

ESSENTIAL



Religious and Moral Education

Basic 8

Facilitator's Guide



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Religious and Moral Education

Basic 8

Facilitator's Guide

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Introduction

The new Common Core Programme (CCP) is a Standards-based Curriculum for Basic 7 to Basic 9. It follows on the Standards-based Curriculum for Primary School and offers a seamless progress from Basic 7 to Basic 9.

The GES new curriculum is standards based, meaning that every learner must demonstrate competency and mastery of knowledge. It has a strong focus on building the character of learners, to create individuals who will excel in the world and in the workplace.

It emphasises a set of high, internationally benchmarked career and tertiary education readiness standards, forming a strong foundation for learners to continue their studies or prepare for the workplace, or both.

Religious and Moral Education is one of the nine learning areas included in the CCP.

This Facilitator's Guide clearly sets out the standards recorded in the Religious and Moral Education Common Core Programme Curriculum for Basic 7/8/9, as well as how they should be taught and how they should be assessed. It provides a set of core competencies and standards that learners should know, understand, and demonstrate as they progress through the content standards and phases.

Rationale

Morality and religion inform how human beings interact with one another and with the world. It forms a critical part of global human development, as well as the development of society, such as in Ghana. This learning area aims to build on the education learners receive at home and in their communities.

Moral issues, such as corruption and disregard for the environment, require citizens to be aware of the dangers these issues could pose. Both individuals and society need a strong foundation so that they may address these challenges backed by the proper attitudes and values. It is not always possible for parents or caregivers to offer adequate learning opportunities. This has necessitated the need for schools to step in and help shape morally responsible and patriotic citizens.

Religious and Moral Education teaching reflects the belief that, irrespective of the diverse needs of Ghanaian learners, each learner can be nurtured into an honest, creative, and responsible citizen.

Philosophy for teaching and learning

The teaching of Religious and Moral Education (RME) should be learner centred. This means that when learners are fully involved in teaching and learning processes, they tend to develop great interest and subsequently contribute actively to lessons.

Teaching philosophy	Learning philosophy
RME teachers should not attempt to impart information solely by themselves, but encourage active participation and provide opportunities for learners to be fully engaged. Teachers should incorporate resources such as charts, audio-visual resources or other relevant materials. Teachers should guide learners during group activities so that there is order and balance. This will cultivate a spirit of teamwork, agreement, and tolerance. Teachers should always be sensitive to culture and religion. A fundamental belief of the curriculum is that education should be inclusive and gender responsive so that every learner can participate and enjoy learning. The role of the teacher is to maintain this.	Learners should learn through practical activities, such as demonstrations, role plays, recitals and games. Learners often work in groups. They carry out some of the functions of the teacher, and act as leaders of groups. The rationale of this is to instil in learners the spirit of teamwork, consensus building and tolerance to ensure peace and unity. The focus is to move teaching and learning from the didactic acquisition of "knowledge", where there is fact memorisation without critiquing them or relating them to the real world (surface learning), to a new position, called deep learning.

Aims

General aims

The curriculum is aimed at developing learners who are literate, good problem-solvers and creative thinkers. They should have the confidence and competence to participate fully in local and global society as responsible citizens. The Basic 8 course endorses these aims by including material that challenges learners to offer their own opinion and to make informed interpretations, for example:

- The “Let’s talk” activity introduces concepts through peer discussion, in which learners consider each other’s interpretations and explanations. Creativity is encouraged by the interpretation of images.
- The “Let’s reflect” activities encourage learners to apply what they have learnt to their own lives, and to give personal and independent responses to questions, based on moral principles.
- The “Let’s explore” activities allow learners to engage with content relating to the topic in more depth and detail, often with a focus on problem-solving.

By including these activities, the series contributes to developing the type of skills described above.

Specific aims

The content and approach in the Basic 8 course supports the curriculum guidelines for teaching and learning Religious and Moral Education, which is to encourage and enable learners to:

- develop an awareness of their Creator and the purpose of their existence
- develop an understanding and tolerance of other faiths and cultures
- understand 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 (Christianity, Islam, and Indigenous African Religion) which will help them cope with the moral choices they have to make
- develop a spirit of teamwork, collaboration and togetherness in nation-building
- develop the ability to respond to religious beliefs and practices in an informed and responsible way
- acquire the ability to challenge stereotypes that limit their socio-cultural development, such as gender, disability, religion, and ethnicity, among others.

Expected learning behaviours

There are three integral learning domains that should be the basis for instruction and assessment:

- Knowledge, understanding and application
- Skills and processes
- Attitudes and values.

Knowledge, understanding and application

Under this domain, learners may acquire knowledge through learning experiences. They may also show understanding of concepts by comparing, summarising, rewriting, 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, the learner may be required to synthesise knowledge by integrating several 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.

Each action word in any indicator outlines the underlying expected outcome. The following key words reflect coverage of the domain:

- Knowing
- Applying
- Synthesising
- Creating.
- Understanding
- Analysis
- Evaluating

The activities in the Basic 8 course are carefully planned to cover each of these actions.

Skills and processes

These are the specific activities or tasks that indicate a learner's grasp of the learning content. They are useful benchmarks for planning lessons or developing exemplars and are the core of inquiry-based learning.

These key words reflect coverage of the domain and are all included in the activities in the Basic 8 course:

- Observing
- Comparing
- Predicting
- Generating possibilities
- Designing
- Recording
- Classifying
- Communication (reporting)
- Analysing
- Evaluating
- Interpreting
- Generalising.

Attitudes and values

To be effective, competent and reflective citizens who can solve 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 to participate in debates and take a stand on issues affecting them and others.

The curriculum aims to nurture honest, creative and responsible citizens. As such, every part of this curriculum, including the related pedagogy, should be consistent with a certain set of values.

These key words have been considered in the activities in the Basic 8 Learner's Book and the methodological support in the Facilitator's Guide to ensure that learning is in line with the attitudes promoted by the curriculum:

- Curiosity
- Flexibility in ideas
- Reflection.
- Perseverance
- Respect for evidence

Similarly, these key words have been considered in both the Basic 8 Learner's Book and Facilitator's Guide to ensure that learning is in line with the values promoted by the curriculum:

- Respect
- Equity
- Teamwork/collaboration
- Integrity
- Diversity
- Commitment to achieving excellence
- Truth
- Equity.

Pedagogical approaches

This Facilitator's Guide provides teaching methodology for each lesson and concept to ensure that the correct pedagogical approach is used. However, this may need to change based on the skills levels of your class in any year, so use your own experience and discretion to adapt these methodologies as needed.

Religious and Moral Education should be taught in such a way that continually develops learners' ability to respond to religious beliefs and practices in an informed, rational and responsible way. Learners should be able to draw the differences between acceptable and understandable behaviours so that they may become responsible citizens who make correct and informed choices.

In addition to covering the core competencies, teachers should apply creative and inclusive approaches, methods and strategies to facilitate collaborative, cooperative, differentiated, holistic and cross-disciplinary learning (that is, the 4Rs across the curriculum). Teachers should:

- create learning-centred classrooms using creative approaches
- position inclusion and equity at the centre of quality teaching and learning
- use differentiation and scaffolding as teaching and learning strategies
- use Information Communications Technology (ICT) as a pedagogical tool
- identify subject-specific instructional expectations to make the subject relevant
- integrate all assessment strategies
- use questioning techniques that promote deep learning.

Learning-centred pedagogy

A learning-centred classroom creates the opportunity for learners to engage in meaningful hands-on activities that relate what they are learning to the real world. It is a place for learners to discuss ideas, become actively engaged in looking for answers, working in groups to solve problems. They also research, analyse and evaluate information. The aim of the learning-centred classroom is to enable learners to take ownership of their learning.

Inclusion

Inclusion is ensuring access and learning for all learners in Ghana. Learners' experiences in the classroom should support their right to equal access to a quality education.

Learners come from different backgrounds and as such, have different needs. These requirements need to be respected and supported throughout learners' education. There are various approaches that may be adopted that will contribute to the development of each learner. Each individual learner also has unique needs, learning styles and varying levels of motivation. Furthermore, some learners in a classroom may be disadvantaged. This may refer to gender, ability, ethnicity, socio-economic status or religious beliefs, to name a few.

To be considerate of the varying backgrounds in a classroom, the curriculum advises that:

- learning should be linked to prior experiences, interests, potential and capacity
- learning aligns with the learner's ability
- the learner is encouraged to take an active role in the selection and organisation of their learning experience and that they should be allowed to assess their own learning outcomes.

Differentiation and scaffolding

Differentiation is a process by which differences (learning styles, interest, and readiness to learn) between learners are accommodated so that all learners in a group have the best possible chance of learning. Differentiation could be by content, tasks, questions, outcome, groupings, and support.

Technique	Process	Example
Differentiation by task	Teachers set different tasks for learners of different abilities.	When sketching the plan and shape of their classroom, some learners could be asked to sketch by free hand while others could trace the outline of the plan.
Differentiation by support	The teacher gives needed support.	The teacher refers weak learners to the Guidance and Counselling Unit for academic support.
Differentiation by outcome	The teacher allows learners to respond at different levels.	Weaker learners are allowed more time for complicated tasks.
Scaffolding	The teacher uses a variety of instructional techniques to progress learners towards stronger understanding.	Break up the learning task, experience or concept into smaller parts and then provide learners with the support they need to learn each part.

Teachers should:

- identify subject-specific instructional expectations to make the subject relevant
- integrate all assessment strategies
- use questioning techniques that promote deep learning.

Classroom strategies

Teachers are encouraged to use of different activity styles to engage learners while developing different thinking and problem-solving skills. This will allow the teacher to gauge learners' grasp of curriculum content. The table below offers guidance on how to present the different styles in the classroom.

Type	Application
Brainstorming	This is a method to get learners to produce ideas in a group or as a class. Learners share their ideas quickly. Encourage all learners to participate.
Case study analysis	Collect short, interesting and relevant current news items and stories. Ask questions to develop the learning and skills you want to focus on as highlighted in the curriculum. Learners are interested in the events of the day of local, national, and international importance. For example, if a local religious festival is due to take place and a news article appears, use that as a case study. Similarly, there could be a local news article about solutions to illegal tree felling, which can again be used as a case study.
Debate	Get learners to prepare for debates by studying the facts and necessary information and by preparing their motions and speeches. Allow them to practise their critical-thinking and decision-making skills when deciding which viewpoint to support. Also get them to practise their communication skills by being good listeners, by not interrupting others and by speaking clearly and briefly. Guide them to keep to the topic and to keep to time limits.
Demonstration	Give learners opportunities to show what they have learnt, fixed, made or created and what they can do. This also helps the class to learn from one another.
Discussion	When learners discuss, always give a specific topic, and ask well-planned and structured questions to stimulate discussion. Ensure learners keep to the topic. In this Learner's Book, there are many examples of excellent discussion questions that will hold learners' interest. After a discussion, it is useful to follow up with a short, written exercise to consolidate what learners have discussed and learnt. Ensure they keep to the topic.

Type	Application
Drama	Get learners to create, direct and present a short play, drama or skit to show a problem situation and to explore a range of solutions. Learners have much enthusiasm, energy and creativity for participation in drama, so it is a fun and useful educational tool. Keep the dramas short. They should not present for more than 3–5 minutes. The shorter the play, the stronger the educational message that will be retained. All participants should always face the rest of the class so they can be heard, and learners can see what they do.
Drawings, mind maps, cartoons	Drawing is a useful activity because it encourages thinking and is an alternative to using words and writing. It promotes visual literacy as well. Drawing also helps to accommodate learners with reading and writing challenges.
Pair-share and group work	Let learners share their understanding in pairs or let them work in small groups and discuss content matter.
Peer-teaching	Use an “each one teaches one” approach where learners take turns to present lessons or work in small groups to teach each other. They do learn a great deal from teaching.
Presentations	Let learners showcase and explain their group discussion findings, items they made, posters or reports, for example.
Problem-solving	Give learners opportunities to solve real-life problems related to curriculum content.
Projects	Get learners to do investigations, conduct research, gather information, take part in events, create products, volunteer to help others, find out more about a topic and write short reports to describe what they have done and learnt, and write essays.
Questions	Ask questions that arouse interest to help learners to focus on the topic, to find out what they know and where they need more information, and to assess their progress. Ask open-ended questions that require more than a yes or no answer.
Role plays	By playing a specific role, learners practise their skills and prepare for real-life scenarios. Prepare short scenarios that learners can act out or let them prepare their own scenarios. Give learners opportunities to discuss what they learnt from the role play and write short notes on their learning. Role play should have more than merely entertainment value; it is a core teaching and learning tool if used correctly.
Scenarios	These are short, relevant descriptions of issues or problems that learners can discuss, act out, role-play, give advice on and practise skills in “what if” situations.
Storytelling	This is a useful method for teaching much of the curriculum content. Follow a story up by asking good questions and giving short written tasks. Let learners write or tell stories on subject-related themes and use these as the central content of your lesson.
Visuals	Use pictures, mind maps, graphs, images, posters, cartoons, photographs, drawings, flashcards and real-life items to promote visual literacy and interactive learning.
Written work	Ensure you give learners time to do written work. For example, they can summarise a discussion, make a mind map of what they have learnt during a role play, write sentences or a paragraph, write letters or give written answers to questions.

Participation

To further enhance learners’ experiences, ensure that all learners participate. Avoid the situation where only a few learners participate and speak up in class. Use these ideas:

- Ask the class a question, then throw a soft ball or wad of paper to a learner and ask the learner to respond to the question. The learner can then throw the ball back to you for the next question, or you can ask the learner to throw it to someone else to respond to the next question.

- Write each learner's name on a piece of paper. Put the papers in a container. Ask the class a question. Then, pull a piece of paper with the learner's name from the container and ask them to respond to the question. Leave their name out of the container. Then, pull other learners' names out and ask them to answer the other questions. When everyone has answered a question, return all the names to the container. Another option is to put the learner's name back into the container immediately. If you replace each name into the container, they will need to be prepared to answer all further questions.
- Make use of pair work; often shy learners do better in a one-on-one situation.
- When you ask questions, always wait for learners to respond. Give them enough thinking time. Shy learners especially need time to think and prepare their responses.
- Gender inequality plays a big role in how learners participate in discussions. Often, male learners are more confident to participate and take leadership roles, while female learners keep quiet. Similarly, when deciding on group spokespersons, it is often the male learner rather than the female learner who is chosen. Ensure you address this by building confidence in female learners, assigning group roles and choosing female learners as spokespersons in equal measure.

Group work

Learners should often work in pairs for pair share, or small groups of three, four or five during the lessons. If your group is too large, some learners will not participate. Even if your classes are large, please consider using small groups. To save time when it comes to group feedback or presentation, each group could present only one idea, answer or item.

Small groups give time for more learners to share ideas. It is easier for the shy learners to share their thoughts in a small group of three or four learners than when discussing an issue in a larger group. Small groups allow several learners to practise a skill or technique at the same time. These simultaneous practice sessions save time, as it takes too much time if each learner has to practise a skill in the large group.

Please change the membership of the groups often. To save time, you can keep the members of a group together for a period or lesson but change again in the next lesson. However, keep groups the same if they must remain in the same group for an extended time because they are working on a group project that continues over a few weeks.

A group must always sit or stand in a circle or half-circle; every group member needs to see and hear all other group members. Do not let learners sit or stand in a row when they work in a group.

Do not spend a long time creating groups. Use interesting ways to get learners into groups, so they quickly learn how to not waste time. It should never take more than 2–3 minutes.

When managing group feedback sessions, you are encouraged to be firm. Make these rules:

- All groups must be back from the group activity. They need to stop working on their group tasks once you call them back.
- All learners must listen to group feedback and presentations. They cannot still talk to group members.
- If learners are demonstrating, for example, to show how to do something, ensure they face the class and speak towards the class so everybody can hear.
- There should be no teasing, no name-calling and no interrupting those who present.
- Presenters must keep to the time limit you give them for presenting.

When learners give group feedback, do not let them report back on everything they have written down – let them choose, for example the best statement not mentioned by other groups. If there are many groups, learners easily get bored listening to long presentations that are often repetitive.

When selecting a spokesperson for the group, there is often arguing about who will give the group feedback if only one team member is required to do so. Often male learners get to do the feedback instead of female learners and shy learners do not get a chance. Girls must also be spokespersons and group leaders. Use quick ways to select a spokesperson, for example:

- The learner who travelled the longest/shortest distance school will be the spokesperson.
- The learner with the longest or shortest last name in each group will be the spokesperson.
- The learner with the largest or smallest shoe size can be the spokesperson.
- The youngest learner in the group can be the spokesperson.
- The shortest learner in the group can be the spokesperson.

For some activities, assign roles to learners to ensure participation. For example, have a scribe, a leader, a presenter, a timekeeper, and a mediator who keeps the peace and ensures they keep to the topic.

Information and Communication Technology (ICT)

ICT has been integrated into the Religious and Moral Education curriculum as a tool to promote deep and independent learning. It can be used to achieve certain outcomes:

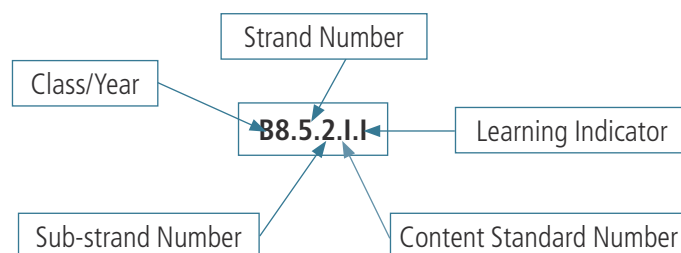
- Improved teaching and learning processes
- Improved consistency and quality of teaching and learning
- Increased opportunities for more learner-centred pedagogical approaches
- Improved inclusive education practices by addressing inequalities in gender, language, and ability
- Improved collaboration, creativity, and 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 with access to large quantities of information online and offline. It provides the framework for analysing data to investigate patterns and relationships within context. ICT can help learners organise, edit and print the information in different ways.

Learners' exposure to ICT at primary school level will build their confidence and will increase their level of motivation to apply ICT in later years, both within and outside of education. ICT use for teaching and learning is expected to enhance the quality and competence level of learners.

Organisation and structure of the RME curriculum

The Learner's Book follows the curriculum in the organisation of its content under key headings and annotations as shown in the figure below:



- Class is the level or year being studied, Basic 8 in this case.
- Strands are the main branches of the Religious and Moral Education content to be studied.
Note that Strands are referred to as *Modules* in the Learner's Book.

- Sub-strands are the sub-divisions of Strands. These are referred to as *Chapters* in the Learner's Book.
- Content Standards are the expected level of knowledge, skill and/or attitude that a learner must attain at each grade level. There are referred to as Units in the Learner's Book.
- Indicators are learning outcomes that define what learners should know and be able to do at completion of each Content Standard.
- Exemplars clearly explain the Indicators. They support and guide the facilitator/teacher in helping learners achieve the Content Standards.

Scope and sequence

Strands and sub-strands are organised and covered in this course as follows:

Strand (Module)	Sub-strands (Chapters)
1. God, His creation and attributes	<ul style="list-style-type: none"> • God, His nature and attributes (Basic 7) • The Creation stories of the three major religions in Ghana (Basic 8) • The purpose and usefulness of God's creation and the environment (Basic 9)
2. Religious practices	<ul style="list-style-type: none"> • Worship (Basic 7) • Religious songs and recitations (Basic 7) • Rites of passage (Basic 8) • Religious festivals (Basic 9)
3. The family and the community	<ul style="list-style-type: none"> • Family systems (Basic 7) • Authority and obedience (Basic 8) • Religion and social cohesion (Basic 9)
4. Religious leaders and personalities	<ul style="list-style-type: none"> • Religious leaders (Basic 7) • Prophets and Caliphs (Basic 8) • Women in religion and leadership positions (Basic 9)
5. Ethics and moral life	<ul style="list-style-type: none"> • Manners and decency (Basic 7) • Substance abuse (Basic 7) • Moral teachings in the three major religions in Ghana (Basic 8) • Reward, punishment and repentance (Basic 9)
6. Religion and economic life	<ul style="list-style-type: none"> • Work, entrepreneurship and social security (Basic 7) • Money, bribery and corruption (Basic 8) • Time and leisure (Basic 9)

Suggested time allocation

Religious and Moral Education is allocated three periods per week, each consisting of 50 minutes.

Assessment

Assessment is the process of collecting and evaluating information about learners and using the information to make decisions to improve their learning. Assessment should always promote learning.

In the CCP, it should involve all three of these forms of assessment:

- **Assessment for learning (AFL)**, which includes all the activities undertaken by the teacher and by their learners that provide information to be used as feedback to modify the teaching and learning activities. This is part of **formative assessment**. The activities in the Learner's Book, as well as the Revision Summary (class test) and the Class Assessment Task (CAT), are suitable for this.

- **Assessment as learning (AAL)** occurs when learners reflect on and monitor their own progress by doing self-assessment and peer reviews. Since it informs their future learning goals, AAL is also formative assessment. Learners' portfolios, journal entries and project work are all suitable ways of conducting this form of assessment.
- **Assessment of learning (AOL)** provides a picture of the achieved standards of the teacher and the performance of learners at the terminal stage of the learning. It is therefore also called summative assessment. The Class Assessment Tasks (CAT), End of term test and End of year tests are used for this form of assessment. A national standards assessment test is conducted in Basic 8 to provide national level indicators on learners' achievement.

Summary of the different forms and modes of assessment related to purposes of assessment

Diagnostic	Formative	Summative
Form of assessment		
Everyday classroom assessment	Everyday classroom assessment	
Class exercises (from textbook or teacher directed)	Class exercises (from textbook or teacher directed)	
Quizzes		
Class tests		Class tests
	SBA internal assessment tasks	
		Examinations <ul style="list-style-type: none"> • School level: end of term • School level: end of year • District level • International level
Mode of assessment		
Test with objective response questions (for example, multiple-choice questions) only	Enquiry activities; information searching	Test with objective response questions (for example, multiple-choice questions) only
Test with a combination of objective and constructed response questions		Test with a combination of objective and constructed response questions
Oral	Oral	Oral
	Aural	Aural
	Practical	Practical
Portfolio	Portfolio	Portfolio
	Project work	Project work
Group activity	Group activity	
Self-assessment	Self-assessment	
Peer assessment	Peer assessment	
	Checklist	Checklist

Diagnostic	Formative	Summative
Method of assessment		
On paper	On paper	On paper
On screen	On screen	On screen
Assessment by questioning	Assessment by questioning	Assessment by questioning
Assessment by observation	Assessment by observation	Assessment by observation

School-Based Assessments (SBAs)

Broadly, the SBA is simply all forms/modes of assessment that can be undertaken internally by any school-level actor (learner, teacher, headteacher): class tests, class exercises, group work, portfolio, rubric, homework, projects and other assessment procedures to measure what learners have achieved through a teaching/learning process. This means that SBA can include formative assessments and summative assessments that can be completed while at school.

For describing the overall learner achievement at the end of a term, grade level or programme, the following must be generated and put together:

- An Internal Assessment Score (IAS), contributing 30% to the process of describing learner achievement
- An End-of-Term Exam Score (ETES), contributing 70% to the process of describing learner achievement.

Internal Assessment Score (IAS)

The score is the total of four assessments completed within in a term, as shown in this table.

Summary of SBA (Learners Progress) for Terms 1–3

Class Assessment Task (CAT)			Modes	Weeks of the Term													
				3	4	5	6	7	8	9	10	11	12	13	14		
1.	5.	9.	Group work														
2.	6.	10.	Class test														
3.	7.	11.	Group work														
4.	8.	12.	Project														

SBA involves the teacher in the final grading of the learner. Details for use, such as grading and reporting, have been provided in the revised SBA Document, which is available on NaCCA's website.

The CCP uses a criterion-referenced model of presenting and reporting school-based assessment data. School-based assessment throughout the three-year duration of the CCP is done against criteria linked to performance standards and not against the work of other learners. The CCP provides levels of proficiency to be attained and descriptors for all grade levels of the programme (see the following table). 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 (benchmark for the level of proficiency), a few descriptors are defined as shown in the following table.

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 grades to learners' 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.

End-of-Term Exam Score (ETES)

Teachers conduct internal end-of-term and end-of-year examinations. These examinations should focus on how well learners can demonstrate their thinking, communication and problem-solving skills relevant to the areas of the curriculum that are most essential for continuing to the next grade. Guidelines on internal assessment are captured in the revised SBA, including planning and delivery.

Keeping accurate records

The following are possible ways of keeping records of each learner's learning:

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

Introduction

In this module, you will work through this chapter and these units:

Chapter 1: Creation stories

Unit 1.1: Creation stories of the three main religions in Ghana

Unit 1.2: Moral values in creation stories

Objectives

By the end of this chapter, you should be able to achieve the following Content Standard:

B8 1.1.1: Outline and explain the moral lessons in the creation stories of the three main religions in Ghana.

These units will help you to achieve the following outcomes:

- Discuss the creation stories of the three main religions in Ghana (Unit 1.1)
- Identify and explain the moral values in each of the creation stories (Unit 1.2).

Introduction

The Learner's Book begins at the very beginning – with creation. In this chapter, learners are introduced to creation stories from the three main religions in Ghana – Christianity, Islam and Indigenous African Religion – and they also reflect on the moral values implicit in these creation stories.

The quote at the start of the Introduction links the concept of creation by one Creator, as expressed in all three main religions in Ghana, to the interrelatedness of all things – and from there to the importance of protecting the natural environment handed to us by the Creator.

Unit 1.1 Creation stories of the three main religions in Ghana

Resources

- Copies of the Bible and the Qur'an, as well as examples of creation stories from Indigenous African Religion – relevant texts are included in the Learner's Book, but learners could also read these texts from other sources. (See notes under *Teaching methodology*.)
- Photographs and pictures related to the creation, for further enrichment, would be useful.
- Where possible, devices for accessing the internet may be used in class, or learners can do research as homework on such devices for the *Internet Interact* activities.
- Encourage learners to contribute old clothes and other props to keep in a class box to use for dressing up during dramatisations/role plays.
- Items for poster making – cardboard, glue, photographs, pictures, pens and pencils.

Use of ICT

Learners are given the opportunity to do internet research based on the creation stories. If you have internet access at your school, either in the classroom or in the computer lab, allow learners to work in pairs to do their own research. Alternatively, encourage learners to do research as homework, using cellphones, tablets or computers with internet access, where available.

If you have internet facilities available in the classroom, introduce learners to some of the available online resources as mentioned in the *Internet Interact* activity in the Learner's Book on page 3. There are numerous websites and apps that you could explore yourself, and then advise learners on which ones you think will give them the best guidance for comparing the different translations of the Bible and the Qur'an, as well as for finding additional commentary and explanations of the texts that they will be introduced to throughout the Learner's Book.

Remind learners that computers, laptops and tablets are expensive electronic devices and need to be cared for properly. They must never eat or drink while working at the computer. Water can damage the parts of the computer, while crumbs between the computer keys can prevent them from functioning properly.

Teaching methodology

This course covers the three main religions in Ghana – Islam, Christianity and Indigenous African Religion. It is likely that you will have learners from all three religions in your class. Throughout all chapters, it is therefore vital that you show sensitivity and tolerance to the sometimes different, but often shared, morals and values underlying all three religions so that your learners receive a positive view of what religion is and how essential it is in our lives.

Also keep in mind throughout the course that you will have learners of differing ability in your class. Use this as a means of growth by encouraging group and pair learning. Where appropriate, ensure that stronger learners can guide and support weaker learners in a mutually agreeable learning environment.

The textbook includes the relevant texts from the Bible and the Qur'an listed in the syllabus, but learners may also read these texts in their own copies, or class copies, of the Bible and the Qur'an. Point out the *Did you know?* box (Learner's Book page 3) related to the different translations of religious texts that are available. This will help learners to understand why their own Bible or Qur'an translation may differ slightly from the extracts given in the Learner's Book.

Learners first read an extract from Genesis in the Bible, covering the Christian creation story. They then read similar extracts related to the creation story told in the Qur'an, as well as two creation stories handed down orally in Indigenous African Religion. Again, learners complete activities based on what they have read, and also compare the creation texts from the Bible and the Qur'an.

Examples of two creation stories from Indigenous African Religion are given in the textbook, but you may also use the internet and other sources (such as inviting elderly storytellers from the community to share relevant stories with the class).

They also do further internet research to compare the representation of different animals in Indigenous African Religion, following on from considering the symbolism of the python in the one traditional creation story.

Learners then work in groups to act out a creation story, following the guidelines for role plays/dramatisations in the Learner's Book on page 12. (They can also refer back to these guidelines to help them plan other role-playing/dramatisation activities that they will be doing throughout the year.)

The unit concludes with a *Summary* and a *Let's reflect* activity which enables learners to think about what they have learnt.

Assessment

Participate 1

Use learners' completed tables and their posters to assess whether they can correctly recall and reflect the sequence of God's creation as in Genesis in the Bible (over 6 days, with a day of rest on Day 7). You can use *Assessment Sheet 4 (Posters)* at the back of this Facilitator's Guide to assess learners' posters.

Participate 2

Use the group feedback session to assess whether the groups were able to identify relevant similarities and differences between the creation stories in the Bible and the Qur'an, and to share their personal opinions of what this tells us about how these two religions view creation (that is, encouraging higher-order thinking

skills, such as analysis and interpretation as well, not just listing facts). You can use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well they worked together in groups.

Participate 3

Mark pairs' written answers to assess their understanding, and give feedback to the class. Provide guidance and consolidate their understanding regarding any aspects that they may not have fully understood.

Participate 4

Let learners discuss their ideas in pairs, providing guidance as needed while they are discussing the questions. Then let pairs share their ideas during a class feedback session. Correct any misunderstandings and provide further guidance as needed. Provide further enrichment by inviting elders or storytellers to share other traditional stories containing animal characters with the class.

You can use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well different pairs worked together during this activity. Assess different pairs and groups during different group and pair activities, especially activities involving critical thinking and sharing of own ideas, during the course of each term to ensure that you record observations for the interaction of all learners within groups/pairs.

Participate 5

Provide guidelines for learners on how to assess the role plays performed by other groups, and to share constructive feedback with the other groups. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess the role plays of other groups, and use it for your own assessment of the group role plays as well.

Homework activity

The aim of this homework activity is to emphasise the extent and variety of creation.

1. Ask learners to go for a walk around the school or their homes. They must list all the natural things they see and put them into categories, such as geographical features, plants, animals, humans, etc. They can further sub-categorise these categories into smaller groups. For example, plants can be broken down into trees, flowers, grasses, etc.
2. They then present their findings in the form of a table, depending on which categories and sub-categories they came up with.

Answers

LET'S TALK

(Learner's Book page 3)

This is a warm-up activity to set the tone for the lessons that follow. During the discussions, try not to let the more outgoing learners dominate. Encourage the more reticent learners to contribute as much as possible.

1. It relates to making something or creating something new.
2. The word "creation" refers to the act of making, inventing or producing something.

3. Guide the class discussion as learners talk about creation stories that they know. You may need to provide one or two examples to help get the discussion started, but encourage learners to come up with their own examples from different creation stories that they know. Encourage discussion of what learners know about different creation stories from the three main religions in Ghana, as well as other creation stories from other parts of the world that they may know.
 - a.–b. Learners should be able to explain how these stories are told and passed on, and who tells them – for example, the stories may have been read to them from holy books, such as the Qur'an and the Bible or from religious storybooks, or the stories may have been told to them by a religious leader, a teacher or family members, such as parents or grandparents.
 - c. Encourage them to explain what the stories were about – the main characteristics of each story.
 - d. They should be able to explain whether the stories are real or imaginary. (Although in religious faiths creation stories are sometimes regarded as literal versions of what happened, learners should be able to recognise that more symbolic interpretations of these stories may be likely. However, remind learners to treat faith-based differences like these with respect, even if they may not necessarily agree with each other's views.)
 - e. Learners should state whether there were characters in the stories, and if so, who the characters were.
 - f. From the discussions above, learners should be able to draw conclusions about the purpose of creation stories, which they probably should be able to link to the need that all cultures have to explain where everything on Earth comes from.

PARTICIPATE 1

Answer questions about the creation story from the Bible

(Learner's Book page 6)

CC 9.1, CC 9.3, CC 9.4, CP 5.1, PL 5.2, PL 6.3

Learners work in pairs to copy and complete the table in the Learner's Book. Remind them that for question 1, they should leave Day 7 blank for now.

1.

Day	What God did on each day
Day 1	He created light.
Day 2	He divided the world into two.
Day 3	He created dry land (the earth) and water.
Day 4	He created the sun, the moon and the stars.
Day 5	He created animals and creatures that live in water.
Day 6	He created animals and creatures that live on land.
Day 7	He rested. <i>This row should only be filled when learners complete question 2.</i>

2. The learners fill in the answer for Day 7 as well. The answer is that God rested on Day 7.
- 3.–4. Still in pairs, learners make a poster showing the things God created from Day 1 to Day 7. Once the posters are complete, let learners display them in the classroom or around the school.

PARTICIPATE 2

Compare the creation stories from the Bible and the Qur'an

(Learner's Book page 7)

CG 5.4, CG 6.1, CP 5.1, CP 5.6

Learners work in groups to discuss these questions after they have read the texts from the Qur'an and have compared them to the Bible text from Genesis as well. Then they share their ideas with the rest of the class.

1. God created the heavens and the earth, night and day, the oceans, all different kinds of plants, animals and water from the clouds.
 - a. In addition to all the things listed in the answer to question 1, the Bible story also mentions the creation of the sun, the moon and the stars. The story from the Qur'an mentions ships but the Bible story does not.
 - b. Most of the things are the same.
 - c. Both the Bible and the Qur'an are inspired by God, and both teach and share common values.
2. The word *God* and any reference to the person of God (such as the pronouns *He*, *Him* and *His*) are always written in capital letters. This is to indicate the extreme respect that their respective followers have for Him.

PARTICIPATE 3

Answer questions about a traditional African story (Story 1)

(Learner's Book page 9)

CG 5.4, CG 6.1, CP 5.1, CP 5.6

Learners work in pairs to discuss the questions about the first creation story. Then they write down the answers in their exercise books.

1. Mawu-Lisa is a twin God consisting of a female part, Mawu and a male part, Lisa.
2. Mawu symbolises earth. She represents harmony, peace, care, nature, fertility, motherhood, gentleness, creativity, forgiveness, love, rest, joy, and freshness. She is also in charge of the night and is represented as the moon.
3. Lisa is the male part and symbolises power, war, labour, strength and toughness. He represents the principle of justice, steadfastness, pain and suffering, security, protectiveness and all human striving. He is the sun that directs the day.
4. Mawu and Lisa were generated from Segbo to be the creator of the universe, Mawu-Lisa (that is, the two beings in one).
5. Da is responsible for ordering the world.
6. The serpent, Da Ayido Hwedo, held their earth together.

PARTICIPATE 4

Answer questions about a traditional African story (Story 2)

(Learner's Book page 11)

CC 9.1, CC 9.3, CC 9.4, CG 5.1, CP 5.1, CP 5.6

Learners work in pairs to discuss the questions about the second creation story. Then they share their ideas with the rest of the class.

1.
 - a. A man and woman came down from heaven; another pair came out of the ground.
 - b. They did not have children because they had no desire for them and did not know how the procreation process occurred.

- c. Python told each couple to stand facing each other. He went underwater, filling his mouth with water and sprayed it on the bellies of the women, saying, “Kus, kus.” Then Python told the couples to go home and lie together, and the women became pregnant and had children.
- 2. a. The python represents a wise being/person who aims to care, nurture and guide.
- b. Answers will differ, depending on the learners’ background. In the Bible, the serpent represents the devil who entices Adam and Eve to commit a sin by encouraging Eve to bite into an apple, which she was explicitly told not to do. Because of this, some of the Christian learners might regard the serpent as harmful and evil. However, in this creation story, the serpent is clearly a doer of good as he encourages the two pairs of men and women to have children, thereby starting the creation of the human race.
- c. Learners do internet research to find out what the lion, the leopard, the crocodile, the monkey and the giraffe represent in Indigenous African Religion. Answers will depend on their research, but they may identify that the lion is usually associated with power and strength, and the monkey with being naughty and mischievous.

PARTICIPATE 5

Act out a creation story

(Learner’s Book page 12)

CC 9.1, CC 9.3, CC 9.4, CG 5.1, CP 5.1, CP 5.6, CP 6.2, PL 5.2, PL 6.2, PL 6.3

1. Let the learners organise themselves into groups. Encourage them, where possible, to form groups comprising people from all three religions so that they will be acting out stories that are not specific to the religion they follow.
2. Give them ample time to rehearse and then ask the groups to act out the dramatisation for the rest of the class. Let the learners give constructive feedback on their performances.

LET’S REFLECT

(Learner’s Book page 13)

Let learners answer these questions as a written exercise to help them reflect on what they have learnt in this unit. If there is time, let them share their answers during a class feedback session.

1. The extract from the Bible, Genesis Chapter 1:1–31, repeats the words “God saw that this was good”, which indicates that He was pleased with what He had done.
2. Learners are likely to state that God would not be pleased with the state of the world today.
 - a. Learners’ answers will differ. Possible answers are the spread of knowledge and understanding, global co-operation, the advancement of science and technology, and so forth.
 - b. Learners’ answers will differ. Possible answers are the destruction of the environment through harsh and greedy practices, religious intolerance among the bigger nations of the world, global pandemics, the extreme differences in poverty and education levels among the nations of the world, hatred and destruction, corruption, and so on.
3. Learners write down six things that they could do to make the world a better place. Answers will differ, but possible answers could include: working hard at school; respecting people in authority, such as parents, guardians, teachers and community leaders; looking after the environment by engaging in small community projects; helping people in need by giving up their time and efforts to engage in small projects, and so forth.

LINKING LESSONS: Unit 1.1 and Unit 1.2

Questions

1. In Unit 1.1, we learned about creation stories from different religions in Ghana. Can you name the three main religions that were discussed?
2. According to the Christian creation story, who created the world?
3. In the Qur'an, what did God expect people to do after creation?
4. How are creation stories in Indigenous African Religion typically passed down?
5. Based on the summaries of the creation stories, can you identify any similarities between them?

Answers

1. The three main religions discussed in Unit 1.1 are Christianity, Islam, and Indigenous African Religion.
2. According to the Christian creation story, God created the world.
3. In the Qur'an, God expected people to be thankful for what He created and to take responsibility for caring for everything.
4. Creation stories in Indigenous African Religion are typically passed down orally from one generation to the next.

Teacher guidance for open-ended questions

- Question 5: Guide students to consider aspects like:
 - Does each story involve a higher power creating the world?
 - Do any stories mention the importance of caring for creation?

This question encourages students to analyse the information from Unit 1.1 and identify connections.

Unit 1.2 Moral values in creation stories

Resources

- Copies of the Bible and the Qur'an as well as examples of creation stories from Indigenous African Religion – learners will be reviewing creation stories included in Unit 1.1. Relevant texts are included in the Learner's Book, but they could also read these texts from other sources. (See notes under *Teaching methodology*.)
- Photographs and pictures related to moral values, for further enrichment, would be useful.
- Old clothes and other props for dressing up during role plays.

Use of ICT

Learners could do additional internet research related to aspects related to moral values, such as the ones listed below or their own ideas:

- Why do we have moral values?
- Do all religions have moral values?
- Do non-religious people have moral values?
- Can moral values change and why?

Teaching methodology

In this unit, learners consider the moral values conveyed in the religious texts that they have read in Unit 1.1. They find out what moral values are and how these moral values are passed on. They then role-play moral behaviours from everyday life, based on illustrations given in an activity. Lastly, they do an analysis of the moral values expressed in the creation stories they have read in Unit 1.1 to determine the moral lessons conveyed in these stories.

The chapter concludes with a *Let's explore* activity that encourages learners to apply their understanding of the contents of the whole chapter, as well as a *Chapter assessment* to consolidate their learning and assess their understanding.

Assessment

Participate 6

Provide guidelines for learners on how to assess the role plays performed by other groups, and to share constructive feedback with the other groups. You can use *Assessment Sheet 6 (Group/Pair work)* to assess how well learners worked together during the initial discussions and the role-playing. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess the role plays of other groups, and use it for your own assessment of the group role plays as well.

Participate 7

Mark pairs' written answers to assess their understanding, and give feedback to the class. Provide guidance and consolidate their understanding regarding any aspects that they may not have fully understood.

Homework activity

1. Ask learners to write a story incorporating the morals or positive character traits they have learnt about in this unit.
2. The story must include more than one moral and more than one character trait, with one character demonstrating a negative consequence of not making good choices.
3. Learners can realistically only start their stories once they have completed the unit, but inform them at the start of the unit that this is something they will be required to do. This will enable them to start thinking about their story while working through the unit.

Answers

LET'S TALK

(Learner's Book page 14)

This is a warm-up activity to set the tone for the lessons that follow. During the discussions, try not to let the more outgoing learners dominate. Encourage more reticent learners to contribute as much as possible.

1. Learners look at the photographs in the Learner's Book and answer the questions.
 - a. Photos C and D show good behaviour and values because people are helping other people.
 - b. Photos A and B show bad behaviour/values because both fighting and being disobedient to a parent are unacceptable behaviours. These are behaviours that all three religions denounce or regard as bad. (Note that there are degrees of "bad" moral behaviour in photos A and B.

Learners should be able to point out that a young child grabbing a freshly baked cookie after having been told not to take it may not yet have the moral judgement to resist such a tempting treat. However, older learners, as shown in photo A, should know that fighting with other learners is morally unacceptable behaviour that can have serious consequences.)

2. We learn to tell the difference between right and wrong by observing and learning from those around us – our parents, grandparents, siblings, guardians, teachers, friends and religious leaders. If we see other people doing good things, we will be inclined to do the same. Sometimes, we simply know when something is right or wrong, without being taught or being told about it. We should know that anything that will harm other people in any way cannot be right.
3. Sometimes people will have different ideas about what is right or wrong. When this happens, people should talk about the differences and discuss what behaviours they feel comfortable with and which ones they do not. There should then be a mutual agreement between the people concerned not to do these things.

PARTICIPATE 6

Explain the moral values of religious stories

(Learner's Book page 16)

CP 5.1, CP 5.6, CP 5.8, CP 6.2, PL 5.2

1. Learners work in pairs to read all the creation stories in Unit 1.1 again.
2. They discuss and write down examples from these stories that reflect the different moral values as given. The learners then write down the answers in their exercise books. You can copy the outline that follows on the board for them to use as a framework for recording their answers.

PARTICIPATE 7

Discuss and role-play moral behaviours

(Learner's Book page 17)

CP 5.1, CP 5.6, CP 5.8, CP 6.2, PL 5.2

Learners work in pairs.

1. Learners look at the pictures and state what the person is or people are doing right or wrong.
 - a.
 - Picture A: The learner is cheating in a test by looking for answers on a cellphone. By cheating in a test, the learner is being dishonest.
 - Picture B: A rude teenager is pushing an old man out of the way to get a seat on a taxi. The boy is being selfish and not treating the elderly with respect. He should be offering it to the older man out of respect and helping him to board.
 - Picture C: Two thin girls are laughing at and teasing a plump girl. They are being rude and are bullying the other girl. They should rather make friends with her and then gradually encourage her to join them in taking part in sports and eating more healthy food to help her lose weight, if that is what she wants, without making her feel embarrassed.
 - Picture D: Two rowdy boys are looking at a photo of one of the girls in the class on a cellphone, which is probably an embarrassing photo from the girl's reaction. They are being rude by doing this while the teacher's back is turned, and they are disrespecting the girl. If they found that someone posted an embarrassing photo of the girl on social media, the moral option would have been to inform her sensitively in private about it and show support, or to try to get people to take down the photo from the site.

- b.** Remind learners about the guidelines for role plays/dramatisations on page 12 of the Learner's Book.
- 2.** If there were no morals, the world would be chaotic place to live in. People would only care about themselves and not about others around them. Morals are like rules which help guide us through our lives by showing us what is right and wrong. If there were no morals, there would be no consequences or punishment for the bad things that people do. People would not be held accountable for their actions. Learners discuss the moral values the people in the photographs should be reflecting.

Examples of moral values that learners should be able to identify in the creation stories:

Bible	Qur'an	Stories from ATR
a. Hard work		
³¹ God looked at everything he had made, and it was very good.	Q10:3–4: He originates creation, then He restores it	Mawu and Lisa were generated from Segbo to be the creator of the universe.
b. Orderliness		
² The earth was empty and had no form. Darkness covered the ocean, and God's Spirit was moving over the water. ¹⁴ "Let there be lights in the sky to separate day from night. These lights will be used for signs, seasons, days and years. ¹⁵ They will be in the sky to give light to the earth."	Q3:190 ¹⁹⁰ There are signs in the creation of the heavens and the earth and in the alternation of night and day for people of understanding, ¹⁹¹ who remember God while standing, sitting and [lying] on their sides, and who ponder over the creation of the heavens and the earth saying, "Lord, You have not created all of this without purpose."	Da (the life-force) who is responsible for ordering the world.
c. Creativity		
²¹ So God created the large sea animals. He created every living thing that moves in the sea. ²⁷ So God created human beings in his image. In the image of God, He created them. He created them male and female. ³¹ God looked at everything he had made, and it was very good.	Q2:164 In the creation of the heavens and the earth	Mawu-Lisa: The union of these twins is the basis of the organisation of the universe. When the universe was created or organised, the animals and vegetation were created. Python said he would make the women have babies. Python told each couple to stand facing each other. He went underwater, filling his mouth with water and sprayed it on the bellies of the women, saying, "Kus, kus." Then Python told the couples to go home and lie together, and the women became pregnant and had children.

Bible	Qur'an	Stories from ATR
d. Responsibility		
<p>Genesis 1: So God created human beings in His image. In the image of God, He created them. He created them male and female.</p> <p>²⁸ God blessed them and said, "Have many children and grow in number. Fill the earth and be its master. Rule over the fish in the sea and over the birds in the sky. Rule over every living thing that moves on the earth."</p>	<p>Q3:190</p> <p>¹⁹⁰ There are signs in the creation of the heavens and the earth and in the alternation of night and day for people of understanding</p>	<p>Mawu and Lisa were generated from Segbo to be the creator of the universe, Mawu-Lisa (that is, the two beings in one). They were helped by a life force, Da, sometimes described as the first created being.</p>
e. Caring and giving		
<p>According to Genesis 2 (not in the Learner's Book) God rested. Learners do internet research to find out this fact: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished His work which He had done, and He rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which He had done in creation."</p>	<p>Q2:164 ... in the ships that sail the oceans bearing cargoes beneficial to man.</p>	<p>Da acted as an instrument and assistant in the work of ordering the world.</p> <p>Python helped the first women to have babies.</p>

LET'S REFLECT

(Learner's Book page 18)

- Learners are asked to reflect on the moral value of being responsible for themselves and others. Suggested ways of identifying actions that they can carry out at home, at school and in the community are summarised below:

Home	School	Community
Actions for myself	Actions for myself	Actions for myself
<ul style="list-style-type: none"> Being responsible for my own space – bedroom or sleeping area Being responsible for own possessions, such as clothes, books, devices, etc. Working hard at school 	<ul style="list-style-type: none"> Being responsible for getting to school on time Being prepared for school and tests Working hard Completing homework Doing the absolute best I can do 	<ul style="list-style-type: none"> Being a proud member of the community so that I can benefit from it

Home	School	Community
Actions for others	Actions for others	Actions for others
<ul style="list-style-type: none"> Helping my younger siblings with chores, homework, playtime Helping my parents with chores around the house, such as cooking, cleaning and household maintenance Being a helpful, active and proud member of the family 	<ul style="list-style-type: none"> Being polite and friendly to my class and schoolmates Being polite and listening to the teachers Working hard so that I can make my parents and teachers proud Taking care of the classroom and school grounds Acknowledging the work that the non-teaching staff (cleaners and janitors) do 	<ul style="list-style-type: none"> Being an active member of the community by not doing things that will be harmful or damaging to people around me Being responsible for shared resources, such as water or recreational equipment Obedying community officials, such as police and traffic police Not littering or damaging community property

2. Learners' answers will vary, so accept any plausible answers. It is likely, however, that learners will state that they identified with the morals from all three religions, as many of them are common.

Let's explore: Chapter 1

(Learner's Book page 19)

Learners read the case study and answer the questions.

- Klenam had injured himself at work.
- Klenam lived and slept under a bridge in a park. Ekow lived on his own in a small house.
- Suggested answers:
 - Yes, Klenam's employer does have a moral responsibility to provide better for him. Klenam was a loyal and committed employee.
 - No, Klenam's employer does not have a moral responsibility to provide better for him. He was not responsible for the accident.
- He should have provided Klenam with a better financial package when he left. He only gave him a little money. He could have moved Klenam to a different job that did not involve heavy lifting and packing.
- Ekow could not have been such a good man if he did not think that Klenam was his responsibility. He showed sympathy but was not prepared to go the extra mile.
- Example answer: "Shame, poor man", he thought. "How terrible it must be for him. I'll let him stay free of charge in my house – he can stay in the workroom for a while. In return, I will ask him to do some gardening – he can work in the vegetable garden so that we become a bit more sustainable. I will also ask people at work if there are any jobs Klenam can do. Once Klenam starts working and earning again, he might be able to find his own place to stay."

Chapter 1 assessment

1.1 **D** All three religions

1.2 **C** the sky; the earth

1.3 **B** wisdom

[3]

2.

Word	Meaning
2.1 creation story	F a story that tells us about how the world was created
2.2 moral	A a lesson about what is right or wrong
2.3 attribute	D a quality or characteristic of someone or something
2.4 tolerance	B willingness to accept beliefs and views that are different from your own, without being critical
2.5 belief	C a feeling, idea or opinion that something is true
2.6 value	E an idea that we think is important

(6×1) [6]

3.1 The Bible (1)

3.2 Genesis (1)

3.3 He rested. (1)

3.4 The Qur'an (1)

3.5 People ponder over the "creation of the heavens and the earth" (2)

3.6 Orally, by word of mouth (1)

3.7 False. He was honourable. He helped the man and the woman to conceive a child by explaining the procreation process to them. (3)

3.8 They did not have children. (1)

3.9 To lie next to one another (1)

3.10 True. Several African cultures assign an animal to their tribe and regard the animal as important. (2)

[14]

4.1 They all involve the creation of natural things – the earth, water, sky, animals, plants, and humans. They happened over a similar period. Humans were the last things to be created. (3)

4.2 All people, regardless of their religious backgrounds, tend to believe the same things about the creation. This shows that we are more alike than we think and that there are definite commonalities that we should use to celebrate our tolerance of one another, rather than allow our differences to divide us. (4)

[7]

5.1 We learn morals by observing other people around us (parents, teachers, friends, elders, community leaders) and from holy books, such as the Bible and the Qur'an. (2)

5.2 Answers will vary. A sample answer is suggested here. Learners are likely to state that it is appropriate to adhere to morals because they are generally principles and actions that societies and communities have endorsed because of the positive outcomes they will have for everyone. Living without morals will make for a very chaotic society, as no one will be accountable for the things they do, and there is unlikely to be any form of punishment or sanction for harmful actions and behaviours if people do not believe them to be harmful in the first place. (4)

Chapter 1 assessment

- 5.3** If there were no morals, the world would be a chaotic place. We would all lead selfish lives by pursuing our own interests, without worrying about other people. There would be no accountability – and no way of taking responsibility for things we have done that would harm other people. Without any form of punishment, people would get away with doing undesirable things and the world would be a dangerous place, even more dangerous than it is now. (4)

[10]

- 6.** Example answers:

Moral values	Things/actions you can do
Showing love and kindness	Helping your parents around the home Helping people in need, such as helping carry the bags for an old woman from the market Being tolerant of other people, even if you do not agree with them
Keeping the peace	Trying to resolve arguments and agreements in a peaceful way
Being truthful	Being honest and not telling lies
Working hard	Working as hard as you can at school and at home, so that you make your parents proud and do not make them worry
Being responsible	Taking on additional tasks to help other people and not doing things that will make your parents worry

[10]

TOTAL: [50]

Introduction

In this module, you will work through this chapter and these units:

Chapter 2: Rites of passage

Unit 2.1: Naming ceremonies in the three major religions in Ghana

Unit 2.2: Physical and emotional changes at puberty

Unit 2.3: Puberty rites in traditional Ghanaian societies

Unit 2.4: Marriage rituals in the three major religions in Ghana

Unit 2.5: Death rituals in the three major religions in Ghana

Unit 2.6: Moral lessons in the rites of passage

Objectives

By the end of this chapter, you should be able to achieve the following Content Standard:

B8 2.1.1: Explain rites of passage and identify the moral importance in them.

These units will help you to achieve the following outcomes:

- Describe the naming ceremonies/outdooring in the three major religions (Unit 2.1)
- Explain physical and emotional changes that characterise puberty (Unit 2.2)
- Describe how puberty rites are performed in traditional Ghanaian societies (Unit 2.3)
- Describe how a marriage is contracted in the three main religions in Ghana (Unit 2.4)
- Describe how death rites are performed in the three major religions in Ghana (Unit 2.5)
- Identify and explain the moral lessons in the rites of passage (Unit 2.6).

Introduction

The quote at the start of this chapter emphasises how, just like the changes in the phases of the moon, slow but steady changes are a constant part of life. This chapter deals with the rites of passage practised by followers of the three main religions in Ghana. A rite of passage is a ceremonial event that marks the major milestones that accompany these changes in a person's life.

The rites of passage marking the main life stages are discussed in the different units in this chapter, before the last unit looks at the moral lessons in all these rites of passage. They are:

- **Naming ceremonies**, during which a person, generally a child, is given a significant name that he/she will keep for the rest of his/her life.
- **Puberty**, which refers to the emotional and physical changes that take place in adolescents. In many societies puberty is marked by **puberty rites**, which are ceremonies held to mark the transition from adolescence to adulthood.
- **Marriage**, which marks the union of a man and woman, and often their undertaking to have children.
- **Death**, which marks the death or departure of a person from this life for the next one.

Unit 2.1 Naming ceremonies in the three major religions

Resources

- Photographs and pictures related to naming ceremonies in the three main religions in Ghana, for further enrichment, would be useful.
- Religious leaders from the three main religions could be invited to come and tell the class more about the religious and moral significance of naming ceremonies, as well as the other rites of passage discussed in the units that follow.
- Where possible, devices for accessing the internet may be used in class, or learners can do research as homework on such devices for the *Internet Interact* activities.
- Old clothes and other props for dressing up during role plays.

Use of ICT

For the *Internet Interact* activity in the Learner's Book on page 27, learners can do internet research based on traditional ways of naming children in other cultures. They can compare how different Ghanaian cultures, as well as other cultures in the world, give names. This could lead to an interesting class discussion about the pros and cons of parents who still give their children traditional names compared to some parents who give their children outlandish names. Remind the learners that someone's name should not be used as a reason for bullying or teasing – children cannot help having the names they have been given.

Learners who have video clips or photographs related to naming ceremonies in their own families could be encouraged to share these with the class. However, first view such resources yourself to make sure that they would be appropriate to show to the class.

For the homework activity, learners can prepare short video clips to share the story of their own naming ceremony in an interesting way, if they have access to a cellphone or computer.

Teaching methodology

The *Let's talk* activity leads in the unit by encouraging a class discussion about what learners already know about different rites of passage, with a discussion of examples from their own experiences or what they have observed in their families or culture.

The concepts of name-giving and naming ceremonies are introduced, with an explanation of the factors that usually influence the naming of a child and the role of naming ceremonies as the first rite of passage in a child's life. A case study about Akan ways of name-giving leads to a group discussion of how learners got their names, and an *Internet Interact* research activity about other naming practices. (Prepare learners in advance for the discussion of their own names, as they may need to talk to their parents or caregivers about the origins of their names.)

Learners are then introduced to the main features of naming ceremonies in Christianity, Islam and Indigenous African Religion, with case studies of some ceremonies as examples for them to compare and discuss. Ideally, you should also show them a video of a naming ceremony from each of the three main religions. If such videos are not available, or you do not have facilities for showing videos in class, consider other creative options. For example, you could invite religious leaders or older people who are known as good storytellers to come and share their knowledge of these events with the class.

Encourage learners to also share their own experiences of naming ceremonies of babies of family and friends that they may have attended. They should describe what happens at these ceremonies and also discuss whether they think these naming ceremonies are important, giving reasons.

To consolidate learners' understanding, they will then work in small groups to role-play a naming ceremony and perform it for the rest of the class.

After reviewing the *Unit summary*, the *Let's reflect* activity offers an opportunity to apply higher-order thinking skills by doing further research and thinking about the meaning of names.

Assessment

Participate 1

Walk around among the groups during their discussions about the meanings of their names to provide guidance where needed. Make notes of interesting examples that you hear them mentioning, and use these as the basis for eliciting examples for a brief class feedback session on the meaning of names. Guide the feedback session towards recognition of the influence of culture and religion on name-giving, and link this to the names and naming ceremonies in the three main religions in Ghana.

Participate 2

Use the group feedback session to assess whether the groups were able to identify relevant similarities and differences between the naming ceremonies in the three main religions in Ghana from the videos or examples you showed them, and from their own experiences that they shared. (Learners may also include comparative examples of naming ceremonies from outside Ghana that they have gathered during their earlier *Internet Interact* research.) You can use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well they worked together in groups.

Participate 3

Walk around among the pairs during their discussions. Provide guidance to help them realise that in contrast with the previous activity, where they compared naming ceremonies from various communities and cultures, they are now focusing more specifically on naming ceremonies in their own community. (This may mainly include naming ceremonies from one religion, depending on the part of the country, but point out to them that there may still be smaller groups of people from other religions in their community.) You also now want them to express an opinion on whether naming ceremonies are still important, and provide appropriate, well-reasoned motivations for these opinions.

Then let pairs share their ideas during a class feedback session. You can use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well different pairs worked together. Assess different pairs and groups during different group and pair activities, especially activities involving critical thinking and sharing of own ideas, during the course of each term to ensure that you record observations for the interaction of all learners within groups/pairs.

Participate 4

Remind learners of the guidelines on how to prepare for and perform role plays (page 12 in the Learner's Book), to help them with role-playing their naming ceremonies in small groups. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess the role plays of other groups, and use it for your own assessment of the group role plays as well.

Homework activity

Learners would clearly have been too young to remember their own naming ceremony. But for this activity, they should work on their own to ask their parents, caregivers or other family members to tell them what happened – where it was held, who came, what the priest/pastor/imam said, whether anything unusual happened and what the highlights of the occasion were.

They can report back their findings to small groups of learners or to the whole class. If learners have access to cellphones or computers, they could also prepare short video clips to share the story of their own naming ceremony in an interesting way.

Answers

LET'S TALK

(Learner's Book page 25)

Learners discuss any ceremony they may have attended to mark a rite of passage. Their answers will depend on rites of passages that they may have been exposed to.

PARTICIPATE 1

Talk about your name

(Learner's Book page 29)

CG 5.2, CG 5.3, CG 6.1

Learners discuss in groups who or what they were named after and what their names mean. Answers will vary according to the learners' backgrounds.

PARTICIPATE 2**Discuss a video of a naming ceremony** (Learner's Book page 30)*CG 5.2, CG 5.3, CG 6.1*

- 1.–3. Learners' identification of elements that are similar and different in the naming ceremonies from the three main religions will depend on the videos or other examples of naming ceremonies from these religions that you were able to give them access to as a basis for comparison in this activity.

PARTICIPATE 3**Talk about naming ceremonies** (Learner's Book page 31)*CG 5.2, CG 5.3, CG 6.1*

1. The learners will now work in pairs to talk further about what happens during naming ceremonies in their own community. They will most likely talk about a ceremony from their religion, as this is what they will probably have had exposure to. If they have never attended a ceremony, they should be able to talk about what they saw in the video they watched in the previous activity.
2. Learners' answers will vary, so encourage them to talk freely. Possible answers include the fact that the naming ceremony is the child's first introduction into the community, and it is the occasion on which they are given a name they will keep, and which will be distinctive to them.

PARTICIPATE 4**Act out a naming ceremony** (Learner's Book page 31)*CG 5.2, CG 5.3, CG 6.1*

1. Arrange the learners in small groups to role-play a naming ceremony. For this activity, try to put mixed-ability learners together so they can benefit from the mutual input. Do not let them choose their own group members, as they are likely to choose their friends.
2. Remind them that they will need to assign roles to each group member. For instance, there will need to be a baby, the parents, the person speaking out for the child (a family member or godparent) and a religious leader.
3. Impress on the learners that although what they are doing is fun, they should take the activity seriously.
4. Let them practise their role play first before performing it for the rest of the class.

LET'S REFLECT

(Learner's Book page 32)

1. Learners research names in all three religions – Islam, Christianity and Indigenous African Religion – that have the same or similar meanings. For example, you could point out the Christian/Muslim names for some of the prophets about whom they will be learning in Chapter 5. (Note, they may have similar spellings, or they may also be completely different names.)
2. Learners' discussions of what other name they might like to have been called if they had not been given their particular name will have varied answers. They must justify their answers by focusing on the meaning of the name, what attributes it has and why they think it would have been suitable.

LINKING LESSONS: Unit 2.1 and Unit 2.2

Questions

1. We learned about rites of passage in Unit 2.1. Can you name the four most common rites of passage mentioned?
2. Unit 2.1 discussed naming ceremonies. In your opinion, why might a naming ceremony be considered a rite of passage?
3. Both Unit 2.1 and Unit 2.2 discuss stages in life. What is the stage of life marked by a naming ceremony?
4. Unit 2.2 talks about puberty. How does puberty connect to the idea of stages of life?
5. Think about the physical changes mentioned in Unit 2.2. Do you think these changes might be considered a rite of passage on their own? Why or why not?

Answers

1. The four most common rites of passage are birth, puberty, marriage, and death.
2. Expected responses might include the naming ceremony marking the child's entry into the community, receiving a name signifying identity and belonging, or the ceremony acknowledging the parents' responsibility. Encourage students to elaborate on their reasons.)
3. A naming ceremony marks the stage of life after birth.
4. Puberty marks the transition from childhood to adulthood. It is a natural process that prepares the body for reproduction.
5. This is an open-ended question to encourage discussion. Possible answers include the physical changes being a natural sign of entering adulthood, or that the changes themselves may not be a ceremony but could be acknowledged culturally.

Teacher guidance for open-ended questions

- Question 2: After students provide their initial answers, encourage them to elaborate. Ask questions like:
 - How does a naming ceremony mark a change in the child's life?
 - What is the significance of receiving a name in your community or religion?
 - Does the ceremony hold any responsibility for the parents or the community?
- Question 5: Ask students to recall what they learned about rites of passage in Unit 2.1. What elements are common to these ceremonies? (e.g., marking a transition, community involvement, symbolism). Divide the class into two sides and have them debate whether physical changes at puberty can be considered a rite of passage. This encourages students to think critically from both perspectives. You can introduce examples of cultures that have coming-of-age ceremonies focused on physical changes experienced during puberty. This can broaden students' understanding. After discussion, ask students to reflect on their initial answers. Have they changed their minds or gained a new perspective?

Unit 2.2 Physical and emotional changes at puberty

Resources

- Articles from newspapers and magazines aimed at teenagers about issues of general concern to teenagers – encourage learners to bring examples for a class reference corner that other learners can benefit from as well. However, always check the appropriateness of the content before you share any information with the class.
- A useful tool for encouraging learners who may be experiencing problems with the physical and emotional changes during puberty, or any other issues for which they may need advice but may feel embarrassed to talk to you in front of other learners, is to have a TEACHER'S SPECIAL MESSAGE BOX. This should preferably be a locked box with a slot at the top, into which learners can deposit notes to ask for help or advice. If learners do this anonymously, you can share general advice with the whole class at a suitable moment to try to address the concern of the learner who left the note for you.

Use of ICT

Because sexual education is regarded as a sensitive or even taboo subject in Ghana, you may be hesitant in using educational video clips or other online resources to explain concepts around physical and emotional changes during puberty to your learners. However, there are various scientific and religious websites (both for Islam and Christianity) that may have appropriate support materials.

For the *Internet Interact* activity in the Learner's Book on page 35, learners can do research to find out why the breasts of girls enlarge during puberty, but the breasts of boys do not. (The answer is that the breasts are used to feed babies, which is an important nurturing and life-saving function. However, they may also pick up from their research that some boys and men do develop slightly enlarged breast tissue, which is another example of the range of physical variations in humans. Unlike women, men however do not have mammary glands in their breasts that produce milk for breastfeeding after childbirth.)

The *Internet Interact* activity in the Learner's Book on page 38 gives contact details for online counselling services that provide advice to teenagers. Encourage learners to visit the websites of these organisations to find out more about the services that they offer, and to share what they find out with the rest of the class.

Teaching methodology

This lesson focuses on rites of passage – birth, puberty, marriage and death. This particular unit does not focus on a rite but on the physical and emotional changes that take place during adolescence. It therefore forms the background to Unit 2.3, *Puberty rites*. It is essential that learners understand the physiological and emotional changes they will experience before learning about the rites of puberty itself.

Note: Let learners do the homework activity that follows below before you start working through this unit.

Talking about sex is regarded as highly sensitive or even as taboo in Ghana, which makes learning about the sexual reproductive organs quite difficult. You may feel uncomfortable teaching the topic, but remember that knowledge of the human body, in particular sexual reproduction, will equip learners with the necessary skills and understanding they need to make wise choices. A wise and sensitive teacher can be of great importance to learners who may be facing the risks of teenage pregnancy, especially if they may be vulnerable to sexual abuse.

If you perhaps do not feel comfortable guiding learners on the more intimate details yourself, at least let them know that you respect the fact that they may need more information, and help to guide them towards suitable counsellors or medical professionals who can provide them with the support they need to make responsible choices.

You could also request advice from religious leaders or youth counsellors from the three main religions in Ghana, as well as from NGOs in Ghana that focus on providing support to children and teenagers, on support materials that may help you to enrich the learning experience, while still ensuring that your teaching respects the values of all parts of the community represented by your learners.

For this particular topic, it may be best to let learners work in same-sex groups so that the conversations and discussions can be more open, making the learners feel more comfortable about participating fully.

Learners use simple outline drawings as a discussion point for discussing and comparing physical changes in boys and girls during puberty. They review the emotional changes experienced during puberty and then get the opportunity to share their own concerns about these physical and emotional changes confidentially with you.

You can then use this, along with the feedback from the initial *Homework activity*, to provide further guidance to the class on issues of concern identified by learners, if necessary by involving a guidance counsellor. You could also consult with teachers in related subjects such as Science on how to address any misconceptions or lack of knowledge that may be confusing learners during this important stage of their development.

After reviewing the *Unit summary*, the *Let's reflect* activity offers an opportunity for learners to apply higher-order thinking skills as they consider the impact of puberty changes on their own lives, and to do research about the effects of teenage pregnancies.

Homework activity

Let learners do this homework activity before you start working through this unit.

1. Ask learners to complete the *Worksheet* for this Homework activity at the back of this Facilitator's Guide. They may work in pairs or individually. Their answers remain confidential.
2. Either photocopy the *Worksheet* at the back of this Facilitator's Guide for learners to complete or draw the table framework on the board for learners to copy.
3. Use learners' responses as a guideline to help you determine where you may need to provide additional information.

Assessment

Participate 5 and 6

Walk around in class as the pairs are discussing the physical changes that take place at the highlighted areas on the diagrams, reminding them to compare the diagram to the information in the text. Make notes of any misconceptions or ideas that you could then expand on further during a class feedback session. Invite some more confident learners to share what they identified during their discussions, but do not force anyone to speak up if they do not feel comfortable doing so during this discussion. You could also liaise with their Science teachers to coordinate reinforcement of concepts related to sexual reproduction during Science lessons.

Participate 7

Follow a similar approach as for the two activities above to monitor and guide the pair discussions, making notes of aspects to emphasise further during a class feedback session, handled with the necessary sensitivity. Correct any misconceptions in a supportive way. You could also liaise with their Science teachers to coordinate reinforcement of concepts related to sexual reproduction during Science lessons.

Participate 8

The concerns expressed by learners should be treated confidentially and are intended to help you identify aspects where you may need to provide further counselling to the class on aspects regarding the physical and emotional changes related to puberty.

Answers

LET'S TALK

(Learner's Book page 33)

Learners discuss the illustrations and answer the questions about changes during different life stages, especially during puberty, which they are now experiencing.

1. This is an important unit as the learners will start experiencing the physical and emotional changes linked to puberty if they have not done so already. Impress on them that the content, activities and discussions are to be taken seriously. They should not joke around as this will not be beneficial to learning. For best results, let the learners work in same-sex groups. Encourage them not to be too anxious about embracing the topic. However, if they feel uncomfortable, encourage them to talk to you directly.
2. Learners discuss the changes they see in the photographs. Babies are unable to walk and must either be carried around or be left to crawl. They have no independence and rely exclusively on their parents or other adults for their care. As they grow bigger, they will learn to walk. With each passing day, they will become stronger walkers. Growing children gradually become more independent and will start to be able to do tasks without being helped and supported all the time. They will learn to speak and communicate with one another. Their strength and abilities will continue as they develop into adolescents, which is when puberty takes place. Once people have been through puberty, they will be able to have children and to get married. With growth, comes ageing, and adults continue ageing, becoming less strong, with more health risks as they approach old age and death, which marks the end of their life on earth. The physical changes are easy to see and to detect.
3. Internal, psychological and emotional changes are not so obvious, but are nevertheless constant.
4. The changes take place through the intricate actions of the body.

PARTICIPATE 5

Talk about physical changes in girls during puberty

(Learner's Book page 35)

CP 6.1, CP 6.3, PL 5.5

Learners work in same-sex pairs to discuss the physical changes that take place in different parts of the body of girls during puberty:

- During puberty, the ovaries mature so that they start producing eggs.

- At a certain time during the menstrual cycle, an egg matures and is released from the ovaries, ready to be fertilised by the male sperm. If sexual intercourse takes place, the egg will be fertilised and will develop into an embryo and developing baby. The baby remains in the mother's body, in a part called the uterus, for nine months until it is ready to be born. If no sexual activity happens and the egg remains unfertilised, it later leaves the body, along with the lining of the uterus, in the form of blood. This process is called menstruation and takes place once a month.
- The vagina is the part of the female body that receives the male penis during sexual intercourse. Menstrual blood, described above, is discharged from the vagina. Most importantly, during birth, babies leave the mother's body through the vagina, which enlarges to enable this to happen.
- Pubic hair grows on the outside of the pubic bone to protect the vagina.
- Armpit hair grows underneath the armpits.
- A woman's breasts (containing mammary glands that can produce milk) enlarge during puberty. This makes it possible for women to feed their babies.
- The hips of a growing woman widen. This enables the pelvis, the bony structure surrounding the reproductive organs, to enlarge so that a pregnant woman can go through labour/childbirth.

PARTICIPATE 6

Talk about physical changes in boys during puberty

(Learner's Book page 36)

CP 6.1, CP 6.3, PL 5.5

Learners work in same-sex pairs to discuss the physical changes that take place in different parts of the body of boys during puberty:

- The sperm cells are the male sex cells. They are situated inside the testes, which hang externally between the man's legs. Sperm cells can fertilise a female egg during sexual intercourse.
- Due to the action of hormones, a man develops pubic hair (around the genital organs and pubic bone), as well as facial hair (a beard and moustache) and armpit hair.
- The voice, contained in the voice box, breaks and becomes deeper.
- The penis is situated in front of the testes. Before sex, the penis enlarges so it can enter the woman's vagina during sexual intercourse and deposit sperm.
- A man's muscles also grow larger and stronger.

PARTICIPATE 7

Compare puberty changes in girls and boys

(Learner's Book page 36)

CP 6.1, CP 6.3, PL 5.5

1. Learners work in same-sex groups to compare puberty changes in the bodies of girls and boys.
- 2.–3. The girls will be relatively familiar with the changes that they have experienced but may be less knowledgeable about changes taking place in boys, and vice versa. It is important that learners know and understand the changes taking place in both boys and girls. Let them build on the information they learnt in the textbook, so that they can consolidate their knowledge.

Remind them that puberty is a fact of life. Everyone goes through it, as it marks our transition to adulthood. It is not a process that they should fear or be shy about. Knowing the facts, and particularly the correct facts, relayed to them by informed people, will help them adapt to it.

PARTICIPATE 8

Write down your concerns about puberty

(Learner's Book page 38)

CP 6.1, CP 6.3, PL 5.5

1. Ask learners to write their concerns about puberty on a piece of paper. They need not write their names on it, but should place it in a box in the classroom.
2. Discuss these concerns anonymously during a class session. Their concerns may relate to their changing moods, changes that they do not like (breasts growing too big or not growing big enough), feelings of insecurity because others are maturing faster or slower than they are, concerns about period pains or lack of a period, or sporadic or heavy periods.)
3. If possible, arrange for a school counsellor to address the class during this lesson. Alternatively, encourage learners to make appointments with the counsellor to discuss their concerns in private.

LET'S REFLECT

(Learner's Book page 39)

1. Learners reflect and write down their own views about the changes they have experienced during puberty. The changes are likely to be the same as those listed in the book. Refer to pages 33–38 of the Learner's Book. (Remind them that different people go through these changes at different rates/ages, which are all normal.)
 - a. Suggested answers: Definite signs of growth and maturity, the fact that they are becoming more independent and responsible, various physical changes.
 - b. Suggested answers: They may find the emotional changes difficult to deal with; they might feel insecure and uncomfortable about changes they do not like.
 - c. Suggested answers: To be more informed about the process, speak to trusted people about their concerns.
2. Learners do internet research into teenage pregnancies. They may come up with the following risks associated with teenage pregnancies:
 - a. It is not healthy for a young girl, whose body is still maturing, to give birth to a baby. A growing baby uses a lot of the nutrients that the mother consumes, leaving her nutritionally deficient. So, for a baby to grow and develop adequately, it is advisable for the mother to be as healthy as possible first and to be able to take care of herself. The girl may also not be sufficiently emotionally mature to take care of a baby.
 - b. Bringing up a baby is expensive as babies require food, clothing, medicines, nappies etc., which the girl's parents will not have budgeted for. Often there is a greater financial impact on the girl's family than on the boy's family.
 - c. The girl is likely to have to leave school to have the baby. The boy and girl may not be in a loving relationship and may be forced to get married, which is not a good situation to be in.
 - d. The girl will most likely have to leave school, which means that her future education is likely to suffer or come to an end. This might result in her losing out on the opportunity to improve herself, as she will be immediately forced into a situation of having to care for a child when she is effectively still only a child herself.
 - e. The community frowns on underage sex and sex out of wedlock (marriage). The stigma associated with this is always worse for the girl, even though it takes both a boy and a girl to create a new life!
3. Allow some time for learners to share what they found out from their research on teenage pregnancies during a class feedback session.

LINKING LESSONS: Unit 2.2 and Unit 2.3

Questions

1. We learned about physical changes during puberty in Unit 2.2. Can you name some of these changes in boys and girls?
2. Why do you think puberty is considered a rite of passage according to Unit 2.2?
3. Unit 2.3 introduces puberty rites in Ghana. What is the purpose of these puberty rites?
4. Can you think of any similarities between the physical changes of puberty (Unit 2.2) and the traditions described in the puberty rites (Unit 2.3)?
5. Why do you think puberty rites are more common for girls in Ghanaian societies according to the passage?

Answers

1. Physical changes in boys include a voice break, body hair growth, and muscle development. Physical changes in girls include breast development, body hair growth, and menstruation.
2. Puberty is a rite of passage because it marks a significant transition from childhood to adulthood. (Refer to Unit 2.1 answer for details on rites of passage)
3. The purpose of puberty rites is to mark the transition of adolescents to adulthood in Ghanaian societies.

Teacher guidance for open-ended questions

- Question 4: Ask students to consider both the physical changes and the descriptions of the rites. Are there any elements that seem connected? Students might identify similarities such as the rites acknowledging girls reaching menstruation (a physical change) or the rites marking the ability to bear children (a potential outcome of physical changes).
- Question 5: Ask students to revisit the information about puberty rites in Ghana. What does the passage say about puberty rites for boys? Guide a discussion around why there might be a difference in how boys and girls experience this rite of passage in some Ghanaian societies. Possible reasons could be the focus on girls' child-bearing abilities or the societal expectations of boys entering the workforce. If appropriate, you can extend the discussion by exploring puberty rites in other cultures around the world. This can help students see the universality of these rites of passage while acknowledging variations in practice.

Unit 2.3 Puberty rites in traditional Ghanaian societies

Resources

- Articles from newspapers and magazines about puberty rites held in different communities in Ghana
- Elders from traditional groups could be invited to come and tell the class more about the significance of puberty rites practised in their culture
- Old clothes and other props for dressing up during role plays.

Use of ICT

Learners who have video clips or photographs related to puberty rites in their own families could be encouraged to share these with the class. However, first view such resources yourself to make sure that they would be appropriate to show to the class. For example, some puberty rites in traditional cultures may contain scenes with bare breasts that should be treated with the necessary sensitivity.

The *Internet Interact* box highlights the importance of ensuring that learners are aware of potential risks when doing internet research.

Very important: Make sure that all computers and other internet access devices (such as if you may allow learners to use cellphones or tablets of their own in class for some research activities) have been set up by responsible adults with password-protected Safe Browsing (under the Privacy and Security settings of different internet browsers). This will protect learners from accidentally being exposed or directed to harmful sites. For example, without Safe Browsing turned on, a search for images or videos about the *Dipo* and *Bragro* puberty rites may end up taking learners to pornographic sites! Some unscrupulous male tourists visit these ceremonies because they are actually paedophiles looking for young girls to abuse.

It is also important to make learners aware of the importance of being careful about what personal information and photos of themselves they post online, as there are many ways in which they could fall victim to cyber-abusers who may pretend to be teenagers.

Teaching methodology

The *Let's talk* activity leads in the unit by encouraging a class discussion about what learners already know about different puberty rites. The two photos that serve as a discussion point for this activity are from the *Bragro* and *Dipo* puberty ceremonies that they will be learning about in the case studies that follow later in the unit.

Learners are then introduced to information and case studies about puberty rites practised by some of the many cultural groups in Ghana: two puberty rites for girls and two for boys.

To consolidate learners' understanding, they will then work in small groups to discuss different activities performed during puberty rites before they role-play a puberty rite and perform it for the rest of the class.

Learners then consider the significance of puberty rites, in view of the perspectives of some people that these rites may no longer be relevant in the modern world. They then conduct a class debate on the topic of whether puberty rites are outmoded.

After reviewing the *Unit summary*, the *Let's reflect* activity offers an opportunity to apply higher-order thinking skills by writing a letter about puberty rites to a friend no longer living in Ghana.

Assessment

Participate 9

Remind learners of the guidelines on how to prepare for and perform role plays (page 12 in the Learner's Book), to help them with role-playing a puberty rite in small groups. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess the role plays of other groups, and use it for your own assessment of the group role plays as well.

Participate 10

Provide learners with the guidelines on debating skills below, to help them prepare for and carry out the class debate. Use these guidelines as criteria for assessing how successfully they all participated in various ways in the debate (including as audience members.)

Debate

Get learners to prepare for debates by studying the facts and necessary information and by preparing their motions and speeches. Allow them to practise their critical-thinking and decision-making skills when deciding which viewpoint to support. Also get them to practise their communication skills by being good listeners, by not interrupting others and by speaking clearly and briefly. Guide them to keep to the topic and to keep to time limits.

How to organise a debate

Allow only a set time for learners to talk about their topic.

- Let learners place the chairs in the class in two rows, with chairs facing one another. If desks and chairs are fixed, they can also be moved to accommodate one-on-one conversations. Learners must sit in pairs, facing each other.
- Name one row the FOR row and the other row the AGAINST row.
- Explain that you will read out a topic for debate.
- One learner in the pair should be FOR this topic and the other AGAINST. They need to take turns to pose their arguments and try to convince each other that their viewpoint is correct or the best. One learner should make a statement FOR, the other should make a statement AGAINST. Then the FOR learner should make another statement, and the AGAINST learner should respond. This means learners make one statement, get a response, then make another statement and so on. They need to take turns and make short statements as each member of the pair must get equal speaking time.
- Tell learners they must think fast, so as not to exceed the time allowed.
- If a learner cannot think of a counter-statement to make, the other learner wins the round.
- After each topic, ask the FOR learners to move one chair up, so they will have a new partner for each topic.
- Write the topics on the board as you give them. First complete one topic before giving the next topic.

Note: In this activity all the learners discuss in pairs, all at the same time; there are no presentations to the class.

Note: Please remember to get the FOR row learners to move up one space before the next topic.

The purpose of debating is to help learners to think fast, to offer ideas and logical arguments and become interested in the topic.

Homework activity

Let learners compare the puberty rites of the three major religions – Christianity, Islam and Indigenous African Religion. You can give them a Venn diagram to use, like the one in the *Worksheet* at the back of this Facilitator's Guide.

Learners will effectively only be able to complete the homework activity once they have completed the chapter. However, warn them about it in advance so that they know to expect it and make notes of things that are similar or different.

Answers

LET'S TALK

(Learner's Book page 40)

This is a warm-up activity to set the tone for the lessons that follow. Let learners look at the photographs and discuss the questions as a class. During the discussions, try not to let the more outgoing learners dominate. Encourage the more reticent learners to contribute as much as possible.

1. Learners' answers about what is happening in each photo will depend on how much they know about the *Bragro* ceremony (photo on the left) and the *Dipo* ceremony (photo on the right). Let them review these two photos and discuss this question again after they have read the case studies about these two events in the Learner's Book on pages 41 and 42.
2. Learners' answers will depend on what they may know about other puberty rites in Ghana.
3. **a.–b.** In Ghana, puberty rites for girls are more widely practised than for boys. Puberty rites are related to the transition of adolescents to adults and are therefore closely linked to the emotional and physiological changes that take place in the body. Puberty rites for girls, in particular, are intended to coincide with the onset of menstruation, which signals that they are becoming women, able to bear children. It is therefore appropriate that these ceremonies be held separately, as aspects of them are extremely private.
4. Group members relate their own stories of puberty rite ceremonies they have attended – their own or ceremonies held for other people.

PARTICIPATE 9

Talk about and role-play puberty rites

(Learner's Book page 44)

CG 5.2, CG 5.3, CG 6.1, CP 6.1, CP 6.2, PL 5.6, PL 6.3, PL 6.4

1. Learners work in groups and talk about different activities performed during puberty rites.
2. Then let them role-play how puberty rites are performed. (Remind learners about the importance of safe internet searches if they will be using the internet to gather information for their role plays. See the *Internet Interact* activity in the Learner's Book on page 44.)
3. They should first rehearse the role play before presenting it to the rest of the class.

PARTICIPATE 10

Debate puberty rites

(Learner's Book page 45)

CG 5.2, CG 5.3, CG 6.1, CP 6.1, CP 6.2, PL 5.6, PL 6.3, PL 6.4

Puberty rites are important in traditional African societies. They are an important part of a country's cultural identity and are passed on from generation to generation. However, younger people are starting to question whether these rites are still appropriate in this modern day.

1. Learners form an equal number of groups to debate the motion "Puberty rites are outmoded." One group will present arguments in favour of puberty rites. The other group will argue that puberty rights need to change or be scrapped to keep abreast of modern times. Others can be the audience that listen to and ask questions of both sides during the debate.

- 2.-3.** Encourage learners to be polite to one another during the debate. They must listen to and tolerate the views of other people, even if these views differ from their own.

Suggested arguments in favour of puberty rites:

- Puberty marks the transition of adolescents to adulthood and puberty rites are therefore regarded as important in most societies.
- They represent the important link with the past and as such, teach people to honour and respect their customs, traditions and heritage.
- The initiates receive important training about morality, childbearing, childrearing, and so on.

Suggested arguments opposing puberty rites:

- The age at which puberty occurs has changed considerably over the years, with the result that girls start having periods long before the rite or celebration actually takes place. So, the rites often no longer coincide with the onset of menses (menstruation).
- Some of the practices, which entail marking or cutting parts of the body (such as female genital circumcision and male circumcision) have been questioned on humanitarian grounds, as they are deemed to violate people's human rights and are against the law in Ghana.

LET'S REFLECT

(Learner's Book page 46)

Learners write a letter to a friend who no longer lives in Ghana to describe the puberty rites that they went through.

1. In the letter, they must name the rite and explain what happened.
2. They then describe all the stages of the rite, through to the final celebration.
3. They state what they wore, what they had to do and who attended the celebration.
4. They conclude the letter by describing how they felt – it could be a mixture of excitement, pride, nervousness.

LINKING LESSONS: Unit 2.3 and Unit 2.4

Questions

1. We learned about puberty rites in Ghana in Unit 2.3. Can you recall what these rites represent?
2. Unit 2.4 introduces marriage rites in Ghana. What is the purpose of marriage rites according to the passage?
3. Can you think of any reasons why there might be separate rites of passage for puberty and marriage?
4. Looking at both Units 2.3 and 2.4, are there any similarities between the types of celebrations mentioned in the puberty rites and the marriage rites?

Answers

1. Puberty rites in Ghana mark the transition of adolescents to adulthood.
2. Marriage rites celebrate the coming together of a man and a woman to form a family.
3. Expected responses may include puberty marking the beginning of adulthood, while marriage signifies the formation of a new family unit. Puberty may be seen as a personal change, while marriage involves two families.

Teacher guidance for open-ended questions

- Question 3: Guide a conversation around the different purposes of each rite of passage. Puberty signifies personal growth and readiness for adulthood, while marriage signifies the beginning of a new family unit. You can delve deeper by discussing societal expectations in Ghana. Perhaps reaching adulthood allows individuals to consider marriage or marriage may require proof of reaching adulthood through puberty rites (depending on the specific traditions).
- Question 4: Ask students to revisit the descriptions of both puberty rites and marriage rites. Are there any shared elements? Possible similarities might include the involvement of family and friends, celebrations, or blessings for the individuals involved.

Unit 2.4 Marriage rites in the three major religions in Ghana

Resources

- Articles from newspapers and magazines about marriage rites in different communities in Ghana
- Information about legal requirements for registration of marriages
- Religious leaders and elders from traditional groups could be invited to come and tell the class more about marriage rites in their cultures.
- Old clothes and other props for dressing up during role plays.

Use of ICT

Learners who have video clips or photographs related to marriage rites, as well as the other rites of passage discussed in the later units, in their own families could be encouraged to share these with the class. However, first view such resources yourself to make sure that they would be appropriate to show to the class.

The *Internet Interact* activity in the Learner's Book on page 50 introduces the fact that marriage does not only involve religious rites, but that both partners in a marriage only enjoy full legal protection if the marriage is legally registered. Certain conditions must be met for a marriage certificate to be issued for the three types of legally recognised marriages. For example, some women married in Muslim or customary ceremonies that did not meet the legal requirements for these types of marriages may not be able to inherit anything when their husbands die.

Specific marriage rites practised by different traditional communities in Ghana, including those practising Islam, present an interesting topic that learners who enjoy an extra challenge could research further. They could use the internet or other sources of information, such as interviewing people from different cultures. The photographs about marriage rites in Islam on page 49 of the Learner's Book could be used for ideas.

Teaching methodology

The *Let's talk* activity leads in the unit by encouraging a class discussion about learners' views about the rights and responsibilities of men and women in marriage.

Learners are then introduced to information about how marriage rites are practised in Ghana within Indigenous African Religion and Islam, as well as the importance of these marriage rites.

Learners apply what they have learnt about the stages involved in the marriage rites within the three main religions in Ghana to prepare and present a short sketch about a marriage rite. Different groups will cover rites from the three different religions.

To consolidate learners' understanding, they will then work in small groups to share further thoughts about the importance of marriage, its positive and negative aspects and ways to overcome such difficulties. They then share these thoughts with the rest of the class during a feedback session.

Learners then consider the significance of puberty rites in view of the perspectives of some people that these rites may no longer be relevant in the modern world. They then conduct a class debate on the topic of whether puberty rites are outmoded.

After reviewing the *Unit summary*, the *Let's reflect* activity offers an opportunity for learners to apply higher-order thinking skills by comparing marriage rites in the three major religions in Ghana.

Homework activity

1. List the qualities of a good marriage partner. Explain why you think these qualities are important.
2. List the qualities you do not want in a marriage partner. Explain why not.

Assessment

Participate 11

Remind learners of the guidelines on how to prepare for and perform dramatisations/role plays (page 12 in the Learner's Book), to help them with preparing their short sketches about a puberty rite in small groups. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess the sketches of other groups, and use it for your own assessment of the group sketches as well.

Participate 12

Learners discuss the question in pairs, and then share their ideas during a class feedback session. You can use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well different pairs worked together. Assess different pairs and groups during different group and pair activities, especially activities involving critical thinking and sharing of own ideas, during the course of each term to ensure that you record observations for the interaction of all learners within groups/pairs.

Answers

LET'S TALK

(Learner's Book page 47)

This is a warm-up activity to set the tone for the lessons that follow. The learners should work in pairs to discuss each of the questions. During the discussions, try not to let the more outgoing learners dominate. Encourage the more reticent learners to contribute as much as possible.

1. Learners discuss whether they would want to get married, giving reasons why they would want to or why they would not want to.
Suggested answers in agreement with marriage: You have a partner with whom you can share things, good and bad; you will bring up children together; you will feel loved and protected.
Suggested answers for not wanting to get married: It is impossible to commit to one person for your entire life; you do not have to get married to show that you love someone; you lose your independence and always have to compromise.
2. *Suggested answers:* Child-minding, cooking and cleaning. Although these are the traditional responsibilities of a woman, it is often for practical reasons that women do these tasks. Other suggestions include working out of the home to help bring in an income. In modern families, men and women tend to share household tasks that were traditionally assigned to the other sex.
3. *Suggested answers:* Earning for the family by working out of the home, having a career fixing things, gardening, etc. Although these are the traditional responsibilities of a man, it is often for practical reasons that men do these tasks. In modern families, men and women tend to share household tasks that were traditionally assigned to the other sex.
4. Men can take on some of the child-minding activities, such as changing nappies, feeding the children, helping with homework, etc. Men can also help with cooking and cleaning. Similarly, women can learn to do DIY tasks that men traditionally do, as well as be encouraged to pursue a career or find a job out of the home.

PARTICIPATE 11

Do a short sketch demonstrating marriage rites

(Learner's Book page 50)

CG 5.2, CG 5.3, CG 6.1, CP 6.1, CP 6.2, PL 5.6, PL 6.3, PL 6.4

1. Arrange learners in groups, ensuring that there are sufficient groups to role-play each type of marriage.
3. Each group must demonstrate different marriage rites. One group must perform a customary wedding, another a Christian wedding and the third, a Muslim wedding. Learners will need to assign roles to different group members. For example, there will need to be people to take the roles of the bride and groom, the religious leader, the parents and the guests. Learners must research the different marriage rites.
4. Get them to rehearse the sketch well before presenting it to the rest of the class.

PARTICIPATE 12**Talk about marriage**

(Learner's Book page 50)

CG 5.2, CG 5.3, CG 6.1, CP 6.1, CP 6.2, PL 5.6, PL 6.3, PL 6.4

1. Learners work in pairs to talk about the importance of marriage. Marriage is the coming together of a man and a woman in a loving relationship. By having children, it is the means by which family lines continue into the future.
2. The couple will learn to be committed, loving and respectful. They will learn to share tasks and to care for someone other than themselves. They form a partnership that will help each other in good times and bad.
3. Marriage can be extremely hard, because differences and difficulties do arise when people are together for such a long time. It can be argued that the married people have to give up their identity and independence, and this can be stifling.
4. Learners share their own thoughts.

LET'S REFLECT

(Learner's Book page 51)

1. Learners complete the table by writing down the similarities and differences between the marriage rites of Christians, Muslims and followers of Indigenous African Religion.

Religion	Similarities	Differences
Christianity	It is a religious event. The bride and groom wear special clothes. The bride and groom make a public commitment to one another. It is a big celebration for family and friends.	It takes place in a church, presided over by a minister, pastor or priest.
Islam	It is a religious event. The bride and groom wear special clothes. The bride and groom make a public commitment to one another. It is a big celebration for family and friends.	It takes place in a mosque and in the families' homes, and it is presided over by an imam.
Indigenous African Religion	It is a semi-religious event. The bride and groom wear special clothes. The bride and groom make a public commitment to one another. It is a big celebration for family and friends.	It does not take place in a church or mosque but is presided over by an important person.

2. The similarities and differences tell us that all three groups regard marriage as an important event that needs God's blessing. They hold shared views on the importance of marriage, which indicates a commonality in thinking and beliefs.

LINKING LESSONS: Unit 2.4 and Unit 2.5

Questions

1. We learned about marriage rites in Unit 2.4. Can you recall the purpose of marriage rites according to the passage?
2. Unit 2.5 introduces death rites. What is the purpose of death rites according to the passage?
3. While seemingly opposite events, can you think of any similarities between marriage rites and death rites?
4. Looking at both Units 2.4 and 2.5, are there any examples of how these rites might involve family and friends?

Answers

1. Marriage rites celebrate the coming together of a man and a woman to form a family.
2. Death rites are carried out to mark the death of loved ones and to support those left behind.
3. Expected responses may include both marking a transition and offering support to the community. Marriage is a beginning, and death is an ending, but both involve rituals and community support.

Teacher guidance for open-ended questions

- Question 3: Ask students to consider the purposes of each rite of passage. While marriage celebrates a new beginning, death rites acknowledge an ending. Can they find any common elements despite the contrasting events? Possible similarities might include involving family and friends, offering emotional support (congratulations in marriage, condolences in death), and marking a significant life change.
- Question 4: Ask students to revisit the descriptions of both marriage and death rites. How do these ceremonies involve family and friends in both situations? Students should identify the involvement of family and friends in attending ceremonies, offering support, and participating in rituals within both marriage and death rites. This can be elaborated on with specific examples from the passage (e.g. family expressing interest in marriage, and families attending funerals).

Unit 2.5 Death rites in the three major religions in Ghana

Resources

- Articles from newspapers and magazines about death rites in different communities in Ghana
- Religious leaders and elders from traditional groups could be invited to come and tell the class more about death rites in their cultures.
- Old clothes and other props for dressing up during role plays.

Use of ICT

The *Internet Interact* activity in the Learner's Book on page 54 uses the example of Ghana's tradition of having elaborate coffins as the basis for a research activity where learners can find out more about funeral rites in other parts of the world. The accompanying discussion box encourages critical thinking by having them consider different views about the practice of having elaborate coffins at funerals.

If possible, show learners the video clip referred to in the *Internet Interact* activity in the Learner's Book on page 55 about the Nana Otafrija Pallbearing Services, also known as the Dancing Pallbearers. You can find a video clip about it at this link: www.youtube.com/watch?v=EroOICwfD3g&ab_channel=BBCNewsAfrica

The case study and the discussion questions in the Learner's Book on page 59 about the impact of the Covid-19 pandemic on funerals in Ghana are based on various news reports and video clips from international news organisations, such as CNN and the BBC. You can do a YouTube search to find video clips related to this to show to the class, or encourage learners to do their own research to share with the rest of the class.

The Learner's Book includes a wide variety of photographs related to funeral rites performed in the three major religions in Ghana. Many of these photos present opportunities for additional topics to research, which could be done by using the internet or by talking to people in the community. Possible topics for further research about Ghanaian funeral rites based on these photos (in addition to the *Internet Interact* activities in the Learner's Book as highlighted above) include the following:

- Traditional dancing and drumming during funeral rites (Learner's Book pages 54, 55) – which could also be compared to the role that dancing and drumming play during marriage ceremonies and other traditional rites
- Adinkra cloth patterns associated with funeral rites and how the patterns are made (Learner's Book page 52)

Learners who have video clips or photographs related to funeral rites in their own families could be encouraged to share these with the class. However, first view such resources yourself to make sure that they would be appropriate to show to the class.

Teaching methodology

The *Let's talk* activity leads in the unit by encouraging a class discussion about learners' views about death and bereavement, and how to support people who are grieving for a loved one who has died.

Learners are then introduced to information about how death rites are practised in Ghana within Indigenous African Religion and Islam, and the importance of these death rites.

Learners apply what they have learnt about the stages involved in the marriage rites within the three main religions in Ghana to role-play a death rite, which they need to do with respect for the solemnity of what they are portraying. Different groups will cover rites from the three different religions.

A case study about the impact of the Covid-19 pandemic on funerals in Ghana helps learners to reflect on why death rites are considered so important in our society, and about the ways in which communities found alternative ways to honour the dead during the pandemic.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners an opportunity to apply higher-order thinking skills by comparing death rites in the three major religions in Ghana.

The chapter concludes with a *Let's explore* activity that encourages learners to apply their understanding of the contents of the whole chapter, as well as a *Chapter assessment* to consolidate their learning and assess their understanding.

Assessment

Participate 13

Emphasise to learners when they start preparing for their role plays of death rites that these rites are solemn occasions, even though there are elements of celebration of the deceased person's life that form part of the rites in different cultures. They should approach this role-playing task with respect.

Remind learners of the guidelines on how to prepare for and perform dramatisations/role plays (page 12 in the Learner's Book), to help them with preparing their role plays about death rites. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess the role plays of other groups, and use it for your own assessment of the group role plays as well.

Homework activity

Ask learners to write a prayer for someone who has died.

Answers

LET'S TALK

(Learner's Book page 52)

During the discussions, try not to let the more outgoing learners dominate. Encourage the more reticent learners to contribute as much as possible. Although learners may come up with different responses to the questions, try to guide the discussion towards an understanding of aspects as outlined in the suggested answers below.

1. Often, simply being physically and emotionally present for them is all that is required.
2. It is advisable not to talk too much and to force the person to talk – allow the person to take the lead by talking when they feel strong enough. Try to remind them of the good times they spent with the deceased person, rather than the immediate sadness.
3. Giving them space to grieve and cry. Offer to help with household chores, tasks and responsibilities. Be physically and emotionally present for them.
4. Grieving takes a long time, even years. Do not get impatient, as they will have good and bad days.

PARTICIPATE 13

Role-play death rites

(Learner's Book page 58)

CG 9.1, CG 9.3, CG 9.4, CG 5.2, CG 5.3, CG 6.1, CP 6.1, CP 6.2, PL 5.6, PL 6.3, PL 6.4

Guide learners through the different steps for planning and performing death rites, as outlined in the Learner's Book, with different groups covering rites from the three main religions. Make sure that all aspects outlined in the Learner's Book are addressed.

This activity gives learners the opportunity to reflect on the importance of death rites by imagining that they are reflecting on the life of someone they know who has just died.

- 1.–3.** Learners' answers to these reflective questions will depend on the characteristics of the person they are imagining, what they think they could learn from the life of this person, and what they would like to celebrate about the life of this person.

LINKING LESSONS: Unit 2.5 and Unit 2.6

Questions

1. We learned about death rites in Unit 2.5. Can you recall what death rites are for according to the passage?
2. Unit 2.6 introduces moral lessons from rites of passage. What is one important lesson learned from rites of passage in general?
3. Can you think of any moral lessons we might learn from death rites specifically? Consider how death rites might help us behave appropriately.
4. Looking at Unit 2.5 again, are there any examples of how death rites connect us with our culture or religion according to the passage?

Answers

1. Death rites are carried out to mark the passing of a loved one and to support those left behind.
2. One important lesson learned from rites of passage is how to behave appropriately as we progress through life.
3. Expected responses may include respecting elders, showing grief appropriately, or valuing the lives of others. Death can be a powerful reminder of our own mortality.

Teacher guidance for open-ended questions

- Question 3: Ask students to consider the purposes of death rites and how they might influence behaviour. How do these rites help us show respect to the deceased and to those who are grieving? Possible answers include learning to express condolences, understanding the importance of community support, or appreciating the impermanence of life.
- Question 4: Ask students to revisit the descriptions of death rites in the different religions. Are there any elements that connect these rites to specific cultures or religions? Students should identify details that reflect specific religious practices (e.g. prayers in Islam or Christianity) or cultural traditions (e.g. stages of mourning in Indigenous African Religion).

Unit 2.6 Moral lessons in the rites of passage

Resources

- Review of moral values (page 14 in Module 1 of the Learner's Book)
- Review of discussion of different rites of passage in Chapter 2 for examples of moral lessons that can be learnt from these rites
- Old clothes and other props for dressing up during role plays.

Use of ICT

Learners can use the internet and other resources to look for interesting examples of moral lessons that could be learnt from the different rites of passage.

Teaching methodology

The *Let's talk* activity leads in a review of moral values from Module 1, and learners then consider how the different moral values they learnt about in Module 1 can be applied to the rites of passage that they have been learning about in Chapter 2.

They then use their lists from the *Let's talk* activity as a point of departure for a mind-mapping activity, where they will work in pairs to brainstorm and record moral lessons related to each rite of passage.

Learners apply what they have learnt about the moral lessons that can be learnt from the various rites of passage by dramatising one or more of these moral lessons related to rites of passage.

After reviewing the *Unit summary*, the *Let's reflect* activity uses the context of a debate between Facebook users to let learners express their own views by writing a response to the Facebook post.

The chapter concludes with a *Let's explore* activity that encourages learners to apply their understanding of the contents of the whole chapter, as well as a *Chapter assessment* to consolidate their learning and assess their understanding.

Assessment

Participate 14

Make sure that learners realise they have to complete a separate mind map for each of the four rites of passage that they have learnt about (naming ceremonies, puberty, marriage and death). You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess their own mind maps, and also use it to assess the mind maps that different pairs did about the moral lessons they learnt from each rite of passage.

Participate 15

Remind learners of the guidelines on how to prepare for and perform dramatisations/role plays (page 12 in the Learner's Book) to help them with preparing their role plays about moral lessons they have learnt from the rites of passage. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess the role plays of other groups, and use it for your own assessment of the group role plays as well.

Homework activity

1. Learners read a story of their choice. It should ideally be a myth or a fable as it must contain a moral.
2. Once they have completed the story, give them a copy of the *Worksheet (What is the moral of the story?)* at the back of this Facilitator's Guide to complete.

Answers

LET'S TALK

(Learner's Book page 61)

1. This introductory activity revises learning about moral values from Module 1. Let learners look back to page 14 in the Learner's Book and summarise the moral values highlighted there.
2. Then lead a class discussion about how the rites of passage that they have learnt about in the earlier units reflect these moral values. Make a list on the board of ideas learners come up with, as in the examples in the table below.

Remind learners to copy the list from the board and keep it to compare with their answers in the activity they will be doing next.

Example answers:

Birth	The importance of being a child of God The importance of being part of a community Respecting that community Speaking the truth
Puberty	Puberty rites are part of moral education Prepare adolescents for adult life Respect for cultural traditions Celebrating the community Learning about your role in the community as an adult
Marriage	Responsible citizenship Being part of a larger family/community Learning about marriage and the commitment that comes with it
Death	Honouring the deceased person Learning how to relate to and support people who have lost loved ones

PARTICIPATE 14

Discuss moral lessons from the rites of passage

(Learner's Book page 62)

CG 9.1, CG 9.3, CG 9.4, CG 5.2, CG 5.3, CG 6.1, CP 6.1, CP 6.2, PL 5.6, PL 6.3, PL 6.4

Learners work in pairs to draw a mind map for each of the four rites of passage. Their completed mind maps for each puberty rite will reflect their own ideas, but should reflect similar values as the ones they probably came up with during the *Let's talk* activity above.

PARTICIPATE 15**Dramatise moral lessons from the rites of passage**

(Learner's Book page 62)

CG 9.1, CG 9.3, CG 9.4, CG 5.2, CG 5.3, CG 6.1, CP 6.1, CP 6.2, PL 5.6, PL 6.3, PL 6.4

1. Learners work in groups to dramatise the moral lessons learnt from learning about the rites of passage.
2. Give them ample time to rehearse their dramatisations thoroughly before performing them to the rest of the class.

LET'S REFLECT

(Learner's Book page 63)

1. Learners talk about the statement "Puberty rites are old-fashioned. No one has the right to tell me what to do with my body. It's time for the youth to stand up to their elders and to call for the scrapping of such ridiculous practices."
They state how the statement makes them feel. Those learners who support puberty rites are likely to feel angry and disappointed. Those who do not are likely to feel that their views are at last being vindicated and that they are finally being heard.
2. Learners will state whether they agree or disagree.
3. *Reasons for agreeing:*
 - Puberty rites are important as they mark the transition of adolescents to adults.
 - It is a significant stage in the development of adults and needs to be celebrated appropriately.
 - Puberty rites are an important cultural tradition and need to be respected.
 - It is a special community celebration.
 - They show our connection with the past and, as such, are a way of honouring our ancestors and people who came before.

Reasons for disagreeing:

We are all independent, free-thinking people and we should not be forced to take part in ridiculous rituals.

- Some rituals, including those that involve the cutting of body parts, are dangerous, outdated, illegal and infringe on our human rights.
 - Society is progressing and these traditions and practices keep us stuck in the past.
 - Puberty is a private, personal thing and people should not have to let the entire community know when they start menstruating.
 - There are other ways of showing commitment to your culture and heritage without having to perform puberty rights.
4. Learners respond to the social media message by either agreeing or disagreeing. They should be polite, even if they do not agree with the writer's sentiment. They should try not to become angry, personal and rude. They can use ideas reflected in question 2 above to include in their reply.

Learners' answers will differ. Suggested answers are:

- a. "That was a lovely ceremony!" or "Congratulations, I am sure your daughter will live up to her name."
- b. "I do".
- c. "This is the happiest day of my life!" "My daughter is all grown up." or "The bride is beautiful."
- d. "May the Almighty give you strength to pass through these trials."

Chapter 2 assessment

- 1.1 **C** A rite of passage is a transition from one stage of life to another stage of life.
- 1.2 **C** The first rite of passage that we celebrate is a naming ceremony.
- 1.3 **B** Puberty rites mark the transition from adolescence to adulthood. (3×1) [3]
- 2.1 False, death is the final rite of passage. It is an important one because it marks the transition to the afterlife, which all three religions believe in.
- 2.2 False, rites of passage teach us how to fulfil our roles as part of the community.
- 2.3 True
- 2.4 True
- 2.5 False, different religions have different death rites. [5]

- 3.1 Rites of passage mark the transition from one stage in life to another.
- 3.2 The naming ceremony is performed after the birth of a baby.
- 3.3 Puberty rites mark the beginning of adulthood.
- 3.4 Marriage not only brings a man and a woman together – it also unites their families.
- 3.5 The fourth and final rite of passage is death. (5×1) [5]

4.

rite	a formal act or religious ceremony
transition	a change from one thing to another
menstruation	the monthly discharge of blood from a woman's body
prophet	a person who is regarded as an inspired teacher of the will of God
imam	a religious leader in the Muslim faith
reproduction	the act of producing young ones or babies
community	a group of people with common interests
adolescence	the period in a person's life that begins with the onset of puberty
adulthood	the state of a person who is fully matured
moral	the principles of right and wrong
corpse	the body of a dead person
mourning	showing grief or sadness following the death of a loved one
burial	the act of burying a dead person
celebration	the act of showing joy or pleasure at a special occasion
initiate	the person going through a rite or initiation ceremony

[15]

- 5.1 An adolescent girl will start menstruating, hair will start growing on her pubic bone and under her armpits, her hips will widen, she will start putting on weight and her breasts will get bigger. (any 4)
- 5.2 An adolescent boy will become larger and taller, his muscles will develop and he will become stronger, his voice will break, hair will start growing around his genitals, under his armpits and on his face. (any 4)

Chapter 2 assessment

- 5.3** When puberty starts, girls and boys will start producing eggs and semen respectively. This means that they will be able to make a baby if they have sexual intercourse. They need to ensure that this does not happen as they are too young and irresponsible to look after a child. (2)
- 5.4** Rites of passage are important events in our lives as they mark the transition from one phase of life to another. These events should be celebrated by people they are close to, such as family and friends. (2)
- 5.5** Death rites are associated with preparing the dead person for burial, and for the afterlife. At these events, mourners remember the role the person played in the lives of the family and the community. Mourners also pray for and provide support for those who are left behind, particularly those closest to the person who has died. (2)
- 5.6** The words/phrases below that correspond with the moral lessons a person acquires by going through the rites of passage are: (8)
- understanding of the culture/religion
 - importance of community responsibility
 - honesty
 - kindness
 - determination
 - family values
 - critical thinking
 - tolerance.

[22]

TOTAL: [50]

Introduction

Chapter 3: Authority and obedience

Unit 3.1: The importance of obeying authority

Unit 3.2: Obeying God, our parents and those in authority

Unit 3.3: Rules and regulations from authority in daily life

Objectives

By the end of this chapter, you should be able to achieve the following Content Standard:

B8 3.1.1 Identify and explain the importance of obeying authority.

These units will help you to achieve the following outcomes:

- Identify and explain the importance of obeying authority (Unit 3.1)
- Explain the need to obey God, parents and those in authority (Unit 3.2)
- Demonstrate how to apply the rules and regulations from authority in daily life (Unit 3.3).

Introduction

The theme of this strand is family and community, which you will approach from the perspective of authority and obedience. Learners first identify what authority is – the power or right of people to give orders and to make commands or rules for other people. There is also an appreciation of the fact that people will carry out the orders because there is a common understanding that authority figures have a right to give them. The quote that introduces this chapter also emphasises that leaders rely on the support of wise counsellors to make wise decisions.

In Unit 3.1, learners will find out about the importance of obeying authority, in Unit 3.2, they will learn about God, our parents and those in authority, and in Unit 3.3, rules and regulations in our daily life.

Unit 3.1 The importance of obeying authority

Resources

- Newspaper or magazine articles about authority figures who are good role models, such as the four leaders in the photos in the Learner's Book on page 69
- Old clothes and other props for dressing up during role plays.

Use of ICT

The *Internet Interact* activity in the Learner's Book on page 69 provides the names of the four leaders that appear in the photographs in the *Let's talk* activity in the Learner's Book on page 69. Learners are encouraged to use the internet to search for more information about these leaders. They can also use other information sources, such as asking other people what they know or remember about these leaders.

Teaching methodology

The *Let's talk* activity leads in the topic of the importance of obeying authority through a class discussion in which learners identify well-known Ghanaian leaders known not only as authority figures but as good role models.

Learners are introduced to background information about identifying various sources of authority and considering how these people get their authority. They then work in pairs to classify different authority figures according to the aspects of life in which they have influence, and to discuss their roles.

From a variety of pictures that you should show learners from authority figures in different spheres of life, as suggested in the *Participate 2* activity in the Learner's Book on page 72, they then work in groups to identify how these people gained their authority. Learners then do the same with pictures that they found or drew themselves of authority figures.

The focus then shifts to consideration of the right and wrong uses of authority. Learners use the background information and examples given in the Learner's Book to select scenarios representing the right and wrong use of authority to dramatise.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners an opportunity to apply higher-order thinking skills by considering how they would respond if they found themselves in the situation described in the example.

Assessment

Participate 1

Draw the outline of the table in the Learner's Book on page 72 on the board. During a class feedback session following the pairs' discussions, ask some pairs to suggest how they had classified the various authority figures. Allow other learners to suggest corrections where needed in a polite and constructive way.

Learners can then mark and correct their pair's tables, and copy it into their exercise books to use for revision later.

Participate 2

Create a table outline on the board, this time with columns for different authority figures and how they came to have authority. Follow a similar approach as in *Participate 1* to review and record representative examples from the group sessions in the table. Learners can then copy this table into their exercise books, and also add more examples.

You can also use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well different pairs and groups worked together for the above activities. Assess different pairs and groups during different group and pair activities, especially activities involving critical thinking and sharing of own ideas, during the course of each term to ensure that you record observations for the interaction of all learners within groups/pairs.

Participate 3

Remind learners of the guidelines on how to prepare for and perform dramatisations/role plays (page 12 in the Learner's Book), to help them with preparing their dramatisations about the right/wrong uses of authority. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess the dramatisations of other groups, and use it for your own assessment of the group dramatisations as well.

Homework activity

Learners work on their own to complete a copy of the *Worksheet (My authority)* at the back of this Facilitator's Guide.

Answers

LET'S TALK

(Learner's Book page 69)

During the discussions, try not to let the more outgoing learners dominate. Encourage the more reticent learners to contribute as much as possible.

1. Learners work in pairs to identify the people in the pictures.
 - a.-b. In each case, they must identify who these authority figures are, and the position of authority they hold or held:
 - Photo A: The late Secretary-General of the United Nations, Kofi Annan (born in Ghana) – he was the head of the United Nations organisation representing all the countries in the world.
 - Photo B: Yaa Asantewaa – was an influential Ashanti queen at the beginning of the 20th century who remains a powerful symbol in Ghana still today.
 - Photo C: Imam Shaributu – Ghanaian Islamic cleric who serves as the Chief Imam of Ghana as well as a member of the National Peace Council.
 - Picture D: Esther Ocloo – was a Ghanaian entrepreneur and the pioneer of microlending – the supplying of small loans in order to stimulate businesses.
2. Provide guidance to help learners identify that these authority figures have/had authority over certain groups of people or organisations (such as the United Nations or Muslims in Ghana). However, they also were/are respected for being role models in having wider influence, such as Esther Ocloo's role in influencing microlending and Imam Shaributu who is known for fostering good relationships between different religious groups in Ghana.
3. If they were not obeyed, there would be no control over their particular area of authority and responsibility. Provide guidance to help learners come up with more specific examples for each of these people.

PARTICIPATE 1

Identify the sources of authority at home, at school and in the community (Learner's Book page 72)

CC 7.2, CC 9.1, CC 9.3, CC 9.5, CP 5.1, CP 6.4, CP 5.6, CP 6.3, PL 5.2

1.-2. Authority figures

Home	School	Community
parent	headteacher	assembly member
older sibling	class captain	priest
grandparent	teacher	queen mother
uncle	school secretary	police officer
guardian	team captain	opinion leader
		mayor
		chief
		imam

3. Roles played by these authority figures:

- *Parent*: Cares and provides for us and helps us make decisions about our future
- *Older sibling*: Gives us advice, helps and supports us
- *Grandparent*: Loves us, gives us help and support and supports our parents in supporting us
- *Uncle*: Supports our parents in supporting us, gives advice
- *Guardian*: Essentially the same role as a parent
- *Headteacher*: Helps the teachers run the school so that we can receive a good education
- *Class captain*: Helps the teacher and acts as an intermediary between the teacher and learners
- *School secretary*: Helps the principals and teachers to run the school by taking care of the administration
- *Queen mother*: Is an important person who serves as role model for the nation
- *Assembly member*: Helps other members run the community, district, country
- *Priest*: Gives us religious help and guidance
- *Police officer*: Helps keep law and order to reduce crime
- *Opinion leader*: Helps guide people in making worthy decisions that will have a positive effect on others
- *Mayor*: Acts as the head of a city or municipality, and provides leadership to the city council.
- *Chief*: Is an important, respected elder, who makes decisions for the benefit of the community
- *Imam*: Like priests and other religions leaders gives religious help and advice

PARTICIPATE 2

Use pictures to identify how people come to have authority

(Learner's Book page 72)

CC 7.2, CC 9.1, CC 9.3, CC 9.5, CP 5.1, CP 6.4, CP 5.6, CP 6.3, PL 5.2

Answers for questions 2 and 3 about how the various authority figures gained their authority will depend on the examples of pictures you selected to show to the class, as well as other pictures that the learners found or drew. Remind learners that they should refer to the information in the Learner's Book on pages 70–71 for guidance on how to classify the ways in which different authority figures gained their authority.

PARTICIPATE 3

Dramatise the right and wrong use of authority

(Learner's Book page 74)

CC 7.2, CC 9.1, CC 9.3, CC 9.5, CP 5.1, CP 6.4, CP 5.6, CP 6.3, PL 5.2

Learners work in pairs to dramatise the right and wrong use of authority, using some of the scenarios listed below:

- A teacher shouting angrily at a learner
- A parent respectfully asking a child to do a household chore, such as washing the dishes or taking out the rubbish
- A pastor or priest helping himself to money from the collection plate
- A child responding badly to a request from a parent to do something
- A taxi driver not insisting that a passenger fasten his or her seat belt.

Give them an opportunity to rehearse their chosen dramatisations and to either present them to larger groups or to the entire class.

1.
 - a. This is a difficult position for Ezekiel. He should usually obey the class captain because the class captain has authority over him. However, as the class captain is abusing his power, Ezekiel does not have to obey him because the class captain is effectively asking him to assist in cheating, which is morally wrong.
 - b. Ezekiel could suggest that he is prepared to help the class captain by explaining any of the Maths he does not understand but not by simply providing him with the answers.
2. Learners' own answers should reflect an understanding of possible ways of how they have handled a situation like the example given, or would handle a similar situation.

LINKING LESSONS: Unit 3.1 and Unit 3.2

Questions

1. Unit 3.1 discussed the importance of obeying authority. Why is it important to obey people in authority according to the passage?
2. Unit 3.2 introduces obeying God and those in authority. Who are some of the authority figures we should obey according to the major religions in Ghana?
3. Can you think of any reasons why there might be an overlap between religious teachings and the importance of obeying those in authority?
4. Considering both Units 3.1 and 3.2, are there any examples of how people in authority can abuse their power?

Answers

1. People in authority help communities run smoothly and ensure our safety. We should obey them because their good example and leadership benefit everyone.
2. The major religions in Ghana teach us to obey God, our parents, elders, and ancestors.
3. Expected responses may include both figures wanting a safe and orderly society. Religious teachings can provide a moral basis for respecting authority.

Teacher guidance for open-ended questions

- Question 3: Ask students to consider the goals of both religious teachings and respecting authority. What do they have in common? How can religious beliefs influence how we view authority? Possible answers include promoting good behaviour, creating a peaceful society, or respecting those with wisdom and experience. Religious teachings can provide a moral reason to obey those in authority.
- Question 4: Ask students to revisit the descriptions of authority in both Units. Can they identify any situations where someone in a position of power might misuse it? Students should identify examples of leaders who don't lead by good example, who make unfair rules, or who use their position for personal gain.

Unit 3.2 Obeying God, our parents and those in authority

Resources

- Newspaper or magazine articles about the effects of what happens when people do not obey authority
- Copies of Bible and Qur'an (although the Learner's Book contains the relevant extracts learners need to read for this topic, they may also read these extracts in their own or class copies of these religious texts)
- Old clothes and other props for dressing up during role plays.

Use of ICT

Learners can use the internet and other information sources, such as newspapers or interviewing people in the community, to look for more examples of the reasons for obeying authority and the effects of disobeying authority. They can use the examples in the Learner's Book text and pictures, such as the village leaders discussing what to do about poaching, as ideas for research topics.

In *Participate 5*, learners working in groups have the option to use ICT resources (if they have the necessary access) to present the story they have created about the consequences of disobeying authority by using a video recording or cellphone to record the story. They could then even share this recording by making it available on YouTube or other online sites!

Teaching methodology

The *Let's talk* activity introduces the topic with a variety of pictures representing the consequences of life in a world without authority figures. This leads to a class discussion based on the pictures on whether a world without any authority figures could even function properly.

Learners then read texts from the three main religions in Ghana related to obeying God, our parents and people in authority. From these texts, they are guided to a summary of the reasons for obeying authority figures in different contexts in our everyday lives. They then work in pairs to look at pictures of different situations representing someone in authority instructing others, for them to consider whether these people should be obeyed or not. They also apply this to other typical situations.

The focus then shifts to the consideration of the right and wrong uses of authority. Learners use the background information and examples given in the Learner's Book to select scenarios representing the right and wrong use of authority to dramatise.

As a project, learners work in groups to create and present a story about the consequences of disobeying authority.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners an opportunity to apply higher-order thinking skills by using a mind map to generate ideas for supporting or opposing one of the two given statements about authority, and writing a short paragraph to present their chosen point of view.

Assessment

Participate 4

Let learners discuss their ideas in pairs, providing guidance as needed while they are discussing the questions. Then let pairs share their ideas during a class feedback session. Correct any misunderstandings and provide further guidance as needed.

You can use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well different pairs worked together during this activity. Assess different pairs and groups during the different group and pair activities (especially activities involving critical thinking and sharing of own ideas) during the course of each term to ensure that you record observations for the interaction of all learners within groups/pairs.

Participate 5 (Project)

The guidelines for dramatisations/role plays on page 12 of the Learner's Book will help learners in preparing for the presentation of their stories about the consequences of disobeying authority. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess the story presentations of other groups, and use it for your own assessment of their presentations as well.

Homework activity

Learners work on their own to complete a copy of the *Worksheet (Worksheet on authority)* at the back of this Facilitator's Guide.

Answers

LET'S TALK

(Learner's Book page 76)

Learners work in groups to discuss the problems that would arise if there were no such thing as authority. It would not be possible to resolve disputes between the government and the people because there would be no strata of responsible people/authority figures to refer to. In fact, there could be no government, as in such a society no one would have authority over anyone else and ordinary people would not be obliged to listen to people in authority. The situation would be chaotic and unworkable. The same would apply to basic services and the enforcement of law. Society, as we know it, would come crashing down. The only way society could exist and thrive if there were no forms of authority is for each and every person to be morally sound and responsible all of the time, but this could never happen. It is an impossible situation.

CC 7.2, CC 9.1, CC 9.3, CC 9.5, CP 5.1, CP 6.4, CP 5.6, CP 6.3, PL 5.2

1. Picture A

- a. A chief
- b. He is asking the men of the community to guard the animals at night to prevent them from being poached.
- c. He should be obeyed.
- d. If they do not obey him, they will lose animals to poaching.

Picture B

- a. A mother
- b. She is asking her daughter to water the vegetable garden.
- c. She should be obeyed.
- d. The daughter should obey her mother out of respect.

Picture C

- a. A waiter
- b. He is asking a restaurant goer not to smoke.
- c. He should be obeyed.
- d. Smoking is dangerous to the health of others in the restaurant as well!

Picture D

- a. A prefect
- b. He is asking a younger learner to polish his shoes.
- c. No, he should not be obeyed. He should not be asking someone else to do personal duties for him. That is an abuse of power.
- d. Learners should not be expected to do personal favours for a prefect. That is bullying, not a proper use of authority.

Picture E

- a. No one is in authority, but the driver seems to think that he or she has the right to take the parking that is reserved for people who are physically challenged.
- b. He or she is parking in a place that is restricted to people who are physically challenged.
- c. Someone in authority should tell the driver to move, as he does not have the right to park there.
- d. Disabled drivers will not be able to find the parking they need close to buildings if everyone parks there.

Picture F

- a. The man watching the game on television has authority/responsibility to go to work.
- b. He does not feel like going to work and would rather stay at home. He voices his opinions/feelings but has not done anything wrong.
- c. The man has realised he has a responsibility to God, his employer, his co-workers and to himself to go to work, even though he does not feel like it.
- d. He obeys his own sense of reason and responsibility. He does the right thing.

PARTICIPATE 5

Create and present a story about the consequences of disobeying authority (PROJECT) (Learner's Book page 80)

CC 7.2, CC 9.1, CC 9.3, CC 9.5, CP 5.1, CP 6.4, CP 5.6, CP 6.3, PL 5.2

Learners work in groups to create a story to demonstrate the consequences of disobeying authority. The story should be based on a specific scenario, such as a learner bunking school or cheating in a test, or a motorist disobeying a traffic officer.

It is a good idea to divide the learners into groups as you see fit, rather than letting the learners form friendship groups. Ensure that you place stronger learners with learners who are more reticent and encourage everyone to participate. Monitor how well the learners work together and try to prevent stronger learners from dominating the group.

Learners then present their story for the class to discuss. They can choose between enacting the story for the class, writing it out in story form and using technology such as a video recorder or a cellphone to record the story.

Give learners ample time to work on the project.

LET'S REFLECT

(Learner's Book page 81)

Learners work in groups for this project.

1. Learners read the statements, select one of the statements and then use a mind map to generate ideas to either support or oppose the statement.
2. Once they have drawn a mind map, they write a short paragraph to present their chosen point of view.
 - People obey authority figures because they want to be seen doing the right thing, not because the person in authority is necessarily wise or correct.
 - Obeying people in authority shows that we are sheep, that we cannot reason or form opinions on our own, and that we cannot be trusted to do the right thing.
3. Suggested answer, applicable to both statements: It is true that in some instances we may obey people in authority but at the same time question the instruction they have given us, if it may be dangerous or inappropriate. Obeying authority does not mean that we are sheep. However, we should also not blindly disobey authority but take up the issue with a responsible person. If we have a problem with a particular issue, we should attempt to address it in an effective way so that the matter can be resolved but not obeying the authority is not the answer.

LINKING LESSONS: Unit 3.2 and Unit 3.3

Questions

1. Unit 3.2 discussed obeying God and those in authority. What are some reasons we should obey God and authority figures according to the passage?
2. Unit 3.3 introduces rules and regulations from authority. Can you give some examples of places where we encounter rules and regulations according to the passage?
3. Do you think there is a connection between obeying those in authority and following rules and regulations? Why or why not?

4. Considering both Units 3.2 and 3.3, can you think of any benefits of having rules and regulations in different areas of life (e.g. school, home, community)?

Answers

1. We obey God and authority figures because it helps us live better lives, benefits others, and promotes peace and progress in society.
2. We encounter rules and regulations at home, school, in our communities, places of worship, and on a national level.
3. Expected responses may include that following rules set by those in authority helps maintain order and safety. Discussion can explore the concept of legitimate authority.

Teacher guidance for open-ended questions

- Question 3: Ask students to consider the roles of authority figures and the purpose of rules. How do rules set by those in authority help us function in different settings? Possible answers include maintaining order, ensuring safety, or creating a fair environment for everyone. Following rules shows respect for the authority figure who established them.
- Question 4: Ask students to revisit the descriptions of rules and regulations in different areas of life. What positive outcomes can these rules create? Students should identify benefits like a safe learning environment at school, a clean and peaceful community, or respectful interactions in places of worship. Following rules can also help us learn self-discipline.

Unit 3.3 Rules and regulations from authority in daily life

Resources

- Newspaper or magazine articles about applying rules and regulations from authority in our daily lives
- Old clothes and other props for dressing up during role plays.

Use of ICT

Learners can use the internet and other information sources, such as newspapers or interviewing people in the community, to look for more examples of applying rules and regulations in our daily lives. They can use the examples in the Learner's Book text and pictures, such as how to show proper respect when the national flag is raised.

Teaching methodology

The *Let's talk* activity introduces the topic with an illustration showing the shocked reaction of passers-by as a group of teenagers are misbehaving by drinking, smoking and acting irresponsibly. This leads to a class discussion about the topic of teenage drinking and smoking, and what learners think could be done to address this issue by considering it from the perspective of different parties in the community.

Learners are then introduced to information and examples of how rules and regulations are needed in different aspects of our lives. Learners use the background information and examples given in the Learner's Book, as well as examples from their own experience, to select one area of daily life and role-play situations where people obey and disobey rules and regulations in this area.

After the role plays, the learners continue working in groups to discuss what they have learnt from the dramas/role plays that the different groups presented.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners an opportunity to apply higher-order thinking skills by imagining a scenario that may at first glance seem like a perfect world: a school without any rules and regulations! But on reflection, they should be able to use what they have learnt in this chapter to explain why such a situation would be problematic.

The chapter concludes with a *Let's explore* activity that encourages learners to apply their understanding of the contents of the whole chapter, as well as a *Chapter assessment* to consolidate their learning and assess their understanding.

Assessment

Participate 6

Remind learners of the guidelines for dramatisations/role plays on page 12 of the Learner's Book to help them in preparing for their dramatisations of situations in which people obey and disobey rules and regulations. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess their role plays, and use it for your own assessment of their role plays as well.

Participate 7

Let learners discuss in groups what they learnt from the different role plays, providing guidance as needed as you move around among the groups and listen to their discussions. Then let groups share their ideas during a class feedback session. Correct any misunderstandings and provide further guidance as needed. You can use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well different groups worked together during this activity.

Homework activity

1. Draw up a set of rules for the classroom.
2. Discuss how you would get agreement with and support for your rules from your teacher and classmates.

Answers

LET'S TALK

(Learner's Book page 82)

This is a warm-up activity to set the tone for the lessons that follow. During the discussions, try not to let the more outgoing learners dominate. Encourage the more reticent learners to contribute as much as possible.

Learners' suggestions will differ, so accept plausible responses/solutions. Some ideas that they might suggest are given below:

- An oversight group, consisting of community leaders, parents, school representatives, youth leaders and learners will be set up to oversee the problem.
- This group will remain in operation until the problem is resolved.

- No underage drinking and smoking will be allowed.
- Parents/guardians of learners found guilty will be called in and an appropriate punishment given.
- Parents/guardians will be responsible for monitoring their children's progress.
- Punishments will be in the form of community service, the idea being to help teach the learners some responsibility rather than giving a severe punishment which will make them rebel further.
- The oversight group should come up with ideas on activities/tasks/recreational and sporting activities to be provided for the learners to keep them occupied so that they do not hang around the streets making trouble.
- Teenage representation on the group is important because teenagers need to agree with and accept the situation and learn accountability and responsibility. Their views on how to solve the problem among their peers is therefore important.

PARTICIPATE 6

Dramatise how to apply rules and regulations from authority

(Learner's Book page 84)

CC 7.2, CC 9.1, CC 9.3, CC 9.5, CP 5.1, CP 6.4, CP 6.3, PL 5.2

1. Learners select one of the five areas of life listed below (or you can assign different areas randomly to different groups). Then they role-play scenarios in which people obey and disobey rules and regulations.
 - a. at home
 - b. at school
 - c. in the community
 - d. in places of worship
 - e. nationally.
- 2.-4. They assign different roles among one another, rehearse the role plays and then present them to the class.

PARTICIPATE 7

Discuss lessons drawn from the drama

(Learner's Book page 84)

CC 7.2, CC 9.1, CC 9.3, CC 9.5, CP 5.1, CP 6.4, CP 5.6, CP 6.3, PL 5.2

Learners work in the same groups as they did in *Participate 5* and discuss what they learnt from the drama/role play.

Possible answers might include:

- Ensure that the people who draw up the rules and regulations have the required authority to do so, and that the rules and regulations are appropriate – not too unfair or draconian (harsh).
- The members of the community should have appropriate respect for the authority figures. In cases of disagreement, there should be mechanisms in place to address the discrepancies/differences in an appropriate way.
- Members of the community should be encouraged to accept that obeying rules and regulations is the correct thing to do, and that disobeying them will lead to friction.

LET'S REFLECT

(Learner's Book page 85)

1. Learners have to imagine that there are no rules and regulations at school. For example, learners do not have to arrive at school at a specific time, they do not have to come to school every day, they can wear anything they like, they can eat and drink in the classroom, they can study anything they like, and they do not have to write exams.
2. Learners who are serious about their studies are likely to answer that they would not like to attend a school like the one described above, as there are no clear ground rules and no one would know what to do. It would be chaotic and disorganised and very little learning would take place.

Learners can share their conclusions during a class feedback session.

Let's explore: Chapter 3

(Learner's Book page 86)

1.
 - a. The nurse should do her best to obey the doctor, who is in authority, but if she feels that he is giving her dangerous advice, she must query it with him first, in the best way possible, before carrying out the task. She should also ensure that all steps and decisions are documented.
 - b. The doctor would be responsible, provided the nurse has documented her objections.
2. The answer would be the same as in question 1a. However, she should also attempt to get a second opinion.
3.
 - a. The people with the ultimate authority are the world health leaders who are advising on the correct protocols to follow, not the community leader.
 - b. No, they should not. In this case, not wearing a mask is more dangerous than the negative effects of disobeying the community leader.
 - c. I would wear the mask and encourage others to do so. I would also find scientific and factual knowledge stating why masks should be worn.

Chapter 3 assessment

1.1 B adhering to rules and regulations

1.2 C Obeying authority lets one group in the community have power over others.

1.3 D government officials not accepting bribes

(3×1) [3]

2.

Term	Definition
authority	the power to influence, control or command other people
source of authority	the areas in life from where authority figures come
authority figure	a person who has authority over other people
obedience	the act of listening to or obeying other people
regulation	a rule or directive made by a person in authority

(5×2) [10]

3. Learners place the authority figures in order of importance, with the person who has the most authority at the top, and the person who has the least authority at the bottom.

3.1 Home

grandparent
mother/father
first-born child
youngest child

3.2 School

headteacher
teacher
secretary
prefect
learner

3.3 Community

Member of Parliament
chief
police officer
librarian
community member

3.4 General

God/Allah
President
Minister of Education
School headteacher
Grade 8 learner

(5×4) [20]

Chapter 3 assessment

4. We obey people in authority because they have been appointed to this position to do a particular job. There is an unspoken rule that we should obey people in authority so that systems can run smoothly and efficiently, and that the system would break down if we did not.

(3×1) [3]

5.

Authority figure	Source of authority
God/Allah	religious texts
teacher	school
mother	home
chief	community

(4×1) [4]

6.1 A figure of authority is a person who has power or authority over other people.

6.2 People in authority have an expected amount of power.

6.3 Abuse of authority/power is when people misuse their power and do not use it for the benefit of the people they are serving.

6.4 Rules and regulations control the actions and conduct of people in certain places, for example, at school, at home and in the community.

6.5 At local community level, by-laws are the rules and regulations that help society to function well.

(5×1) [5]

7. Learners' own examples should be appropriate to show why applying rules and regulations is important in each of these different areas of life:

7.1 in our homes and families

7.2 at school

7.3 in the community

7.4 in our places of worship

7.5 national rules and regulations.

(5×1) [5]

TOTAL: [50]

Introduction

In this module, you will work through this chapter and these units:

Chapter 4: Prophets and Caliphs

Unit 4.1: The mission of the prophets

Unit 4.2: The mission and exemplary lives of the Caliphs

Unit 4.3: Lessons learnt from the exemplary lives of the prophets and the Caliphs.

Objectives

By the end of this chapter, you should be able to achieve the following Content Standard:

B8 4.1.1: Identify and explain the moral lessons that can be learned from the exemplary lives of the prophets and Caliphs.

These units will help you to achieve the following outcomes:

- Describe the mission of the prophets (Unit 4.1)
- Outline the mission and exemplary lives of the Caliphs (Unit 4.2)
- Examine lessons from the exemplary lives of the prophets and Caliphs (Unit 4.3).

Introduction

This chapter introduces the learners to the lives of the prophets and Caliphs who were religious leaders within the Christian and Islamic faiths. The aim of this chapter is for the learners to understand why the individuals are defined as either prophets or Caliphs, what role they played (mission) and why they are considered role models (exemplars).

Many African cultures, including the Ghanaian culture, believe in the importance of lessons from the past that influence the present as well as the future. The words of the proverb in the Learner's Book are linked to how the prophets and Caliphs help us "reclaim our past so we can move forward". By leading good lives, prophets and Caliphs are prime examples of people we should follow by implementing lessons from their exemplary lives.

Unit 4.1 looks at the lives of four prophets that are common to both Christianity and Islam through extracts from the Bible and the Qur'an.

Unit 4.2 introduces the mission and exemplary lives of the four Caliphs who followed in Islam after the death of the Prophet Muhammad (SAW). Remind learners of the meaning of the letters SAW that are usually written after the name of the prophet, as explained in the *Did you know?* box in the Learner's Book on page 6. This is a special form of respect for the name of the prophet, which stands for *salla Allahu alayhi wasalaam* (meaning "may the blessings and peace of Allah be upon him").

Unit 4.1 The mission of the prophets

Resources

- Copies of the Bible and the Qur'an – relevant texts are included in the Learner's Book, but learners could also read these texts from other sources. (See notes under *Teaching methodology*.)
- Class, personal dictionaries for checking the meanings of words in Bible/Qur'an texts.
- You could also invite religious leaders from Islam and Christianity to talk about the shared elements in their faiths regarding the three prophets that will be discussed.
- Newspaper articles or other sources of information about modern-day prophets (or false prophets leading people astray or exploiting them).

Use of ICT

Videos related to the three selected prophets who will be discussed in this unit, from the perspective of both Christianity and Islam.

Online Bible and Qur'an website where learners can read and get commentaries (with word explanations) of the texts they will be reading in this unit.

Teaching methodology

The textbook includes the relevant texts from the Bible and the Qur'an listed in the syllabus, but learners may also read these texts in their own copies, or class copies, of the Bible and the Qur'an. Remind them about the information in the *Did you know?* box (Learner's Book page 3) related to the different translations of religious texts that are available. This will help learners to understand why their own Bible or Qur'an translation may differ slightly from the extracts given in the Learner's Book.

Encourage learners to try to work out the meanings of any unfamiliar words in the Bible and the Qur'an texts within the context, and then check the meanings using a dictionary. This will develop their vocabulary-building skills, which is of benefit for all their subjects.

After an introduction to the meaning of what a prophet is, and the fact that some prophets are shared by both Christianity and Islam, learners discuss what they understand about the meaning of prophets. Try to find representative videos about the lives of the three prophets who will be discussed in this unit, from the perspective of both Christianity and Islam. You could also invite religious leaders from both religions to help you present to the class how the two religions share these three prophets.

You could also use newspaper articles or examples of false prophets from your own or other communities to discuss how some people claiming to be prophets may be criminals who want to exploit people.

Then guide learners through readings of the different texts on the three prophets, focusing each time on what they are expected to do in Parts 1, 2 and 3 of *Participate 3*, to ensure that they appropriately analyse the texts to draw conclusions about the life and mission of each prophet.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners an opportunity to reflect on their understanding of what prophets do, and to use their general religious knowledge, or do some research, to identify other prophets shared by both religions and what characteristics all these prophets share.

Assessment

Participate 1

Walk around among the pairs as they discuss the questions, providing guidance and giving feedback to the class on any misconceptions about the meaning of a prophet that you may pick up. You could also let learners write down the answers they came up with during their discussions in their exercise books. Then take in their exercise books to mark, and let them correct any errors after a short class feedback session on general mistakes that you noticed.

Participate 2

Lead a class discussion and ask some of the learners to suggest answers to the questions. Elicit further discussion. Encourage learners to create a summary of key points about what they learnt from the videos in their exercise books.

Participate 3

Let learners discuss in groups what they have learnt about the different aspects highlighted in the questions in Part 1 of this activity related to the prophet Noah/Nuh, providing guidance as needed as you move around among the groups and listen to their discussions. Then let groups share their ideas during a class feedback session. Correct any misunderstandings and provide further guidance as needed. You can use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well different groups worked together during this activity. Then follow the same approach for Part 2 about the prophet Abraham/Ibrahim, and Part 3 about the prophet Moses/Musah.

Assess different pairs and groups during different group and pair activities, especially activities involving critical thinking and sharing of own ideas, during the course of each term to ensure that you record observations for the interaction of all learners within groups/pairs.

Homework activity

Let learners work in pairs to complete this homework activity.

1. Investigate the statement: *There is no such thing as a living prophet.*
2. Find out which religions, or branches of religions, have living prophets and what their role is.
3. Does their role differ from those mentioned in the Bible or Qur'an?
4. Present your findings to the class.

Answers

LET'S TALK

(Learner's Book page 91)

This is a warm-up activity to set the tone for the lessons that follow. During the discussions, try not to let the more outgoing learners dominate. Encourage the more reticent learners to contribute as much as possible.

1. Learners work in groups to discuss the special qualities they think a person needs to be a prophet. They will learn about this in more detail in this unit, so for now they should simply record their ideas so that they can compare their answers with the unit material later on.
2. Learners discuss some of the hardships or hurdles that a prophet is likely to face. Answers will vary but accept any plausible answers.
3. Learners discuss what they know about Moses/Musah and his characteristics as a prophet with the rest of the class.

PARTICIPATE 1**Explain the meaning of a prophet**

(Learner's Book page 92)

CP 5.1, CP 6.4, DL 5.5

Learners work in pairs to answer the questions.

1. A prophet is a person who is chosen to speak on behalf of God.
 - a. Only special people can be prophets. They must have led good lives that others can emulate.
 - b. They guide people to lead moral lives and they predict events that can have positive and negative effects on people.
2. They help us lead good, moral lives.

PARTICIPATE 2**Watch a video on prophets in Christianity and Islam**

(Learner's Book page 92)

CP 5.1, CP 6.4, DL 5.5

1. Learners watch a video on prophets in Christianity and Islam. (Answers for the questions below may vary to some extent depending on the videos viewed, but should at least outline the key events that learners also read about in the texts in the Learner's Book.)
 - a. They identify the prophets they viewed.
 - b. They say what each prophet did.
2. They identify the reasons why they are important.

PARTICIPATE 3**(Part 1) Read from the Qur'an and the Bible**

(Learner's Book page 92)

Learners work in pairs to read the texts on Noah/Nuh in the Learner's Book. The texts are from the Qur'an and the Bible. They then discuss the background, call and mission of Noah/Nuh.

- *Background:* God had asked Noah/Nuh to build an ark for him and his family, and two of every kind of animal. The people of the time were not good and righteous, and God wanted to save those who were.
- *Call:* Noah/Nuh observed God's call by doing what he said.
- *Mission:* He warned the people that if they did not follow God and lead good lives, they would be punished. The people who populated the earth were all descendants of Noah/Nuh.

PARTICIPATE 3

(Part 2) Read from the Qur'an and the Bible

(Learner's Book page 96)

Learners work in pairs to read the texts on Abraham/Ibrahim in the Learner's Book. The texts are from the Qur'an and the Bible. They then discuss the background, call and mission of Abraham/Ibrahim.

- *Background:* Abraham/Ibrahim led a good and virtuous life. He obeyed God's word, unlike others around him. He was described as a "whole community in himself".
- *Call:* God called Abraham/Ibrahim to lead his people to the land of Canaan, where the pharaoh lived.
- *Mission:* Abraham/Ibrahim led his people, including his wife Sarah, through the desert. He was to make the land his own by getting rid of the evil Sodom and Gomorrah. Sarah, who was in her seventies, had a baby. God tested Abraham/Ibrahim by telling him to sacrifice his first-born son. Abraham/Ibrahim set off to make arrangements to do this, but an angel came and told him not to. Abraham/Ibrahim never doubted God's goodness or word and was prepared to do anything for him.

PARTICIPATE 3

(Part 3) Read from the Qur'an and the Bible

(Learner's Book page 100)

Learners work in pairs to read the texts on Moses/Musah in the Learner's Book. The texts are from the Qur'an and the Bible. They then discuss the background, call and mission of Moses/Musah.

- *Background:* Moses/Musah, a Hebrew baby, was raised by the Pharaoh's daughter.
- *Call:* God called Moses/Musah to free the Hebrew slaves in Egypt.
- *Mission:* Moses/Musah led the slaves out of Egypt and famously parted the waters of the Red Sea, drowning the Egyptian soldiers. He then led the Hebrews through the desert for 40 years in search of Canaan.

LET'S REFLECT

(Learner's Book page 104)

1. Learners do some research to identify prophets who are shared by both Islam and Christianity – this is over and above Noah/Nuh, Abraham/Ibrahim, and Moses/Musah – whom they have already learnt about. Possible answers are Adam, Methuselah, Enoch, Lot, Ishmael, Isaac, Jacob, Joseph, Job, David, Solomon, Ezekiel and Jesus. (Note, in Islam, Jesus is regarded as a prophet.)
2. They then identify characteristics that all these prophets have in common, such as perseverance, leadership, etc.

LINKING LESSONS: Unit 4.1 and Unit 4.2

Questions

1. Unit 4.1 discussed prophets. What is one important role of a prophet according to the passage?
2. Unit 4.2 introduces the Caliphs. What does the word “Caliph” mean?
3. Can you think of any ways the role of a prophet and the role of a Caliph might be similar? Consider the qualities of these figures.
4. Looking at both Units 4.1 and 4.2, why do you think it is important for religious leaders to live exemplary lives?

Answers

1. One important role of a prophet is to lead an exemplary life and to encourage people to live righteously.
2. The word “Caliph” means “successor”.
3. Expected responses may include that both prophets and Caliphs are seen as leaders who guide people on the right path. They set a good example through their actions.

Teacher guidance for open-ended questions

- Question 3: Ask students to consider the descriptions of prophets and Caliphs. What qualities do they share? How do their roles influence society? Possible answers include being strong moral leaders, setting a good example for others, and guiding people according to their faith. Both prophets and Caliphs hold positions of religious authority.
- Question 4: Ask students to revisit the information about prophets and Caliphs. Why might it be important for these figures to live righteously? Students should identify reasons such as inspiring others to follow their faith, demonstrating the values of their religion, and earning the trust and respect of the community. Religious leaders who live by their teachings can be more persuasive and influential.

Unit 4.2 The meaning and exemplary lives of the Caliphs

Resources

- An atlas, large wall map or globe would be a useful resource for helping learners to understand where the places mentioned in the text and in their research can be found.
- Learners will need paper, pencils and rulers for making a timeline for *Participate 5*.

Use of ICT

The Dome of the Rock in Jerusalem is a site where there has been conflict between Jews and Muslims both in the past and recently – it is in East Jerusalem, which was seized from the (Muslim) Palestinian state by the Jewish state of Israel in 1967. (It is the holiest site in the Jewish faith and the third holiest in Islam according to this online article: <https://www.pbs.org/newshour/world/how-clashes-at-jerusalem-holy-site-undermine-a-fragile-truce>.) Discuss how having a historical understanding of long-term conflicts can help to create

understanding of the point of view of others. When there is a long and complex history behind a conflict, it is important to try to understand how that past is affecting present conflict – this is important if you want to help promote peace and tolerance.

Teaching methodology

The *Let's talk* activity introduces the background to the role of the four Caliphs in Islam through a class discussion about the role of the Prophet Muhammad (SAW) as the founder of Islam, who was succeeded after his death in turn by these leaders.

Discuss the text in the Learner's Book on identifying the four Caliphs, with the learners sitting in their groups while you read the text as a class, and get them to check in as a group before continuing on to a new paragraph or section. Then get learners to do *Participate 4*, where they use a map as a reference source for identifying and discussing the meaning of the Caliphs, and start constructing a timeline about the lives of the Caliphs.

Learners in your class from a Muslim background should be sensitive to the fact that others will most likely have less knowledge about the Caliphs. They need to be supportive of those learners who know less.

If you invite a speaker to share a story about the Haj, invite them to point out the places they have visited on a map.

Then move on to a discussion of the text in the Learner's Book about the contributions of the four Caliphs to Islam before guiding learners through the group research activity in *Participate 5* on the contributions of the four Caliphs.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners the opportunity to apply higher-order thinking skills by expressing their own opinions about the characteristics of religious leaders and the benefits to be gained from them, using what they have learnt about the Caliphs as inspiration.

Assessment

Participate 4

Learners can write the answers to question 1 in their exercise books after the group discussion. You can then mark their answers, or let them exchange their exercise books with learners in another group and mark each other's answers as you provide the correct answers afterwards.

Participate 5

You can ask two groups to exchange ideas about the answers to question 1 and identify if both groups understand the words.

Question 2 uses a visual method (drawing a timeline) to get learners to engage with facts and sort information. Identify whether any learners respond well to this kind of work, and if others need more support. Have a brief class discussion about the following kinds of visual methods: the ideas tree, futures wheel, mind-mapping methods. Encourage them to apply these methods to other activities, for example to present information in projects, oral presentations and on posters (for example in *Participate 3*). You could use (or adapt it by also adding criteria for correct sequencing of dates/events) *Assessment Sheet 4 (Posters and displays)* at the back of this Facilitator's Guide to assess the timelines that groups prepared.

Homework activity

Ask learners to make another timeline, for example one reflecting the most important religious or spiritual moments in their lives or in their family lives.

LET'S TALK

(Learner's Book page 105)

During the discussions, try not to let the more outgoing learners dominate. Encourage the more reticent learners to contribute as much as possible.

1. SAW is a special form of respect for the name of the Prophet, which stands for *salla Allahu alayhi wasalaam* (meaning "may the blessings and peace of Allah be upon him").
2. In Islam, Allah and the Prophet Muhammad (SAW) are never shown in pictures, as this is regarded as disrespectful.
3. Learners will have their own solutions.

PARTICIPATE 4

Identify and discuss the meaning of the Caliphs

(Learner's Book page 107)

CI 5.2, PL 6.1, PL 6.3, PL 6.4, PL 6.7

Learners work in groups.

1.
 - a. A Caliph is a spiritual leader in Islam who follows in a line of Caliphs that start with the Prophet Muhammad (SAW).
 - b. Historically, Shia Muslims believed that the first Caliph should have been Ali, and that after his Caliphate the succession should have gone to members of the Prophet's family or to other imams believed to have been appointed directly by the Prophet or Allah.
 - c. Sunni Muslims believe that after the death of the Prophet, it was appropriate for his successor to be elected, but the Shia reject elected imams. Most Muslims in Ghana are Sunni.
 - d. Rashidun means "rightly guided". The Rashidun Caliphs are Abu Bakr ibn Abi Quhaffah, Umar ibn al-Khattab, Uthman ibn Affan and Ali ibn Abi Talib.
2. The timeline should show the following:
 - Abu Bakr ibn Abi Quhaffah's period of rule: 632 CE–634 CE
 - Umar ibn al-Khattab's period of rule: 634 CE–644 CE
 - Uthman ibn Affan's period of rule: 644 CE–656 CE
 - Ali ibn Abi Talib's period of rule: 656 CE–661 CE

(Note that learners will add to the timeline in *Participate 5*.)

PARTICIPATE 5

Research and discuss the contributions of the Caliphs

(Learner's Book page 109)

CI 5.2, PL 6.1, PL 6.3, PL 6.4, PL 6.7

Learners must work in the same groups as they did in *Participate 4*.

1. Learners read and discuss the information on pages 112 to 115 in groups.
2. They decide how to share out the work so that everyone in the group researches one or two Caliphs and their contributions to Islam.
3. Groups should add at least three new pieces of information (with a date) to the timeline, but can add more if they find out more.
4. The learners trace and label the maps.

LET'S REFLECT

(Learner's Book page 111)

Learners can spend a couple of minutes thinking about the questions and noting down their answers, before participating in a class discussion.

LINKING LESSONS: Unit 4.2 and Unit 4.3

Questions

1. Unit 4.2 discussed the Caliphs. What is the meaning of the word "Caliph" according to the passage?
2. Unit 4.3 introduces lessons learned from prophets and Caliphs. Can you name two moral lessons we can learn from their lives according to the passage?
3. Why do you think it is important to learn about the exemplary lives of religious leaders like prophets and Caliphs? Consider how their stories can influence us.
4. Looking at both Units 4.2 and 4.3, can you identify any specific examples from the Caliphs' contributions that demonstrate the moral lessons listed?

Answers

1. The word "Caliph" means "successor".
2. Two moral lessons we can learn from prophets and Caliphs are perseverance and generosity (*Zakat*).
3. Expected responses may include that these stories can inspire us to be better people and to live according to our faith. Learning about their challenges can help us overcome our own.

Teacher guidance for open-ended questions

- Question 3: Ask students why people look up to religious leaders. How can the stories of these figures serve as a guide for our own lives? Possible answers include providing role models, offering guidance through difficult times, and demonstrating the importance of faith. Learning about the challenges they faced can help us persevere in our own lives.
- Question 4: Ask students to revisit the descriptions of the Caliphs' contributions (Unit 4.2) and the moral lessons listed (Unit 4.3). Can they find any connections? Students might identify Caliph Umar's organization of the treasury (generosity/*Zakat*) or the Caliphs' role in uniting Arabia (perseverance) as relevant examples. Discuss how these actions reflect the moral values highlighted in the lesson.

Unit 4.3 Lessons learnt from the exemplary lives of the prophets and Caliphs

Resources

- Copies of the Bible and the Qur'an to find more information about prophets
- Old clothes and other props for dressing up during role plays.

Use of ICT

Online Bible and Qur'an websites providing additional information about various prophets for the research project, and historical information sites providing information about the prophets in the Old Testament of the Bible as well as about the early history of Islam.

Teaching methodology

The *Let's talk* activity introduces this unit, which focuses on how we can apply lessons from the examples set by the prophets and Caliphs in our daily lives. Discuss the idea of an exemplary life, that is, it is a life that sets a good example, as represented by the football players praying before a match. A more familiar phrase for this is "role model". The groups should brainstorm the moral values they admire, and then discuss their personal role models and the characteristics they value. The role models can be famous or ordinary people in the community (for example, someone's aunt or teacher).

Read and discuss the text about perseverance as a class before learners get into groups for *Participate 6*, which involves a discussion of how perseverance is reflected in a given example, as well as brainstorming other everyday examples of perseverance.

Then move on to the text about patriotism. Make sure learners understand what the concept means and read and discuss the text with them.

Continue working through the text about humility and sacrifice as a class. Then let learners work in pairs for *Participate 6*, which involves selecting one prophet to research.

Participate 7 includes a role play. By now, learners should be familiar with the steps to produce a role play but refer back to page 12 of the Learner's Book to revise them if necessary.

Participate 8–9 then consolidate learners' understanding of the moral lessons in the lives of the prophets and Caliphs further through research about one prophet or Caliph, dramatising an event from the life of one of the Caliphs, role-playing moral lessons from the life of one of the prophets, and writing a group essay about one of the prophets or Caliphs.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners the opportunity to apply higher-order thinking skills by considering how they can apply examples from the exemplary lives of the prophets and Caliphs in their own lives.

The chapter concludes with a *Let's explore* activity that encourages learners to apply their understanding of the contents of the whole chapter, as well as a *Chapter assessment*, to consolidate their learning and assess their understanding.

Assessment

Participate 6

Provide guidance as needed as pairs work on this research project about their prophet or Caliph. You can use *Assessment Sheet 1 (Research and interviews)* and *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide for learners to plan and review their own work, and for you to assess their work on researching and presenting this information.

Participate 7

Remind learners of the guidelines for dramatisations/role plays on page 12 of the Learner's Book to help them in preparing for their dramatisations of situations in which people obey and disobey rules and regulations. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess their dramatisations/role plays in this activity, and use it for your own assessment of their group work as well.

Participate 8

Remind learners of the guidelines on how to prepare for and perform dramatisations/role plays (page 12 in the Learner's Book), to help them with preparing their role plays about death rites. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess the role plays of other groups, and use it for your own assessment of the group role plays as well.

Participate 9 (PROJECT)

You can give learners a copy of *Assessment Sheet 3 (Written work)* and *Assessment Sheet 2 (Oral work)* to know what assessment criteria will be used to assess their written essays, as well as their oral presentation of this essay that they jointly developed. (Alternatively, you can write the rubrics on the board for them to copy for reference.)

Homework activity

1. Learners can do internet research to identify websites that have information about personal role models, for example the music industry in Ghana has an award to encourage good role models <https://www.musicinafrica.net/magazine/ghanaian-musicians-young-role-model-award>. There are many other interesting stories online.
2. For homework, ask learners to write a list of ten test questions about a section of this work, for a partner to answer. Then let pairs spend time in class answering each other's questions.
3. Ask learners to do two different futures wheels for Esther in *Participate 6*. In the first, she follows her parents' advice. In the second, she follows her friends' advice.

Answers

LET'S TALK

(Learner's Book page 112)

Discuss the idea of an exemplary life; that is, a life that sets a good example. A more familiar phrase for this is "role model". The groups should brainstorm the moral values they admire, and then discuss their personal role models and the characteristics they value. The role models can be famous or ordinary people in the community (for example, someone's aunt, or teacher).

PARTICIPATE 6

Identify and explain the moral lessons in the lives of the prophets and Caliphs (Learner's Book page 116)

CP 5.1, CP 6.4, CP 5.6, CP 6.1, PL 5.5, PL 5.6, PL 6.1, PL 6.3, PL 6.4, PL 6.7

1. Learners select one prophet from those discussed in *Participate 3* in Unit 4.1 (Noah/Nuh, Abraham/Ibrahim and Moses/Musah). They can do further research to find out about the other important prophets not mentioned in the Learner's Book.
2. They can also do some additional research to find out more about their chosen prophet.
3. They then identify how each of the characteristics of prophets can be applied to their chosen prophet.
4. They then share their findings with the rest of the class.

PARTICIPATE 7

Dramatise aspects of the lives of the prophets and Caliphs (Learner's Book page 116)

CP 5.1, CP 6.4, CP 5.6, CP 6.1, PL 5.5, PL 5.6, PL 6.1, PL 6.3, PL 6.4, PL 6.7

1. Learners work in groups to dramatise the lives of the prophets.
2. To add an extra dimension, encourage them to use a cellphone to film/record their dramatisation and then play it to the class.
3. Give them sufficient time to prepare before presenting their dramatisation to the rest of the class.

PARTICIPATE 8**Role-play moral lessons from the lives of the prophets and Caliphs**

(Learner's Book page 116)

CP 5.1, CP 6.4, CP 5.6, CP 6.1, PL 5.5, PL 5.6, PL 6.1, PL 6.3, PL 6.4, PL 6.7

1. Assign learners to work in seven groups (or multiples of seven, depending on your class size) to role-play moral lessons learnt from the lives of the prophets.
2. The different groups cover different moral lessons.

PARTICIPATE 9**Write an essay on the mission of one of the prophets or Caliphs (PROJECT)**

(Learner's Book page 116)

CP 5.1, CP 6.4, CP 5.6, CP 6.1, PL 5.5, PL 5.6, PL 6.1, PL 6.3, PL 6.4, PL 6.7

1. Assign learners to work in seven groups (or multiples of seven, depending on your class size) to write a joint essay on the mission of Noah/Nuh, Abraham/Ibrahim or Moses/Musah, or about one of the four Caliphs.
2. They present their essays to the rest of the class for discussion.

LET'S REFLECT

(Learner's Book page 117)

Learners can spend a couple of minutes thinking about the questions and noting down their answers, before participating in a class discussion about how they think they can apply examples from the lives of the prophets and Caliphs in their own lives to benefit their family, friends and the community as a whole.

1. Learners work in pairs to do internet research on the life of the Prophet Mohammed (SAW). The areas they should highlight are:
 - a. his place of birth
 - b. his early life (childhood)
 - c. his visits to the Angel Gabriel
 - d. the revelation he received and his preaching
 - e. the qualities and characteristics he possessed
 - f. his contribution to the Qur'an, the holy book of Islam.
2. They present their findings to the rest of the class in the form of a poster.

Chapter 4 assessment

- 1.1** C someone who speaks for God
- 1.2** C successor
- 1.3** A the act of giving a warning
- 1.4** C Moses, Abraham and Noah (4×1) **[4]**
- 2.1** A prophecy is when a person/prophet warns people about impending disaster or happenings. (2)
- 2.2** Prophecies are given to ensure that people who have done wrong pay for what they have done and so they can amend their ways. (3)
- 2.3** They must be chosen by God, must have led an exemplary life and must not be afraid to speak out about wrongdoings on behalf of God. (3)
- 2.4** In both religions, the role of a prophet is to:
- speak the word of God or Allah
 - encourage people to worship Him only
 - encourage people to live righteous, moral lives
 - warn or make prophecies about impending troubles if people turn away from God or Allah towards sin. (3)
- [11]**
- 3.1** God commanded Noah/Nuh to build an ark to save his family and a pair of all the animals on earth. (1)
- 3.2** At the time, the people were not following God and were evil. (1)
- 3.3** When the dove returned to the floating ark with an olive branch in its beak, Noah/Nuh knew that the water had receded again, and that there would be peace between humans and God as long as humans obeyed the will of God. (2)
- [4]**
- 4.1** The mother of Moses/Musah placed him in a basket and placed him near a river, hoping that someone would find him. (2)
- 4.2** The Nile River (1)
- 4.3** Moses/Musah had to flee to Midian. (1)
- 4.4** The pharaoh was the leader of Egypt. He is the head of state and the religious leader. (2)
- 4.5** They were magicians. (1)
- [7]**
- 5.1** Her name was Sarah.
- 5.2** They did not have any children.
- 5.3** He predicted that she would have a baby.
- 5.4** She did not believe it because she was in her seventies.
- 5.5** God wanted to destroy Sodom and Gomorrah because their people were wicked and their sins grievous. (5×1) **[5]**

Chapter 4 assessment

- 6.1** Any five of the following moral lessons they can learn from the exemplary lives of the prophets and Caliphs: perseverance, patriotism, humility, sacrifice, leading exemplary lives, being hardworking, leading people to righteousness, being peace-loving and showing courage. The learners can explain any contribution made by a prophet that they can link to one of the places on the map, for example, Peter started a church in Antioch, James preached in Jerusalem, etc. Or they can answer more generally, saying the early church spread from Jerusalem to the places on the map. (5×1) **[5]**
- 6.2** Learners' examples for each of the five moral lessons they listed in question 6.1 should reflect appropriately how we can apply these moral lessons in our own lives. (5×1) **[5]**
- 7.1** The map shows the expansion of Islam that took place under the four Caliphs, from the part of the Arabian Peninsula after the death of the Prophet Muhammad (SAW). (2)
- 7.2** Mecca and Medina in Saudi Arabia (2)
- 7.3** Jerusalem lies in the modern state of Israel. (1)
- 7.4** The Sunni believe that after the death of the Prophet Muhammad (SAW), his successors could be elected, but the Shia reject elected imams. They follow imams they believe were appointed by the Prophet Muhammad (SAW) or Allah. (2)
- 7.5** Any one of the following Caliphs (and one of his contributions as explained in the Learner's Book on pages 112–115): Abu Bakr ibn Abi Quhaffah, Umar ibn Khattab, Usman ibn Affan and Ali ibn Abi Talib. (2)
- [9]**
- TOTAL: [50]**

Introduction

In this module, you will work through this chapter and these units:

Chapter 5: Moral teachings in the three major religions in Ghana

Unit 5.1 Moral teachings from the Bible, Qur'an and Oral Traditions

Unit 5.2 Applying moral teachings to daily life.

Objectives

By the end of this chapter, you should be able to achieve the following Content Standard:

B85.1.1: Exemplify the moral teachings from the Bible, Qur'an and oral traditions.

These units will help you to achieve the following outcomes:

- Identify and explain the moral teachings from the Bible, Qur'an and Oral Traditions (Unit 5.1)
- Demonstrate how to apply the moral teachings from the three main religions in your daily life (Unit 5.2).

Chapter 5

Moral teachings in the three major religions in Ghana

Introduction

The proverb that introduces this chapter expresses the Ghanaian belief in community spirit or unity as a virtue. The welfare of one member of the community is the responsibility of everyone in the community. Working together to solve individual or collective problems can help to find solutions more easily and reduce stress and effort.

The focus in this chapter is on the ethical and moral teachings of the three main religions in Ghana – Islam, Christianity and Indigenous African Religion. Learners will discover that one of the central concepts of these moral teachings is the importance of obeying God's laws, as well as helping others to lead better lives. The proverb referred to above illustrates the concept of kindness and giving.

Unit 5.1 Moral teachings from the Bible, Qur'an and oral traditions

Resources

- Copies of the Bible and the Qur'an – relevant texts are included in the Learner's Book, but learners could also read these texts from other sources. (See notes under *Teaching methodology*.)

Use of ICT

The *Internet Interact* boxes in the Learner's Book remind learners that they can use online Bible and Qur'an websites that offer commentary and explanations of the text to help them understand the texts in this section better.

The *Did you know?* box in the Learner's Book on page 148 gives examples of how many natural areas in Ghana are protected because of Traditional African Religion's close links to the natural environment. These and other examples of how traditional beliefs and taboos contribute to protecting the environment could be an interesting topic for learners who enjoy an extra challenge to research further by using the internet and interviewing people in their community. They can then prepare a poster or short talk to share what they found out with other learners.

Teaching methodology

The textbook includes the relevant texts from the Bible and the Qur'an listed in the syllabus, but learners may also read these texts in their own or class copies of the Bible and the Qur'an. Remind them about the information in the *Did you know?* box (Learner's Book page 3) related to the different translations of religious texts that are available. This will help learners to understand why their own Bible or Qur'an translation may differ slightly from the extracts given in the Learner's Book.

Guide learners through reading the extracts about moral teachings from the Bible and the Qur'an, reminding them to try to work out the meanings of unfamiliar words within the context of the text and then checking the meanings in a dictionary.

The readings of the Bible and Qur'an texts are followed by *Participate* activities where learners discuss and identify the key moral teachings in each extract, using the table format as in the examples.

Then they move on to consideration of moral teachings in Indigenous African Religion, by working through information and further *Participate* activities where they identify key moral teachings in Indigenous African Religion, match proverbs to their meanings and use a table outline to discuss and identify the key moral teachings from various examples of taboos given in the Learner's Book, as well as their own examples.

Assessment

Participate 1

Mark learners' tables, or ask learners to help you complete a copy of the table on the board during a class feedback session. (Use the answers in this Facilitator's Guide as a memorandum.) Learners should then correct their group's tables and copy the tables into their own exercise books to use for revision later.

Participate 2 (PROJECT)

Learners work in small groups for this project. You can use the sample answer table provided in the Answer section for this activity as a memorandum to assess their completed tables for this project.

Participate 3

Walk around among the groups as they discuss the questions, providing guidance as needed. Then let groups share their ideas during a class feedback session. Correct any misunderstandings. You can use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well different groups worked together during this activity.

Assess different pairs and groups during different group and pair activities, especially activities involving critical thinking and sharing of own ideas, during the course of each term to ensure that you record observations for the interaction of all learners within groups/pairs.

Participate 4

Mark learners' tables, or ask learners to help you complete a copy of the table on the board during a class feedback session. (Use the completed table with suggested answers in this Facilitator's Guide as a memorandum.) Learners should then correct their group's tables and copy the tables into their own exercise books to use for revision later.

Participate 5

Mark learners' tables, or ask learners to help you complete a copy of the table on the board during a class feedback session. (Use the completed table with suggested answers in this Facilitator's Guide as a memorandum.) Learners should then correct their group's tables and copy the tables into their own exercise books to use for revision later.

Homework activity

1. Make a list of at least five common morals.
2. State why the morals you have identified are important.

- Now make a list of the deeds or actions that are the opposite of the morals you have identified.
- State what would happen if people applied these actions/deeds instead of the morals you identified in question 1.

Answers

LET'S TALK

(Learner's Book page 123)

This is a warm-up activity to set the tone for the lessons that follow. During the discussions, try not to let the more outgoing learners dominate. Encourage the more reticent learners to contribute as much as possible.

- Learners discuss and review the concept of moral values, referring back to Unit 1.1.
- The photograph shows the concept of communalism, as women work together in threshing their rice crops. Communalism is a key principle in Indigenous African Religion and African cultures. Communalism is when people work together for the good of the community, rather than for themselves as individuals.
- The moral that can be learnt is to take pride in bettering the community, rather than yourself.
- Like the proverb, communalism reflects how sharing responsibilities can help to share the load and help each other. The welfare of one member of the community is considered the responsibility of all. The duty to ensure that every member of the community is cared for is considered virtuous. When two or more members of the community unite to solve individual or collective problems, the impact or expected stress is lessened.
- Learners might suggest that they can apply the moral in everyday life by doing things that will benefit others.

PARTICIPATE 1

Identify key moral teachings from Christianity

(Learner's Book page 141)

CI 5.4, CI 5.5, CI 5.7, CP 5.1, CP 6.4, CP 5.6, CP 6.1

- Learners work in small groups to read the passages from the Bible.
- They then use the example of the start of a summary table to identify the main teaching from each of the passages. Answers are presented in the table below.

Reading	Teachings
Exodus 20:1–17	
a. The Ten Commandments	There are ten teachings or commandments which Christians are expected to follow to help them lead better lives.
Book of Proverbs 10–12	
b. Proverbs 10	People need to be righteous and good and avoid all forms of wickedness so that we can make our parents proud.
c. Proverbs 11	We must avoid wickedness, dishonesty, pride and unfaithfulness as these things will anger God.
d. Proverbs 12	By being righteous, we will avoid wickedness, sin, violence, hate and unfaithfulness.

Reading	Teachings
Additional information	
Parables, Matthew 13:1–52	
The parable of the sower	Like seeds, people need solid ground so that they can prosper and grow well. Those that do not fall on good ground, will fall by the wayside, and die.
The purpose of parables	The parables help people understand the word and teachings of God. The stories help them to understand better.
The parable of the sower explained	Some people may stumble and fall if they do not understand the teachings of God. The seed can be likened to a teaching, which will only be understood if it is well established.
The parable of the weeds	Certain things, like wheat and tares, grow well together but if you remove one, the other will die.
The parable of the mustard seed	Some seeds, like the mustard seed, look insignificant, but once fully grown, they offer safety and refuge for others, such as the birds that come to nest in the trees that develop from them.
The parable of the yeast	Some teachings can only be understood when explained alongside others. In other words, they are the catalyst or ingredient like leaven, that helps bread to rise.
Prophecy and the parables	Jesus only spoke in parables.
The parable of the weeds explained	Only good people, like wheat, will flourish. Those who are evil, will be destroyed like the tares.
The parable of the hidden treasure	The joy of discovering the kingdom of God is like the man who discovers a hidden treasure and uses it to buy a field which he will cultivate.
The parable of the pearl of great value	The joy of discovering the kingdom of God is like the man who found an expensive pearl and sold everything he had so he could buy it. The same applies to the teachings of God. We need to give up everything unimportant so that we can benefit from the teachings.
The parable of the net	We will gather or accumulate good and bad things during our lives. But as with the dragnet, which catches good fish, along with other debris, we need to keep the good things and throw away the debris or bad things.
The parable of the lost sheep	We need to be kind to all people, not just to the people we perceive to be good. We should be just as concerned about the well-being of the people who are bad (the sinners in the parable) so that they can be helped as well.
The parable of the lost coin	We need to be as concerned about things that are lost or needing help, like the lost coin, as we are about the things that we know are safe and secure and not needing our help or intervention.

Reading	Teachings
Additional information	
The parable of the lost son	We should express joy about the things or people who were lost but find their way back.
Luke 10:25–37	
The parable of the good Samaritan	We should extend our concern and neighbourliness to everyone, not just to those whom we think deserve it, and they might do the same for us.
Matthew 5–7, Sermon on the Mount	
<i>Matthew 5</i> The Beatitudes	The people who lead good lives will be blessed in countless ways.
Salt and light	We should not hide our light/talents. We should show them so that everyone can see them and benefit from them.
Fulfilment of the law	If you wish to enter the Kingdom of Heaven, we must obey the Law of God (the Commandments).
Murder	We must put our anger aside and reconcile with those whom we are angry with, before being allowed into Heaven.
Adultery	We should cast aside anything that makes us disobey God's laws, such as not committing adultery.
Divorce	Everyone who divorces his wife for no good reason, makes her commit adultery.
Oaths	We must not break the oaths we make.
Eye for eye	We should not retaliate with bad actions, even under extreme conditions.
Love for enemies	We should love everyone – including our enemies.
<i>Matthew 6</i> Giving to the needy	We must help those less deserving than us, but we should not do it to expect a reward for our actions. Our actions should be selfless.
The Lord's Prayer	When we pray, we must do so secretly and silently, not for everyone to see.
Fasting	Fasting is a private matter. We should not fast so that others can see us and think we are virtuous.
Treasures in heaven	We cannot serve two gods – God and money. We should only serve God.
Do not worry	We should not worry or be anxious about things we cannot help or do anything about. God will always be there to help us.
<i>Matthew 7</i> Judging others	God will judge us if we judge others.
Ask, seek, knock	If we ask God for good things, he will reward us.

Reading	Teachings
Epistle of James 1–5	
<i>James 1</i> Trials and temptations	Testing of faith produces perseverance.
Listening and doing	Everyone should be quick to listen, slow to speak and slow to become angry.
<i>James 2</i> Favouritism forbidden	Do not favour the rich.
Faith and deeds	Faith without deeds is useless.
<i>James 3</i> Taming the tongue	Do not boast.
Two kinds of wisdom	Use the wisdom that comes from heaven and not earth.
<i>James 4</i> Submit yourself to God	Do not ask with wrong motives.
Boasting about tomorrow	You are insignificant and if it is God's will, plans will come to pass.
<i>James 5</i> Warning to rich oppressors	Earthly riches mean nothing.
Patience in suffering	Those who persevere are blessed.
Letter to the Ephesians, 5:15–20	
	<p>We should ask God's help when we need it.</p> <p>We must listen to God and not expect reward for it.</p> <p>We should treat everyone equally and not favour those whom we think we will benefit from.</p> <p>We should demonstrate our faith by doing good deeds, as it is useless having faith, if we do not help others.</p> <p>We must watch what we say to other people because words can be hurtful.</p>

CI 5.4, CI 5.5, CI 5.7, CP 5.1, CP 6.4, CP 5.6, CP 6.1

1. Learners work in small groups to read the passages from the Qur'an.
2. They then use the examples of the start of a summary table to identify the main teaching from each of the passages. Answers are presented in the table below, which you can use as a memorandum to assess their project tables.

Reading	Teachings
Social justice	
a. Qur'an 16:90	Followers must support the concept of social justice by giving to those less fortunate than them.
b. Qur'an 4:58	Allah respects people who help others.
c. Qur'an 5:9	People who help others will be rewarded.
Duty to parents	
d. Qur'an 17:23–24	Followers should look after their parents as they once looked after them.
Additional information	
Teasing people and being mischievous	
Qur'an 33:58	Teasing and being nasty to others is a sin.
Patience	
Qur'an 2:45	Followers must use prayer during times when they need to be patient.
Courage	
Qur'an 2:178–179	Followers must have the courage to aid their family (brothers) if any wrongdoing has been done to them.
Cleanliness	
Qur'an 5:6	Followers must wash before praying.
Humility	
Qur'an 31:19–20	Followers must be humble and keep their voices down.
Steadfastness	
Qur'an 2:155	Life will not be easy, and followers will be tested in many ways, but they must be patient.

Reading	Teachings
Forbidding evil and enjoying good life	
Qur'an 6:121	Followers must follow Allah and not do things that will make him angry.
Qur'an 3:110	Followers must do good deeds and avoid evil.
Adultery and fornication	
Qur'an 17:32	It is immoral to commit adultery and to fornicate.
Controlling anger	
Qur'an 3:135	If followers become angry, they must ask Allah's forgiveness.
Good life	
Qur'an 11:115	Patient followers will enjoy a good life.
Mercy	
Qur'an 42:41	Followers are permitted to avenge wrongdoings.
Qur'an 7:157	People who follow Allah will be rewarded.

PARTICIPATE 3

Identify key moral teachings from Indigenous African Religion

(Learner's Book page 146)

CI 5.4, CI 5.5, CI 5.7, CP 5.1, CP 6.4, CP 5.6, CP 6.1

- Learners work in small groups to identify five important principles that govern the way of life of supporters of Indigenous African Religion. Suggested answers are presented in the table below, but accept other appropriate descriptions for Columns 2 and 3.
- Learners share their tables with the rest of the class during a feedback session.

Principle	How it can be achieved	Why it is important
Truthfulness and honesty	Telling the truth and being sincere	They are for the common good of everyone.
Respect, especially for the elderly	This is based on the understanding that the elderly have a link to the past and to the present and have acquired wisdom which they can share with the younger generations.	People should have respect for the elderly.
Patriotism	Achieved through displaying a sense of pride, love and devotion	It is important to be patriotic to your homeland, traditions and customs.
Good name	Achieved by not doing things that will harm or shame others	It is important to the family's reputation.

Principle	How it can be achieved	Why it is important
Humility and obedience	Achieved by placing others first	These actions are in line with the principle of the common good.
Communalism	This refers to the traditional way in which rural areas in Ghana function. It values human dignity, rights and responsibilities, hard work, courage and perseverance, generosity and love for each other, justice and fairness, patience and tolerance.	This concept is important in Ghanaian culture and is important for families and kinship groups.
Sexual purity	Women should not have sex before their wedding day. Adultery and prostitution are frowned upon.	This is a key principle in Ghanaian culture.
Peace	Achieved by keeping peace	It is an important concept.
Care and reverence for human life	Achieved by respecting dignity of life by striving to care for and respect others	This is a key principle in Ghanaian culture.

PARTICIPATE 4

Identify key moral teachings by matching proverbs with their meanings

(Learner's Book page 146)

CI 5.4, CI 5.5, CI 5.7, CP 5.1, CP 6.4, CP 5.6, CP 6.1

Learners write down each proverb with its matching meaning, as in the table below.

Proverb	Meaning
Unity is strength.	Sticking together provides strength.
A good name is better than riches.	A good name provides more value than money.
Had I known is always at last.	It is possible to accomplish great things by working extremely hard.
Two heads are better than one.	It is easier for two or more people to solve a problem together than for one person to work on their own.
Patience moves mountains.	If you remain calm and patient, you will achieve great things.
A bird that does not fly out, stays hungry.	If you do not try new things or be adventurous, you will not accomplish very much.

CI 5.4, CI 5.5, CI 5.7, CP 5.1, CP 6.4, CP 5.6, CP 6.1

Learners work in pairs to discuss key moral teachings from taboos.

1. Learners' own examples should show an understanding that a taboo is a word, action or practice that is forbidden for social or religious reasons.
- 2.–3. Learners write down what moral teachings they can learn from taboos as in the example table given in the Learner's Book. They should list the taboos mentioned in the text in the Learner's Book, and can also add other examples that they know about. Their notes on the teachings should reflect an appropriate understanding of each taboo. Suggested options for Column C (Yes/No depending on whether or not they regard the taboo as still important) are given, but learners may present alternative views for some, as long as they then provide appropriate motivations under the teachings.

Taboo	Teachings	Still important?	
		Yes	No
a. Not greeting someone you pass	It is polite and respectful to do this.	X	
b. A woman breaking a cooking pot	It is considered bad luck.		X
c. A brother and sister getting married	This is inappropriate because children born from siblings or close family members can have birth defects. It is best to keep to this principle for health reasons.	X	
d. Hooting when crossing a bridge by car	This is a sacred tradition that has a safety aspect linked to it.	X	
Additional information			
Smelling food	This is considered rude and inappropriate.	X	
Walking and eating	This is considered rude and inappropriate.	X	
Pregnant women not eating certain foods	This is often for sound health reasons as some foods can be harmful to pregnant women.	X	
Going to the sea on Tuesdays or a farm on Thursdays	This is a sacred tradition.		X
Making a noise during traditional festivals	This is considered rude and inappropriate.	X	
Harvesting and selling yams before the Apo Festival begins or is announced	This is a sacred tradition.	X	

Taboo	Teachings	Still important?	
		Yes	No
Two people of the same sex getting married	This is considered inappropriate.	X	
Two people from the same family getting married	This is considered inappropriate.	X	
Talking about sex	This is considered rude and inappropriate if done in public.	X	

LET'S REFLECT

(Learner's Book page 149)

1. Learners reflect and write down their own views regarding the given statement about whether morals are values that are taught or whether they are inherent.
2. Let learners share their views during a class feedback session.

LINKING LESSONS: Unit 5.1 and 5.2

Questions

1. In Unit 5.1, we learned about moral teachings from different sources. Can you name those sources?
2. The Bible and the Qur'an are holy books for which religions, respectively?
3. How are moral teachings passed down in Indigenous African Religion since they don't have a written text?
4. Unit 5.1 mentioned "common good" and "communalism" in Indigenous African Religion. Can you explain these concepts in your own words?
5. Think of a proverb you know. Can you share it and explain the moral lesson it teaches?
6. Unit 5.2 talks about applying moral teachings. Can you think of an example from everyday life where a moral teaching from Unit 5.1 could be used?
7. How can we be more aware of applying moral teachings in our daily lives?

Answers

1. The sources of moral teachings are the Bible, the Qur'an, and oral traditions (proverbs, wise sayings, taboos).
2. The Bible is the holy book of Christians, and the Qur'an is the holy book of Muslims.
3. Moral teachings in Indigenous African Religion are passed down by elders in the community from generation to generation.
4. "Common good" and "communalism" mean that we prioritise the well-being of the entire community over individual needs. We act for the benefit of everyone.
5. Answers will vary based on student proverbs.

6. Answers will vary based on student experiences. For example, a student might say: "Sharing is a moral teaching from many religions. I can apply this by sharing my lunch with a friend who forgot theirs."
7. Answers will vary. Students might suggest reflecting on their actions, considering how their choices affect others, or learning from mistakes.

Teacher guidance for open-ended questions

- Question 6: Encourage students to think about specific moral teachings (honesty, kindness, respect etc.) and how they might be applied in everyday situations (at school, with friends, at home). If students struggle, provide prompts like: "Have you ever been in a situation where you had to make a choice? What moral teaching could have helped you decide?"
- Question 7: Guide students to consider different strategies for applying moral teachings. These could include:
 - Thinking about the potential consequences of our actions.
 - Asking ourselves "Would I want someone to do this to me?"
 - Discussing moral dilemmas with friends or family.
 - Reflecting on our actions at the end of the day.

By answering these questions and discussing the open-ended ones, students will see the connection between learning about moral teachings (Unit 5.1) and putting them into practice in their lives (Unit 5.2). This will help them bridge the gap from theory to application and solidify their understanding.

Unit 5.2 Apply moral teachings to daily life

Resources

- Copies of the Bible and the Qur'an for learners to review moral teachings related to texts in Unit 5.1
- Articles from newspapers and magazines related to moral and immoral acts
- Old clothes and other props for dressing up during dramatisations.

Use of ICT

Online Bible and Qur'an websites providing additional information about moral teachings in the texts covered in Unit 5.1.

Remind learners that they can use online Bible and Qur'an websites that offer commentary and explanations of the text, to help them in considering the moral teachings related to texts covered in Unit 5.1 and how we can apply these teachings to our daily lives.

In the *Let's explore* activity at the end of the chapter, learners use the internet to do research to find out if all immoral acts are crimes, and if all crimes are immoral.

Teaching methodology

In this unit, the focus shifts to considering how we can apply the moral teachings from the texts covered in Unit 5.1 in our daily lives.

Participate 6 uses a range of illustrations demonstrating different common scenarios to stimulate discussion, in pairs or small groups, about the moral teachings that would apply to each scenario. They then discuss further examples of their own of situations in which they feel they could be applying these moral teachings.

In *Participate 7*, learners then work in groups to act out some of the moral teachings they have learnt about from the three religions.

For the project in *Participate 8*, learners work in three groups (or multiples of three groups, depending on your class size), with each group reviewing the moral teachings from one of the three religions that they have learnt about. The aim of this project is to develop their ability to apply their oral skills by arranging these moral teachings according to how easy or difficult they find it to apply these teachings.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners the opportunity to apply higher-order thinking skills by reflecting further on the application of the moral lessons of the Ten Commandments in their own lives.

The chapter concludes with a *Let's explore* activity that encourages learners to apply their understanding of the contents of the whole chapter, as well as a *Chapter assessment* to consolidate their learning and assess their understanding.

Assessment

Participate 6

You can use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well the different pairs or small groups worked together during this activity. Assess different pairs and groups during different group and pair activities, especially activities involving critical thinking and sharing of own ideas, during the course of each term to ensure that you record observations for the interaction of all learners within groups/pairs.

Participate 7

Remind learners of the guidelines for dramatisations/role plays on page 12 of the Learner's Book to help them in preparing for their dramatisations of moral teachings from the three major religions. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess their dramatisations, and use it for your own assessment of their group work as well.

Participate 8 (PROJECT)

Provide guidance as needed as pairs work on this project. You can use the suggested answers provided in the Answer section for this activity as an example to assess their answers, but keep in mind that their answers will reflect their own opinions. You can also use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well the groups worked together during this project.

Homework activity

1. It is easy to speak about the things we should do to live moral lives, but it is sometimes more difficult to put these things into practice.
 - a. Think back about the past week. Identify three situations in which you could have behaved differently. For example, did you leave your sister to do all the washing up or were you grumpy when your brother asked for help with his Maths homework? Write these three things down in the first column.

	What you did	The result	What you could have done	What the result could have been
1.				
2.				
3.				

- b. What happened as a result of the way you behaved/responded? Write the answer down in the second column.
 - c. State what you should have done instead of what you did. Write the answer in the third column.
 - d. Imagine what might have happened if you had responded differently. Write the answer in the fourth column.
2. Write a final sentence stating why behaving morally is always better than behaving improperly.

Answers

LET'S TALK

(Learner's Book page 150)

As a lead-in activity, guide learners in a class discussion of the two points of view given. They will probably realise that there are elements of truth in both statements – moral values seem to be inherent to some degree in humans, but are strengthened and shaped through our religious and moral development as we grow up.

PARTICIPATE 6

Discuss the application of moral teachings in your daily life

(Learner's Book page 150)

CC 9.1, CC 9.3, CC 9.4, CC 9.5, CI 5.1, CI 5.2, CI 5.4, CI 5.5, CP 5.1, CP 6.1, CP 6.2, CP 6.3, CP 6.4

Learners work in small groups to discuss what moral teachings are reflected in the illustrations.

1.
 - a. The girl is being disrespectful to the old lady by not offering her a seat on the bus.
 - b. The shop assistant is being dishonest by stealing from the till.
 - c. The second office worker is being selfish by not recognising that her colleague would appreciate some help and she is lying back, listening to music and not doing her work.
 - d. The man is committing a crime by shoplifting – even stealing small items is still a criminal action.
 - e. The man with a knife is committing a crime.
 - f. Although the woman may have bumped into his car, the man is being rude by speaking rudely to the woman and calling her names.
2. Learners' answers will differ, but accept plausible answers.
3. Learners' answers will differ, but accept plausible answers.

PARTICIPATE 7**Dramatise the moral teachings of the three major religions**

(Learner's Book page 151)

CC 9.1, CC 9.3, CC 9.4, CC 9.5, CI 5.1, CI 5.2, CI 5.4, CI 5.5, CP 5.1, CP 6.1, CP 6.2, CP 6.3, CP 6.4

1. Learners work in groups to act out some of the moral teachings they have learnt about.
2. Give the learners sufficient time to practise their dramatisations well before performing them in front of the class.
3. The other class members should try to guess what teachings the group is enacting.

PARTICIPATE 8**Evaluate how difficult it is to apply moral teachings in our daily lives (PROJECT)**

(Learner's Book page 151)

CC 9.1, CC 9.3, CC 9.4, CC 9.5, CI 5.1, CI 5.2, CI 5.4, CI 5.5, CP 5.1, CP 6.1, CP 6.2, CP 6.3, CP 6.4

1. For this project, learners work in groups to arrange the moral teachings from the three religions according to those that they find easy to apply in their daily life and those that they find difficult to apply. They should then give reasons for their answers.
2. It is a good idea to suggest a way of categorising the moral teachings, as requested. The table below shows one way of doing this. Note that the answers are suggested answers only. They will necessarily vary from learner to learner.

	Easy to apply	Difficult to apply	Reasons
CHRISTIANITY			
The Ten Commandments (Exodus 20:1–17)		X	Some are difficult to apply because there are many temptations.
Moral teachings found in the Book of Proverbs (10–12)		X	It is hard to be good all the time, as it is easy to be tempted by wickedness.
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.)		X	It is hard to be good all the time, as it is easy to be tempted by wickedness.
Sermon on the Mount (Matthew 5–7)		X	It is hard to be good all the time, as it is easy to be tempted by wickedness.
Moral teachings as found in the Epistle of James (1–5)		X	It is hard to be good all the time, as it is easy to be tempted by wickedness.
Moral teachings as found in the Letter to the Ephesians (5:15–21)		X	It is hard to be wise in how you live all the time, as it is easy to be tempted by evil.

	Easy to apply	Difficult to apply	Reasons
ISLAM			
Social justice (Q16:90; Q4:58); Q5:9)	X		
Duty to parents (Q17:23–24)	X		
Teasing people and being mischievous (Q33:58)		X	We may be tempted to do wrong.
Patience (Q2:45)		X	It is hard to be patient.
Courage (Q2:178–179)		X	We may be cowardly.
Cleanliness (Q5:6)	X		The rules regarding this requirement are strict. They should not be hard to follow.
Humility (Q31:19–20)		X	It is hard to be humble all the time.
Steadfastness (Q2:155)		X	Our steadfastness and determination may waver.
Forbidding evil and enjoying the good life (Q6:121; Q3:110)		X	Living the good life is pleasant and it is easy to get caught up in it.
Adultery and fornication (Q17:32)		X	The rules regarding this are strict but there are many temptations to do the wrong thing.
Controlling anger (Q3:135)		X	This is difficult in trying situations.
Good life (Q11:115)		X	Living the good life is pleasant and it is easy to get caught up in it.
Mercy (Q42:41; Q7:157)	X		We should always be merciful.
INDIGENOUS AFRICAN RELIGION			
Truthfulness and honesty		X	We may be tempted to do wrong.
Respect, especially for the elderly	X		This is a principle that should be entrenched in us.
Patriotism	X		This is a principle that should be entrenched in us.
Good name	X		This is a principle that should be entrenched in us.
Humility and obedience		X	There are many temptations to do the wrong thing.
Communalism	X		This is a principle that should be entrenched in us.

	Easy to apply	Difficult to apply	Reasons
Hard work		X	There are many temptations to do the wrong thing.
Courage and perseverance		X	There are many temptations to do the wrong thing.
Generosity and love for each other	X		This is a principle that should be entrenched in us.
Justice and fairness	X		This is a principle that should be entrenched in us.
Patience		X	There are many temptations to do the wrong thing.
Sexual purity		X	There are many temptations to do the wrong thing.
Peace		X	There are many temptations to do the wrong thing.
Tolerance		X	There are many temptations to do the wrong thing.
Care and reverence for human life, etc.	X		This is a principle that should be entrenched in us.

LET'S REFLECT

(Learner's Book page 152)

Let learners reflect on these questions and write down their own answers. They can then share their answers with the rest of the class during a feedback session. Provide further guidance and clarification regarding some of the moral ambiguities implicit in some of the questions – for example whether the commandment against killing should also be extended to killing an insect that you are afraid of.

1. Using the table, learners categorise the Ten Commandments into three groups: those that relate to God, those that relate to other people and those that relate to material possessions. Answers are given in the table that follows.

Commandment	Relate to God	Relate to other people	Relate to possessions
1. I am the Lord, your God. You shall have no other God before me.	X		
2. You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below.	X		

Commandment	Relate to God	Relate to other people	Relate to possessions
3. You shall not misuse the name of the Lord your God.	X		
4. Remember the Sabbath day by keeping it holy.	X		
5. Honour your father and your mother.		X	
6. You shall not murder.		X	
7. You shall not commit adultery.		X	
8. You shall not steal.		X	X
9. You shall not give false testimony against your neighbour.		X	
10. You shall not covet your neighbour's wife.		X	

2. Learners discuss which of the commandments they think is the most important and will get you into serious trouble if you break it. Their answers may vary, but should be appropriately motivated.
3. Learners indicate which commandments relate to the following everyday actions or activities:
 - a. Taking money from your father's wallet without asking him first (8, *You shall not steal*)
 - b. Disobeying your parents (5, *Honour your father and your mother*)
 - c. Killing an insect because you are scared of it (6, *You shall not kill*)
 - d. Swearing (3, *You shall not misuse the name of the Lord your God*)
 - e. Working on Sundays (4, *Remember the Sabbath day and keep it holy*)
 - f. Scratching your friend's bicycle because you are jealous that he has a new one and you have an old one (10, *You shall not covet your neighbour's wife*). Teacher to ensure that learners understand that coveting can apply to any object or person.

Learners work in pairs to write down definitions.

1.
 - a. An immoral act is something that goes against the laws of religion, as well as the accepted norms of society.
 - b. A crime is an act that is illegal in terms of the law and for which a person can be punished. A crime can also be an immoral act.
2. Learners do some internet research to find out if all immoral acts are crimes and if all crimes are immoral acts. They are to provide answers so answers will vary.
3. They then present their findings to the class.

Chapter 5 assessment

- 1.1 **C** The concepts of the common good and communalism (1)
- 1.2 Supporters of Indigenous African Religion receive their teaching **orally**. (1) **[2]**
- 2.1 The **commandments** are orders given by God to encourage believers to follow Him.
- 2.2 The **beatitudes** are blessings that believers will receive if they follow God.
- 2.3 A **parable** is a short story designed to teach a moral lesson.
- 2.4 A **proverb** is a wise saying, used to describe an everyday truth.
- 2.5 A **taboo** is an action that is regarded as offensive. (5×1) **[5]**
- 3.1 on a boat (1)
- 3.2 mustard seed (1)
- 3.3 If someone falls by the wayside, they fail to finish an activity, and if something falls by the wayside, people stop doing it, making it, or using it. (2) **[4]**
- 4.1 He was angry because he had remained behind to help his father while the other brother had left and squandered this father's money. (2)
- 4.2 The brother was slightly jealous and judgemental. He felt he had been wronged. (2)
- 4.3 The father loved both sons. He forgave his lost son. (2) **[6]**
5. No, the shepherd was not negligent to leave the entire flock to go and look for the lost sheep. The lost sheep was a creature of God and deserved to be saved. The shepherd loved and cared for all his sheep. **[5]**
- 6.1 To give to family and people in need, to do general good deeds without expecting a reward and not to judge others (3)
- 6.2 Immorality, bad conduct, oppression and judging people (any 3) (3) **[6]**
- 7.1 We have a duty to look after our parents when they are sick and elderly as they looked after us when we were small. (2)
- 7.2 They will be seen as slanderous and sinful. (2) **[4]**
- 8.1 Qur'an 17:32: We must look after our parents.
- 8.2 Qur'an 3:135: We must control our anger.
- 8.3 Qur'an 11:115: Those who lead good lives will be rewarded.
- 8.4 Qur'an 42:41: It is acceptable to avenge yourself after being wronged. (4×2) **[8]**
- 9.1 If we are patient, we will be able to do great things.
- 9.2 There is strength in numbers, and we can do more if we receive help.
- 9.3 You will not gain or achieve anything if you are not adventurous. (3×2) **[6]**
- 10.1 It is rude and inappropriate not to greet people. Greeting shows your respect for them.
- 10.2 It is not wise for a brother and a sister to have children. Inbreeding can lead to birth defects in the baby that is born. (2×2) **[4]**

TOTAL: [50]

Introduction

In this module, you will work through these chapters and these units:

Chapter 6: Money

Unit 6.1: Money and its usefulness

Unit 6.2: Honest ways of acquiring money

Unit 6.3: Appropriate ways of using money

Unit 6.4: Benefits of the SSNIT pension scheme and people who benefit

Chapter 7: Need to avoid bribery and corruption, and ways to do so

Unit 7.1: Meaning of bribery and corruption

Unit 7.2: Causes and effects of bribery and corruption

Objectives

By the end of these chapters, you should be able to achieve the following Content Standards:

B8 6.1.1: Plan the wise use of money

B8 6.2.1 Explain the need to avoid bribery and corruption and the ways to do so.

These units will help you to achieve the following outcomes:

- Explain the term “money” and indicate its usefulness (Unit 6.1)
- Identify and explain honest ways of acquiring money (Unit 6.2)
- Discuss the appropriate ways of using money (Unit 6.3)
- Discuss the benefits of the SSNIT pension scheme and people who are qualified to benefit (Unit 6.4)
- Explain the terms “bribery” and “corruption” (Unit 7.1)
- Identify the causes and effects of bribery and corruption (Unit 7.2).

Introduction

This chapter talks about the important issue of money. Like everything else, money is God's creation, and it needs to be treated with care, respect and consideration. It is very easy to see money as a false God. The proverb at the start of this unit highlights that we cannot always tell the difference between a rich or a poor man or woman by the clothes they wear or by the outward trappings of wealth. It is what we do with our money and how we use it to help others that will really enrich our lives.

Unit 6.1 addresses the usefulness of money. Despite the temptation to selfishly pursue money, it is something that we cannot do without. However, as emphasised in the unit, we need to be wise about the way we go about using money. Unit 6.2 looks at honest ways of using money and Unit 6.3 addresses dishonest ways of using money. Unit 6.4 focuses on the SSNIT pension scheme. In Unit 6.4, learners will find out what SSNIT is, what the benefits are and who are eligible to assess the scheme.

Unit 6.1 Money and its usefulness

Resources

- Examples of Ghanaian banknotes and coins
- Materials for making posters.

Use of ICT

The *Internet Interact* activity in the Learner's Book on page 158 encourages learners to visit the website of the Bank of Ghana to find more information about what appears on the full range of banknotes and coins, as well as other interesting information about the history of currency in Ghana:

<https://www.bog.gov.gh/bank-notes-coins/>

Teaching methodology

The *Let's talk* activity serves as a warm-up activity that leads in the concept of money and its usefulness. The class discussion, with pictures of positive and negative aspects related to the economic life of a community, encourages learners to think about whether the economy and religion are interrelated or not.

Participate 1 introduces learners to the basis of our country's money system by letting them examine notes and coins in different denominations, and finding out more about the history of currency in Ghana.

The concept of the usefulness of money is introduced with a flow diagram that outlines the role of money as a medium of exchange between producers, manufacturers and consumers. In *Participate 2*, learners then work in groups to discuss different ways in which money is useful in their own lives. They consolidate their understanding by creating a poster to show the usefulness of money, and then present their group posters to the class.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners the opportunity to apply higher-order thinking skills by reflecting further on different ways in which their own family uses money, and summarising this in the form of a mind map, with short notes to explain why money is useful in each case.

Assessment

Participate 1

Move around in the class as learners are working on this activity to provide guidance, and ensure that the money samples are returned to you afterwards.

Participate 2

You can use *Assessment Sheet 6 (Group and pair work)* at the back of this Facilitator's Guide to assess how well learners worked together in groups. Assess different pairs and groups during different group and pair activities, especially activities involving critical thinking and sharing of own ideas, during the course of each term to ensure that you record observations for the interaction of all learners within groups/pairs.

Homework activity

1. List five things that your parents spend money on that are absolutely essential to the life of the family.
2. List two things that your parents spend money on that are not essential to the life of the family.
3. List two things that you spend money on for yourself that are essential.
4. List two things that you spend money on that you could go without.

Answers

LET'S TALK

(Learner's Book page 157)

This is a warm-up activity to set the tone for the lessons that follow. During the discussions, try not to let the more outgoing learners dominate. Encourage the more reticent learners to contribute as much as possible.

Learners discuss whether there is a link between religion and the economy. At first, the link will not seem to be obvious because religion has to do with faith, belief in God and living moral lives. The economy, whether it be the economy of a country, a city, a school or a household, has to do with controlling finances (money) to ensure that the economy remains healthy and strong. However, the morals we learn in religion should influence how we deal with people and money – whether we are fair and scrupulous in our dealings with money or dishonest and corrupt. Dishonesty and corruption are immoral acts. Honesty and fairness are morals that we should apply in everything we do, including the control of money.

PARTICIPATE 1

Look at money and explain its meaning and usefulness

(Learner's Book page 158)

CP 5.1, CP 5.6

- 1.–3. Let the learners take turns to examine notes or pictures of banknotes that you will pass round the class. They should look at the front and back of the notes to identify the value of the note, the name of the issuing bank, the picture on it and the country's crest.
They should also identify the watermark.
4. They should also look at the coins to identify the material the coins are made of (bronze, copper, nickel and brass), the value, the inscriptions and images on them.

PARTICIPATE 2

Discuss and create a poster about the usefulness of money

(Learner's Book page 159)

CP 5.1, CP 5.6

Learners work in groups.

1. Learners' answers will vary, depending on their personal experiences with money.
2. Groups' posters should reflect an appropriate understanding of the usefulness of money for the different types of expenses in their daily lives.

LET'S REFLECT

(Learner's Book page 160)

1. Learners think about the different ways in which their family uses money.
2. They create a mind map to represent this information. Check that they have included a range of relevant categories, with short notes to explain why money is useful in each case.

LINKING LESSONS: Unit 6.1 and 6.2

Questions

1. In Unit 6.1, we learned about the usefulness of money. What are some things we can buy with money?
2. Unit 6.1 mentioned the Bank of Ghana issues money. Why is it important that money comes from a trusted source?
3. Think back to the different denominations of Ghanaian Cedis (Unit 6.1). Why do you think there are notes and coins of different values?
4. Unit 6.2 talks about earning money honestly. Can you think of a dishonest way someone might try to get money?
5. According to the summary of Unit 6.2, what are the five things we can do with money?
6. Imagine you earned some money. How could you use your knowledge from Unit 6.1 and 6.2 to decide how to spend it?

Answers

1. Answers will vary but could include food, clothes, school supplies etc.
2. Money from a trusted source helps ensure it is not counterfeit and can be used for purchases.

3. Notes are used for larger purchases while coins are for smaller ones. This makes transactions easier.
4. Stealing, cheating, or fraud are all dishonest ways to get money.
5. The five things we can do with money are earn it honestly, spend it wisely, save it, invest it, and give it away to those in need.
6. Answers will vary based on student scenarios. For example, a student might say: "I could use some money to buy lunch this week (Unit 6.1), but I should also save some for the future (Unit 6.2)."

Teacher guidance for open-ended questions

- Question 6: Encourage students to consider both the usefulness of money (Unit 6.1) and the importance of honesty (Unit 6.2). Ask prompting questions like: "What are your needs and wants?" "How much money do you have?" "What would be a wise way to spend it?"

By answering these questions and discussing the open-ended one, students will see the connection between the practical uses of money (Unit 6.1) and the ethical considerations of how we acquire it (Unit 6.2). This will help them make informed decisions about money in their own lives.

Unit 6.2 Honest ways of acquiring money

Resources

- Copies of the Bible and the Qur'an – relevant texts are included in the Learner's Book, but learners could also read these texts from other sources. (See notes under *Teaching methodology*.)
- Information from different banks, including Islamic banks, on savings and investment options that would be relevant to learners, as well as information about loans offered for larger expenses, such as study loans and home loans.
- Representatives of banks could be invited to share information with the class on the different types of savings and investment options. This should, however, not be done as a marketing effort, but as a way of reinforcing basic concepts about the importance of savings and financial responsibility.

Use of ICT

Remind learners that they can use online Bible and Qur'an websites that offer commentary and explanations of the text to help them understand the texts in this section better.

The *Internet Interact* activity on page 162 encourages them to do further research about different aspects of immoral behaviour, with suggested keywords to type into an internet browser.

They can also do further research about Islamic banking systems, and explore using spreadsheets such as Microsoft Excel to set up their budgets and track their spending.

You could also let learners do research about the problematic issue of child labour, where many children are forced to work for little or no income under circumstances amounting to modern-day slavery because they have to help to support their families. They could also find out what the legal age for being employed is in Ghana, and discuss what constitutes fair part-time work for learners who are still at school to earn some pocket money compared to child labour.

Teaching methodology

The textbook includes the relevant texts from the Bible and the Qur'an listed in the syllabus, but learners may also read these texts in their own copies, or class copies, of the Bible and the Qur'an. Remind them about the information in the *Did you know?* box (Learner's Book page 3) related to the different translations of religious texts that are available. This will help learners to understand why their own Bible or Qur'an translation may differ slightly from the extracts given in the Learner's Book.

The cartoon of a bank robbery in the *Let's talk* activity serves as a humorous lead-in to a class discussion on what learners already know about a serious subject – how many people in our society use various ways of earning money illegally, and cause serious harm to other people while doing so.

Learners are then introduced to what the Bible and the Qur'an, as well as Indigenous African Religion, say about earning money. Let them read and discuss the questions together in group. Guide them through *Participate 3, 4 and 5* – this lets them engage with these texts and consolidate their understanding of legal and illegal ways of earning money as described in the three religions.

The unit then ends with a section on developing the habit of saving money for future use. Refer to the suggested additional resources recommended on the previous page, and use these along with the information in the Learner's Book to introduce the concept of saving and the best way of doing so.

Work through the hints on how to save money in the Learner's Book on page 169, and ask learners for their own suggestions on the best ways to save. In *Participate 6*, they then work out a savings plan and start saving.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners the opportunity to apply higher-order thinking skills on other positive effects that saving can have on their lives and the lives of their families.

Homework activity

1. Make a list of the ways in which you, a Grade 8 learner, can acquire money honestly.
2. Discuss your list with the class.

Assessment

Participate 3, 4 and 5

Walk around among the groups as learners work on these activities, providing guidance as needed while they are discussing the various questions. Let groups share their ideas during a class feedback session after each *Participate* activity. Correct any misunderstandings. You can use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well different groups worked together during these activities.

Assess different pairs and groups during different group and pair activities, especially activities involving critical thinking and sharing of own ideas, during the course of each term to ensure that you record observations for the interaction of all learners within groups/pairs.

Participate 6

Mark learners' savings plans and provide general feedback and examples of possible problems with some plans (without identifying specific learners, as that would be embarrassing to them) during a class feedback session. Remind learners that we all have different circumstances and that we should aim to make the best of what we have, also in terms of savings, for example by highlighting some examples (with permission from the relevant learners) of learners whose plans show innovative ways to earn extra income.

Answers

LET'S TALK

(Learner's Book page 161)

This is a warm-up activity to set the tone for the lessons that follow. During the discussions, try not to let the more outgoing learners dominate. Encourage the more reticent learners to contribute as much as possible.

1. The word "dirty" implies that the money is not clean – which ties in with the notion of it being earned dishonestly. It is dirty because it has been earned dishonestly.
2. Dishonest ways of earning money: fraud, money laundering, cheating, stealing, charging too much for services, etc.
3. Earning money legally: having a reputable job, working hard for your money, being paid for services rendered, charging fair rates and paying fair salaries.
4. The attraction to earning money illegally is that it is sometimes possible to earn a great deal more than you ordinarily would. However, most of the illegal ways of earning money are crimes, which could result in you being fined, imprisoned and ultimately having a criminal record.

PARTICIPATE 3

Answer questions about passages from the Qur'an

(Learner's Book page 162)

CP 6.3, CP 6.4, PL 6.7

1.
 - a. The Qur'an (53:39–41) says people will be rewarded by working hard.
 - b. The Qur'an (2:274–276) does not condone earning interest.
 - c. The Qur'an (5:90–91) says that gambling is the work of Satan.
2. There are numerous texts about begging in the Qur'an, e.g. 2:177, 93:10, 2:273. Learners do their own research and present their answers to the class.

PARTICIPATE 4

Answer questions about passages from the Bible

(Learner's Book page 165)

CP 6.3, CP 6.4, PL 6.7

1. Hard work brings profit, but talk leads to poverty.
2. The ant is not a leader nor is it very wise, yet it stores what it collects in summer to use in winter when food is not available.
3. For working hard, you will receive an inheritance from the Lord.
4. The gentiles are the people who are not Jewish.

5. The master was cross because the man simply buried the bag of gold in the ground where it did not grow interest. The master was cross with the man for being lazy.
6. The Lord will take up the case of the poor, and the people who exploited them will be punished.
7. He withheld the rain, he set blight on their crops, sent the plague and he overthrew some of them.
8. To covet means having the desire to possess or take something that does not belong to you. Examples are wealth (money) and possessions.

PARTICIPATE 5

Compare beliefs about acquiring money honestly or dishonestly

(Learner's Book page 167)

CP 6.2, CP 6.3, CP 6.4, PL 5.5, PL 5.6, PL 5.2, PL 6.1, PL 6.3, PL 6.4, PL 6.7

1. Learners work in groups to compare the beliefs about acquiring money. Examples include the fact that all belief systems promote working hard to earn money honestly.
2. Learners' own answers. Answers may include the fact that money earned in honest ways will please God, help others and bring joy and peace. Money earned dishonestly will result in the opposite being true.
3. Dishonest actions could have severe consequences for the perpetrator – they could lose their jobs, be fined, get a prison sentence and a criminal record.

PARTICIPATE 6

Work out a savings plan and start saving

(Learner's Book page 169)

CP 6.2, CP 6.3, CP 6.4, PL 5.5, PL 5.6, PL 5.2, PL 6.3, PL 6.4

1. Learners work on their own to work out a savings plan.
2. A suggested answer is presented below.

My savings plan for June				
Day	Income	Amount	Expenses	Amount
1	Brought forward	399	McDonald's	76
2	Newspaper round	200	Football ticket	50
3	Washing cars	150	Library fine	10
4	Newspaper round	200	Airtime	200
5	Tutoring Maths	50	Spotify subscription	60
6 etc.	Washing cars	150	Train fare	45
	Total income	1,149	Total expenses	441
	Savings = total income – total expenses			
			Total savings	708

1. Learners reflect on other advantages of saving money, besides being able to use it to buy things. Possible answers are suggested below:
 - a. *Ensuring financial security for the future:* If you save money constantly while you can earn, you will be able to put aside money for the future or for when you are no longer able to work.
 - b. *Reducing stress:* Being in debt or not having enough money to provide for the family is extremely stressful. It is a good idea to set aside money, no matter how little, to help reduce the possibility of stress should you lose your job or incur unexpected expenses.
 - c. *Reducing health issues:* Stress, discussed above, can cause a range of different health conditions. It is therefore best to set money aside so that an unforeseen financial crisis will not affect your health adversely.
 - d. *Protecting against job losses or disability:* It is impossible for a person to know when they might lose their job or become injured at work and no longer be able to work and earn a living. For this reason, it is wise to have some savings to help you through tough times.
 - e. *Providing you with an emergency fund:* We never know what big expenses might arise – such as having to repair the roof after a storm or repairing a car after an accident. Therefore, it is a good idea to have an emergency fund to use in situations when an unexpected expense arises.
2. They also reflect on other ways in which they think saving money could be useful, writing this down with some examples.
3. Learners can then share their ideas during a class feedback session.

LINKING LESSONS: Unit 6.2 and 6.3

Money Management Maze

Materials

- Large sheet of paper with a maze drawn on it. The maze should have two entry points and one exit.
- Play money in various denominations (optional, but can add an element of fun).
- Cards with spending scenarios are placed throughout the maze (see Teacher Preparation below).

Instructions

1. Divide the class into small groups.
2. Explain that they will be navigating a maze to represent the journey of acquiring and using money responsibly.
3. Each group will start at one of the maze entrances.
4. The teacher reads a scenario card placed along the path in the maze. The scenario will describe a situation where money is being earned or spent.
5. Students in the group discuss whether the scenario in the card reflects an honest way to earn money (Unit 6.2) and/or an appropriate way to use money (Unit 6.3).
6. Based on their discussion, the group decides which direction to take in the maze to continue their journey.
7. The first group to reach the exit wins the game.

Teacher preparation

- Create the maze on a large sheet of paper. Ensure there are multiple paths but only one correct route to the exit.
- Prepare scenario cards (around 10-15) that describe situations involving earning or spending money.
 - Example good scenarios: "You receive a weekly allowance for helping with chores at home" (earns money honestly) or "You donate some of your saved money to a charity that helps orphans" (appropriate use of money).
 - Example bad scenarios: "You find a wallet with money and don't return it to the owner" (earns money dishonestly) or "You spend all your money on expensive clothes you don't need" (inappropriate use of money).
- Place the scenario cards throughout the maze.

This activity allows students to see the connection between earning money honestly (Unit 6.2) and using it appropriately (Unit 6.3). Through discussion and group decision-making, they will solidify their understanding of responsible money management.

Extension activity

After completing the maze, have students brainstorm additional good and bad ways to earn and spend money. This can be done as a class discussion or a short writing assignment.

Unit 6.3 Appropriate ways of using money

Resources

- Copies of the Bible and the Qur'an – relevant texts are included in the Learner's Book, but learners could also read these texts from other sources. (See notes under *Teaching methodology*.)
- Examples of newspaper articles related to dishonest and illegal ways of earning money, such as fraud, embezzlement, corruption, cyber-fraud.

Use of ICT

For the *Internet Interact* activity on page 173, they will do further research about the different types of illegal ways of earning money, using the keywords provided.

Teaching methodology

Introduce this unit, which contrasts good ways of using money with bad/illegal ways, with the *Let's talk* activity that encourages learners to start identifying and talking about the work done by different charities in their community. Explain that supporting such good causes should form part of their monthly savings plans and let them discuss which charities they think would be most worthy of support, and why.

Then introduce the section on "Good ways to use money according to the three religions", letting learners read the texts in the Learner's Book together in groups with your guidance, discussing what they can learn about good/bad ways of spending money from these texts. Remind learners that they can use online Bible and Qur'an websites that offer commentary and explanations of the text to help them understand the texts in this section better.

Introduce the list of bad ways to use money from the list in the Learner's Book on page 173, and let learners relate these to the texts that they have read. They can also discuss other current examples from newspapers, TV or radio news, or TV programmes.

Guide learners through the research task in the *Internet Interact* activity in the Learner's Book on page 173. This will provide them with additional information for the role plays that they will do and the essay on the good and bad ways of money that they will write as a project in *Participate 7*.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners the opportunity to apply higher-order thinking skills by reflecting further on the different ways in which their own family uses money, and summarising this in the form of a mind map, with short notes to explain why money is useful in each case.

Assessment

Participate 7 (PROJECT – Essay)

You can use *Worksheet 2 (Oral work)* at the back of this Facilitator's Guide to assess groups' role plays about good and bad ways of using money.

For the Project part of this activity, learners should work on their own, using the ideas they got from their own group's role play, and from observing the role plays of other groups, to write an essay about good and bad ways of using money. You can use *Worksheet 3 (Written work)* at the back of this Facilitator's Guide to assess each learner's essay.

Homework activity

The spreadsheet below shows David's budget. He is trying to save for a new pair of football boots, but as you can see, his expenses are more than his income.

1. What suggestions would you give David to help him budget better. Note that you may have to suggest ways of increasing what he earns and cutting down on what he spends.
2. Make the suggested changes on the spreadsheet.

Income	Amount	Expenses	Amount
<i>Brought forward</i>	–50	Computer games	300
Birthday money	150	Movies	50
Working at market	0	Donation to charity	10
Washing cars	100	Airtime	200
Busking at market	50	Gift	60
Working at cafe	199	Taxi fare	45
Total income	49	Total expenses	665
Savings = total income – total expenses			
		Total savings	–216

Answers

LET'S TALK

(Learner's Book page 171)

Answers for this lead-in discussion will vary.

1. Learners discuss charities in their region that do good work, and that are deserving of financial support from charitable contributions that Grade 8 learners could make from their savings.
2. They share their opinions about which of these charities they would personally prefer to support, giving reasons for their preferences.

PARTICIPATE 7

Do a role play and write an essay about good and bad ways of using money (PROJECT)

(Learner's Book page 173)

CP 6.4, PL 5.5, PL 5.6, PL 6.1, PL 6.3, PL 6.4, PL 6.7

1. Learners work in small groups to plan, practise and present short role plays to the class demonstrating good and bad ways of using money.
2. They then work on their own for the second part of the activity, which forms the project part. They use what they have learnt from observing all the role plays and write an essay about good and bad ways to use money. (Note that in this case they will write individual essays.)

LET'S REFLECT

(Learner's Book page 174)

This reflection activity is more practical – it encourages learners to consider how they would like to support a specific charity, not only by making a financial contribution from their savings but also by getting personally involved.

Learners can reflect on the questions as a homework task, and then share ideas with other learners during a class feedback session.

LINKING LESSONS: Unit 6.3 and 6.4

Questions

1. Unit 6.3 discussed appropriate ways to use money. Can you name some good ways to use money according to the three religions covered in class?
2. Imagine you have some money saved up. How could you use this money responsibly, considering what you learned in Unit 6.3?
3. Unit 6.4 introduced the SSNIT pension scheme. What is the purpose of this scheme?
4. Think about your future goals and how you might use money wisely now to prepare for them, considering both Unit 6.3 (appropriate uses) and Unit 6.4 (SSNIT).

Answers

1. Good ways to use money include helping the poor and needy, taking care of family, and doing charitable work.

2. Answers will vary but could include saving for education, future needs, or helping others.
3. The SSNIT pension scheme provides financial support to people after they retire or can no longer work.
4. Answers will vary based on student aspirations. For example, a student might say: "I want to be a teacher when I grow up. I can save some money now (Unit 6.3) to help with future education costs. I can also contribute to SSNIT (Unit 6.4), so I have financial security when I retire."

Teacher guidance for open-ended questions

- [bullet] Encourage students to consider both short-term and long-term goals. For short-term goals, they might need to save for school supplies or extracurricular activities. Long-term goals might involve saving for higher education, starting a business, or supporting a family.
- [bullet] Ask prompting questions like: "What are some things you might need money for in the future?" "How can saving now help you achieve your goals?" "How does SSNIT contribute to your financial security in the future?"

By answering these questions and discussing the open-ended one, students will see the connection between using money wisely today (Unit 6.3) and planning for their future financial security (Unit 6.4). This will help them make informed decisions about their money and understand the benefits of responsible financial planning.

Unit 6.4 Benefits of the SSNIT pension scheme and people who benefit

Resources

- Brochures and posters about the SSNIT and the services they provide
- Newspaper articles about the effects of non-payment of SSNIT contributions
- A representative from the SSNIT could be invited, if locally based, to come and tell the class more about the scheme.

Use of ICT

The website of the SSNIT provides extensive information that can be accessed by learners:
<https://www.ssnit.org.gh>

Teaching methodology

Use the *Let's talk* questions as a lead-in to determine what learners already know about the concept of pension schemes and how they work. Use their prior knowledge as the basis for introducing the information in the Learner's Book about the SSNIT pension scheme, supplementing this with information from the SSNIT website if you have internet access in your classroom.

Let learners work in groups for *Participate 8*, providing guidance during their discussions to make sure that they understand the difference between employers and employees, and their rights and responsibilities

under the SSNIT pension scheme. Make use of additional resources, such as newspaper articles or information from the SSNIT website, about the effects of non-payment of SSNIT contributions on the different parties.

Let learners then role-play the effects of payment and non-payment of SSNIT contributions as described in *Participate 9*, to consolidate their understanding of these implications.

Learners then work on their own for the research project in *Participate 10*. If you do not have internet access for all the learners, you should arrange to print out relevant information from the SSNIT website, or obtain information/brochures/posters from them for the learners to use for this research project.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners the opportunity to apply higher-order thinking skills by reviewing the savings plan that they prepared earlier again, now focusing on how they could make allowance for charitable contributions as well.

The chapter concludes with a *Let's explore* activity that encourages learners to apply their understanding of the contents of the whole chapter, as well as a *Chapter assessment* to consolidate their learning and assess their understanding.

Assessment

Participate 8

Walk around among the groups, providing guidance as needed while they are discussing the various questions. Let groups share their ideas during a class feedback session. Correct any misunderstandings. You can use *Assessment Sheet 6 (Group/Pair work)* at the back of this Facilitator's Guide to assess how well different groups worked together during these activities.

Participate 9

Remind learners of the guidelines for dramatisations/role plays on page 12 of the Learner's Book to help them in preparing for their dramatisations of the effects of payment/non-payment of SSNIT contributions on different parties. You can use *Assessment Sheet 2 (Oral work)* at the back of this Facilitator's Guide to give to learners to assess their dramatisations, and use it for your own assessment of their group work as well.

Participate 10 (PROJECT)

You can use *Assessment Sheet 1 (Research)* at the back of this Facilitator's Guide to assess how well groups handled this research project. You can also use *Assessment Sheet 6 (Group/Pair work)* to assess how well the groups worked together during this project.

Homework activity

The following words relate to social services:

deductions, contributions, beneficiary, payout, afford, asset, advancing age, funds, earnings, household, investment, insurance, medication, leisure, lifelong, old age.

Use the words in sentences of your own to show their meanings.

Answers

LET'S TALK

(Learner's Book page 175)

1. Lead a class discussion on what a pension scheme is. A pension scheme is a long-term savings plan to help people save money for later life (for example, during their retirement years when they no longer work.)
 - a. Individuals may contribute to pension schemes privately but in most instances, a person's employer will contribute towards the employee's pension benefits each month. The employee also contributes each month. Sometimes the split may be as much as 50/50. Other times, the employer will contribute more.
 - b. The employee benefits from the pension when he or she retires or resigns from a job.
 - c. The employee can claim the money on resignation or retirement. The benefits can only be accessed on retirement or resignation, not while the person is still working.
2. Pension schemes are a good idea because it forces employees to put money aside each month to help them during their retirement years. Retirement is expensive because most people generally do not have a steady form of income and people are more likely to become sick and unwell as they get older.

PARTICIPATE 8

Identify the roles of the employer and the employee in social security contributions

(Learner's Book page 176)

CC 9.1, CC 9.3, CC 9.4, CC 9.5, DL 5.5, DL 6.4, DL 6.6, PL 6.1, PL 6.3, PL 6.4, PL 6.7

Learners work in groups to answer the questions.

1. Employers must ensure that all employees have registered with the The Social Security and National Insurance Trust (SSNIT) and that they make regular monthly payments to the trust on behalf of the employee. The employee, in turn, must register with SSNIT and obtain his or her social security number which may not be transferred to anyone else. The employee must make regular monthly payments to the trust.
2. Learners will find out further information about social security, in addition to the information provided above. For instance, they should speak to an adult or parent about the contributions they make. Ideally, it would be good if they could be shown a payslip reflecting the social security contributions of both the employee and the employer.
3. The groups then present their findings to the class for discussion.

PARTICIPATE 9

Dramatise the effects of payment and non-payment of SSNIT contributions

(Learner's Book page 176)

CC 9.1, CC 9.3, CC 9.4, CC 9.5, DL 5.5, DL 6.4, DL 6.6, PL 6.1, PL 6.3, PL 6.4, PL 6.7

1. Learners work in groups to dramatise the benefits of payment and effects of non-payment of SSNIT contributions on a) the employer, b) employee and c) the family of the employee. The non-payment of contributions will mean that beneficiaries of the scheme (the employee and his or her family) will suffer during retirement by not having enough money to support themselves.
2. Give the learners ample time to rehearse the dramatisations thoroughly.
3. They then present them to the class.

PARTICIPATE 10**Do research about the SSNIT
(PROJECT)**

(Learner's Book page 176)

CC 9.1, CC 9.3, CC 9.4, CC 9.5, DL 5.5, DL 6.4, DL 6.6, PL 6.1, PL 6.3, PL 6.4, PL 6.7

1. Learners work on their own to do some internet research by going to the SSNIT website (<https://www.ssnit.org.gh>) to search for information on:
 - a. its functions
 - b. the benefits workers get from social security contributions.
2. They then present their findings to the class so that they can discuss them further.

LET'S REFLECT

(Learner's Book page 177)

- 1.-3. Learners' answers will vary. Their answers must reflect that they researched the subject adequately.

Here is a suggested savings plan. Your total income is 650 and your actual expenses 630 which means your savings this month are 20. Although your monthly budget for expenses was 20 more than your income, the amount you actually spent was less.

Personal spending/savings plan			
Income			
Pocket money	300		
Weekend job	100		
Other: Gifts	250		
Total income	650		
Expenses	Budget	Actual	
Food	50	0	
Clothes	200	200	
Entertainment and gifts	50	80	
Airtime	120	100	
Savings	200	200	
Donations/planned giving	50	50	
Total expenses	670	630	
Total income	650		
Less total expenses	630		
Total remaining amount	20		

Chapter 6 assessment

- 1.1 A caring for the poor and needy
B engaging in money laundering
C begging
D charging too much interest on a loan
E gambling
F helping the family [4]
- 1.2 A hard work
B being lazy
C not caring for your family
D good stewardship
E acquiring money by stealing [3]
- 1.3 A helping the community
B spending your money lavishly
C saving your money
D coveting your neighbour's goods
E helping the poor
F exploiting the poor [3]
- 2.1 The buying of goods and services and the exchange of money is called a **financial transaction**.
2.2 The **Bank of Ghana** is the only institution in the country legally allowed to print money.
2.3 The money a country uses is called its **currency**.
2.4 The amount shown on a coin or banknote is called a **denomination**. [4]
- 3.1 This means that money is the medium used to buy or sell things or to pay for services. (2)
3.2 Legal tender means that every country has to use a specific currency as a medium of exchange. The money must be distributed by one official supplier, such as the Bank of Ghana. (2)
3.3 They have a watermark (a hidden symbol) which can only be seen when the note is held up to the light. The watermark proves that the money has been printed legally. (2)
[6]
- 4.1 Suggested answers: We can buy food and essential items we need to live; pay rent or accommodation, pay school fees; buy equipment needed for the house (such as stoves and fridges); buy clothes to keep us warm, and go on holiday. (5)
4.2 It is important to save money so that we have an emergency fund for unexpected expenses. It is also good to have money saved for our retirement so that we can live comfortably when we no longer work. (2)
4.3 Like other things on earth, money is God's creation and one of the important morals that all religions teach us is that we should help people who are less fortunate than us. (2)
[9]

Chapter 6 assessment

- 5.1 Any two appropriate examples of charitable works, e.g. building schools and hospitals (2)
- 5.2 It is important to be charitable and you will be rewarded by God for it. (2)
- [4]
- 6.1 To help the poor and the needy, to promote God's work, to motivate us to live a better life, to do charitable work and to take care of the family (any 3) (3)
- 6.2 Theft, money laundering, fraud, pickpocketing, internet scams conning people out of money, overcharging for services (any 5) (5)
- 6.3 To please God, help others and bring us and others joy and peace (3)
- [11]
- 7.1 The SNNIT is a **pension scheme**. (1)
- 7.2 Employers and employees contribute to the SSNIT. (2)
- 7.3 The three groups of people are: (3)
- Employees who retire or become unable to work due to invalidity (such as sickness or accident)
 - Dependents of deceased workers
 - Foreigners who are leaving Ghana permanently.
- [6]
- TOTAL: [50]**

Chapter 7

The need to avoid bribery and corruption, and ways to do so

Introduction

This chapter is about the need to avoid bribery and corruption in Ghana. The topic is introduced through the proverb “*Abofra hunu ne nsa hohoro a, one mpanyinfoo didi.*” (When a child learns how to wash his hands, he eats with adults.) This proverb conveys the idea that children will be taking on adult responsibilities later on in life, and it is therefore important that they understand the morally acceptable ways of doing things. Bribery and corruption are not morally acceptable, and are also illegal.

Unit 7.1 The meaning of bribery and corruption

Resources

- Copies of the Bible and the Qur’an – relevant texts are included in the Learner’s Book, but learners could also read these texts from other sources.
- A large sheet of paper for each group to create a summary in *Participate 2*.

Use of ICT

Remind learners that they can use online Bible and Qur’an websites that offer commentary and explanations of the text to help them understand the texts in this section better.

Learners can do additional research into examples of bribery and corruption during *Participate 2*, if there is time. Give them a specific list of what you would like, for example: two examples of bribery or corruption in Ghana and two examples elsewhere in the world; a short description of the bribery/corruption; who was involved; and what the punishment was, if any.

Teaching methodology

If learners are interested in the story of how journalist Anas Arameyaw Anas broke the news about the bribery in the Ghanaian Football Association, they can find out more for homework.

Move on from the *Let’s talk* activity to “Differentiating between bribery and corruption”. This section explains the basic relationship between the state and the people it employs to carry out its work. Make sure learners understand that people in government or who work for government are in positions of trust. They need to fulfil that trust by carrying out their duties without asking for extra money. Sometimes the government requires that fees are paid for certain services. However, these fees are legally set. Government officials who ask for more money than is legally required are committing bribery.

Although bribery is commonly mentioned in the context of government, bribery also happens in other contexts, for example in sports or business. So, for example, if someone pays a football team to lose a match, that is a bribe. Or if someone pays someone money to give their brother a job, that is a bribe.

Corruption is similar to bribery, but is broader in scope. Instead of giving cash or goods for a favour or services, corruption may involve sending business opportunities to someone or misusing funds.

So, for example, someone who steals funds meant for a school or hospital and builds themselves a house or buys themselves a car is guilty of corruption. Someone who knows about a government tender and secretly “fixes” the tender so that their friend gets the work is guilty of corruption.

Participate 12 gives learners a chance to discuss two examples of bribery and corruption.

In *Participate 13*, learners will look at more examples of bribery and corruption. Arrange the learners into groups and then begin reading and discussing the text with the whole class. Take breaks for the groups to discuss the information and add it to their summaries.

Give additional support as required. For example, you may need to spend some time on the idea of paying tax to government before they understand that withholding tax is a form of corruption. Use the photos in the Learner’s Book on page 184 to explain that tax pays for social services, such as roads and hospitals. You might also need to explain how Value Added Tax is added to the price of goods and then gets paid by the seller to the government. Another form of corruption relevant to tax is when government officials misuse taxpayers’ money.

Also take extra time to explain how social security works, if necessary. Learners may be able to share examples of family members receiving social security. Explain that the regular payment of contributions is what allows this programme to exist.

Move on to *Participate 14* to round off the unit.

After reviewing the *Unit summary*, the *Let’s reflect* activity offers learners the opportunity to apply higher-order thinking skills by reflecting about possible reasons for alleged corruption among police officers in Ghana, and what can be done to address this problem.

The chapter concludes with a *Let’s explore* activity that encourages learners to apply their understanding of the contents of the whole chapter, as well as a *Chapter assessment* to consolidate their learning and assess their understanding.

Assessment

Participate 12

Use this activity to assess whether learners understand the meaning of the words “bribery” and “corruption”.

Participate 13

After learners have discussed the information under each heading in their groups, ask them to indicate with a thumbs up or thumbs down how well they understand it. Ask them what further questions they have, and answer them.

Participate 14

Use class feedback after the pair discussions to evaluate if learners understand that corrupt behaviour is dishonest, even if it leads to wealth.

Homework activity

More examples of bribery and corruption can be identified by doing internet research for homework following *Participate 2*. Refer to the preceding notes under “Use of ICT”.

Answers

LET’S TALK

(Learner’s Book page 181)

The *Let’s talk* activity introduces the topic of corruption through a story that was in the news in 2018. Learners should read the caption and share any extra information that they have. Make sure they know what bribery is, that is, it is illegally or unethically paying someone to do something for you. Learners may suggest different ways of punishing people who have been involved in bribery, from prison sentences, to community service, to fines, to being banned from holding public positions. Note that the lifetime ban of the former Ghana Football Association President was reduced to a 15-year-ban in 2021 when he admitted to wrongdoing. His fine of \$500 000 was also reduced to a fine of \$100 000.

PARTICIPATE 11

Discuss the difference between bribery and corruption

(Learner’s Book page 183)

CP 5.4, CP 6.4

Learners work in pairs.

1. Learners’ answers will differ. Sample answer: The people are giving bribes to a person in authority, such as a judge, in return for a pardon, removing a jail sentence or fine.
2. Learners’ answers will differ. Sample answer: It is possible that the home of the minister was built using funds meant for fixing bad roads.

PARTICIPATE 12

Discuss and summarise acts regarded as bribery and corruption

(Learner’s Book page 183)

CP 5.4, CP 6.4

Learners work in groups.

1. Learners should decide who will record the group’s answers.
The main headings are: Not paying taxes to the state; Non-payment, or irregularities in payment, of social security contributions; Employing somebody not qualified to do a job; Collecting money before performing assigned functions.
2. Learners should discuss the information under each heading. Assess understanding using a thumbs up/thumbs down technique and then give feedback as necessary.
3. More examples of bribery and corruption can be identified by doing internet research for homework. Refer to the preceding notes under “Use of ICT”.

PARTICIPATE 13

Apply your understanding of bribery and corruption

(Learner's Book page 185)

CP 5.4, CP 6.4, PL 5.5, PL 5.6

Learners work in pairs.

1. Ask learners to give feedback on their answers in class. Learners decide who their favourite character is and give reasons for their choice, for example: Francis, because his actions were honest and motivated by kindness, whereas James behaved dishonestly. If learners choose James, discuss their choice with them and try to get them to see that he is acting corruptly.
2. James' actions can be considered as examples of bribery and corruption – he offered a bribe, and then engaged in corrupt activity to get his brother a business opportunity.
3. Francis' actions are honest and there is no bribery or corruption involved – he is offering help to the police out of kindness.
4. Learners reflect on their own moral values and life choices.

LET'S REFLECT

(Learner's Book page 186)

Let learners reflect on what they think are the reasons behind alleged corruption among police officers and what could be done about it. Their answers should reflect an understanding of the causes of corruption as explained on pages 188–190 and realistic suggestions for possible solutions.

LINKING LESSONS: Unit 7.1 and 7.2

"The Marketplace" role play

Materials

- None Required

Instructions

1. Divide the class into two groups. Group A will be "Citizens" and Group B will be "Officials."
2. Explain the scenario: You are in a busy marketplace. Citizens need various services or permits from Officials to conduct their business.
3. Citizens will approach Officials with a request (buying goods, obtaining a permit, etc.).
4. The scenario will play out differently depending on the group interaction:
 - Honest Interaction: Citizens politely request a service, and Officials provide it following established procedures (no bribery or corruption).
 - Bribery: Citizens offer an unofficial benefit (money, gift) to Officials in exchange for faster service, special treatment, or overlooking a regulation.
 - Corruption: Officials demand an unofficial benefit from Citizens in exchange for performing their duties or create unnecessary regulations to pressure citizens into offering bribes.

5. After a few minutes of role-playing, stop the activity and discuss the following questions as a class:
 - Did both groups (Citizens and Officials) act with integrity in the scenario? Why or why not?
 - Were there any situations that involved bribery or corruption? Explain.
 - Considering the content from Unit 7.2, what might be the negative effects of bribery and corruption in a marketplace setting?
 - How can we promote a fair and honest marketplace environment?

Benefits

This role-playing activity allows students to explore the dynamics of bribery and corruption in a real-world context. By actively participating as Citizens and Officials, they will gain a deeper understanding of the different forms these practices can take and their negative consequences. The class discussion will help them identify solutions and ways to promote ethical behaviour in society.

Unit 7.2 The causes and effects of bribery and corruption

Resources and planning

- Encourage learners to look for newspaper articles related to bribery and corruption to bring to class to keep in a class library that learners can refer to for research projects. Also add such examples yourself whenever you can.
- Assist learners with identifying how they can arrange to visit a member of the community to research the causes of bribery and corruption. If this proves difficult, then invite a speaker to the class instead. If possible, also identify a speaker who can address the class on the consequences of corruption.
- Provide learners with paper and materials for drawing cartoons in *Participate 6*.
- Learners will need large sheets of paper or cardboard and drawing materials to make posters in *Participate 8*.
- Copies of the Bible and the Qur'an – relevant texts are included in the Learner's Book, but learners could also read these texts from other sources. (See notes under *Teaching methodology*.)

Use of ICT

Learners use the internet for research about the different examples of bribery and corruption, and what could be done to avoid it.

Teaching methodology

Remind learners that they can use online Bible and Qur'an websites that offer commentary and explanations of the text to help them understand the texts in this section better.

Learners start by discussing the reasons why people engage in bribery and corruption. Without strong moral values, some people might be tempted to see bribery or corruption as a valid way to get ahead, especially if they are struggling or want more out of life. Your teaching in this strand needs to help learners

see how bribery and corruption are harmful to the nation and individuals. If corruption and bribery are regarded as acceptable in a society, people who have poor moral values and are happy to abuse power will take every opportunity to do so. This makes it difficult for honest people with strong moral values to advance themselves, and it means that ordinary people remain disempowered and oppressed.

The *Let's talk* activity offers a chance for learners to express their own thoughts about why people engage in bribery and corruption. In the discussion, you might want to teach learners that they can show understanding and sympathy for people who are struggling and who want to get ahead, without condoning bribery and corruption. Ultimately, allowing bribery and corruption creates a society where unprincipled and greedy people thrive at the expense of others.

Move on to discussing "Causes of bribery and corruption". Write the headings for this section (up to but not including the heading "The effects of bribery and corruption") on the chalkboard, and then ask the learners to complete *Participate 14* question 1 in groups. Once they have read through and discussed the text, they can do internet research as well as a research project in the community.

Then move on to the section "The effects of bribery and corruption". Again, write the headings on the chalkboard and read and discuss the text with the class. They can complete *Participate 15* Part A question 1 on their own and then get into pairs for question 2. The pairs join up with other pairs to make groups in Part B.

The section "Why we need to avoid bribery and corruption" looks at some of the reasons why bribery and corruption are unacceptable. Write the three main reasons listed on pages 195–196 on the chalkboard, and then read and discuss the text under each heading.

Then continue on to the section "Moral values to address bribery and corruption". *Participate 16* looks at the listed moral values: Leadership by example, blending moral and academic training for employees, being content with what you have honestly earned, a good name is better than riches, love thy neighbour as thyself.

Learners can do *Participate 17* (about the religious texts) once they have completed *Participate 16*.

Participate 18 is a research project. Give the groups a time limit for the project, based on your work plan. The Learner's Book breaks the task down into steps.

After reviewing the *Unit summary*, the *Let's reflect* activity offers learners the opportunity to apply higher-order thinking skills by considering what they could do themselves to help in the fight against bribery and corruption.

Assessment

Participate 14

You can use *Assessment Sheet 1 (Research and interviews)* at the back of this Facilitator's Guide as a guideline for learners in planning their research and interviews, and to assess how well they did on this research task. You can also use *Assessment Sheet 6 (Group and pair work)* to assess how well they worked together.

Participate 15

Observe the learners as they first work on their own to make lists of the possible causes and effects of bribery and corruption, and then work with a partner to compare their lists to the situations related to these causes and effects in each picture. Evaluate whether they understand cause and effect, and ask questions or share examples to clarify if needed.

Participate 16

As learners present their cartoon drawings to the class, ask them to explain what they show, and use this presentation to evaluate if they understand the importance of moral values for avoiding bribery and corruption. You can use *Assessment Sheet 5 (Drawings)* at the back of this Facilitator's Guide to assess their cartoons.

Participate 17

Ask learners to share with each other whether they understand the religious texts and ask each other to explain if they have problems with understanding. Then ask them to indicate with a show of hands if they still have any questions about the religious texts.

Participate 18 (PROJECT)

For this research project about the effects of bribery and corruption, you can use *Assessment Sheet 4 (Posters)* at the back of this Facilitator's Guide to assess the learners' posters, as well as *Assessment Sheet 2 (Oral work)* to assess their presentations of their posters.

Homework activity

Get learners to create a futures wheel to show the negative effects of corruption or bribery in a community.

Answers

LET'S TALK

(Learner's Book page 187)

This activity aims to get learners to reflect on the reasons why people indulge in bribery and corruption.

PARTICIPATE 14**Identify and discuss causes of corruption**

(Learner's Book page 188)

CP 6.2, CP 6.3, CP 6.4, PL 5.5, PL 5.6, PL 5.2, PL 6.1, PL 6.3, PL 6.4, PL 6.7

Learners work in groups.

1. Learners find the examples under each heading and add their own, for example:

Causes of bribery and corruption

- A get-rich-quick attitude – making money with little or no hard work
- Greed – greed for money, power, etc.
- Low wages and salaries – bribery by security guards
- An excessive/high dependency ratio – pressure to provide financially for many dependants
- Inadequate supervision at the workplace – giving watered-down medicines, etc.

- 2.–3. Learners can do internet research to find out more about the causes of bribery and corruption. Give them a clear task, for example, to find two examples that show different causes for bribery and corruption. They can share their findings with the class or group.
4. Learners must come up with a clear plan for doing this research, and then complete it for homework. If it is not possible for the learners to organise group visits, then invite a speaker to come and speak to the class.

PARTICIPATE 15**Identify and discuss causes and effects of corruption**

(Learner's Book page 192)

CP 5.4, CP 5.6, CP 5.8, CP 6.1, CP 6.2, CP 6.3, CP 6.4, PL 5.5, PL 5.6, PL 5.2, PL 6.1, PL 6.3, PL 6.4, PL 6.7

Learners work on their own and in pairs.

Part A

1. Learners can make notes of their own ideas under the headings for this section.

Effects of bribery and corruption

- Misuse of state resources leading to low productivity – inefficient electrical supply
- Retarding national development – members of parliament misusing money
- Tarnishing the reputation of the country at home and abroad – foreign investors losing faith in the country

2. Learners' own ideas. Sample answer:

- *Effects of corruption* – no medicine; potholes in roads; corrupt politicians get rich but others stay poor; water diverted so fire cannot be put out
- *Causes* – wage-earner not earning enough to feed family, even though he works hard; teachers not earning enough

Part B

- 1.–4. Pairs discuss their ideas with another pair and create a table or mind map to present their ideas.
- 5.–6. Discuss the diagram with the class, before getting them to work in groups to create more diagrams that show the causes and effects of bribery and corruption. They should use specific examples, preferably from what they have researched or heard about in the community.

PARTICIPATE 16**Discuss moral values for addressing the effects of bribery and corruption** (Learner's Book page 197)

CP 6.2, CP 6.3, CP 6.4, PL 5.5, PL 5.6, PL 5.2, PL 6.1, PL 6.3, PL 6.4, PL 6.7

Learners work in pairs and on their own.

1. Learners discuss the information under the headings listed.
2. Then pairs share their ideas with another pair. The ideas can be about other examples or moral values that address bribery and corruption.
3. Learners select a moral value that addresses bribery and corruption. They should choose one they feel strongly about – they will draw a cartoon to illustrate it.
4. Learners draw a cartoon story to illustrate the moral value and how it can be used to stop bribery and corruption. For example, a government department can be motivated by a departmental leader who is truly committed to stopping corruption. Or a member of a group can suggest doing something corrupt, and then a leader can stand up and say that this is not.
5. Learners present their drawings to the class.

PARTICIPATE 17**Discuss religious texts that help us avoid bribery and corruption** (Learner's Book page 199)

CP 6.2, CP 6.3, CP 6.4, PL 5.5, PL 5.6, PL 5.2, PL 6.1, PL 6.3, PL 6.4, PL 6.7

Learners work in pairs.

1. Learners discuss the information under the headings listed.
- 2.–3. The pairs can share ideas with another pair.

PARTICIPATE 18**Research the consequences/effects of bribery and corruption (PROJECT)** (Learner's Book page 201)

CP 6.2, CP 6.3, CP 6.4, PL 5.5, PL 5.6, PL 5.2, PL 6.1, PL 6.3, PL 6.4, PL 6.7

Learners work in groups of four or more.

- 1.–7. Follow the steps in the Learner's Book. Make sure you share the assessment criteria in the preceding Assessment section.

LET'S REFLECT

(Learner's Book page 202)

Give learners a few minutes to think about the questions before discussing them as a class.

1. Ideas could include public campaigns to promote moral values, refusing to associate with people found guilty of bribery and corruption, police investigation units and stricter punishment for bribery and corruption, etc.
2. Ideas could include making a personal commitment to avoid bribery and corruption, reporting cases or dissuading others from doing it, etc.

1. Learners must use their imaginations to come up with possible reasons why Alfred became corrupt. The reasons could be based on some of the causes of corruption that they have found out about in this chapter, such as:
 - a get-rich-quick attitude
 - greed
 - low wages and salaries
 - an excessive/high dependency ratio
 - inadequate supervision at the workplace.
2. Their suggestions could include apologising and showing remorse, accepting punishment, promising never to do it again.

Chapter 7 assessment

- | | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|--------------------|
| 1.1 False | 1.4 False | |
| 1.2 False | 1.5 False | |
| 1.3 True | | (5×1) [5] |
| 2.1 Bribery is when someone offers something (usually money) in order to gain unfair advantage or to gain from it. It is particularly serious when bribery affects the way government representatives carries out their legal duties . | | |
| 2.2 Bribery includes the giving as well as receiving of favours. This means that both the person who gives the gift and the person who receives it are guilty of the crime. | | |
| 2.3 Corruption is when people in public office, authority or positions of trust abuse their office or influence for their private advantage/gain . | | |
| | | (5×1) [5] |
| 3. Greed, get-rich-quick, low wages and salaries | | [3] |
| 4. Learners can describe any two effects of bribery and corruption, including: | | |
| <ul style="list-style-type: none"> • misuse of state resources leading to low productivity • retarding national development • tarnishing the reputation of the country at home and abroad. | | |
| | | [2] |
| 5. The cartoons should show how being content with what you have helps you to avoid corruption. | | |
| | | [5] |
| | | TOTAL: [20] |

A: Worksheets

B: Assessment Sheets

A: Worksheets

Unit 2.2 – Homework activity

Worksheet – Puberty

How much do I know?

This worksheet will help you think about:

- What I already know about puberty
- What I think I know about puberty
- What I would like to know about puberty.

Complete the table below by filling in your answers.

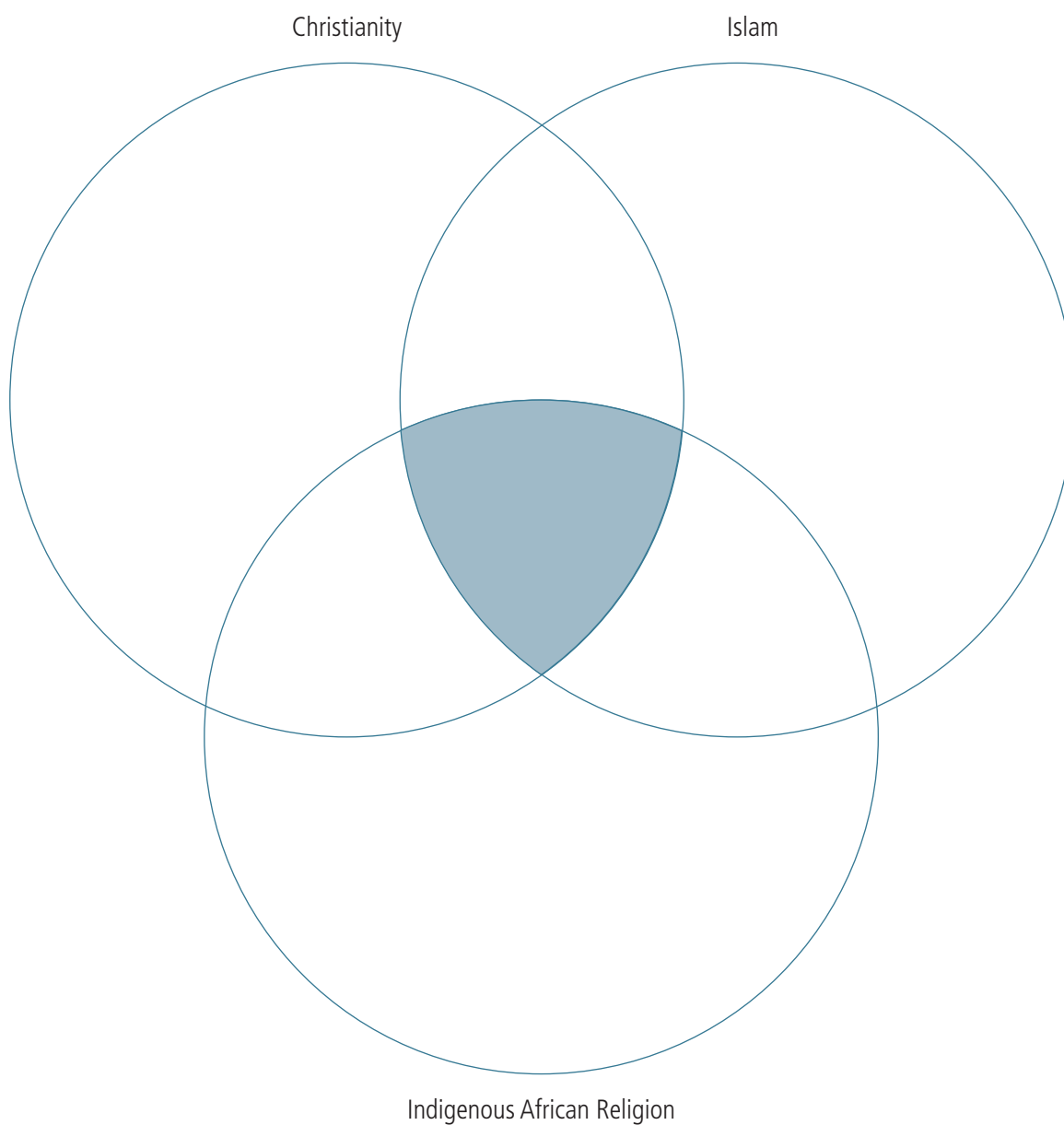
What I know	What I think I know	What I want to know

Unit 2.2 – Homework activity

Worksheet – Comparing puberty rites

Complete the diagram

Complete the diagram below by listing the puberty rites of Christianity, Islam and Indigenous African Religion. The part on the diagram where the three circles interlap should reflect the rights that are the same or similar.



Unit 2.6 – Homework activity

Worksheet – What is the moral of the story?

1. Name of story: _____
2. Why you chose it: _____
3. Use your own words to define what a moral is.

4. Briefly summarise the story you have just read.

5. What is the moral of the story you have just read?

6. Which characters helped convey the moral?

Unit 3.1

Worksheet – My authority

1. Define the term “authority”. Use your own words.

2. There are two parts to authority. Explain.

3. The things at home I have authority over.

4. The things at school I have authority over.

5. The things in the community I have authority over.

Unit 3.2

Worksheet on authority

Work on your own. Write down an area or aspect in your life that you would like to have authority over – it could be at home, at school or in the community.

State area/aspect: _____

1. Why do you want authority over this?

2. What problems do you think you might encounter and why?

3. How would you solve the problems?

4. Do you think you would be a good authority figure? Explain why or why not.

B: Assessment Sheets

1. Generic assessment rubric for research and interviews

Assessment criteria	3 marks	2 marks	1 mark	0 marks
Was outline task followed?	Very accurately followed	Mostly accurately followed	Only follows small part of the outline	Does not follow the outline at all
Does the information follow a logical pattern?	Information all flows logically	Most information flows logically	Only some information flows logically	No logical flow
Is there evidence of research (examples, specific information, etc.)?	Strong evidence of research	Acceptable evidence of research	Weak evidence of research	No evidence of research

Total: [9]

2. Generic assessment rubric for oral work (role plays, short talks, etc.)

Assessment criteria	3 marks	2 marks	1 mark	0 marks
Were main ideas of topic covered and correctly presented?	All main points and ideas covered and correctly presented	Some main points and ideas covered and correctly presented	Few main points and ideas covered and correctly presented	Not covered; incorrect
Was information easy to hear and understand?	All information easy to hear and understand	Some information easy to hear and understand	Information difficult to hear or understand	Impossible to hear and understand
Did it show good preparation and planning?	Excellent preparation and planning	Good preparation and planning	Poor preparation and planning	No preparation or planning

Total: [9]

3. Generic assessment rubric for written work (paragraphs, table, etc.)

Assessment criteria	3 marks	2 marks	1 mark	0 marks
Following instructions correctly and appropriately	Very accurately and appropriately followed	Mostly followed accurately and appropriately	Only follows a small part of instructions	Does not follow instructions at all
Contents	Excellent understanding of topic clearly shown	Good understanding of topic shown	Some understanding of topic shown	Not written or does not address topic at all
Structure and presentation of information	Very clear and logical structure and presentation of information	Clear and logical structure and presentation of information	Confusing and illogical structure and presentation of information	So poorly structured and presented that it does not make any sense

Total: [9]

4. Generic assessment rubric for posters and displays

Assessment criteria	3 marks	2 marks	1 mark	0 marks
Does it cover the main points and ideas?	All points and ideas covered	Some points and ideas covered	Few main points or ideas covered	Many points and ideas not covered
Is the information correct?	All information correct	Most information correct	Most information not correct	Information not provided
Is the required information clearly shown?	Information easy to see and understand	Some information easy to see and understand	Information difficult to see or understand	Required information not shown
Has it been completed with care and attention to detail?	Very neat and well planned	Acceptable tidiness and planning	Untidy and disorganised	Total lack of care and detail
Is it eye-catching?	Yes, very eye-catching	Yes, fairly eye-catching	Somewhat eye-catching	No it is not eye-catching

Total: [15]

Remedial activities

Unit 1.1: Creation stories of the three main religions in Ghana

Questions

1. How many main religions have creation stories in Ghana?
2. In the Christian creation story, what was the first thing God created according to Genesis Chapter 1?
3. Over how many days did God create the world in the Christian story?
4. What does the Qur'an say God expects people to do after creation?
5. How are creation stories typically passed down in Indigenous African Religion?
6. In some Indigenous African creation stories, what kind of creatures assist the Supreme Beings?

Answers

1. Three
2. The sky and the earth (together)
3. Six days
4. Be thankful and take care of everything He created, and live good and honest lives.
5. Orally, from one generation to the next.
6. Spirit animals such as serpents and pythons.

Unit 1.2: Moral values in creation stories

Questions

1. What can we learn from creation stories?
2. What are three moral values that all three main religions in Ghana share?
3. Morals are like a type of rule. What is the purpose of these rules?
4. How does following these moral rules benefit others?
5. Name a moral value that might be important in a creation story.

Answers

1. Moral lessons and values.
2. Loving one another, caring for one another, helping one another, and tolerating others' views.
3. To help us lead good and orderly lives.
4. They benefit others by creating a respectful community and society.
5. Learners' answers will vary. Example of correct answer: Respect for creation or the creator.

Unit 2.1: Naming ceremonies in the three major religions

Questions

1. What are rites of passage?
2. List the four most common rites of passage.
3. Which religions in Ghana celebrate rites of passage?
4. What is the first rite of passage that takes place after a child is born?

4. A useful object such as a gun, a cutlass, or an instrument of a trade.
5. Bragro.
6.
 - a. Akan people (*Bragro* rite)
 - b. Krobo people (*Dipo* festival)

Unit 2.4: Marriage rites in the three major religions in Ghana

Questions

1. What does marriage signify?
2. How does marriage bring people together?
3. In Indigenous African Religion, what is the first step in the customary marriage process?
4. What is the purpose of the dowry paid by the man's family in a Muslim wedding?
5. What common element do Christian and Muslim weddings share?
6. In which of the three religions does the marriage ceremony take place in a church?

Answers

1. The coming together of a man and a woman to form a family and have children.
2. It brings not only the couple together, but also their families.
3. The man's family expresses interest in the woman to her family.
4. It is a payment made to the woman's family.
5. A celebration following the marriage ceremony.
6. Christianity.

Unit 2.5: Death rites in the three major religions in Ghana

Questions

1. What is the purpose of death rites?
2. List two ways death rites help those who are left behind.
3. What are the four stages of mourning in Indigenous African Religion?
4. In a Christian funeral, what happens after the wake or lying in state?
5. What is the final stage of a Muslim death rite?

Answers

1. Death rites are carried out to mark the death of a loved one and to help those left behind.
2. They provide support and grief counselling and allow for celebrating and remembrance.
3. Preparation of the corpse, pre-burial mourning, burial mourning, post-burial mourning.
4. A funeral service is held in a church, followed by a burial at a cemetery.
5. The body is carried to the cemetery for burial.

Unit 2.6: Moral lessons in the rites of passage

Questions

1. What do rites of passage connect us to?
2. What is one important moral lesson learned from rites of passage?
3. List two moral lessons related to relationships that rites of passage can teach.

Answers

1. Our culture and its traditional practices.
2. How to behave appropriately as we progress through life.
3. Truthfulness and honesty; faithfulness during marriage.

Unit 3.1: The importance of obeying authority

Questions

1. What does the word "authority" mean?
2. List two examples of people who have authority.
3. Why is it important to obey people in authority?
4. How can people in authority set a good example for others?
5. What should you do if you see someone in authority abusing their power?

Answers

1. Authority refers to the power or responsibility that certain people have over other people.
2.
 - Religious leaders
 - Teachers
3. They help make our lives easier by keeping homes, schools, and communities running smoothly.
4. By behaving appropriately.
5. Alert or inform other people about the abuse of power.

Unit 3.2: Obeying God, our parents and those in authority

Questions

1. What do the three main religions in Ghana have in common regarding authority?
2. In Islam and Christianity, what motivates people to obey God and those in authority?
3. In Indigenous African Religion, how do people learn from those in authority?
4. List two reasons for obeying people in authority.
5. What can happen if someone disobeys the rules set by people in authority?

Answers

1. All three religions command respect for God and those in authority.
2. Love for God and the desire to live a good life and benefit others.
3. Through stories, myths and proverbs passed down by ancestors/elders.
4. God commanded us to; to avoid doing what is wrong
5. They may face consequences, such as punishment.

Unit 3.3: Rules and regulations from authority in daily life

Questions

1. Why are there rules and regulations in all areas of our lives?
2. Give an example of a rule or regulation that can be found in each of the following places:
 - a. homes
 - b. schools
 - c. communities.
3. What might happen if there were no rules and regulations at school?
4. Why is it important to follow religious rules and regulations in your place of worship?
5. Give an example of a national rule or regulation in Ghana.
6. Imagine you lead your household. What is a rule you will create to help things run smoothly?

Answers

1. Rules and regulations help things run smoothly and ensure good relationships between people.
2.
 - a. Homes – Chores assigned to family members, bedtimes.
 - b. Schools – Arriving on time, wearing uniforms, respecting teachers.
 - c. Communities – No littering, noise restrictions at night, respecting elders.
3. It would be difficult for the school to run smoothly. There could be chaos, disruption of learning, and difficulty maintaining a positive learning environment.
4. Following religious rules and regulations shows respect for your faith and creates a peaceful and orderly atmosphere for worship. It can also help worshippers focus on their spiritual connection.
5. Learners' answers will vary. One example is the requirement for children to attend school. Other possibilities include laws related to traffic codes, noise restrictions, or minimum wage.
6. Learners' answers will vary. Example of a correct answer: Learners might create a rule about sharing chores, like everyone taking turns washing the dishes or cleaning their rooms.

Unit 4.1: The mission of the prophets

Questions

1. What is the role of a prophet?
2. Select two actions from the list below that are part of a prophet's mission:
 - a. writing religious texts.
 - b. speaking the word of god
 - c. performing miracles
 - d. warning people about sin.
3. Who gives prophets the messages that they share with people?
4. List two prophets that are important in both Islam and Christianity.
5. What is the message of a prophet called?

Answers

1. A prophet's role is to speak the word of God, encourage people to worship only God, live righteously, and warn people about troubles if they turn away from God.
2. b. Speak the word of God. d. Warn people about sin.
3. God/Allah
4. Noah/Nuh; Abraham/Ibrahim; Moses/Musah
5. A prophecy.

Unit 4.2: The meaning and exemplary lives of the Caliphs

Questions

1. What does the word "Caliph" mean?
2. The Caliphs are considered the successors of whom?
3. List the four Caliphs you studied in this unit.
4. When did the era of the four Caliphs begin?
5. What is another term sometimes used to refer to the first four Caliphs?

Answers

1. Caliph means "successor".
2. The Caliphs are considered the successors of Prophet Muhammad (SAW).
3.

– Abu Bakr ibn Abi Quhaffah	– Uthman ibn Affan
– Umar ibn al-Khattab	– Ali ibn Abi Talib
4. The era of the four Caliphs began after the death of the Prophet in Mecca in 632 CE.
5. The "Rightly Guided" Caliphs or Rashidun Caliphs.

Unit 4.3: Lessons learnt from the exemplary lives of the Prophets and Caliphs

Questions

1. What is one of the Five Pillars of Islam mentioned in the Unit?
2. How did Caliph Umar use the money collected in the treasury?
3. List two ways we can learn from the prophets and Caliphs.
4. Match the following moral values to their definitions:

a. perseverance	Acting without pride.
b. humility	Continuing to do something despite difficulties.
c. patriotism	Giving up something important for someone or something else.
d. sacrifice	Love for one's country.

5. Give an example of a situation where you might need to show perseverance.

Answers

1. *Zakat* (charity)
2. Caliph Umar used the money collected in the treasury to provide income for those in need, such as the poor, elderly, and disabled.
3. We can learn moral values from their lives and apply them to our own lives.
4.
 - a. Perseverance: Continuing to do something despite difficulties.
 - b. Humility: Acting without pride.
 - c. Patriotism: Love for one's country.
 - d. Sacrifice: Giving up something important for someone or something else.
5. You might need to show perseverance when studying for a difficult test, practising a sport, or completing a challenging project.

Unit 5.1: Moral teachings from the Bible, Qur'an and oral traditions

Questions

1. What are three ways we can learn moral teachings?
2. What is the holy book of Islam?
3. What is the holy book of Christians?
4. How are moral teachings passed down in Indigenous African Religion?
5. Give an example of something we might learn from a proverb.

Answers

1.
 - Reading stories, myths, legends.
 - Reading religious books like the Bible and Qur'an.
 - Learning from proverbs and wise sayings passed down by elders.
1. The Qur'an
2. The Bible
3. They are passed down by elders in the community from generation to generation.
4. Learners' answers will vary. Example of a correct answer: A proverb might teach us the importance of hard work, kindness, or respect for others.

Unit 5.2: Apply moral teachings to daily life

Questions

1. In what two ways can we learn moral teachings?
2. List the three main religions practised in Ghana.
3. What is a common concept behind many moral teachings from different religions?
4. Why is it important to be aware of moral teachings?
5. Give an example of how you could apply a moral teaching in your daily life.

Answers

1.
 - Reading cultural and religious stories.
 - Hearing about traditional practices carried out by ancestors.
2. Islam; Christianity; Indigenous African Religion
3. Do good and help others, while avoiding harm.
4. It is important, so we can apply them in our daily lives and make positive choices.
5. You could apply moral teaching by sharing your lunch with a hungry classmate, helping an elder carry groceries, or telling the truth even if it's difficult.

Unit 6.1: Money and its usefulness

Questions

1. What is the medium of exchange in Ghana?
2. What are the two denominations of Ghana's currency?
3. What is the smallest denomination of Ghana's note?
4. What is the purpose of the watermark on Ghanaian notes?
5. How can money help us prepare for the future?

Answers

1. The medium of exchange in Ghana is the cedi.
2. The two denominations of Ghana's currency are banknotes and coins.
3. The smallest denomination of Ghana's note is GHC1.
4. It indicates that they were printed legally by the Bank of Ghana and are not counterfeit.
5. Money can help us prepare for the future by saving for retirement.

Unit 6.2: Honest ways of acquiring money

Questions

1. How many religions are covered in the discussion about money?
2. List two ways the holy books say money should NOT be earned.
3. Besides earning money, what are three other things we can do with money?
4. What is the first step in saving money?
5. What does the phrase "give it away" refer to in the context of using money?

Answers

1. The unit covers three religions: Islam, Christianity, and Indigenous African Religion.
2. Two ways the holy books say money should NOT be earned are stealing and fraud.
3. Besides earning money, we can spend it wisely, save it, or give it away.
4. The first step in saving money is to draw up a savings plan.
5. The phrase "give it away" refers to donating money to help people in need.

Unit 6.3: Appropriate ways of using money

Questions

1. What is one reason we should not use a lot of money?
2. Besides buying basic needs, what are three good ways to use money according to the holy books?
3. Give an example from the passage of an illegal way to earn money.
4. What does the phrase "squandering money" mean?
5. How can money be used to make others suffer?

Answers

1. Having too much money is bad.
2. Three good ways to use money according to the holy books are helping the poor and needy, taking care of family, and doing charitable works.
3. One example from the passage of an illegal way to earn money is fraud.
4. "Squandering money" means wasting money foolishly.
5. Money can be used to make others suffer by using it to exploit them.

Unit 6.4: Benefits of the SSNIT pension scheme and people who benefit

Questions

1. What does SSNIT stand for?
2. Who manages the SSNIT contributions?

3. Who are the two main groups of people who contribute to SSNIT?
4. How often are contributions made to SSNIT?
5. Who receives the benefits paid by SSNIT?

Answers

1. SSNIT stands for Social Security and National Insurance Trust.
2. The SSNIT contributions are managed by the Social Security and National Insurance Trust itself.
3. The two main groups of people who contribute to SSNIT are employers and employees.
4. Contributions to SSNIT are made at the end of every month.
5. The benefits paid by SSNIT are received by the employee (the beneficiary).

Unit 7.1: The meaning of bribery and corruption

Questions

1. What is the difference between bribery and corruption?
2. Besides offering money, what else can be given as a bribe?
3. Who can be guilty of bribery? (Select two answers)
 - a. the person who offers the bribe
 - b. the person who receives the bribe
 - c. a family member of the person offering the bribe
 - d. a friend of the person receiving the bribe.
4. Give one example from the passage of an act considered tax corruption.
5. When is employing someone not considered corruption?

Answers

1. Bribery involves offering something (usually money) for an unfair advantage, while corruption is the abuse of power or trust for personal gain.
2. Favours can also be given as bribes besides money.
3. Both the person who offers the bribe (a) and the person who receives the bribe (b) can be guilty.
4. Example: An establishment refusing to pay taxes to the IRS after charging them to customers.
5. Employing someone based on their qualifications and not because of family relations.

Unit 7.2: The causes and effects of bribery and corruption

Questions

1. List two reasons why people might give or accept bribes.
2. What is one negative effect that bribery and corruption can have on a country's development?
3. Why does the passage say we should avoid corruption according to religious teachings?
4. Give one example from the passage of a moral value that can help reduce bribery and corruption.
5. What does "a good name is better than riches" mean in the context of avoiding corruption?

Answers

1. Two reasons people might give or accept bribes are a get-rich-quick attitude and greed.
2. Bribery and corruption can retard national development.
3. The passage says we should avoid corruption because it is against the will of God/Allah.
4. Being content with what you have honestly earned.
5. It means having a reputation for honesty is more valuable than getting money through corruption.

ESSENTIAL

Religious and Moral Education

Basic 8

Facilitator's Guide

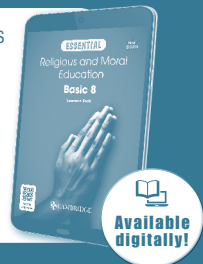
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