

EBS 324: METHODS OF TEACHING RELIGIOUS AND MORAL EDUCATION

SEMESTER ONE (1).

CREDIT VALUE: THREE (3)

LEARNING GUIDE

UNIT 1: Introduction to the Teaching of RME

Session 1: Curriculum Rationale

Session 2: Teaching and Learning Philosophy

Session 3: General and Specific Aims of the New RME Curriculum

Session 4: Learning Domains (Expected Learning Behaviours)

Session 5: Core Competencies in the New Curriculum

Session 6: Organization of the New RME Curriculum

UNIT 2: Approaches to the Teaching of RME

Session 1: Existential Approach

Session 2: Dimensional Approach

Session 3: Values Clarification Approach

Session 4: Gift to the Child Approach

Session 5: Concept-Cracking Approach

Session 6: Life Themes Approach

UNIT 3: Use of Creative Pedagogies

Session 1: Meaning and Significance of Pedagogy

Session 2: Activity-Based Learning Pedagogies

Session 3: Inquiry-Based Learning Pedagogies

Section 4: Problem-Based Learning Pedagogies

Section 5: Context-Based Learning Pedagogies

Section 6: Game-Based Learning Pedagogies

UNIT 4: Assessment in RME

Session 1: Meaning and Types of Assessment

Session 2: Formative and Summative Assessment

Session 3: Assessment of Learning (AoL)

Session 4: Assessment for Learning (AfL)

Session 5: Assessment as Learning (AaL)

Session 6: School-Based Assessment

UNIT 5: Planning for Delivery (or Pre-Lesson Preparation)

Session 1: Preparation of Lesson Plan

Session 2: Selection of Instructional Resources

Session 3: Arrangement of the Place of Instruction

Session 4: Assembling of Instructional Team and Learners (Team Teaching)

Session 5: Deciding on the use of Creative Pedagogies

Session 6: Deciding on the Modes of Instructional Delivery

UNIT 6: Enactment of Lesson

Session 1: Introduction of Lesson

Session 2: Instructional Delivery, using Creative Pedagogies

Session 3: Dealing with Cross-Cultural Issues, e.g., Inclusivity, Gender, ICT.

Session 4: The use of Differentiation and Scaffolding

Session 5: Development of Core Competencies

Session 6: Closure (Analysis and Reflection)

UNIT 1: Session 1:

Curriculum Rationale

RATIONALE:

The issue of morality and religion has engaged human attention over the centuries. This is because of their effects on the co-existence of human beings

with one another and the world they live in and ideas concerning their relationship with forces beyond the known world. 'Religious and Moral Education' is a vital and indispensable part of human growth and development in the Ghanaian society. The subject reinforces the informal religious and moral training young people acquire from their homes and communities.

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

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

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

attitudes and values that will help them to make good choices and decisions in their adulthood for the good society.

Session 2:

Teaching and Learning Philosophy

PHILOSOPHY:

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

TEACHING PHILOSOPHY:

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

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

LEARNING PHILOSOPHY:

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

Some of them have the ability to dance, sing, draw, dramatise or make models, and all these potentials are to be developed through the teacher's assistance and resourcefulness. Games arouse the interest of children to take active part in lessons. They may include chain games whereby a child may ask another child a

question and continue in the same order throughout the class. The teacher is at liberty to introduce appropriate games in the lesson.

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

Session 3:

General and Specific Aims of the New RME Curriculum

1. GENERAL AIM:

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

2. SPECIFIC AIMS:

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

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

Session 4:

Learning Domains (Expected Learning Behaviours)

INSTRUCTIONAL EXPECTATIONS IMPORTANCE:

- Aid learners to make sense of problems and persevere in solving them, including using higher order reasoning and problem-solving skills.

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

LEARNING DOMAINS (Expected Learning Behaviours)

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

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

KNOWLEDGE, UNDERSTANDING AND APPLICATION

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

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

You will note that each of the indicators in the curriculum contains an “action word” that describes the behaviour the learner will be able to demonstrate after teaching and learning has taken place. “Knowledge, Understanding and Application” is a domain that should be the prime focus of teaching and learning in schools. Teaching in most cases has tended to stress knowledge acquisition to the detriment of other higher-level behaviours such as applying knowledge. Each action word in any indicator outlines the underlying expected outcome. Each indicator must be read carefully to know the learning domain towards which you have to teach.

The focus is to move teaching and learning from the didactic acquisition of “knowledge” where there is fact memorisation, heavy reliance on formulae, remembering facts without critiquing them or relating them to the real world – surface learning – to a new position called – deep learning. Learners are expected to deepen their learning by knowledge application to develop critical thinking skills, explain reasoning, and to generate creative ideas to solve real life problems in their school lives and later in their adult lives. This is the position where learning becomes beneficial to the learner. The key words and the explanations involved in the “Knowledge, Understanding and Application” domain are as follows:

Knowing: The ability to remember, recall, identify, define, describe, list, name, match, state principles, facts, concepts.

Knowledge is the ability to remember or recall material already learned and this constitutes the lowest level of learning.

SKILLS AND PROCESSES

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

Understanding:

The ability to explain, summarise, translate, rewrite, paraphrase, give examples, generalise, estimate or predict consequences based upon a trend. Understanding is generally the ability to grasp the meaning of some material that may be verbal, pictorial, or symbolic.

Applying:

This dimension is also referred to as “Use of Knowledge”. Ability to use knowledge or apply knowledge, apply rules, methods principles, theories, etc. to situations that are new and unfamiliar. It also involves the ability to produce, solve, plan, demonstrate, discover etc.

Analysis:

The ability to break down material/information into its component parts; to differentiate, compare, distinguish, outline, separate, identify significant points

etc., ability to recognise unstated assumptions and logical fallacies; ability to recognise inferences from facts etc.

Synthesising:

The ability to put parts together to form a new whole. It involves the ability to combine, compile, compose, devise, plan, revise, organise, create, generate new ideas and solutions etc.

Evaluating:

The ability to appraise, compare features of different things and make comments or judgment, compare, contrast, criticise, justify, support, discuss, conclude, make recommendations etc. Evaluation refers to the ability to judge the worth or value of some material based on some criteria.

Creating:

The ability to use information or materials to plan, compose, produce, manufacture or construct other products. From the foregoing, creation is the highest form of thinking and learning skill and is therefore the most important behaviour.

This unfortunately is the area where most learners perform poorly. In order to get learners to develop critical thinking and behavioural skills beginning right from the lower primary level, it is advised that you do your best to help your learners to develop analytic and application skills as we have said already.

Observing

This is the skill of using our senses to gather information about objects or events.

This also includes the use of instruments to extend the range of our senses.

Classifying

This is the skill of grouping objects or events based on common characteristics.

Comparing

This is the skill of identifying the similarities and differences between two or more objects, concepts or processes.

Communicating (Reporting)

This is the skill of transmitting, receiving and presenting information in concise, clear and accurate forms - verbal, written, pictorial, tabular or graphical.

Predicting

This is the skill of assessing the likelihood of an outcome based on prior knowledge of how things usually turn out.

ATTITUDES AND VALUES

To be effective, competent and reflective citizens, who will be willing and capable of solving personal and societal problems, learners should be exposed to situations that challenge them to raise questions and attempt to solve problems.

Learners therefore need to acquire positive attitudes, values and psychosocial skills that will enable them participate in debates and take a stand on issues affecting them and others. The RME curriculum thus focuses on the development of attitudes and values.

Attitudes

i. Curiosity: The inclination or feeling toward seeking information about how things work in a variety of fields.

ii. Perseverance: The ability to pursue a problem until a satisfying solution is found.

iii. Flexibility in ideas: Willingness to change opinion in the face of more plausible evidence.

iv. Respect for Evidence: Willingness to collect and use data in one's investigation, and have respect for data collected by others.

Analysing

This is the skill of identifying the parts of objects, information or processes, and the patterns and relationships between these parts.

Generating possibilities

This is the skill of exploring all the options, possibilities and alternatives beyond the obvious or preferred one.

Evaluating

This is the skill of assessing the reasonableness, accuracy and quality of information, processes or ideas. This is also the skill of assessing the quality and feasibility of objects.

Designing

This is the skill of Visualising and drawing new objects or gadgets from imagination.

Interpreting

This is the skill of evaluating data in terms of its worth: good, bad, reliable, unreliable; making inferences and predictions from written or graphical data; extrapolating and deriving conclusions. Interpretation is also referred to as “Information Handling”.

Recording

This is the skill of drawing or making graphical representation boldly and clearly, well labelled and pertinent to the issue at hand.

Generalising

This is the skill of being able to use the conclusions arrived at in an activity to what could happen in similar situations.

Reflection:

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

VALUES

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

Respect: This includes respect for the nation of Ghana, its institutions and laws and the culture and respect among its citizens and friends of Ghana.

Diversity: Ghana is a multicultural society in which every citizen enjoys fundamental rights and responsibilities. Learners must be taught to respect the views of all persons and to see national diversity as a powerful force for nation development. The curriculum promotes social cohesion.

Equity: The socio-economic development across the country is uneven. Consequently, it is necessary to ensure an equitable distribution of resources based on the unique needs of learners and schools. Ghana's learners are from diverse backgrounds, which require the provision of equal opportunities to all, and that all strive to care for each other both personally and professionally.

Commitment to achieving excellence: Learners as global citizens, must be taught to appreciate the opportunities provided through the curriculum and persist in doing their best in whatever field of endeavour as global citizens. The curriculum encourages innovativeness through creative and critical thinking and the use of contemporary technology.

Teamwork/Collaboration: Learners are encouraged to be committed to team-oriented working and learning environments. This also means that learners should have an attitude of tolerance to be able to live peacefully with all persons.

Truth and Integrity: The curriculum aims to develop learners into individuals who will consistently tell the truth irrespective of the consequences. In addition, be morally upright with the attitude of doing the right thing even when no one is watching.

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

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

given the required emphasis to each of the dimensions in your teaching and assessment.

SESSION 5:

CORE COMPETENCIES IN THE NEW CURRICULUM

PRE-REQUISITE SKILLS OF THE SYLLABUS

Pre-requisite skills, according to the syllabus, are those skills which are acquired from religious and moral training children receive at home, school, society and the various religious groupings, especially the youth religious organizations. Children are taught basic rudiments of morality such as obligations to the elderly, running errands, helping with household chores, etc.

CORE COMPETENCIES

The core competencies describe a body of skills that teachers at all levels should seek to develop in their learners. They are ways in which teachers and learners engage with the subject matter as they learn the subject. The competencies presented here describe a connected body of core skills that are acquired throughout the processes of teaching and learning.

1. CRITICAL THINKING AND PROBLEM SOLVING (CP)

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

2. CREATIVITY AND INNOVATION (CI)

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

3. COMMUNICATION AND COLLABORATION (CC)

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

4. CULTURAL IDENTITY AND GLOBAL CITIZENSHIP (CG)

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

5. PERSONAL DEVELOPMENT AND LEADERSHIP (PL)

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

6. DIGITAL LITERACY (DL)

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

SESSION 6:

ORGANIZATION OF THE NEW RME CURRICULUM

ORGANISATION OF THE CURRICULUM

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

Example: **KG1.2.3.4.5**

ANNOTATION	MEANING / REPRESENTATION
KG1	Year/Class
2.	Strand Number
3.	Sub-Strand Number.
4.	Content Standard Number
5.	Learning Indicator Number

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

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

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

Indicator is a clear outcome or milestone that learners have to exhibit in each year to meet the content standard expectation. The indicators represent the minimum expected standard in a year. **Exemplar**: support and guidance which clearly explains the expected outcomes of an indicator and suggests what teaching and learning activities could take to support the facilitators/teachers in the delivery of the curriculum.

SCOPE AND SEQUENCE OF THE CURRICULUM:

STRANDS	SUBSTRANDS	B1	B2	B2	B4	B5	B6
God, His Creation and Attributes	God the Creator	√	√	√	√	√	√
	The Environment		√	√	√	√	√
	Purpose of God's Creation		√	√			
Religious Practices and their Moral Implications	Religious Worship in the Three Major Religions in Ghana	√	√	√	√	√	√
	Religious Festivals in the Three Major Religions in Ghana						
	Major Religions in Ghana	√	√	√	√	√	√
Religious Leaders	Birth of the Leaders of the Three Major Religions in Ghana	√					
	Early Life of the Leaders of the Three Major Religions		√				
	The Youthful Lives of the Three Religious Leaders			√			

	The Call of the Leaders of the Three Major Religions Ministry of the Leaders of the Three Major Religions in Ghana The Latter Lives of the Leaders of the Three Major Religions in Ghana				√			
The Family and the Community	Roles and Relationships Personal Safety in the Community	√ √	√ √	√ √	√	√	√	√
The Family, Authority and Obedience	Authority and Obedience Roles, Relationships in the Family and Character Formation				√ √	√ √	√ √	√ √

TIME ALLOCATION

SUGGESTED TIME ALLOCATION:

A total of two periods a week, each period consisting of thirty minutes, is allocated to the teaching of RME at the basic level. Religious and Moral Education at the primary level (BS 1 to BS 6) is allocated four periods in the week, with each period consisting of 30 minutes.

At the junior secondary school level (BS 7 to BS 9), the allocated periods a week are four with each period consisting of 35 minutes. This may be inadequate considering the scope of the subject that is, discussing various topics across the

three major religion in Ghana that is, Christianity, Islam and African Tradition Religion

IMPORTANCE OF STUDYING THE BASIC SCHOOL CURRICULUM MATERIAL (SYLLABUS)

It is obvious that the study we have undertaken is immense benefits to the teacher and particularly the teacher trainee. These benefits are considered below:

1. Through this exercise, the teacher trainee is equipped with the general aims for teaching Religious and Moral Education at the basic level. The work of the teacher cannot be effective if he/she has no idea of the purpose for teaching a particular subject or topic in a subject or topic in a subject area. With the comprehensive nature of the preamble to the basic syllabus, the teacher trainee comes to grips with the aims or teaching the general subject.

This will enable him/her to plan well having in mind the aims. For example, the general aims of syllabus among many others are to help the pupils to understand and tolerate other people faith. It also aims at helping the pupils to appreciate the differences good and bad behaviours which have the purpose of supplementing the kind of education children acquire from the home. Such advance knowledge puts the teacher in a good position as to what to do in other to achieve those aims through advance planning.

2. Again, the syllabus is explicit on the rationale for teaching Religious and Moral Education at the basic level. It states categorically that the teaching of R.M.E. is an attempt to reinforce the informal religious and moral training pupils acquire from the homes. The trainee teacher haven been provided with this kind of information is put in a position to provide the type of education needed. Through the syllabus, the trainee is giving the opportunity to program himself or herself consciously in such a way that the rationale for teaching the subject would be achieved.

3. Also, the study of the basic syllabus creates the opportunity for the teacher trainee to to be familiar with the topics or units to be taught at each level of Basic Education. This is very useful in the sense that once the trainee is provided with the topics and units, he or she can start to look for information on those topics in the Basic syllabus can enable the trainee to research for information on the topics before the end of the training so that teaching does not become laborious business.

Once again, the exposure to the Basic syllabus gives indication to the teacher as the type of materials to be sought after and be used in teaching each of the topics. As the trainee goes through the study of the syllabus, he or she begins to ponder over the types of Teaching and Learning Materials (TLMs) that would be suitable for teaching the topics and how they could be trained. This exercise may even enable the trainee to start with the preparation of some of the materials even in college before completion of course.

The column of the syllabus that provides information on the Teaching and Learning Activities suggested the various approaches one can use to teach the topics. It provides hints on methods to be used by the teacher, be it discussion, narration, question and answer method, etc. by dropping such hints, the trainee is equipped with how best he/she can teach lessons using various kinds of approaches. Thus, he/she comes to know the type of teaching learning activities that would be suitable in teaching learning activities that would be suitable in teaching Religious and Moral Education at the Basic level.

Furthermore, the trainee is given ideas about the time available for teaching various topics. Such knowledge guides and this helps him or her to make sure that lessons are planned well within the time allocated by the syllabus. This gives him or her advantage of using time judiciously in lesson planning and presentation.

4. Last but not the least, the content column of the syllabus provides some bits of information on various topics to be taught. Though, It may be inadequate, it sets the tone for detailed information needed by the teacher in order to deliver effective lessons. This calls for further reading on the topics for effective delivery.

In conclusion, it could be said that the study of the Basic religious and Moral Education syllabus by the teacher trainee is a good way of exposing him/her as to what pertains on the ground. We are aware of the confusion newly trained teachers face, when all of a sudden they find themselves in the classroom without

adequate or sufficient exposure to the situation on the ground. The fact that what teachers learn at the college may be different from what they are expected to teach at the basic level classroom is a problem in itself.

It is for this reason that in recent times, every effort is being made to expose the trainee to curriculum materials used at the basic level long before he or she passes out. In recent years trainee teachers are supplied with copies of syllabi and other materials before they go out. Providing this kind of facility to teachers in college is a sure mark of success since some of their expectations are met in college through this exercise.

UNIT TWO

APPROACHES TO THE TEACHING OF RME

SESSION 1:

EXISTENTIAL APPROACH

The Existential Approach to the teaching of Religious and Moral Education refers *to the approach in teaching which focuses attention on the whole of the child's experiences and uses these experiences as the basis for forming religious concepts.*

It is sometimes referred to as the *Experiential Approach*. This approach is based on the principles that *all* experiences are essentially religious.

It is an approach that seeks to help the children to “know about depth” by encouraging them to look into their own lives at depth, in order to explore their natural experiences deeply.

The overall aim in the use of this approach is *to create in pupils the ability to understand and think about religion as a unique mode of thought and awareness which takes advantage of the children's own natural experiences so as to help them to build conceptual bridges* between themselves and what they consider to be control concepts of religion – as presented in the six inter-related and inter-dependent dimensions i.e. Experiential, Mythological, Ritual, Social, Ethical and Doctrinal.

The general view is that if we as teachers can help the children to learn to look into their own experiences deeply, and then, at the appropriate time, bring religious concepts within the ambit of their experiences, not only will we assist in their development of mature, creative religious concepts but also give them the opportunity of assessing their relevance or irrelevance to them.

By this approach, we would be inviting the children to plunge into the depths of their everyday experiences, to get below the surface of life and examine it from the inside, from a position of depths. So that they can explore their experiences deeply.

In the classroom the application of this approach will be taken as a starting point where the ordinary everyday experiences of pupils and teachers, and the encounters between teachers, teachers and pupils and the pupils themselves are examined.

The idea here that religious concepts grow out of human experiences of awe and wonder, guilt and anxiety, joy and sadness, etc.

The objectives of this Experiential Approach therefore are

- a. to get the pupils to reflect on these fundamental experiences,
- b. to recognize the cognitive and affective significance of the experiences in their lives and

c. to make reasoned judgement -including value judgments about them.

In using the Existential Approach in teaching, three types of themes are identified with each having carefully chosen aims. These are

1. Depth Themes
2. Symbol and Language Themes
3. Situation Themes

1. DEPTH THEMES

Depth themes normally take as their subject matter or topic *the child's immediate situation and experiences and seek to provide him/her with an opportunity to examine them closely and to find out new dimensions*

When we use Depth themes, we are in effect telling the child to look more deeply into something already familiar to him/her and find out if there is anything about that thing he/she has not seen before.

A close look at Depth Themes may therefore show a link with "Life themes" with such titles like Homes and Families, People who help us, Friends and Neighbours, Living in Groups, Things we like to do, etc.

In this way, we can say that depth themes and life themes have common characteristics which cut across subject teaching and they are both concerned with assisting the growth of religious concepts by encouraging the child to explore and examine his/her own "secular" experiences.

But unlike life themes, depth themes are particularly designed not to lead the child to a particular religion's position or provide him/her with knowledge of religious ideas or teaching, but to provide him/her an opportunity to practice a particular skill of reflecting deeply (at depth) on their own experiences.

In view of this, we should see Depth Themes as purely *secular*. They do not make use of religious language nor do they necessarily involve purely religious matter.

In fact, Depth themes are not characterized by concern for a body of religious knowledge but rather by its *intention to explore and examine life* through the child's own *feelings, acts and experiences*.

It can therefore draw on any subject-matter which can illuminate and inform the child's experiences at depth.

THE AIMS OF DEPTH THEMES

The use of depth Themes implies that we are to *use the child's needs, interests and experiences* as basis for the achievement of distinct educational aims. These aims are the following:

1. To provide the child the opportunity to reflect on his/her own experiences at depth
2. To create the chance for the child to develop insight into him/herself and his/her feelings
3. To develop insight into other people and their feelings
4. To help him/her to develop insight into what constitutes a distinctly human relationship between him/herself and others.

The above aims are valuable and worthwhile in their own right since in RME, many scholars agree that for anybody to be described as a religiously educated person, he/she must have insight into other people's feelings and into one's own feelings

Again, the person should realize that the feelings and needs of other people are equally important as one's own. Such attitudes as a matter of fact, should result from an understanding of what constitutes a good human relationship.

IMPORTANCE OF DEPTH THEMES

The importance of Depth Themes is therefore not only to be seen in the ability to foster certain personal qualities which contribute to the process of becoming religiously educated but in laying the foundation for an understanding of moral concepts.

When we are able to help children to achieve these four aims, we can say that they have attained a new perspective from which to view life

For example, a Depth Theme at the Basic Level on *Friends and Friendship* which provides children with an opportunity to look below the surface of their own experiences of friendship and to talk about their friendship, which may involve them in the same type of deep experiences which underline some basic concepts in religion such as *forgiveness, faithfulness, self-sacrifice, salvation, love, kindness, etc.*

The above concepts when viewed through the lenses of what friendship involves and the children's own experiences can lead to illumination and better understanding of such concepts.

From the above explanation, it is possible and indeed desirable for depth themes to be used in Basic Schools because unlike traditional religious material, we can easily adapt to the different developmental levels of children.

In fact, the depth at which a depth theme is explored is determined by *pupil characteristics*. It is therefore desirable because children of all ages need to have an opportunity to practice the skill of reflecting on their experience, for the

process of gaining insight into self, others and the relationship between them is progressive and cumulative way.

We must mention that, whatever the age of the children the choice of theme needs to be made on the basis of their present experiences.

Note that the events which happen in school, at home, in the local community or in a national or international context often arouse interest and excitement in children.

When a teacher is able to channel this into an appropriate depth theme he/she will find that the children will actively participate in the discussion.

For this to be successful, the teacher needs to observe the following points:

- a. The teacher should assess in advance the possibility of a particular theme-whether it has the potential for generating interest in children and relevance to their development.
- b. The teacher should also be clear in his/her own mind about the course of the themes developed.
- c. finally, the teacher should not only be conscious of the purpose for using a depth theme, but also he/she should select in advance the particular concepts which he/she believes should emerge in the course of its development.

EXAMPLES OF THE USE OF DEPTH THEMES

In the use of depth themes, some topics may take several lessons to complete.

In cases like this, you may have to get the pupils to work in groups or individually depending on the topic chosen.

At the infant level between ages 5 to 7, we can have topics like:

1. Homes and Families

2. Things we share
3. People who help us
4. The clothes we wear
5. Our Fathers and Mothers
6. Things we like to see
7. Important people in the community, etc.

With the above topics we provide children with the opportunity to examine the nature of human relationships, especially those within a family in a theme like Homes and Families.

At the Junior Level between the ages 7 to 9, we can have topics like:

1. Families and Relatives
2. Friends and Neighbours
3. Gifts and Giving
4. Helping people in need
5. Visits and Visitors
6. Things we like to read, etc.

The above topics can be explored when we take a theme like Things We Would Like to do.

At the J.S.S. level between ages 9 to 11+, we can provide them with an opportunity to:

1. Gain insight into the concepts of adventure, courage, danger, fear, ambition, loyalty, friendship, trust, faith, belief and commitment,
2. Recognize the relationship between beliefs and actions,

3. Gain insight into what motivates men and women to embark on dangerous adventures,
4. Become involved at an imaginable level, in the spirit of adventure
5. Gain insight into the demands made by friendship, especially that of self-reliance.

The above can be explored when we pick a theme like Adventure or Prove a Theory.

At the late JHS and early SHS levels between ages 12 to 13+, we can also provide opportunity for children to:

1. Gain insight into concepts of suspicion, mistrust, enmity, intolerance, prejudices, fear, envy, hatred, greed, selfishness and their opposites.
2. Recognize that these concepts divide human beings and cause both physical and mental suffering.
3. Distinguish between *useful* and *harmful* barriers.
4. Become sensitive to the need to work for the removal of barriers which hinder unity and understanding between human beings.

The above can be explored when we pick a theme like Barriers.

We can conclude that Depth themes are expected to relate to the children's immediate situation, experiences and interests and they do not necessarily have to be religious but basically secular.

2. SYMBOL AND LANGUAGE THEMES

It is a common knowledge that even though Symbol and Language Themes may be used independently of depth themes, it is always possible to identify links between them in terms of the understanding each seeks to foster.

Basically, Symbol and Language themes *aim at promoting understanding of the nature and functions of Symbols and the ability to use them.*

For one thing, symbol and Language themes and Depth themes complement each other.

Many are of the view that Symbol and Language themes grow out of depth themes. For example, it has been observed that a depth theme on *Things we like to make* selected for nine or ten year olds may be channeled into a symbolic and language theme on *Creation*.

In this case, children may be helped to fill out the word *creation* with those insights they have gained through the depth themes insights into the concepts of *purpose, planning, care, pride, perseverance, awe, wonders, joy, celebration, giving, hope and love.*

In cases where we identify such direct relationship between depth theme and symbol and language themes, we shall be encouraging children to use religious language and symbolism for the expression of their own ideas and experiences.

This obviously has the effect of familiarizing them with religious vocabulary in practical way.

It will also make it possible for them to see their own experiences reflected in their own ideas.

THE AIMS OF SYMBOL AND LANGUAGE THEMES

The use of symbol and language themes implies that we are helping to initiate children into religion as a unique mode of thought and awareness. It therefore aims at providing children the opportunity to:

1. Express their own ideas, thoughts and feelings in appropriate symbols and language.

2. Recognize the special characteristics of religious language and symbolism by
 - i. Acquainting them with language which is evocative, poetic, metaphorical and dramatic (firstly within a secular context and then within a religious context) and education them in its use.
 - ii. Acquainting them with the context (country, life and customs) out of which the traditional language and symbols of religion have grown.
 - iii. Acquainting them with the feasts, festivals, ceremonies, rituals and myths of religion as symbolic expression of the faith of believers.

From the above aims, we realize that symbols and language themes are basically *religious concepts* through which the children are given the opportunity to illuminate their own religious understanding.

For example, a close look at some words draw attention to issues of theological value which reflect important religious concepts.

Such words include *water, power, spirit, fire, darkness, blood, wine, bread, body, cup, life, sheep, lamb, death, servant, Lord, heart, Saviour, sower, father, son, bride, covenant, sacrifice, redeem, bless, anoint, miracle, glory, etc.*

You should note that some of these words may form themes in their own right. E.g. light, water, spirit, etc., while others will need to be incorporated within other themes.

It is important to state that children will need to be introduced first to concepts of symbolism itself.

An important pre-requisite to understanding religious language is a good experience of using imagery.

We must therefore seek to make children more conscious of the images and symbols which surround them and then help them to transfer these to their thinking and writing.

It is only when children are conscious of a metaphor or an image and why they are using it that they will be able to approach religious language intelligently and with understanding of the type of language that is used.

For this to be successful, the teacher needs to observe the following three points so as to contribute to this process of creating awareness of images at a conscious level:

1. The teacher must help provide children the opportunity to become conscious of the images and symbols provided by their immediate environment,
2. Give children the opportunity to express their own ideas, thoughts and feelings in appropriate symbols and language
3. Assist children to become familiar with language which is evocative, poetic, metaphorical and dramatic.

When teachers follow these, it will help children to associate certain feelings with particular objects and then use them as symbols of their feelings. Such a work can be done orally or by using two sets of verbal descriptions or in single words.

SOME PRACTICAL EXAMPLES ON THE USE OF SYMBOL AND LANGUAGE THEMES:

STRAND: *GOD AND HIS CREATION.*

Sub-Theme/Sub-strand: *Darkness and Light*

AIM: In using the theme of Darkness and Light, the teacher is aiming at initiating children into religion as a unique mode of thought and awareness by providing

them with the opportunity to express their own ideas, thoughts and feelings in appropriate symbol and language.

To do this effectively, we provide children with the opportunity to:

1. Become conscious of the feelings and ideas which they associate with darkness and light.
2. Explore the connection between light and the concept of joy, happiness, hope, safety, security, presence, understanding and the truth.
3. Gain insight into two of the central symbols of religion prior to examining feasts and festivals in which they feature.

To achieve the objectives stated above, let us look at the content and the learning experience in a theme such as *Darkness and Light* when teaching the topic on *God and His Creation* in the lower primary.

You may start with the symbol and language theme of Darkness.

Some leading questions may include the following:

1. What are your immediate feelings when the light suddenly goes off?
2. What is the first thing that happens in the home?
3. Why is it that a car's first reaction to darkness is to get rid of it with light?
4. Why don't we just sit in the dark?
5. Imagine that you did choose to sit in the dark, how would you feel?
6. What about if somebody in your family started talking about ghost, witches, demons or even armed-robbers, how would you feel?

The answers to these questions would obviously lead to the feeling that Darkness makes us feel uncertain of things.

It represents the unknown things that we are not sure about, things we are afraid of, things we don't *know* about.

Ask them further as to what it means when someone says *I am in the dark!* Or *I see it now* ,or *I have seen the light*. Indeed, the above expressions indicate that the person now *understands* something.

We can by this say that, whereas *darkness* is *associated with fear, insecurity, discomfort, uncertainty and ignorance* *light* is *associated with peace of mind, security, comfort, certainty and understanding*.

It can also be associated with joy and happiness because we feel happy when we have peace of mind, security and understanding.

THEME OF LIGHT

Light as a symbol and language theme carries the message of joy and happiness as we have stated above.

Find out from children what light means especially during Christmas festivities.

Usually, the streets, shops, homes and churches are made bright and gay with decorations and lights.

What does this signify? Ask them to think about times we set out bonfires. It is associated with joy and happiness.

Let us look at phrases like *the light has dawned on me* or *their faces lit up when they saw them* and *her eyes shone when she saw her lover*, etc.

In these expressions above, light is portrayed as a symbol of hope, safety, security, joy, happiness and understanding.

Expressing the word *Light* as a symbol is synonymous with the word understanding.

This can also be linked with the idea of light as a symbol of truth.

The word *enlightenment* draws understanding, truth and light together into a single concept.

As a further activity, you can engage children to act out a poem or drama or painting that depicts light.

C. SITUATION THEMES

Situation Themes may grow naturally out of both depth themes and symbol and language themes as all the three are designed to contribute to the fulfillment of the wider aims of the Existential Approach.

Situation themes, as the name suggests, *provide children with an opportunity to explore, examine and discuss situations which call for some sort of moral choice or judgement to be made.*

It is either about the situation itself or about the actions or people involved in the situation.

As we use the situation themes, we should ensure that the situations we choose are ones children *are likely to encounter in real life* or are those which are potentially analogous to them.

When we encourage them to analyze such situations carefully, especially in terms of the likely consequences of certain actions and decisions, and use the understanding which is provided thereof, children can be helped to become more perceptive of situations in which moral choices are required, and be more sensitive to the situations.

In using situation themes, we should further encourage children to see the need for their specific observations and views to be channeled into principles which might provide useful guidelines for such decision making in different situations and contexts.

The task of the situation themes is therefore, *to extend the insight children have already gained* through the depth themes and symbol and language themes, (which include needs, feelings and interest of others) by presenting examples of persons acting and behaving in accordance with the beliefs and values that they happen to hold about themselves and about others.

Through this the child can be placed in a position where he/she can receive the crucial connection, which exists between the sort of beliefs and values that a person holds, the attitudes that he/she displays and the actions and behaviour he adopts.

Aims of Situation themes

Situation Themes have both *religious and moral considerations*.

It therefore aims to achieve goals for the two concepts.

Under moral development, the use of situation themes implies that *we are promoting moral insight and development* which provides the opportunity for children to:

- a. Explore, examine and discuss situations which call for a moral choice or judgement to be made about the situation and/or the attitudes and actions of persons involved in it,
- b. Learn law to assess situations in terms of the consequences of attitudes and actions,
- c. Perceive the need for principles which can provide guidelines for moral decision-making,
- d. Formulate principles which can provide guidelines for moral decision-making,
- e. Perceive the connection between beliefs, values, attitudes and behaviour,

f. Develop positive attitudes and values through identifying which characters displaying moral sensitivity,

g. Accept or admit to their own emotional experiences and come to some conclusions about the sort of response they might reasonably adopt towards them.

Under Religious considerations, situation themes aim at introducing children into religion as a unique mode of thought and awareness by providing them with the opportunity to:

a. explore, examine and discuss situation in which a religious belief is seen to provide the rationale underlying a person's attitudes, values and actions.

b. Recognize that religious beliefs and attitudes reflect a particular type of response to certain emotional experiences,

c. Gain insight into the *implicit* or *feeling side* of religion by examining the ways in which it deals with emotions, especially those particularly characteristic of religious attitude, that is awe, reverence and worship.

For the teacher to be successful in the use of situation themes, he/she needs to note the following points:

1. Care is to be taken to ensure that the person whose situations we are presenting are presented as realistically as possible with opportunity for real discernment of character to occur.

2. The situations from life must be clearly presented and the quality of presentation must attract the listeners (children) to associate and sympathized in their imagination.

3. The teacher must also draw upon the real-life experiences of his/her own pupils or encourage them to devise their own situations for discussion.

When teachers follow the above suggestions, it will help children to appreciate situations in which a religious belief is seen in relation to rationale underlying a person's attitude, values and actions.

A practical example on the use of Situation themes:

THE FAMILY, RELIGIOUS HOME AND OBEDIENCE.

Sub-Theme: Family Relationships

Aim: to provide children with an opportunity to explore, examine and discuss situations which call for a moral choice or judgement to be made about the situation and/or about the attitudes and actions of persons involved in it.

To do this effectively, we provide children with the opportunity to:

1. Examine areas in family relationship which are subject to stress, strain and conflict.
2. Identify with characters involved in family situations and gain insight into attitudes they adopt.
3. Assess the attitudes displayed by characters in terms of their consequences for the family life.
4. Formulate possible solutions to these conflicts.

To achieve the objectives stated above, let us look at the content and learning experiences in a theme such as the one above i.e. Family Relationships.

Let us consider the life in Mr. Awuah's family. The family consists of Mr. Mrs. Awuah with four children who are aged between four and twelve – two boys and two girls.

The boys are rather very noisy, full of life. They like playing computer games and they quarrel as to who should use the computer during their leisure.

Granny, whom is on a visit, is particularly annoyed because she cannot take a nap especially over the weekends when there is no school.

She scolds the boys harshly and as she scolds them, Mrs. Awuah overhears and enters the hall and wonders what she should do- to agree with Granny or side with the boys.

She feels her boys ought to be free to live normal lives, but then, she knows Granny is getting older and weak by each day and needs rest. What should do?

The above situation could be approached through *role-play* and followed by *discussions*.

Similar situations could be used to develop the theme of family relationships, some of which could be written and presented by pupils themselves.

There are several of such situation themes the teacher can adapt in order to examine family relationships in terms of how to manage stress, strain and conflicts.

SUMMARY:

We have tried to show how the Existential Approach to the teaching of religious and moral education is formed from **the combination of the three types of themes- Depth Themes, Symbol and language themes and Situation themes.**

We saw that all the three types of themes seek to help children to discern and examine those dimensions in their own *existential* experiences which contribute to an understanding of religious concepts.

We saw that two of the themes- Depth themes and Situation themes- encourage them to express and communicate their awareness of these dimensions in *secular* terms.

The other theme – Symbol and Language themes- helps them to gradually acquire the necessary techniques for interpreting traditional religious language and symbols and give them practice in using them.

In this way, the *Existential Approach* attempts to provide children with an opportunity to build *conceptual bridges* between their own experiences and the traditional concepts of religion.

This, it is hoped will not only lead them towards clearer perception of religion as a *form of understanding* but also to a position where they can begin to assess for themselves its relevance or irrelevance as a special way of looking at and talking about the experiences of living.

The RME teacher serves as a cultivator and nurturer of behaviours. Thus, they nurture their students to become responsible, successful and useful people in future. This approach opens up the teaching process to humanistic possibilities, which involves personal encounters and face-to-face relationships.

SESSION 2:

DIMENSIONAL APPROACH

The Dimensional Approach is the type of approach which focusses on certain phenomena in the religion in order to understand the religion. These things are what **Ninian Smart** calls dimensions. Explaining these phenomena or structures of reality in the religion is called **STRUCTURAL EXPLANATION**. We take a brief look at these dimensions or structures as explained by Smart (1960: 15-33).

1. Ritual Dimensions: Rituals here mean certain recurrent forms of behaviour and practices e.g. prayer, asceticism, worship festivals and yoga. This involves the outward expressions of religion but with an inner meaning or intention. Rituals are therefore symbolic. They point to something other than themselves or they have an "inner intention." Ritual can be so mechanical devoid of any inner

meaning. In this case, it becomes meaningless. That is why some religions are described as 'ritualistic.'

Smart makes us aware that ritual needs not be formal and elaborate. He cites as an example closing of eyes to pray. This act though very simple, it is a ritual. He further explains that it expresses...an outward behaviour...coordinated to an inner intention to make contact with, or to participate, the invisible world" (Smart 1969: 16).

2. Mythological Dimensions: Myths constitute one way that religious experience is expressed intellectually. They are stories about the origins of certain things. They cover transcendental events, entities, historical events and the origin of rituals, customs and taboos. Some also concern how a religion views the origin of the world and the end of humans and the world at large. Myths are very important to people for they give a spiritual or religious understanding of the events, of human history. Myths are not false stories with no historical basis as some people assume. Behind each myth, says Berdyaev, 'are concealed the greatest realities, the original phenomena of the spiritual life' (cited in Wach, 1958:65). One needs to study the myths of a religion to understand why, for example, some rituals are performed.

3. Doctrinal Dimensions: Rituals and experiences which are nurtured by religious institutions are normally interpreted in certain dimensions. These involve beliefs of various kinds which are formally grouped as doctrines. The beliefs associated with the rituals form the doctrinal dimension of the religion e.g. Beliefs associated with the Eucharist in Christianity. Doctrines are therefore the intellectual explanation and articulation of faith or rituals. Ma says of doctrines: "Doctrines are an attempt to give system, clarity, and intellectual power to what is revealed through the mythological and symbolic language of religious faith and ritual."

4. Ethical Dimension: This concerns with how members of the religion should behave towards one another. This dimension is often the source and the motivating factor of right conduct. This dimension is a concrete expression of the nature of the Ultimate Reality. There is no religion without this dimension but its purpose differs from religion to religion.

5. Social Dimensions. People are organized institutionally to form a society with leaders and various responsibilities assigned to them. Various social groupings do arise within one religious' group. This gives rise to some structures with each structure assigned responsibility. The structures are for the expression and the continuation of the religious traditions they have inherited. Some of the institutions are priesthood and prophetism. Through such institutions a religion comes to influence the larger community where in which it operates. social dimension indicates the way in which men's lives are . . . Shaped....and the way in which religious institutions operate."

6. Experiential Dimensions: This dimension refers human having an encounter with the invisible world. There are two types of religious experiences: **ordinary and dramatic.**

- a. **Ordinary Experiences** accompany rituals and beliefs. For example, someone can have an intimate encounter with God while reading scripture or praying or through a historical event.
- b. A good example of **Dramatic Experience** is Paul's Damascus Road Encounter, Buddha's enlightenment under the Bo-tree. Not everybody in a religion has this experience. Only a few have it, for example, Spirit Possession and Buddha's enlightenment. Sometimes it is important to know the experiences in the religion in order to understand the myths, doctrines and social institutions in a religion.

Though Smart gives only- six dimensions which we have discussed above. We add the seventh one:

7. Structural Dimension. This concerns physical structures such as buildings and art and craft. The architectural design of a place of worship can be symbolic. Also, the artistic expressions are often a pictorial way of representing rituals, doctrines, myths and religious experiences to the believing eyes.

SESSION 3:

VALUES CLARIFICATION APPROACH

DEFINITION OF VALUES

VALUES are patterns of human behaviour which are worthwhile and for that matter are cherished by the people in society (Smith, 1978, Ganguli, Mehrotra & Mehlinger, 1981, Gelles and Levine, 1995, Gyekye, 1996, Huitt, 2004, Santrock, 2005).

Again, Values are patterns of behaviour which are held and maintained by people as being worthwhile and for that matter relevant to their own lives (Gyekye, 1981).

Values may be classified according to the nature of the benefits that one expects.

Many such values have been peddled in such a manner that children are at the mercy of adult imperatives. Examples of values espoused are **respect for elders, honesty, loyalty, commitment, hard work and patriotism, etc.**

TYPES OF VALUES

There are different types of values and may be classified according to the nature of the benefits that one expects according to Ganguli, Mehrotra and Mehlinger, 1981). These can be categorized under the following:

1. Religious /Spiritual Values e.g. piety, obedience to authority, etc.
2. Moral Values e.g. honesty, gratitude, respect, ect.
3. Political Values e.g. probity, accountability, justice
4. Economic Values e.g. productivity, efficiency
5. Social Values e.g. courtesy, commitment, hospitality
6. Intellectual Values e.g. intelligence, clarity
7. Professional Values e.g. success, diligence, skillful
8. Aesthetic Values e.g. beauty, symmetry
9. Sentimental Values e.g. love, acceptance
10. Material / Physical Values e.g. health, safety, comfort

CATEGORIES Of VALUES:

Since Religious and Moral Education (RME) as a subject can be used to teach all the categories above, it becomes an integral part of the values education and can therefore use the Values Clarification Approach (VCA).

A close look at society reveals a pattern through which the teaching of values was carried out. Let us consider them in details.

a. Adult *behaviour* was example to be emulated by children. Children were encouraged to use adults as their role models and were expected to copy adult life patterns whether it appealed to them or not.

b. Children *were persuaded with arguments* to adopt certain philosophies which might have worked in the lives of some people in the community.

c. There was conscious effort to *limit the choices* that were open to children. Adults impressed upon children to adopt values which the parents or adults cherished. E. g. marrying outside your ethnic group was a big risk.

d. Adults also *adopted rules and regulations as mechanism* to check behaviour forms.

They used rewards and punishments to reinforce certain forms of behaviour and inhibited others.

e. Adults further *presented cultural and religious dogma or doctrines* as unquestionable wisdom. For example, they always emphasized the point that it has always been the case and any attempt to move away would spell a doom.

f. Lastly, the adult society *appealed to the conscience* of the children. For example, they told a child who misbehaves or does something wrong that he/she should have known better or is a disgrace to the parents.

All the above were methods used to inculcate values to children.

It has been said that the methods amounted to indoctrination in the sense that children had no autonomy to decide on the issue of what constituted *right or wrong*.

Indeed, ideas were imposed on them and were aimed at *moulding or whipping them into line* by the exercise of one's superior status and authority as an adult.

It is against this background that the popular strategy of Value Clarification was propounded.

The developers of Values clarification maintain that the fundamental failing of traditional approaches to such behaviour as lying, cheating and stealing is that they deal in indoctrination; asserting to children that there are *right* and *wrong* ways of thinking and acting.

These traditional approaches, they claim, have the effect of arresting the development of a child's rational judgement, and can only be described as *totalitarian*. To these scholars, adults have made a mistake of trying to teach children certain moral values instead of allowing them to discover and ethically get matured through the creation of their own values.

TRADITIONAL APPROACHES TO VALUES EDUCATION (VE)

Traditional Approaches to the teaching of values included **role model, persuasion, limiting choices, setting rules and regulations, presenting dogma or doctrines and appealing to conscience** (Raths, 1966). All these amounted to indoctrination because they presumed that all values are already known. Societal values are therefore emphasized rather than individual values.

MODERN APPROACHES TO VALUES EDUCATION

Five approaches to values education have been developed and these are Inculcation, moral Development, Analysis of Issues, Action Learning and Values Clarification.

1. INCULCATION

Inculcation is an effort to teach students the generally accepted values in the society which educators believe would lead to moral education. Example is the transmission of common set of values by mission schools such as punctuality, neatness, obedience, hardworking and respect for authority. The Inculcation Approach relies on external standards rather than the individual's own moral standards. Advocates of this include Parsons (1951), Sears, Maccoby and Levin (1957), Whiting (1961), Wynne and Ryan (1989, 1992) and Bennet (1993).

2. MORAL DEVELOPMENT

Moral Development highlights moral and ethical principles and their application to moral situations in life. It requires logical reasoning. It is purely based on moral values to the neglect of other values like social and political values. This approach presents the students as an active initiator and a reactor within the context of his or her environment. This implies that the individual cannot change his environment neither can the environment fully mould the individual. A person's actions are as a result of his feelings, thoughts, behaviours and experiences. Advocates included Kohlberg (1969, 1984), Piaget (1932, 1962), Erikson (1950) and Loevinger and Wesley (1970).

3. ANALYSIS OF ISSUES

The Analysis of Issues or Values Approach is based on social rather than individual values. It involves a critical examination and analysis of situations or issues, which require people to make informed choices and value judgement. It also requires logical thinking and scientific investigation to deal with issues that require value judgement. Advocates included Scriven (1966) and Bond (1970).

4. ACTION LEARNING

Action learning involves people acquiring some values from their own life experiences. This may be in conformity with the popular saying that “experience is the best teacher”. According to this approach, values have their sources neither in the individual nor in the society but from the interaction between the two according to Maslow (1971), Gauld (1993) and Cotton (1996).

5. VALUES CLARIFICATION

Values Clarification Approach (VCA) is the teaching and learning process which is related to the teaching of “**Values**”. It is sometimes referred to as “**Values Building**”. It has been associated with the works of Rath, Harmin & Simon (1966), Simon, Howe and Kirschenbaum (1972).

Values Clarification Approach is based on the thesis that values cannot be “taught”, but rather they are “caught” (Simona and Bohn, 1974). It is also based on the premise that no one can claim to have the “right” set of values (Purple & Ryan, 1976).

This methodological approach to the teaching of values education aims at helping students to explore their own preferences and make their own decisions while understanding the values of others. It is based on the assumption that the ability to value intelligently can be developed in an open, non-judgemental and non-threatening atmosphere where students are encouraged to consider what they

value and what are the consequences of, and alternatives to what they value (Raths et al., 1966).

Using Values Clarification Approach in teaching, one does not argue for or against specific values. This methodological approach to teaching of values encourages creativity, freedom, self-realization and autonomous decision-making by students, among others. When using this approach, there is no right or wrong answer for another person's value response or point of view. It does not give room for the teacher to indoctrinate the learners.

Among the five approaches Values Clarification is the popular and it is still being used in American and European institutions.

Values Clarification is a process of approach to values than the content of the people's values. It stresses on the "how" or the process rather than the "what" or the content of what one holds as a value.

THE VALUING PROCESS

According to the Values Clarification Approach, values are based on **three processes** namely **Choosing, Prizing and Acting**. These three processes have **seven stages** in all.

1. **CHOOSING** freely
2. Choosing from alternatives
3. Choosing after considering the consequences of alternatives
4. **PRIZING**, cherishing and being proud of your choice
5. Prizing, being willing to affirm the choice publicly or confirm the choice to others
6. **ACTING** upon the choice by incorporating it into your behaviour
7. Acting upon the choice repeatedly over time (Raths et al., 1966).

The role of the teacher is to make the process easier by responding in such a way as to stimulate the child to apply these seven steps to whatever topic or issue the class may be discussing. He/she should be encouraged creativity, freedom, self-realization and autonomous decision-making by learners.

Regardless of the topic or issues in values clarification, *laissez-faire* is the order of the day, and moral content gives way to a process with standards.

Again, the teacher should commit him/herself to the view that there is no “right” or “wrong” answer to any question of value that the class may discuss.

To a large extent, the teacher is expected to avoid moralizing. Criticizing, giving values or evaluating, but rather encourage diversity of views so as to help learners to take rational decisions and defensible value judgement.

To be able to do this effectively, the teacher is expected to use approaches which will help the learners to become aware of the beliefs and behaviours they cherish and would be willing to stand up or in and out of the classroom.

He/she is expected to use materials and methods which encourage students to consider alternative modes of thinking and acting. By this, the learners would learn to *weigh the pros and cons and the consequences of* the various alternatives

Furthermore, the teacher can help the learners to consider whether their actions match their stated beliefs, and if not, how to bring the two into closer harmony.

Finally, the teacher is expected to try to give learners options, in and out of class, because it is only when learners begin to make their own choices and evaluate the actual consequences, do they develop their own values.

ENGAGING LEARNERS IN THE CLARIFICATION OF VALUES: THE ROLE OF THE TEACHER:

In an article *Value Clarity, Higher Morality: Let's Go For Both*, Merrill Harmin (1988) has made five general recommendations. They include:

1. Encouraging students to express their points of view on controversial issues.
2. Giving explanations for the formation of School Rules. This helps the teacher to gain respect, trust and confidence of student.
3. Speaking forthrightly for their values without condemning others who have different values.
4. Teacher's behaviour should be an example for others to emulate.

If teachers want students to speak the truth, to be tolerant of others and to be open-minded, they must be conscious of their own behavior.

5. Sometimes teachers do not express their moral indignation or anger against injustice because they want to maintain value neutrality.

On important issues, teachers should voice their concern or take a stance in front of the class.

Among the five approaches, Values Clarification is very popular and it is still being used worldwide especially in American and European institutions.

HOW THE VALUES CLARIFICATION APPROACH CAN BE USED IN TEACHING AND LEARNING SITUATIONS IN THE CLASSROOM

The Values Clarification Approach has been recommended for use in the teaching of Religious and Moral Education at the secondary and tertiary levels of education, but not at the basic level education. This is due to the developmental limits imposed on children (Goldman, 1965, Havighurst, 1952). Goldman (1965) identified three developmental limits associated with children.

These were **Intellectual Immaturity, Linguistic Limitation and Restricted Experience**. Havighurst (1952) had earlier on identified "teachable moments" in

the life of humans and had outlined certain developmental tasks that could be performed at each of the developmental stages in life.

In using this approach, a book containing seventy-nine (79) practical teaching strategies have been written by Simon, Howe and Kirschenbaum (1972) to guide teachers to teach values education to students. These strategies include the Suitcase Strategy, Ranked Orders, Hypothetical Cases, Obituary, Life Raft and Forced Choices. Others are Magic Box, Group Interview, Alligator River, and Personal Journal, Self-Analysis Worksheet, Games and Simulations, In-depth self-analysis exercise, etc.

Now considering the use of values Clarification, two of the strategies namely the Suitcase and the ranked Orders have been selected to explain how the Values Clarification Approach can be used in the classroom.

1. THE SUITCASE STRATEGY

This strategy could be used to teach the topic “Moral Teachings” from the RME syllabus. By this strategy, a suitcase is given to the students and they are supposed to fill it with good moral values. Each student may be asked to write one moral value on a piece of paper and drop it into the suitcase which may be represented by a small box e.g. chalk box.

The teacher could collect what the students have written, read them to the hearing of the class and list them on the white or chalk board. These would finally lead to whole class discussions to determine the kind of values that the students cherish most. This exercise could be done for the teaching of “moral Values” in the religions like Christianity, Islam, ATR, etc.

2. THE RANKED ORDER

This is one of the values clarification strategies that could be used when teaching a topic like “Religious personalities”. For example, if students are asked to

discuss the contributions of three religious personalities to their communities e.g. Abraham, Abu Bakr and Okomfo Anokye. After the discussions, the students may be asked to do a comparative study of the religious personalities by indicating which of the three personalities contributed most towards the development of his community during his time in a ranking order.

The students could be required to present the religious leaders as follows

1. Okomfo Anokye
2. Abu Bakr
3. Abraham.

The ranking should be given some justifications by the students to indicate the kind of values that students perceive as individuals. All these would be done in an open, non-judgemental and non-threatening atmosphere, while the teacher only acts as a facilitator without influencing the selection of students' values.

Other strategies worth noting are

3. LIFE RAFT:

This sample is a dilemma called "Life Raft". This is used to help children to clarify their **Self-worth**. Children are assigned particular characters to role-play in a situation. The participants may keep their own identities. With this sample we have lifted the process in its entirety.

For example:

1. (A): The facilitator instructs the group of ten (10) students/pupils to sit in the middle of the floor, in a formation resembling a life raft. He/she sets the scene by asking the participants to imagine they have been on an Atlantic cruise and that a serious storm had developed, that their ship had been struck by lightning, and that they all have to get into a life raft. He explains that the major problem that now

confronts them or exist is that the raft has room and food enough for only nine (9) person and there are ten in the group. One person must be sacrifices in order to save the rest. The facilitator informs the group that the decision is to be made by group consensus and that each member is to plead his case to the others by arguing why he/she should live and also the group is to decide who must go or be thrown overboard. He tells the participants that they have one-half hour to make their decision. At the end of that time, the lie raft will sink if they are still ten people in it. He/she puts a manual alarm clock near the group or participants so that they can hear it tick and sets the alarm to go off in one-half hour.

(B) At intervals during the decision-making process, the facilitator notifies the group of the time remaining.

The facilitator leads the group in processing the dynamics and the feelings that have emerged during the activity. Since the experience is powerful, sufficient time of one-half hour or more must be allowed to complete this task successfully.

The facilitator then directs the group to brainstorm the values that are implicit in the situation they have just experienced. He/she asks the following questions:

What kind of value assumption did the members of the group make?

What values were the group members acting on?

What did you learn about your values from an experiential standpoint?

In the light of this experience, how did you value your own life and the lives of others?

What is your worth?

Now the important questions are:

What happens to the self-worth the participants who by the group's decision, is voted to be thrown out of the life raft and die?

What happens to the self-image or self-identity of the others who by aggression, grandiose promises, ability to “read” the groups sentiment, by emotive appeals, or by any other means, are voted to remain in the raft and live?

Are the students able to conclude that this is what “developing one’s self-worth” is all about?

At the end of the day, what happens to all ten of these students?

Do you think they can all forget about this values clarification easily?

Or will it continue to haunt some of the members in the group even when they are adults?

Note that this exercise or sample aims at valuing oneself in relation to other people in a typical life situation.

4. THE OBITUARY

This sample or exercise looks at life by viewing it from the perspective of death. The teacher starts by saying:

“We are going to look at life by viewing it from the perspective of death. I am going to ask you to write out your own obituary. Here is a sample format, although you are at liberty or free to write your obituary in your own form. You can use as many of these suggestions as you wish”

Name.....

Aged 10 died yesterday from.....

He/she was a member of.....

At the time of his/her death he/she was working on becoming.....

He/she will be remembered for.....

He/she will be mourned bybecause.....

The world will suffer the loss of his contribution in the area of

The body will be sent to.....

In lieu of flowers.....

When everyone is finished, students may volunteer to read their obituaries out loud or might share their obituaries in smaller, more personal and supportive groups.

Note to the facilitator/teacher:

In facilitating this activity, the teacher should try not to generate a lot of anxiety about this exercise. He/she must treat it as a matter-of-fact but seriously. Give some comfort to the few students who will be very resistant. Let them know that this is not everyone's cup of tea, but also support those who really get into the exercise and are trying to learn from it what it has to teach.

You may also think of similar situation in the life where we can use values clarification as the sample above.

5. THE PIE OF LIFE

The purpose The "Pie of Life" in its simplest form seeks to get us to take inventory of our lives to see how we actually do spend our time, our money, etc. This information is needed if we hope to move from what we are getting to what we want to get out of life. The Pie of Life can also be used to raise some thought-provoking questions about how we live our lives.

How it is used or the Procedure is as follows:

The teacher draws a large circle on the board and says it represents a segment of the students' life and tells them they will have several of such pie. Then he/she says: We will look at how you use a typical day. Divide your circle into quarters using dotted lines. Each slice represents six hours. Now everyone should estimate how many hours or parts of an hour you spend on each of the following areas on a typical school day. Naturally, your answers will differ from one another.

He/she asks the following questions:

How many hours do you spend....

On sleep?

On school?

At work or at a job that gives you money?

With friends socializing, playing games, sports, etc.?

On home work?

Alone, playing, reading, watching television?

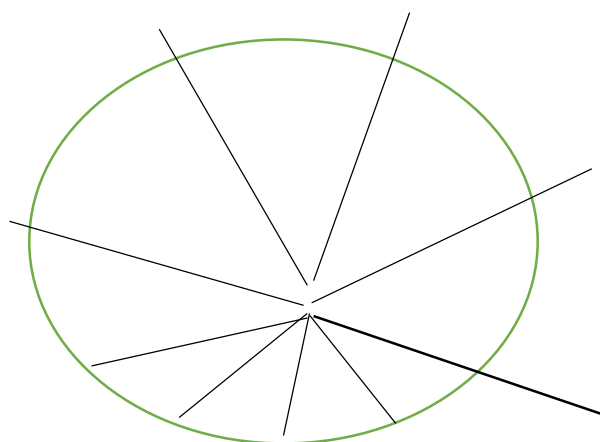
On chores around the house?

With Family including meals times?

On miscellaneous, other pastimes?

Draw slices in your pie to represent proportionately the part of the day you spend on each category. Your pie may look like this:

Visit friends, school, Homework, chores, listen to Music, Alone, Family, watch TV are put in the sections



After this, you can now think about the following questions and write about them in your note books:

Are you satisfied with the relative sizes of your slices?

Ideally, how big would you like or want each slice to be? Draw your ideal pie

Realistically, is there anything you can do to begin to change the size of some of your slices?

Is there a self-contract you would be willing to make and sign your name to?

After each student has executed his/her pie, you can give students the chance to share their pies with one or two students.

To facilitate the “Pie of Life” activity, the teacher should stress the fact that there is no right way to divide up a pie. Each of us lives a different life. There is no implication that it is necessary to change the time devoted to any specific category. The focus is on inventory and looking at our lives more closely. Any decisions to change are up to the individual.

Indeed, there are many things that can be looked at in terms of slices of the pie of life. For example, a pie on where money goes each week, a pie on the kinds of clothes hanging in your closet, a pie of on the music you listen to, or the books and magazines and newspapers you read, or the people who visit you at home, etc.

Apart from the factual inventory of your lives, the pie of life can ask for a substantive inventory. For example, you can plot the proportions of the day that you **feel High, Neutral or Low**. Or a Work pie can be drawn to show the portions that are Creative, Interesting, Dull and more importantly, the Busy Work.

6. THE MAGIC BOX

The purpose of the magic Box is a strategy that aims at helping students to think about what things they value.

The procedure involved is that the teacher tells students about magic box which is very special. It is capable of making itself small and very big. Best of all, it can contain anything that the student wants it to contain.

The teacher then asks the following questions:

If you came home from school today and found the magic box waiting for you to open, what would be in it? Remember that it can have anything you want, tangible and intangible.

Students are to write down their answers or tell them to the class. Further questions include:

What would you want in a magic box for your mother or father?

What would you want for your best friend?

What is the smallest thing you would want?

What is the largest thing you would want in the magic box?

What would you want for poor people?

You should get the students to keep the answers they write. After you have done this activity several times, you can get the students to rank the things they want most for themselves. They might also be asked if they have been doing anything to attain these things.

7. ALL ABOUT ME

The purpose of this strategy is to provide students with an opportunity to think and make statements about their lives in a systematic ongoing way.

The main procedure is as follows: the teacher helps students to write a story in their note books every other day. Stories are titled:

Who Am I?

Who takes care of me?

I am proud.....

Someday I want to be.....

My funniest experience.....

If I could change the world

My friend

The teacher should get the students to read their stories aloud to the class or show them to friends or to their parents. They may add to them, change them and organise them into an autobiography.

In conclusion on the few selected strategies, we have taken you through some major practical ways through which the Values Clarification Approach had been tried and tested. There are several of these strategies you may fall upon from many others sources. You can even formulate your own which you can use during teaching practice sessions. Indeed, there are many such local dilemmas but we should emphasize that as you use or adopt them, the focus should be on the Self in relation to the other people.

MERITS OF VALUES CLARIFICATION APPROACH (VCA)

Purple and Ryan (1976) have attributed to the growth and popularity of the values clarification approach to four factors.

Firstly, the approach is easy to learn and easily accessible to teachers. According to Kirschenbaum (1977), there are a dozen of book and scores of articles available on the subject.

Secondly, teachers have the satisfaction of considering openly and genuinely very important issues concerning individual life goals.

Thirdly, the teachers' views are not imposed on the students. The teacher rather acts as a facilitator, trying to help the students to clarify their values by thinking through some of the moral confusion that they may go through in their mind.

Fourthly, many teachers report that values clarification is a learner-centered teaching strategy that encourages active student participation in moral education lesson.

Another example of the values clarification approach is that it condemns authoritarianism and behavioural approach to values education. It does not encourage the imposition of one's values especially the teacher on others i.e. the students.

Similarly, learning to clarify values helps people to exhibit the qualities of being positive, purposeful, proud and consistent.

It helps to people to become aware of their own values which they are not prepared to compromise.

People reach a conclusion about their values through an educational evaluating process

CRITICISMS AGAINST VALUES CLARIFICATION APPROACH.

The Values Clarification Approach to the teaching of moral education has its own set -backs. In the first place, it does not encourage a search for consensus, thereby providing a common solution to a problem. Any response that comes from the learner should not be condemned.

Secondly, using the values clarification approach, "the same value can support contradictory position" (Lockwood, 1975). This would happen when people who are in favour of or against an issue insist that they have all acted upon their choice or claim, and that matter, the entrenched position they have taken is of value to them.

Thirdly, its definition of value is defective or inadequate. According to the advocates of the values clarification approach, the valuing process requires that a “value” is synonymous with the fulfillment of seven criteria or processes, which include:

1. Choosing freely
2. Choosing from alternatives
3. Choosing after considering the consequences of the alternatives
4. Putting a Prize tag on what you have chosen
5. Affirming what you have chosen publicly
6. Acting upon the choices you have made by incorporating it into your behaviour and
7. Acting upon your choice repeatedly over time (Raths et al., 1966).

However, there are cases where a person may hold certain values, which he or she may not have chosen freely. For example, a man may value polygyny not because he has chosen it freely, but because it is a religious injunction.

The fourth argument that is raised by the advocates is that, anything that has value should be publicly affirmed. According to the advocates, ‘If we are ashamed of a choice, if we will not make our position known when appropriately asked, we would not be dealing with values but something else “(Raths et al., 1966). This is very misleading because it is not always that people go about giving public affirmation of their values before we get to know what they cherish in life’

Some people may hold certain values but then they may decide to remain silent. This does not mean that they do not have values which they cherish in life.

Another argument is that the values clarification approach relativizes moral issues. It does not make a distinction between what is moral and non-moral. It claims to be value neutral.

There is no claim to truth and righteousness and that truth is absolute.

There is no will to generate a common solution because it does not encourage a search for consensus.

It does not argue for or against any specific values.

The claimed values are very relative since what may be valuable to somebody may not be valuable to another.

Then, it does not encourage discussions since some discussions too often lead to heated arguments, partiality, dominance by minority and dominance by extreme motives.

CONFLICT BETWEEN INDIVIDUAL AND SOCIETAL VALUES

All the five approaches to values education have humanistic paradigm but the values clarification approach is most preferable to others because of its individualistic approach to values education.

The “Inculcation” approach totally depends on societal morality to the neglect of individual morality. This means that what is valuable could only be externally determined, for example by teachers, parents or adults in society.

The “Moral Development” Approach promotes both individual and societal morality. This means that what is valuable is both externally and internally determined.

The “Actin Learning” approach sees the source of values as neither in the individualistic nor in the society but the interaction between the two. It therefore implies that what is valuable should be externally and internally determined.

The “Analysis” approach also sees values to be derived from logical reasoning (rationalism) which is individualistic and empirical processes (empiricism) which are societal. The implication of this approach is that where there are no

experiences (societal influences) or in the absence of empiricism, the individual may not derive any values.

The “Values Clarification” approach provides an individualistic approach to the teaching of values because it views the human being as primarily an active organism who relies primarily on an internal cognitive and affective decision-making process to determine which values are positive and which are negative.

This implies that the individual should have the ability to change the environment to suit his or her needs. It therefore puts the values clarification approach over and above the others because it makes the individual begin to operate at the level of moral autonomy where values become individualistic because they would be derived from the self (Bull, 1976).

However, the individualistic nature of the values clarification approach raises a serious question about the real value of this approach, since in Africa in general and Ghana in particular, our values are communal rather than individualistic.

The values clarification approach seems to be in favour of Rene Descartes’ individualistic philosophical principle of “*cogito ergo sum*” meaning “*I think therefore I am*” (Stumpf, 1994). This contradicts the African philosophy of “*cognatus sum ergo sum*” meaning “*I am because I belong*” as suggested by Pobee (1979).

The implication of the communal or African approach to values education is that the individual cannot develop outside the framework of the community, but the welfare of the community as a whole cannot dispense with the talents and initiations of its individual members either (Gyekye, 1996).

RESOLUTION OF THE VALUES CONFLICT AND THE WAY FORWARD

The conflict between the individual and societal values calls for the need to strike a balance between the two opposing views, just as Gyekye (1996) has done by encouraging individuals to develop their unique potentials since the society would eventually be the beneficially.

I believe that societal morality (consensus) and persona morality (sense) must conflict with each other in order to make a person autonomous and the same time to change society for the better.

This should be encouraged, provided the individual's autonomous morality would be in the interest of the larger society otherwise society would remain static. Encouraging individuals to take autonomous decisions in the teaching and learning process would promote democracy in the Ghanaian educational system as suggested by Peters (1966).

The democratic reform will bring about a shift from the "old paradigm" of education to a "new paradigm" (Steiner, 1989). The former places emphasis on content, perceives learning as a product, makes the curriculum very rigid and provides a hierarchical and authoritarian structure which brings a gap between the teacher and the learner. The latter on the other hand places emphasis on how learning should take flexibility in the structure of the curriculum. The values clarification approach has therefore been recommended for the teaching of religious and Moral Education (RME) in schools.

SUMMARY OR CONCLUSION OF VCA:

The Values Clarification Approach (VCA) has been examined in relation to four other approaches to values education namely, Inculcation, Moral Development, Analysis of Values and Action Learning.

The analysis of various approaches has revealed that unlike the values clarification approach, all others seek to promote societal or communal values rather than individualistic values which the values clarification approach seeks to promote.

The values clarification approach seeks to promote learner-centered or child-centered rather than teacher-centered teaching and learning (Peters, 1966). For this reason, Religious and Moral Educators and students are to be encouraged to welcome the introduction of the values clarification approach to the teaching of religious and Moral Education (RME) in the Colleges of Education.

This is to enable student-teachers to be well equipped with the pedagogical skills that they would need to enable them to teach values education or RME effectively in schools. Besides it will help to promote democratic and student-centered teaching and learning practices in schools and colleges.

In spite of the limitations of the values clarifications approach, its strengths outweigh the weaknesses because of its paradigm shift from a “content approach” to a “process approach” to the teaching of values.

However, it is very important to note that effective use of values clarifications approach or strategies and their degree of success largely depends on a number of factors which should not be overlooked by teachers.

These include the mental ability of the students,

the professional competence of the teacher,

the administrative support to be provided by the school,

the value content of the moral issues to be discussed and their appropriateness to the level of maturity and

experiences of the students among others.

SESSION 4:

GIFT TO THE CHILD APPROACH

In 1991, researchers in the University of Birmingham in England, led by John Hull, devised a method of teaching religion to children which is known as “The Gift to the Child Approach.”

This approach begins with the child receiving some easily understood component of a religion such as song, prayer, material object etc. which then progresses to a more complex understanding of that material or numen.

It can be used with materials selected from any number of religions for use in a pluralist context. The method insists upon the role of the teacher as a mediator between the religion and the child.

It emphasises that a religious item is chosen for presentation to **children**. This is called a "numen" or a bit of religious stuff.

Whereas most approaches to religious education suggested that the purpose of religious education was to enhance the children’s understanding of religion, the team now felt that the purpose of religious education was to make a contribution to the human and educational development of the child.

The main features of the Gift to the Child Approach

A specific religious item is selected for the study by the children. This may be a picture, artefact, selection from a sound such as the ringing of a bell, a story, a picture or a person etc. the item selected must have an authentic and semi-independent life within a religious community and must indicate something of the beauty of holiness within that religion.

It would not be appropriate to select a video, a transparency, a photograph or a poster, since these are educational aids which provide information about the religion but do not constitute religious items themselves.

The item must obviously be small enough to be taken out of its original religious context and presented in the classroom.

In saying that the item must have an independent life within the devotional life of the religion, we might take psalm 23 which begins “The Lord is my Shepherd”. It would be the psalm as a whole which would be chosen, rather than the first verse. The verse contains a metaphor about God who is described as being like a shepherd. But the single metaphor does not function independently within Christian communities. The psalm as a whole, however, is the subject of many hymns, meditation and anecdotes and it is treasured and loved in its own right.

The chosen items must appeal to one or more of the senses of the children. It must be concrete in the sense that it must provide something to look at or to listen to or to touch, etc.

The Pedagogical Strategies of the Gift Approach

1. Engagement

The Engagement period refers to the opening moments when the attention of the children is attracted to the numen. This might consist of asking children to guess what was under a beautiful black velvet cloth as it was slowly lifted. Nursery children, about to be offered the story of Jonah, might play with a plastic bath with toy fish for few minutes. The length and character of the engagement period usually depended upon the degree to which the numen might be unfamiliar to the children, or might come out of a very different cultural context.

2. Exploration

This is the time when the children are encouraged to approach the numen, to observe it, to listen to it or whatever. It is during this period that the children come close to the material through the entering device.

3. Contextualization

The children pass through the first two stages without necessarily realising that the material comes from a religious tradition. They study *Ganesha* but are not a word about Hinduism. They learn about Bernadette of Lourdes without hearing a word about Christianity, let alone Roman Catholicism.

In the Contextualisation stage, the numen is placed back into the context of the community or tradition which venerates it. We learn for example about someone called Aideen, who was worshipping in the Church of Our Lady of Lourdes, she lights a candle before her and still in her wheelchair travels on pilgrimage to Lourdes.

4. Reflection

This is the time when the gifts are made articulate. Bilal was the first Muslim to shout out aloud, calling people to prayer. What would you shout to everyone if you get up of a high place with a microphone? Jonah was called to Nineveh. What do you think you might be called to do one day? What are you being called to do today?

SESSION 5:

CONCEPT-CRACKING APPROACH

THE MEANING OF CONCEPT CRACKING

As with all subjects in the curriculum, RME should promote the spiritual development of pupils. This is the heart of what learning from religion means.

Some teachers have interpreted this as meaning that the experience of the pupil should be the primary concern of RME. This response is rooted in a child-centred philosophy of education, which sees religion as essentially a matter of human experience and the purpose of RME as being to promote the exploration of that experience.

Curriculum planning is therefore centred on pupil experience and religious material is drawn on only insofar as it illuminates that. So religion becomes the servant of the child's experience. In the extreme, this can become a form of therapy, primarily concerned with pupils' psychological well-being.

In fact, both the child-centred and the content-centred approaches have provided important insights. The content-centred approach focuses attention on the need for pupils to study a systematic body of knowledge.

The child-centred approach focuses attention on the need to look for pupil relevance and the benefits that children can gain from their study of religion, irrespective of their own faith commitment.

Concept cracking is an attempt to apply these insights to the teaching of RME in an approach which is content structured but child-related

CONCEPT CRACKER LEARNING PEDAGOGY

Again, this strategy views religions from competing accounts of the truth about human life. From this perspective, the **purpose** of this approach is chiefly to give every young person access to life's key tasks such as:

1. finding out what's true or reality about God, life after death and so on in order to inform the beliefs and values of the students.
2. examining the truth claims of different religions and concentrate on its status as a living belief system.

3. evaluating religious issues or concepts on the basis of ‘Truth or twaddle?’ The emphasis on taking belief statements seriously as truth claims, and analysing evidence and arguments around them means that lessons aren’t finished until the question ‘And is it true?’ has been mentioned.

In fact, concept crackers are more interested in whether the sacred texts are historical than spiritual or ritual actions associated with them. In the classroom, the concept cracker approach uses strategies such as

- i. debate,
- ii. discussion,
- iii. evidence-weighing. etc.

In concept cracking, two important components in planning a unit of work on Religious beliefs have been identified

1. Identifying a Focus

One difficulty for teachers wishing to explore Christian beliefs in the classroom is that there are often many different beliefs embedded in the RE topics traditionally taught in school. For example, in a unit of work on Christmas we could be dealing with the beliefs that God gave His son, that Jesus is the Prince of Peace and that God is with us, to name but a few.

Similarly, in a topic on salvation, we could be dealing with ideas such as being rescued, making a new start, sacrifice and imperfection. Whichever topic is chosen for a unit of work in RE, a focus must be identified, so that the teacher is clear as to exactly which belief or beliefs are to be taught through that unit. If the teacher is confused about the beliefs involved, it is almost certain the pupils will be.

An essential preliminary step in planning lessons on a particular topic is, then, to unpack it in order to be clear about the cluster of beliefs being dealt with. The next step is to decide which of these beliefs is to be the focus of the unit of work in question. This decision will be influenced by the syllabus the school is following and the age, ability and experience of the children. The temptation is to try and include everything there is to know about a topic in one unit of work. This should be fiercely resisted.

2. Relating to Pupil Experience

The ideas involved in Christian beliefs are largely alien to children in the western world because they do not form part of their everyday experience. There is, therefore, a great challenge for RE in finding ways of relating these beliefs to Children's experience so that they can begin to make sense of them. The skill is to find a way of building a bridge between the world of Christian belief and the world of Children's experience.

Using story, including biography, and designing creative learning activities are important ways of achieving this. The aim is to translate the religious ideas so that they are communicated effectively to children. To do this it is necessary to take ideas from one culture (Christian) and to find the parallels in our pupils' culture (in most cases western, secular) which enable them to make some sense of the Christian world.

This means that RE must have an experiential dimension and that teaching must take seriously Children's experience of the world.

CONCEPT CRACKING AT WORK// THE USE OF THE METHOD

The process involved in concept cracking consists of four main steps. Looking at how a topic on Repentance might be developed with infants will illustrate how the method works:

Step 1: Unpack the Beliefs

The beliefs embedded in the concept of repentance include the importance attached to; saying sorry, changing our attitudes and behaviour, and receiving forgiveness.

Step 2: Select One Belief to Explore

This unit of work will focus on the belief that change in attitude and behaviour is needed and what that means.

Step 3: Relate the Belief to the Child's Experience

To begin with, explore the notion of external change, for example of clothes using the dressing-up box. Develop this by looking at the changes that take place with growth. In discussion, explore the similarities and differences between change on the outside and change on the inside. Use a story like *The Two Giants* by Michael Foreman (Hodder & Stoughton) to convey the notion of change in attitude.

Step 4: Introduce the Religious Idea and Make it Relevant

Tell the story of Zacchaeus, the crooked tax collector who returned all that he had stolen after meeting Jesus (Luke ch 19 v 1-10). Children can explore Zacchaeus before and after attitudes and behaviour using paper bag puppets. Discuss what confession means to modern Christians. Explore how saying sorry helps in human relationships.

In table below, four other topics have been included to illustrate briefly how the method can be used on different types of subject matter namely, a story, a main belief, a festival and a practice. Clearly these examples need further elaboration if they are to be used as teaching units. The purpose here is only to show briefly how the method works.

	1. unpack the cluster of ideas	2. select one idea to explore	3. relate it to pupils experience and reflect on that experience	4. introduce the explicitly the religious idea and make it relevant to the modern world
Bible story e.g. Ruth	i. God's care in times of difficulty ii. Ruth's commitment to Naomi	commitment	i. Commitment to friends. ii. Challenges to loyalty	Hear and explore the story of Ruth. Marriage service. Hiding place
Main belief e.g. covenant	i. God's faithfulness to His promises. ii. The people of God. iii. Obedience	God's promise	Making and Keeping promises	i. Abraham and the promise of a son (Gen 18:1-15) ii. Communion as a celebration of Jesus return Monastic vows
Festival e.g. Easter	i. Sin ii. Love iii. Sacrifice	Forgiveness and reconciliation	Falling out with someone and then	i. Joseph and his brothers

	iv. Forgiveness and reconciliation. v. New Life		restoring the relationship with forgiveness	(Gen chps 42-49). ii. Jesus attitude to his persecutors (Luke 23:26-49) iii. Coventry Cathedral reconciliation service.
Practice e.g. Adult Baptism	i. Declaration of belief ii. Symbol of cleansing from sin.	Declaration of belief	Standing up in public for what you believe	i. Stephen before the Sanhedrin (Acts 7) Saying of Creeds. Testimony at adult baptism.

1. The Onion Method

In this approach, general statements of attainment (or attainment targets as they are called in Scotland) are laid down. These indicate the level of achievement that a pupil should be demonstrating at a particular age. Using them in planning ensures that children revisit the same topics at ever greater depth. The aim is to make increasing intellectual and affective demands on pupils as they progress through their years of schooling. Rather like peeling away the layers of an onion

until you reach its heart, this method facilitates an ever deepening exploration of the same material.

2. The Jigsaw Method

This method depends on identifying the cluster of beliefs that underpin the main belief, practice or festival. For example, the cluster of beliefs which are integral to the concept of salvation include sin, forgiveness, atonement, rescue and a new start. These can be likened to the parts of a jigsaw, which when joined together give a reasonably comprehensive picture of the Christian belief in salvation. A way of achieving progression is to introduce these different component beliefs at different stages of pupils' education.

They then, over the years, gain a more complete and coherent understanding of the main belief, festival or practice. Of course, the component beliefs vary in their complexity. The easier ideas, for example new start, will no doubt be introduced earlier in the curriculum than harder ones like atonement, which would probably be reserved for the later years of the secondary school.

1. SIN 2. ATONEMENT... 3. NEW START..... 4. RESCUE 4. FORGIVENES.

THE ADVANTAGES OF CONCEPT CRACKING

Using beliefs as the focus for curriculum planning has four main advantages:

1. The choice of the information to be taught in any unit of work is guided by a clearly defined selection criterion.

The question which needs to be asked is, will this particular piece of information support the pupils in acquiring an understanding of the belief being taught? For example, in the Easter topic listed in table below where the focus of study is forgiveness, the elements of the Easter story emphasised would probably include

Jesus behaviour in the Garden when he was arrested, his reaction to those who were crucifying him and his words to one of the two thieves who were crucified with him.

With older pupils, St. Paul’s theological interpretation of the crucifixion, as the means whereby people receive God’s forgiveness, might be introduced. The details of the trials or the role of Simon of Cyrene, for example, would not be emphasised since they do not reinforce the focus of the unit, namely forgiveness. Focusing on a belief is, therefore, an important way of avoiding both information overload and purely information-driven units of work.

Key Beliefs	Focus at KS1	Focus at KS2	Focus at KS3	Focus at KS4
God: the nature and activity of God,. Understanding God	Father and Creator. Through Jesus and the Bible	Understood by Christians as Father, Son and Holy Spirit. Through human experience	Belief in God as three and one Reason, expression and evidence. The basis of belief and it is communicated	The debate about God
Jesus: incarnation Redemption	Jesus: a special person for Christians. Jesus changes; changes	Jesus’ birth and life reflecting God’s presence in the world. New beginnings as	The two natures of Christ: human and divine The purpose for which Jesus came	The Messianic kingdom- the heralding of a new age in history. Eternal life- a new

	people's lives	a result of Jesus' death and resurrection.		dimension experienced in relationship in Christ
Church: Body of Christ. Worship	Belonging Celebrating	The Christian community finds its identity in Jesus Prayer, festival, sacrament.	Unity and diversity- a family belonging to Christ but with many branches The Holy Spirit in the church – the idea of the continuing presence of God.	The church in the world Forms of worship
Bible: revelation Authority	Special book A book used in special ways	God revealing himself through the Bible The Bible as a source of guidance and inspiration	Functions of different genres of writing The central place of Bible in the Christian tradition.	Interpretation of the Bible Application of the Bible

Ways of Life: The human condition	The worth of people	Humans as created, rebellious but redeemed.	The perfect relationship between God and humanity and its loss.	Purpose in life defined in relation to obedience to God.
Discipleship	Following a leader.	Personal and corporate commitment through following Jesus.	Personal and corporate commitment through following Jesus.	Witness and Mission – spreading the good news.

2. Biblical material is used in a more meaningful way.

Children were learning the story of Noah and the flood in three different classes. In each case the story was being used as part of a class topic, namely animals, colour and water. The teacher in a fourth class was following a topic on promise, but was not including the story of Noah. In the first three cases the story had been selected simply because animals, water and a rainbow appear in it, but no attention had been given to the theological themes which give the story significance and meaning.

The irony is that the fourth class was actually tackling a theme which is of central significance to the story of Noah, the notion of God making a promise (or covenant) of which the rainbow was a symbol or reminder. This example illustrates a common problem, namely that biblical material is selected for inclusion in the curriculum on the basis of a rather crude word association rather than out of a concern for its theological significance. Focusing on beliefs is an important corrective to this tendency.

3. When a religion is taught as part of a multi-faith theme, it is taught in a way that respects its integrity.

The validity or otherwise of teaching through themes has been a particularly controversial subject in RME teaching generally, as well as in the development of the SCAA Model Syllabuses. One of the major criticisms of the thematic approach has been that it lumps together aspects of religions which appear similar, but which actually have very different significance in each of the religions. An obvious example is where a theme on sacred texts or holy books treats the Bible, the Quran and the Guru Granth Sahib as having exactly the same significance in the religions of Christianity, Islam and Sikhism respectively.

However, Muslims would argue that the Quran has a much more sacred character in Islam than either of the other two books in their respective religions. A similar point would be made by Christians when Jesus is included in a topic on founders and put alongside figures like Buddha and Abraham. This masks the uniquely Christian claim that he was the Son of God. If the beliefs which are important within each of the religions are clear and made central in planning and teaching, there is a check against the danger that a thematic approach might distort the religions upon which it draws.

For example, in a theme on role models the content of study might be stories about Jesus, Muhammad and Buddha. In discussing Jesus, emphasis ought to be given to the Christian belief in his divinity; in discussing Muhammad to the Islamic belief in his special place as the final prophet who received Allah's definitive revelation; in discussing the Buddha to the Buddhist belief that he is the Enlightened One. Distortion would occur if the impression was given that each of these figures had the same status for their respective followers. However, an approach which takes the beliefs of the three religions seriously will emphasise that these three men operate as role models in very different ways.

4. It offers a way of overcoming the polarisation between the so called explicit and implicit dimensions of RME.

The terminology for these two dimensions is **learning about and learning from religion**, which form the two attainment targets adopted in its Model Syllabuses.

In the **former**, the emphasis is on the pupils understanding of the religion and what it means to be a believer. **In the latter**, the emphasis is on what the pupils learn about themselves as a result of their studies. Effective RME teaching maintains a balance between these dimensions. The danger is that one of them is over emphasised at the expense of the other.

In concept cracking the **greatest danger** is probably that the learning from dimension is neglected in a concern to ensure the Christian belief is understood. The way to guard against this is to ensure that the beliefs taught are carefully related to the pupils' experience. How this can be done is the subject of the next issue: Taking the children's Experience seriously.

ACTIVE LEARNING:

Teachers know that active learning is generally more effective than pure chalk and talk. Children learn by doing, they need "*feels*" which help them to relate to the "*tolds*" of the subject content. There are, however, four important points to hear in mind when planning active learning experiences.

1. Activity of itself is not enough to promote learning.

Discussion, drama, craft, visits and a host of other active techniques can all too easily be used in ways that do not help pupils in developing insight into the meaning and significance of what they are learning.

2. Active learning should engage pupils with the subject matter.

This means that the student is in some way required to **reprocess**, or interact with, the information rather than simply to **regurgitate** it in a different form.

In Trousseau's biological analogy, reprocessing is like effective digestion where food becomes part of our own body. Reprocessing makes demands of our intellect, our feelings, our imagination and of our understanding of ourselves.

It requires a personal investment in an encounter with the subject matter.

Regurgitation is, however, to vomit up the food albeit in a different form!

3. Genuine active learning does not necessarily have to entail doing anything.

So-called passive activities such as reading and listening can in fact be very active if they are catalysts to an encounter with the subject content which stimulates reprocessing.

The key characteristic of reprocessing is that there is intellectual, emotional and imaginative activity, that our being is engaged with the subject matter. Hearing a story told well, engaging in a conversation or listening to a well-structured explanation can be very powerful active learning experiences

4. A key characteristic of any effective active learning technique is that the teacher is clear on the purpose it is designed to serve.

Learning Activities can serve at least three general categories of purpose:

1. Engagement: To engage the interest and to demonstrate the relevance of the topic by earthing it in human experience. These activities help build an initial bridge between the child's world of experience and the world of Christian ideas.

2. Exploration: To encounter the subject matter, explore its meaning and promote understanding of its significance for Christians.

3. Expression: To encourage children to clarify what they have learnt by expressing it in some form, relating it to new contexts and reflecting on its relevance to their own experience.

For example, in a unit of work on who is Jesus? Focusing on the incident where Jesus turned over the tables of the traders because he was angry at their abuse of the Temple (Mark ch 11 v 15-17), the following activities might be used:

Focusing on the incident where Jesus turned over the tables of the traders because he was angry at their abuse of the Temple (Mark ch 11 v 15-17),

the following activities might be used:

Type	Activity	Purpose
Engagement	Discussions of times when I have been angry, why and whether I was justified	To raise awareness of causes of anger in human experience
Exploration	Telephone call between two people present in the temple reflecting their thoughts. Discussion: did Jesus have the right to be angry?	To explore the reasons for Jesus' anger and the idea of the holiness of God which he wished to defend.
Expression	Newspaper search to find examples of things that might make Jesus angry today. Display in montage, Reflective	Assessment of modern examples of offence to holiness

	question: what me feel “holu anger”?	
--	---	--

Used together, these different types of activity create a learning environment which communicates effectively the belief being studied, in this example the notion of holy anger, and which enables children to relate that idea to their own experience. This analysis is not meant to suggest that there will always be three different activities, as one activity may serve more than one function. Nor is it meant to deny the value of spontaneous inspiration in the classroom! Rather it stresses the importance of being clear on exactly which purpose or purposes any given learning activity will fulfil.

SPIRITUAL DEVELOPMENT

As with all subjects in the curriculum, RME should promote the spiritual development of pupils. This is the heart of what learning from religion means. Some teachers have interpreted this as meaning that the experience of the pupil should be the primary concern of RME. This response is rooted in a child-centred philosophy of education, which sees religion as essentially a matter of human experience and the purpose of RME as being to promote the exploration of that experience. Curriculum planning is therefore centred on pupil experience and religious material is drawn on only insofar as it illuminates that. So religion becomes the servant of the child’s experience. In the extreme, this can become a form of therapy, primarily concerned with pupils’ psychological well-being.

In fact, both the child-centred and the content-centred approaches have provided important insights. The content-centred approach focuses attention on the need for pupils to study a systematic body of knowledge.

The child-centred approach focuses attention on the need to look for pupil relevance and the benefits that children can gain from their study of religion,

irrespective of their own faith commitment. Concept cracking is an attempt to apply these insights to the teaching of Christianity in an approach which is content structured but child-related.

WAYS OF PROMOTING SPIRITUAL DEVELOPMENT:

1. Standing in Another's Shoes

A fundamental element in healthy spiritual development is an increasing ability to form positive relationships with other people, who for whatever reason, are different from ourselves. This entails developing the ability to stand back from the stereotypes which we all so easily develop. Empathy, the skill of seeing and feeling things from someone else's perspective, is central to this.

Concept Cracking puts this skill at the centre of the curriculum planning process by encouraging pupils to pursue their understanding of what beliefs mean for the believer. The task is to step inside another person's way of seeing the world, as far as that is possible, and to try and appreciate what their beliefs mean for them.

2. Reflective Approach

Another important aspect of spiritual development is to reflect on, and evaluate, beliefs and to become aware of the ways they shape attitude and behaviour. Concept cracking promotes this reflective approach by encouraging pupils to ponder the way in which their studies challenge their own thinking. For example, in the unit of work on the story where Jesus turned out the traders from the Temple (see page 21), the pupils were required to reflect on the causes of anger in their own lives and the degree to which this anger is justified and even holy.

This will encourage them to think about what they value as holy in life. They have, then, learnt something of importance about themselves from Christianity without themselves having to be Christian. This has been described as religion making a non-religious gift to the child.

3. Changed by Knowledge

I can perhaps best describe this aspect of spiritual development by reference to our own experience. I studied physics at A level. It was a very practical subject. Yet my experience was not of reprocessing but of regurgitation. What I mean by this is that I was never changed by my study. Never gripped by the content.

Although I passed my A level with a good grade, I simply dumped. What I had learnt as soon as my final exam was over. Physics has rarely entered my thinking since, except when I am trying to help my sons with their homework. In the end, my experience of physics had been to use the information for utilitarian ends, to pass my A level.

In contrast, my encounter with philosophy as a second year undergraduate changed my life. What I learnt then has moulded my thinking ever since. Yet the content was delivered through monologue lectures! The story illustrates how an encounter with a body of knowledge can be a life-changing experience. To promote spiritual development in the educational context means facilitating this sort of encounter with the subject matter for our pupils.

It is hard to give an explanation as to how this can be done, but we can all spot a pupil who has been engaged by their studies in this way. However, it certainly requires establishing a learning environment which challenges pupils to learn from the subject matter and not just about it.

4. Promoting Conversation

Talking about something is an important way of coming to understand it better. In RE, a major problem is that talk has largely been confined to information gathering, rather than encouraging pupils to grapple with ideas (10). An important aspect of spiritual development is for our pupils to experience conversation that engages with ideas and takes them on in their understanding of the challenges presented by religious belief.

The problem is that we are not very good at this. Children asking questions such as, If Jesus died does that make him a loser? or, If God is good, where did badness come from? do not always fit into our carefully structured teaching plans.

Where do you find the one-line answer for pupils to write in their books? Even in church, engaging talk is not encouraged. Most children's addresses are designed to extract what we call passwords from children rather than to encourage them to think.

So, having asked a question, the speaker passes from child to child with responses like not quite or nearly until one child gives the magic words to which the exultant response is that's right.

What this teaches children about theology is that it amounts to guessing what is in an adults' mind! This will not promote spiritual development.

Rather, we need to develop a style of question and response which encourages children to explore language about God. One of my sons, then aged three, once said that God punched holes in the clouds with his sharp elbows and knees to make it rain. One response would have been for me to correct him, telling him that God was not a physical being.

It is doubtful that would have made much sense to him. An approach that encouraged spiritual development would have been for me to ask him questions which enabled him to unpack and explore his own imagery. Why does God need sharp elbows? Can't it rain without God? and so forth. Teaching beliefs should facilitate this process of theological exploration through language.

SESSION 6:

LIFE THEMES APPROACH

THE MEANING OF LIFE THEMES APPROACH

The Life Themes Approach or Pedagogy seeks to examine the life issues of learners (students or pupils) and to encourage them to reflect on those issues against the Biblical messages that are presented to them.

Even though the Life Themes pedagogy has been used extensively in Britain, not much has been done in Africa.

HISTORICAL DEVELOPMENT OF THE LIFE THEMES PEDAGOGY:

Life themes pedagogy has been used for a long period of time. The idea behind the approach is to ensure that learners are actively involved in classroom learning. Tracing a bit of historical development of life themes pedagogy, the approach is widely believed to have been developed by the Roman Catholic Church in 1950s and 1960s

“**Pedagogy**” is described as the science and art of teaching (Grimmitt, 2000). It generally refers to strategies or style of instruction. The word “*pedagogy*” comes from the Greek word “*paidagogeio*” which literally means “**to lead the child**”. In ancient Greek, the “*paidagogos*” was a slave who supervised the education of his master’s son, and led him to school.

Pedagogy therefore means **leading your learners**. Pedagogy is associated with teaching and learning. By nature, it deals with procedures or strategies (methodology) for teaching and learning. It also deals with principles (or content) of learning (Grimmitt, 2000).

The Life Themes pedagogy is one of those recommended for the teaching of Religious Education (Grimmitt, 2000). This pedagogy was believed to have been developed between the 1950’s and the 1960’s by the Roman Catholic Church. It was developed through catechetical congresses held in Bangkok, Thailand in 1962; Katigondo, Uganda in 1964; Manila, Philippines in 1967; and Medellin, Colombia in 1968 (Onsongo, 2002).

The Life Themes pedagogy, which is applied to the teaching of Religious Education was adopted at these conferences for the purpose of teaching catechism in the Catholic Church. This pedagogy was to ensure that Bible messages would be related to human or existential experiences of the learners (Muthoni, 1992).

Examples of themes that relate to life are the “home” and the “family”.

The Life themes pedagogy was applied to Religious Education in schools in Britain in the 1960’s and the 1970’s when the launching of a revolution in Religious Education led to the condemnation of the Confessional approach or pedagogy.

According to Onsongo (2002), **four main steps** are involved in the use of the Life themes approach or pedagogy. These are:

- (i) Human Experience,**
- (ii) Biblical Experience,**
- (iii) Explanation,**
- (iv) Application and Response.**

The Human Experience stage involves using the experiences of the learner as the basis upon which the religious material would be built, for example, the birth of siblings.

The Religious (or Biblical) Experience stage is introduced to the learner from the Biblical text, e.g. the birth of Jesus Christ.

The Explanation stage involves giving an exposition on the Biblical text.

The Application and Response stage involves relating the content to the lives of the learners, and giving them the opportunity to react and respond to the lesson that has been taught.

USE OF LIFE THEMES APPROACH IN TEACHING RME

Religious and Moral Education being a subject that can shape the morals in the society (Gichaga et al., 2005).

RME enables students to acquire knowledge and skills to help in making moral choices in life. It is therefore important to use the method of instruction that would ensure the content is well delivered to the learners.

Content delivery greatly depends on the teachers' level of preparedness. Some scholars such as Grimmit (2000) strongly recommend the use of life themes pedagogy in teaching RME.

Some of the advantages of using life themes approach include better performance. Some scholars such as Kibera and Kimokoti (2007) note that there is a positive association between use of life themes and academic achievement of the students.

Others contend that when students get engaged in classroom they are most likely going to perform better in terms of academic achievement.

Some challenges with regard to use of life themes pedagogy:

Challenges found in the use of this method include lack of adequate preparation.

Most teachers do not use the methodology of life themes approach adequately.

It is noted also that the workload of the teachers may in one way or the other hamper smooth implementation of the approach.

Importance of preparedness in teaching RME

RME helps students develop morally,

The subject helps the students to become responsible citizens.

Formation of character of the student can significantly be modelled with acquisition of knowledge of Religious and Moral Education.

No doubt that religious moral education as a subject plays an important role in shaping the morals of the learners, but at the same time, the preparation of the instructor or teacher is crucial in ensuring that the aim and the objective of the subject is realized.

The issue of preparedness in teaching

Efficiency in teaching especially in the area of humanities requires competence and professional advancement of the teacher.

Both individual and collegial factors impact strongly on curriculum implementation.

Professional training enables teachers to impart knowledge in an efficient manner.

Recently, researchers such as Neiss (2005), McDonald (2008), and Njoku (2012), emphasize the need for proper preparation and understanding of the content, which enhances better delivery of content to the learners.

UNIT THREE

USE OF CREATIVE PEDAGOGIES

SESSION 1

MEANING AND SIGNIFICANCE OF PEDAGOGY

PEDAGOGICAL APPROACHES

These include the approaches, methods and strategies for ensuring that every learner benefits from appropriate and relevant teaching and learning episodes which are timely assessed and feedback provided to the learner and other stakeholders such as parents and education authorities.

It includes the type and use of appropriate and relevant teaching and learning resources to ensure that all learners attain the expected level of learning outcomes.

The curriculum emphasises:

- The creation of learning-centred classrooms through the use of creative approaches to teaching and learning as strategies to ensuring learner empowerment and independent learning.
- the positioning of inclusion and equity at the centre of quality teaching and learning.
- the use of differentiation and scaffolding as teaching and learning strategies for ensuring that no learner is left behind.
- the use of Information Communications Technology (ICT) as a pedagogical tool.

the identification of subject-specific instructional expectations needed for making learning in the subject relevant to learners.

- the integration of assessment for learning and of learning into the teaching and learning process and as an accountability strategy.
- the use questioning techniques that promote deepen learning.

MEANING OF PEDAGOGY

- Etymologically, “*pedagogy*” is derived from the ancient Greek word “*paidagogo*”, which literally means “to lead a child”.
- In ancient Greek mythology, “*pedagogos*” was a slave who was engaged to supervise the education of his master’s son, and lead him to school.
- Therefore, “*pedagogy*” is about leading your learners.

CHARACTERISTICS OF PEDAGOGY

- Pedagogy is a slave-scholar relationship.
- Pedagogy is about service.

- Pedagogy is an educative journey.
- It involves building relationships.
- It deals with rhetoric (Communication),
- It requires persuasion.
- It is also about expression of love.

SOME DEFINITIONS OF PEDAGOGY

- Pedagogy is the art and science of teaching.
- Pedagogy refers to the principles and methods of teaching.
- Pedagogy refers to the styles and methods of teaching.
- Pedagogy refers to strategies of instruction, or style of instruction.

NATURE OF PEDAGOGY

- Pedagogy deals with procedures or strategies for teaching and learning (i.e. how to teach OR Methodology),
 - e.g. the teaching of Religion should be related to life (Existential Approach).
- Pedagogy also deals with principles (i.e. what to teach OR Content),
 - e.g. Existential Approach requires the use of Depth, Situational and Symbol and Language Themes.

PEDAGOGICAL PRINCIPLES AND PROCEDURES

In dealing with pedagogy, one should look out for the following:

1. The kind of **interaction** that takes place between pupils and the religious content;
2. The pedagogical **procedures** or strategies to be used for the instruction; and
3. The pedagogical **principles** that inform the use of the procedures or strategies.

•ASSIGNMENT

1. Explain the concept “*pedagogy*”, and examine its relevance to the teacher of Religion.

2. Distinguish between the concepts “*pedagogy*” and “*methodology*”, and examine four relevance of the study of “*pedagogy*” to the teacher of Religion.

SESSION 2:

ACTIVITY-BASED LEARNING PEDAGOGIES

LEARNER-CENTRED PEDAGOGY

The learner is at the centre of learning. At the heart of the curriculum is learning progression and improvement of learning outcomes for Ghana’s young people with a focus on – *Reading, wRiting, aRithmetic and cReativity (4Rs)*. It is expected that at each curriculum phase, learners would be offered the essential learning experiences to progress seamlessly to the next phase.

Where there are indications that a learner is not sufficiently ready for the next phase a compensatory provision through differentiation should be provided to ensure that such a learner is ready to progress with their cohort. At the primary school, the progression phases are: pre-basic (KG1 – 2), basic phases (B1 – B3 and B4 to B6).

The curriculum encourages the creation of a learning-centred classroom with the opportunity for learners to engage in meaningful “hands-on” activities that bring home to the learner what they are learning in school and what they know from outside of school. The learning-centred classroom is a place for the learners to discuss ideas and through the inspiration of the teacher actively engage in looking for answers through working in groups to solve problems.

This also includes researching for information and analysing and evaluating the information obtained. The aim of the learning-centred classroom approach is to develop learner autonomy so that learners can take ownership of their learning. It

provides the opportunity for deep and profound learning to take place. The teacher should create a learning atmosphere that ensures:

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

SESSION 3:

INQUIRY-BASED LEARNING PEDAGOGIES

INQUIRY-BASED LEARNING (IBL)

With the IBL, students are spontaneously asked questions or prompted to ask questions about a particular topic. They should engage in activities that will help them pursue answers, or work collaboratively in pursuit of answers. For example,

students might start by asking questions about the most efficient way to uphold the values of a society.

Because inquiry stems from students' real, concrete questions, inquiry-based learning can be an important learning strategy in the classroom. By engaging in inquiry-based learning, students come to understand that they can take responsibility for their own learning. There are four forms of inquiry that are commonly used in inquiry-based instruction: Confirmation inquiry, Structured inquiry, Guided inquiry and Open inquiry.

Inquiry-based learning always follows from students' questions as the main motivation to investigate new material or acquire new skills. Inquiry-based learning can be especially motivating for students who do not respond well to top-down instructional models. Possibly the most natural place to find IBL strategies happening is in science but it can be applied in other subject areas. Students can start by listing a series of questions about the topic at hand.

There is no one right way to write an inquiry-based lesson plan but there are various strategies for promoting inquiry skills that are helpful to consider. When planning a lesson using the IBL, start it by defining the desired outcome of the lesson. Then, think about what kinds of materials you will need to provoke your students to ask meaningful questions. This might mean using a K-W-L chart, having students do a short reading or watch a video as a prompt, taking students on a trip, or involving them in an observation activity.

Next, make time to document any questions the students come up with. Get students into research or work groups to determine the relevant answers. Inquiry-based learning lessons can be different from other lessons in that they do not

necessarily have a strong endpoint. Students' inquiries can be ongoing in iterative process, and that there are always more questions.

BENEFITS OF INQUIRY-BASED-LEARNING –

There are many benefits to inquiry-based learning, including:

Students in an inquiry-based environment know that their voices matter and that their curiosity is important to their teacher. Their questions go a long way toward guiding the curriculum.

Because inquiry-based learning starts with questions, students are often very authentically motivated to learn. Since they are driving the learning, they are studying the things they care and wonder about the most; they will also acquire many other skills along the way.

--Inquiry-based learning is easy to differentiate because it is accessible to students at a wide range of levels. All students have questions, and it is important to help students find appropriate materials to answer their questions.

An inquiry-based classroom environment is also very inclusive because everyone is able to access learning through the questions they are asking.

SECTION 4:

PROBLEM-BASED LEARNING PEDAGOGIES

Problem-based learning (PBL) is a student-centered pedagogy in which students learn about a subject through the experience of solving an open-ended problem found in trigger material. It is a student-centered approach in which students learn about a subject by working in groups to solve an open-ended problem. This problem is what drives the motivation and the learning.

Problem-based learning is a strategy that allows the students to take the lead of instruction and become responsible for their own learning process (Egido Gálvez et al., 2007); it provides learners with the opportunity to work

collaboratively and develop the ability to learn under their own direction as well as, over the course of their lives. It enables them to solve problems through an investigative process, analyze data and propose solutions.

In the PBL context, the teacher acts as a facilitator of collaborative learning but does not take credit of the learning. PBL aims to encourage students to use their prior knowledge to make decisions with a focus on problem solving which helps them to make more reflective and responsible contributions to their own learning (Hmelo-Silver, 2004).

Its use in a teaching context allows students to move beyond a passive role and to develop a sense of self-direction in search of the knowledge required to solve it. This strategy takes into account the complex nature of learning and values the practical experience of learning. It is based on the educational approaches of William Heard Kilpatrick and John Dewey.

PBL was first disseminated in the medical school of McMaster University, Canada in 1969 as an innovative, radical strategy that ultimately became an educational trend. It aims to improve and optimize educational outcomes because it is student centered, collaborative, contextual, integrated and self-directed. It promotes more reflective learning. PBL is associated with an educational approach that takes a problem as the starting point for the learning process.

It is based on perspectives such as student-centered learning, experience-based learning, activity-based learning, interdisciplinary learning, a focus on practical examples, and collaborative group learning. By understanding these levels of distinction within PBL, one perceives that they are integrated rather than separate entities.

Using Problem-Based Learning

Rather than teaching relevant material and subsequently having students apply the knowledge to solve problems, the problem is presented first. PBL assignments

can be short, or they can be more involved and take a whole semester. PBL is often group-oriented, so it is beneficial to set aside classroom time to prepare students to work in groups and to allow them to engage in their PBL project. Students generally must:

- Examine and define the problem.
- Explore what they already know about underlying issues related to it.
- Determine what they need to learn and where they can acquire the information and tools necessary to solve the problem.
- Evaluate possible ways to solve the problem.
- Solve the problem.
- Report on their findings.

Starting with Problem-Based Learning

- Articulate the learning outcomes of the project. What do you want students to know or be able to do as a result of participating in the assignment?
- Create the problem. Ideally, this will be a real-world situation that resembles something students may encounter in their future careers or lives. Cases are often the basis of PBL activities. Previously developed PBL activities can be found online.
- Establish ground rules at the beginning to prepare students to work effectively in groups.
- Introduce students to group processes and do some warm up exercises to allow them to practice assessing both their own work and that of their peers.
- Consider having students take on different roles or divide up the work up among themselves. Alternatively, the project might require students to

assume various perspectives, such as those of government officials, local business owners, etc.

- Establish how you will evaluate and assess the assignment. Consider making the self and peer assessments a part of the assignment grade.

PBL requires the student to integrate various areas of knowledge, and it seeks to present real problems to promote the development of skills for self-directed learning. According to Egido Gálvez et al. (2007), the method allows the student to be at the center of learning, facilitates the development of self-awareness, makes use of motivation, promotes professional training in small group relationships and encourages learning skills. The following are some aspects considered central to the PBL strategy and facilitate the understanding of its use in religious education, given the specific needs of that field.

Discussing a problem is the central focus of PBL, given that the search for possible solutions to a problem can contribute to the development of students' skills. Some scholars don't like the use of the term "problem" for this strategy because apart from its meaning being associated with the search for a solution, the word can also have a negative connotation. For this reason, they use alternative terms such as "*concept-based*," "*investigation-based*," "*topic-based*" or "*context-based*" learning. Using the PBL as instructional strategy, the student takes an inventory of his or her knowledge about the subject, analyzes it, reflects upon it and exchanges information with classmates, teachers and tutors to brainstorm ideas, form hypotheses and obtain solutions. To make the objectives of the problem attainable, the studied problem should have the following characteristics

1. it should be simple and straightforward to avoid confusion
2. it should be motivational for students and should include a neutral description of the case;

3. it should be capable to elicit the information required for its resolution;
4. it should focus on a few learning items; it should contain elements about which the students have prior knowledge;
5. it should set a limit of approximately 16 hours for independent study.

Unlike conventional teaching strategies, in which the student is a passive recipient of information that emanates from the teacher, PBL involves a change in these roles. The strategy requires the student to take an active role in his or her education. The teacher assumes the role of tutor and moderator, facilitating the group's work and communication among its members.

With regard to the students, creativity and reflection outside the classroom are crucial to solve the studied problems. Within the student groups, there are two main roles: the discussion leader and the secretary who records the discussions and prepares the report. These group members should work cooperatively so that no single person monopolizes the assignments and discussion.

There are several assessment methods in PBL, including group or individual presentations, multiple assessments among group members and the group, an individual report on the case being studied, the resolution of a real-life situation, development of a portfolio, self-assessment, peer assessment, open group assessment, online assessment, end of semester assessment, assessment by the tutor/facilitator, written assessments and patchwork assessment in which group members work together to submit a shared written report containing their observations and remarks.

STAGES OF PROBLEM BASED LEARNING

First stage: Definition of the problem

Considering the PBL approach chosen for the course, the teacher/tutor should discuss the problem to be presented to the students with them. During this stage, the teacher presents a real problem that requires a solution and is able to generate a productive discussion. The problem should be objective and specific and, in the case of the course in which this PBL was implemented, can involve topics related to any area.

Second stage: Initial Diagnosis

The initial diagnosis occurs during the first PBL class meeting and should be carried out after the student groups are formed and the discussion leader of each group is chosen. The discussion leader's role is to facilitate the process of solving the problem posed by the teacher and to act as the group leader. His or her role is to organize the information and take notes on the discussion. It is also the group leader's job to organize the final PBL report with the support of the group. At this time, the students are expected to begin the search for information through casual conversation, and it is believed that the active and reflective attitude of the group with respect to the problem posed by the teacher will be crucial to the search for a solution to the problem.

Third stage: Research

The process of conducting research to solve the problem is one of the most important steps in PBL. This stage is usually conducted by groups outside the classroom and consists of a more detailed analysis of the problem posed. At this stage, the groups of students should connect theory to practice, drawing on academic sources (books and journals) to help them understand the problem. They should also seek information in the community that can help the group make decisions.

Based on the research process, information should be organized to prepare the group's report, which should contain information on the following aspects:

- Description of the problem.
- Definition of the problem's causes and hypotheses to help understand the problem's causes.
- Definition of a plan to solve the problem (a number of techniques can be used for the definition of the plan.
- Reflections of the group about the proposed solutions. In this section, the group can mention the difficulties encountered in the course of solving the problem. The reflection should discuss the factors that facilitated and hindered the group activity and answer the question "What did the group members learn from the activity?"

Fourth stage: Shared Understanding

The stage of shared understanding occurs in the second PBL class meeting in the classroom. Each group presents its report to reflect on the solutions proposed which makes it possible to consider the connections between theory and practice, reflection and action. Although the groups may present different solutions, the exchange of experiences through the discussions can help them reflect on the implications of decision making in managerial activity. The teacher/tutor is responsible for coordinating the session and can contribute with questions and comments to the groups about their proposed solutions.

BENEFITS OF PBL FOR STUDENT LEARNING

1. Recounting experiences allows students to see the theory they have been studying in the classroom being put into practice.
2. Through the use of PBL, students are able to acquire or expand their ability to understand reality of the field and come up with innovative solutions to transform it.

3. Through PBL, students are able to learn how to learn collaboratively and autonomously by working on the problems presented in the PBL method.

CHALLENGES

1. Some groups may have problems with leadership, as some members may resist respecting the established hierarchy, including the roles and responsibilities of each member.
2. Time can be another limiting factor.

SECTION 5:

CONTEXT-BASED LEARNING PEDAGOGIES

The Meaning of Context-Based Learning:

Context-based learning (CBL) is a pedagogical methodology that, in all its disparate forms, centers on the belief that both the social context of the learning environment and the real, concrete context of knowing are pivotal to the acquisition and processing of knowledge. It is based on the principle that behaviour occurs within specific contexts.

CBL, focuses on the use of real-life examples in teaching situations in order to learn through the actual, practical experience with a subject rather than just its mere theoretical parts. In short, if you learn in a context like the one you have to perform in, your performance will be better. If you want people to be able to do new things, you have to put them in a situation to perform the new thing, and give them a chance to practice. That's what a designed learning experience is.

CBL is an approach that encourages teachers to have the confidence to creatively reflect on their teaching practice as it relates to the particularities of their own teaching contexts. This is referred to as a “teacher generated theory of practice”. This means that the potential of technologies cannot be evaluated in abstract

terms unless it is interlinked with contextually appropriate practice. A context statement is optional, but may be useful to begin a lesson plan for your work sample with a sentence that sets the lesson's context, especially if it is not readily apparent from the objectives and activities how the lesson fits into the overall plan.

Classroom context is the way a teacher chooses to manage the daily concerns of teaching that indirectly shapes the perceptions of students. It is the application or relation of the content to a different situation which requires such knowledge for problem solving. In fact, research has shown that learners do not become competent from content-centered delivery. A history course that is content-centered, would fail to develop the competence of students if all they can do at the end of the course is to recite a bunch of dates and names from memory. In this scenario, competence means the ability to draw larger meaning from the events of the past in order to make sense of what's happening today. It's this competence, applied to any subject, including Religious and Moral Education, that will truly sharpen learners; skill. Passive absorbing of content cannot be the way how people acquire skills. Simply remembering of facts isn't proof of wisdom or mastery.

SECTION 6:

GAME-BASED LEARNING PEDAGOGIES

Game-based learning pedagogy is a teaching approach that uses game elements to teach a specific skill or achieve a specific learning outcome. This approach takes the core content and objectives of a lesson and transforms them into fun for students learning.

Game based learning is different from gamification. Whereas game-based learning is concerned with using game as a medium to facilitate teaching and learning in the classroom, Gamification is the application of game procedures in

a non-game context to promote desired behaviour and derive learning outcomes from it.

GBL is based on a belief that games can act as rich primers for active and deeper learning engagement with the subject matter providing a contextualized setting for authentic problem solving (Gee, 2003, 2009). Good learning games involve players in an iterative problem-based learning process, in which players make judgments on embedded inquiries, experiment with solutions or strategies, interpret system feedback, reflect on and adapt strategies to develop new understanding or skills.

The unique nature of game-based learning, therefore, is that the process is a highly intensive but flow-like. A player is so engaged and absorbed in the problem-solving activity that he/she gains powerful satisfaction from solving the game challenge. Learning through games allows students to experiment in non-threatening scenarios and acquire knowledge through practice and social interaction both with the environment and their peers.

The game based learning pedagogy dates back to the genesis of Kindergarten in the mid-1800s through Friedrich Frobel's ideas of learning through play. An effective game-based learning environment helps learners work toward a goal while choosing actions, and experience the consequences of those actions.

The core concept behind game-based learning is teaching through repetition, failure and the accomplishment of goals. Video games are built on this principle. Games provide fun ways to engage your students in academic learning, without them even realising it. For example, Charades, Hangman, Scatter-glories, Bingo, Puzzles, Draw swords, Hot potato, and Pictionary

ADVANTAGES

1. Using games as a teaching strategy enables students to have the opportunity for immediate feedback, through the discussion of correct answers and their rationales (Glendon and Ulrich, 2005)
2. By playing games, students become more motivated to learn, pay attention and participate in the set tasks.
3. Games help students to become a part of a team as well as take responsibility for their own learning. They can also be a great classroom management tool, helping to motivate a class.

UNIT FOUR

ASSESSMENT IN RME

SESSION 1:

MEANING AND TYPES OF ASSESSMENT

In our day to day activities we are often assessed by people around us. When many people hear the word assessment they think of pupils taking paper and pen or pencil to write a test to determine how they have learnt.

ASSESSMENT is the process of collecting, synthesizing and interpreting information to aid in decision making. Assessment includes all the information teachers gather in their classrooms i.e. information that help them to understand their pupils, plan and monitor their instructions and establish a viable classroom culture as well as test and grade.

ASSESSMENT AND HOW IT IS LINKED TO NTS & NTECF

ASSESSMENT:

In this curriculum, assessment is emphasised as a tool to promote learning by all. Its purpose is to identify the strengths and weaknesses of learners to enable teachers adapt their teaching. This will in turn help learners to progress steadily in the areas where they need to improve.

Assessment for Learning (AfL)

- This type of assessment is done to enable the **teacher** to take the next step of action to help the students (*Formative*).

Assessment as Learning (AaL)

- This is done to provide opportunity for each **student** to monitor and reflect on his or her learning and identify the next step to be taken (*Formative*).

Assessment of Learning (AoL)

- This is done to inform **parents** or **other stakeholders** about student's proficiency, in relation to curriculum learning outcomes (*Summative*).

SESSION 2

TYPES: FORMATIVE AND SUMMATIVE ASSESSMENT

1. FORMATIVE ASSESSMENT

Formative assessment is viewed in terms of Assessment as learning and Assessment for learning.

They are type of assessments used to alter or improve instruction while it is still going on.

Formative Assessment aims to promote assessment for learning and assessment as learning.

They are used mainly to guide teachers' moment to moment decisions about solving learners' problems, controlling the class, conducting a lesson and judging learners' reactions to instructions. It can be said that the information provided may also be used for subsequent redesign of instructional techniques. It implies that formative assessment is diagnostic for example, quizzes, classroom questions or short tests, etc.

Assessment for Learning (AfL)

Assessment for learning: This occurs throughout the learning process. It is an approach used to seek and interpret evidence, which serves as timely feedback for teachers to refine their teaching strategies in order to improve learners' performance. Learners become actively involved in the learning process and gain confidence in what they are expected to learn.

Assessment as Learning (AaL)

Assessment as learning relates to engaging learners to reflect on the expectations of their learning. They are assisted to know their roles and take responsibility for their own learning to improve. Learners set their own goals and monitor their progress towards them.

SESSION 5:

SUMMATIVE ASSESSMENT

Summative Assessments are those used to evaluate the outcomes of instruction and take the form of tests, projects, end of term or semester examinations and final exams. It should be noted that such formal assessments usually come at the **end of instruction** when it is difficult to rectify what has already occurred.

This type of assessment helps teachers to make decisions that the school requires of them such as testing, grading and grouping students, recommending whether students should be promoted or placed in an honours section and referring

students to special education services if they have special needs. It is also used to grade or certify students at the completion of relevant courses.

Assessment of learning: This is summative assessment. It describes the level learners have attained in the learning, what they know and can do over a period of time. The emphasis is to evaluate the learner’s cumulative progress and achievement.

It must be emphasised that all forms of assessment should be based on the domains of learning. In developing assessment procedures, try to select indicators in such a way that you will be able to assess a representative sample from a given strand. Each indicator in the curriculum is considered a criterion to be achieved by the learners.

When you develop assessment items or questions that are based on a representative sample of the indicators taught, the assessment is referred to as a “Criterion-Referenced Assessment”. In many cases, a teacher cannot assess all the indicators taught in a term or year.

The assessment procedure you use i.e. class assessments, homework, projects etc. must be developed in such a way that the various procedures complement one another to provide a representative sample of indicators taught over a period.

The outline her outlines the characteristics of formative and summative assessments.

	Formative assessment	Summative assessment
Purpose	To monitor and grade a process while it is still in progress	To judge the success of a progress at its completion
Time of Assessment	During the process	At the end of the process

Type of Assessment technique	Informal tests, observation, quizzes, home works. Worksheets, etc	formal tests, projects and end of term or semester exams
Use of assessment information	Improve and change a process while it is still going on	Judge the overall success of a process to grade, place, promote

Generally Formative Assessment monitors progress while Summative Assessment measures the final results at the end of an instructional unit or term.

SESSION 6:

SCHOOL-BASED ASSESSMENT

SCHOOL BASED ASSESSMENT

School Based Assessment (SBA) covers all forms or modes of assessment including Assessment for Learning (AfL), Assessment as Learning (AaL) and Assessment of Learning (AoL). That can be undertaken by any school-level actor i.e. learner, teacher, head teacher, to monitor the learner's achievement over a period of time. Data collection and keeping records of the data are central to the conduct of SBA

Modes of Assessment

1. Assessment for Learning e.g. class exercises, quizzes, class tests (written, oral, aural and or practical, Class Assessment Task (CAT).
2. Assessment of Learning e.g. Class Assessment Task (CAT), end of term, end of year

3. Assessment as Learning e.g. portfolio, journal entries, project work checklist questionnaire

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

1. student's Progress Record (Cumulative Record)
2. Student's Report Card
3. School Based Assessment Termly Recording Register

Reporting School-Based Assessment (SBA)

The Common Core Programme (CCP) uses a criterion-referenced model of presenting and reporting school-based assessment data. School based assessment 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. These levels and descriptors cannot be changed by individual schools and are therefore common to all learners as well as learning areas nationwide. For each assessment criterion or a benchmark for the level of proficiency, a number of descriptors are defined.

1. At the level of highly proficient (HP), 80%+ is required and the grade level descriptor is that learners show high level of proficiency in knowledge, skills and values and can transfer them automatically and flexibly through authentic performance tasks.

2. At the Proficient (P) level, a mark of 68-79% is required. The descriptor for the grade level is that, learner demonstrates sufficient level of proficient knowledge, skill and core understanding and can transfer them independently through authentic performance tasks.

3. Approaching Proficiency (AP) level demands 54-67% grade. Here, the 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) level requires 40-53% marks. Learners at this level demonstrate developing level of knowledge, skill and values but needs help throughout the performance of authentic tasks.

5. Emerging (E) level records 39% and below as benchmark. Learner is emerging with minimal understanding in terms of knowledge, skill and values but needs a lot of help.

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

ASSESSMENT IN RME

In our day to day activities we are often assessed by people around us. When many people hear the word assessment they think of pupils taking paper and pen or pencil to write a test to determine how they have learnt. Before we move on let us know the meaning of these terms: assessment, tests measurement and evaluation.

ASSESSMENT is the process of collecting, synthesizing and interpreting information to aid in decision making. Assessment includes all the information teachers gather in their classrooms i.e. information that help them to understand their pupils, plan and monitor their instructions and establish a viable classroom culture as well as test and grade.

A Test is a formal, systematic and usually paper and pen/pencil procedure for gathering information about a pupil's behaviour. A Test can also be explained as

a task set and administered by the teacher or school at the end of a unit or topic and done under controlled time limits. Tests normally sample all major topics covered within a period. Test provides only one of the many types of assessment information teachers deal with and that, testing is only **one** strategy for assessment. Other important strategies of assessment are observations, oral questions and projects.

Measurement is the process of quantifying or assigning a number to a performance. It the use of numbers or symbols to describe the abilities or characteristics of students in a particular class of a particular subject.

Tools used include tests, exams, interviews, etc. the most common example of measurement in the classroom is when a teacher scores a quiz or test. Scoring produces a numerical description of performance.

Steps involved include identification and definition of the attributes to be observed, determination of what could be used to measure the attributes and assigning numbers or numerals to show the extent of the performance. For example, a student got 17 out of 20 items correct in the RME test. Another student got 95percent (%) in a mathematics test, 75% in social studies, etc. In all these examples, a numerical score is used to represent the individual's performance.

Evaluation is the process of judging the quantity or value of a performance or a course of action. Evaluation occurs after assessment information has been collected, synthesized and thought about, because this is when the teacher is in a position to make informed judgements. That is to say that once assessment information is collected, teachers use it to make decisions or judgements about the students, instruction or classroom climate.

Tools used to gather information about students or in assessment are observation, test (oral or written), class exercises (using pen and pencil), home works,

assignments, interviews, questionnaires, projects work, group work, demonstrations, laboratory works, etc.

REASONS FOR ASSESSMENT

Trying to know their abilities and inabilities

To gather information about their attitudes towards things they do and their fellow human beings

To know their generic skills in other disciplines like writing, reading, dancing, singing, etc., and to help them develop these skills

To assess their level of hearing orally

To assess how they talk

To know their level of thinking, ability to solve problems, etc.

To know their level of judgements, hoe they see things, etc.

PURPOSE OF ASSESSMENT

In a class situation, teachers assess students for many purposes because they are required to make many decisions.

DIAGNOSING STUDENTS' PROBLEMS

Teachers are constantly on the lookout for pupils who have learning, social or emotional problems in the classroom. Having identified such problems, the teacher can sometimes carry out the remedial activities needed, but at other times the pupil must be referred to more specialized diagnosis and remediation outside of the classroom. Here, the teachers' assessments are used to identify and overcome a students' problems

PLACING STUDENTS

Most classroom teachers make decisions about the placement of pupils in their class. Whenever a teacher divides pupils into reading or RME groups, organises groups for co-operative learning, recommends that a particular student be placed with a particular teacher next year, assessment for placement purpose has taken place.

PROVIDING FEEDBACK AND INCENTIVES

An important reason for classroom assessment is to provide feedback and incentives to pupils. Accurate feedback about academic performance is needed in order to provide students with incentives to improve. The primary aim of assessment is to provide pupils an opportunity to demonstrate what they have learned from the instruction provided.

JUDGING ACADEMIC LEARNING, PROGRESS AND CERTIFICATION

Much of the teacher's time is spent collecting information that will be used to grade pupils or provide information about their academic progress.

CURRICULUM EVALUATION

Here, it helps both the teachers and the policy makers to compare new teaching materials with old ones and to determine the effectiveness of the methods of instructions.

PREDICTION OF PERFORMANCE

Assessment results can be used to predict students' performance in a specialised field of study. In an area where the student excels, the teacher can encourage that student to do more to pursue that programme in further studies.

TYPES OF ASSESSMENT

There are basically main types of assessment and these are **Formative Assessment and Summative Assessment**.

Formative Assessments are the type of assessments that are used to alter or improve instruction while it is **still going on**. They are used mainly to guide teachers' moment to moment decisions about solving students; problems, controlling the class, conducting a lesson and judging students' reactions to instructions. We can say that the information provided may be used for subsequent redesign of instructional techniques. It implies that formative assessment is diagnostic. Examples are quizzes, classroom questions or short tests.

Summative Assessments are those used to evaluate the outcomes of instruction and take the form of tests, projects, end of term or semester examinations and final exams. It should be noted that such formal assessments usually come at the **end of instruction** when it is difficult to rectify what has already occurred.

This type of assessment helps teachers to make decisions that the school requires of them such as testing, grading and grouping students, recommending whether students should be promoted or placed in an honours section and referring students to special education services if they have special needs. It is also used to grade or certify students at the completion of relevant courses.

The outline her outlines the characteristics of formative and summative assessments.

	Formative assessment	Summative assessment
Purpose	To monitor and grade a process while it is still in progress	To judge the success of a progress at its completion

Time of Assessment	During the process	At the end of the process
Type of Assessment technique	Informal tests, observation, quizzes, home works. Worksheets, etc	formal tests, projects and end of term or semester exams
Use of assessment information	Improve and change a process while it is still going on	Judge the overall success of a process to grade, place, promote

Generally Formative Assessment monitors progress while Summative Assessment measures the final results at the end of an instructional unit or term.

2. TESTS

The first important decision when preparing a test or to assess learners' achievement is to identify the information, behaviours and skills that will be tested. A valid achievement test is one that provides learners a fair opportunity to show what they have learned from instruction

A test comprises a series of short communications called **questions or Items**.

STEPS IN TEST CONSTRUCTION

Planning the test

Writing the items and preparing the scoring sheet or marking scheme

Reviewing the test

Assembling and administering the test

Marking and scoring the test

TYPES OF TEST ITEMS

There are basically two types of pen/pencil and paper tests and these are selection items or Objective items/test and Supply items/test or Essay test.

As their names suggest, Selection Items are those which a learner selects the correct answer from a number of options presented.

Within the general category of selection items are the following: True or False, Matching and Multiple Choice.

The Supply Items are those which the learner supplies of constructs his or her own answer. Supply items consists of short answer or completion items also called fill-in the blank space and Essay questions.

EXAMPLES OF SELECTION TYPE

True or False

The True or False format requires learners to classify a statement into one or two response categories i.e. True or False, Yes or No, Correct or incorrect.

True or False items are used mainly to assess recall and comprehension behaviours although they can also be used to assess higher level ones.

The main limitation of True or False questions is their susceptibility to guessing.

Example:

Indicate true or false:

1. The main purpose of punishment is to reform the offender.
2. the belief in the ancestors is a major source of morality in Christianity.

Multiple Choice

Multiple Choice items consist of a **STEM** which presents the problem or question to the learner and a set of **Options or choices** from which the learner selects an answer. The Options normally contains what we call the **KEY** and **DETRACTORS**. The KEY is the correct answer and the detractors are normally the wrong answers.

The multiple choices are widely used in achievement test of all types primarily to assess learning outcomes at the recall and comprehension levels. However, with suitable introductory material it can also be used to assess higher level thinking involving application, analysis and synthesis.

The main limitations of multiple choice format are that it does not allow learners to construct, organise and present their own answers and it is also susceptible to guessing.

Example: chose the correct answer:

1. In the book of Genesis, the world was created in.....
 - A. 3 days
 - B. 5 days
 - C. 6 days
 - D. 7 days

Matching type

Matching items consist of a column of premises, a column or responses and direction for matching the two. The matching exercise is similar to a set of multiple choice items except that in a matching question, the same set options for responses is used for all the premises. Example:

Match the one on the left to that on the right:

Islam

Bible

Christianity	Tanakh
Judaism	Vedas
Hinduism	Quran
Buddhism	Avestas

Short Answer

Short Answer and Completion items are very similar. Each presents the learner with a question to answer. The short answer question format presents the problem with a direct question e.g. Who is the mother of Jesus? The Completion format on the other hand presents the problems as incomplete sentence e.g. The mother of Jesus is.....

in each case, the learner must supply his/her own answer typically and the person is asked to reply with a word, phrase, number of sentences rather than an extended response.

Short answer questions are fairly easy to construct and reduce the likelihood of students guessing answers.

However, they tend to assess mainly factual knowledge or comprehension.

ESSAY TYPE TEST

Essay type test or questions give students the greatest opportunity to construct their own response. They are most useful for assessing higher level thinking processes like analysing, synthesizing and evaluating. The Essay questions is also mainly way teachers assess learners' ability to organise, express and defend ideas.

The main limitations of essay tests are that they are time consuming to answer and score. Example,

1. Discuss any four sources of Morality in Christianity.

2. Explain three causes of teenage pregnancy in Ghana.

Factors to consider when constructing test items:

Avoid wording and sentence structure that are ambiguous and confusing

Use appropriate vocabulary

Keep questions short and to the point

Give information about the nature of the desired answer

Do not provide clues to the correct answer

Write items that have one correct answer

In the case of multiple choices, the options must appeal to each other

The answers must be arranged in ascending order

Prepare a marking scheme or scoring key to show and ensure uniformity and unbiased scoring.

UNIT FIVE

PLANNING FOR DELIVERY (OR PRE-LESSON PREPARATION)

SESSION 1:

PREPARATION OF LESSON PLAN

In the preparation of a lesson plan a scheme of work needs to be done.

Planning is one of the most important skills a skill must possess. In fact, an undeniably fact that teacher make more extensive plans than others. However, one thing that is clear is clear is that there are few effective teachers who do not make written plans.

Planning is a form of decision making. Planning a course, unit or lesson involves decision in two areas. These are:

1. Subject matter knowledge which concerns organisation and presentation of content and knowledge of how to teach the content.
2. Action system knowledge which also concern teaching activities such as diagnosing, grouping, managing, evaluation and implementation instructional activities and learning experiences.

Both kinds of knowledge are needed for effective planning of instructions. Most teachers have knowledge of subject matter but lack expertise in the various aspects of action system knowledge.

A lesson is a specific procedure of a subject or a course content meant to be taught within specific period of time usually in a school setting.

A lesson must have behavioural objectives that the teacher expects the learner to achieve and which the teacher would find out at the end of the lesson if this is so during evaluation.

A lesson plan is the outline of what would take place during a teaching process written down by a teacher before the lesson period is known as lesson plan or notes. It can also be explained as the daily or weekly down of what the teacher is supposed to teach.

The teacher in preparing the notes takes into consideration the needs, interest and the development age of the children.

Importance of RME lesson notes to the teacher:

It serves as a guide for teachers

Lesson plan serves as a planning jogger, a list of things to be accomplished. To know the action system to use, that is, the teaching activities, materials to use, medium of instruction and process of instructing the students and testing them.

It also serves as a reference for the teacher in his/her teaching programme.

It helps the teacher to teach a lesson systematically in line with the set objectives and core points.

It helps the teacher in the delivery of the lesson so that he/she does not teach what he/she not planned to teach.

It helps the teacher to teach within a stipulated time frame.

In the absence of a class or subject teacher, any other teachers can use the lesson notes to occupy the learners.

SCHEME OF WORK: A Scheme of Work is the breaking down or simplification of a syllabus into sub-division or units of instruction that the teacher may use weekly, monthly or termly as a guide in teaching the students. It is usually the weekly breakdown of what the teacher intends or is supposed to teach in a term.

In preparing the scheme of work the uses the syllabus or the course outline to breakdown the various topics he/she is going to teach.

It is worth noting that in preparing the scheme of work, the teacher takes into consideration the number of periods in a term or semester and a number of holidays. This idea would help the teacher to know the time available at his/her disposal in order to prepare a good scheme of work.

Example of a scheme of work and a Lesson plan.

ORGANISATION OF THE CURRICULUM

Curriculum Reference Numbers The curriculum has been structured into four columns which are Strands, Sub-strands, Content standards and Indicators and exemplars.

A unique annotation is used for numbering the learning indicators in the curriculum for the purpose of easy referencing. The notation is indicated in Table **Annotation Meaning / Representation**

KG1 Year/Class

2. Strand Number

3. Sub-Strand Number.

4. Content Standard Number

5. Learning Indicator Number

Example: KG1.2.3.4.1

SCOPE AND SEQUENCE

God, His Creation and Attributes

God the Creator

The Environment

Purpose of God's Creation

Religious Practices and their Moral Implications

Religious Worship in the Three Major Religions in Ghana

Religious Festivals in the Three Major Religions in Ghana

Religious Leaders

Birth of the Leaders of the three Major Religions in Ghana

Early Life of the Leaders of the three Major Religions

The Call of the Leaders of the Three Major Religions

Ministry and latter Lives of Leaders of the Three Major Religions in Ghana

The Family and the Community

Roles and Relationships

Personal Safety in the Community

The Family, Authority and Obedience

Authority and Obedience

Roles, Relationships in the Family and Character Formation

THE STRANDS IN THE CURRICULUM

BASIC 1

STRAND 1: GOD, HIS CREATION AND ATTRIBUTES

STRAND 3: RELIGIOUS LEADERS

STRAND 4: THE FAMILY AND COMMUNITY

BASIC 2

STRAND 1: GOD, HIS CREATION AND ATTRIBUTES

STRAND 2: RELIGIOUS PRACTICES AND THEIR MORAL IMPLICATIONS

STRAND 3: RELIGIOUS LEADERS

STRAND 4: THE FAMILY AND COMMUNITY

BASIC 3

STRAND 1: GOD, HIS CREATION AND ATTRIBUTES

STRAND 2: RELIGIOUS PRACTICES AND THEIR MORAL IMPLICATIONS

STRAND 3: RELIGIOUS LEADERS

STRAND 4: THE FAMILY AND COMMUNITY

BASIC 4

STRAND 1: GOD, HIS CREATION AND ATTRIBUTES

STRAND 2: RELIGIOUS PRACTICES AND THEIR MORAL IMPLICATIONS

STRAND 5: THE FAMILY, AUTHORITY AND OBEDIENCE

BASIC 5

STRAND 1: GOD, HIS CREATION AND ATTRIBUTES

STRAND 2: RELIGIOUS PRACTICES AND THEIR MORAL IMPLICATIONS

STRAND 3: RELIGIOUS LEADERS

STRAND 4: THE FAMILY AND COMMITMENT

STRAND 5: THE FAMILY, AUTHORITY AND OBEDIENCE

BASIC 6

STRAND 1: GOD, HIS CREATION AND ATTRIBUTES

STRAND 2: RELIGIOUS PRACTICES AND THEIR MORAL IMPLICATIONS

STRAND 3: RELIGIOUS LEADERS

STRAND 4: THE FAMILY AND COMMUNITY

STRAND 5: THE FAMILY, AUTHORITY AND OBEDIENCE

The Sub-strands are the topics within each strand under which the content is organized and taught to learners. Related sub-strands constitute a strand and the purpose of this is to expose teachers and learners to the relationship that exists

between the various sub-strands in a strand. In the pre-tertiary RME curriculum, grade levels are attached to the various sub-strands to enable teachers to know how to select the content for a particular group of learners.

Sub-strands are used in the new curriculum to mean the same thing as topics in the old curriculum. However, “sub-topics” in the old curriculum does not have equivalent component in the new curriculum and is therefore enshrined in the sub-strands.

STRANDS

SUB-STRANDS

God, His Creation and Attributes
B6)

God the Creator (B1 B2 B3 B4 B5

The Environment (B2 B3 B4 B5 B6)

Purpose of God’s Creation (B2 B3 B4 B5 B6)

Rel. Practices & their Moral Implications. Rel. Worship in the 3 major Rels. in
Ghana (B1 B2 B3 B4 B5 B6)

Rel. Festivals in

the 3 major Rels. in Ghana (B1 B2 B3 B4 B5 B6)

Religious Leaders
Ghana (B1

Birth of the Leaders of the 3 major Religions. in

(B2)

Early Life of Leaders of the 3 major Religions

Religions (B3)

The Call of the Leaders of the Three Major

Rel. in Gh. (B5 B6)

Ministry & latter Lives of Leaders of the 3 Major

The Family and the Community Roles and Relationships (B1 B2 B3 B4 B5 B6)

Personal Safety in the Community (B1 B2 B3)

The Family, Authority and Obedience Authority and Obedience (B4 B5 B6)

Roles, Rel. in the Family and character Formation (B4 B5 B6)

Content standard refers to the pre-determined level of knowledge, skill and/or attitude that a learner attains by a set stage of education. The content standards are like the broad or general objectives stated by teachers before lesson delivery, to be achieved by learners during or at the end of a unit or a sub-strand. For example, pupils should demonstrate knowledge and understanding about different values cherished in Ghanaian society.

The relevance of the content standard is to inform teachers about the progress being made by themselves and learners in class lessons. This can be done after assessing learners to know whether they have achieved the standards.

Indicators are clear outcomes or milestone objectives that learners in each year level have to exhibit in order to meet the content standard expectation. The indicators represent the minimum or specific expected standard. Because, the indicators are specific objectives, attainment of them by pupils lead them to achieve the predetermined standards.

Exemplar is the support and guidance used by facilitators/teachers in the teaching and learning process in the delivery of the curriculum. This includes methods and activities needed to make a lesson effective. In the new pre-tertiary RME curriculum, classroom activities are all led by the learner (child-centred). As a facilitator, the teacher should be resourceful in terms of finding the relevant

teaching materials that may be needed for the lessons. The intent of this is to give the learner the opportunity to participate adequately in the learning process.

EXAMPLE OF SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES

BASIC ONE

Strand 1: God, His Creation and Attributes

Sub-Strand 1: God the Creator

B1. 1.1.1. Explain who the Creator is

B1. 1.1.1.1: Explore God's Creation.

In groups, learners discuss who the creator is.

- He is God, the originator of all things.
- He provides all our needs: air, food, water, life, etc.

B1. 1.1.1.2: Mention the names of some of the things God created.

Engage learners with pictures, charts, video clips and songs showing some of the things God created: humankind, animals, trees, rivers, the sea and mountains.

Let learners draw, colour and model some of the things God created. Help learners to role play, recite rhymes and sing songs about some of the things God created.

B1. 1.1.1.3: Examine some attributes of God. In groups, guide learners to talk about the attributes of God.

Engage learners with pictures, charts, video clips, songs and role play to demonstrate attributes of God showing: love to one another, truthfulness, kindness, patience, mercy, etc. at home, school and community.

Let learners role play the following activities:

- home: family members caring for one another,
- school: teachers and learners demonstrate care and love among themselves and
- community: visits to the hospital and orphanage, etc.

Appreciation, Truthfulness, Faith, Caring, Love,

Communication and Collaboration,

Critical Thinking Creativity and

Innovation Digital Literacy

Sub-Strand 2: Religious Worship in the Three Major Religions in Ghana

CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT
SPECIFIC PRACTICES AND CORE COMPETENCIES

B1.2.1.1. Demonstrate the understanding of religious worship

B1 2.1.1.1: Name the three main types of worship in Ghana. Show pictures, video clips of people worshipping among the three main religions in Ghana. - Christian worship,

- Islamic worship and - Traditional worship.

Let learners role-play the act of worship in the three main religions in Ghana.

B1 2.1.1.2: Recite religious passages and sing religious songs.

Show pictures, video clips, etc. of songs and recitations from the three main religions.

Let learners sing and recite texts from the three main religions:

- The Lord's Prayer, Psalm 23 (Christian),

- Al- Fātīhah (Islamic) and

- any recital from the traditional religion

-sacred myths, riddle, proverbs, etc. (Traditional).

B1.2.2.1.3: Describe religious festivals in Ghana.

Guide learners to mention festivals celebrated in the three religions.

- Christian: Christmas, Easter, etc.

- Islamic: Eid-ul-Fitr, Eid-ul-Adha, etc.

- African Traditional Religion (ATR): Odwira, Damba, Homowo, Hogbetsotso, FetuAfahyE, etc.

Appreciation - Commitment, Dedication Cultural Identity, Sharing Reconciliation, Togetherness, Unity Communication and Collaboration, Critical Thinking, Creativity and Innovation Digital Literacy

BASIC 2

BASIC 2 Strand 1: God, His Creation and Attributes

Sub-Strand 1: God the Creator

Sub-Strand 2: The Environment

CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES

B2. 1.1.1. Demonstrate an appreciation of God's creation

B2.1.1.1.1: Mention attributes of God that reveal His nature as Sustainer of life.

In groups, lead learners to discuss the attributes of God as the Sustainer of life:

- Giver of rain and sunshine, - the One who makes plants grow,

- the Giver of air, etc. Let learners mention other attributes of God in their local languages.

Let learners explain the attributes of God relevant to their daily life, e.g. God gives life, rain and air.

Appreciation, Truthfulness Faith, Caring, Love Communication and Collaboration,

Critical Thinking and Problem Solving

BASIC 3

BASIC 3 Strand 1: God, His Creation and Attributes

Sub-Strand 3: The Purpose of God's Creation

CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT
SPECIFIC PRACTICES AND CORE COMPETENCIES

B3.1.3.1. Explain the purpose of God's creation

B3.1.3.1.1: Explain the purpose of God's creation of humankind.

Discuss with learners the creation of humankind.

-Who were the first people God created?

-Who was created first?

Let learners tell creation stories from the three religious groups in Ghana. Explain why God created human beings: to take care of other creatures to worship and serve Him, etc.

Stewardship, Loyalty, Caring, Protection, Obedience, Respect,

Communication and Collaboration,

Critical Thinking and

Strand 3: Religious Leaders

Sub-Strand 2: Early Life of the Leaders of the three Major Religions

CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES

B3.3.2.1. Narrate the youthful life stories of the leaders of the major religions

B3.3.2.1.1: Describe the youthful lives of the leaders of the three major religions in Ghana.

Guide learners to talk about the youthful lives of the religious leaders:

- The Lord Jesus Christ - The Holy Prophet Muhammad (S.A.W)
- A Traditional Religious Leader. In groups, let learners talk about the occupations of the religious leaders.
- The Lord Jesus Christ as a carpenter,
- The Holy Prophet Muhammad (S.A.W) as a businessman
- A Traditional Religious Leader, e. g. EgyaAhor as a farmer.

In groups, let learners write short paragraphs on the occupational lives of the religious leaders and present to class for discussion.

B3.3.1.1.2: Identify and explain the moral lessons of the youthful life of the religious leaders.

Discuss with learners the moral lessons of the youthful lives of the religious leaders: piety, honesty, sacrifice, patience, hard work, courage, perseverance, etc.

Guide learners to talk about how they can apply the moral lessons they learnt from the lives of the religious leaders in their daily lives.

Let learners dramatise the moral lives of the religious leaders.

Respect, Trust, Obedience, Commitment, Responsibility, Personal Development and Leadership Communication and Collaboration, Creativity and Innovation Digital Literacy Cultural Identity and Global Citizenship

BASIC 4

Basic 4 Strand 1: God, His Creation and Attributes Sub-Strand 1: God the Creator

Sub-Strand 2: The Environment

CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES

B4. 1.2.1. Explain the effects of human activities on the environment

B4. 1.2.1.1 Discuss the effects of human activities on the environment.

Guide learners to talk about the human activities in the environment.

Show pictures and video clips on human activities that destroy the environment: illegal mining (galamsey), indiscriminate cutting down of trees (deforestation), pollution of water bodies, air pollution, etc.

Let learners write the effects of human activities on the environment: climate change – heat, floods, rain storms, less rainfall, famine, drought, etc.

Respect, Caring, Responsibility, stewardship, Love, Communication and Collaboration,

Cultural Identity and Global Citizenship

Strand 2: Religious Practices and their Moral Implications Sub-Strands

1: Religious Worship, Prayer and other Religious Practices

CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES

B4.2.1.1. Appreciate the importance of prayer, worship and other acts of worship

B4.2.1.1.1: Name the various forms of worship.

Ask learners to mention the various forms of worship in the three main religious groups in Ghana: Christianity, Islam and Traditional.

Let learners observe pictures depicting various forms of worship and discuss them.

In groups, let learners write down the activities that go on during worship.

Let learners dramatise the modes of worship among the three major religious groups.

B4 2.1.1.2: State the purpose of worship in the three main religions.

Together with learners, discuss why we worship God: to draw closer to God, to communicate with God, to show obedience to God, etc.

In groups, learners should recognise the need to take active part in worship.

Let learners draw and colour a worship scene.

B4 2.1.1.3: Differentiate between religious and non-religious songs.

Ask learners to mention songs sung in Ghana.

Let learners differentiate between religious and non-religious songs by comparing the lyrics: religious songs express faith in God while non-religious songs portray worldly ideas, etc.

Let groups' list titles of religious and non-religious songs.

Let learners sing some religious and non-religious songs.

Faithfulness, Obedience, Respect, Commitment, Humility, Unity, Cultural Identity, Gratitude

Communication and Collaboration, Personal Development and Leadership Creativity and Innovation and Global Citizenship Digital literacy

BASIC 5

BASIC 5 Strand 1: God, His Creation and Attributes

Sub-Strand 1: God the Creator

CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES

B5.1.1.1. Appreciate the nature of God as the Creator

B5.1.1.1.1: Explain how special each individual is.

Through various activities such as working in pairs or in groups,

let learners discuss how each person is unique and different from one another: some are short, tall, intelligent, fair in complexion, black in complexion, serious, etc.

Lead learners to demonstrate the uniqueness of each individual, using themselves.

Put learners into groups according to: height, colour, mass, intelligence, etc.

Let learners put in writing how different they are from each other.

B5.1.1.1.2: State the qualities of God that humankind should demonstrate.

Let learners mention qualities of God that humankind should demonstrate: love, patience, mercy, kindness, forgiveness, honesty, accountability etc.

Let learners discuss among those qualities of God they should possess to make them God's children.

Let learners, in pairs or in groups, discuss how they can use their God-given unique qualities:

- Serve God and humankind,
- Protect and preserve the environment,
- Live together in harmony, - Contribute to development, etc.

Let learners present their work for appreciation and discussion in class.

Respect, Caring, Responsibility, stewardship, Love, Communication and Collaboration,

Cultural Identity and Global Citizenship

B5.1.1.2. Appreciate God-given gifts of form and colour

B5.1.1.2.3: Mention why individuals should maintain their God-given gifts of form and colour. Let learners give reasons why they should maintain their God-given form and colour:

God has a purpose for creating everybody as they are. No-one creates himself or herself.

Our bodies serve as the Temple of God.

Let learners discuss possible purposes for which each one is created in a unique form.

Use pictures or video clips (where possible) to demonstrate the effects of destroying our bodies. Put learners in groups to discuss how to maintain their God-given form and colour and not to deform their bodies.

We should be proud of how we were created. We should avoid bleaching the skin.

Strand 2: Religious Practices and their Moral Implications

Sub-Strand 1: Religious Worship in the Three Major Religions in Ghana

CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES

B5.2.1.1. Appreciate the importance of prayer, worship and other acts of worship

B5.2.1.1.1: Discuss the moral importance of worship. Help learners (in groups) to explain modes of worship: charity, prayer, song ministration, evangelism, etc.

Let learners give reasons why we worship: humankind is under the authority of the Creator, we demonstrate that we depend on God for survival, etc.

Through questions and answers, assist learners to talk about the importance of worship: to get blessings from God, to get closer to God, etc.

Have children show how they pray.

B5 2.1.1.2: Explain the moral significance of religious songs and recitations.

Let learners identify religious songs of the three major religions in Ghana.

Let learners listen to cassette (CD) player of religious songs in the three major religions and indicate how they can apply the theme in their daily lives.

Put learners into religious groups to take turns to perform various religious music and dance.

Let learners, in groups, discuss the importance of religious songs in worship:

they encourage worship; they make worship lively, they tell us about the nature and attributes of God in melodious and harmonious manner, etc.

Let Learners compose simple religious songs and poems.

Sub-Strand 2: Festivals in the Three Major Religions

CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT
SPECIFIC PRACTICES AND CORE COMPETENCIES

B5.2.2.1. Explain the Significance of Religious Festivals

B5.2.2.1.1: Identify the moral significance of sacred passages and oral traditions in the three main religions.

Give selected passages and or oral traditions for learners to study e.g. the Ten Commandments - (Exodus 20,), Al Fātihah, folktales, etc. and show how they can apply them in their daily lives. Guide learners to identify sacred passages and oral traditions in the three main religions in Ghana. Let learners isolate moral elements that can be found in the passages and narratives: this reinforces trust in God, helps to control stress, gives hope, guides our behaviours, etc.

Faithfulness, Obedience, Respect, Commitment, Humility, Togetherness, Unity
Cultural Identity, Gratitude

Communication and Collaboration, Personal Development and Leadership
Creativity and Innovation and Global Citizenship

Strand 4: The Family and Commitment

Sub- Strand 1: The Family and the Community

CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT
SPECIFIC PRACTICES AND CORE COMPETENCIES

B5.4.1.1. Explain Family Commitment

B5.4.1.1.1: Explain the need to be a committed member of the family.

Have learners mention behaviours and attitudes needed to be a committed family member: - Initiates activities for family members eg. Periodic get together

- Supports common family projects eg. Taking care of needy person in the family
- Visitation (taking time off to visit elders, parents, etc.)
- Accepting responsibility (support family members who lag behind in performing their assigned duties)
- Helping to instill discipline among younger family members, etc.

Learners discuss the need for being a committed family member:

- to promote unity,
- to gain respect,
- to bring unity and peace in the family,
- to strengthen the family support system,
- to be considered a trustworthy person, etc.

In groups, let learners role-play a family sketch centred on commitment.

The sketch should have commitment as its theme.

Trust, Commitment, Loyalty, Respect, Obedience, Humility, Unity, Responsibility, Togetherness Personal Development and Leadership Communication and Collaboration, Cultural Identity and Global Citizenship

Strand 5: The Family, Authority and Obedience

Sub-Strand 1: Authority and Obedience

CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES

B5.5.1.1. Appreciate the need to obey and submit to authority

B5.5.1.1.1: Recognise parents as sources of discipline and character formation.

Through questions and answers, let learners mention how they are disciplined by their parents and other elders at home:

- scolding,
- reprimanding,
- deprivation of gifts and other interests,
- prayer and worship at home,
- parents act as role models to the children/learners, etc.

Guide learners to talk about the benefits they get from their parents because of their obedience to them.

In groups, let learners demonstrate how their parents discipline them at home.

B5. 5.1.1.2: Explain the need to demonstrate responsible behaviour at home.

Let learners identify ways by which they can be responsible:

- be a good child to avoid punishment, - emulate parents and other family members, etc.

Let learners dramatise responsible behaviours as parents.

In groups, let learners write essays on how to become responsible adults.

Let learners present their works to the class for appreciation and discussion.

Commitment, Loyalty, Respect, Obedience, Humility, Unity, Responsibility, Togetherness, Tolerance.

Personal Development and Leadership Communication and Collaboration,
Cultural Identity and Global Citizenship

Sub-Strand 2: Roles, Relationships in the Family and Character Formation

B5 5.2.1. Explain the contributions of a responsible family member

B5 5.2.1.1: Discuss the importance of being a responsible member of the family.

Assist learners to explain a responsible person in the family.

Let learners describe attitudes and behaviours that show that a person is responsible.

Ask learners to describe a responsible family member:

- show commitment in family taking activities,
- obedience to elders of the family,
- respect for family members,
- accepting responsibility (performing assigned duties),
- taking initiatives,
- helping needy relatives, etc.

Guide learners to discuss the importance of being a responsible family member:

- to promote unity,
- to gain respect,
- to be considered a reliable person, etc.

Let learners role-play activities of responsible family members.

Commitment, Loyalty, Respect, Obedience, Humility, Unity, Responsibility, Togetherness, Tolerance.

Personal Development and Leadership Communication and Collaboration,
Cultural Identity and Global Citizenship

BASIC 6

Strand 1: God, His Creation and Attributes

Sub-Strand 1: God the Creator

**CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT
SPECIFIC PRACTICES AND CORE COMPETENCIES**

B6 1.1.1. Explore the Nature of God as the Creator

B6 1.1.1.1: Describe the nature of God through His attributes.

Let learners list the attributes of God: love, patience, merciful, Omniscient (All-knowing), etc. Guide learners to discuss the attributes of God in English and local languages.

In groups, ask learners to identify the attributes of God that are present in humankind: love, patience, merciful, etc.

Through questions and answers, let learners show how they can relate the attributes of God to their lives.

Guide learners to write essays on the attributes of God and present their works to class for discussion.

Respect, Caring, Responsibility, stewardship, Love, Communication and Collaboration, Cultural Identity and Global Citizenship

Sub-Strand 2. The Environment

**CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT
SPECIFIC PRACTICES AND CORE COMPETENCIES**

B6.1.2.1. Appreciate the uniqueness of humankind and their environments

B6.1.2.1.1: Explain how humankind and the environment interrelate.

With questions and answers, guide learners to explain the natural environment: things around us that were created by God and can affect our lives.

Let learners mention things around us that were created by God:

- air , water, land, plants, animals, etc.

Guide learners to discuss the inter relationship among God's creatures:

- Humankind and animals depend on plants for air, food, medicine, shelter, etc.
- Plants depend on humankind and other animals for survival (dispersal of seeds, planting of trees, etc.).
- Some animals depend on other animals for food (carnivores) and shelter (parasites).

Through group discussions, let learners demonstrate ways humankind should relate with the environment.

Let learners, in groups, discuss the importance of the environment to humankind.

Ask learners to write about their findings and present to class for discussion:

- our survival depends on the environment,
- leaves and trees provide us with oxygen, food and medicine, etc.

Respect, Caring, Responsibility, stewardship, Love, Communication and Collaboration,

Cultural Identity and Global Citizenship

B6.1.2.1. Appreciate the uniqueness of humankind and their environments ---
CONTINUED'

B6 1.2.1.2: Explain the religious and moral lessons in preserving the environment.

Guide learners to talk about the religious and moral lessons in preserving the environment:

- humankind must account for his or her stewardship of the environment,
- to promote healthy life, - to respect other creatures' right to survival,
- it is a command from God, etc.

Through questions and answers, let learners show how they can preserve the environment:

- Afforestation,
- proper methods of fishing and hunting,
- proper disposal of refuse,
- legal methods of mining,
- avoiding indiscriminate bush-burning,
- proper ways of sand-winning, etc.

Let learners do a project on the preservation of the environment: tree-planting, clean-up exercises in the school environment, etc.

Have learners write about their project work findings for class discussion.

Strand 2: Religious Practices and their Moral Implications

Sub-Strand 1: Religious Worship in the Three Major Religions in Ghana

CONTENT STANDARDS INDICATORS AND EXEMPLARS SUBJECT SPECIFIC PRACTICES AND CORE COMPETENCIES

B6 2.1.1. Explain the importance of prayer, worship and other acts of worship

B6 2.1.1.1: Discuss the importance of prayer in our lives.

Guide learners to discuss the meaning of prayer: a communication between the worshipper and the object of worship.

Let learners talk about the types of prayer:

Christianity - thanksgiving, intercession, supplication, confession, etc.

Islam - Salat (five daily compulsory prayers), congregational (Ju`mah), etc.

Traditional - thanksgiving, intercession, supplication, confession, etc.

Lead learners to discuss the importance of prayer: - brings us closer to God,
- it shows our dependence on God, etc.

Ask learners to demonstrate how prayer is performed in the three major religions.

Faithfulness, Obedience, Respect, Commitment, Humility, Togetherness,
Cultural Identity, Gratitude

Communication and Collaboration, Personal Development and Leadership
Creativity and Innovation and Global Citizenship

FEATURES OR COMPONENTS OF A LESSON PLAN – old type

The components of a lesson are the following:

Background

Objectives

Relevant Motivation

Development or Outline

Methodology or Pedagogy

Materials and Media

Summaries

Assignments

Remarks

BACKGROUND

The background of a lesson plan gives information concerning the school or the institution involved, the level of operation of the topic, attitudes to be developed and references from which the lesson is being prepared.

OBJECTIVES

An objective is a statement which identifies exactly what the student should do, how well it should be done, how long it should take or under what conditions the given task should be completed. The objectives are goals the teacher sets to achieve at the end of a lesson.

In other words, the objectives determine what the teacher aims at achieving at the end of the lesson, objectives here again refer to the specific objectives which are usually to be achieved. In lesson notes preparation, we do not use the general objectives which should be achieved at the end of the term, semester or the course.

It should be noted that specific objectives are termed as Terminal Performance Objectives (TPO). Now in the new RME curriculum, they are the Course Learning Outcomes (CLOs). This is what should be achieved at the end of every step in the course of the teaching process.

In stating the specific objectives or CLOs, students can use the acronym “**BOMSRAT**” to help them to remember the features of objectives.

The **B** means that the objectives should be stated in **Behavioural Terms** using words like, explain, mention, write, state, etc.

The **O** means the objectives should be **Observable**

The **M** means that it should be **Measurable**

The **S** means that it must be **Specific**

The **R** then means it should be **Realistic**

The **A** means that the objectives should be **Achievable**

The **T** suggests that it should be **Time Bound** i.e. within a specified time frame. That is, the teacher should check the duration and state the objectives such that he/she would be able to achieve the set objectives.

It is important to know that objectives can also be stated in the three domains i.e. Cognitive Objectives, Affective Objectives and the Psychomotor or Manipulative Objectives.

RELEVANT MOTIVATION

Motivational devices or activities arouse and maintain interest in the content to be taught. In other words, it involves linkage through which the lesson to be taught will make it interesting and possible to transmit to the students effectively.

DEVELOPMENT OR OUTLINE

The Development sometimes called the Outline, can be expressed as the activities undertaken by the teacher using the topics, sub-topics, a series of questions or a list of activities. In other words, it involves the teacher's main activities in the class. The breakdown of which is the introduction, main lesson and the evaluation and closure of the lesson.

It gives the content and structure of the lesson plan, detailing the various steps or activities, content and structure that the teacher will undertake during the lesson period.

METHODOLOGY

This is the time various methods are employed to sustain and maintain the interest of learners during delivery session. Practice and drill, questioning, explorations, lectures, demonstrations and experiments are few methods to be mentioned. Depending on the type of lesson and students, subjects and topics, these instructional methods should be used in varying degrees.

MATERIALS AND MEDIA

Materials and Media, sometimes referred to as Resources or instructional Aids help facilitate understanding, foster learning as well as arouse interest in the lesson.

Many materials and media are available. The teacher's selection should depend on the objectives and content of the lesson plan, the age, abilities and interest of the students and the general classroom time available.

The materials and media can be in the form of: Visual, audio and audio-visual materials.

Visual Aids or materials are those that can be seen without making any sound an available for students to see physically. Such materials include posters, pictures, reading materials like books, pamphlets, magazines, newspapers and real objects.

Audio materials are those that produce sound for students. Examples are the tape recording, radio, speeches debates, interviews, etc.

Audio-Visual materials can both produce sound and pictures at the same time to aid learning e.g. television, social media videos like You Tube, Facebook, etc.

SUMMARIES

To ensure understanding of the lesson and to determine whether the objectives of the lesson have been achieved, teachers should use one or more of the following types of summaries

1. Posing thought provoking questions that summarise previous learning.
2. Asking for a comparison of what has already been learned with what is being learned.
3. Asking a student to summarise the main ideas of the lesson and have other students to make their own modifications and additions.
4. Assigning review questions
5. Administering a short quiz.

ASSIGNMENTS

The work that students are requested to do at home furnish them with the content needed to participate in the next day's lesson e.g. knowledge, skills and tasks. The assignment is given to maintain continuity and follow-up work by the students. Provision must be made for students who do not understand the daily assignment, otherwise frustration and lack of interest take over and interfere with learning.

REMARKS

The Remarks section is usually to enable the teacher to revise the lesson for the future delivery. At times, it spells out whether the lesson was successfully taught or not and whether the lesson took place or not.

SESSION 2:

SELECTION OF INSTRUCTIONAL RESOURCES

SELECTING INSTRUCTIONAL MATERIALS FOR RME

This lesson will deal with the following areas:

- Categories of Instructional Materials
- Reading Materials
- Teaching and Learning Materials
- Audio Visual Materials
- Tips For Selecting Instructional Materials

Objectives

After studying this lesson, you should be able to:

- list the categories of instructional
- identify the reading materials that are available for teaching RME
- describe the TLM that can be used for teaching RME;
- list the audio-visual materials that can be used for RME; and
- explain the procedure for selecting instructional materials for teaching RME

Categories of Instructional Materials

The specific objective of this topic is to list the various categories of materials stating the importance of each category.

Teaching does not involve only the teacher and the student. It involves an activity and there is the need for certain to be available to both teacher and student to ensure effective teaching and learning. These materials could be classified as follows

- Reading Materials
- Teaching and Learning Materials
- Resource Persons

And the Use or Religious Sites. objects and activities

Reading Materials

Among the resource materials for R ME are the prescribed or recommended textbooks, syllabus, teachers and students' handbooks and workbooks. There are also religions literature like the Bible or the Quran and some of the textbooks on African Traditional Religions which are also used as instructional material for teaching RME.

For instance, the RME Syllabus is one of the basic resources for preparing and teaching RME lessons. The RME teacher is required to study them as they provide him/her with the outline which he/she can use in planning his/her lesson. They are broken down into lessons and units to make it manageable for the teacher.

The task of the teacher is to re-arrange them to meet the needs and enter for the interest and the capabilities of the students.

There are also a variety recommended textbooks for the various classes, some of which are accompanied by workbooks for teachers to work through with their students and sometimes with a teachers' manual.

List some of the RME textbooks that are known to you

State one text in the Bible or Quran that is directly related to an R ME topic that you know of.

Teaching and Learning Materials (TLM)

Tamakloe, Atta and (1999) differentiate between a Teaching Material and a Learning Material in *Principles and Method of Teaching*. A teaching material according to them is.....material which the teacher uses to facilitate learning, understanding or acquisition of knowledge, concepts or skills by his in order to make learning easier than it would have been students... In order to make learning easier than it would have been without it'.

A Learning Material on the other hand is described by them as: 'That which the student or the learner himself prepares and or uses to make learning easier than it would be if he had not prepared and used it' This implies that the chalkboard for instance can be used both as a teaching material as well as a learning material depending on who is using it.

There are several types of Teaching and Learning Materials (TLMs) which the RME teacher can make use of. We can however, classify TLMs by the type of media that is employed in its operation.

We therefore have materials like the chalkboard/photographs, transparencies, picture roles, drawings and paintings which are referred to as visual TLMs. This is because they are used as aids but have neither sound effect or have the function of moving.

They are still objects even when they are projected on a screen. Secondly, we have audio visual aids like tape recorders, radios that have sound effect on the learners.

Thirdly, we have audio visual materials like Television, DVDs and Computers that uses multi-media approach to produce both sound and effect on the learners. This includes videocassettes and CD Roms.

RME teachers are normally accused of not using TLMs in teaching their subject. Some people remarked that if they take their Quran or Bible they then go ahead

to teach. It is however very important for the RME teacher to use his/her imagination and creativity to use prepare some form of T LM to make his/her lessons easier to follow and interesting. For instance, Maps of locations of religious importance can go a long way in helping students to comprehend a story concerning that area.

Secondly, a photograph of a mosque or church or synagogue or traditional shrine can go a long way in helping pupils to understand a lesson on places of worship.

Resource persons performing libation or praying can be utilized as teaching resource for lessons related to libation or praying respectively.

If you are going to teach religious songs for instance, coming with an audiocassette recorder to school to play some religious music can be used.

List four visual aids that can be used in teaching that you know that are not mentioned above.

Use of Resource Persons

Use of resource person's help to develop the interest of the students in the topic because his presence makes the lesson practical. Also, resource persons being a new face reinforces a congenial atmosphere in the class room and by showing the needed respect and discipline, the student acquire a lot of insight into a particular R ME topic to add to their store of knowledge. Such exposure and knowledge become lasting since pupils can always recall what happened. Topics like ablution are best thought in this way. The social reality of the religious concepts taught is enhanced by the employment of a resource person. Resource persons supplement the efforts of R ME teachers. This, very crucial because R ME involves the teaching of the three main religions in Ghana. Even though R ME teachers may claim to be professionals, they may lack adequate knowledge in some religious practices and rites and for effective teaching of such topics, a resource person is the most appropriate.

Mention two Religious concepts, rites or practices that can be taught by the employment of resource persons not mentioned above.

Use of Religious Sites, Objects and Activities

The three major Religions in Ghana can have historic sites and places of worship that students can visit to familiarize themselves with those places they read about. Christians can visit chapels and other places of worship to experience the sacred nature of such places. Some can also visit mosques if they are studying something on Islam and traditional shrines to learn more about African Traditional Religion. The only condition is for students to be prepared to submit themselves to the sacred nature of such sites.

Other instructional materials are religious, objects. For instance, if you are talking about the crucifixion of Jesus, a crucifix will be a very suitable object to show to the students when teaching the lesson. There are also rosaries used by both Christians and Muslims, scepters, talismans which are used by African Traditional religious groups in Ghana.

Religious believers perform some religious rituals to indicate their belief systems and practices. These take place at their religious gathering. Some of these activities are performed routinely and regularly whilst some take place occasionally.

Examples are traditional festivals like Homowo of the Gas Hogbetsotso of the Ewes etc. These are also rites of passage like puberty rites, outdoorings or naming ceremonies, confirmations, baptisms can also be observed by students for more understanding of the details of it in reality. Muslims also celebrate festivals like Eide-Fitr.

Tips for Selecting Instructional Materials

Five main tips or considerations must be made by the teacher when selecting an instructional material.

1. The materials meet the objectives of the lesson. This implies that one needs to ask one's self whether the instructional material is adequate in all the

objectives of the lesson. For instance, most reading materials in RME give only short or broad outlines or guidelines (e.g. syllabus, workbooks, teacher's guides etc.) and the teacher therefore needs to select and sometimes add to them. This means that the teacher needs to choose the most suitable, relevant and closely related material that can clarify difficult concepts and deepen the understanding of abstract theories or stories.

2. The organization or structure of the lesson needs to be considered. If they are not properly organized then the teacher needs to do so in order to make them easier to follow by the students.
3. The materials well designed and attractive. A lot of Ghanaian teachers like using cardboard to draw and color pictures for use as TLMs. The point here is that they should not be shabbily prepared. " I-he sizes of objects should be appropriate and readable. The right colors ought to be used. Primary Colours are the ones prescribed for such TTMs that is. if you are using cardboard.
4. The materials must be suitable to the level of understanding of the students? This can be achieved by reading through the material whilst taking into consideration the background and assumed previous knowledge of your students.
5. The material presented in a professionally appropriate. For instance, **a material should have sufficient repetitions, examples,** and illustrations, questions and summaries that will enhance understanding of the content.

We have concluded that materials selected for teaching must be appropriate, relevant, suitable for the level of students and also meet the objectives for the particular lesson. RME teachers are therefore faced with the challenge of selecting instructional materials which will enhance effective teaching and learning, which they themselves are capable of putting together or assembling effectively' and are comfortable in using it without inhibitions.

SESSION 3:

ARRANGEMENT OF THE PLACE OF INSTRUCTION

In arranging the place for the teaching and learning to take place, it is important to consider the following factors:

A large and spacious place to accommodate all the learners

A neat environment conducive for learning and does not contain dirt

A well ventilated area where there are sufficient openings like windows and doors to allow enough air circulation to the learners

Make sure there is good board for writing salient or core point or if possible a nice space for projecting your slides from your computer

Ensure that the place is safe for use devoid of harmful or dangerous materials which can easily harm learners like broken chairs, tables, nails etc.

Arrange for sufficient furniture for the class to take place

Ensure that learners get seats to sit and tables to use during the lesson

Make sure there is no overcrowding in the classroom i.e. do not make the classroom congested

Things that may distract attention should be taken away from the classroom.

Any other thing that will make the place comfortable or conducive for learning to take place must be provided

SESSION 4:

ASSEMBLING OF INSTRUCTIONAL TEAM AND LEARNERS (FOR TEAM TEACHING)

T the **planning** stage, it is important to look for those who will lead discussions at certain points during instructional hours. When all is set, get those who will lead teaching and those who will be going round during group works, those who will be taking notes and records of events as teaching is going on, those who will also do recording using the cameras for both voice or audio and video.

Get the teachers who will issue flip, charts, markers, cello tapes. Clips, glues, etc. i.e. materials or media that will be needed for the teaching and learning at that particular point in time.

Advanced preparation must be done to get the materials ready before the lesson begins. Also, that things that may be used but not available can be obtained by improvising, buying from the market or borrowing from nearby schools where they are available.

On the part of the students, students are put into groups and are allowed to sit round together as one group with each student having a good place to sit and also having a clearer view of the people within the group.

They may also be positioned in such a way that each student can see the board from where they seated. At this moment, group leaders are selected and assigned responsibilities. The group members do the selection themselves.

One leads discussions and research, another does the recordings, while others take active part in the group work. Then, presenters of the group work are selected preferably a male and female to read to the class.

All these must be done before actual delivery of the lesson takes place so that everybody will know his/her role during the delivery session.

SESSION 5:

DECIDING ON THE USE OF CREATIVE PEDAGOGIES

It is important to decide the various pedagogies that will be used during deliver session so that immediately the session begins there is no need to stop and think what method is to e used at which time in the lesson.

The methods or pedagogies include brainstorming, cooperative learning, think-pair-share, group work, group assignments, question and answer, power point presentation or/and use of ICT, discussion, project work or practicals, tutorials, and any other suitable method that will be useful to handle that particular topic. Every topic can be handled using different approaches to achieve it outcomes or objectives through various activities

SESSION 6:

DECIDING ON THE MODES OF INSTRUCTIONAL DELIVERY

The general framework for teaching and learning at the colleges is premised on the assumption that teaching is a metacognitive activity which can be improved through scientific inquiry involving careful data collection on lesson delivery, processing and reflection of findings to improve practice.

Quality professional learning therefore takes place through practice of how to deliver lessons that promote learning for all children but not through oral discussion of how to deliver good lessons.

Again, lecturers/ tutors are professionals who are capable of transferring learning from their previous learning experience to new situations. This implies that lecturers and tutors do not have to be taken through how to teach all topics in their course outlines before they are able to deliver quality lessons.

Teacher Professional Learning (TPL) or teaching and learning currently will therefore have to go through four stages namely:

1. Planning for lesson delivery
2. Enactment of the lesson plan
3. Analysis and reflection and
4. Evaluation of the lessons

These stages will enable course tutors or teachers to ascertain what worked, what did not work and the way forward.

The following must be well noted:

All teaching should put the learner at the centre.

Use socio-cultural constructivist approach

Social interaction takes place during teaching

Learning takes place at both the inter-personal and intra-personal levels

Conducive classroom environment stimulates inter-personal level learning which affects intra-personal level learning.

PLANNING FOR LESSON DELIVERY:

This is the phase where course lecturers in a subject area come together to plan how they would deliver topics in their course outlines, taking into consideration the course learning outcomes, cross cutting and core/transferrable skills. Here, the course lecturers attempt to operationalize the suggested teaching and learning activities in the course outline by providing detailed step-by-step activities that would be carried out at the various stages of the lesson to achieve the course learning outcomes. This planning will cover the introduction of the lesson, development and closure of the lesson.

Planning for delivery could be informed by each of the following questions?
What should be done to promote the learning progress and development of all learners?

What are the students' needs that must be identified and addressed through this lesson?

What should be prioritized in this lesson?

What is possible within the lesson or time frame?

What can we lead as tutors; what can students lead and what can students and tutors lead together?

What learning outcomes are expected to be achieved? What learning interaction strategies must be used to achieve the stated outcomes?

How can other experienced stakeholders in the community, for example parents be effectively involved?

How can students be supported to develop, that is, class management, motivation etc.

Is it possible to use technology of any kind to deliver the lesson?

UNIT SIX

ENACTMENT OF LESSON

This stage is actually what takes place in a classroom. It has the introduction of the lesson, development of the lesson and the closure as the main parts of the enactment session indicating teacher and learner's activities.

INTRODUCTION OF THE LESSON	use of icebreakers, review of RAK, linking it to topic
DEVELOPMENT OF LESSON	step by step presentation of issues in the lesson to the class
CLOSURE OF THE LESSON	summaries and conclusions of the lesson with some assignments and homework given. Reflection is done after this by teachers to assess the lesson

SESSION 1:

INTRODUCTION OF LESSON

At this stage, the teacher uses ice breakers to arouse and get the interest of the students within a period of five to ten minutes. Then their Relevant Assumed Knowledge is reviewed to find out what they already know about the topic. At this stage the teacher asks relevant questions that will lead to the topic he/she is going to teach

SESSION 2:

INSTRUCTIONAL DELIVERY, USING CREATIVE PEDAGOGIES

Enactment of the Lesson Plan: This is the stage where course lecturers in a subject area or from related subject areas go to the actual lecture hall to collect

information on the implementation of the lesson plan on a given topic, as one of them delivers the planned lesson.

At this stage, all team members, except 14 the one delivering the lesson, observe the lesson closely and record all activities that go on in the class as the lesson is delivered. This will include video recording of the lesson, taking field notes, administration of questionnaire to students to collect data on their evaluation of the lesson and their attitudes.

Thus, teacher and learner activities (including class management) from the introduction of the lesson, through development to closure will be observed and recorded through various sources such as video recording and field notes.

The Enactment of the lesson normally takes place in the real lecture theatre or classroom. This part actually requires team work and the following questions need to be addressed before enactment of the lesson plan:

Who plays what role in the enactment stage, that is teaching, recording, notetaking etc?

What to take note of or pay attention to and this is informed by the plan.

At the enactment stage, attention must be paid to each of the following:

Active learning including evidence of critical thinking, creativity, reflectivity and equity and inclusivity.

Relationships and students' well-being for example, emotions, comfort, care, safety, collaboration, etc.

Handling challenges and types of support for example, individualized support and caring presence

Feedback from both students and teachers

Use of assessment especially formative type

ICT integration i.e. the use of information communication and technology.

Technology refers to the methods, systems and devices which are the result of scientific knowledge being used for practical purposes (Collins English Dictionary).

SESSION 3

DEALING WITH CROSS-CULTURAL ISSUES, E.G., INCLUSIVITY, GENDER, ICT, EQUITY AND EQUALITY.

1. INCLUSION or inclusivity

Inclusion entails access and learning for all learners especially those disadvantaged. All learners are entitled to a broad and balanced curriculum in every school in Ghana. The daily learning activities to which learners are exposed should ensure that the learners' right to equal access to quality education is being met. The curriculum suggests a variety of approaches that address learners' diversity and their special needs in the learning process.

These approaches when used in lessons, will contribute to the full development of the learning potential of every learner. Learners have individual needs and different learning styles, learning experiences and different levels of motivation for learning.

Planning, delivery and reflection on daily learning episodes should take these differences into consideration. The curriculum therefore promotes:

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

importance in the process and also enabling them to assess their own learning outcomes.

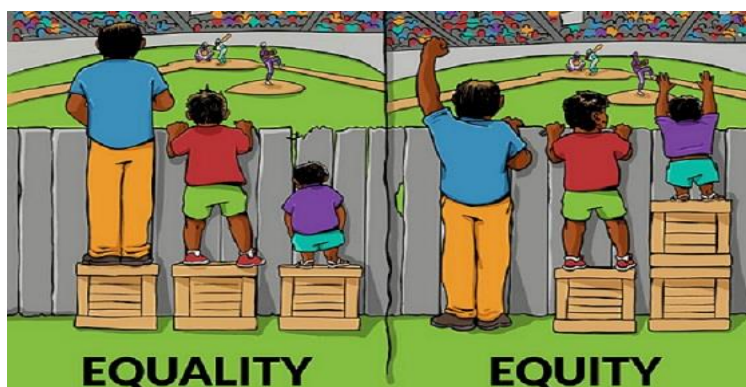
2. GENDER INCLUSIVITY AND MIXED ABILITIES IN THE RME CLASSROOM



Include all children with different abilities, sexes and races including the disabled or the physically challenged in your class.

Equity is giving everyone what he or she needs, so as to succeed with others.

Equality is treating everyone the same by giving them equal opportunity.



ICT INTEGRATION

Information and Communication Technology (ICT) has been integrated into this curriculum as a teaching and learning tool to enhance deep and independent learning.

- ICT is a device that is used for creating, storing, retrieving, sending, manipulating and receiving digital information.
- ICT can be integrated into teaching and learning.
- ICT integration into teaching and learning largely depends on creativity and motivation of the teacher.
- ICT tools include Computers, Mobile Phones, Tablets, Internet, Broadcasting Devices like Radio, Television, Wi-Fi, etc.

Some of the expected outcomes that this curriculum aims to achieve through ICT **use for** teaching and learning are:

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

The use of ICT as a teaching and learning tool is to provide learners an access to large quantities of information online.

It also provides the framework for analysing data to investigate patterns and relationships in a geographical context.

Once pupils have made their findings, ICT can then help them organise, edit and present information in many different ways.

Learners need to be exposed to the various **ICT tools** around them including calculators, radios, cameras, telephones, television sets and computers and related **software** like Microsoft Office packages – Word, Power Points and Excel as teaching and learning tools.

The exposure that learners are given at the Basic School level to use ICT in exploring learning will build their confidence and will increase their level of motivation to apply ICT use in later years, both within and outside of education.

ICT use for teaching and learning is expected to enhance the quality and learners' level of competence in the 4Rs.

MATERIALS THAT CAN BE USED TO INTEGRATE ICT INTO TEACHING

1. Power Point Presentation
2. Interactive Quizzes
3. Audio Stories
4. Videos
5. Digital Stories
6. Simulations
7. Digital Puzzles
8. Online Games
9. Interactive Exercises
10. Blogs and Websites on specific topics

SESSION 4:

THE USE OF DIFFERENTIATION AND SCAFFOLDING

DIFFERENTIATION AND SCAFFOLDING

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

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

- Task
- One-on-one support
- Outcome

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

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

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

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

It involves breaking up the learning episode, experience or concepts into smaller parts and then providing learners with the support they need to learn each part.

The process may require a teacher assigning an excerpt of a longer text to learners to read, engage them to discuss the excerpt to improve comprehension of its rationale, then guiding them through the key words/vocabulary to ensure learners have developed a thorough understanding of the text before engaging them to read the full text.

Common scaffolding **strategies** available to the teacher include:

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

SESSION 5:

DEVELOPMENT OF CORE COMPETENCIES

CORE COMPETENCIES

The core competencies describe a body of skills that teachers at all levels should seek to develop in their learners. They are ways in which teachers and learners engage with the subject matter as they learn the subject. The competencies presented here describe a connected body of core skills that are acquired throughout the processes of teaching and learning.

1. CRITICAL THINKING AND PROBLEM SOLVING (CP)

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

2. CREATIVITY AND INNOVATION (CI)

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

3. COMMUNICATION AND COLLABORATION (CC)

This competence promotes in learners the skills to make use of languages, symbols and texts to exchange information about themselves and their life experiences. Learners actively participate in sharing their ideas. They engage in

dialogue with others by listening to and learning from them. They also respect and value the views of others.

4. CULTURAL IDENTITY AND GLOBAL CITIZENSHIP (CG)

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

5. PERSONAL DEVELOPMENT AND LEADERSHIP (PL)

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

6. DIGITAL LITERACY (DL)

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

SESSION 6:

CLOSURE (ANALYSIS AND REFLECTION)

Analysis and Reflections:

This is one of the key stages of the teacher professional learning session. It is the stage where the team devotes quality time to analyse and reflect on the information gathered through the implementation of the lesson.

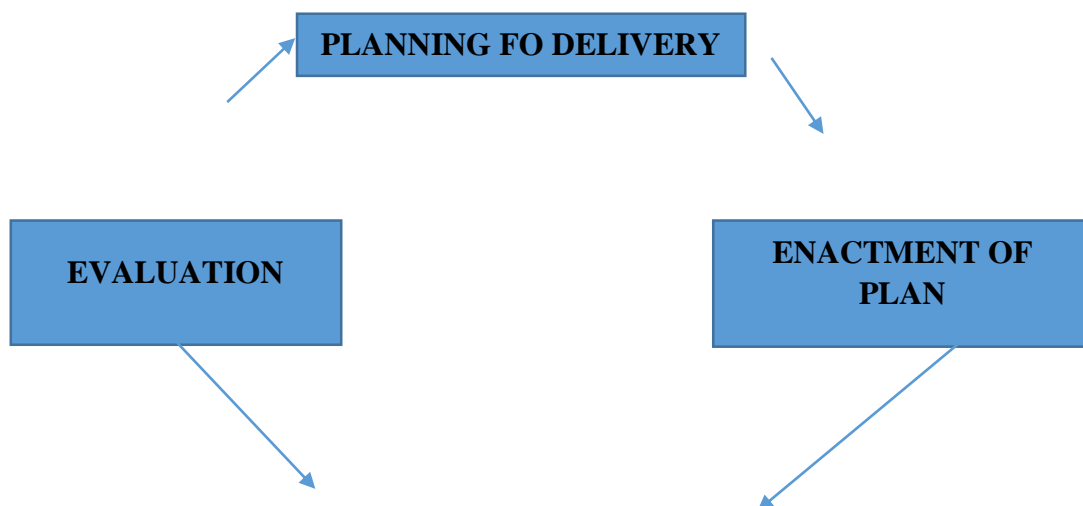
At this stage, the team engages in deep analysis of the data (i.e. video recording and/or notes) to come out with a comprehensive analysis of the lesson delivered. This will be followed by deep reflections of what was achieved through the lesson in line with the course learning outcomes and the lesson plan generally.

Evaluation of the Lesson: This is the stage where the team looks at their reflections closely to take decisions on the aspects of the course learning outcomes as well as the lesson plan that were achieved and those that were not achieved and propose remedial measures that should be considered in planning for the delivery of future lessons.

Thus, at this stage, best practices and learnings that were achieved through the lesson, expectations that were not met as well as remedial measures to address the expectations that were not met will be documented to inform the planning and delivery of future lessons.

These stages are not linear but circular in the sense that learning from previous Teacher Professional Learning (TPL) session will always inform the future lesson and it is also the Framework for TPL delivery.

The diagram below shows the relationships between the stages



ANALYSIS AND REFLECTION

Questions that need the group's attention may include the following

What did we like about the lesson?

What learning did we expect to see that was visible in the lesson?

What might have accounted for it?

What learning did we expect to see that was not visible in the lesson delivered?

Why was it missing in action at this time?

From the analysis of the lesson e.g. by looking at the video, what might have caused this failure and other data sources? Is it the fault of the teaching and learning interaction? Is it as a result of learning disability? Etc.

Looking back on the teaching, how appropriate was the assessment procedure used?

REFERENCES

Allport, G. (1955). "Becoming: Basic Consideration for a psychology of personality". New Haven, CT: Yale University Press.

Bull, J.N. (1976). "Moral Education". London: Routledge & Kegan Paul.

Goldman, R. (1965). "Readiness for Religion". London: Routledge.

Gyekye, K. (1996). "African Cultural Values". Accra: Sankofa Publishing Company.

College-Based Teacher Professional Learning Manual for UCC affiliated Colleges on RME, October, 2019.

New Religious and Moral Education Curriculum for Basic 1-6.

CEBM (2016) Bloom's Taxonomy Teacher Planning Kit [Online] www.cebm.net/wp-content/uploads/2016/09/Blooms-Taxonomy-Teacher-Planning-Kit.pdf

Gershon, M. (2018) Assessment for Learning Toolkit V1. [Online] www.tes.com/teaching-resource/assessment-for-learning-toolkit-6020165

Ideas photo credit www.libguides.butler.edu/c.php?g=117303&p=1940722

Moersch, C. (2008). *Assessment Strategies: A-Z for the Math Classroom*. LoTi Connection [Online] www.docplayer.net/14740246-Informal-assessment-strategies-a-z-for-the-math-classroom.html

Thompson, M., & William, D. (2007). Tight but loose: A conceptual framework for scaling up school reforms. In *annual meeting of the American Educational Research Association*. Chicago, IL.

William, D. (2009). From ten classrooms to ten thousand: heuristics for scaling up formative assessment. In *Presentation at the annual meeting of the Association for Educational Assessment-Europe, November 2009: Malta* [Online] <https://www.udir.no/globalassets/filer/vurdering/vfl/andre-dokumenter/felles/scaling-up-formative-assessment.pdf>