphasis in assessment in the CCP is on the Common Core Learner Attributes, which are essential outcomes in the three domains of learning (i.e. cognitive, psychomotor and affective).

Knowledge and skills with emphasis on the **4Rs in the learning areas**

Core competencies with emphasis on attitudes and values developed **through the learning and its context as well as the pedagogical approaches.**

The Process is illustrated diagrammatically in Figure 2.

How do we monitor progress?

School Based Assessments (SBA) covers all forms/modes of assessment including AfL, AaL and AoL (see Table I), that can be undertaken by any school-level actor (learner, teacher, head teacher) to monitor the learner's achievement over a period of time. Data collection and keeping records of the data are central to the conduct of SBA.

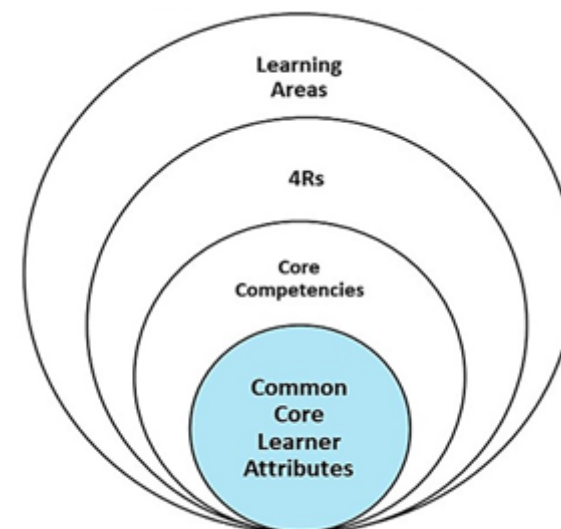


Figure 2 Essential Assessment Features

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Table I Modes of Assessment

Assessment for Learning	Assessment of Learning	Assessment as Learning
Class exercises	Class Assessment Task (CAT)	Portfolio
Quizzes	End of term	Journal entries
Class tests (written, oral, aural and/or practical)	End of year	Project work
Class Assessment Task (CAT)		Checklist
		Questionnaire

The following are samples of relevant records that can be kept on the student's learning.

- Student's Progress Record (Cumulative Record)
- Student's Report Card
- School Based Assessment Termly Recording Register

Details of guidelines on SBA can be found in *the National Pre-tertiary Learning Assessment Framework (NPLAF)* document (Ministry of Education, 2020a)² and *the School-Based Assessment Guidelines* (Ministry of Education, 2020b)³.

Reporting School-Based Assessment (SBA) in the CCP

The CCP uses a criterion-referenced model of presenting and reporting school-based assessment data. School-based assessment throughout the four-year duration of CCP, is done against criteria linked to performance standards and not against the work of other learners. The CCP

² Ministry of Education (2020a). National Pre-tertiary Learning Assessment Framework (NPLAF). Accra: Ministry of Education.

³ Ministry of Education (2020b). School-Based Assessment Guidelines. Accra: Ministry of Education.

provides levels of proficiency to be attained and descriptors for all grade levels of the programme (see Table 2). These levels and descriptors cannot be changed by individual schools and are, therefore, common to all learners as well as learning areas nationwide. For each assessment criterion or (benchmark for the level of proficiency), a number of descriptors are defined as shown in Table 2.

Table 2 Benchmarks, levels of proficiency and the grade level descriptors

Level of Proficiency	Benchmark	Grade Level Descriptor
1: Highly proficient (HP)	80% +	Learner shows high level of proficiency in knowledge, skills and values and can transfer them automatically and flexibly through authentic performance tasks.
2: Proficient (P)	68-79%	Learner demonstrates sufficient level of proficient knowledge, skills and core understanding; can transfer them independently through authentic performance tasks
3: Approaching Proficiency (AP)	54-67%	Learner is approaching proficiency in terms of knowledge, skills and values with little guidance and can transfer understanding through authentic performance tasks
4: Developing (D)	40-53%	Learner demonstrates developing level of knowledge, skills and values but needs help throughout the performance of authentic tasks
5: Emerging (E)	39% and below	Learner is emerging with minimal understanding in terms of knowledge, skills, and values but needs a lot of help.

The grading system presented, shows the letter grade system and equivalent grade boundaries.

In assigning grade to pupils' test results, or any form of evaluation, the above grade boundaries and the descriptors may be applied. The descriptors (Highly Proficient [HP], Proficient [P], Approaching Proficiency [AP], Developing [D], Emerging [E]), indicate the meaning of each grade.

In addition to the school-based assessment (SBA), a national standards assessment test is conducted in Basic 8 to provide national level indicators on learners' achievement.

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In addition to the school-based assessment (SBA), a national standards assessment test is conducted in Basic 8 to provide national level indicators on learners' achievement.

SUGGESTED TIME ALLOCATION

A total of **three periods** a week, each period consisting of fifty minutes, is allocated to the teaching of RME at the basic level.

CREATIVE PEDAGOGICAL APPROACHES

The CCP emphasizes creative and inclusive pedagogies that are anchored on authentic and enquiry-based learning, collaborative and cooperative learning, differentiated learning, and holistic learning, cross disciplinary learning (i.e. the 4Rs across the Curriculum) as well as developing the core competencies. This section describes some of the creative pedagogical approaches required for the CCP. . The curriculum emphasises:

- The creation of learning-centred classrooms through the use of creative approaches to teaching and learning as strategies to ensuring learner empowerment and independent learning.
- the positioning of inclusion and equity at the centre of quality teaching and learning.
- the use of differentiation and scaffolding as teaching and learning strategies for ensuring that no learner is left behind.
- the use of Information Communications Technology (ICT) as a pedagogical tool.
- the identification of subject-specific instructional expectations needed for making learning in the subject relevant to learners.
- the integration of assessment for learning and of learning into the teaching and learning process and as an accountability strategy.
- These questioning techniques that promote deep learning.

LEARNING-CENTRED PEDAGOGY

The learner is at the centre of learning. At the heart of the curriculum is learning progression and improvement of learning outcomes for Ghana's young people with a focus on – Reading, wRiting, aRithmetic and cReativity (4Rs). It is expected that at each curriculum phase, learners would be offered the essential learning experiences to progress seamlessly to the next phase. Where there are indications that a learner is not sufficiently ready for the next phase a compensatory provision through differentiation should be provided to ensure that such a learner is ready to progress with their cohort. At the primary school, the progression phases are: pre-basic (KG1 – 2), basic phases (B1 – B3 and B4 to B6).

The curriculum encourages the creation of a learning-centred classroom with the opportunity for learners to engage in meaningful “hands-on” activities that bring home to the learner what they are learning in school and what they know from outside of school. The learning-centred classroom is a place for the learners to discuss ideas and through the inspiration of the teacher actively engage in looking for answers through working in groups to solve problems. This also includes researching for information and analysing and evaluating the information obtained. The aim of the learning-centred classroom approach is to develop learner autonomy so that learners can take ownership of their learning. It provides the opportunity for deep and profound learning to take place. The teacher should create a learning atmosphere that ensures:

- Learners feel safe and accepted.
- Learners are given frequent opportunities to interact with varied sources of information, teaching and learning materials and ideas in a variety of ways.
- The teacher assumes the position of a facilitator or coach who: Helps learners to identify a problem suitable for investigation via projectwork.
- Problems are connected to the context of the learners’ world so that it presents authentic opportunities for learning.
- Subject matter around the problem, not the discipline.
- Learners responsibly define their learning experience and draw up a plan to solve the problem in question.
- Learners collaborate whilst learning.
- Demonstrate the results of their learning through a product or performance.
- It is more productive for learners to find answers to their own questions rather than for teachers to provide the answers and their opinions in a learning-centred classroom.

INCLUSION

Inclusion entails access and learning for all learners especially those disadvantaged. All learners are entitled to a broad and balanced curriculum in every school in Ghana. The daily learning activities to which learners are exposed should ensure that the learners’ right to equal access to quality education is being met.

The curriculum suggests a variety of approaches that address learners’ diversity and their special needs in the learning process. These approaches when used in lessons, will contribute to the full development of the learning potential of every learner. Learners have individual needs and different learning styles, learning experiences and different levels of motivation for learning. Planning, delivery and reflection on daily learning episodes should take these differences into consideration. The curriculum therefore promotes:

- learning that is linked to the learner’s background and to their prior experiences, interests, potential and capacities;
- learning that is meaningful because it aligns with learners’ ability (e.g. learning that is oriented towards developing general capabilities and solving the practical problems of everyday life); and
- The active involvement of the learners in the selection and organisation of learning experiences, making them aware of their importance in the process and also enabling them to assess their own learning outcomes.

DIFFERENTIATION AND SCAFFOLDING

This curriculum is to be delivered through the use of creative approaches. Differentiation and Scaffolding are pedagogical approaches to be used within the context of the creative approaches.

Differentiation is a process by which differences between learners, (learning styles, interest and readiness to learn etc.) are accommodated so that all students in a group have best possible chance of learning. Differentiation could be by task, support and outcome. Differentiation as a way of ensuring each learner benefits adequately from the delivery of the curriculum and can be achieved in the classroom through:

- Task
- One-on-onesupport
- Outcome

Differentiation by task involves teachers setting different tasks for learners of different ability e.g. in sketching the plan and shape of their classroom some learners could be made to sketch with free hand while others would be made to trace the outline of the plan of the classroom.

Differentiation by support involves the teacher providing a targeted support to learners who are seen as performing below expected standards or at risk of not reaching the expected level of learning outcome. This support may include a referral to a Guidance and Counselling Officer for academic support.

Differentiation by outcome involves the teacher allowing learners to respond at different levels. In this case, identified learners are allowed more time to complete a given task.

Scaffolding in education refers to the use of a variety of instructional techniques aimed at moving learners progressively towards stronger understanding and ultimately greater independence in the learning process.

It involves breaking up the learning episode, experience or concepts into smaller parts and then providing learners with the support they need to learn each part. The process may require a teacher assigning an excerpt of a longer text to learners to read, engage them to discuss the excerpt to improve comprehension of its rationale, then guiding them through the key words/vocabulary to ensure learners have developed a

thorough understanding of the text before engaging them to read the full text. Common scaffolding strategies available to the teacher include:

- giving learners a simplified version of a lesson, assignment, or reading, and then gradually increasing the complexity, difficulty, or sophistication over time.
- describing or illustrating a concept, problem, or process in multiple ways to ensure understanding.
- giving learners an exemplar or model of an assignment, they will be asked to complete.
- giving learners a vocabulary lesson before they read a difficult text.
- clearly describing the purpose of a learning activity, the directions learners need to follow, and the learning goals they are expected to achieve.
- explicitly describing how the new lesson builds on the knowledge and skills learners were taught in a previous lesson.

INFORMATION AND COMMUNICATION TECHNOLOGY

ICT has been integrated into this curriculum as a teaching and learning tool to enhance deep and independent learning. Some of the expected outcomes that this curriculum aims to achieve through ICT use for teaching and learning are:

- improved teaching and learning processes.
- improved consistency and quality of teaching and learning.
- increased opportunities for more learner-centred pedagogical approaches.
- improved inclusive education practices by addressing inequalities in gender, language, ability.
- improved collaboration, creativity, higher order thinking skills.
- enhanced flexibility and differentiated approach of delivery.

The use of ICT as a teaching and learning tool is to provide learners an access to large quantities of information online. It also provides the framework for analysing data to investigate patterns and relationships in a geographical context. Once pupils have made their findings, ICT can then help them organise, edit and present information in many different ways.

Learners need to be exposed to the various ICT tools around them including calculators, radios, cameras, telephones, television sets and computers and related software like Microsoft Office packages – Word, PowerPoints and Excel as teaching and learning tools. The exposure that learners are given at the Basic School level to use ICT in exploring learning will build their confidence and will increase their level of

motivation to apply ICT use in later years, both within and outside of education. ICT use for teaching and learning is expected to enhance the quality and learners' level of competence in the 4Rs.

ORGANISATION OF THE CURRICULUM

Curriculum Reference Numbers

The curriculum has been structured into four columns which are Strands, Sub-strands, Content Standards and Indicators and Exemplars. A unique annotation is used for numbering the learning indicators in the curriculum for the purpose of easy referencing. The notation is indicated in Table 2.

Example: B7 1.1.1.1

ANNOTATION	MEANING / REPRESENTATION
B7	Year/Class
	Strand Number
	Sub-Strand Number.
	Content Standard Number
	Learning Indicator Number

Strands are the broad areas/sections of the Religious and Moral Education content to be studied.

Sub-strands are the topics within each strand under which the content is organised.

Content Standard refers to the pre-determined level of knowledge, skill and/or attitude that a learner attains by a set stage of education.

Indicator is a clear outcome or milestone that learners have to exhibit in each year to meet the content standard expectation.

The indicators represent the minimum expected standard in a year.

Exemplar: support and guidance which clearly explains the expected outcomes of an indicator and suggests what teaching and learning activities could take to support the facilitators/teachers in the delivery of the curriculum.

ANNOTATION

A unique annotation is used to label the class, strands, sub-strands, content standards and learning indicators in the curriculum for the purpose of easy referencing. The annotation is defined in figure 1:

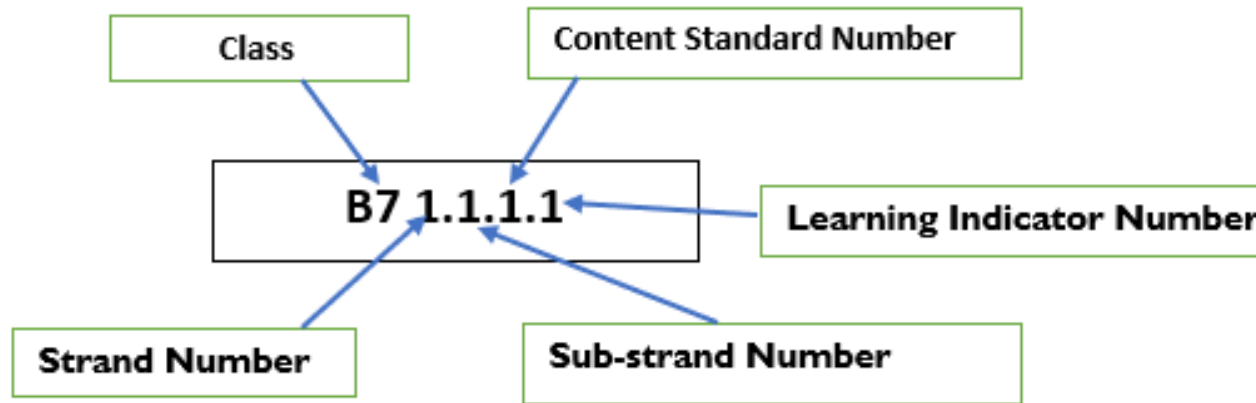


Figure 1: Curriculum Reference Numbers

SCOPE AND SEQUENCE

STRANDS	SUB-STRANDS	B7	B8	B9	B10
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STRANDS	SUB-STRANDS	B7	B8	B9	B10
GOD, HIS CREATION AND ATTRIBUTES	God, His Nature and Attributes The Creation Stories of the Three Major Religions in Ghana The Purpose and Usefulness of Creation The Environment	✓	✓	✓	✓
RELIGIOUS PRACTICES	Worship Rites of Passages Religious Songs and Recitations Religious Festivals	✓	✓	✓	✓
THE FAMILY AND THE COMMUNITY	Family Systems Authority and Obedience Religious and Social Cohesion Personal Safety in the Community	✓	✓	✓	✓
RELIGIOUS LEADERS AND PERSONALITIES	Religious Leaders Prophets and Ancestors in Three Major Religions The Apostles and Caliphs Women in Religion and Leadership Positions	✓	✓	✓	✓
ETHICS AND MORAL LIFE	Manners and Decency Moral Teachings in the Three Major Religions in Ghana Reward, Punishment and Repentance Substance Abuse	✓	✓	✓	✓
RELIGION AND ECONOMIC LIFE	Work and Entrepreneurship Money Bribery and Corruption Time and Leisure	✓	✓	✓	✓

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BASIC 7

B7.1. STRAND: GOD, HIS CREATION AND ATTRIBUTES
B7.1.1. SUB-STRAND: GOD, HIS NATURE AND ATTRIBUTES

CONTENT STANDARD	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B7 I. 1.1. Model the nature of God seen through His attributes</p>	<p>B7 I.1.1.1. Explain the nature of God through His attributes in the three major religions.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Identify the attributes of God. E.g. omnipotent, omnipresent, omniscient, love, patience, 2. Explain the attributes of God in English and in their local languages. E.g., <i>Amowia</i> – giver of sunlight (Akan); <i>Binnamdanaa</i> – the Creator of all creatures (Dagbani); <i>MawuKitikata</i> – God is the source of life (Ewe) 3. Write essay on the attributes of God and present their works for class discussion. <p>B7I.1.1.2: Describe ways in which you demonstrate attributes of God in your life.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. In groups, ask learners to identify the attributes of God that are in humankind and present to class for discussion E.g. love, patience, merciful. 2. Role play how they relate the attributes of God to their life. 	<p>Respect, Caring, Responsibilities, Love Patience and Merciful</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; ability to keep group working on relevant activities.</p> <p>Cultural identity e.g. develops and exhibit to defend one’s cultural beliefs, practices and norms; develop and express respect and appreciation of others’ culture.</p> <p>Critical thinking, e.g., demonstrate a thorough understanding of a generalised concept or facts to task or situation.</p>

**STRAND 2: RELIGIOUS PRACTICES
SUB-STRAND 1: WORSHIP**

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B7 2.1.1: Explain how worship is performed in the three major religions in Ghana and apply the moral lessons in the worship in their life.</p>	<p>B7 2.1.1.1: Identify the types of worship in the three major religions.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Through questions and answers learners explain the meaning of worship. E.g. worship is the submission to the will of God or Allah. 2. Show pictures or video clip of people at worship 3. Through Think-Pair Share, learners discuss the religion each worship belongs to. 4. Identify the types of worship in Christianity, Islam and African Indigenous Religions. E.g., private (individual or family) and Congregational. 5. In three mixed ability groups, learners dramatise the types of worship in the three major religions. <p>B7 2.1.1.2: Describe the modes of worship in the three major religions.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. In groups, learners to identify activities that take place during worship and report to class. <ul style="list-style-type: none"> • Christianity – Meditation, Bible reading, prayer, singing and dancing, offertory, sermon, communion, baptism, etc • Islam – <i>Niyat</i> (intention), ablution, genuflections in prayers, the five pillars of Islam, Qur’anic recitation, sermon, glorification to Allah, <i>sadaqah</i>, offertory, etc 	<p>Discipline, Unity, Confidence, Selflessness, Humility, Submissiveness, Appreciation and Sharing</p> <p>Teamwork, e.g., understand roles during group activities and can see the importance of including all team members in discussion and actively encourage contributions from their peers in their team.</p> <p>Cultural identity, e.g., develop and exhibit a sense of Cultural identity and develop and express respect and appreciation of others’ culture.</p> <p>Leadership, e.g., ability to serve group members effectively and ability to manage time effectively.</p> <p>Global citizenship, e.g., understanding of influencing of globalisation on traditions, languages and cultures.</p> <p>Personal development, e.g.,</p>

	<ul style="list-style-type: none"> • Indigenous African Religion – offer of libation, sacrifice, prayer, drumming, singing and dancing, incantations, spirit possession, divination, etc. <p>B7 2.1.1.3 Identify and explain the moral lessons from worship</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Through questions and answers, learners identify the moral lessons from worship. E.g. It encourages discipline in society, it encourages togetherness and unity of people, it gives confidence to face life, etc 2. Learners to dramatise how they relate the moral lessons from worship to their life. <p>Project Work: Consult a pastor/priest/an Imam and parents to discuss why we need to be in constant touch with God.</p> <p>B7. 2.1.1.4.: Explain the significance of prayer</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Learners to explain the meaning of prayer. E.g. the act of communication between the worshipper and the object of worship 2. In groups, learners to identify the types of prayer in the three major religions and present findings for discussion in class. <ul style="list-style-type: none"> • Christianity – thanksgiving, intercession, supplication, confession etc. • Islam – <i>Fard</i> prayers (the five daily obligatory prayers – 	<p>demonstrate sense of belongingness to a group and desire to accept one’s true self and overcome weakness.</p>
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	<p style="text-align: center;"><i>Subhi/Fajr, Zuhr, Asr, Magrib and Isha'i).</i></p> <p>Special/Occasional Prayer</p> <ul style="list-style-type: none"> • Friday congregational prayer (<i>Ju'muah</i>) in place of <i>Zuhr</i> • Tarawih prayer – special prayer in Ramadan • Janazah prayer -- prayer for the dead before interment • Eid-ul-Fitr – the prayer after the end of Ramadan • Eid-ul-Adha – commemoration of the grand sacrifice of Prophet Ibrahim • Tahajju – midnight prayer • Kusuf – prayer for the eclipse of the sun • Khusuf – pray for the eclipse of the moon, etc. <p>Indigenous African Religion – thanksgiving, intercession, supplication, confession, etc.</p> <p>3. Learners use skits to demonstrate how prayer is performed in the three major religions.</p> <p>4. In groups, learners to discuss the significance of prayer in their daily life. E.g., it is a command from God/Allah, prayer brings us closer to our Creator, etc.</p>	
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STRAND 3: THE FAMILY AND THE COMMUNITY
SUB-STRAND I: THE FAMILY SYSTEMS

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B7 3.1.1. Appreciate the Importance of the Family Systems</p>	<p>B7.3.1.1.1 Explain the concept and types of family systems in Ghana</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Learners to explain the concept of family. E.g. It is a social unit whose members are bound by blood ties, marriage or covenant 2. Learners identify the types of family systems in Ghana. E.g. Nuclear and Extended 3. Describe the two-family systems in Ghana. E.g. the nuclear family system consists of the father, mother and children (if any). The nuclear family can also consist of one of the parents and the children. Extended family system consists of all relatives from the paternal and maternal family relations. 4. With the help of parents, learners create/draw a poster to show their family tree indicating both the nuclear and extended families. 5. Discuss the merits and demerits of both family systems. <p>Nuclear family system – Merits</p> <ol style="list-style-type: none"> i. Easy to take care of the family members. ii. Effective supervision etc <p>Demerits</p> <ol style="list-style-type: none"> i. Inadequate or lack of support in the absence of parents. ii. Members suffer if the breadwinner dies or pass on, etc. 	<p>Solidarity; Responsibility; Obedience, Tolerance, Transparency, Accountability, Forgiveness and Peaceful Co-existence</p> <p>Critical thinking, e.g., analyse and make distinct judgement about viewpoints expressed in an argument.</p> <p>Problem solving, e.g., identify important and appropriate alternatives.</p> <p>Listening, e.g., identify and analyse different point of views of speakers and identify underlying themes and issues when Listening.</p> <p>Presenting, e.g., apply appropriate diction and structure sentences correctly for narrative, persuasive, imaginative, imaginative and expository</p>

	<p>Extended Family System – Merits</p> <ol style="list-style-type: none"> i. Family support in terms of economic and moral ii. Ensures security and protection of family members etc <p>Demerits</p> <ol style="list-style-type: none"> i. Encourages laziness ii. Less privacy etc <p>Project work</p> <p>Divide class into two and ask them to debate on the motion ‘The extended family system is more important than the nuclear family system.’</p> <p>B7 3.1.1.2: Identify the role of family members.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> I. Identify their roles, roles of their parents and grandparents in the family. For example: <ul style="list-style-type: none"> • Children – running errands, performing household chores • Parents – provision of basic needs (e.g. food , shelter, education and security) • Grandparents – play advisory role to the family; helps in character formation <p>B7 3.1.1.3 Explain the teachings of the three religions on Family</p> <p>Teachings of Christianity</p>	<p>purposes; anticipate different responses from the audience.</p> <p>Teamwork, e.g., ability to work with all team members to complete a task successfully; can see the importance of including all team members in discussions and actively encourage contributions from their peers in their team.</p>
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	<ul style="list-style-type: none"> i. Eph. 6:4 – Fathers responsibility to children ii. Ex. 20:12 -- The need for children to respect parents iii. Prov. 22:6 – Responsibility of parents in proper upbringing of children <p>Teachings of Islam</p> <ul style="list-style-type: none"> i. Qur’an 46: 15 – Duty of children towards parents ii. Qur’an 2: 228 – Respect for spouses in marriage. iii. Qur’an 17:22-23 <p>Indigenous Religious Teachings</p> <ul style="list-style-type: none"> i. A hen’s leg may step on the chick but it does not kill it. (Fair and firmness in bringing up children) ii. A united family eats from the same plate. (Unity in family) iii. Blood is thicker than water. (Preference to show solidarity to family members to outsiders) <p>Project Work</p> <p>Compare and contrasts the teachings of the Qur’an, Bible and the Indigenous Religions</p> <p>B7 3.1.1.4 Describe ways of promoting good relationships among family members</p> <p>Exemplars</p> <ol style="list-style-type: none"> 1. Identify factors that promote good relationships in the family. E.g. Patience, respect, obedience, tolerance, transparent, accountability, forgiveness, support to family members 2. Identify the need for healthy relationships among family members. Present findings to class for discussion. E.g. peaceful co-existence, unity of purpose, happiness, progress 	
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	<ol style="list-style-type: none"> 3. Analyse the need for self-examination when things go wrong in the family. E.g. avoidance of false accusations and counter accusations, avoid third party intervention (e.g. Consultation of mediums such as pastors, Mallams diviners), taking full responsibility for one's actions and inactions 4. Discuss the importance of family systems in Ghana. E.g. conflicts and misunderstandings between families are resolved peacefully, the family ensures quality upbringing of family members 5. Dramatise behaviours that show good relationships among family members 	
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STRAND 4: RELIGIOUS LEADERS AND PERSONALITIES
SUB-STRAND 1: RELIGIOUS LEADERS

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
B7 4.1.1. Model the mission and exemplary life of Religious Leaders in the three major religions in Ghana	B7 4.1.1.1. Discuss the early life and call of the religious leaders. Exemplars: <ol style="list-style-type: none"> 1. Show pictures or video clip to depict the birth and early life of religious leaders. E.g. Jesus Christ, Muhammad (S.A.W), OkomfoAnokye, AgyaAhor, TohaZie, TogbeTsali etc 2. Summarise the birth and early life of religious leaders in the three major religions. 3. In groups, learners discuss the call of the religious leaders. 	Humility, Forgiveness, Patriotism, Obedience, Perseverance, Sacrifice, Forgiveness, Respect Critical thinking , e.g., analyse and make distinct judgement about

	<ul style="list-style-type: none"> • Jesus Christ – His Baptism and Temptation • Muhammad (S.A.W) – Born in Makkah; marriage to Khadija; call to prophethood; migration to Madinah (<i>Hijra</i>); forgiveness of the Quraysh and the farewell sermon. • The call of an indigenous religious leader – OkomfoAnokye, AgyaAhor, TohaZie, TogbeTsali, OsofoOkomfoDamoah, etc. <p>4. Role play the call of the religious leaders and show the moral lessons from the call.</p> <p>B7 4. 1.1.2. Describe the ministries of the religious leaders</p> <p>Exemplars:</p> <p>1. Summarise the key events associated with the ministry of the leaders of the three major religions.</p> <ul style="list-style-type: none"> • Jesus Christ – call of the disciples, sermon on the mount, teaching and parables and miracles etc. • Muhammad (S.A.W) – triumphant entry to Makkah, forgiveness of the unbelieving folks, the farewell sermon etc. • Indigenous African Religious leader – teaching, sacrifice, miracles etc. <p>Project Work</p> <p>In three groups, learners to pick one of the following and create a poster.</p> <ol style="list-style-type: none"> 1. Key events of the latter part of the life of Jesus Christ 2. Key events of the latter part of the life of Muhammad (S.A.W) 	<p>viewpoints expressed in an argument.</p> <p>Problem solving, e.g., identify important and appropriate alternatives.</p> <p>Personal development, e.g., desire to accept one’s true self and overcome weakness.</p> <p>Leadership, e.g., ability to serve group members effectively and ability to manage and resolve conflict.</p> <p>Cultural identity, e.g., show a strong belongingness to one’s culture; develop and exhibit a sense of cultural identity</p> <p>Global citizenship, e.g., understanding of influence of globalisation on traditions, languages and cultures.</p> <p>Reflection and evaluation, e.g., being open-minded, adapting and modifying ideas to achieve creative results and interpret and apply learning in new context.</p>
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	<p>3. Key events of the life of one selected indigenous religious leader.</p> <p>B7 4.1.1 3 Discuss the moral lessons from the exemplary lives of the religious leaders.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Identify the moral lessons from the religious leaders. E.g, humility, forgiveness, patriotism, obedience, perseverance, sacrifice. 2. Role play the virtues from the exemplary life of religious leaders. 3. Demonstrate how to apply the moral virtues in their life. E.g, obedience to authority, forgiving one another, respect each other. 	
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STRAND 5: ETHICS AND MORAL LIFE
SUB-STRAND 1: MANNERS AND DECENCY

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B7 5.1.1. Develop good manners and learn how to apply them in their daily lives.</p>	<p>B7 5.1.1.1. Identify and explain behaviours considered to be good manners in the society.</p> <p>Exemplars:</p> <p>I. Explain the meaning of the concepts ‘manners’ and ‘decency.’</p> <ul style="list-style-type: none"> • Manners – behaviour desirable in society. E.g. courtesy, comportment, mode of dressing, greetings etc • Decency – acceptable behaviour in a given society. E.g. respect, obedience, tolerance, humility etc. <p>B7.5.1.1.2. Discuss the importance of good manners and decency.</p> <p>Exemplars:</p> <p>I. Pick some examples of good manners and decent behaviours for discussion.</p> <ul style="list-style-type: none"> • Greetings – expression of friendly or welcoming words to people when they meet. <ul style="list-style-type: none"> ○ Factors to consider when greeting – time of day, sex, status, age, etc. 	<p>Adolescent sexual morality, Faithfulness, Respect, Humility, Decency in dressing and behaviour, Care for others, Courtesy, Obedience, Tolerance</p> <p>Critical thinking, e.g., analyse and make distinct judgement about viewpoints expressed in an argument.</p> <p>Problem solving, e.g., identify important and appropriate alternatives.</p> <p>Personal development, e.g., desire to accept one’s true self and overcome weakness and ability to set and maintain personal standards and values.</p> <p>Cultural identity, e.g., show a strong belongingness to one’s culture and develop; develop and exhibit a sense of cultural identity; adjustment to the demands of customs, traditions values and attitudes of society.</p>

	<ul style="list-style-type: none"> ○ The need to greet: a sign of respect and proper up-bringing; it creates friendship and cordial relationship; it removes fear and suspicion; etc. ● Decent dressing – culturally acceptable way of dressing. Generally, wearing clothing to cover nakedness. <ul style="list-style-type: none"> ○ Factors to consider when dressing – occasion, the culture, etc. ○ The need for decent dressing – to cover nakedness; to win respect; a sign of respect and proper up-bringing; etc. <p>B7 5.1.1.3 Discuss the significance of chastity.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Explain the term ‘chastity. Eg. Abstinence from pre-marital sex. 2. Indicate ways of leading a chaste life. E.g. avoid following bad friends, reading the holy scriptures often and practice its teachings, avoid watching pornographic films etc 3. State the importance of living a chaste life. E.g., it is a religious command, makes one socially accepted and respected, avoids unwanted pregnancies, etc. 4. Role play ways of leading a chaste life. 	<p>Global citizenship, e.g., understanding of influence of globalisation on traditions, languages and cultures; recognise resistance to global practice that are inimical to our culture.</p>
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B7.5.1.1.4 Discuss the teachings of the three main religions on manners, decency and chastity

- I. Through questions and answers learners identify and explain examples of such teachings. For example,
- Indigenous African Religion – Ghanaian culture frowns on pre-marital and extra marital sex. Adolescents are asked to refrain from sex before the performance of puberty rites. Ghanaian proverbs ‘Good name is better than riches’ and ‘God hates evil’ encourage general good behaviour.
 - Christianity – Ex. 20:14 and Mat. 5: 28 - warning on adultery
Cor. 7 – encourages chastity and cautions against adultery.
 - Qur’an 49: 11 – caution against insult
 - Qur’an 25: 63 – encourages humility even in walking

STRAND 6: RELIGION AND ECONOMIC LIFE

STRAND I: WORK AND ENTREPRENEURSHIP

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCES
<p>B7 6.1.1. Cultivate the need for hard work and develop the spirit of entrepreneurship</p>	<p>B7 6.1.1.1 Explain the meaning of work and entrepreneurship.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Distinguish between the concepts; ‘work’ and ‘entrepreneurship’. <ul style="list-style-type: none"> • Work – activity which has the aim of producing something or achieving a purpose or results. • Entrepreneurship – the process of setting up a new business and assuming control of it. 2. Identify and explain the various types of work <p>Types of Work</p> <ul style="list-style-type: none"> • Domestic – washing, sweeping, cooking, etc. • Community – clean-up exercises, building of schools, clinics etc • School (Academic and non-academic) –studying, sweeping, games, work of school prefects etc • Work for livelihood/Occupational - teaching, farming, carpentry, nursing, policing, etc. • Religious work –the work of priest/priestess, imams, church administrators, evangelist etc. <p>B7 6.1.1.2 Discuss the relevance of work from the religious and ethical perspectives.</p>	<p>Hard work, Co-operation, Financial management, Planning, Time management, Financial independence, Respect for different types of work</p> <p>Listening, e.g., identify underlying themes, implications and issues when Listening; identify and analyse different points of views of speaker</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working toward group objectives; understand roles during group activities</p> <p>Critical thinking, e.g., ability to combine information and ideas from several sources to reach a conclusion</p> <p>Problem solving, e.g., ability to effectively define goals towards solving a problem; ability to explain plans to attaining goals; identify important and</p>

	<p>Exemplars:</p> <ol style="list-style-type: none"> 1. Demonstrate knowledge of good work habits. E.g., <ul style="list-style-type: none"> • be punctual to work • avoid over dependence on religion. All three religions teach that a hand that does not work, should not eat. • eschew laziness and encourage hard work (Prov. 6:6-11; Ghanaian proverbs: 'Laziness leads to poverty' and 'Hard work does not break bones.' Salih Bukhari 1401) • advance planning • show dedication to work, etc. (Parable of the talents (Mat. 25:14-30; Prov. 10:4-5; Ghanaian proverb: 'One achieves success by taking care of another person's work.') 2. Demonstrate the need to work <p style="margin-left: 20px;">Importance</p> <ul style="list-style-type: none"> • it enables us to buy our basic needs • work is good for our health and well-being. • develop and use of talents, etc. <p>B7 6.1.1.3 Identify steps to be taken to become a successful entrepreneur.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. State the various steps to become an entrepreneur. Steps to become an entrepreneur (invite a local successful entrepreneur as a resource person) <ul style="list-style-type: none"> • Setting personal goals and mission for the future • One has to be innovative • Calculative and risk taker • Self-belief • The nature of business 	<p>appropriate alternatives</p> <p>Personal development, e.g., ability to set and maintain standards and values</p> <p>Leadership, e.g., ability to manage time effectively; ability to and resolve conflict</p> <p>Knowledge, understanding, skills and strategies, e.g., look at alternatives in creating new things; ability to visualise alternatives, seeing possibilities, problems and challenges; ability to try alternatives and fresh approaches</p> <p>Reflection and evaluation, e.g., anticipate and overcome difficulties relating initiatives; look and think about things differently and from different perspectives</p>
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	<ul style="list-style-type: none"> • Marketing strategy • Capital • Human resource etc <p>B7 6.1.1.4 Justify the need to become an entrepreneur.</p> <p>Exemplars:</p> <p>I. Discuss the benefits of entrepreneurship. E.g.</p> <ul style="list-style-type: none"> • freedom to pursue one’s vision • flexibility of time • employment to other members of society • helps in nation-building • sense of pride when vision of business is achieved, etc. <p>Project work</p> <p>In three groups learners should take a field research in their community into how to become a successful entrepreneur and present findings for class discussion.</p>	
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Draft Zero

BASIC 8

STRAND I: GOD, HIS CREATION AND ATTRIBUTES SUB-STRAND I: THE CREATION STORIES OF THE THREE MAJOR RELIGIONS IN GHANA

CONTENT STANDARD	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B8.1.1.1 Appreciate God's creation</p>	<p>B8.1.1.1.1 Discuss the creation stories of the three main religions in Ghana.</p> <p>Exemplars:</p> <p>I. Give account of the creation stories in the various religions</p> <ul style="list-style-type: none"> • Christianity <ul style="list-style-type: none"> ○ Read the creation story as found in the Bible (Genesis Chapter 1) • Islam <ul style="list-style-type: none"> ○ Read the creation story as found in Qur'an 2:164, Q3:190-191; Q10:3-4 • African Indigenous Religion <ul style="list-style-type: none"> ○ Narrate from the oral traditions, the creation stories of their indigenous society. For example, among the Akan, Ewe, Dagomba, Gonja, Kasem etc. <p>In three groups, learners dramatise their own interpretation of the creation stories.</p>	<p>Respect, Caring, Responsibilities, Love Patience</p> <p>Hard work, Orderliness, Creativity, Responsibility, Caring and Giving</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understand roles during group activities; ability to keep group working on relevant activities.</p> <p>Critical thinking, e.g., Ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation.</p>

	<p>B8.1.1.1.2 Identify and explain the moral values in each of the creation stories.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Brainstorm to identify the moral values in each of the creation stories. E.g. hard work, orderliness, creativity, responsibility, caring and giving. 2. In groups, learners dramatise how they apply the moral values in their daily life. 	<p>Problem solving, e.g., ability to explain plans for attaining goals</p> <p>Personal development, e.g., demonstrate sense of feeling or belongingness to a group</p> <p>Leadership, e.g., division of task into solvable units and assign group members to task unit; ability to manage time effectively</p> <p>Cultural identity, e.g., show a strong sense of belongingness to one's culture; develop exhibit a sense of cultural identity</p> <p>Global citizenship, e.g., understanding of influences of globalisation on traditions, languages and cultures</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives</p>
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**STRAND 2: RELIGIOUS PRACTICE
SUB-STRAND 1: RITES OF PASSAGE**

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B8.2.1.1 Explain rites of passage and identify the moral importance in them</p>	<p>B.8.2.1.1.1 Describe the naming ceremonies/outdooring in the three major religions.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Explain the meaning of rites of passage <ul style="list-style-type: none"> • Rites of passage refer to the rituals and ceremonies performed when a person is moving from one stage of life to another stage. 2. Identify the various stages in human life <p>Stages</p> <ul style="list-style-type: none"> • Birth • Puberty • Marriage • Death 3. Identify factors to be considered in choosing a name for a child <p>Factors</p> <ul style="list-style-type: none"> • The character of the person who the child is named after • Circumstance and time of birth of the child • Religious affiliation or faith of parents, etc. <ul style="list-style-type: none"> ○ Look at pictures or view videos of a naming ceremony. ○ Learners watch video or pictures of a naming ceremony ○ Describe how naming ceremony is performed in the three major religions 	<p>Adolescent sexual morality, Chastity, Co-operation, Honesty, Fellow feeling</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understanding roles during group activities</p> <p>Personal development, e.g., build a concept and understanding of one's self; recognise one's emotional state and preparedness to apply emotional intelligence; desire to accept one's true self and overcome weakness.</p> <p>Leadership, e.g., division of task into solvable units and assign group members to task units; ability to serve group members effectively; ability to manage and resolve conflict.</p>

	<p>Christianity A child is named on the eighth day in the church. The ceremony is attended by couple's relatives, friends and church members. A name is chosen by the father and the ceremony is officiated by a priest.</p> <p>Islam A child is given a name on the eighth day. A ceremony made up of couple's relatives, community members and led by an Imam or a Mallam. A sheep is slaughtered to thank Allah for the health of the mother and child.</p> <p>Indigenous It differs from society to society but normally the child is given a name on the eighth day. The ceremony is done by a very responsible and respectable member of the family.</p> <p>2. Discuss importance of naming ceremonies.</p> <p>Importance</p> <ul style="list-style-type: none"> • Moral education • Acceptance of the child into human society • The child is given a name and identity • It brings people together and unites them etc. <p>3. Learners to role play a naming ceremony in their community.</p> <p>B8.2.1.1.2 Explain physical and emotional changes that</p>	<p>Cultural identity, e.g., show a strong sense of belongingness to one's culture; develop and express respect, recognition and appreciation of others' culture; exhibit a sense of cultural identity</p> <p>Global citizenship, e.g., understanding of influences of globalisation on traditions, languages and cultures; exhibit a sense of nationality and global identity.</p> <p>Knowledge, understanding, skills and strategies, e.g., identification of requirements of a given situation and justification of more than one creative tool that will be suitable; putting forward constructive comments, ideas, explanations and new ways of doing things</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives; imagining and seeing things in a different way</p> <p>Photo-visual and information</p>
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	<p>characterise puberty.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Explain the meaning of puberty <ul style="list-style-type: none"> • it is the transition from childhood to adulthood. It occurs between the ages of 10 to 19 (WHO). 2. Discuss physical and emotional changes that occur at puberty <p>Physical changes in girls at puberty:</p> <ul style="list-style-type: none"> • Growing of pubic hair • Menstruation • Breast enlargement • Broad hips • Change in height etc. <p>Physical changes in boys at puberty:</p> <ul style="list-style-type: none"> • Pubic hair • Break in voice • Sperms development • Enlargement of the penis • Change in height etc. <p>Emotional changes in both sexes:</p> <ul style="list-style-type: none"> • Curiosity • Adventurous • Conflict of identity • Easily get angry • Development of the urge to have sex etc. 	<p>literacy, e.g., evaluate the quality and validity of information; ability to recognise and avoid traps in cyberspace; preparedness to make better decision with information at hand</p> <p>Socio-emotional and reproduction literacy, e.g., adhere to behavioural protocols that prevail in cyberspace; knowledge and recognition of ethical use of information</p>
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Learners to write their concerns relating to puberty anonymously and place them in a box. The teacher discusses these concerns in class to address any fears or misconceptions about puberty.

B8.2.1.1.3 Describe how puberty rites are performed in traditional Ghanaian societies

Exemplars:

1. Describe activities performed during puberty.

Some Traditional Societies

- Bragro of the Akan
- Dipo of the Krobo
- Baala of Sissala
- Sodji-wi of the Chala etc

2. Learners to role play how puberty rites are performed in their community.

3. Identify the significance of puberty rites.

Significance

- Moral education
- The rites prepare the person for marriage life
- They equip the person with the skills and knowledge needed for adult life
- They bring people together and unite them etc

	<p>4. In two groups, learners debate the motion 'Puberty rites are outmoded'</p> <p>B8.2.1.1.4 Describe how marriage is contracted in the three main religions in Ghana.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Explain the term marriage. <ul style="list-style-type: none"> • Marriage is a legal union between two adults (man and woman) and their families. • Types of Marriage <ul style="list-style-type: none"> ○ Customary/Traditional marriage, ○ Islamic marriage and ○ Christian marriage. 2. Describe how marriage is performed in the three major religions. <p>A. Indigenous Every ethnic group has its own way of performing marriage ceremony. However, there is a general pattern to follow:</p> <ul style="list-style-type: none"> • Expression of interest by the man's family • Background investigation by both families giving of a list of items by the family of the female to the male's family • Knocking ceremony • Fixing of date for the performance of the marriage ceremony • Payment of bride gift, etc. <p>B. Christianity</p> 	
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	<p>Christian marriage goes through the following procedure:</p> <ul style="list-style-type: none"> • Expression of interest by the man’s family • Courtship and counselling • Traditional rites (engagement) • Wedding/blessing ceremony (exchange of vows and wearing rings). <p>C. Islam</p> <p>The process includes the following procedure:</p> <ul style="list-style-type: none"> • Proposal and acceptance of a woman in marriage (<i>Ijawal-Qubal</i>). • Wali - consent of the two families • Payment of dowry (<i>mahr or sadiqat</i>) • Marriage (<i>Al-Nikah</i>) – Deliverance of a sermon by Imam to bless the marriage. There should be two sincere honest witnesses from each family. • Merrymaking (<i>Walima</i>) etc. <p>3. In three groups, learners use a short sketch to demonstrate how marriage rites are performed in each of the three religions.</p> <p>4. Identify and explain the importance of marriage rites.</p> <p>Importance of marriage rites</p> <ul style="list-style-type: none"> • Legitimacy to the marriage • Introduction of the couples to the community • Couples learn their roles and responsibilities in marriage • Discourage irresponsible sexual behaviour • Introduction of the couple to the community etc 	
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B8.2.1.1.5 Describe how death rites are performed in the three major religions in Ghana

Exemplars:

1. Explain the concept of death in the three major religions.

Death is the departure of humankind from this earth to next world.

Indigenous

Rituals differ from culture to culture, but generally, the process includes:

- **preparation of the corpse**
- **pre-burial mourning**
- **burial mourning**
- **post-burial mourning**

Christianity

The process varies from church to church but, generally, it includes bathing and dressing of the body, laying in state either in the family house or church premises, church services officiated by a priest, burial and funeral rites and memorial service.

Islam

The process includes

- **The corpse is given ritual bath (Ghusl Janaza)**
- **Janazah prayer is then performed**
- **burial at the cemetery without coffin**
- **prayers** are also said for the dead after burial

	<p>○ funeral rites 3rd day, 7th day, 40th day and a year)</p> <p>2. In three groups, learner's role play how death rites are performed in the three religions.</p> <p>3. Identify and explain the importance of death rites.</p> <p>Importance of death rites</p> <ul style="list-style-type: none"> • They psychologically prepare and support the bereaved family for the loss of the family member. • They enable the dead to have a smooth entrance to the land of the dead. • Death rites reminds the living of judgement after death and the need to prepare for it. • They celebrate the life of the deceased and the living learn from the moral qualities of the dead etc. <p>B8.2.1.1.6 Identify and explain the moral lessons in the rites of passage.</p> <p>Exemplars:</p> <p>1. Discuss the moral lessons in the rites of passage.</p> <p>Moral lessons</p> <ul style="list-style-type: none"> • Truthfulness • Honesty • Hard work • Chastity before marriage • Faithfulness in marriage and responsibility etc. 	
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	2. Dramatise how they apply the moral lessons from rites of passage in their everyday life activities	
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**STRAND 3: THE FAMILY AND THE COMMUNITY
SUB-STRAND 1: AUTHORITY AND OBEDIENCE**

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICE AND CORE COMPETENCIES
<p>B8.3.1.1 Model the practice of obeying authority</p>	<p>B8.3.1.1.1 Identify and explain the various sources of authority.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Identify the sources of authority at home, school and community <ul style="list-style-type: none"> • Home – parents, uncles, aunties, elder siblings etc • School – head teacher, teachers, prefects etc • Community – chiefs, assembly members, priests, Imams, opinion leaders, Queen mothers etc 2. Using a video clip or pictures, identify how people come to have authority. E.g., scripture, elections, traditions, being a parent, old age, and constitution. 3. In groups learners dramatise the right and wrong use of authority. <p>Right use of authority</p>	<p>Obedience, Respect, Solidarity, Time consciousness, Performance of civic responsibility, Role Models, Humility</p> <p>Listening, e.g., interpret correctly and respond to non-verbal communication such as facial expression, cues and gestures</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understanding roles during group activities; can see the importance of all team members in discussions and actively encourage contribution from their peers in their team.</p>

	<ul style="list-style-type: none"> • To promote the welfare of others, especially those in need • To direct people to have good relationship with God • To seek the interest of those who give us power • To be a role model for others to emulate, etc. <p>Wrong use of power</p> <ul style="list-style-type: none"> • To amass wealth at the expense of others • To molest people • To help only our relatives and friends • To take advantage of the weak and vulnerable in society, etc. <p>B8.3.1.1.2 Explain the need to obey God, parents and those in authority</p> <p>Exemplars:</p> <p>I. Learners to identify and discuss different reasons for obeying authority.</p> <p>Reasons</p> <ul style="list-style-type: none"> • It is a command from God (Ghanaian proverb: ‘Woe to a person who has no elder (authority); Deut. 6 and Q4:59) • We learn from the experience of people in authority • It makes us to be law abiding • People in authority guide us to do the right and avoid the wrong • To promote peace in society • Obeying authority ensures progress, etc. <p>Project Work</p>	<p>Critical thinking, e.g., Ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation.</p> <p>Problem solving, e.g., identify important and appropriate alternative; identify important and appropriate criteria to evaluate each alternative;</p> <p>Personal development, e.g., demonstrate sense of feeling or belongingness to a group; desire to accept one’s true self and overcome weakness; ability to set and maintain personal standard and values.</p> <p>Leadership, e.g., ability to serve group members effectively; ability to manage and resolve conflict; actively promote effective group interaction and expression of ideas and opinions in a way that is sensitive to the feelings and background of others.</p> <p>Cultural identity, e.g., show a strong</p>
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	<p>Create a story to demonstrate the consequences of disobeying authority. Present it to class for discussion.</p> <p>B8.3.1.1.3 Demonstrate how to apply the rules and regulations from authority in daily life</p> <p>Exemplars:</p> <ol style="list-style-type: none"> I. Dramatise how to apply rules and regulations from authority <ul style="list-style-type: none"> • Home/family rules - performing house hold chores, respecting orders of parents and not bullying younger siblings, etc. • School rules and regulations - punctuality at and regularity to school, doing class and homework, sweeping school compound, etc. • Communal rules and regulations - not littering our neighborhood, respect for the elderly, involving one's self in communal work, etc. • Religious rules and regulations - going to church/mosque on time, dressing appropriately to religious meetings, paying church dues, paying <i>zakat</i>, and <i>sadaqa</i>, etc. • National rules and regulations - obeying traffic rules, singing national anthem, showing respect to national symbols such as the flag and currency, punctuality to work, avoiding corruption, etc. 	<p>sense of belongingness to one's culture; develop and express respect, recognition and appreciation of others' culture; exhibit a sense of cultural identity</p> <p>Global citizenship, e.g., understanding of influences of globalisation on traditions, languages and cultures; exhibit a sense of nationality and global identity.</p> <p>Knowledge, understanding, skills and strategies, e.g., ability to merge simple/complex ideas to create novel situation or thing; putting forward constructive comments, ideas, explanations and new ways of doing things</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives; imagining and seeing things in a different way</p>
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	2. Discuss lessons drawn-out from the drama.	
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STRAND 4: RELIGIOUS LEADERS AND PERSONALITIES
SUB-STRAND 1: PROPHETS AND ANCESTORS

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIAL PRACTICES AND CORE COMPETENCES
<p>B8.4.1.1 Model the mission and the exemplary lives of the prophets and ancestors</p>	<p>B8.4.1.1.1 Describe the mission of the prophets</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Explain the meaning of a prophet. <ul style="list-style-type: none"> • A prophet is a person who serves as an intermediary between God and humans by delivering messages from God or teachings from God to humans. A prophet is a mouthpiece of God. 2. Note: Watch video clips and/or pictures of prophets in both Christianity and Islam. 3. Identify some prophets in the video or the pictures. E.g. <ul style="list-style-type: none"> • Noah/Nuh • Abraham/Ibrahim and • Moses/Musah. 	<p>Patriotism, Love, Dedication to duty, Honesty, Hard work, Forgiveness, Obedience, Righteousness, Perseverance</p> <p>Listening, e.g., interpret correctly and respond to non-verbal communication such as facial expression, cues and gestures</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understanding roles during group activities; can see the importance of all team members in discussions and actively encourage contribution from their peers in their team.</p>

	<p>4. Read part of the Qur'an and the Bible on the selected prophets and discuss their background, call and mission.</p> <p>A. Noah/Nuh (Qur'an 7:59; 17:3 and 26:116) and the Bible (Gen. 6:11-22; 7, 8, 9:1-19)</p> <p>B. Abraham/Ibrahim (Quran 4:125; 16:120-122 and the Bible (Gen. 12: 1-9; 15; 17; 18; 19 and 22)</p> <p>C. Moses/Musah Qur'an (20:9-99; 28:3-4; 9:39) and the Bible (Ex. 2 - 12; 13; 14; 15; and 20, etc.)</p> <p>B8.4.1.1.2 Explain the meaning and roles of the ancestors in the life and thought of the indigenous Ghanaian</p> <p>Exemplars</p> <ol style="list-style-type: none"> 1. Explain the meaning of ancestors: Ancestors are dead heroes and heroines of the family who have assumed spiritual position after death. Simply, the living dead 2. Identify and explain qualifications to become an ancestor. E.g., <ul style="list-style-type: none"> • Death at prime old age • Should have led successful life • Must have contributed towards development of community • Must have given birth (but a young unmarried person who dies in the course of doing communal good can become an 	<p>Critical thinking, e.g., Ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation.</p> <p>Problem solving, e.g., identify important and appropriate alternative; identify important and appropriate criteria to evaluate each alternative;</p> <p>Personal development, e.g., demonstrate sense of feeling or belongingness to a group; desire to accept one's true self and overcome weakness; ability to set and maintain personal standard and values.</p> <p>Leadership, e.g., ability to serve group members effectively; ability to manage and resolve conflict; actively promote effective group interaction and expression of ideas and opinions in a way that is sensitive to the feelings and background of others.</p>
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	<p>ancestor)</p> <ul style="list-style-type: none"> • Should have led an upright moral life <p>3. Discuss the role of ancestors. Among them are:</p> <ul style="list-style-type: none"> • Intermediaries between the living family and the spiritual world • Custodians of both private and public morality • Legitimate owners of political office • Owners of land and its resources • They provide medicinal knowledge to their living relatives. <p>B8.4.1.1.3 Examine lessons from the exemplary lives of the prophets and ancestors</p> <p>Exemplars:</p> <p>1. Identify and explain the moral lesson in the lives of the prophets.</p> <p>Moral Lessons</p> <ul style="list-style-type: none"> • Patriotism • Perseverance • Courage • Hard work • Peace lovers • Led exemplary lives • Led people to righteousness (God/Allah) • Etc. <p>2. Dramatise aspects of the lives of the prophets.</p> <p>Project Work:</p>	<p>Cultural identity, e.g., show a strong sense of belongingness to one’s culture; develop and express respect, recognition and appreciation of others’ culture; exhibit a sense of cultural identity</p> <p>Global citizenship, e.g., understanding of influences of globalisation on traditions, languages and cultures; exhibit a sense of nationality and global identity.</p> <p>Knowledge, understanding, skills and strategies, e.g., ability to merge simple/complex ideas to create novel situation or thing; putting forward constructive comments, ideas, explanations and new ways of doing things</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives; imagining and seeing things in a different way</p> <p>Photo-visual and information literacy, e.g., ability to find and</p>
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	In four groups, write an essay on the mission of each of the three prophets and one known ancestor. Present your essays to class for discussion.	consume digital content; evaluate the quality and validity of information
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Draft Zero

STRAND 5: ETHICS AND MORAL LIFE
SUB-STRAND I: MORAL TEACHINGS IN THE THREE MAJOR RELIGIONS IN GHANA

CONTENT STANDARD	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B8.5.1.1 Exemplify the moral teachings from the Bible, Qur'an and Oral Traditions</p>	<p>B8.5.1.1.1 Identify and explain the moral teachings from the Bible, Qur'an and Oral Traditions.</p> <p>Exemplars:</p> <p>I. Discuss the examples below to identify key moral teachings of the three major religions.</p> <p>Christian:</p> <ul style="list-style-type: none"> • The Ten Commandments (Exodus 20:1-17) • Moral Teachings found in the Book of Proverbs (10-12) • The Teachings of Jesus e.g. Parables (Matthew 13:1-23 or Luke 8:4-15; Matthew 13:24-52; Luke 15:11-31; Luke 16:1-13; Luke 10:25-37 etc.). • Sermon on the Mount (Matthew 5-7). • Moral Teachings as found in the Epistle of James (1-5). • Moral Teachings as found in the Letter to the Ephesians (15:21) <p>Islam:</p> <ul style="list-style-type: none"> • Social Justice (Q16:90; Q4:58); Q5:9) • Duty to parents (17:23-24) • Teasing people and being mischievous (Q33:58) • Patience (Q2:45) 	<p>Cleanliness, Patience, Courage Love, Dedication to duty, Honesty, Hard work, Forgiveness, Obedience, Righteousness, Perseverance, Steadfastness</p> <p>Listening, e.g., interpret correctly and respond to non-verbal communication such as facial expression, cues and gestures</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understanding roles during group activities; can see the importance of all team members in discussions and actively encourage contribution from their peers in their team.</p> <p>Critical thinking, e.g., ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to</p>

	<ul style="list-style-type: none"> • Courage (Q2:178-179) • Cleanliness (Q5:6) • Humility (Q31:19-20) • Steadfastness (Q2:155) • Forbidding evil and enjoying good life (Q6:121; Q3:110) • Adultery and Fornication (17:32) • Controlling anger (Q3:135) • Good life (Q11:115) • Mercy (Q42:41; Q7:157) <p>Indigenous Religion:</p> <ul style="list-style-type: none"> • Truthfulness and Honesty • Respect, especially for the elderly • Patriotism • Good Name • Humility and Obedience • Communalism • Hard Work • Courage and Perseverance • Generosity and Love for each other • Justice and Fairness • Patience • Sexual Purity, • Peace • Tolerance • Care for Live, etc <p>Proverbs and Wise Sayings:</p> <ul style="list-style-type: none"> • Unity is strength • Good name is better than riches 	<p>task or situation.</p> <p>Problem solving, e.g., identify important and appropriate alternative; identify important and appropriate criteria to evaluate each alternative;</p> <p>Personal development, e.g., desire to accept one's true self and overcome weakness; ability to set and maintain personal standard and values.</p> <p>Leadership, e.g., ability to serve group members effectively; ability to manage and resolve conflict; actively promote effective group interaction and expression of ideas and opinions in a way that is sensitive to the feelings and background of others.</p> <p>Cultural identity, e.g., develop and express respect, recognition and appreciation of others' culture; exhibit a sense of cultural identity</p> <p>Global citizenship, e.g., understanding of influences of globalisation on traditions, languages</p>
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	<ul style="list-style-type: none"> • Had I known is always at last • Two heads are better than one • Patience moves mountains • If a bird does not go out it will go hungry, etc. <p>Moral Teachings from Taboos:</p> <ul style="list-style-type: none"> • Occupational taboos • Food and drinks taboos • Royal taboos • Sacred places taboos • Environmental taboos • Sexual taboos, etc. <p>B8.5.1.1.2 Demonstrate how to apply the moral teachings from the three main religions in their daily life.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Discuss the application of the moral teachings in their daily life 2. Dramatise the moral teachings of the three major religions. <p>Project work</p> <p>Divide class into three groups and ask each group to arrange the moral teachings of each of the three religions that have been discussed according to those that they find easy to apply in their daily lives and those they find difficult to apply. Learners should offer reasons for their choices and submit the work anonymously in a box. Teacher should use the choices of learners in a discussion to help learner improve on the application of all the moral teachings.</p>	<p>and cultures; exhibit a sense of nationality and global identity.</p> <p>Knowledge, understanding, skills and strategies, e.g., ability to merge simple/complex ideas to create novel situation or thing; putting forward constructive comments, ideas, explanations and new ways of doing things</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives; imagining and seeing things in a different way</p> <p>Photo-visual and information literacy, e.g., ability to find and consume digital content; evaluate the quality and validity of information</p>
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STRAND 6: RELIGION AND ECONOMIC LIFE
SUB-STRAND I: MONEY

CONTENT STANDARD	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B8.6.1.1 Plan the wise use of money</p>	<p>B8.6.1.1.1 Explain the term ‘money’ and indicate its usefulness.</p> <p>Exemplars:</p> <p>I. Look at pictures of money or real Ghanaian currency notes and coins, explain the meaning of money and its usefulness.</p> <p>Meaning of Money:</p> <ul style="list-style-type: none"> • Money is anything accepted as legal tender and can be used as medium of exchange. <p>Usefulness of Money:</p> <ul style="list-style-type: none"> • used to promote God’s work • motivation to work • acquire our basic needs e.g. food, clothing, shelter, education • used to help the poor and needy in society, etc. <p>B8.6.1.1.2 Identify and explain honest ways of acquiring money.</p> <p>Exemplars:</p> <p>I. Explain the honest ways of acquiring money as taught by the three major religions.</p>	<p>Patience, Charity, Courage, Honesty, Hard work, Obedience, Perseverance, Prudence, Planning, Stewardship</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understanding roles during group activities; can see the importance of all team members in discussions and actively encourage contribution from their peers in their team.</p> <p>Critical thinking, e.g., ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation.</p> <p>Problem solving, e.g., identify important and appropriate alternative; identify important and appropriate criteria to evaluate each alternative;</p> <p>Personal development, e.g., build a</p>

	<p>Generally, money is believed to be given to humankind by God. But, in addition, they teach the following:</p> <p>Islam</p> <ul style="list-style-type: none"> • Hard work (Qur'an 53:-39-41) • Collecting interest on loan (Q2:274- 276) • Gambling (Q5:90-91). • Money should not be acquired through begging unless very necessary. <p>Christianity</p> <ul style="list-style-type: none"> • Hard work (Prov. 14: 23-24; Proverbs 6:6-8; Col. 3: 23-24; Rom. 11: 12-13) • Money should be acquired through good stewardship (Parable of the Talent Matt. 25-14-30) • Money should be acquired honestly but not from the exploitation of the poor and the weak (Proverbs 22:22-23; Proverbs 28:8) and gambling (Amos 4; Ex. 20: 17 and Lk. 12: 15). <p>Indigenous Religion</p> <ul style="list-style-type: none"> • Hard work • Prudence: Akan Proverb - 'One cannot be feasting at the same time become rich). • Creativity brings wealth -- 'Poverty causes one to think creatively' • Good stewardship "If one takes good care of another's possession, one also gets possession". • Money must not be acquired dishonestly, for example through robbery and the exploitation of the poor and the 	<p>concept and understanding of one's self; desire to accept one's true self and overcome weakness; ability to set and maintain personal standard and values.</p> <p>Leadership, e.g., ability to serve group members effectively; ability to manage and resolve conflict; actively promote effective group interaction and expression of ideas and opinions in a way that is sensitive to the feelings and background of others.</p> <p>Knowledge, understanding, skills and strategies, e.g., ability to merge simple/complex ideas to create novel situation or thing; putting forward constructive comments, ideas, explanations and new ways of doing things</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives; imagining and seeing things in a different way</p> <p>Photo-visual and information literacy, e.g., ability to find and</p>
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	<p>weak in society - If the wind try to pick an object with speed, it leaves it behind.</p> <p>2. Give reasons for acquiring money honestly</p> <ul style="list-style-type: none"> • It is sin to dishonestly acquire money, e.g. from sakawa. • It is not good to take something which does not belong to you. • Dishonest acquisition of money brings chaos to society.etc. <p>3. Develop habit of saving money for future use.</p> <ul style="list-style-type: none"> • Get a place you can safely save money (e.g. in a susu box) • Decide an amount of money you can save either daily or weekly from your pocket money. • At the end of the term and with the help of your parents count all your savings and open an account with a financial institution to save the money. • Start the daily or weekly saving again. <p>B8.6.1.1.3 Discuss the appropriate ways of using money. Exemplars:</p> <p>1. Identify good ways of using money from the perspective of the three major religions,</p> <ul style="list-style-type: none"> • Helping the poor and the needy (Bible I Peter 4:10; Deut. 15:7- 11); Qur’anic teachings on <i>zakat</i> and <i>sadaqa</i> (Q2:215, 3:134; Q9:30; Q9:60 and 9:103). • Earning money from unlawful sources (fraud, armed robbery; <i>sakawa</i> –cyber fraud; embezzlement and corruption) are not appropriate • From Oral traditions, ‘The person who gives to the poor receives a reward from God’. 	<p>consume digital content; evaluate the quality and validity of information</p>
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	<ul style="list-style-type: none"> • Taking care of the family (Quran 17:23-4; 46:15); (Bible Deut. 15: 7-11; 1 Timothy 5: 8); Oral traditions: 'If someone takes care for you to grow teeth, you also must take care for the one to lose the teeth' and 'the father is a shield for the family.' • Forcharitable work such as building of schools, hospitals, mosques, palaces, etc. <p>2. Discuss bad ways of using money from the perspective of the three religions.</p> <ul style="list-style-type: none"> • Using money to exploit others • Lavish spending of money • Squandering money for heirs to pay off indebtedness • Using money to make others suffer etc. <p>3. Dividelearnersinto two groups and each group should come out with a sketch to demonstrate a good way and a bad way of using money.</p> <p>Project Work Write an essay on the wise ways of using money.</p>	
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BASIC 9

STRAND 1: GOD, HIS CREATION AND ATTRIBUTES SUB-STRAND 1: THE PURPOSE AND USEFULNESS OF GOD'S CREATION

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B9.1.1 Appreciate the purpose and usefulness of God's creation</p>	<p>B9.1.1.1 Identify the purpose and usefulness of God's creation.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Guide learners to recall the creation stories they learned at B8. <ul style="list-style-type: none"> • With think-pair and share learners recollect lessons learned from the creation stories. 2. Identify the purpose and usefulness of God's creation. E.g. <ul style="list-style-type: none"> • Humankind – to serve/worship God, care for other creatures (Stewardship) etc • Animals – security, companionship, food, clothing etc • Plants – food, medicine, shelter, beautification etc. • Water bodies – food, transportation, irrigation, electricity, domestic and industrial use etc. • Heavenly bodies – light, energy, time and seasons, etc. • Note: In science you discussed diversity of matter where you learned that each organism in nature plays a role in nature. 	<p>Stewardship, Compassion, Service</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understand roles during group activities; ability to keep group working on relevant activities.</p> <p>Critical thinking, e.g., Ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation.</p> <p>Problem solving, e.g., ability to explain plans for attaining goals</p>

	<p>Learners must come to the realisation that all creations of God are for a purpose. They help humansto understand the complex nature of God’s creation.</p> <p>Project Work Draw a table indicating four things created by God and the purpose of each.</p>	<p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives</p>
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**STRAND 2: RELIGIOUS PRACTICES
RELIGIOUS SONGS AND RECITATIONS**

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPENTENCES
<p>B9.2.1.1 Analyse and apply the moral values in religious songs and recitations</p>	<p>B9 2.1.1.1 Differentiate between religious songs and non-religious songs.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Explain the differences between religious songs and non-religious songs. <p>Religious songs – religious songs are music that expresses the belief of worshippers and their dependence on God or the Supreme being while non-religious songs deals with social, political and economic matters.</p> <ol style="list-style-type: none"> 2. State the characteristic of religious songs. Learners listen to a 	<p>Self-motivation, Hope, Humility, Contentment, Obedience, Honesty, Love, Faithfulness</p> <p>Listening, e.g., identify words or sentences in context or appropriately; identify and analyse different point of views of speaker</p> <p>Presenting, e.g., apply appropriate diction and structure sentences correctly for narratives, persuasive, imaginative and expository purposes;</p>

	<p>variety of songs and identify if they are religious songs or not.</p> <p>Characteristics</p> <ul style="list-style-type: none"> • Expresses religious beliefs • Draw worshippers to God • Gives hope to the hopeless etc <p>3. In groups, learners compose their own religious songs, sing in class and discuss the key message the songs convey.</p> <p>B9 2.1.1.2 Demonstrate understanding of basic scripture recitations/oral traditions in the three major religions.</p> <p>Exemplars:</p> <p>4. Recite basic texts from the Bible, Qur'an and Oral tradition</p> <ul style="list-style-type: none"> • Bible – Psalm 23 (RSV), Exodus 20 (The Ten Commandments) etc • Qur'an- <i>Al-Fatihah</i> (Qur'an chapter 1), <i>Al-Ikhlās</i> (Qur'an chapter 112) etc • Oral tradition –<i>Okwan twa Asuo; Asuo twa okwan, Naazorabataa bin</i> (Dagaari proverb) which literally means 'a rolling stone gathers no moss' etc. <p>B9 2.1.1.3 Identify the moral values in religious songs and recitations.</p>	<p>anticipate different responses from the audience and plan for them</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understand roles during group activities; ability to keep group working on relevant activities.</p> <p>Critical thinking, e.g., Ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation.</p> <p>Problem solving, e.g., ability to explain plans for attaining goals</p> <p>Personal development, e.g., demonstrate sense of feeling or belongingness to a group</p> <p>Leadership, e.g., division of task into solvable units and assign group members to task unit; ability to manage time effectively</p>
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	<p>Exemplars:</p> <ol style="list-style-type: none"> 1. Discuss the moral values in religious songs and recitations. E.g. <ul style="list-style-type: none"> • -motivation • -humility • -contentment • -acknowledgement of the power of God. 2. With the help of role play, learners demonstrate how they apply the moral values in their daily life 	<p>Cultural identity, e.g., show a strong sense of belongingness to one's culture; develop exhibit a sense of cultural identity</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives</p>
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Draft Zero

STRAND 3: THE FAMILY AND THE COMMUNITY
SUB-STRAND 1: RELIGION AND SOCIAL COHESION

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B9.3.1.1 Identify and apply ways people with different religions can co-exist peacefully</p>	<p>B9 3.1.1.1 Discuss the various ways people of different religions can live in harmony.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Show pictures or video clip on a community which has experienced religious intolerance to learners. 2. From the pictures or video learners discuss the causes and effects of religious intolerance. <ul style="list-style-type: none"> • Causes, e.g. <ul style="list-style-type: none"> ○ Not learning about each other’s religion ○ Undermining the religious beliefs and practices of others. ○ State being biased against one religion ○ Forming political parties along religious lines • Effects, e.g. <ul style="list-style-type: none"> ○ It can lead to intra- and inter-religious wars ○ Destruction of life and properties ○ Hatred and disunity in society 3. Identify and explain ways people with diverse religious background can live peacefully. E.g. <ul style="list-style-type: none"> • Learn about each other’s religion, e.g. RME • respect to other people’s religion • religious tolerance 	<p>Neighbourliness, Tolerance, Openness and objectivity; Coexistence; Respect, Peace</p> <p>Listening, e.g., interpret correct and respond to non-verbal communication such as cues and gestures</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understand roles during group activities; ability to keep group working on relevant activities.</p> <p>Critical thinking, e.g., Ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation.</p>

	<ul style="list-style-type: none"> • participate in other people’s religious ceremonies and festivals etc. <p>4. Explain the need for people of diverse religious background to live in harmony. E.g.</p> <ul style="list-style-type: none"> • prevents religious tension and conflict • ensure development of community • respects the rights of all groups in the community. <p>5. Role play a scenario of a community where people with diverse religious background co-exist peacefully.</p> <p>ProjectWork Learners to write an essay on the topic ‘Why is Ghana considered as one of the most peaceful countries in Africa.’</p>	<p>Problem solving, e.g., ability to explain plans for attaining goals</p> <p>Personal development, e.g., demonstrate sense of feeling or belongingness to a group</p> <p>Leadership, e.g., division of task into solvable units and assign group members to task unit; ability to manage time effectively</p> <p>Cultural identity, e.g., show a strong sense of belongingness to one’s culture; develop exhibit a sense of cultural identity</p> <p>Global citizenship, e.g., understanding of influences of globalisation on traditions, languages and cultures</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives</p>
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STRAND 4: RELIGIOUS LEADERS AND PERSONALITIES
SUB-STRAND 1: THE APOSTLES AND CALIPHS

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B9.4.1.1 Recognise the contribution of religious leaders in their respective religions</p>	<p>B9.4.1.1.1 Discuss the reasons some religious personalities are classified as Apostles and Caliphs.</p> <ol style="list-style-type: none"> 1. Explain the meanings of Apostle in Christianity and Caliphs in Islam 2. Apostle – they are a group of people selected by a religious leader (philosopher) and train them to propagate his/her philosophy after death. <ul style="list-style-type: none"> • Caliphs – they are the successors of Holy Prophet Muhammad (S.A.W) 3. Identify the twelve Apostles and the Caliphs. <ul style="list-style-type: none"> • Apostles -Peter, Andrews, James, John, etc. • Caliphs – Abu Bakr Ibn Abi Quhaffah; Umar Ibn Khattab, Usman Ibn Affan, Ali Ibn Abi Talib <p>B9 4.1.1.2 Outline the mission and exemplary lives of the Apostles and Caliphs.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. State the contributions of Apostles and Caliphs. <p>Apostles</p>	<p>Perseverance, Sacrifice, Humility, Steadfastness, Patriotism, Trustworthiness</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understand roles during group activities; ability to keep group working on relevant activities.</p> <p>Critical thinking, e.g., Ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation.</p> <p>Problem solving, e.g., ability to explain plans for attaining goals</p> <p>Personal development, e.g., demonstrate sense of feeling or belongingness to a group</p>

	<ul style="list-style-type: none"> a. Worked with Jesus Christ b. to establish the early church c. to propagate and spread the gospel to the gentile world <p>Caliphs</p> <ul style="list-style-type: none"> a. Conquered Arabia and reaffirmed the Islamic faith after the death of Prophet Muhammad (S.A.W). b. Compilation of the Qur'an into one volume c. Organised public treasury and paid pensions to the companions of the prophet etc. <p>1. Learners to identify the exemplary lives of Apostles and Caliphs and how they can apply these in their daily life. E.g.,</p> <ul style="list-style-type: none"> a. Perseverance b. Sacrifice c. Humility d. Steadfastness e. Patriotism, etc. <p>2. Learners to role play four moral lessons learned from the lives of the apostles and caliphs.</p>	<p>Leadership, e.g., division of task into solvable units and assign group members to task unit; ability to manage time effectively</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives</p>
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STRAND 5: ETHICS AND MORAL LIFE
SUB-STRAND 1: REWARD, PUNISHMENT AND REPENTANCE

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B9 5.1.1 Demonstrate an understanding that good deeds attract reward but bad deeds attract punishment</p>	<p>B9.5.1.1.1 Describe the basis for good deeds and rewards</p> <ol style="list-style-type: none"> 1. Guide learners to recollect the moral teachings of the three religions learned at Indicator 8.5.2.1.1 2. Explain the concepts ‘good deeds’ and ‘reward’ <ul style="list-style-type: none"> • Good deeds – actions that are desirable or have positive effect on society • Reward – incentives for worthy acts received from others in appreciation of good deeds or acceptable behaviours 3. Identify acts or behaviours considered as good deeds. E.g. <ul style="list-style-type: none"> • Assisting the elderly or the weak in society to carry or transport load • Relinquishes one’s seat to the pregnant, elderly, Or sick in society • Assisting children, the weak and people with disability to cross the road, give direction to places, etc. 4. Explain the need for performance of good deeds. <ul style="list-style-type: none"> • Rendering service to humankind is service to God/Allah • It draws us closer to God and attracts God’s blessings (see Mathew 25: 34 -36; Luke 17:11-16 and Qur’an 99: 7 -8; Q.7:165; Q18:2; Q2:183; 2:197; Q29:45; Q11:114) • Proverbs – ‘if you are in the habit of doing what is just, you live long’; ‘Good name is better than riches’ 5. Identify and explain types of rewards for doing a good deed. E.g. <ul style="list-style-type: none"> • saying ‘thank you’ and ‘God/Allah bless you’ 	<p>Gratitude, Contentment, Kindness, Service, Hard work, Dedication, Commitment, Selflessness, Self-examination, Penance</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understand roles during group activities; ability to keep group working on relevant activities.</p> <p>Critical thinking, e.g., Ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation.</p> <p>Problem solving, e.g., ability to explain plans for attaining goals</p>

	<ul style="list-style-type: none"> • commendation and good name in society • physical rewards e.g. certificate, good testimonial, • parting on the shoulders/embracing/hugging to show love, etc. <p>6. Discuss the importance of rewarding people.</p> <p>Importance</p> <ul style="list-style-type: none"> • it encourages the individual to do more good deeds • it ensures hard work, dedication, commitment and selflessness • it encourages other persons in society -to emulate the performance of good deeds, etc. <p>7. In a school event, learners should act a play on the theme ‘good deeds have rewards.</p> <p>B9.5.1.1.2 Identify and explain acts that attract punishment</p> <p>1. Explain the meanings of ‘bad deed’ and punishment</p> <ul style="list-style-type: none"> • Bad deeds – are traits that attracts undesirable or negative reaction from God and society • Punishment – an act of imposing or inflicting pain on someone for an offence committed. <p>2. Identify acts that are considered as bad deeds E.g.</p> <ul style="list-style-type: none"> • telling lies • bearing false witness • stealing • disobedience to authority <p>3. Mention the various types of punishments</p> <ul style="list-style-type: none"> • Reprimanding • Physical/corporal punishment • Bad testimonial • Psychological or emotional punishment (withdrawal of 	<p>Personal development, e.g., demonstrate sense of feeling or belongingness to a group</p> <p>Leadership, e.g., division of task into solvable units and assign group members to task unit; ability to manage time effectively</p> <p>Cultural identity, e.g., show a strong sense of belongingness to one’s culture; develop exhibit a sense of cultural identity</p> <p>Global citizenship, e.g., understanding of influences of globalisation on traditions, languages and cultures</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives</p>
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	<p>support from family)</p> <ul style="list-style-type: none"> • Imprisonment • Fines etc <p>4. State and explain the reasons for punishment</p> <ul style="list-style-type: none"> • for purposes of reformation • fitting retribution • deterrence • protection • maintenance of law and order, etc. <p>Project Work: Do a research in your community on the life of one person who the community punished for a bad deed. Explain three moral lessons you learn from the life of the person.</p> <p>B9.5.1.1.3 Outline the stages of repentance</p> <p>Exemplars:</p> <p>1. Explain the term repentance.</p> <p>Repentance – remorseful, realization and resolve not to repeat past misconduct</p> <p>2. Identify stages of repentance.</p> <ul style="list-style-type: none"> • Realisation and acceptance of one’s fault (1John 1: 8-9) and Qur’an 25: 70-71; Qur’an 66:8. Proverb: ‘An honest confession is difficult to make but it brings peace of mind’ • regret for doing wrong • request for a pardon 	
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	<ul style="list-style-type: none"> • promise never to repeat same bad deed(s), etc. <p>3. Discuss the importance of repentance</p> <ul style="list-style-type: none"> • promote good relationship • draws humankind to God • it relieves the conscience of the individual, etc. <p>4. Use the story of the prodigal son in to dramatise the need for repentance, forgiveness and reconciliation.</p>	
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**STRAND 6: RELIGION AND ECONOMIC LIFE
SUB-STRAND 1: BRIBERY AND CORRUPTION**

CONTENT STANDARDS	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
B9 6.1.1.1 Explain and commit themselves to the need to avoid bribery and corruption	<p>B9 6.1.1.1 Explain the terms ‘bribery’ and ‘corruption’.</p> <p>Exemplars:</p> <p>1. Differentiate between ‘bribery’ and ‘corruption’.</p> <p>Bribery –phenomenon of offering something (usually money) in order to gain unfair advantage for private gain</p> <p>Corruption – the use of one’s position to amass illegal wealth for personal gain.</p> <p>2. Identify the causes of bribery and corruption</p> <ul style="list-style-type: none"> • get-rich-quick attitude • low wages and salaries 	<p>Honesty, Truthfulness, Contentment, Stewardship, Faithfulness, Communal feeling, Humaneness</p> <p>Listening, e.g., identify underlining themes, implications and issues when listening; identify analyse different points of views of speakers</p> <p>Presenting, e.g., anticipate different responses from the audience and plan for them</p>

	<ul style="list-style-type: none"> • excessive/high dependency ratio • greed • inadequate supervision at work places etc <p>3. Discuss the effects of bribery and corruption on the state</p> <p>Effects</p> <ul style="list-style-type: none"> • misuse of state resources • leads to low productivity • retards national development • tarnishes the reputation of the country home and abroad. <p>4. Explain the need to avoid bribery and corruption.</p> <ul style="list-style-type: none"> • corruption is against the will of God/Allah • it does not encourage honesty and hard work • in order to live a flawless life • promote justice in the country etc. <p>5. Examine the moral values that can be used to address bribery and corruption</p> <ul style="list-style-type: none"> • Leadership by example • Blend moral and academic training as a basis to employ workers • Be content with what you have honestly earned (see Proverbs 10:2-3, Exodus 20:19 (the tenth Commandments); Deut 25: 13-16. Qur'an 2:188; Q2:275; Q3:130 Q89:10-13) • Proverb: Good name is better than riches, etc. <p>Project work</p> <p>In groups, learners research into the consequences of bribery and corruption from the internet, newspaper, etc. on the society. The</p>	<p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understand roles during group activities; ability to keep group working on relevant activities.</p> <p>Critical thinking, e.g., Ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation.</p> <p>Problem solving, e.g., ability to explain plans for attaining goals</p> <p>Personal development, e.g., demonstrate sense of feeling or belongingness to a group; desire to accept one's true self and overcome weakness</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives</p>
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	<p>groups' findings are discussed in class.</p> <ul style="list-style-type: none">• Based on their findings and discussions, learners dramatise the consequences of bribery and corruption on a) the individual and b) society.	
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BASIC 10

STRAND I: GOD, HIS CREATION AND ATTRIBUTE SUB-STRAND I: THE ENVIRONMENT

CONTENT STANDARD	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B10.1.1.1 Exhibit commitment to care for the environment</p>	<p>B10.1.1.1.1 Describe human activities that destroy the environment</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Take learners to a nature walk. Learners to observe and note down human activities that destroy the environment. 2. Learners look at pictures and video on the negative effects of human activities on the environment 3. Based on findings from the nature walk and the video/pictures learners identify human activities that destroy the environment. For example, <p>Human Activities</p> <ul style="list-style-type: none"> • Illegal tree felling • Illegal sand winning • Illegal mining • Bush burning 	<p>Care, Stewardship, Responsibility, Cleanliness,</p> <p>Listening, e.g., identify words or sentences in context or appropriately; identify and analyse different point of views of speaker</p> <p>Presenting, e.g., apply appropriate diction and structure sentences correctly for narratives, persuasive, imaginative and expository purposes; anticipate different responses from the audience and plan for them</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understand roles during</p>

	<ul style="list-style-type: none"> • Over grazing • Over hunting • Hunting when hunting is banned • Water pollution • Weeding around water bodies • Improper fishing methods • Fishing at a time fishes are laying eggs for hatching <p>4. Discuss how the above human activities destroy the environment. E.g.</p> <ul style="list-style-type: none"> • Illegal tree felling leads to the removal of the forest cover and thereby exposing land to direct sunshine and erosion. • Illegal mining, especially in rivers and along river banks, destroys water bodies and poisons fishes and other organisms that live in water • Ploughing/weeding around water bodies exposes water bodies to - direct sunshine leading to evaporation that causes the rivers to dry out. • Over grazing leaves the land bare and exposing land to direct sunshine and erosion • All these lead to climate change: Poor rainfall pattern, flood, rain storm, drought, famine, etc. <p>5. Debate on the motion ‘The benefits of illegal tree felling outweigh the negative effects’</p> <p>10.1.1.1.2 Identify and describe how indigenous Ghanaian culture helps in taking care of the environment</p> <p>1. Identify aspects of the environment in their locality regarded as sacred and the rationale.</p>	<p>group activities; ability to keep group working on relevant activities.</p> <p>Critical thinking, e.g., Ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation; can effectively evaluate the success of solution they have used to attempt to solve a complex problem</p> <p>Problem solving, e.g., ability to effectively define goals towards solving a problem; ability to explain plans for attaining goals; implement strategies with accuracy</p> <p>Personal development, e.g., demonstrate sense of feeling or belongingness to a group</p> <p>Leadership, e.g., ability to serve group members effectively; division of task into solvable units and assign group members to task unit; ability to manage</p>
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	<p>Indigenous Ghanaian understanding of the environment Humans live in a religious environment and aspects of the environment are closely related to God, the gods, the ancestors and humans. Thus, the environment has both physical aspect that can be seen and an unseen spiritual aspect.</p> <p>Reasons for the sacredness of aspects of the environment</p> <p>Land The earth has a spiritual part regarded as a goddess called AsaseYaa by the Asante and AsaseAfua by the Fante. The Ewe called her Nyibgla.</p> <p>Water bodies</p> <ul style="list-style-type: none"> • The sea Bosompo (Akan), Nai (Ga) • Lagoons - NaaKorley (Korley Lagoon), NaaSakumono (Sakumono Lagoon) both among the Ga • Lakes – Bosomtwe • Rivers - Pra, Ankobra, Tano • Stone - the mystic stone at Larabanga • Animals - Some animals have totemic relations with humankind. Totems are objects from the plant and animals kingdom that humans being are related with. All the seven or eight Akan clans have animas as their totems. For example, Bretuo or Etwina has the leopard as its totem, Kasenas has the crocodile, etc. • Some heavenly bodies are associated with God. To the Akan the sky is the eyes of God. The Ewe believe God expresses his anger through thunder so thunder is a deity revered in the Yeve cult. 	<p>time effectively; ability to monitor peers to ascertain progress</p> <p>Cultural identity, e.g., adjustment to the demands of customs, traditions, values and attitudes of society</p> <p>Global citizenship, e.g., understanding of influences of globalisation on traditions, languages and cultures</p> <p>Knowledge, understanding, skills and strategies, e.g., identification of requirements of a given situation and justification of more than one creative tool that will be suitable; ability to visualise alternatives, seeing possibilities, problems and challenges</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives; anticipate and overcome difficulties relating to initiatives</p> <p>Photo-visual and information literacy, e.g., evaluate the quality and</p>
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	<ul style="list-style-type: none"> • Forest and plants life - Pieces of forest where the founders of communities were buried and where royals are buried are regarded as sacred. For example, Nananompo of the Fante at Mankesim. • Because of the above beliefs, there are taboos associated with nature which help to preserve it. <p>Discuss the importance of the environment</p> <p>Importance</p> <ul style="list-style-type: none"> • Aspects of nature are revered or respected. • Trees around water bodies are not felled helping to preserve the water bodies • Hunting is not allowed in sacred forests so animals use them as sanctuary • Days and seasons are set aside where fishing is not allowed allowing the fishes to hatch and increase their stock • Farming is not allowed around water bodies which help to preserve them. • Fishes and some animals are not killed for human consumption and thereby conserving them <p>B10.1.1.1.3 Discuss reasons for taking care of the environment.</p> <p>Exemplars:</p> <p>I. Explain why indigenous Ghanaians take care of the environment.</p> <p>Care of the environment</p> <ul style="list-style-type: none"> • God reveals himself to humans through the environment 	<p>validity of information; preparedness to make better decision with information at hand</p>
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	<ul style="list-style-type: none">• Humans are related to environment• The gods reside in nature• Aspects of the environment is linked to the history of communities• Humans depend on the environment for their survival etc <p>2. Dramatise how to apply lessons from indigenous Ghanaian attitude towards the environment.</p> <p>Project Work Divide learners into groups to take care of the school's environment, e.g. planting trees, growing grasses and desilting gutters. Each group should keep records of their activities and how they are affecting the school's environment.</p>	
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STRAND 2: RELIGIOUS PRACTICES
SUB-STRAND 1: RELIGIOUS FESTIVALS

CONTENT STANDARD	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B10.2.1.1 Understand the need to and participate in festivals</p>	<p>B10.2.1.1.1 State the meaning and types of festivals</p> <p>1. Brainstorm and come out with the meaning of festivals.</p> <p>1. Festivals are special occasions at which rituals are performed to honour and give thanks to God and other spirit forces for their past favours and make request for more favours. They are occasions to remember past important events.</p> <p>2. Identify and explain the types of festivals</p> <p>Types of Festivals</p> <p>2. Agricultural Festivals: Celebrated to thank God, the gods and ancestors for good harvest and ask for more in the coming year. Examples are Bakatue (Elmina) and Yam Festival (Tedudu -Peki)</p> <p>3. Ancestral/Historical Festivals: Celebrated in remembrance of the past deeds of heroes and heroines and to remember past events in the life of the community. Examples are Odwira (Akuapem), Bugumchugu (Dagomba/Mamprusi) and Hogbetsotso za (Anlo); Christmas and Eid-Adha.</p>	<p>Sense of belongingness, Fellow feeling, Spirit of giving, Voluntarism, Togetherness, Sexual discipline</p> <p>Listening, e.g., identify words or sentences in context or appropriately; identify and analyse different point of views of speaker</p> <p>Presenting, e.g., apply appropriate diction and structure sentences correctly for narratives, persuasive, imaginative and expository purposes; anticipate different responses from the audience and plan for them</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understand roles during group activities; ability to keep group working on relevant activities.</p>

	<p>B10.2.1.1.2 Describe the activities in festivals celebrated in the three main religions in Ghana.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Discuss the acts of preparation towards the celebration of festivals in Ghana. 2. List and explain the preparatory acts. They include ban on noise making and abstinence from sex and public appearance of religious leaders and cleaning up exercises etc. 3. Describe the main activities in the festivals. Some are: <ul style="list-style-type: none"> • Family re-union • Exchange of gifts and greetings • Public worship etc 4. Dramatise the main activities that take place in one festival. <p>B10.2.1.1.3 Identify and explain the social, religious and moral relevance of festivals in the three main religions and relate them to daily life.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Identify and explain the importance of festivals <p>Social Importance</p> <ul style="list-style-type: none"> • It brings people together • Occasion to plan and implement developmental projects etc 	<p>Critical thinking, e.g., ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation; can effectively evaluate the success of solution they have used to attempt to solve a complex problem</p> <p>Problem solving, e.g., ability to effectively define goals towards solving a problem; ability to explain plans for attaining goals; implement strategies with accuracy</p> <p>Personal development, e.g., demonstrate sense of feeling or belongingness to a group</p> <p>Leadership, e.g., ability to serve group members effectively; division of task into solvable units and assign group members to task unit; ability to manage time effectively; ability to monitor peers to ascertain progress</p>
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	<p>Religious</p> <ol style="list-style-type: none"> 4. Reminds humans of the need to have good relationship with God, the gods and ancestors. 5. Time to show appreciation to the spirit world for favours received and ask for more favours etc. <p>Moral</p> <ol style="list-style-type: none"> 6. Time to remember the exemplary life of past leaders/heroes/heroines and learn from them. 7. Period to share with the poor and the needy <p>I. Dramatise how they apply religious and moral lessons from festivals in their daily life.</p>	<p>Cultural identity, e.g., show a sense of belongingness to one's culture; develop and express respect, recognition and appreciation of others' culture; adjustment to the demands of customs, traditions, values and attitudes of society</p> <p>Global citizenship, e.g., understanding of influences of globalisation on traditions, languages and cultures; recognise resistance of global practices that are inimical to our culture</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives; anticipate and overcome difficulties relating to initiatives</p>
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STRAND 3: THE FAMILY AND THE COMMUNITY
SUB-STRAND 1: PERSONAL SAFETY IN THE COMMUNITY

CONTENT STANDARD	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B10.3.1.1 Demonstrate and practice ways of promoting safety in the community</p>	<p>B10.3.1.1.1 Discuss teachings of the three major religions on safety at home and community.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Discuss teachings of the three main religions that promote psychological safety. <ul style="list-style-type: none"> • The three religions ask their members to depend on God and this creates the feeling of security. • Bible (Ps. 23, 27, Prov. 18: 10, 2 Thess. 3:3). • Qur’an (5:7; Q2:225; 113:1-5 and Chapter 114) • Oral traditions and practices: 'God drives away troublesome flies from the tailless animal' and the use of charms and amulets. 2. Analyse teachings of the three major religions that promote personal hygiene. <ul style="list-style-type: none"> • Islam (Quran 2: 222; Q5:6 and Hadith 'cleanliness is half of faith" (Sahih Muslim) etc 8. Bible (Deut 23: 12-13, 2 Cor. 7:1 and 2 Cor. 6:19); etc 9. Oral traditions and practices: 'A new broom sweeps clean', 'One who maintains cleanliness avoids diseases'. 	<p>Cleanliness, Discipline, Communality, Safety and security</p> <p>Listening, e.g., identify words or sentences in context or appropriately; identify and analyse different point of views of speaker</p> <p>Presenting, e.g., apply appropriate diction and structure sentences correctly for narratives, persuasive, imaginative and expository purposes; anticipate different responses from the audience and plan for them</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understand roles during group activities; ability to keep group working on relevant activities.</p> <p>Critical thinking, e.g., ability to combine information and</p>

	<p>3. Identify and explain teachings of the three religions that ensure personal and communal safety.</p> <p>10. Quran (5:2 and 49:9-10); Bible (Prov. 27:12 and I Thess. 5:6)</p> <p>11. Oral traditions: What concerns one concerns all so we should be each other's keeper to ensure personal and communal safety. For example, 'It is only the fool who says what affects my neighbour does not affect me.' There is safety in numbers hence 'It is easier to break one broom than breaking a bunch of brooms'.</p> <p>Project Work Write an essay on why personal and communal safety is important and how to achieve this, using teachings from three main religious traditions to support your points.'</p>	<p>ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation; can effectively evaluate the success of solution they have used to attempt to solve a complex problem</p> <p>Problem solving, e.g., ability to effectively define goals towards solving a problem; ability to explain plans for attaining goals; implement strategies with accuracy</p> <p>Personal development, e.g., demonstrate sense of feeling or belongingness to a group</p> <p>Leadership, e.g., ability to serve group members effectively;</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives; anticipate and overcome difficulties relating to initiatives</p>
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STRAND 4: RELIGIOUS LEADERS AND PERSONALITIES
SUB-STRAND 1: WOMEN IN RELIGION AND LEADERSHIP

CONTENT STANDARD	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B10.1.1.1 Recognise leadership role of women in society</p>	<p>B10.1.1.1 Discuss the contributions of key women in the three major religions</p> <p>Exemplar:</p> <p>I. Identify key women in the three religions</p> <p>Examples are:</p> <ul style="list-style-type: none"> • Christianity: Deborah and Mary, mother of Jesus • Islam: Khadijah and Aisha bint AbuBakr • Indigenous Religion: OkomfoOparebea of Akonnedi Shrine of Larteh and YaaAsantewaa • Describe the roles played by these women • Mary, mother of Jesus • Khadijah, wife of the Prophet Muhammad and who financed and protected the Prophet • OkomfoOparebea who established the Akonnedi Shrine in the US and trained priest and priestesses among the African Diaspora • YaaAsantewaa led the Asante Army to fight the British Army to protect the Golden Stool and the Asante Kingdom <p>B10.1.1.2 Discuss how to apply the moral lessons from the lives of these women in daily life</p>	<p>Gender sensitivity, Hard work, Fellow feeling, Perseverance, Motivation to girls, Patriotism, Reduction of stereotyping</p> <p>Critical thinking, e.g., Analyse and make distinct judgement about view-points expressed in an argument; ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation; can effectively evaluate the success of solution they have used to attempt to solve a complex problem</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understand roles during group activities; ability to keep group working on relevant activities.</p>

	<p>Exemplars:</p> <ol style="list-style-type: none"> 1. Identify the role played by these women <p>Role:</p> <ul style="list-style-type: none"> • Medium used by God to manifest himself • Helped in the spread of their religions • Provided practical assistance to religious leaders etc • Helped to protect their people <ol style="list-style-type: none"> 2. In three groups, learners make a skit to demonstrate the life of a woman from each of the three religions <p>B10.1.1.3 Identify and explain the contributions of women to the development of Ghana</p> <p>Exemplar</p> <ol style="list-style-type: none"> 1. Learners brainstorm to identify key women and their contributions in national development <ul style="list-style-type: none"> • Politics: as MP's, Speaker of Parliament, Ministers of State, Assembly Women, etc. • Legal/Judicial: as Attorney General, Chief Justice, Judges, Lawyers, etc. • Education: as Teachers, Headmistress, Directors, etc • Health: as Doctors, Nurses, Administrators, etc • Sports: as coaches, referees, footballers, athletes, etc. • Agriculture: as farmers, veterinary doctors, agronomist, horticulturist, extension officers, etc. • Etc. 2. Create a poster about a woman who has/had a prominent 	<p>Personal development, e.g., build a concept and understanding of one's self; ability to understand one's personality traits; ability to set and maintain personal standard and values</p> <p>Leadership, e.g., ability to serve group members effectively; ability to manage time effectively</p> <p>Global citizenship, e.g., know the global discourse about the role of men and women; understanding of influences of globalization on traditions, languages and cultures.</p> <p>Knowledge, understanding, skills and strategies, e.g., identification of requirements of a given situation and justification of more than one creative tool that will be suitable; putting forward constructive comments, ideas, explanations and new ways of doing things</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives; anticipate</p>
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	role in the development of Ghanaian society to celebrate her achievements and share with the class.	and overcome difficulties relating to initiatives
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**STRAND 5: ETHICS AND MORAL LIFE
SUB-STRAND 1: SUBSTANCE ABUSE**

CONTENT STANDARD	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B10.5.1.1 Demonstrate the knowledge of the need to stay away from substance abuse</p>	<p>B10.5.1.1.1 Summarise the causes of substance abuse.</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Brainstorm on the meaning of substance abuse <ul style="list-style-type: none"> • Taking drugs without medical prescription or excessive use of drugs 2. Identify the types of substances that are often abused. <p>Types</p> <ul style="list-style-type: none"> • Common drugs such as paracetamol and vitamin B complex. • Hard Drugs (these are legally banned) such as marijuana and cocaine. • Stimulants such as alcohol and tramadol etc. 3. Discuss the causes of substance abuse. <p>Causes</p> <ul style="list-style-type: none"> • Ignorance • peer group influence • curiosity and adventure etc 	<p>Self-control, Discipline, Obedience</p> <p>Listening, e.g., identify words or sentences in context or appropriately; identify and analyse different point of views of speaker</p> <p>Presenting, e.g., apply appropriate diction and structure sentences correctly for narratives, persuasive, imaginative and expository purposes; anticipate different responses from the audience and plan for them</p> <p>Teamwork, e.g., demonstrate behaviour and skills of working towards group goals; understand roles during group activities; ability to keep group working on relevant activities.</p> <p>Critical thinking, e.g., ability to combine information and ideas from several sources to reach a conclusion;</p>

	<p>BI0.5.1.1.2 Discuss the effects of substance abuse</p> <p>Exemplars:</p> <ol style="list-style-type: none"> 1. Show pictures/videos of effects of substance abuse. 2. With the pictures/videos, learners identify and explain the effects of substance abuse <p>Effects</p> <ul style="list-style-type: none"> • Abnormal behaviour • Ill-health • Economic problems • Burden and ridicule to the family etc <p>BI0.5.1.1.3 Demonstrate knowledge of teachings from the three religions on defensive skills in protecting yourself against substance abuse.</p> <ol style="list-style-type: none"> 1. Identify and explain the teachings of the major religions on the need to avoid substance abuse <p>Teachings:</p> <ul style="list-style-type: none"> • Christianity Bible (Prov. 20:1 and I Cor. 6: 19-20) • Islam: Quran (2:219 and 5: 90-91) • Indigenous Religion: Oral traditions 'A man is called a drunkard when he misbehaves, not when he drinks' etc. <p>Moral Lesson:</p> <ul style="list-style-type: none"> • Adherence to the teachings of their religion 	<p>demonstrate a thorough understanding of a generalised concept or facts to task or situation; can effectively evaluate the success of solution they have used to attempt to solve a complex problem</p> <p>Problem solving, e.g., ability to effectively define goals towards solving a problem; ability to explain plans for attaining goals; implement strategies with accuracy</p> <p>Personal development, e.g., recognise one' emotional state and preparedness to apply emotional intelligence; ability to set and maintain personal standard and values</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives; anticipate and overcome difficulties relating to initiatives</p>
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	<ul style="list-style-type: none">• Say no to drugs when offered• Seek help from a counsellor, religious teacher, elders or any trusted adult• Avoid bad company or friends, etc. <p>2. Learners dramatise the effects of drug abuse and how they will apply lessons from the religious teachings on substance abuse in their life.</p>	
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STRAND 6: RELIGION AND ECONOMIC LIFE
SUB-STRAND 1: TIME AND LEISURE

CONTENT STANDARD	INDICATORS AND EXEMPLARS	SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES
<p>B10.6.1.1 Develop skills in managing time profitably</p>	<p>B10.6.1.1.1 Explain the meaning of the term's'time', 'leisure' and 'idleness'.</p> <p>Exemplars:</p> <p>I. Through think-pair-share explain the meaning of 'time', 'leisure' and 'idleness':</p> <ul style="list-style-type: none"> • Time is the indefinite continued progress of existence and events in the past, present, and future. Time is measured in hours, minutes, seconds, past, present, future, etc. It is a duration during which all things happen or the instance when something happens. • Leisure: Break from normal work or school in the form of vacation, time for engaging in hobbies and recreational activities. • Idleness means being there without doing anything when there is something to be done. <p>B10.6.1.1.2 Demonstrate how to plan and use time wisely:</p> <p>Exemplars:</p> <p>I. Learners identify and discuss the teachings of the three religions on time</p>	<p>Time consciousness and management, Planning, Tolerance,</p> <p>Listening, e.g., identify words or sentences in context or appropriately; identify and analyse different point of views of speaker</p> <p>Critical thinking, e.g., ability to combine information and ideas from several sources to reach a conclusion; demonstrate a thorough understanding of a generalised concept or facts to task or situation; can effectively evaluate the success of solution they have used to attempt to solve a complex problem</p> <p>Problem solving, e.g., ability to effectively define goals towards solving a problem; ability to explain plans for attaining goals; implement strategies with accuracy</p>

	<p>Christianity</p> <ul style="list-style-type: none"> • Everything must be done at the right time (Ec. 3:1) • There is the need to make good use of time (John 9:14) • Make use of opportunities ((Eph. 5: 15-17) • There is the need to plan for the future (Prov. 6:6-8) etc. <p>Islam</p> <ul style="list-style-type: none"> • Avoid procrastination (A-Tirmidhi) • Do things at the right time before it is too late (Musnad Imam Ahmad) • Time must be planned (Qur'an 103), etc. <p>Indigenous Ghanaian Religion</p> <ul style="list-style-type: none"> • Things must be done a bit at a time (The best way to eat an elephant in your path is to cut it up in pieces') • Idleness does not bring success ('A lazy man's farm is the breeding grounds for snakes') • One must avoid procrastination ('It is because of 'I will do it tomorrow', 'I will do it tomorrow' (procrastination) that is why the vulture could not build a house') • Planning is important ('One does not step into a river before one takes in breath'). • Folktales, etc. <p>Learners to prepare personal comprehensive time table on their daily activities (both at home and school) for one month. At the end of each week, learners assess the level of compliance to the time table and what made them to comply or not to comply.</p>	<p>Personal development, e.g., build a concept and understanding of one's self (strength and weaknesses, goals and aspiration, reaction and adjustment to novel situation); recognise one's emotional state and preparedness to apply emotional intelligence; ability to set and maintain personal standard and values</p> <p>Reflection and evaluation, e.g., look and think about things differently and from different perspectives; anticipate and overcome difficulties relating to initiatives</p>
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	<p>BI0.6.4.1.2 Explain the need for leisure</p> <p>1. Discuss how to use your leisure profitably</p> <ul style="list-style-type: none"> • To play football, hockey and other sporting activities • To read story books • To do backyard gardening • Visits to historical sites (tourism) • Listening to 'good' music etc <p>2. Explain the need to have leisure.</p> <p>Importance</p> <ul style="list-style-type: none"> • Relaxation and recovery of energy • It is a divine law • For reflection on personal life • For meditation and reading scriptures • For helping others etc. <p>3. Prepare personal programmes for hobbies and others out of school activities.</p>	
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