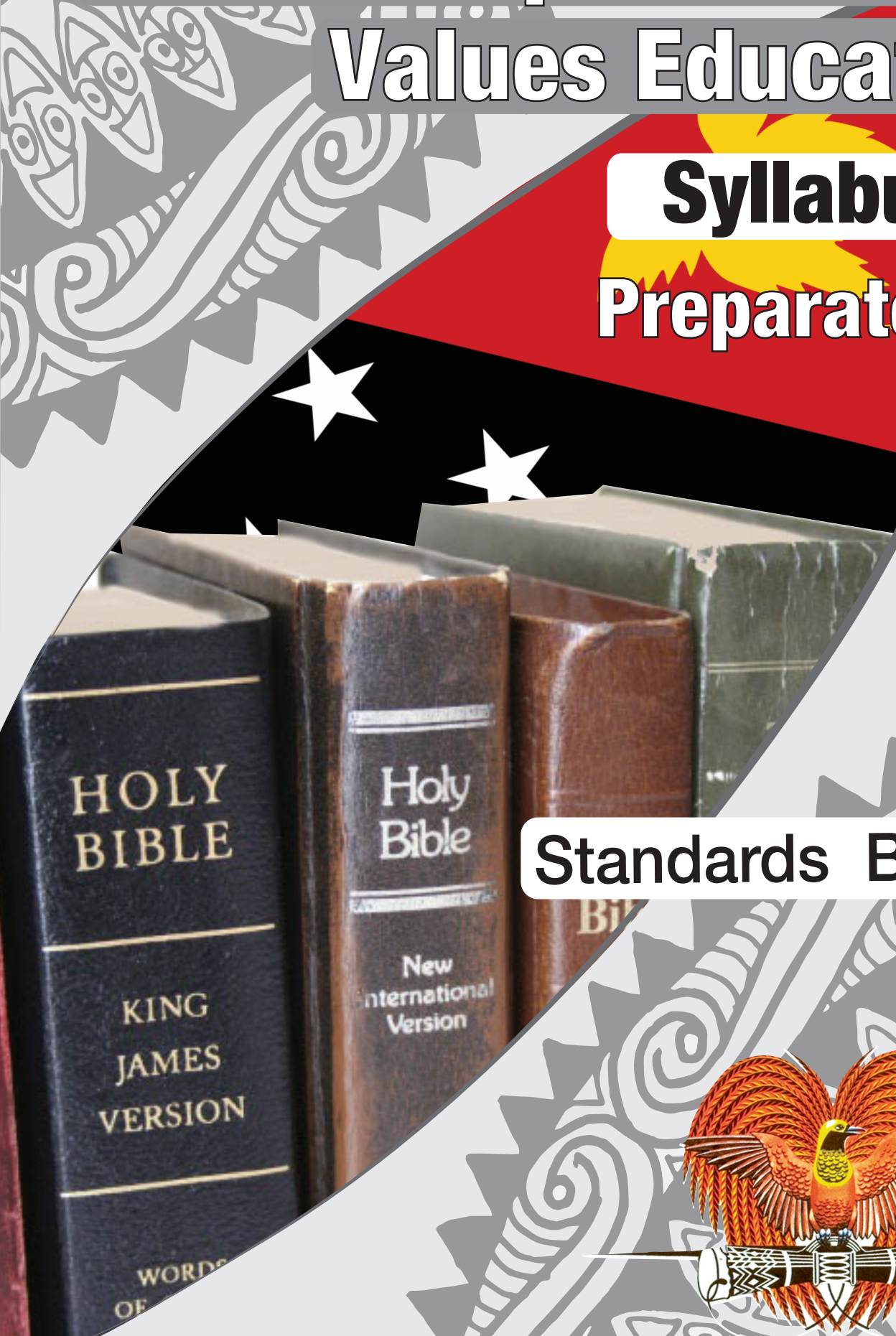
Citizenship & Christian Values Education

Syllabus

Preparatory



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Department of Education

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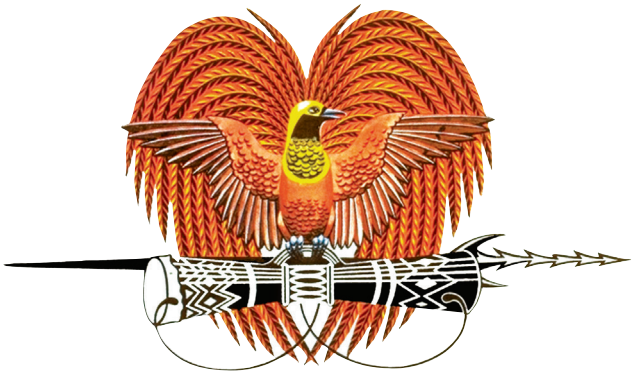

Papua New Guinea
Department of Education

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Contents

Secretary's Message.....	**iv**
Introduction.....	1
Rationale.....	2
Aims.....	3
Guiding Principles.....	4
Guiding Principles For Citizenship & Christian Values Education.....	13
Teaching and Learning.....	20
National Benchmarks.....	25
Content Overview.....	32
Content Standards.....	38
Content Expansion.....	41
Assessment and Reporting.....	46
References.....	51
Appendices.....	55

Secretary's Message

The National Department of Education is responsible to ensure that the relevant and quality curriculum is developed for use in the respective levels of learning. Citizenship and Christian Values Education (CCVE) is a new subject from Preparatory to Grade 12. The subject consists of elements of civics, citizenship and christian values. CCVE is a required subject for all Preparatory students in Papua New Guinea schools.

CCVE Syllabus is presented in the standards-based curriculum perspective and the content is presented in standard statements. The content of the CCVE is based on family values and presents learning based on classroom and school contexts. Therefore, teachers and respective stakeholders are encouraged to engage the involvement of parents, the school and the community and its resources, to be able to help students to be active learners, acquire citizenship knowledge and behaviour in preparation for and to progress into Grade 1.

CCVE Syllabus does not contain Christian Religious Education (CRE) content. The Christian Religious Education content is in a separate implementation guide which is designed to compliment the teaching of Christian Values and Principles Strand.

The CCVE Syllabus has presented three conceptual frameworks; the Citizenship and Christian Values Education Conceptual Content Chart, the Spiritual Education Conceptual Content Chart and the Christian Religious Education Conceptual Content Chart as pathways for learning to be inclusive. Teachers are encouraged to read and understand the Subject content standards so that appropriate, inclusive and relevant teaching programs are designed to help the students learn citizenship values as early as Preparatory and through to Grade 12.

The Citizenship and Christian Values Education Syllabus for Preparatory standalone is to cater for the 1-6-6 structure which is being implemented in 2019 and therefore all Preparatory schools are instructed to use this syllabus.

I commend and approve this syllabus as the official curriculum for CCVE subject to be used in all Preparatory schools throughout Papua New Guinea.

.....

DR. UKE W. KOMBRA, PhD
Secretary for Education

Introduction

The National Department of Education is responsible to provide a curriculum in the social and emotional domain (character and values/ civics and ethics education), with emphasizes on social and community values, corporation, problem solving, self-discipline and critical thinking. This is captured in the National Education Plan 2015–2019.

The CCVE subject consists of the civics, citizenship and Christian values. It provides the content that is important for the development of the foundations of a person's character. It takes into account the importance of civil society and citizenship education and Christian principles and values as an integral part of the CCVE.

The CCVE subject focuses on developing the moral well-being of our students by helping them acquire and live by the values that guide them to make appropriate choices and determine their behaviour and attitudes towards themselves, their communities and societies and the environment as good citizens.

The course is organised into 4 strands. These are Civic Identities, Principles and Systems, Christian Values and Practices, Citizenship and Society and Governance and Leadership.

The Preparatory CCVE is timetable for 120 minutes per week. One thirty (30) minutes lesson is to be used by Christian Religious Education while ninety (90) minutes will be used for CCVE. Teachers can use the time allocated to do their time table or program according to their school needs.

Teachers must note that the CCVE syllabus does not contain Christian Religious Education content. The CRE content is in a separate implementation Guide which is designed to complement the teaching of Christian Values and Principles.

The CCVE has accommodated for two other pathways: the Spiritual Religious Education Conceptual Content Chart and the Christian Religious Education Content Chart to enable teachers to develop subject content that is relevant and appropriate to their practice.

The Standards in the CCVE syllabus link the content to the content in other subjects taught in Grades 1, 2 and 3. This subjects which include English, Mathematics, Science, Social Science, Arts, Health and Physical Education and Making a Living. It also links to subjects taught in in the high school level such as Health and Physical Education, Legal Studies, Geography, Business Studies and Economics.

Rationale

The CCVE Syllabus is designed to impart to students' citizenship knowledge and Christian values. It is important for the students to be morally upright and understand the relevance of civics, Christian values and morals in their lives.

Every child is a civil citizen of this nation and must be given the opportunity to blend and apply the informal and formally learnt values and attitudes, skills, knowledge and practices in rules for various purposes competently in the home, schools and wider community without fear and favour.

The syllabus provides a year's learning for the Preparatory Grade. Students need to be equipped with social emotional competencies to be able to live their lives in harmony with other people they interact with. The CCVE will enable them to behave appropriately and live out their values in an effective manner within their family and the community.

As young citizens, the students need to acquire, develop, practice and live Christian values and principles at this level to enable them to have a sense of belonging to Papua New Guinea. The students should expand and extend their citizenship knowledge which is essential to their intellectual, social and emotional development.

The syllabus promotes early learning about citizenship, transparency, accountability, mannerism and civil behavior through the suggested content suitable for these grades. The teaching of citizenship, Christian values and morals in early learning builds confidence in the future of the individual students as future leaders of our nation. Students develop the desired attitudes to respect themselves and others around them.

Through programs based in this syllabus, students should gain knowledge, skills and understanding of good citizenship. This will help them to communicate their thoughts and feelings, engage and participate in citizenship activities.

Aims

The CCVE Subject is aimed at enabling students to develop:

- good mannerism and social skills
- a sound foundation for further citizenship learning
- the skills and confidence to speak and debate views expressed
- attitudes and values such as cooperation, kindness, trust, respect and honesty
- an understanding of, respect for and identification with local cultural values and traditions
- an understanding and appreciation of Papua New Guinea's democracy and diverse cultures
- skills in problem solving, knowing what to do, planning their activities and making decisions
- appreciation of the rights, responsibilities and obligations of citizenship life including the capacity to act as informed and responsible citizens
- develop an understanding of the purpose of authority structures, that rules and boundaries that protect the individual, family, community, and the nation.

It also is aimed at enabling students to:

- acquire knowledge, skills and attitudes for effective communication
- acquire the civic knowledge, understanding and skills to be able to participate purposefully as responsible citizens
- acquire the know how to socialize, participate and speak equality in all circumstances and situations as a civil citizen of this nation
- demonstrate an understanding and appreciation of the values, customs, and traditions of Papua New Guinea
- to demonstrate a recognition of the importance of the relationship between Papua New Guineans and the natural world
- demonstrate an understanding of and appreciation for unique Papua New Guinean communication systems
- build on the skills and knowledge the students already learnt
- display an appreciation of rules, good citizenship values and morals
- effectively engage in the life and activities at home, of the communities and the school to ensure relevance
- describe the evolution of human rights and freedoms as they relate to the people of Papua New Guinea
- give examples of the diversity and functioning of the social, economic, and political systems of Papua New Guineans in traditional and contemporary societies; and in the global community.

Guiding Principles

The CCVE is guided by the National Curriculum Principles embedded in the National Curriculum Statement that influence what students learn and how teachers teach. These principles are related to our way of life, integral human development, teaching and learning, principles used as platforms for the subject and the 21st century (and beyond) knowledge, skills and technology.

Our Way of Life – the Melanesian and Christian Way of Life

Cultural Relevance - Traditional Life, Our Customs and Traditions

The education of a student is the responsibility of the family, the school, the church and the community. Students learn by observing and actually doing things. The students participate in the family, school, community to learn the citizenship, spiritual, social, economic and political skills necessary for life. Education builds upon the early experiences of the students that enable them to continue to identify and develop an understanding of local cultural values and beliefs.

Cultural relevance focuses on the richness and diversity of Papua New Guinean cultures and languages, which are examined within their own unique contexts, and within historical, contemporary, and future realities.

Our traditional life is based on a holistic perspective that integrates the past, present and future Papua New Guineans as the original inhabitants of Papua New Guinea and lives in sophisticated, organised, and self-sufficient societies.

Our Melanesian way of life signifies our customs and traditions that constitute a cultural mosaic, rich and diverse, including different cultural groups.

Our Melanesian and Christian way of life allows us to embrace the practice of customs and traditions that foster our original way of life of good citizenship, but also take responsibility to exclude those practices that cause disharmony, threat, disrespect, violence and death to other fellow Papua New Guineans. Adopting and adapting Christian Values into our Melanesian Way of Life gives us our unique citizenship ethics.

Multiculturalism – Cultural Diversity and its Conservation

The diversity of our cultures is the source of our knowledge, skills, attitudes, and Melanesian values. As a multicultural society, we must protect, promote and respect our many cultures and languages and learn to respect and appreciate the cultures and languages of our fellow Papua New Guineans, as well as of other ethnic groupings from other countries. We ensure that we promote and share our cultures with the rest of the world as global citizens.

Ethics, Morals and Christian Values

Every community has a set of values that guides the actions of its members. The development of values is an important part of social growth and an aspect of learning which needs great care and attention. Learning about Ethics, morals and values in Grade 1-3 progresses from Preparatory with the inclusion of Christian Values as a guiding principle to good citizenship.

Papua New Guinea is striving to create a society in line with democratic liberal traditions. The citizens of Papua New Guinea should recognise appropriate social relationships based on sound human and religious ethics, morals, and values. These are required for interaction with families, villages, wantoks, other economic groups, and people from other provinces and nations. The process of socialisation requires a belief in the ethics, morals and values of the Melanesian extended family, dialogue, respect for others, and a willingness to conserve and promote those aspects of our traditions, which are consistent with integral human development.

Socialisation also requires an awareness of the inter-dependence of individuals, societies, and nations in the modern world. It requires involvement with family, school, church, community, and the world beyond.

Students will become more aware of the social bonds in the community if they are first taught in the languages of their communities, and through activities which socialise people, such as agriculture, fishing, and community development. This can be achieved through integrated teaching and learning situations that reflect our knowledge, skills, attitudes, spiritual and moral values needed for integral human development as defined in the Philosophy of Education for Papua New Guinea.

Integral Human Development

Papua New Guinea is a rapidly changing society and faces many challenges. To face these effectively, an individual must strive to reach their full potential spiritually, socially, intellectually, emotionally, mentally and physically and work with other agents of education such as the home, church, school and community.

The Philosophy of Education for Papua New Guinea as described in the Matane Report acknowledges the National Goals and Directive Principles in the National Constitution, and is based on integral human development:

- *integral* in the sense that all aspects of a person are important
- *human* in the sense that social relationships are basic
- *development* in the sense that every individual has the potential to grow in knowledge, wisdom, understanding, skill and goodness.

The Philosophy of Education stipulates enhances such practices as:

- The right to healthy living.
- Nation building – nationhood and constitutional rights.
- Citizenship – roles, rights and responsibilities in society, law and order, good governance.
- Sustainability – sustainable educational, ecological, economic, technological and social practices.
- Catering for diversity, e.g. gender issues, and students with special needs.

The ultimate goal of Integral human development is for every person to:

- be dynamically involved in the process of freeing himself or herself from every form of domination and oppression so that each individual will have the opportunity to develop as an integrated person in relationship with others
- be aware of their potential and have the willingness to develop this potential so that each individual can solve his or her own problems and contribute to the common good of society
- presume the goodness and dignity of every person
- promote self and mutual respect, a sense of self-worth and self-discipline, and a sense of responsibility for one self and others.

The process of integral human development calls for a curriculum, which helps individuals to:

- identify their basic human needs
- analyse situations in terms of these needs
- see these needs in the context of spiritual and social values of the community
- take responsible action in co-operation with others.

The success of the CCVE subject requires the integrated involvement of all the agents of education such as the home, church, school, and community. The teachers are required to integrate knowledge, skills, and attitudes to allow students to achieve the desired outcomes of integral human development.

The Right to Healthy Living

All citizens have a right to a healthy life such as clean water, a nutritious diet, improved sanitation, appropriate shelter and better local health services. Students need to learn attitudes, skills, and knowledge that will help them become productive, healthy and content citizens of Papua New Guinea.

Nation Building and National Unity

Our nation is still going through a great deal of nation building. Students need to be given the skills to undertake this task and participate in nationally organised events. The CCVE subject should enable them to understand how Papua New Guinean societies work, and how they can be a useful part of it. Students should learn that they have a place in Papua New Guinea and that Papua New Guinea has a place in the world as a whole. They will become more able to help Papua New Guinea develop a national identity and national unity if they learn to:

- work together with tolerance
- respect one another, their traditional ways, and resolve problems peacefully
- respect and act in the spirit of the National Constitution
- recognise their capabilities and develop their own talents
- participate in the development of the national community
- protect and safe guard the national wealth and resources, and consider how they will contribute to national revenues.

Citizenship

The CCVE subject should provide students with the opportunity to learn about:

- freedom of movement and protection of privacy
- political activities, legal assemblies and associations
- the importance of the freedom of conscience, of expression, and of information
- problems associated with inhumane treatment and forced labour, and the need for the freedom of employment
- meaningful participation in and access to representation in all levels of government, and how to take part in nation building
- state and civic institutions, their functions and how benefits and services from this institutions can be equitably distributed
- the need and importance of equal participation by women citizens in all areas of life
- maximizing their participation in every aspect of national development citizens of the Sovereign state of Papua New Guinea

The students will use this knowledge in many different ways, as useful, active and law abiding citizens.

Sustainability

The natural environment of Papua New Guinea is as diverse as its cultures. It is often a violent natural and physical environment, which is under threat from rapid population expansion and misuse of resources such as over logging, abuses associated with mining, over fishing, dynamiting reefs, dumping toxic wastes. Our diverse cultures are also

under threat from over exploitation, and commercialisation of sacred cultural practices. Our cultural traditions are not being handed down from generation to generation. The CCVE subject will guide students to further appreciate, respect, and value their natural environment, cultures, customs and traditions. Integrating these skills and knowledge to identify problems, issues, and to take action helps to sustain these aspects of life in Papua New Guinea.

Catering for Diversity – Gender

Gender is what it means to be a woman or a man. Gender refers to those behaviours and attitudes that are culturally accepted as ways of being a woman (femininity) and of being a man (masculinity). Addressing gender issues goes well beyond ensuring that females have the same opportunities as males to receive an education. A person's experiences determine the way they understand and make sense of the world. Gender is also culturally determined.

In Papua New Guinea, there is a need for sensitivity to local cultural practices and values, with respect to traditional roles for males and females. Females are generally a disadvantaged group in our societies. Violence against females is widely acknowledged as a serious problem.

A number of health and other indicators of human development show that females have a lower quality of life than males. Females have lower literacy rates and income levels than males. Males hold nearly all positions of leadership, authority, and decision making. For example, in 2001 there are only two women in the National Parliament. Men hold most senior positions in government departments and the community. It is a similar situation in the Department of Education, provincial education divisions and schools. This subject will provide students with opportunities to consider these problems and ways of addressing gender issues, including girls' and women's experiences, and be representative of a diversity of cultures.

It should enable students to:

- understand that a person's sex is genetically determined and gender is not, but rather changes over time, from place to place, and from individual to individual
- play an active role in making meaning from their experiences, and in deciding to adopt or reject ways of behaving and challenge stereotypes.

Catering for Diversity – Sensitivity for Marginalized Populations

Marginalized people includes the underserved, the disregarded, the ostracized (disliked/hated), the harassed, the persecuted, the disadvantaged, the oppressed or the sidelined. Society treats them this way and so they feel the same way too. CCVE must help students develop an understanding and empathy for such groups of people in our society.

Who are the people in our community who may be "marginalized"?. Consider this list as a start in identifying possible marginalized groups in the community:

- Immigrants, refugees, and migrants.
- Women and girls.
- Victims of human trafficking.
- Mentally ill.
- Children and youth.
- People of differing sexual orientation (Lesbians, Gays, Bi-sexuals and transgender community).
- People of differing religions.
- Developmentally delayed, physically disabled, or mentally ill people.
- Incarcerated (imprisoned or enslaved) people (and their families).
- People released from Incarceration.
- People of low socioeconomic status.
- Unemployed people.
- People of a particular ethnicity/country of origin.
- People with a differing political orientation.

Catering for Diversity - Sensitivity for Victims of Traditional Beliefs and Practices (Sorcery)

Traditional cultural practices reflect values and beliefs held by members of a community for periods often spanning generations. Papua New Guinea Societies have specific traditional cultural practices and beliefs, some of which are beneficial to all members, while others are harmful to a specific group, such as women. These harmful traditional practices may include sorcery, early marriage; the various taboos or practices which prevent women from controlling their own fertility; nutritional taboos and traditional birth practices; son preference and its implications for the status of the girl child; female infanticide; early pregnancy; and dowry price. Despite their harmful nature and their violation of international human rights laws, such practices persist because they are not questioned and take on an aura of morality in the eyes of those practising them.

Sorcery related tortures and killings in Papua New Guinea (PNG) remains a mystery but the truth is that; belief about sorcery and witchcraft is widespread all over Papua New Guinea. The concept of sorcery is intrinsic, intertwined and ingrained into the cultural and traditional beliefs of spiritualism in different cultural and ethnic groupings. This compounded relationship makes conflict resolution in relation to sorcery very complex, consequently leading to inhuman tortures and killings. Though different forms of executions for sorcery were traditionally practiced, the current forms of execution are very violent and extremely inhumane. Despite numerous efforts by police personnel and community leaders endeavouring to contain violence related to sorcery, it is escalating. Without understanding the root causes of this violence, any

response from Government and other stakeholders will be limited in its effectiveness. CCVE should try to discourage those practices that harm or cause deterioration of peace and humanity.

CCVE can provide an avenue to develop the students understanding of the bad impacts this traditional practices have on peace and harmony. CCVE through the teachings of Christian values, should assist students to develop their understanding to search for collaborative and concerted efforts for all stakeholders, including their own families, community members, youths, community leaders, law enforcers and the government at all levels in addressing this issues.

CCVE Catering for Diversity – Students with a Range of Different Needs

Many students have different educational and functional needs. These needs may include students who are gifted, or disadvantaged - physically, emotionally, and intellectually. Students may display any combination of these needs. CCVE must ensure that all are provided with the opportunity to excel and achieve their full potentials. CCVE should develop students to be considerate and focus on people as people and not on their disabilities.

CCVE will help students develop a better understanding that a disability refers to a physical or mental impairment that substantially limits one or more of the major life activities, for example, walking, talking, thinking, seeing, speaking or hearing. CCVE will develop in students resilience, sensitivity, respect, consideration, kindness and patience for all forms of disabilities included in the table below;

Visible	Invisible
• People with physical and health disabilities and need some type of aids for mobility. • Severe developmental disability. • A physical difference. • Missing limbs. • Motor impairment. • Sensory impairments such deaf-blind. • Communication challenges.	• Speech impediments may not be immediately apparent. • People who are blind can appear to be sighted, if you do not notice the aid they require to move around. • A learning disability may be misinterpreted as lack of intelligence or carelessness.
Learning Disabilities (LD)	
• A learning disability has to do with the way the brain is wired. People who are LD have normal or above normal intelligence, cannot be cured, but use different ways to learn and function. • Dyslexia – trouble understanding written words. • Dyscalculia – difficulty solving math problems and grasping concepts. • Dysgraphia – difficulty forming letters or writing within a defined space. • Auditory and Visual Processing Disorder – difficulty understanding language despite normal hearing and vision, short term memory problems. • Nonverbal Learning Disabilities – a neurological disorder causing problems with visual-spatial, intuitive, organisational, evaluative and holistic processing functions. • Attention Deficit Hyperactive Doctor (ADHD) – Difficulty concentrating, cannot tolerate noise or commotion.	

CCVE Catering for Diversity – Students who are Perceived Differently because of a Disability

All People Are Different. What is important to remember is that we are all different and need to be recognized for that which we are capable of doing, not for what we may require aid to accomplish. “The best way to help everyone, is for people to learn, understand and respect all people, embrace and celebrate individual differences, whether they are the same or different.” Unfortunately, and inaccurately, people with disabilities are often viewed and perceived differently. CCVE should assist students develop a change in mind-set and positively influence other people in their perception of other students. Often, people think of people with disabilities as;

- Victims or objects of pity.
- Burdens, either on society or on their families and careers.
- A threat to the comfort and safety of others.
- Unable, or assumed to be unable, to do things.
- Having multiple disabilities (such as assuming that a person who uses a wheelchair also has an intellectual disability).
- Childlike.
- “Special”

Such misconceptions are based on insufficient or inaccurate information about people with disabilities and can perpetuate inappropriate interactions. CCVE will assist students change people’s mind sets about the way they perceive people with disabilities. These perceptions include

Learning in CCVE should help students to overcome fears of living with these categories of people, understand their needs, treat them equally, include and involve them in all activities and treat them with the respect they deserve. CCVE should remind students that people with a disability a just people like them too, but happen to have a disability. CCVE should help students understand and that someday, they too might face a disability and they might need the help of a person with a disability to help them live with it. After all, we are all just temporarily able.

CCVE Catering for Diversity - Sensitivity for Social Exclusion

Humans have a fundamental need for social groups. They depend on social bonds for their survival, and the severance of such bonds threatens fundamental needs and elicits powerful emotional responses. Failure to satisfy this need for close social connections can result in people feeling excluded or socially excluded. Social exclusion refers to situations broadly involving someone being disengaged or separated from others physically or emotionally. This includes exclusion from social, political, cultural, spiritual, economical and developmental activities. CCVE should equip students with knowledge and skills to be sensitive to such issues.

Exclusion experiences include various phenomena, such as interpersonal rejection, ostracism, and various types of discrimination. These diverse threats to social inclusion can be so detrimental that results in a variety

of adverse consequences, including self-defeating behaviours, negative moods, psychological, mental and physical health complications. CCVE should assist students understand their individual experiences of cognitive and behavioural changes and try to facilitate recovery, when threats occur.

People are socially excluded for reasons of immorality, incompetence, or unattractiveness. Breaking group norms and rules, which is the essence of immorality threatens group structure. Incompetence provides a drain on group resources; and being physically unattractive or having a stigmatizing condition may suggest inferior genes. Because social exclusion poses critical challenges for survival, CCVE should be engaged in the drive to maintain social relationships that students may be able to develop for adaptive purposes.

CCVE should enable students to establish social contacts that are generally beneficial for well-being of others. CCVE should educate students to try to minimize or avoid contributing to interactions entailing ostracism. CCVE should help students deal with the experience of being disregarded, excluded, or rejected by others, which can often leave people feeling worse off. CCVE should help students develop mechanisms for safeguarding social inclusion, facilitating quick detection of threats to exclusionary status and provide the individuals' basic need to establish and maintain social connections to sustain physical and psychological well-being.

CCVE Catering for Diversity - Sensitivity for Different Cultures and Languages

Papua New Guinea is a diverse culture with 800 plus languages and cultures. It is enormously rich with a variety of local knowledge. CCVE should help students to be able to integrate local traditional knowledge with ne knowledge. The teachings in CCVE should enable students to enhance local knowledge and practices that promotes peace and harmony. Students should learn to appreciate the different languages and cultures of other students. CCVE should build on the Melanesian Ethics that embraces all the different cultures and the practices and promotes honesty, loyalty, patriotism, togetherness, unity and cooperation.

Catering for Diversity – Students with Special Needs

Many students have special needs. These special needs may include students who are gifted, or disadvantaged - physically, emotionally, and intellectually. Students may display any combination of these needs. The Citizenship and Christian Values Education subject will ensure that all are provided with the opportunity to excel and achieve their full potentials.

Guiding Principles for Citizenship & Christian Values Education

CCVE begins at the family. Simple manners, behaviours and attitudes begin at home and with the family unit. The CCVE will emphasis that role modelling for good, productive and meaningful citizenship begins with respective parents and guardians. We can't throw blame on children for adopting anti-social
behavior if one or both parents lack good behavior and interactive skills.

The CCVE platform is characterized by:

- *Expectations and obligations in the family* which will address the issue of governance in the family, covering family values, roles and responsibilities, and cultural boundaries.

- *Marriage as an institution* which moulds and shapes children to become what society expects them to become. This institution acknowledges parents and guardians as the guiding force behind civics, values, moral and ethics education. A child's preparation for adulthood begins at home, and with the parents and guardians.

- *Positive role modelling* - In human interaction, the right and wrong behaviours are usually determined by factual information. Through guided CCVE, children will be encouraged at an early stage to look up to positive role models for guidance. The CCVE will guide students to learn from good role models in all walks of life. Good role models understand the value of learning from their mistakes, and use testimony and examples drawn from difficult experiences to guide others toward making better decisions. In the event that turmoil is unavoidable, successful role models share the mental, emotional and spiritual tools they used to make it through their own circumstances.

- *Moral obligations in relationships and marriages* which emphasizes the chain-link between the child, family, and the Church will carry equal emphasis in the CCVE. Churches and religious groups play an important role in the lives of many people. Most denominations of Christianity and Religion have strict views on or rules on what sexual practices are acceptable and which are not. Marriage in this context is regarded as a special gift, and sex is referred to as a "scared covenant" between a wife and husband.

- *The Christian faith and belief systems* - All citizens have equal rights to become Christians, but acquiring and possessing Christian Faith is an individual choice. Belief systems set the boundaries and parameters to help individuals remain focused and secured. The CCVE should encourage students to live and practice their belief systems as Christian Citizens.

- *Christian values & code of practice* - Christian Values are embedded in every individual as of birth because every person, despite their

level of intelligence, ability, or disability is a gift from God - to act as a vessel in society for the good of human kind. An individual's code of Practice is guided by many factors including; personality characteristics, beliefs, affiliations to Christian and Religious organizations, parents, teachers, and the environment in which the individual is raised, such as; the well-to-do family, violent family, a broken family or peace-driven family.

- *Equity* focuses on the principle that all people have the right to fair and just treatment, and that protecting and promoting equity is essential to achieving peace, harmony, and productivity within and among communities. The principle of equity is derived from the notion of equality - that all people are born equal in terms of dignity and rights.

- *Freedom* focuses on the concept that all people should have freedom of belief, freedom of speech, freedom from fear, and freedom from want, as articulated in the United Nations Universal Declaration of Human Rights (United Nations, 1948). Societies have a responsibility to actively protect the freedom of their members and to support the protection of freedom in all communities, including those that are not their own.

- *Duty of care* - The principle of "Duty of Care" for self, the family, community, and the nation will remain a core part of all discussions. Without being too legal or technical, 'Duty of care' simply implies that every citizen has a responsibility to control her/his behavior, take into account how other people feel, and respect the environment in which they live such as your family and home, the rivers, the workplace, and properties around us, but doesn't necessarily belong to us. When children learn to have self-discipline, it will help them advocate for self-discipline in their community. This is why positive role models have strong code of ethics that govern their behavior, and that qualifies them to be looked upon as positive role models. The more children look up to positive roles models, the better they will become as responsible adults. Similarly, the more they try to do what role models do, the better they will be in achieving their own goals, and also have an influence in the lives of other people.

- *Optimism – being positive* is a valuable trait for role models. People and experiences fare better if positive, rather than negative elements are highlighted. When you are optimistic you can easily motivate yourself and others toward positive expectations, and inspire other people to believe in accomplishments and outcomes they previously thought impossible.

Virtues of Moral and Ethical Values

- *Virtues* are moral and ethical values which can help shape children to become responsible and productive citizens. The CCVE will emphasize important virtues as the stepping stone to the development and designing of good citizenship which includes; Nation building, Self and national identity, Authority and leadership,

Economic development, Discouraging corrupt practices, Personal and Intellectual growth, Strengthening family relationship, Acquisition of knowledge and skills, Individual and group decision-making, character development and good citizenship.

In order to acquire the qualities of good citizenship, the curriculum will guide children to learn and adopt qualities such as trustworthy, honesty, responsibility, integrity, care, resilience, harmony and being faithful to self and others.

- *Honesty* is the quality of the spiritual heart and is portrayed with integrity to oneself and others. Honesty is a core quality of good citizenship, and largely influenced by strong Christian Moral and Ethical Principles. Students should be encouraged to be truthful in what they say or do, both in school and out of school. Being truthful is a quality which will influence good citizenship, moral standing in the community and strengthen the attitude of living good leadership and governance.

- *Integrity* is the quality of steadfast adherence to moral and ethical principles of professional standards in private and public life. A person with integrity is considered to be a sound and good citizen. Students should be encouraged to aim to be matured adults with good standing order in their life.

- *Accountability* is the quality of being responsible to others. It means taking ownership of one's own actions and accepting responsibility for the actions of those in one's purview or as the laws require. This subject should provide learning that aims to encourage students to be responsible citizens who are confident and are able to use all due processes in discouraging or discontinuing corrupt practices.

- *Respect* has a lot to do with being polite and considerate of others. The absence of Christian Morals and Ethical values is likely to create an atmosphere where discrimination and anti-social behavior is likely to occur. A demonstration of acceptable social standing is a demonstration of respect for others, the rule of law, expectations and boundaries, and an expression of one's positive personality characteristics.

- *Wisdom* - We often think that wisdom is age-related or a religious phenomenon that Clergymen and Church Elders advocate to bring about hopes in the lives of people. That is true, but the fact is, we all have wisdom. We know what is right and wrong and we try to adopt those behaviours that will bring approval. The problem in our society is that we are not always consistent in allowing wisdom drive our actions, responses and decisions.

- *Responsibility* is an important duty, and the highest level of commitment that results from interaction with other people. Students should be encouraged to display responsibility to themselves before taking responsibility for others.

- *Honour* is seen as a personal quality rather than a group quality. Honour will be discussed in the context of the family to

encourage each child develop good communication and relationship skills which encourages the development of positive attitudes. Respect, obedience, honesty and trustworthiness will be discussed as key ingredients to living an honourable life. Students will be encouraged to understand that honour is not something that only powerful people and prominent leaders such as Members of Parliament achieve in life. When parents act with honour, children will learn to live with respect and honesty. Children must learn to acquire the skills to act with honour in order to be successful in later years.

- *Compassion* is recognized as an important quality. Compassion is the desire to help those in need or those who are suffering. To be compassionate means to be caring. As Christians, being compassionate is to be sensitive to people's feelings. Compassionate citizens will always think about how their actions will affect others. Students should be encouraged to engage in opportunities that will help them to become caring citizens by doing caring things. Children will be encouraged to imagine what other people are going through so that they can act with genuine empathy. They will be encouraged to act with compassion to demonstrate willingness and humbleness to help others who are less fortunate than themselves.

- *Reliability* is a positive quality of good citizenship. Being reliable is vital when students are in school. The curriculum will guide children to learn that pursuing dreams of success is highly dependent on whether they are commitment, honest, and can willingly take responsibility for their actions and interactions. Reliability also links to one's preparedness to do something good for themselves and also attend to the needs of others.

- *Courage,* self-confidence and group-confidence work hand in hand. Courage is an act of bravery, but not to the extent where violence is instigated. Courage is a quality of duty-of-care to help save or protect oneself and others from harm, danger and sufferings. Students should be guided to show courage and stand up for themselves both in school and out of school to avoid being harassed, bullied or hurt.

- *Self-discipline* will be emphasised as key to success in both school and choice of career later in life. Self-discipline starts at home and in the family. This subject will consistently refer discussions back to the family and home environment at all levels. When we get the family in order, the child's holistic and integral growth will be in order, and the future will be guided.

Desired family virtues and positive traits to be developed in Citizenship and Christian Values Education		
Accepting	Hardworking	Practical
Accountable	Helpful / Helpfulness	Prayerful / Prayerfulness
Attractive	Honest / Honesty	Positive
Assertive / Assertiveness	Honour / Honourable	Purposeful / Purposefulness
Balanced	Humble / Humility	Sensitive / Sensitivity
Brave	Ideal / Idealism	Selfless / Selflessness
Bold / Boldness	Independent	Realistic
Care / Caring	Innovative	Relaxed
Cheerful / Cheerfulness	Insightful	Reliable / Reliability
Clean / Cleanliness	Intelligent	Resilient / Resilience
Compassion / Compassionate	Joy / Joyfulness	Respect / Respectful / Respectfulness
Confident / Confidence	Just / Justice	
Considerate / Consideration	Keen / Keenness	Responsible / Responsibility
Cooperate / Cooperative	Kind / Kindness	Reverence
Courage / Courageous	Love	Self-directed
Courteous / Courtesy	Listener	Self-discipline
Creative / Creativity	Loyal / Loyalty	Service
Decisive	Mature	Serious
Determined / Determination	Meek / Meekness	Skilled / Skilful
Down-to-Earth	Mercy / Mercifulness	Steadfast / Steadfastness
Enthusiastic / Enthusiasm	Moderate / Moderation	Strong
Excellence	Modest / Modesty	Tact / Tactful / Tactical / Tactfulness
Faithful / Faithfulness	Motivated	
Fair / Fairness	Nurturing	Thankful / Thankfulness
Flexible / Flexibility	Obedient / Obedience	Thoughtful / Thoughtfulness
Focused	Open-Minded	Transparent / Transparency
Forgiving / Forgiveness	Optimistic / Optimism	Trust / Trusting / Trustful
Friendly / Friendliness	Orderly / Orderliness	Trustworthiness
Frugal	Organized	Truthfulness
Funny	Passion / Passionate	Tolerance / Tolerant
Generous / Generosity	Patient / Patience	Unity
Gentle / Gentleness	Peace / Peaceful / Peacefulness	Vigilant / Vigilance
Grateful / Gratefulness		Wise / Wisdom
		Zeal / Zealous

Knowledge, Skills and Technology of the 21st Century and Beyond to Equip Papua New Guineans to Become Global Citizens

The CCVE takes into account the recent developments and ongoing challenges faced by students locally and globally. These developments and challenges include;

- *Concept of democracy* - there are concerns about the real state of the democratic process due to the exclusion of larger parts of the population and the erosion of liberties that has resulted in a general downturn in citizenship participation, in particular among younger people. The concept of democracy is sometimes not felt by the citizens as the true meaning of the concept is either changed or ignored as a result of the citizenship practices that disintegrate the real essence of democracy. Education is an important tool for fostering democratic citizenship.

- *Increasing globalization* - The concept of globalization continues to influence debate about civics and citizenship education because it challenges traditional notions of citizenship, which have led to supra-national concepts of global citizenship and new forms of experiences with citizenship across borders as a result of migration, one world policies and the new developments in technologies.

- *The role of morality in civic and citizenship education* - Concepts of morality and character are important to Citizenship and Christian Values Education. Christian Morals and Ethics must be captured and integrated with the Civic and Citizenship Education. Moral decay across cultures and societies is becoming too evident that it is affecting citizenship.

- *Economic awareness as an aspect of citizenship* - Economic awareness is relevant to civic and citizenship education because economics is a major focus of the government. Economic conditions provide constraints on some citizenship activities. Citizens contribute to the economic well-being of society, and citizens share responsibility for economic problems and remedies.

- *Impact of human activity on the Environment and Environmental sustainability* - have increasingly become key issues in debates about the future political, social and economic development of many societies. Being a responsible citizen is viewed as high regard for long term protection and a necessity for future sustainability of the environment.

- *Peaceful coexistence and Social interaction* is concerned about how schools can ensure peaceful coexistence within and with other school communities. In particular, abuse and bullying of students by other students are often aimed at various types of social minorities which have become major issues in discussions about schools and learning environments. Learning activities should include more aspects related to social interaction at school and encourage relationships within the school community.

- *Movement of immigrants, refugees and asylum seeking into PNG* - The recent movement of large numbers of immigrants, refugees and asylum seekers from the Asian and the Middle-East region into PNG and other countries will most likely increase the need for integrating people from different backgrounds into society. This sort of movements will also result in challenges to schools in relation to their functioning as socially heterogeneous communities. Learning must include goals that promote student engagement within a school community and foster a peaceful coexistence that provides students with mechanisms for conflict resolution and problem solving with regard to movements of immigrants, refugees and asylum seekers.

- *Development of information and communications technologies* has led to an increase in the use of ICT and new social media for Civic and Citizenship participation. Developments and the importance of new social media and the use of such media has been found to have a profound effect on civic engagement among young people as active citizens. New social media and its relevance for communication can be utilized in CCVE to promote action on climate change or in organizing debates about political protests and issues. The use of ICT can be maximized in spiritual rallies and in fostering Christian Values in everyday citizenship.

- *Integration of local (traditional) knowledge with new knowledge* Papua New Guinea is a diverse culture with 800 plus languages and cultures. It is enormously rich with a variety of local knowledge. The Citizenship and Christian Values Education subject hopes to enhance local knowledge and practices that promotes good citizenship and try to discourage those that harm or cause deterioration of citizenship.

Teaching and Learning

Students learn in different ways. The Citizenship and Christian Values Education (CCVE) Subject will encourage teachers to use different ways of teaching to give all students a chance to learn.

- Students should work as individuals and in groups. Some students learn best through activities such as reading on their own, working in small groups, talking, observing, drawing pictures, and finding out information for themselves. Most students use a mixture of these.

- Students should be encouraged to think critically about what they are learning and to take responsibility for their learning. They should learn to teach each other and to learn from each other. They should know that learning has a serious purpose. They should enjoy using a wide range of resources and playing appropriate educational games.

- Students should also learn how to communicate well with others. They should also learn how to work things out for themselves, and on how to get the information they need. They need to learn to think in ways that make sense, using their experiences, their knowledge, their intelligence and their imagination.

- As well as learning skills and knowledge, students should develop appropriate attitudes and an understanding of important issues. They should have pride in themselves, their own cultures and communities, as well as respect other people and their cultures and communities.

Inclusive Teaching and Learning

The CCVE Subject is inclusive and designed to meet the needs of all students irrespective of their abilities, gender, geographic locations, cultural and language backgrounds, or their socioeconomic backgrounds. The syllabus must be implemented by teachers in ways that are inclusive of all students at all levels of schooling. Much more can be achieved if parents, community leaders, churches and schools co-operate and communicate with each other.

Students learn in different ways. It is best to use a variety of methods to teach them. No one method is best. It is true that students are very different, and even the same students learn best from different methods at different times. By using a range of teaching methods, it is more likely that the needs of all students will be met. In order to be inclusive of all students, teachers need to cater for a range of physical, social, cultural, emotional, and intellectual needs of their students. This can be achieved through using appropriately and carefully planned learning activities, a range of teaching methods and strategies, and thoughtful use of a teacher's language of communication.

To be inclusive teachers will need to ensure that all girls and boys have

the opportunity to participate. Teaching practices, including classroom organisation and management, should ensure that girls and boys are able to participate fully in all learning activities. Participation requires that individuals are motivated to achieve the goal of socialisation fully where they are encouraged to develop a sense of obligation for the opportunity to contribute. Through participation, individual creativity can be recognised and encouraged as contributing to social and national development, without losing sight of the principle of communal sharing.

Participation is the key to social interaction and can lead to social mobility. It can also help to conserve and generate knowledge and cultural values for future generations. The diversity of opinion in Papua New Guinea will contribute towards the integral development of society as a whole provided the Melanesian principles of sharing and caring are applied. The ways in which an individual chooses to interact with others will determine the role that individual plays in society. Through effective participation, an individual can play a role in the development of society, in overcoming fear, and in identifying oppression. The Citizenship and Christian Values Education subject provides many interesting contexts within which learning how to participate can occur.

Students need to feel that they have something useful to offer to the community. Many students are shy and afraid of authority. They must be motivated to develop their skills fully and given opportunities to think for themselves. The teacher is a key motivator. Effective participation is prevented when teachers regard their role solely as being dispensers of knowledge and figures of authority. Teachers need to place greater emphasis on problem solving skills and methods that encourage more group participation which are useful skills for society.

Relevance

The teaching and learning in the CCVE must be relevant to the social, spiritual, and resource development needs of a community. This can be achieved by integrating teaching and learning situations that reflect the knowledge, skills, attitudes and spiritual values needed for integral human Development that will prepare students for productive community living; integrate academic and practical education, and provide ways to paid and unpaid employment.

Most people in Papua New Guinea work in the informal economy. Students who leave at the end of formal schooling, will need to find work in the informal economy. These students, however will not only need to be skilled to work in the informal economy, but they will also need to be prepared to work in the formal economy and undertake formal education if there are opportunities. All students will need applied and academic skills and knowledge. All students will need to know how to adapt new technologies and knowledge appropriately to their environment.

The subject content will enable teachers to support students learning by encouraging teaching in real life contexts. This means relating the skills and knowledge of subjects to real life situations. People from the community could also be brought into the classroom to help teach a topic

and support students undertaking useful projects in the community.

Student-centred Learning

Student centred learning recognises the fact that no two classes are alike and no two children are the same with respect to their needs. A teacher who uses a student centred approach will endeavour to create a classroom environment that will motivate students to discover new skills and knowledge. In such an environment, the teacher might focus on teaching students how to learn and help them discover relevant information. It is essential to teach students how to learn while at the same time teach students important contents.

- A student centred classroom will usually involve students working together in small groups using activity centres set up in the classroom while the teacher works more closely with one or two students.
- A student centred approach allows teachers to be more flexible in determining the most effective ways to help all students achieve these learning outcomes.

Lifelong Learning

School is an important part of a student's education but learning continues throughout life. The initial experience that students have with this subject is critical in encouraging them to continue learning throughout their lives. Going to school should be an enjoyable and satisfying experience for the students and should prepare them for life after school. Students know many things when they come to school. They will learn many things outside of school and continue to learn after they leave school. The teaching and learning should build on what students already know. Teachers should make use of this knowledge and skills. When students are learning new, unfamiliar things, teachers should relate the new to things to what students already understand. This important learning will continue throughout life as students increasingly take responsibility for their own learning. Increasingly, students who leave school will look for opportunities to continue their education, and to return to school or some other educational or training institutions in order to improve their qualifications.

Thematic Teaching and Integration

Thematic teaching integrates subjects and reflects more closely the way students think. Integration is maximised when students appreciate the relationship between the body of knowledge introduced by a teacher, the application of that knowledge in everyday life and its underlying values. Whole language teaching is an important aspect of thematic approaches to teaching. It is essential that teachers ensure all learning outcomes are covered and the achievement of them is monitored.

Teaching in the Affective and Cognitive Domains

Why is teaching in the Affective Domain Important? All areas of the affective domain have a major impact on behaviour - perhaps the strongest impact of all domains. Our self-esteem, emotions/feelings, beliefs/opinions, desires and values/morals/virtues affect behaviour, often more than our rational thoughts do.

Attitudes, beliefs, opinions and biases affect how we treat other people. Our feelings about ourselves and our sense of our own power and control over our lives affect our relationships, our ability to protect ourselves and so on. Our values and morals often impact our behaviour as well.

Students Peer Teaching and Learning

The Citizenship and Christian Values Education subject embraces peer teaching as an approach that encourages learning by students from the peers. Students feel comfortable and convenient to learn from their own peers, especially from someone of equal standing, someone equal to them in education, age (as in generations) and social groups or social classes. Students who have developed an understanding of good civic knowledge and are confident can be the peer teachers to other students. They can positively influence their peers to be good citizens as well. The students' learning strategies places emphasis on learning in the affective and cognitive domains

Learning in the Affective Domain

Manifestations of individual beliefs, perceptions, dispositions, behavioural intentions and behaviours can be closely related to the two affective behavioural domains: Domain 1: Attitudes and Domain 2: Engagement.

Affective Domain 1: Attitudes

The affective behavioural domain Attitudes refers to judgments or evaluations regarding ideas, persons, objects, events, situations, and/or relationships. It is possible for individuals to harbour contradictory attitudes at the same time. Attitudes encompass responses that are focused on specifics and can change over time, as well as those reflecting broader and more fundamental (or deeply rooted) beliefs that tend to be constant over longer periods of time.

The different types of attitudes can be classified according to where they are positioned and reflected in each of the strands and what the students' attitudes are towards Society and systems, Governance and Leadership, Civic systems, Principles and Identities and Christian Values. The students' attitudes are looked at individually towards the four strands to get a better understanding of how and why students develop such attitudes.

Affective Domain 2: Engagement

The civic engagement of students in society refers to their expectations of future action and their dispositions to actively engage in society based on their interest and sense of efficacy.

The Cognitive Domain of Learning

The cognitive domains will equip students with the knowledge in planning for and evaluating strategic solutions and outcomes. It will enable the students to reach conclusions about concrete situations through the selection and assimilation of knowledge rather than just the direct applications of knowledge to reach conclusions. The cognitive domain will improve students understanding of multiple concepts in order to reach conclusions about complex, unfamiliar and abstract situations. The simplified hierarchy of cognitive processes include: remembering or recalling information or processing content in terms of understanding or applying an understanding to new situations.

Students' knowledge about Citizenship and Christian Values enables them to be able to apply more complex cognitive processing and relate their knowledge and understandings to real-world civic action. The two Cognitive Domains includes; Domain 1: Knowing and Domain 2: Reasoning and applying.

Cognitive Domain 1: Knowing

- The cognitive domain of knowing outlines the types of civic and citizenship information that students are required to demonstrate knowledge of especially when engaging in the more complex cognitive tasks that help them make sense of their civic worlds.
- In the "knowing" domain, students can remember, recall, or recognize definitions, descriptions and key concepts and content of Civics, Citizenship and Christian Values.
- They can use this knowledge to demonstrate their understanding of Citizenship and Christian Values with examples in their local and global communities.

Cognitive Domain 2: Reasoning and Applying

The cognitive domain of "reasoning and applying" specifies the higher order processes (complex) processes that students will require to make intelligent guesses and reach conclusions about civic actions. If students can use Civic and Christian Citizenship information to reach conclusions in a broader context and in the real-world context, than a single concept, we can conclude they have used their reasoning and application skills. Reasoning and applying includes the use of knowledge to make conclusions about familiar concrete situations; the selection and assimilation/integration of knowledge and understanding of multiple concepts.

National Benchmarks

The following benchmarks will be used as measures for the different assessments as outlined in the assessment, monitoring and evaluation and certification Handbook.

The strand, unit and grade benchmarks are given a coding and are explained in each of the sections.

These coding will also be used in the external assessments.

By the end of Grade 12; students studying Citizenship and Christian Values Education can demonstrate civic knowledge, understanding and skills to be able to participate purposefully as responsible citizens at local, national, regional and global levels.

Levels of Benchmarks

a) Strand Benchmark

The strand benchmark is a measure to be used at the end of Grade 12. It is intended to be a national benchmark and can be used to determine a national performance level or standard.

b) Unit Benchmark

The unit benchmark is a measure to be used at the end of each level or cluster; at the end of Preparatory, Grades 3, 6 and 10.

A Preparatory and Grade 3 Benchmark can be determined by the school or the community.

A Grade 6 benchmark can be determined by the district.

A Grade 10 benchmark can be determined by the province.

c) Grade Benchmark

The grade benchmark is a measure to be used at the end of each grade.

Strand Benchmarks

Strand 1: Civic Identities, Principles and Systems

The Strand Benchmark is coded as *CCVE-S1.B1;* meaning Citizenship and Christian Values Education-*Strand 1. Benchmark 1*

By the end of Grade 12, students can and will be able to:

Code	Benchmark
CCVE-S1.B1	Develop a sense of identity as individuals and as part of a culture, a nation and the global community and understanding their connectedness to each of the groups.
CCVE-S1.B2	Develop a sense of identity based on certain morals and principles.
CCVE-S1.B3	Develop an understanding of the morals and practices that are desired for all citizens to be good and responsible citizens in their societies.
CCVE-S1.B4	Demonstrate appropriate morals and values in different situations and contexts.
CCVE-S1.B5	Develop an understanding of their responsibilities to these systems and process as citizens.
CCVE-S1.B6	Develop an understanding of systems and processes that are important to citizens.

Unit Benchmarks for Civic Identities, Principles and Systems

The Unit Benchmark is coded as *CCVE-S1.U1.B1*; meaning Citizenship and Christian Values Education-*Strand 1. Unit 1. Benchmark 1*

After learning through this units the students can and will be able to:

Code	Unit 1: Civic Identities
CCVE-S1.U1.B1	Develop an understanding of different relationships and how these relationships contribute to the formation of individual identities.
CCVE-S1.U1.B2	Develop an understanding of how these identities influences individual's connectedness, self-images, citizenship values and belief systems.
CCVE-S1.U1.B3	Develop an understanding of how their connectedness to their surrounding is important to their identity.
Code	**Unit 2: Civic Principles**
CCVE-S1.U2.B1	Develop an understanding of the basic principles of moral living as individual citizens.
CCVE-S1.U2.B2	Develop awareness of their values of respect, love, care, responsibility and harmony and emotions in daily life.
CCVE-S1.U2.B3	Demonstrate desired moral values in their daily activities.
Code	**Unit 3: Civic Systems - State and Civil Institutions**
CCVE-S1.U3.B1	Develop an understanding of state and civil institutions, their purposes and the benefits for citizens.
CCVE-S1.U3.B2	Develop an understanding of their responsibilities to these institutions as citizens.
CCVE-S1.U3.B3	Develop an understanding of responsible citizenship to the limitations of these institutions.

Preparatory Benchmarks for Civic Identities, Principles and Systems

The Grade Benchmark is coded as *CCVE-P.S1.B1;* meaning Citizenship and Christian Values Education-*Preparatory. Strand 1. Benchmark 1*

At the end of Preparatory, students can and will be able to:

Code	Preparatory
CCVE-P.S1.B1	Develop and understanding and the importance of having a name to be identified by.
CCVE-P.S1.B2	Understand the importance of belonging to a family.
CCVE-P.S1.B3	Recognize a hero in the family or the school who they think is unique and the characteristics that make them their hero.
CCVE-P.S1.B4	Identify a civil or state institute that has an influence on the livelihood of the community they live in.

Strand 2: Christian Values and Principles

The Strand Benchmark is coded as *CCVE-S2.B1;* meaning Citizenship and Christian Values Education-*Strand 2. Benchmark 1*

By the end of Grade 12, students can and will be able to:

Code	Benchmark
CCVE-S2.B1	Demonstrate an understanding of the Christian morals and principles from the teachings in the bible.
CCVE-S2.B2	Develop understanding of Christian values, ethical behaviours and morally good conducts that are true and right for Christian life (Proverbs 6:16-19 / Philippians 4:8).
CCVE-S2.B3	Demonstrate Christian and ethical behaviours as foundations for a noble life as a civil citizenship (Proverbs 6:16-19 / Philippians 4:8).
CCVE-S2.B4	Demonstrate an understanding of the importance of living and practicing Christian Values and Principles in their life for peace and harmony.
CCVE-S2.B5	Recognise and evaluate the laws, statutes and precepts of Christian institutions and implement them in appropriate situations and contexts. (Exodus 20: 1-17).
CCVE-S2-B6	Demonstrate and apply ethical behaviours in given situations.

Unit Benchmarks for Christian Values and Principles

The Unit Benchmark is coded as *CCVE-S2.U1.B1;* meaning Citizenship and Christian Values Education-*Strand 2. Unit 1. Benchmark 1*

After learning through this units students should be able to:

Code	Unit 1: Christian Values and Practices
CCVE-S2.U1.B1	Demonstrate an understanding of how Christian values can help build good characters and influence positive attitudes and behaviours.
CCVE-S2.U1.B2	Demonstrate an appreciation of stories of good characters from the Holy Bible.
CCVE-S2.U1.B3	Examine and describe ethical values from bible characters that are desired for peace and harmony in society.
CCVE-S2.U1.B4	Demonstrate the use of Christian Values in situations that require their participation decision making.
Code	**Unit 2: Christian Institutions and Principles**
CCVE-S2.U2.B1	Develop an understanding and appreciation of their homes, schools and communities as institutions that are important to their upbringing to be good citizens.
CCVE-S2.U2.B2	Develop an understanding of service in the activities they do at home, school, community, the nation and the global community.
CCVE-S2.U2.B3	Develop an understanding of obeying their parents, teachers, leaders and persons of authority as their Christian Duty.
CCVE-S2.U2.B4	Demonstrate qualities of honesty, respect, responsibility and care of duty in their daily living.

Preparatory Benchmarks for Christian Values and Principles

The Grade Benchmark is coded as *CCVE-P.S2.B1;* meaning Citizenship and Christian Values Education-*Preparatory. Strand 2. Benchmark 1* etc.

At the end of Preparatory, students can and will be able to:

Code	Preparatory
CCVE-P.S2.B1	Describe different situations of helpful and kind behaviours from the Holy Scriptures.
CCVE-P.S2.B2	Identify and describe ways they can be helpful to the old and aging, the sick and the ones in need.
CCVE-P.S2.B3	Demonstrate an understanding of ways they can comfort a hurting friend just by providing company to them.
CCVE-P.S2.B4	Describe situations in the Bible that tell of people who did bad things in life but became nice people again.

Strand 3: Citizenship and Society

The Strand Benchmark is coded as *CCVE-S3.B1;* meaning Citizenship and Christian Values Education-*Strand 1. Benchmark 1*

By the end of Grade 12, students can and will be able to:

Code	Benchmark
CCVE-S3.B1	Demonstrate ways that Papua New Guinea citizens can effectively participate in their society and governance to promote good citizenship.
CCVE-S3.B2	Recognize and demonstrate an understanding of respect for commonalities and differences that contribute to harmony within a democratic society.
CCVE-S3.B3	Demonstrate an understanding of why citizens choose to engage in civic life and decision making.
CCVE-S3.B4	Identify opportunities for student participation in different context and their potentials in positively influencing civic participation.
CCVE-S3.B5	Engage in the decision-making processes that facilitate their participation in the society.
CCVE-S3.B6	Having an awareness of self–held beliefs and values, and how these are informed, challenged and altered by interactions with others and be good citizens in their society.

Unit Benchmarks for Citizenship and Society

The Unit Benchmark is coded as *CCVE-S3.U1.B1;* meaning Citizenship and Christian Values Education-*Strand 3. Unit 1. Benchmark 1*

After learning through this units students should be able to:

Code	Unit 1: Citizens and Citizenship
CCVE-S3.U1.B1	Identify the rights and responsibilities of citizens in Papua New Guinea's democracy.
CCVE-S3.U1.B2	Take responsibility for their self-independent learning environment.
CCVE-S3.U1.B3	Identify opportunities for student participation in different contexts.
CCVE-S3.U1.B4	Identify their potentials in promoting accountability when they participate in different contexts.
Code	**Unit 2: Active Citizenship and Civic Participation**
CCVE-S3.U2.B1	Recognize that citizens require certain skills and experiences to participate effectively in democratic decision making.
CCVE-S3.U2.B2	Understand why citizens choose to engage in civic life and decision making.
CCVE-S3.U2.B3	Engage students in the decision-making processes that facilitate their participation in the classroom.
CCVE-S3.U2.B4	Having an awareness of self–held beliefs and values, and how these are informed, challenged and altered by interactions with others.

Preparatory Benchmarks for Citizenship and Society

The Grade Benchmark is coded as *CCVE-P.S3.B1;* meaning Citizenship and Christian Values Education-*Preparatory. Strand 3. Benchmark 1*

At the end of the Preparatory, students can and will be able to:

Code	Preparatory
CCVE-P.S3.B1	Develop an understanding of their right to basic needs, e.g. food, water, shelter, care, love, a mother and father.
CCVE-PS3.B2	Understand that willingness to be part of a group discussion is an important aspect of participation.
CCVE-P.S3.B3	Understand that when one speaks, one must learn to listen in order to be able to respond correctly.
CCVE-P.S3.B4	Demonstrate their potential to follow directions to reach a certain location.

Strand 4: Governance and Leadership

The Strand Benchmark is coded as *CCVE-S4.B1;* meaning Citizenship and Christian Values Education-*Strand 4. Benchmark 1*

By the end of Grade 12, students can and will be able to:

Code	Benchmark
CCVE-S4.B1	Demonstrate an understanding of the knowledge of good governance and leadership of people and resources in the environment in different groups and places.
CCVE-S4.B2	Demonstrate an understanding of good governance and leadership to promote increased transparency and accountability of the processes and resources.
CCVE-S4.B3	Apply good governance and leadership knowledge and skills in their homes, communities, societies, workplaces and in the use of resources in their environments.
CCVE-S4.B4	Demonstrate good leadership qualities in their relationships with other people.
CCVE-S4.B5	Demonstrate and understanding of good governance and leadership in their real world as future leaders and decision makers.
CCVE-S4.B6	Demonstrate an understanding of good governance and leadership in promoting the protection of Papua New Guinea's unique resources such as Forests and biodiversity; Tuna and marine resources; Fresh water reserves; the Rich cultural and eco-tourism offered by the authentic rural communities of the country; and Rich mineral deposits.

Unit Benchmarks for Governance and Leadership

The Unit Benchmark is coded as *CCVE-S4.U1.B1;* meaning Citizenship and Christian Values Education-*Strand 4. Unit 1. Benchmark 1*

After learning through this units students should be able to:

Code	Unit 1: Good Governance
CCVE-S4.U1.B1	Develop an understanding of concepts of laws and rules.
CCVE-S4.U1.B2	Develop and understanding of the consequences of breaking or violating laws and rules and the measures that are administered to minimize and reduce.
CCVE-S4.U1.B3	Develop an understanding of concept of power, government, and decision making processes.
CCVE-S4.U1.B4	Demonstrate an understanding of freedom and corporative decision making.
Code	**Unit 2: Leadership**
CCVE-S4.U2.B1	Develop an understanding of Leadership and leadership qualities.
CCVE-S4.U2.B2	Develop an understanding of the consequences of bad leadership qualities.
CCVE-S4.U2.B3	Develop an understanding of leadership structures in different contexts.
CCVE-S4.U2.B4	Demonstrate good leadership roles that fight corruption and promote transparency and accountability in different contexts.

Preparatory Benchmarks for Governance and Leadership

The Grade Benchmark is coded as *CCVE-P.S4.B1;* meaning Citizenship and Christian Values Education-*Strand 4. Grade 1. Benchmark 1*

At the end of Preparatory, students can and will be able to:

Code	Preparatory
CCVE-S4.GP.B1	Develop an understanding of keeping their belongings in order, e.g. keeping their cupboards neat and tidy, tiding their beds.
CCVE-S4.GP.B2	Identify and describe a rule in their house that keeps them safe from harm e.g. Do not play with flames / matches / sharp objects.
CCVE-S4.GP.B3	Develop and understanding of who is the head of their family and the roles of everyone to keep the family happy.
CCVE-S4.GP.B4	Develop an understanding of good manners that are expected of them in their most immediate environments e.g. homes, classroom, church and the school etc.

Content Overview

The CCVE contains four strands. The subject takes into account the extent to which students will develop the capacity to process the content of the four strands and reach conclusions that are broader than any single piece of knowledge.

Students will understand better the complex sets of factors that are influencing civic actions in their societies if they are equipped with the necessary knowledge, attitudes and skills they need as active citizens. The content is organized according to the identified and nominated strands for the CCVE curriculum content from Prep to Grade 12.

Strand 1: Civic Identities, Principles and Systems

The strand, Civic Identities, principles and systems consists of the contents that describes the different identities and explores the meaning of civic systems and civic principles. It explains the purposes of these institutions and identifies the responsibilities of citizens to these institutions while at the same time, stresses the importance of these institutions in any state or country.

Unit 1. Civic Identities

Civic Identity includes concepts that focus on the individual civic roles and perceptions of these roles. It is based on assumptions that individual both influence and are influenced by the relationships they have with family, peers and communities.

The civic identities consists of:

1. National identity
2. Symbols identity
3. Civic self-Image
4. Civic connectedness

1. National Identity

The concepts of National and Individual Identity are important characteristics that identify people as Papua New Guineans. These set of characteristics are essential to the individual and the nation as individuals recognize themselves as belonging uniquely to him or her, the community, nation, the region and the world. These characteristics constitute values and ethics of citizenship.

2. Symbols Identity

Symbols of national identity focus on those symbols that are used to express Papua New Guinea National Identity. These symbols are unique to Papua New Guinea and important as they promote National Identity, unique cultural and natural diversity.

3. Civic Self-image

Civic self-image refers to individual's experience of their place in each of their civic communities. It forces on the individual's civic and citizenship values and roles, the individual's understanding of and attitudes towards these values and roles and how the individual's manage these values and roles whether they are in harmony or in conflict within the individual.

4. Civic Connectedness

Civic connectedness refers to the individual's sense of connection to their different civic communities and to the different civic roles the individual plays within each community. It includes the individual's beliefs about levels of diversity, tolerance of civic ideas and actions within and across their communities. These also include the individual's recognition and understanding of the effects of the range of civic and citizenship values and belief systems of their different communities as members of those communities.

Unit 2. Civic Principles

Civic principles focus on the shared ethical foundation of civic society and on nurturing citizens with good morals and values. The basic principles & values is centred on the values for moral living while the participation of individual and group is supported, promoted and protected by concepts of civic principles. Students need to be equipped with social emotional competencies to be able to live out of their values in effective manner.

Unit 3. Civic Systems - State and Civil Institutions

This unit of Civic Systems focuses on the state and Civil institutions. It focuses on institutions that are central to the processes and enacting of civic governance and legislation in the common interest of the people they represent and serve. It also focuses on institutions that can mediate citizens' contact with their state institutions and allow citizens to actively pursue many of their roles and responsibilities in their societies.

Strand 2: Christian Values and Principles

The study of the strand Christian Values and Principles focuses on developing in student's Christian values and principles which are derived from the Bible-Holy Scriptures. The content of learning is developed from two broad concepts, Christian values and practices and Christian institutions and principles. It aims to develop positive attitudes and behaviour in them and contribute justly to transform their communities at all levels. The eight core Christian values taught here are, *Grace, Hope, Faith, Love, Justice, Joy, Service, and Peace.* These strengthen the Christian faith and enforce character building, behaviour and attitudes thus living and practising them as a Christian, or non-Christian citizen. These values are also known as natural values. A child is born with these values, grows (body, soul and spirit) and practices them in context, first to him/her, family and others, in adulthood. The value of values produce the *virtues, respect, honour honesty, compassion, responsibility and*

courage integrity, accountability, self-discipline, humility, wisdom, reliability. These virtues help all do well, identify right from wrong, true and just to satisfy life's desires, practices, disciplines and norms in context. For example: upholding the origins of the Holy Scriptures and not replacing the inspired words of Elohim - God with man's understanding - Yeshuah (Jesus) was all values and virtues Himself from Spirit to Man.

Christian principles originate from Christian ethics which guide and inform all of the morals and conducts, laws, statutes and precepts given in the Bible. The laws -Ten Commandments each has a principle embedded in it, based on Christian ethics, morals and conducts and discipline which all must practice throughout life. The Bible principles form the basis of Christian discipline in all. The Bible institutionalise Godly principles as they are focused on Elohim God himself in the book of Genesis, marriage-(Adam and Eve) family relationships - homes, churches and mission education institutions today. The Ten Commandments is the mother law – the heavenly constitution which all laws in the world today are derived from therefore should form the set of principles in the homes, communities, schools up to the highest office in a sovereign nation.

Students acquire deep knowledge, with understanding of and articulate that christian values and principles contribute to individuals clarifying and making informed decisions, relating to the needs, perceived rights and how much of it for self and others. They help develop, knowledge, skills and attitudes including behaviours that will inform and empower them to practice and use the values as guide. Also recognise that christian values and principles are of God, are simple, good for all and therefore can influence and judge conduct and character, wisdom and understanding, behaviour and action, inspire and encourage positive living anywhere in the nation.

Elaborations of the two key concepts christian Values and Christian principles draw out the teachable topics, christian living and the bible, basic christian values and practices and christian identity and character, christian institutions, Christian conducts, ethics and morals and Christian laws, statutes and precepts. These are expanded from Prep to Grade 12.

The source of this learning content is the Holy Bible- five books of Moshe (Moses) and books of the prophets in the Old Testament, along with the four gospels in the New Testament summed up in the book of Revelation written by the apostle John, the Revelator and the early apostles or disciples of Yeshua - Jesus in the latter days.

Unit 1. Biblical Values and Practices

Biblical Values and Practices intend to inform and equip students with understanding of and interpretations of natural values and virtues in living the lifestyle portrayed in the Holy Scriptures and the gospels, to share with one another. Articulating the christian virtues and values will enable them to confidently make decisions on specific issues that affect them as individuals, being members of family, youth groups and people groups in

the community of believers. Understanding and living the christian values begins from the inner being of a person and innate practice are secondary in life. *(Exodus chapter 17, Deuteronomy chapter 6)*.

As practitioners of the biblical values an individual is entitled to know what his or her heritage is. That is to take ownership of the Bible, and know its origins - the roots from whom and where the first christian faith began, how this faith influenced great men and women to spread throughout the entire world. It is only proper that as believers we must uphold the biblical teachings and faith through the man who saved us by His Grace - Yeshua the Messiah (Jesus Christ) who above all is our inheritance.

The holy living in the Holy Scriptures go back to the days of Abraham, Isaac, Jacob, Joseph, Moses and Joshua, Yeshuah (Jesus) and the first christians whom Elohim - God used to spread his gospel out from Mount Zion, Israel the Holy Land. Therefore, Elohim God Himself makes sure that holy living as a lifestyle is to be lived on earth.

Unit 2. Christian Institutions and Principles

The content in this unit addresses the concepts of various christian institutions, the basic principles and laws and their effect on the conducts of believers that are part and partial of the Christian community establishments. The basic ethics and moral living inscribed in the Holy Scriptures of the Living Word are inspired. It takes an individual student to, within, his or her inner being to live a trouble free life under the most basic instructions of living the Ten Commandments.
(Exodus 20:1:17, 2 Timothy 3:16-17, Deuteronomy 28:1-3)

Holy living is the highest form of discipline one can reach. As believers, individuals need to take their positions and boldly demonstrate the biblical disciplines described in the Holy Scriptures. The Ten Commandments constitutes the first four as honouring Elohim God and the next six are for all mankind to observe and discipline themselves as respectful, God fearing persons living by the statutes and precepts of the Bible and the constitution of our sovereign nation. The practice must extend into Christian educational institutions to not only teach Godly disciplines but live it in the communities, be it believers or nonbelievers respectively.

Strand 3: Citizenship and Society

This strand focuses on citizenship participation and civic relationships between individuals and groups of citizens and their societies. The successful realization of each person depends on the level of citizen participation and ownership of their citizenship. The strand is focused in educating persons with the knowledge and understanding of as well as beliefs about citizens and the groups they belong to, their *roles, rights and responsibilities* within their civic society, and the *opportunities and abilities* to engage in their civic society.

An educated citizen can make the necessary contributions that are needed for development and have wider opportunities and more life options to choose from. The strand is focused on increasing citizen participation in the development of all the financial, land and other resources that are available and accessible to them. The learning contexts are centred on the family and community units as the agents for instilling good ethics and values to improve the character of our students to be good citizens. The learning activities in the strand encourage students to be able to develop positive mind-sets and become purpose-driven, motivated and contribute positively to their families, communities, societies, the nation and the global community.

Unit 1. Citizens and Citizenship

This unit focuses on the civic relationship between individuals and groups of citizens and their society. It emphasizes on roles, rights and responsibilities of individuals and the relationships between individuals and groups in society. This unit further emphasizes on their abilities to recognize that Papua New Guinea is a pluralist society with citizens of diverse ethnic origins and cultural back grounds. It also enhances characteristics of good citizens and elaborates on types of citizenships available and how to gain citizenship in a foreign country.

Being a citizen of a country means you have the rights to what the government spends taxes on. Being a citizen means that you have to obey laws of a country. Being a citizen is like being a member of a country. Being a citizen of Papua New Guinea means that humans or people have rights to certain things such as life, safety, food, water and many others. But people, also have responsibilities to each other. Human rights are only protected because we are responsible to, and respect each other as humans.

Unit 2. Active Citizenship and Civic Participation

This unit emphasizes on responsibilities and abilities of individuals and groups in the society. Students demonstrate active citizenship qualities through positive relationships through community participation in decision making, problem solving and participation in rehabilitation projects and service delivery in the society. Thus instil in students positive attitudes and values that change their mind-set and enable them to be effective and responsible citizens in their families, communities and society.

Strand 4: Governance and Leadership

This strand underpins the core units on good Governance and leadership in service delivery. It promotes the principles of good governance, rule of law, good leadership and effective communication for students learning. It sets out the sub topics or teachable concepts in promoting integrity, accountability, transparency, participation, responsiveness, effective and efficient performance in this strand. It outlines the scope of good governance and leadership by providing relevant phases, context and benchmarks from Prep. to Grade 12.

This strand will promote and develop affective and cognitive domains of students to learn and practice good governance and positive leadership qualities in their lifelong living. The benchmarks for the strand set the standards of achievement of good governance and leadership concepts learnt from Prep. to Grade 12.

Unit 1. Good Governance

The unit focuses on responsibilities, practices, policies, and procedures exercised by an institution to provide strategic direction to ensure objectives are achieved and resources are used responsibly and with accountability. Good governance practices support schools by helping them manage their resources so they can deliver quality education.

Unit 2. Leadership

The unit focuses on leadership skills and qualities that will help students build the confidence and empower students to be good leaders. The unit will include leadership tools, behaviours, and capabilities that a person needs in order to be successful at motivating and directing others. It will help students learn how to be the leader in themselves. The unit will assist the students discover their ability to help people grow in their own abilities to be the most successful leaders that drive others to achieve their own successes. Learning about leadership in this unit helps students to be leaders who make good choices, leaders who plan, leaders who get along with others, and leaders who use their talents and strengths to solve problems.

Content Outline

Preparatory	
Strand 1	**Civic Identities, Principles and Systems**
Units	1. Civic identities 2. Civic principles 3. Civic systems - state and civil institutions
Strand 2	**Christian Values and Principles**
Units	1. Christian values and practices 2. Christian institutions and principles
Strand 3	**Citizenship and Society**
Units	1. Citizens and citizenship 2. Active citizenship and civic participation
Strand 4	**Governance and Leadership**
Units	1. Good governance 2. Leadership

Content Standards

The content standards describe what all students should will be able to do, can do and will be after learning in the Citizenship and Christian Values Education. The statements comprises of a set of facts, concepts and ideas that are important for a students to attain. A code has been applied to each content standard as a classification system to facilitate simplicity and reference.

Strand 1: Civic Identities, Principles and Systems

Each Content Standard is coded with four digits such as *P.1.1.1* this refers to the Content Standard from
Preparatory. Strand 1. Unit 1. Content standard 1

Code	Unit 1: Civic Identities
P.1.1.1	Know who they are and how they relate themselves to the family and Community.
P.1.1.2	Recognize the importance of how they identify themselves as different individuals.
Code	**Unit 2: Civic Principles**
P.1.2.1	Develop the understanding of the values of Respect, love, care and apply them in their daily life.
P.1.2.2	Develop an understanding of the values of being kind, being joyful and being friendly to other people.
Code	**Unit 3: Civic Systems - State and Civil Institutions**
P.1.3.1	Develop the understanding of benefit of state institutions such as school, health centre and Police station in the community and appreciate their existence.
P.1.3.2	Develop the understanding of various types civil institutions in the community and appreciate their existence.

Strand 2: Christian Values and Principles

Each Content Standard is coded with four digits such as *P.2.1.1* this refers to the Content Standard from
Preparatory. Strand 2. Unit 1. Content standard 1

Code	Unit 1: Christian Values and Practices
P.2.1.1	Develop an understanding of the natural values that produce goodness, dignity and discipline for a person's life existence.
P.2.1.2	Develop an understanding that the Holy Scriptures have the values to develop character and spiritual growth for a believer.
Code	**Unit 2: Christian Institutions and Principles**
P.2.2.1	Outline the types of institutions and their functions of instilling Christian values, laws, Statutes and precepts for character growth in their daily living.
P.2.2.2	Develop an awareness of the significance of the Christian conducts, ethics, laws and precepts that build the character and positive behaviours and uphold Christian principles.

Strand 3: Citizenship and Society

Each Content Standard is coded with four digits such as *P.3.1.1* this refers to the Content Standard from
Preparatory. Strand 1. Unit 1. Content standard 1

Code	Unit 1: Citizens and Citizenship
P.3.1.1	Develop an understanding of responsibilities that members of a family can participate in to become a responsible person.
P.3.1.2	Recognize the characteristics of a good citizen.
Code	**Unit 2: Active Citizenship and Civic Participation**
P.3.2.1	Demonstrate an understanding of various laws in the society and the consequences of breaking them.
P.3.2.2	Identify ways to minimize waste management in their homes and societies

Strand 4: Governance and Leadership

Each Content Standard is coded with four digits such as *P.4.1.1* this refers to the Content Standard from
Preparatory. Strand 4. Unit 1. Content standard 1

Code	Unit 1: Good Governance
P.4.1.1	Develop a basic understanding of being honest and being responsible when governing people and the environment.
P.4.1.2	Develop a basic understanding of simple rules and punishment for different people in different places.
Code	**Unit 2: Leadership**
P.4.2.1	Develop a basic understanding on the roles and responsibilities of leaders in their local community.
P.4.2.2	Develop a basic understanding of manners when communicating with different people in the community.

Content Expansion

Preparatory

Strand 1: Civic Identities, Principles and Systems

Unit 1: Civic Identities

By the end of Preparatory all students can and will be able to;

Content Standard	**P. 1.1.1** Understand who they are and how they relate to the family and community.
Performance Standards	a) Discuss and draw an image or picture of themselves. b) Name the things that make them who they are in their family and community. c) Discuss and describe the advantages of building a good family.
Assessment Tasks	1. Use a checklist to compile students short verbal report about who they are in their family.
Content Standard	**P. 1.1.2** Recognize the importance of how they identify themselves as different individuals.
Performance Standards	a) Identify and discuss a special traditional event they observed. b) Describe the importance of traditional symbols that are related to our cultural origin and identity.
Assessment Task	1. Practice and recite the national anthem and the pledge confidently.

Unit 2: Civic Principles

Content Standard	**P. 2.2.1** Develop the understanding of the values of respect, love, care and apply them in their daily life.
Performance Standards	a) Discuss the good things they do as a result of showing respect, love and care in the home and school. b) Identify and describe situations that contribute to showing lack of respect, love and care in the home and school.
Assessment Task	1. Make a chart to show people sharing and caring for each others.
Content Standard	**P. 2.2.2** Develop an understanding of the values of being kind, being joyful and being friendly to other people.
Performance Standards	a) Discuss and identify the good things they do to their family members. b) List things that may cause them to be unkind, unpleasant and unfriendly to their classmates.
Assessment Task	1. Use a checklist to compile students' verbal report on incidences where they have been kind, been joyful and been friendly to their other siblings in the family or classmates.

Unit 3: Civic Systems - State and Civil Institutions

Content Standard	**P. 1.3.1** Develop the understanding of benefit of state institutions such as school, health centre and police station in the community and appreciate their existence.
Performance Standards	a) Recognize and describe different state institutions in the community. b) Identify and describe good things about these state institutions in the community
Assessment Task	1. Verbally name 2 state institutions in the community and describe two benefits of these institutions.
Content Standard	**P. 1.3.2** Develop the understanding of various types civil institutions in the community and appreciate their existence.
Performance Standards	a) Identify and recognise civil institutions in the community. b) Identify and describe the good things about these different civil institutions in the community.
Assessment Task	1. Name and list 4 civil institutions in the community.

Strand 2: Christian Values and Principles

Unit 1: Christian Values and Practices

By the end of Preparatory all students should;

Content Standard	**P. 2.1.1** Develop an understanding of the natural values that produce goodness, dignity and discipline for a person's life existence.
Performance Standards	a) Discuss positive attitudes and behaviours to practice the values in their daily Christian living. b) Apply the values through the positive attitudes and behaviours in their lives and others. c) Plan a class program to learn and memorise the Ten Commandments and apply them in their lives. d) Identify and demonstrate the values that an individual is born with.
Assessment Tasks	1. Name the values that Adam and Eve used in the Garden of Eden. 2. Answer such questions as: - Why did Adam and Eve leave from the Garden of Eden? - What did God do to them when they returned back to Him? - What will God do to you, when you disobey His Commandments?
Content Standard	**P. 2.1.2.** Develop an understanding that the Holy Scriptures have the values to develop character and spiritual growth for a believer.
Performance Standards	a) Identify ways to learn and memorize scriptures that have values to develop character and spiritual growth in a person. b) Role play and dramatize the values. c) Listen to stories of Men/Women with good values and Godly character.
Assessment Tasks	1. Participate in a quiz on good and bad characters of Man/Woman. 2. Name a value that produced a good person such as kind-hearted person.

Unit 2: Christian Institutions and Principles

Content Standard	**P. 2.2.1** Outline the types of institutions and their functions of instilling christian values, laws, statutes and precepts for character growth in their daily living.
Performance Standards	a) Discover the family and church as institutions that will teach the value of respect and love. b) Using the Bible, discover the Ten Commandments as Gods commands for holy living. c) Understand that God created the world and He commands all man to live by his rules.
Assessment Task	1. Retell the story of the first man and woman.
Content Standard	**P. 2.2.2** Develop an awareness of the significance of the Christian conducts, ethics, laws and precepts that build the character and positive behaviours and uphold Christian principles.
Performance Standards	a) Relate to family attitudes and an awareness of love, respect and honour. b) Learn the story of Moses leading the Israelites out of Egypt. c) Discover the value in the story of the Israelites crossing the Red Sea.
Assessment Task	1. Relate the story of Elijah when he prayed and fire came down from heaven.

Strand 3: Citizenship and Society

Unit 1: Citizens and Citizenship

By the end of Preparatory all students should;

Content Standard	**P. 3.1.1** Develop an understanding of and responsibilities that members of a family can participate in to become a responsible person
Performance Standards	a) Name common roles, and responsibilities in the family. b) Describe the roles, and responsibilities within the family.
Assessment Tasks	1. Name the simple roles, and responsibilities in the family. 2. Draw your roles, and responsibilities in your family.
Content Standard	**P. 3.1.2** Recognize the characteristics of a good citizen.
Performance Standards	a) Explore certain actions which promote good citizenship. b) Demonstrate correct ways of solving problems in various situations.
Assessment Tasks	1. Name certain good and bad behaviours. 2. Role play actions taken to correct bad behavior.

Unit 2: Active Citizenship and Civic Participation

Content Standard	**P. 3.2.1** Demonstrate an understanding of various laws in the society and the consequences of breaking them.
Performance Standards	a) Identify who makes decision in the family. b) Explain how certain decisions are made in the family.
Assessment Tasks	1. Name the members of the family who make decisions. 2. List the situations in the family which allows for decision making.
Content Standard	**P. 3.2.2** Identify ways to minimize waste management in their homes and societies.
Performance Standards	a) List the sources where various information is obtained in the family. b) Name the ways information is sent and received. In the family
Assessment Tasks	1. Name the main means of getting information in the family. 2. Discuss how members of the family are being informed of what happens around them.

Strand 4: Governance and Leadership

Unit 1: Good Governance

By the end of the Preparatory, all students should;

Content Standard	**P. 4.1.1** Develop a basic understanding of being honest and being responsible when governing people and the environment.
Performance Standards	a) Know the importance of people and the environment around them. b) Know the basics of how people and the environment is being taken care of.
Assessment Task	1. Identify from given posters that show ways of how people and the environment are being taken care of.
Content Standard	**P. 4.1.2** Develop a basic understanding of simple rules and punishments for different people in different places.
Performance Standards	a) Know that there are rules that guide people. b) Being mindful of the purpose of having rules.
Assessment Task	1. State the meaning of rules.

Unit 2: Leadership

Content Standard	**P. 4.2.1** Develop a basic understanding on the roles and responsibilities of the leaders in their local community
Performance Standards	a) Know the importance of having leaders. b) Identify leaders in their surrounding communities.
Assessment Task	1. Name leaders in their family and school.
Content Standard	**P. 4.2.2** Develop a basic understanding of manners when communicating with different people in the community.
Performance Standards	a) Know the appropriate manners when communicating with other people. b) Distinguish good and bad manners in communication.
Assessment Task	1. Name three good manners when communicating with other people.

Assessment and Reporting

Assessment and reporting practices described here are detailed further in the Assessment, Reporting, Monitoring and Certification Handbook for Citizenship and Christian Values Education Subject. The assessment guide focuses on the cognitive and affective-behavioural teaching and learning of the content.

The main purpose of assessment is to improve student learning to be well informed and be better citizens. Assessment needs to be for learning as well as of learning. It is used to evaluate and improve teaching and learning, report achievement and provide feedback to students on their progress. Assessment in Citizenship and Christian Values Education assesses the abilities of students to show an understanding of citizenship participation, Christian values and moral principles, and apply the processes involved in moral reasoning, responsible decision making and problem-solving. Assessment should be broad-based and multi- dimensional, and designed according to the needs, interests and abilities of the students. As Citizenship and Christian Values Education focuses on character development, emphasis should be placed on Formative Assessment.

Types of Assessments

Citizenship and Christian Values Education will use the following assessment types promoted by Standards Based Curriculum:

- Benchmark assessment.
- Formative assessment.
- Summative assessment.

These Types of Assessment are further elaborated in the Assessment, Reporting, Monitoring and Certification Handbook.

Benchmark Assessment

Benchmark assessment is used as a measure of achievement of grade level content standards. Benchmark assessment can be done for a strand, unit, grade, or for each phase of schooling at Grade 3, 6, 10 and 12.

Formative Assessment

In formative assessment, the focus is on helping students to learn developmentally. This happens when the teacher gives consistent and specific feedback to students in the learning process or engages them in self-reflection. Some feedback tools include rubrics and checklists.

Formative assessment should be carried out in a continuous, day-to-day basis through various strategies that provide opportunities to involve and guide students in the discussions of complex and challenging issues. It will enhance the link between assessment and learning.

Diagnostic Assessment: Assessment *for* Learning

Assessment *for* learning also known as classroom assessment is an ongoing process and interaction between teaching and learning. It is used to help learners improve their performance, skills or understand the tasks better. It also helps both students and teachers to see:

- the learning standards and where each learner's performance is, in relation to the content standards
- where they need improvement and how to improve.

Formative Assessment: Assessment *as* Learning

Assessment *as* learning is the use of a task or an activity to allow students the opportunity to use assessment to further their own learning. Self and peer assessments allow students to reflect on their own learning and identify areas of strength and weakness. These tasks offer students the chance to set their own personal goals and advocate for their own learning.

Summative Assessment: Assessment *of* Learning

Assessment *of* learning is the use of a task or an activity to measure, record and report on a student's level of achievement in regards to specific learning expectations. These are often known as summative assessment methods.

Recording and Reporting Assessments

During the course of each unit, students must complete the assessment tasks specified for each content standard. Teachers will be required to keep records of their observations of students' achievements, records of their practical work and tests, students' checklist or record sheets, samples of individual, group or class work.

Students' performance of each benchmark must be reported to the student to assist students improve in the areas they are not performing well.

The assessment tasks in each unit ensure that there is a common focus for internal assessment in the subject across schools while allowing for flexibility in the design of tasks. It is important that teachers plan the teaching and learning sequence so that there is a balanced spread of assessment during the unit. Some tasks, such as investigations or case studies can be designed so that they are completed over a period of time rather than at the end of the unit. Other tasks can be done immediately after the relevant section of the unit has been covered.

Monitoring Student Learning and Assessment

Monitoring and evaluating student's learning informs the teachers of the progress each student is making. To help students develop citizenship knowledge and skills, all schools are required to give a feedback to

students in relation to their citizenship participation and engagement in civic activities as a form of assessment. Schools must be in close consultation with families, communities and churches to share the task of monitoring students' participation in civic activities.

Internal Assessment

Internal assessment provides a measure of a student's achievement based on a wider range of content standards and assessment task for each unit. The internal assessment marks provide a summation of each student's achievements in Grades 3, 6. 10 and 12. The assessment tasks used to determine the internal assessment mark must comply with the types of assessment tasks specified in each content standard. All schools will be required to provide a summation of each student's achievements in Grades 3, 6. 10 and 12.

External Assessment and Examination

An external assessment may require a student to participate in practical civic activities. The responsibility of this external assessment must be shared between an external assessor example; parents, church elder, community leader etc. and the school.

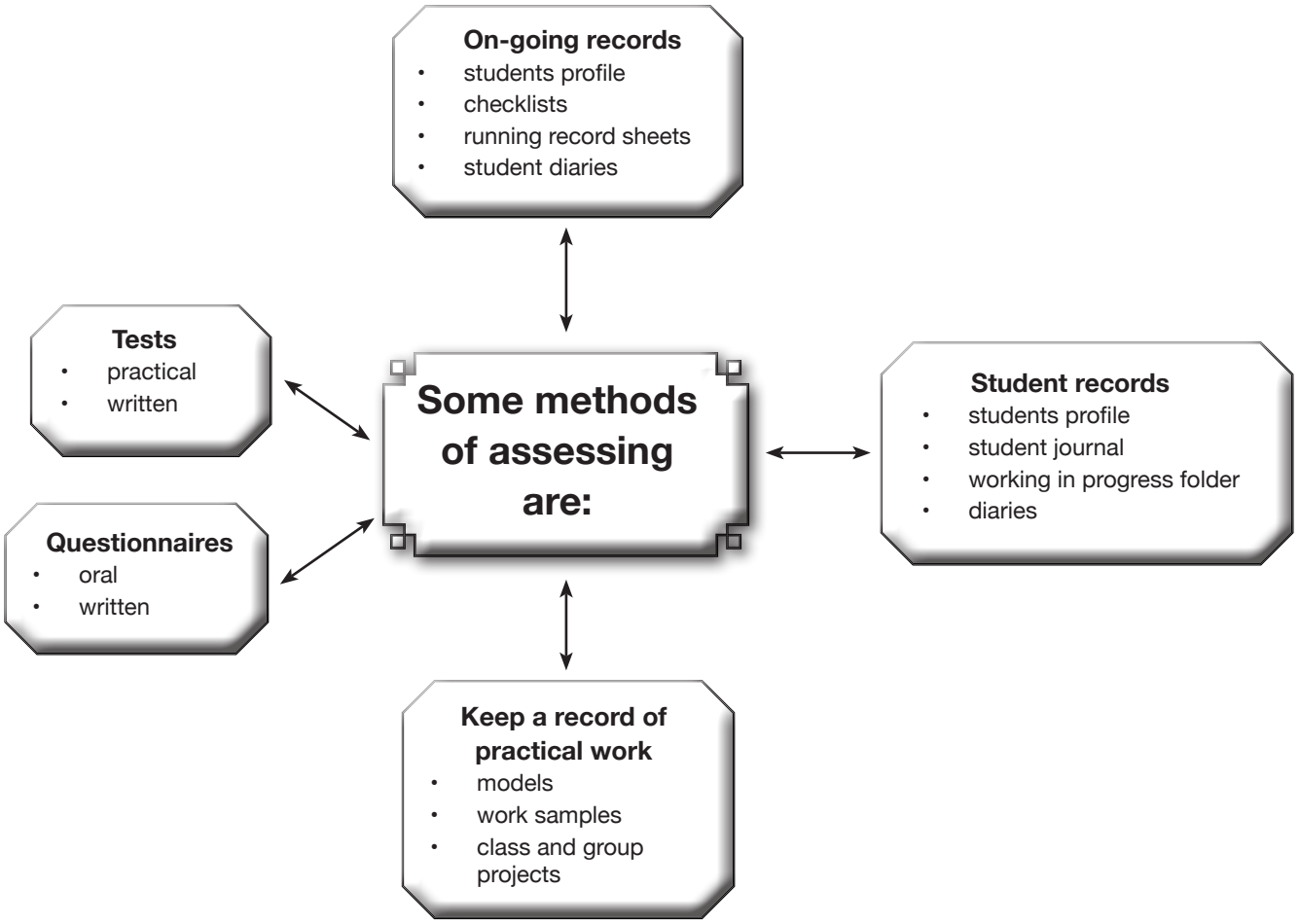
The external examination provides a measure of student achievement of the Strand, Unit and Grade benchmarks that can be reliably measured in an examination setting. Questions for the external examination will be developed using the content from both the cognitive and affective domains of learning. The external examination will be specified in the handbook.

Assessment for the Certification

A student's overall achievement in Citizenship and Christian Values Education will be both internally and externally assessed. The assessment awarded to each student for the Citizenship Certificate will be a combination of the internal assessment mark derived from National Benchmarks as indicated in the Strand, Unit and Grade Benchmarks. The assessing of these benchmarks are further elaborated in the Assessment, Reporting, Monitoring and Certification Handbook.

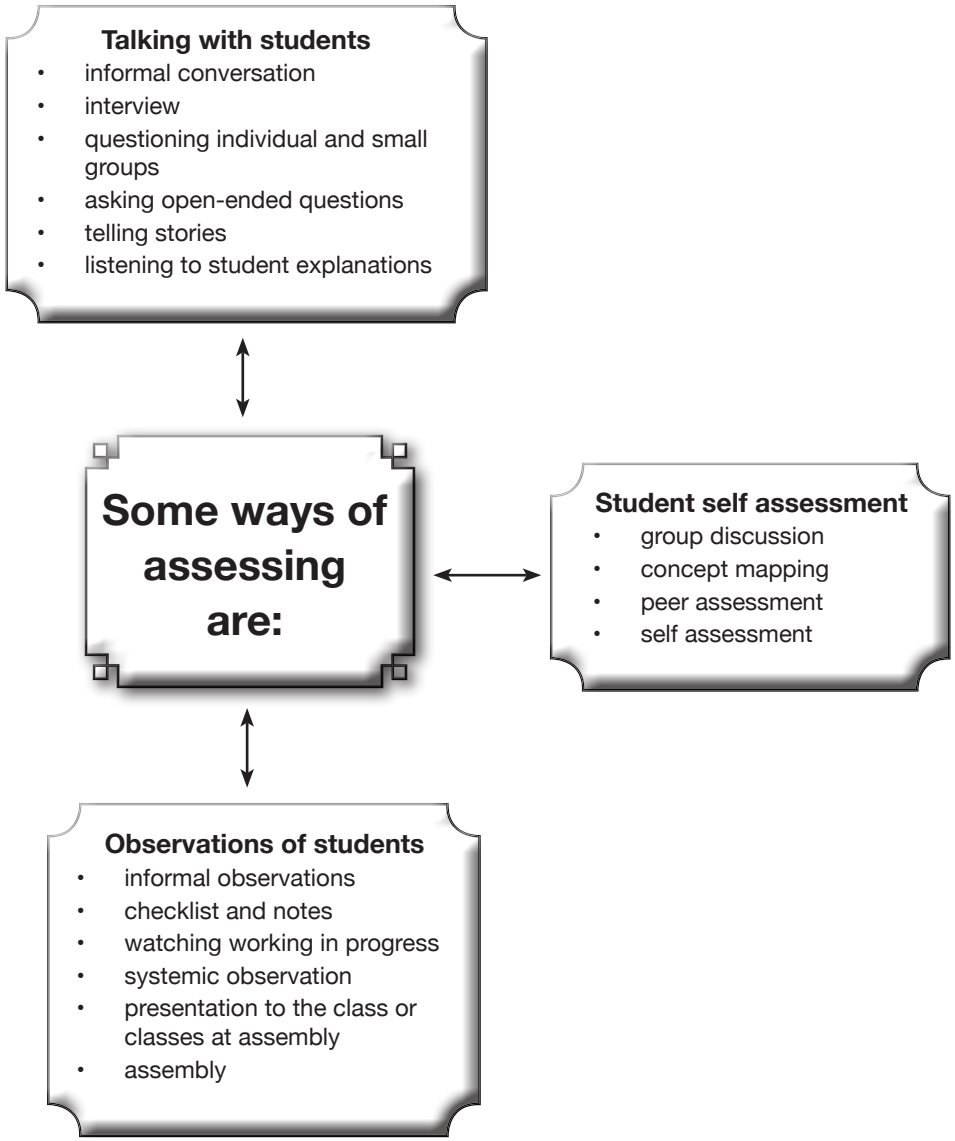
Assessment Methods

Assessment is an integral part of students learning and can be done using different methods. Below are some of these methods:



Ways of Assessment

Assessment is an integral part of students learning and can be done using different ways. Below are some of these ways:



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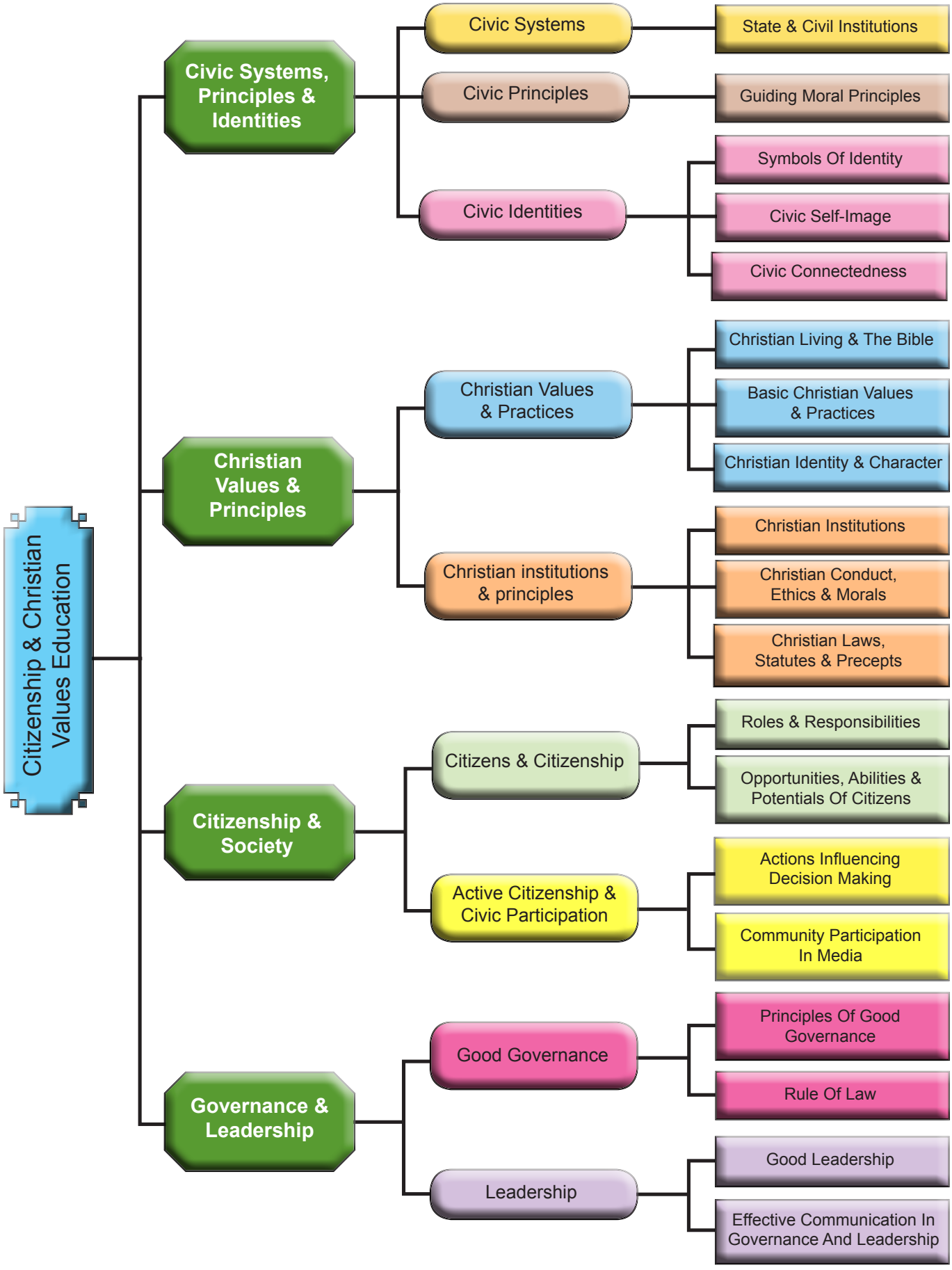
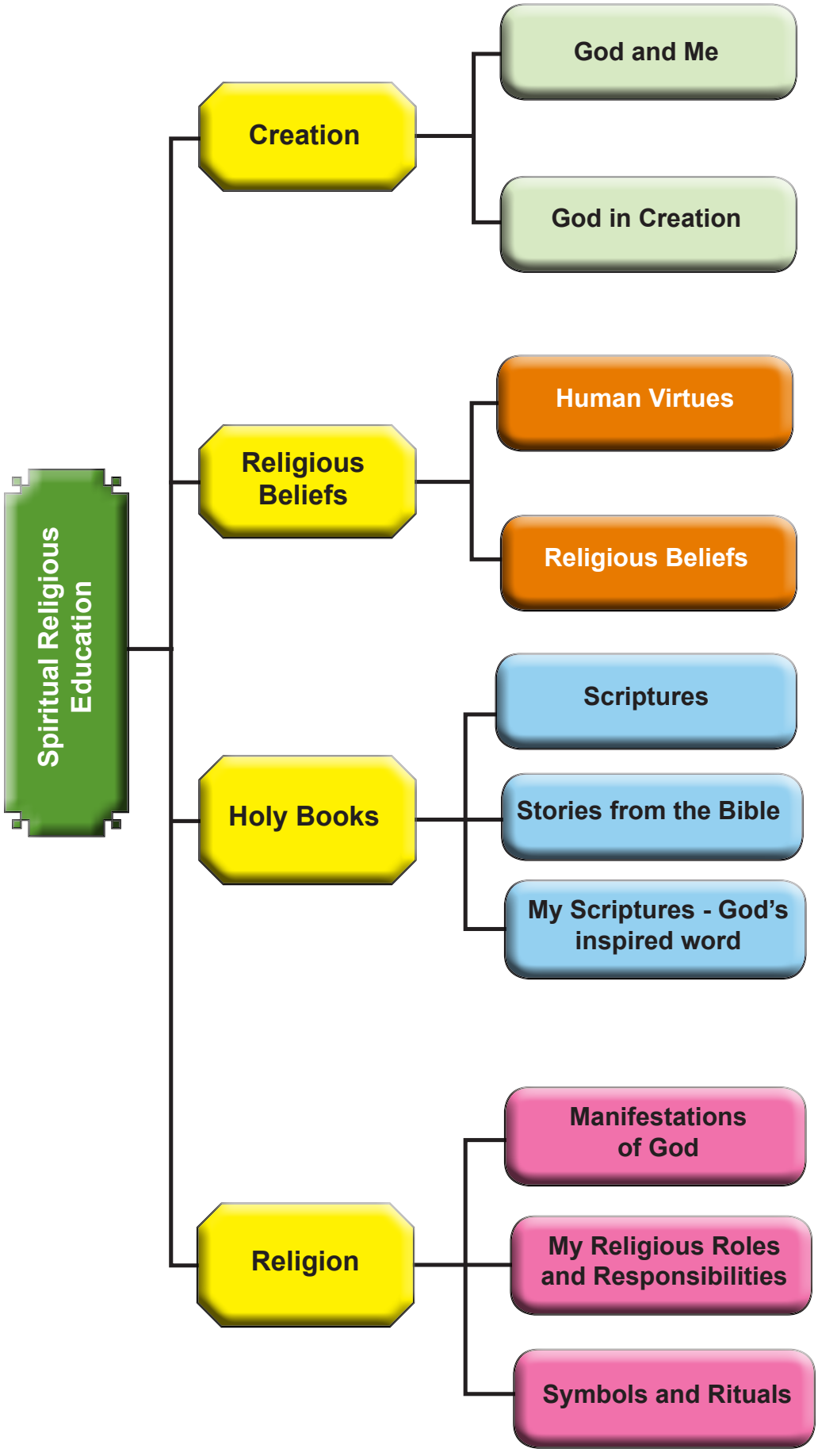
Appendices

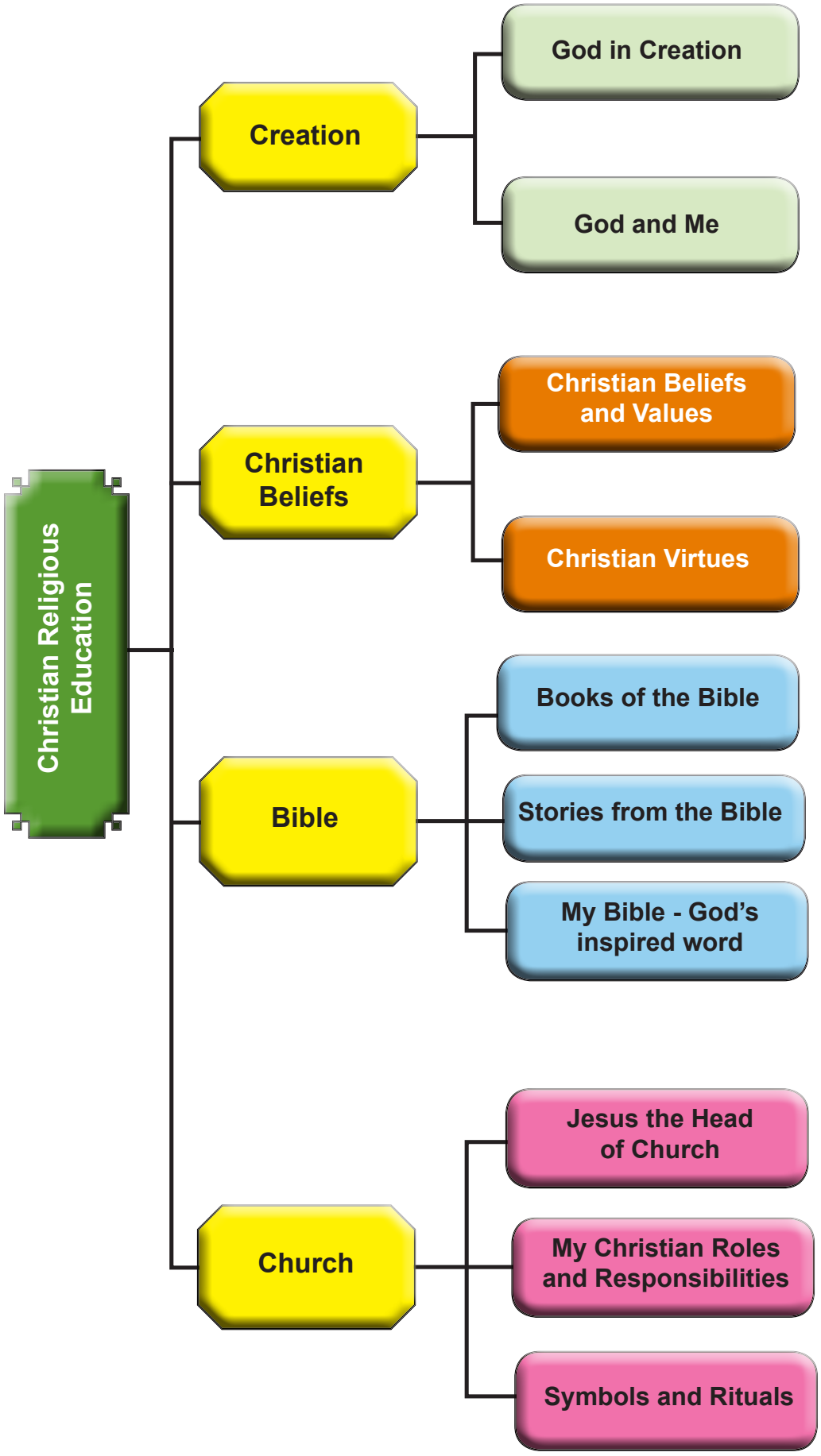
Appendix 1: Citizenship and Christian Values Education Conceptual Content Chart



Appendix 2: Spiritual Education Conceptual Content Chart



Appendix 3: Christian Religious Education Conceptual Chart



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