



THE

# CITIZEN'S COMPACT

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## FOR NATIONAL RENEWAL

A Complete Guide for High School Students

Ben Adarkwa Dwamena, MD



**CREED GHANA**

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*Born of Belief. Built to Bless.*

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# **The Citizen's Compact for National Renewal**

*Student Edition*

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*A Complete Guide for High School Students*

STUDENT EDITION

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◆ To Know • To Serve • To Renew ◆

**Ben Adarkwa Dwamena, MD**

*Founder and Director, CREED Institute and Foundation*



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in association with the CREED Institute and Foundation

## **The Citizen's Compact for National Renewal: A Complete Guide for High School Students**

*Student Edition*

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# A Note to Students

*To Know. To Serve. To Renew.*  
— CREED Ghana Motto

**Y**ou are holding a guide about something that directly affects your life — the health of Ghana’s democracy and your role in it.

This Student Edition is a complete adaptation of the CREED Ghana Vision Guide. Every chapter, appendix, and activity from the original has been rewritten so that high school students can read, discuss, and act on these ideas without losing any of the depth of the original text.

CREED Ghana — which stands for Civic Renewal, Education, Engagement, and Development — was founded on a simple conviction: Ghana’s democracy will only thrive if citizens understand it, believe in it, and actively participate in it. That means you.

## How This Guide Is Organised

This guide is built around five commitments, each explored in its own chapter:

1. Civic Literacy and Values Education — Understanding your rights and what it means to be a citizen

2. Ethical Leadership and Public Accountability — What good leadership looks like, and how to hold leaders to it
3. Participatory Citizenship and Community Action — How to move from spectator to active contributor
4. Civic Technology and Innovation — Using digital tools to strengthen democracy
5. Monitoring, Evaluation, and Sustainability — Measuring progress and keeping civic gains alive

After the five chapters, six appendices provide hands-on tools: a complete analysis of the National Anthem and Pledge, constitutional provisions, a leadership self-assessment, a community action facilitation guide, and a glossary.

## What Each Section Includes

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- Clear explanations of key ideas in plain, readable language
- Real stories of Ghanaians living these values in practice
- Key term definitions in the margin-style format
- Think prompts to spark reflection and class discussion
- Activities you can do in your classroom or community

CREED is not a finished product. It is a beginning — a vision seeking partners. The frameworks presented here are proposals waiting for people like you to test them, improve them, and bring them to life. The work of civic renewal has always been intergenerational. What this generation plants, the next will harvest.

*Citizenship is not a certificate you receive. It is something you practise — every day, in every choice.*

— CREED Ghana

# Foreword

**G**hana's democracy stands on moral conviction as much as constitutional design. From the words of our National Anthem and Pledge, we are reminded that the strength of our Republic depends not only on free elections or robust institutions, but on the values, knowledge, and service of our citizens.

The framers of our Constitution understood that democracy is not merely a system of government but a way of life — a daily practice of citizenship that must be learned, cultivated, and renewed by every generation. The Citizen's Compact for National Renewal emerges at a defining moment in our national journey.

Across the world, democracies face unprecedented challenges: the erosion of shared truth, the fragmentation of civic space, the retreat of citizens from public life, and the growing distance between institutions and the people they serve. Ghana has not been immune to these pressures.

## Ghana's Distinctive Assets

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Yet Ghana also possesses distinctive assets for civic renewal. Our constitution explicitly mandates civic education through the National Commission for Civic Education. Our indigenous traditions emphasise communal responsibility, collective deliberation, and the accountability of leaders to their communities. Our youthful population is connected, ambitious, and eager to contribute. Our diaspora maintains deep ties to national

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development. Our democratic institutions, while imperfect, have demonstrated resilience through multiple peaceful transitions of power.

What has been missing is a systematic framework that connects these assets into a coherent strategy for civic renewal — one rooted in Ghanaian values, adaptable to local contexts, measurable in its outcomes, and sustainable beyond funding cycles. The CREED framework offers such an approach.

## **What Makes CREED Different**

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Several features of this framework distinguish it from previous civic education efforts.

### ***Grounded in Ghana's Own Moral Texts***

The National Anthem and National Pledge are not treated as ceremonial relics but as compact constitutions of civic virtue — living documents whose principles can guide daily citizenship. This rootedness in Ghanaian identity gives the framework authenticity that imported models often lack.

### ***Formation, Not Merely Information***

Too often, civic education has been reduced to memorising facts about government structures. CREED proposes a deeper approach that cultivates not just knowledge but character — the values, dispositions, and habits that make democratic citizenship possible.

### ***Individual Transformation and Institutional Change***

Personal civic virtue matters little if institutions remain corrupt or unaccountable. CREED's attention to ethical leadership, participatory governance, and sustainability

mechanisms addresses the systemic conditions that enable or constrain individual citizenship.

### ***Technology as a Civic Tool***

In an age when digital platforms shape public discourse, civic education must include digital citizenship. CREED's Civic Lab model proposes spaces where innovation serves democratic purposes rather than undermining them.

### ***Accountability from the Beginning***

The CREED Renewal Index offers a framework for measuring progress — not as a bureaucratic exercise but as a practice of collective reflection and learning.

I must note, as the author does, that CREED remains at an aspirational stage. The frameworks presented here are proposals awaiting implementation. The partnerships named are relationships to be cultivated. The case studies are illustrations of possibility, not documentation of achievement.

But aspiration is where every significant social movement begins. I believe that Ghana is ready for a systematic approach to civic renewal. I believe that our citizens, especially our youth, are hungry for civic engagement that is meaningful, practical, and connected to their daily lives.

*May the vision articulated in these pages inspire the partnerships, programmes, and practices that Ghana's civic future requires.*

— Chairperson, CREED Foundation Board

# Preface

*Every generation must rediscover what it means to be a nation.*

**F**or Ghana, that rediscovery begins where our National Anthem and National Pledge meet — in the shared call to know, to serve, and to renew. These are not merely ceremonial words but a compact of citizenship, renewed each time they are spoken, binding each generation to the vision of the founders and to one another.

The CREED initiative was born from a conviction that civic renewal cannot depend solely on policy or politics; it must be cultivated in the hearts, classrooms, and communities of the people themselves. Laws can establish frameworks for governance, but only citizens can breathe life into democracy. Institutions can create opportunities for participation, but only communities can sustain the habits of engagement. Leaders can model integrity, but only a culture of accountability can hold them to it.

## A Personal Journey

My path to founding CREED reflects the convergence of several streams of experience.

As a physician, I have learned that health is not merely the absence of disease but a positive state of wellbeing that requires attention, cultivation, and community

support. The same is true of civic health. A democracy is not healthy simply because it lacks civil war or dictatorship; it requires the active cultivation of the knowledge, values, and practices that sustain self-governance.

As an educator, I have seen how teaching shapes not just what people know but who they become. The classroom is a crucible of citizenship, where young people learn not only facts about government but dispositions toward public life. Yet too often, civic education has been reduced to rote memorisation of constitutional clauses rather than formation in civic virtue.

As a member of Ghana's diaspora, I have experienced the particular ache of loving a country from afar — the longing to contribute, the frustration at distance, the hope that what I have learned abroad might somehow serve the homeland. Diaspora Ghanaians possess resources, expertise, and networks that could strengthen national development, yet channels for meaningful contribution remain limited.

As a citizen, I have watched Ghana's democratic journey with both pride and concern. Pride in peaceful transitions of power, in a free press, in the resilience of civil society. Concern at persistent corruption, at youth disengagement, at the erosion of public trust, at the gap between constitutional ideals and lived reality.

## **The Five Commitments**

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The five commitments of CREED are not arbitrary categories but dimensions of an integrated civic ethic. Civic Literacy and Values Education provides the foundation — the knowledge of rights, duties, and institutions that enables informed citizenship, combined with the values of integrity, service, and solidarity that motivate civic engagement.

Ethical Leadership and Public Accountability addresses the critical role of leaders in modelling and maintaining civic standards. Participatory Citizenship and Community Action moves from knowledge to practice. Civic Technology and Innovation recognises that twenty-first century citizenship takes place increasingly in digital spaces. Monitoring, Evaluation, and Sustainability builds in the reflection and learning that distinguish lasting reform from temporary projects.

These commitments are interconnected. Knowledge without action becomes sterile; action without reflection becomes blind; reflection without sustainability becomes short-lived. Each commitment supports and requires the others.

## An Invitation

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This guide is not a finished product but a beginning. I invite readers to engage these pages critically and constructively. Where the analysis is incomplete, extend it. Where the proposals are impractical, improve them. Where the vision is inspiring, help realise it.



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East Lansing, Michigan • Accra, Ghana • 2026

# Acknowledgments

**T**he Citizen's Compact for National Renewal emerges from collective vision, reflection, and hope. While I bear responsibility for the words on these pages, the ideas have been shaped by countless conversations, readings, and observations over many years.

## Intellectual Debts

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This work stands on the shoulders of scholars and practitioners who have thought deeply about civic education, democratic renewal, and participatory governance. To the framers of Ghana's 1992 Constitution, who articulated a vision of democratic citizenship that remains our North Star. To the National Commission for Civic Education, whose decades of work have laid foundations on which CREED hopes to build.

To scholars of civic education including Harry Brighouse, Eamonn Callan, Amy Gutmann, and Stephen Macedo, whose work has shaped my understanding of education for democratic citizenship. To theorists of participatory democracy including Archon Fung, Mark Warren, and Iris Marion Young. To African scholars of governance including Kwame Gyekye, Kwesi Yankah, and George Ayittey, whose work grounds CREED in African philosophical traditions.

## **Intended Institutional Partners**

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CREED's frameworks have been influenced by observing institutions that exemplify the values we seek to cultivate. While formal partnerships have not yet been established, we acknowledge their inspirational role:

- The National Commission for Civic Education (NCCE) — whose constitutional mandate aligns directly with CREED's mission
- The Ghana Education Service (GES) — whose reach into every community provides infrastructure for civic formation
- The University of Ghana — whose scholarly capacity could validate and refine CREED's approaches
- STAR-Ghana Foundation, Penplusbytes, and the Ghana Integrity Initiative

## **Personal Gratitude**

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I am grateful to colleagues at the University of Michigan who have provided intellectual community and encouragement. To my family, who has endured my preoccupation with this project and supported my conviction that it matters. To Ghanaian friends and interlocutors who have helped me understand the complexities of civic life in our homeland.

To the many citizens I have observed practising civic virtue in their daily lives — teachers going beyond their mandates, community leaders serving without recognition, young people organising for causes they believe in. They embody what CREED hopes to multiply.

# Author's Note

*This book is a vision before it is a report.*

**C**REED Ghana — Civic Renewal, Education, Engagement, and Development — exists today as an idea taking its first steps toward institutional form. The frameworks described in these pages, the partnerships named, the pilot programmes envisioned, and the community stories illustrated are not accounts of what has been accomplished but declarations of what we believe can be built.

This note appears at the beginning of the guide rather than hidden in an appendix because intellectual honesty demands transparency. Too many development initiatives present aspirations as achievements, proposals as programmes, and intentions as implementations. CREED will not follow that path.

## Why Publish Now?

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Every significant social initiative begins with articulation. Before structures can be built, the architecture must be imagined. Before partnerships can be formalised, a shared language must emerge. Before citizens can be trained, the principles guiding that training must be written down, debated, refined, and owned by a community of practice.

This guide is offered in that spirit — as a founding document rather than a final product. It creates a common reference point for conversations with potential partners, demonstrates the depth of thinking behind CREED’s vision, and invites critique and improvement from educators, policymakers, civic leaders, and citizens.

## **What This Guide Contains and Does Not Contain**

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To be explicit about what the following chapters represent:

- The theoretical foundations are scholarly syntheses of existing literature, adapted for Ghanaian context
- The implementation models are proposals awaiting piloting and refinement
- The institutional partnerships are relationships we intend to cultivate, not agreements already formalised
- The story vignettes are composite illustrations — fictional scenarios grounded in observation
- The measurement instruments are frameworks to be developed, not data already collected
- The timelines are projections, not commitments

## **An Invitation**

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This guide is ultimately an invitation to join in shaping CREED — not merely to learn about it. If you are a student, test these ideas in your own community. If you are an educator, examine the proposed curricula and improve them. If you are a policymaker, assess the

frameworks against practical constraints. If you are a citizen, hold us accountable to the principles we espouse.

CREED will only succeed if it belongs to the people it hopes to serve. This guide plants a seed. What grows depends on the many hands that tend it.

# Civic Literacy and Values Education

*Knowing as the Foundation of Renewal*

*Teach us to cherish fearless honesty and help us to resist oppressors' rule.*

— Ghana National Anthem

## 1.1 What Does It Mean to Know?

**C**ivic literacy is the heart of national renewal. It is the means by which citizens understand not only their rights and duties but also the shared ideals that bind them together. In every democratic society, literacy about governance, law, and social ethics forms the invisible architecture of nationhood. In Ghana, this architecture is encoded in the National Anthem and Pledge, which call citizens to integrity, service, and fidelity to truth.

To know, therefore, is not merely to acquire facts; it is to awaken a sense of moral belonging. Civic knowledge enables citizens to interpret laws with conscience, to question authority with respect, and to participate with understanding. For CREED Ghana, civic literacy represents the first commitment of national renewal — the base upon which ethical leadership, active citizenship, innovation, and sustainability rest.

## *Defining Civic Literacy*

Civic literacy can be understood as the knowledge, skills, and dispositions necessary for effective democratic citizenship. This definition has three components:

|                     |                                                                                                                                                                                                                                   |
|---------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>KNOWLEDGE</b>    | Understanding of governmental structures, constitutional principles, rights and duties, and policy processes. A civically literate citizen knows how laws are made, how representatives are chosen, and how rights are protected. |
| <b>SKILLS</b>       | The capacities needed to participate effectively: critical thinking to evaluate claims and candidates, communication skills to articulate positions, collaborative skills to work in groups toward common purposes.               |
| <b>DISPOSITIONS</b> | The values, attitudes, and habits that motivate civic engagement: commitment to the common good, respect for democratic procedures, tolerance for disagreement, and habits of participation.                                      |

All three components are necessary. Knowledge without skills remains theoretical. Skills without dispositions become mere technique. Dispositions without knowledge and skills become ineffective goodwill. Civic literacy integrates all three.

## *The Crisis of Civic Literacy in Ghana*

Ghana faces a real and serious crisis of civic literacy that shows up in several ways. Constitutional Ignorance: Surveys consistently show that many Ghanaians cannot articulate basic constitutional principles, identify their representatives, or explain how government decisions are made. Ceremonial Reduction: The National Anthem and Pledge are recited but not studied. Rote Learning: Where civic education exists, it often emphasises memorisation of facts rather than formation of character.

Value Erosion: Studies suggest declining commitment to civic values among young Ghanaians — lower trust in institutions, a weaker sense of civic duty, and more tolerance for shortcuts that undermine democratic norms. Participation Gaps: Overall patterns show declining participation in formal politics, voluntary associations, and community activities among young people.

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¶ *Can you name your Member of Parliament? Your District Chief Executive? Can you explain one right guaranteed to you under Ghana's 1992 Constitution?*

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## **1.2 Historical Roots of Ghanaian Civic Education**

*We the people of Ghana, in exercise of our sovereign will... commit ourselves to the principles of Freedom and Justice.*

— Preamble, 1992 Constitution of Ghana

Ghana's civic tradition traces back to pre-colonial communal systems of deliberation, where elders gathered to discuss justice, welfare, and social conduct. The colonial and early post-independence periods formalised civic instruction through school civics and social studies. Yet

over time, civic learning was reduced to memorisation, losing its transformative intent.

True civic literacy is emancipatory. It equips citizens to participate responsibly in governance, challenge injustice, and act as guardians of constitutional ideals. Knowledge without moral context breeds apathy; moral zeal without knowledge risks fanaticism. The balance of both defines a civically literate society.

Ghana’s independence-era leaders articulated a vision of active, informed citizenship as the foundation of self-governance. The 1992 Constitution established the National Commission for Civic Education to create and sustain civic awareness as a constitutional duty. CREED builds on this heritage while addressing the gaps that have developed over time.

### 1.3 Three Domains of Civic Knowledge

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CREED conceptualises civic knowledge across three interconnected domains that move citizens from awareness to agency:

| DOMAIN           | WHAT IT MEANS                                                                                                                                                                     |
|------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Cognitive Domain | Understanding institutions, laws, constitutional provisions, and rights. Knowing how government works, how laws are made, and how citizens can engage with democratic processes.  |
| Affective Domain | Internalising values such as fairness, empathy, patriotism, and respect for diversity. This emotional and moral dimension transforms abstract knowledge into personal conviction. |

|                    |                                                                                                                                                             |
|--------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Behavioural Domain | Translating knowledge and values into responsible action — voting, community service, civic dialogue, and constructive engagement with public institutions. |
|--------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|

These three domains work together. A citizen who only knows civic facts without caring about fairness or actually participating is not truly civically literate. CREED aims to develop all three.

### *Six Essential Knowledge Areas*

CREED identifies six essential knowledge areas for civic literacy:

- 1. Constitutional Knowledge:** Understanding the structure, principles, and provisions of Ghana’s 1992 Constitution — including the separation of powers, fundamental human rights, and mechanisms of accountability.
- 2. Institutional Knowledge:** Understanding how government institutions function at national, regional, and district levels.
- 3. Rights and Duties Knowledge:** Understanding both the rights guaranteed to citizens and the duties expected of them.
- 4. Process Knowledge:** Understanding how to participate in civic processes — including voting, community meetings, and advocacy.
- 5. Historical Knowledge:** Understanding Ghana’s civic history — the independence struggle, democratic transitions, and lessons from past governance.
- 6. Comparative Knowledge:** Understanding how other democracies function — learning from successes and failures elsewhere.

## 1.4 The Anthem and Pledge as Moral Texts

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*I promise on my honour to be faithful and loyal  
to Ghana my Motherland.*

— National Pledge of Ghana

The Anthem and Pledge are not ceremonial relics; they are compact constitutions of civic morality. Each line expresses an ethic: honesty, humility, courage, and national unity. Teaching them as texts rather than rituals reawakens their civic power.

The Anthem functions as an ethical poem, beginning with prayer and ending with responsibility. It binds patriotism to vigilance. Within the CREED framework, teachers are encouraged to unpack each stanza as a lesson in civic virtue — truth, resilience, peace, and justice.

The Pledge operates as a civic contract. When citizens recite these words, they renew their individual covenant with the nation. Complete analyses of both the Anthem and the Pledge are provided in Appendix A and Appendix B of this guide.

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¶ *When you recite the National Anthem, do you think about what the words mean? Which line do you find most challenging to live out in your own life?*

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## 1.5 The CREED School Model

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The CREED School Model re-envisioning teaching as a civic act. It is built on three interlocking dimensions:

### ***Knowledge: Understanding Civic Systems***

Curriculum content aligns with Ghana’s constitutional framework and local governance structures. Students learn how laws are made, how budgets are approved, and how rights are protected. Classroom learning connects directly to the real institutions that govern students’ lives — the District Assembly, the Parliament, the courts.

### ***Empathy: Humanising Citizenship***

Dialogues and storytelling help learners grasp the emotional weight of fairness and inclusion. Students learn to see governance not just as a system but as something that affects real people — including people very different from themselves.

### ***Participation: Practising Democracy***

Class councils, mock elections, and student parliaments simulate democratic processes. Decision-making and accountability are embedded in school culture — so that students experience democracy as a lived practice, not just a subject on the timetable.

## **1.6 Teaching Approaches**

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Effective civic education requires active, engaged teaching. CREED proposes four approaches that go beyond textbook reading:

### ***Deliberative Discussion***

Deliberative discussion teaches students to engage with controversial issues constructively: presenting multiple perspectives fairly, encouraging students to listen to views different from their own, requiring evidence and reasoning rather than mere assertion, and modelling civil discourse about difficult topics.

### ***Case Study Method***

Case studies present realistic civic dilemmas that require analysis and judgment. Effective cases are complex enough to resist simple answers, relevant to students' contexts, rich in ethical dimensions, and open to multiple reasonable conclusions.

### ***Service Learning***

Service learning connects classroom instruction to community engagement. Students apply civic knowledge through meaningful service, then reflect on their experiences. Service learning is not just volunteering — it is structured engagement that links doing with learning.

### ***Project-Based Learning***

Projects develop both content knowledge and civic skills. Examples include researching local governance and presenting recommendations to the District Assembly, documenting community history through oral interviews with elders, or investigating a local environmental or social challenge.

## **1.7 Assessment Beyond Memorisation**

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If civic education aims at character formation, assessment must measure more than recall of facts. CREED proposes three kinds of assessment that evaluate genuine civic competence:

### ***Performance Assessment***

Participating effectively in a deliberative discussion, presenting a policy proposal to community members, leading a community project through the Action Cycle, or analysing a civic dilemma and defending a position with well-reasoned arguments.

### Portfolio Assessment

Reflective journals documenting civic experiences and insights, work samples demonstrating application of civic knowledge, documentation of community service and its outcomes, and self-assessments of civic growth.

### Authentic Assessment

Organising a school event that requires civic skills, participating in actual community meetings, creating educational materials to teach civic concepts to younger students, or conducting research on local civic issues.

## 1.8 Building a National Civic Literacy Index

*The State shall take steps to ensure the realisation of good governance.*

– Article 35(8), 1992 Constitution

Measuring civic understanding is essential for accountability. CREED’s proposed Civic Literacy Index (CLI) will track how citizens learn, engage, and act across three dimensions:

| DIMENSION     | INDICATORS                                                                      |
|---------------|---------------------------------------------------------------------------------|
| Knowledge     | Constitutional awareness, local governance understanding, human rights literacy |
| Values        | Tolerance, honesty, commitment to volunteerism                                  |
| Participation | Voting behaviour, community service, civic group membership                     |



## Stories from the Field

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### The Teacher Who Forgot the Words

The morning Emmanuel Boateng forgot the words to the National Anthem was the morning everything changed.

Emmanuel was fifty-four years old, a civics teacher for nineteen years. Standing before eight hundred students at assembly, he opened his mouth and nothing came. Not the lyrics — but the meaning. He watched students sing with mouths moving in automatic synchronisation, eyes fixed on nothing, minds clearly elsewhere.

That afternoon, Emmanuel asked a question he had not asked in years: ‘How many of you know what “fearless honesty” means?’

From the back, Kofi, sixteen, spoke: ‘It means telling the truth even when it’s dangerous. Like when my uncle sees the chief taking money from the mining company. He knows it’s wrong. But if he says something, the chief will make problems for our family. So he stays quiet. We all stay quiet.’

Emmanuel felt something crack open. In nineteen years, he had explained government structure a thousand times. But he had never asked students what honesty costs. He had been teaching facts when he should have been teaching courage.

Emmanuel transformed his classroom. Each week, one line of the anthem became the basis for discussion, debate, and reflection. On the last day of term, a girl named Akosua stood up and said: ‘I used to think citizenship was something you were given. Like a certificate. Now I understand it’s something you do. Every day. In every choice.’

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¶ *What would it look like if every teacher in Ghana taught the National Anthem the way Emmanuel eventually did? What would students learn that they currently miss?*

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## **The Grandmother's Constitution**

Nana Yaa Asantewaa Mensah was ninety-one years old when she first heard the Constitution read aloud in Twi. Named after the warrior queen of Ejisu, she had voted in every election since 1992. But the Constitution had always been distant — a document for lawyers and politicians.

A Community Literacy Circle came to her village. The facilitator read Article 12: 'The fundamental human rights and freedoms enshrined in this chapter shall be respected and upheld...'

An old farmer named Kwaku raised gnarled fingers: 'So when the District Assembly wants to take my land for the road, they can't just take it?'

'They have to follow the law. They have to compensate you fairly. And you have the right to challenge them in court. Article 20.'

'My right,' Kwaku repeated slowly. 'Not their favour. My right.'

Weeks later, the District announced a new initiative to subsidise school fees after Nana Yaa's women's association confronted the Assembly with highlighted copies of the Constitution. Nana Yaa's great-granddaughter went back to school.

'For ninety-one years,' Nana Yaa said, 'I thought the Constitution was for other people. Now I understand — the Constitution is a promise. And the promise was made to me.'

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¶ *Why do so many people feel the Constitution does not apply to them? What would change if every Ghanaian knew their rights as well as Nana Yaa did?*

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## Discussion Questions

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1. What is the difference between reciting the National Anthem and truly understanding it? Why does that difference matter?
2. Which of the three components of civic literacy — knowledge, skills, or dispositions — do you think is most lacking in Ghana today? Why?
3. How can schools better teach civic education as character formation rather than just information transmission?
4. Nana Yaa said: ‘The Constitution is a promise made to me.’ Do you feel that way about Ghana’s Constitution? Why or why not?
5. If you were designing a Civic Literacy Index for your school, what would you measure?

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### CLASSROOM ACTIVITIES

1. Choose one line from the National Anthem. Write a one-page reflection on what it means in your own life.
  2. Interview an elder in your family or community: What did the National Anthem mean to them when they were young? Has its meaning changed?
  3. Hold a class deliberative discussion: ‘What does “fearless honesty” require of us as students today?’
  4. Research: What is one right guaranteed in Ghana’s
-

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Constitution that you did not know about before? How does it affect your life?

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*Civic literacy is not an academic elective; it is a moral necessity. Nations that neglect it drift into cynicism; those that cultivate it renew their destiny. For Ghana, knowing means understanding the covenant that binds freedom to responsibility. The Anthem and Pledge are daily reminders that democracy must be learned anew by every generation — including yours.*

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# Ethical Leadership and Public Accountability

*Serving with Integrity*

*Let our leaders gain wisdom that they may lead  
us aright.*

— Ghana National Anthem

## 2.1 The Moral Burden of Leadership

**L**eadership is not merely an exercise of power; it is a moral vocation. In every generation, societies are shaped less by the abundance of laws than by the integrity of those who administer them. Ghana's democratic experiment, anchored in the 1992 Constitution, depends not only on institutions but also on the conscience of individuals entrusted with authority.

Ethical leadership transcends personality and politics. It is about stewardship — guiding people and resources toward the common good, guided by honesty, humility, and accountability. When public trust erodes, so too does the legitimacy of governance. CREED Ghana views ethical leadership as both a moral duty and a civic technology: the art and discipline of aligning personal virtue with public responsibility.

*Characteristics of Ethical Vision*

CREED identifies four qualities of ethical vision:

|               |                                                                                                                                                                                                |
|---------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| TRANSCENDENCE | Ethical vision reaches beyond the leader’s personal interests to embrace purposes larger than themselves, connecting daily decisions to long-term goods and the welfare of future generations. |
| CLARITY       | Ethical vision is articulate and communicable. Leaders with genuine vision can explain what they’re working toward, why it matters, and how current actions connect to long-term purposes.     |
| ROOTEDNESS    | In the CREED framework, ethical vision is rooted in Ghana’s foundational values — the constitutional commitment to Freedom, Justice, Probity, and Accountability.                              |
| REALISM       | Ethical vision is ambitious but attainable. Visionary leaders see what could be while working with what is.                                                                                    |

¶ *Think of a leader you admire — in your school, your community, or in Ghana’s history. Which of these four qualities do they demonstrate most clearly?*

## 2.2 The Ghanaian Ethical Tradition

*The State shall promote just and honest leadership and protect the public purse.*  
— Article 41, 1992 Constitution of Ghana

Ethics in Ghanaian leadership predates the modern state. In traditional governance systems, accountability was collective: chiefs ruled through councils, oaths, and rituals of public truth-telling. The abuse of authority invited destooling — a reminder that legitimacy derived from the people’s trust, not the ruler’s will.

Traditional Ghanaian moral philosophy — rooted in communalism — recognised that leadership must benefit the group. The Akan concept of ‘biako ye’ (one person alone does not make a community) underscores that power exists to serve collective welfare. Integrity (‘nokwaredi’) and empathy (‘obuo’) were civic virtues long before they became bureaucratic expectations.

## 2.3 Core Leadership Virtues

CREED identifies six virtues as essential to ethical leadership, drawn from Ghana’s founding texts:

|           |                                                                                                                                                     |
|-----------|-----------------------------------------------------------------------------------------------------------------------------------------------------|
| INTEGRITY | Consistency between words and deeds, public commitments and private conduct. From the Anthem: ‘fearless honesty.’                                   |
| HUMILITY  | Recognition of one’s own limitations. Humble leaders seek counsel, admit mistakes, and remain open to correction. From the Anthem: ‘true humility.’ |

|                   |                                                                                                                        |
|-------------------|------------------------------------------------------------------------------------------------------------------------|
| <b>COURAGE</b>    | Willingness to take principled stands despite opposition or personal cost. From the Anthem: ‘resist oppressors’ rule.’ |
| <b>JUSTICE</b>    | Commitment to fairness. From the Constitution: ‘Freedom and Justice.’                                                  |
| <b>TEMPERANCE</b> | Self-control in the exercise of power. Temperate leaders resist the temptation to abuse authority.                     |
| <b>SERVICE</b>    | Orientation toward the good of others. From the Pledge: ‘dedicate ourselves.’                                          |

## 2.4 The Four Dimensions of Accountability

Accountability transforms ethical ideals into measurable practice. It is not merely punishment but prevention — an ecosystem of transparency, participation, and moral clarity. CREED identifies four interconnected dimensions:

| TYPE          | WHAT IT MEANS                                                                                               |
|---------------|-------------------------------------------------------------------------------------------------------------|
| Personal      | Integrity in conduct and lifestyle — leaders whose private behaviour aligns with their public declarations. |
| Institutional | Checks and balances between branches of government, ensuring no single entity operates                      |

|        |                                                                                                         |
|--------|---------------------------------------------------------------------------------------------------------|
|        | without oversight.                                                                                      |
| Social | Media and citizen oversight, where civil society monitors governance and amplifies public concerns.     |
| Moral  | Conscience as inner tribunal — the self-regulation that operates even when external scrutiny is absent. |

## 2.5 The CREED Leadership Lens Model

*Leadership is not wielding power; it is showing the way.*

— Osagyefo Dr. Kwame Nkrumah

The CREED Leadership Lens Model visualises leadership integrity as four concentric lenses representing complementary virtues:

| LENS          | THE CENTRAL QUESTION                                                                                                     |
|---------------|--------------------------------------------------------------------------------------------------------------------------|
| VISION (Core) | Why are you leading? For whom? Vision rooted in national ideals gives leadership its moral foundation.                   |
| VIRTUE        | How do you decide what's right? Moral discipline governs decision-making through honesty, humility, and courage.         |
| VOICE         | How do you communicate with those you lead? Transparent engagement listens to concerns and explains policies truthfully. |

|           |                                                                                                  |
|-----------|--------------------------------------------------------------------------------------------------|
| VIGILANCE | How do you hold yourself accountable? Continuous self-evaluation ensures alignment with service. |
|-----------|--------------------------------------------------------------------------------------------------|

When any lens weakens, distortion occurs. Vision without virtue breeds arrogance. Virtue without voice becomes invisible. Voice without virtue becomes manipulation. Vigilance without voice leads to private self-monitoring that never becomes public accountability.

The Leadership Lens Self-Assessment Tool in Appendix D will help you evaluate your own leadership across these four dimensions.

## 2.6 Institutional Mechanisms for Ethical Leadership

Ethical leadership cannot depend on personality alone. It must be institutionalised through training, codes, and culture. Ghana’s legal and policy instruments that support ethical leadership include the Public Office Holders (Declaration of Assets) Act, the Right to Information Act (2019), and the National Anti-Corruption Plan (NACAP).

These frameworks need civic ownership to thrive. Laws alone are inert without citizen vigilance. When citizens know their rights under the Right to Information Act, they can use it. When they understand what the Declaration of Assets requires, they can demand compliance. Civic literacy makes institutional mechanisms effective.



## Stories from the Field

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### The Auditor Who Said No

Akua Boateng was twenty-three, eight months into her first job as a junior auditor at the Ministry of Roads and Highways. Tonight, the discrepancy was eighteen million cedis. Missing from a contract for road rehabilitation in the Northern Region. The contractor had been paid in full. The road was never built.

At 11:47 PM, the phone rang. ‘Miss Boateng. I understand you have been working very hard. Perhaps too hard. Eighteen million cedis is a lot of money. But your future is worth more. Think carefully about what you submit tomorrow.’

Akua did not sleep that night. She thought about her grandmother’s saying: ‘A crooked ruler draws crooked lines. You cannot build anything straight if your foundation is bent.’

At 6 AM, Akua showered, dressed in her best suit, and took the report to the Deputy Minister’s office. Her hands were shaking.

The aftermath was complicated. Politicians were transferred, not fired. The road was still not built. But Akua’s report circulated among other young auditors. They formed The Honest Network — sharing strategies, providing moral support, learning together how to maintain integrity in a difficult system.

Two years later, Akua had been passed over for three promotions. But the Network had grown to forty-three members across seven ministries. ‘Every time I looked away, I lost a piece of myself,’ she told a younger auditor. ‘I can look at myself in the mirror. That’s worth more than any promotion.’

---

¶ *Which of the Leadership Lens qualities did Akua demonstrate? What would you have done in her position? What does it cost Ghana when people in her position stay silent?*

---

## **The Chief Who Chose Transparency**

Nana Kwame Boateng III had been chief for twenty-three years when his twelve-year-old son asked a question he could not answer: ‘Papa, you collect money from the mining company. Where does it go?’

Nana Kwame called an open assembly — not the usual gathering of elders, but anyone who wanted to attend. He did something no chief in living memory had done: he admitted ignorance. ‘I have been your chief for twenty-three years. But my son asked me a question I could not answer. From today, we will change.’

Some elders were furious. ‘You shame us before the people.’

‘Our ancestors valued truth. If we cannot account for the money entrusted to us, we have no honour. And without honour, we have no authority.’

The community audit took three months. There were irregularities — funds that had gone to unclear purposes. Nana Kwame did not hide the findings. He published them, apologised publicly, and implemented reforms: quarterly reporting, community oversight, clear guidelines for how mining revenues would be used.

A year later, his son asked: ‘Papa, are you the same chief you were before?’ ‘No. I am a better one.’

---

¶ *What gave Nana Kwame the courage to call for an audit of his own chieftaincy? What does this story say about the relationship between accountability and genuine authority?*

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## Discussion Questions

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1. Is it possible to be an effective leader without being an ethical person? Why or why not?
2. Which of the six core leadership virtues is hardest to maintain when you hold power? Why?
3. How do the four types of accountability — personal, institutional, social, and moral — depend on each other?
4. Akua paid a price for her honesty. Does that make her choice less admirable or more?
5. What role can students play in promoting accountability in their school, community, and country?

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### CLASSROOM ACTIVITIES

1. Complete the Leadership Lens Self-Assessment Tool in Appendix D. Identify your strongest and weakest dimensions.
2. In small groups, discuss: Which of the Four V's do you see most lacking in Ghana's public life? What evidence supports your view?
3. Research a Ghanaian leader — historical or contemporary — who demonstrated exceptional ethical leadership. Present their story to the class.
4. Write a personal leadership pledge: What commitments will you make about how you will lead in school, community, and future career?

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*Ethical leadership is not a luxury; it is the lifeblood of a nation's soul. Ghana's greatness has always rested on moral imagination — the capacity to see power as service. When integrity is institutionalised, accountability ceases to be fear — it becomes culture. The CREED movement calls each generation of Ghanaians to rebuild this moral architecture, not as nostalgia but as necessity.*

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# Participatory Citizenship and Community Action

*Engaging Together for the Common Good*

*We are one people with a common destiny.*  
— National Anthem (Verse 2)

## 3.1 The Power of Participation

**P**articipation is the lifeblood of democracy. It transforms a collection of individuals into a community of purpose. In Ghana, participatory citizenship is not an imported ideal — it is a restoration of an ancient truth: that the wellbeing of one is bound to the wellbeing of all.

Modern governance depends on citizens who act, question, contribute, and care. When the public remains passive, power drifts into the hands of the few. But when citizens engage, accountability grows and renewal becomes possible. Participation is not just voting, though voting matters. It includes attending community meetings, joining civic organisations, advocating for change, taking collective action, and holding leaders accountable.

## 3.2 Indigenous Traditions of Participation

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### *Nnobia: Communal Labour*

The tradition of nnobia — communal labour for shared benefit — represents a form of participatory citizenship that predates colonialism. Community members gathered to accomplish tasks no individual could complete alone: clearing land, building homes, harvesting crops.

|                           |                                                                                                            |
|---------------------------|------------------------------------------------------------------------------------------------------------|
| COLLECTIVE RESPONSIBILITY | Problems affecting the community were addressed collectively, not left to individuals alone.               |
| MUTUAL OBLIGATION         | Those who received help were expected to give help in return. Participation was reciprocal.                |
| SOCIAL BONDING            | Working together strengthened community relationships and built the trust that makes cooperation possible. |

While formal nnobia has declined in many areas, its spirit persists in communal clean-ups, mutual aid societies, and collective self-help initiatives. CREED’s Community Action Cycle explicitly draws on this tradition.

### *Deliberative Assemblies*

Traditional governance included deliberative structures — councils of elders, community assemblies, chiefs’ courts — where collective decisions were made through discussion. Modern Ghana’s District Assemblies and Town Hall meetings are constitutional expressions of this deliberative

tradition. Their effectiveness depends on civic cultures that support genuine participation.

### 3.3 The CREED Community Action Cycle

*The State shall make democracy a reality by decentralising the administration and giving powers to the people.*

– Article 240(2), 1992 Constitution

The CREED Community Action Cycle (CAC) operationalises participation as a continuous process. It emphasises continuity: action followed by reflection, leading to sustained improvement. The cycle is a spiral, not a circle — each round builds capacity for the next.

| STAGE         | DESCRIPTION                                                                                                                        |
|---------------|------------------------------------------------------------------------------------------------------------------------------------|
| 1. AWARENESS  | Recognise issues that affect the community. Observe, discuss, investigate, and prioritise problems worth addressing together.      |
| 2. PLANNING   | Design a collective response. Map stakeholders, generate options, assess resources, and create a specific, achievable action plan. |
| 3. ACTION     | Implement the plan. Mobilise participants, execute activities, adapt as needed, and document what happens.                         |
| 4. REFLECTION | Assess outcomes and extract lessons. What did we achieve? What went wrong? What would we do differently?                           |

|            |                                                                                         |
|------------|-----------------------------------------------------------------------------------------|
| 5. RENEWAL | Sustain and build on gains. Celebrate contributions and prepare for the next challenge. |
|------------|-----------------------------------------------------------------------------------------|

A complete facilitation guide for leading communities through the Action Cycle is provided in Appendix E of this guide.

### 3.4 The Five Stages in Depth

#### *Stage One: Awareness*

The cycle begins with recognising issues that affect the community: observing problems in the physical, social, or governance environment; discussing with others to identify shared concerns; gathering information about the nature, causes, and scope of problems; and focusing on issues that community members care about and can actually address.

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¶ *What are the most pressing issues in your school or community? Which of them could be addressed through collective action?*

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#### *Stage Two: Planning*

Awareness leads to planning: mapping stakeholders (Who is affected? Who has influence? Who might help?), generating options without evaluating them first, assessing resources the community already has, and creating SMART goals (Specific, Measurable, Achievable, Relevant, Time-bound).

#### *Stage Three: Action*

Planning leads to action: mobilising participants and assigning roles, executing activities with flexibility and

persistence, adapting when circumstances change, and documenting what happens for later reflection.

### **Stage Four: Reflection**

Action leads to reflection: assessing whether goals were achieved, reviewing how well the group worked together, extracting lessons about the issue and about collective action, and developing the story of what happened to share with others.

Creating safe space for candid assessment is essential. Reflection only produces learning when people feel free to be honest about what went wrong as well as what went right.

### **Stage Five: Renewal**

Reflection leads to renewal: institutionalising gains so they persist beyond the immediate project, celebrating accomplishments and acknowledging all contributions, building on what was accomplished to tackle the next challenge, and sharing lessons with other communities.

## **3.5 Gender, Inclusion, and Civic Equity**

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*All persons shall have the right to equal educational opportunities and facilities.*

– Article 25(1), 1992 Constitution

Citizenship must be inclusive or it ceases to be democratic. CREED integrates inclusion as a core civic principle: ensuring physical accessibility at all civic events, providing materials in multiple languages and formats, actively recruiting diverse voices into leadership roles, measuring participation disaggregated by gender and ability, and addressing structural barriers that prevent marginalised groups from participating.

Civic equity means that the right to participate is not merely declared but practically enabled. It requires intentional effort to reach those who have been excluded.



## Stories from the Field

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### The Women of Tamale

‘We spent eight months asking permission. Then we solved it ourselves in three.’

Fatima Alhassan had walked two kilometres twice a day for eight months to fetch water. The borehole in her neighbourhood broke in October. She reported it to the District Assembly in November. December. January. Each time, someone took notes and promised action. Nothing happened.

A facilitator named Ibrahim came with a different approach. He did not promise to fix the borehole. He asked: ‘Have you tried fixing it yourselves?’ The women looked at him like he had suggested they fly to the moon.

‘What resources do you have? What connections? What skills?’

Fatima’s cousin knew a water engineer in Accra. Halima’s brother-in-law worked for the water utility. Mariama had been saving for a sewing machine; she said she would contribute that money instead. They calculated that collectively, the time they spent fetching water was equivalent to four full-time workers every day.

Three months after they stopped waiting, the borehole was working. The women formed the Tamale Women’s Civic Action Group and tackled broken street lights next, then sanitation, then the school with leaking roofs. By the next local election, Fatima ran for District Assembly. She won.

---

¶ *Fatima applied every stage of the Community Action Cycle. Can you identify each stage in her story? What was the turning point that moved them from waiting to acting?*

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## The Trees of Kumasi

Yaw Asante was twelve years old and serious about the future. Kumasi used to be called the Garden City of West Africa. His grandmother remembered when streets were lined with mahogany, when you could walk from Kejetia to Adum entirely in shade. Now those streets were bare concrete.

‘Why don’t we plant more trees?’ Yaw asked his teacher. ‘That’s the government’s job.’ ‘But the government isn’t doing it.’

Yaw wrote to the Metropolitan Assembly. Three months passed with no response. He wrote again. Still nothing. Then he started without permission. Eight students and four adults planted twelve seedlings along a dusty street in Ayigya. Each tree had a sign bearing the name of the person who had sponsored it.

Social media helped. Photos spread through WhatsApp. Schools became involved. By his third year, over a thousand trees were growing along Kumasi’s streets.

At sixteen, Yaw spoke at a national youth conference: ‘Everyone told us we were too young. That tree-planting was the government’s job. But the government was not planting trees. Someone had to. So we did. The hard part was not planting. The hard part was believing we had the right to plant.’

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¶ *Yaw said the hard part was believing he had the right to act. What does this tell us about the relationship between citizens and government in a democracy?*

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## Discussion Questions

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1. What is the difference between being a subject of a government and a citizen of a democracy?
2. The tradition of nnoboa is thousands of years old. How can its principles be applied to modern civic participation?
3. Fatima said: 'We spent eight months asking permission. Then we solved it ourselves in three.' What does this teach us about civic agency?
4. Yaw said the hard part was believing he had the right to plant. Do you believe you have that right?
5. What barriers to participation do the most marginalised members of your community face?

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### CLASSROOM ACTIVITIES

1. As a class, identify one problem in your school or neighbourhood. Apply the five stages of the Community Action Cycle to plan a collective response.
  2. Map your community's civic assets: What organisations exist? Who are the key stakeholders? What resources does the community have?
  3. Research your District Assembly: When do they meet? How can citizens attend? What decisions have they made recently that affect your community?
  4. Interview a community member who has taken civic action: What motivated them? What obstacles did they face? What did they achieve?
-

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*Democracy is sustained not by structures but by spirit. When citizens participate with empathy, courage, and persistence, the nation grows stronger. CREED envisions communities where service is a mark of status, cooperation is a cultural norm, and participation is an expression of patriotism. Our nation's renewal depends on citizens who act, not merely admire.*

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# Civic Technology and Innovation

*Designing Civic Tools for Transformation*

*The State shall actively promote the integration of science and technology into the development process.*

— Article 39(2), 1992 Constitution of Ghana

## 4.1 The New Civic Frontier

**T**he twenty-first century has redefined what it means to be a citizen. From smartphones to social media, from open data to digital classrooms, technology has become a new language of civic participation. It shapes how we learn, how we serve, and how we hold power to account.

CREED views technology not as a replacement for human judgment but as an amplifier of civic capacity. Technology can connect isolated citizens to one another and to civic resources, make government information accessible to ordinary people, enable new forms of participation that transcend geography, and hold power accountable by making public records visible.

But technology can also spread misinformation, enable surveillance, exclude those without access, and create new forms of manipulation. The challenge is to harness technology's potential while mitigating its dangers —

developing civic technology in service of democratic purposes.

## 4.2 Digital Citizenship

*Information, knowledge and technology shall be disseminated throughout the nation.*

– Article 39(3), 1992 Constitution of Ghana

Digital citizenship refers to responsible and informed engagement in the digital public sphere. It combines rights — access, expression, privacy — with responsibilities — accuracy, civility, and ethical use.

|                         |                                                                                                                                                                                                       |
|-------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| INFORMATION LITERACY    | The ability to find, evaluate, and use information critically: distinguishing credible sources from misinformation, understanding how algorithms shape what we see, and fact-checking before sharing. |
| DIGITAL SAFETY          | Protecting personal data, recognising online risks, understanding privacy settings, and knowing what to do when encountering harmful content.                                                         |
| CONSTRUCTIVE ENGAGEMENT | Participating in online dialogue without hostility: disagreeing respectfully, avoiding personal attacks, and contributing to public discourse in ways that build rather than divide.                  |
| CIVIC APPLICATION       | Actively using digital tools to                                                                                                                                                                       |



engage with governance and community issues — following parliamentary proceedings, reporting community problems, and organising civic action.

¶ *How much of your digital activity is civic — related to governance, community issues, or holding leaders accountable? How could you shift more of your time online toward civic purposes?*

### 4.3 The CREED Civic Lab Model

The CREED Civic Lab is conceived as an innovation hub linking civic education with design thinking. It embodies the fusion of moral intelligence and technological creativity, connecting six nodes around a central civic purpose:

| NODE       | WHAT IT DOES                                                                                                                       |
|------------|------------------------------------------------------------------------------------------------------------------------------------|
| Education  | Digital literacy and civic coding programmes equipping citizens with skills to use and create civic technology.                    |
| Innovation | Hackathons, prototypes, and development of civic technology solutions — apps, platforms, and tools that serve democratic purposes. |
| Data       | Civic dashboards, analytics, and participatory mapping that make public information accessible and actionable.                     |
| Ethics     | Training on data privacy, responsible AI, digital rights,                                                                          |

|                |                                                                                                                           |
|----------------|---------------------------------------------------------------------------------------------------------------------------|
|                | and the ethical dimensions of technology in democratic life.                                                              |
| Community      | Partnerships with schools, district assemblies, NGOs, and community organisations to ensure technology serves real needs. |
| Sustainability | Funding models and knowledge-sharing frameworks to ensure civic tech initiatives outlast their initial funding.           |

## 4.4 Three Major Digital Initiatives

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### *Parliamentary Transparency Platforms*

CREED will support the development of nonpartisan digital platforms that monitor parliamentary proceedings and voting records. By publishing performance data — attendance records, voting patterns, committee activities, speeches — such platforms transform transparency into public knowledge. When citizens can see what their representatives are doing, accountability becomes possible.

### *Community Service Reporting Apps*

Citizens will be able to report issues in real time — power outages, water service problems, road conditions, sanitation failures — creating a direct channel between communities and the institutions responsible for addressing them. The app would track response rates, creating accountability data and connecting communities facing similar problems.

### *CivicSource Hackathon*

Annual hackathons will bring university students and coders together to create digital tools for community monitoring. Teams will develop applications addressing

local needs, and the best solutions will be adopted and scaled by local governments, creating a pipeline from student innovation to real civic impact.

## 4.5 Ethical AI and Inclusive Design

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*Honesty and courage must guide our actions.*

— Ghana National Anthem (Verse 1)

As artificial intelligence and automation expand, new civic challenges arise: Who controls data? How do algorithms reflect bias? What happens when technology replaces human judgment in public decisions? AI systems are already being used in lending decisions, hiring processes, and content moderation. If these systems embed bias or operate without transparency, they can entrench injustice at scale.

Inclusive design demands that digital progress reach the margins. CREED's e-Anidaso Platform will offer voice-enabled civic education content in Twi, Dagbani, Ewe, and other Ghanaian languages — ensuring that language and literacy are never barriers to understanding one's rights.

Inclusive design principles: design for low bandwidth and older devices; provide audio and voice interfaces; offer content in multiple Ghanaian languages; test with marginalised users, not just technically sophisticated early adopters; ensure physical accessibility for persons with disabilities.



## Stories from the Field

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## The Mothers of Market Circle

Maame Akua Serwaa had sold tomatoes at Makola Market for forty-three years. The market was drowning in garbage — clogged drains, mosquito ponds, rats climbing over vegetables. Health inspectors came, issued citations, and left. Then her grandson got cholera.

Seven-year-old Kwame was playing near the market, drank water from a contaminated standpipe. Three days later, he was in hospital. He survived. Barely. Something in Maame Akua broke — or perhaps woke up.

Adwoa Mensah, who ran a phone repair stall, knew about social media. ‘If we complain, they ignore us. But if we make them look bad publicly — they have to respond.’

The Mothers of the Market campaign started with photographs. Women documenting conditions, each photo captioned: ‘We feed this city. Who protects us?’ Within days, the photos had been shared thousands of times. Politicians who had ignored complaints for years found cameras in their faces. Cleanup crews arrived the next day.

But the women had learned: attention is not change. They formalised their organisation, developed a detailed sanitation improvement plan, and presented it to the Assembly as partners, not protesters.

‘Here is what needs to happen. Here is what it will cost. Here is how we can contribute. What will you contribute?’

---

¶ *The women started with photographs on social media, then pivoted to formal partnership with the Assembly. Why were both steps necessary? What would have been lost if they stopped after the media attention?*

---

## The Parliament Tracker

Samira Oppong was twenty-six, a software developer bored by her job building apps for banks. Before the last election, she had tried to research her MP's voting record. She could not find it. Parliamentary records existed, technically, but were scattered across PDFs and outdated websites.

'If I can't find this information, neither can anyone else. And if no one knows what MPs are doing, how can anyone hold them accountable?'

Samira built Odekro — after the Akan word for 'citizen.' Any Ghanaian could search for any MP and see attendance records, voting patterns, speeches, and committees. Each MP received a public scorecard.

Some MPs were furious. One demanded she take down his profile. 'This is an invasion of privacy!' 'Everything on the site is public record. I'm just making it accessible.' 'You're making me look bad!' 'I'm showing what you did. If that makes you look bad, perhaps you should do differently.'

Within a year, MP behaviour started to change. Attendance improved. MPs who had ignored constituents started returning calls.

'Transparency isn't magic,' Samira told a conference. 'It's plumbing. We've had the right to know what our government does. We just didn't have the pipes to carry that information. We're building the pipes.'

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¶ *Samira described transparency as 'plumbing' — not magic, just infrastructure. Why did her platform change MP behaviour? What does this tell us about the relationship between information and accountability?*

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## Discussion Questions

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1. What is the difference between using technology for entertainment and using it for civic purposes?
2. Samira's platform worked because it made public information actually accessible. Why should public information be easy to find? What happens when it isn't?
3. What are the risks of civic technology? How can those risks be mitigated?
4. If you could build one digital tool for your school or community, what would it do? Who would use it?

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### CLASSROOM ACTIVITIES

1. Identify a real civic problem in your community. Design a digital tool (app, website, or platform) that could help address it.
2. Digital literacy audit: Choose a news story about Ghana. Find three different sources covering it. How do they differ? Which do you trust most and why?
3. Research: Find out what information your District Assembly publishes online. Is it easy to find? Is it complete?
4. Debate: 'Social media does more harm than good for democracy in Ghana.' Prepare arguments for both sides.

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*Innovation without conscience is merely invention; but innovation guided by civic values renews nations. Technology must serve humanity, not replace it. The true test of civic progress lies not in how many apps are built but in how many lives are improved. In the*

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*CREED vision, every young innovator becomes a civic engineer — building not only systems but trust.*

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# Monitoring, Evaluation, and Sustainability

*Renewal Through Reflection*

*The State shall take steps to ensure the realisation of good governance through transparency and accountability.*

— Article 35(8), 1992 Constitution of Ghana

## 5.1 The Logic of Civic Measurement

**E**very nation grows not only through action, but through reflection. To build and sustain civic progress, societies must learn from their own experiences — measuring what works, what fails, and what endures. Monitoring and evaluation are not bureaucratic rituals; they are acts of conscience.

For CREED, reflection is not the end of action but its renewal. Each commitment — literacy, leadership, participation, innovation — finds meaning when it is measured, understood, and sustained. Monitoring and Evaluation (M&E) answers two fundamental questions: Are we achieving what we promised? And are we learning as we go?

## 5.2 The Meaning of Sustainability

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Sustainability means continuity with integrity. Civic programmes that end when funding ends have served only partially. Sustainable reform creates institutions, habits, and values that outlive their founders. In Ghana’s civic landscape, sustainability depends on three commitments:

|                            |                                                                                                                                                                 |
|----------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| OWNERSHIP                  | Projects must belong to communities, not external funders. When communities own their civic initiatives, they sustain them with local energy and resources.     |
| INSTITUTIONALISATION       | Reforms must be embedded in durable structures — curricula, government programmes, organisational policies — so they survive changes in leadership and funding. |
| INTERGENERATIONAL TRANSFER | Knowledge and values must be passed on through teaching and mentorship, ensuring that each generation inherits the civic gains of the generation before.        |

## 5.3 The CREED Renewal Index Framework

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The CREED Renewal Index (CRI) is a circular framework for measuring progress across the five commitments. Each dimension feeds into the next: Civic Literacy establishes the knowledge foundation; Ethical Leadership applies it through moral responsibility; Participatory Citizenship expresses civic engagement collectively; Civic Technology

channels creativity into accountability; Sustainability ensures continuity.

And the cycle continues: sustainability deepens knowledge, which strengthens leadership, which broadens participation, which drives innovation, which creates more sustainable foundations. Civic renewal is never finished — it is a continuous process of growth.

## 5.4 Indicators of Civic Progress

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| COMMITMENT         | KEY INDICATORS                                                                     |
|--------------------|------------------------------------------------------------------------------------|
| Civic Literacy     | Constitutional knowledge scores, curriculum adoption rates, teacher training rates |
| Ethical Leadership | Corruption perception indexes, leadership trust surveys, ethics code compliance    |
| Participation      | Voter turnout, community meeting attendance, voluntary association membership      |
| Civic Technology   | Digital literacy rates, civic platform usage, open data availability               |
| Sustainability     | Programme continuation rates, institutional embedding, funding diversification     |

Monitoring tools must be simple, credible, and participatory. CREED emphasises community-driven M&E — where citizens help collect and interpret data, turning evaluation into empowerment.

### ***Civic Scorecards***

Visual scales for rating service delivery. Citizens score specific services (road maintenance, school quality, healthcare) on a simple 1–10 scale. Results are shared publicly with service providers.

### ***Community Surveys***

Periodic polling on public trust and participation levels. Surveys are conducted in local languages, with visual formats for those with limited literacy.

### ***Digital Dashboards***

Online portals displaying civic metrics in accessible formats — graphs, maps, trend lines. Updated regularly from multiple data sources.

## **5.5 Sustainability Pathways**

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### ***Financial Sustainability***

Blended funding models combining grants, endowments, government allocations, and social enterprise activities. No programme should depend on a single funding source. CREED will work to establish an endowment providing stable long-term support for core activities.

### ***Institutional Sustainability***

Embedding CREED frameworks into national curricula, NCCE programmes, and teacher training colleges. When civic education becomes part of standard practice across Ghana’s educational system, it survives individual leadership changes and funding fluctuations.

### ***Human Sustainability***

Building a new generation of civic educators and community leaders through the CREED Fellowship Scheme — a twelve-month leadership residency placing young Ghanaians in civic organisations, government institutions, and community projects. Fellows return to

their communities as trained civic leaders, multiplying CREED's impact.



## Stories from the Field

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### The Voice App of Wa

In the Upper West Region, half the adult population cannot read — a legacy of colonial education that never reached remote villages. For decades, this literacy gap has been a democracy gap. Government forms assumed everyone could read. Consultations assumed everyone could engage with written materials. The illiterate were effectively excluded from their own governance.

Ibrahim Yakubu, a young developer from Wa, built a voice-based civic engagement platform. Users could speak their concerns into a phone in Dagaare, Wali, or Sissali. The app transcribed, categorised, and routed complaints to the relevant authorities. More importantly, the app spoke back — government announcements, agricultural advice, health information, all delivered as audio in local languages.

Ibrahim's grandmother Azara, seventy-three, was among the first users. She had never touched a computer. But she had opinions: the borehole broken for two years, the clinic without medicine, the road that washed out every rainy season. She spoke into the phone haltingly at first, then with gathering confidence.

Two weeks later, an official from the District Water Department visited her village. He had her complaint — transcribed, translated, routed through the system.

'For seventy-three years,' Azara told journalists, 'I

have been invisible to government. Now they know. And now they have to listen.'

¶ *Ibrahim's app addressed the barrier of literacy. What other barriers prevent Ghanaian citizens from participating in governance? What solutions — technological or otherwise — might address them?*

## Hearts Across the Ocean

Dr. Kwabena Osei-Mensah sent money home every month from Atlanta. Last Christmas, visiting home, he saw the clinic he had helped fund — half-finished, abandoned, the contractor vanished with the money. The District Assembly claimed they were investigating. They had been investigating for two years.

Kwabena started with his medical school classmates — a WhatsApp group of twelve Ghanaian doctors scattered across the United States, Canada, and the United Kingdom. They documented every project they had collectively funded over five years. Over \$200,000 in contributions. Of fourteen major projects, only five were complete and functional.

They organised the first Accountability Forum — a video call connecting diaspora contributors with district officials. The District Chief Executive expected gratitude. He got questions instead.

'The Asante Memorial Clinic received \$15,000 from this group in 2022. The building is half-finished. Where is the remaining money?'

Within days, the summary was shared thousands of times. Three months later, construction resumed. The clinic opened six months after that. Within a year, Accountability Forums had been held in fifteen districts.

‘Our hearts are still in Ghana,’ one contributor said. ‘Service doesn’t need a passport.’

¶ *The diaspora doctors changed from giving money to demanding accountability. What was the significance of that shift? How can citizens in Ghana apply the same principle to government spending?*



## Discussion Questions

1. Why is measurement important for civic renewal? What are its limits? What aspects of civic life are hardest to measure?
2. What does ‘sustainability’ mean in civic life? Can you think of civic initiatives in Ghana that were not sustained? What went wrong?
3. Ibrahim’s platform was built for people who could not read. What does this tell us about inclusive design?
4. If you were designing a CREED programme for your school, how would you measure whether it was working?

### CLASSROOM ACTIVITIES

1. Conduct a mini civic scorecard for your school: Rate five aspects of school governance on a 1–10 scale. Compare results across the class and discuss.
2. Design a Civic Literacy Index for your class. What would you measure? How would you collect the data?

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What would good results look like?

**3.** Research: Find a civic programme in Ghana that has lasted more than five years. What has made it sustainable?

**4.** Reflection journal: Write about a time when you or someone you know made a civic effort that did not last. What would have been needed to sustain it?

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*Evaluation is not an end but a mirror — one that reflects both our ideals and our imperfections. Through reflection, societies correct their course without losing faith in their purpose. A nation that learns from itself is a nation that renews itself. The future of civic accountability in Ghana depends on cultivating reflective citizens: learners who measure not only success but sincerity.*

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## APPENDICES

### *Practical Tools and Reference Materials*

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# The Ghana National Anthem

*A Complete Analysis for Students*

## Historical Context

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**T**he Ghana National Anthem, ‘God Bless Our Homeland Ghana,’ was composed by Philip Gbeho and adopted at independence on 6 March 1957. Philip Gbeho was a musician and educator born in Keta in the Volta Region, who drew on both Western musical training and African musical traditions to create a piece that embodied Ghana’s unique identity.

The lyrics, written in English to unite a nation of many languages, articulate the ethical foundations of Ghanaian citizenship. They are not merely patriotic expressions but moral teachings — a compact civic philosophy for a new nation.

## The Full Text

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### VERSE 1

*God bless our homeland Ghana,  
And make our nation great and strong,  
Bold to defend for ever  
The cause of Freedom and of Right.*

*Fill our hearts with true humility,  
Make us cherish fearless honesty,  
And help us to resist oppressor's rule  
With all our will and might for evermore.  
And help us to resist oppressor's rule  
With all our will and might for evermore.*

**VERSE 2**

*Hail to thy name, O Ghana,  
To thee we make our solemn vow:  
Steadfast to build together  
A nation strong in Unity.  
With our gifts of mind and strength of arm,  
Whether night or day, in midst of storm,  
In every need, what'er the call may be,  
To serve thee, Ghana, now and evermore.  
In every need, what'er the call may be,  
To serve thee, Ghana, now and evermore.*

**VERSE 3**

*Raise high the flag of Ghana,  
And one with Africa advance,  
Black star of hope and honour  
To all who thirst for liberty.  
Where the banner of Ghana freely flies,  
May the way of freedom truly lie,  
Arise, arise, O sons of Ghana land,  
And under God march on forevermore.  
Arise, arise, O sons of Ghana land,  
And under God march on forevermore.*

— Ghana National Anthem (Full Text)

## Verse-by-Verse Analysis

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### *Verse 1: God Bless Our Homeland Ghana*

The anthem opens with an invocation of divine blessing — positioning national purpose within a moral framework that transcends human politics. The word ‘homeland’ carries connotations of familial belonging: Ghana is not just a political entity but a home, a place of rootedness, identity, and mutual obligation.

‘Bold to defend for ever / The cause of Freedom and of Right’ — The commitment is to defend principles, not merely territory. Ghana’s founders understood that independence meant not just political sovereignty but freedom from all forms of oppression.

‘Fill our hearts with true humility’ — Humility is presented as a civic virtue, not merely a religious one. It counters the arrogance that power breeds. ‘True humility’ suggests that false humility — performative modesty masking pride — is insufficient.

‘Make us cherish fearless honesty’ — This phrase is remarkable. Honesty is to be cherished — valued, protected, cultivated — not merely practised when convenient. And it must be fearless: maintained regardless of consequences. This directly addresses the corruption and silence that undermine governance when people fear to speak truth to power.

‘Help us to resist oppressor’s rule / With all our will and might for evermore’ — Resistance to oppression is presented as a civic duty. The commitment is wholehearted and permanent. The word ‘oppressor’ is left undefined — it could mean external colonisers, domestic tyrants, or any force that denies freedom. The refrain repeats, sealing the vow.

### *Verse 2: Service in Every Need*

‘Hail to thy name, O Ghana’ — Ghana is addressed directly, personalised as an entity worthy of greeting and

commitment. The nation is more than its current inhabitants; it includes past generations who built it and future generations who will inherit it.

‘To thee we make our solemn vow’ — A vow is a binding promise, not a casual intention. The anthem positions citizenship as a serious moral commitment, entered into deliberately and maintained through difficulty.

‘Steadfast to build together / A nation strong in Unity’ — Unity is presented as strength, not uniformity. The strength that comes from diverse people working toward common purposes.

‘With our gifts of mind and strength of arm, / Whether night or day, in midst of storm’ — Service is wholehearted and unconditional. It does not depend on comfort or convenience; it is a commitment for all seasons. The refrain ‘In every need, what’er the call may be / To serve thee, Ghana, now and evermore’ defines citizenship as readiness to serve under any circumstance.

### ***Verse 3: The Black Star and the Call to Arise***

‘Raise high the flag of Ghana, / And one with Africa advance’ — Ghana’s destiny is linked to the wider African continent. Pan-Africanism was central to the vision of independence. Ghana’s freedom was never meant to be merely national; it was to be a light for all of Africa.

‘Black star of hope and honour / To all who thirst for liberty’ — The Black Star, Ghana’s national symbol, represents hope not only for Ghanaians but for all people who long for freedom. Ghana has a responsibility that extends beyond its borders.

‘Arise, arise, O sons of Ghana land, / And under God march on forevermore’ — The anthem ends with a call to action. Citizens are not invited to sit quietly and receive; they are called to arise. The phrase ‘under God’ places national purpose within a moral framework. The repeated refrain makes the call emphatic and urgent.

## Classroom Applications

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### *For Junior High School Students*

- Learn the anthem with attention to meaning, not just words
- Discuss what each verse is about in plain terms: What is the prayer? What is the promise? What is the challenge?
- Write a personal reflection: Which verse speaks most directly to your life?

### *For Senior High School Students*

- Analyse the anthem phrase by phrase, considering each word carefully
- Discuss scenarios where anthem values apply: When is honesty difficult? What forms of oppression exist today?
- Research the historical context: What was Ghana's independence moment? What challenges was the nation facing?
- Debate: Does Ghana today live up to the anthem's aspirations? What would change look like?

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#### ANTHEM REFLECTION ACTIVITIES

1. Write one paragraph responding to: 'What does the line "Make us cherish fearless honesty" ask of me personally?'
  2. In pairs, discuss: Is there a line of the anthem you find difficult to live out? Why?
  3. Create a visual: Draw or design an image that captures the meaning of one verse.
  4. Research: Find a speech by a Ghanaian leader that references the National Anthem. What was their interpretation?
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# The Ghana National Pledge

*A Complete Analysis for Students*

## Historical Context

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**T**he Ghana National Pledge was introduced as a personal complement to the collective anthem. While the anthem addresses the nation and invokes divine blessing, the pledge is spoken in the first person — ‘I promise’ — making citizenship a personal commitment.

## The Full Text

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### THE NATIONAL PLEDGE

*I promise on my honour to be faithful and loyal to Ghana my Motherland.*

*I pledge myself to the service of Ghana with all my strength and with all my heart.*

*I promise to hold in high esteem our heritage, won for us through the blood and toil of our fathers; and I pledge myself in all things to uphold and defend the good name of Ghana.*

*So help me God.*

— Ghana National Pledge (Full Text)

## Phrase-by-Phrase Analysis

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### ***‘I promise on my honour’***

The pledge begins with first-person commitment. Not ‘we’ but ‘I’ — making each citizen individually responsible. Democracy cannot be collective if individuals do not each take personal responsibility. Honour is pledged — one’s reputation, integrity, and standing as a person of worth.

### ***‘To be faithful and loyal to Ghana my Motherland’***

Faithfulness implies constancy — maintaining commitment through changing circumstances. Loyalty implies dedication to Ghana’s welfare even when other loyalties (ethnic, religious, political) might pull in other directions. ‘Motherland’ evokes familial bonds: Ghana is not just a geographic entity but a nurturing relationship.

### ***‘I pledge myself to the service of Ghana’***

Citizenship is defined as service — giving, not just receiving. The citizen pledges not merely obedience to laws but active service to the nation’s welfare. The commitment is wholehearted: physical (strength) and emotional (heart). Minimal compliance is insufficient.

### ***‘Our heritage, won through the blood and toil of our fathers’***

Heritage is to be valued and protected. We stand on others’ shoulders. Freedom was costly — previous generations suffered and sacrificed to create the nation we inherit. This creates obligation: we must be worthy of their sacrifice.

### ***‘In all things to uphold and defend the good name of Ghana’***

‘In all things’ — the commitment is comprehensive, extending to all aspects of life. One’s daily conduct reflects on Ghana. When a Ghanaian acts with integrity, Ghana’s

name is upheld. Your personal actions are not merely personal. They are civic acts.

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#### **PLEDGE REFLECTION ACTIVITIES**

- 1.** Rewrite the National Pledge in your own words. What is it actually asking of you?
- 2.** Identify one specific way you will ‘uphold the good name of Ghana’ this term. Share it with a classmate and hold each other accountable.
- 3.** Discussion: The pledge says ‘in all things.’ Does citizenship really extend to everything you do? What are the implications?
- 4.** Research: What ceremonies include the National Pledge? What does that tell us about what citizenship means?

# Constitutional Provisions on Civic Education

*Your Rights in Plain Language*

## Why the Constitution Matters for Civic Education

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**G**hana's 1992 Constitution does not just permit civic education — it requires it. Understanding these constitutional provisions is important because they establish civic education as a legal obligation of the state, not merely a nice-to-have. When citizens know these provisions, they can hold the government accountable for fulfilling them.

## Key Constitutional Provisions

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### *Article 35(1) — The Foundation of Democracy*

*Ghana shall be a democratic state dedicated to the realisation of freedom and justice; and accordingly, sovereignty resides in the people of Ghana from whom Government derives all its powers and authority through this Constitution.*

— Article 35(1), 1992 Constitution

What this means for students: Government power comes from the people. You are the ultimate source of governmental authority. The government works for you, not the other way around.

### **Article 35(6)(d) — Decentralisation and Participation**

*The State shall make democracy a reality by decentralising the administrative and financial machinery of government to the regions and districts and by affording all possible opportunities to the people to participate in decision-making at every level in national life.*

— Article 35(6)(d)

What this means for students: The constitution requires that citizens have real opportunities to participate in decisions that affect them. District Assemblies and public consultations are constitutional obligations, not optional extras.

### **Article 232 — National Commission for Civic Education**

The constitution establishes the NCCE as a permanent constitutional body. Its five constitutional functions include: creating and sustaining awareness of constitutional principles; educating the public to defend the Constitution; formulating civic education programmes at national, regional, and district levels; instilling civic responsibilities and an appreciation of rights; and such other functions as Parliament may prescribe.

What this means for students: The NCCE has a constitutional mandate to educate you about your rights. CREED's work supports and extends this mandate.

1. Find and read Chapter 5 of Ghana's 1992 Constitution on Fundamental Human Rights and Freedoms (available at [ghanalegal.com](http://ghanalegal.com)).
2. Identify three rights you did not know you had. Write a paragraph on each explaining what it means and how it affects your life.
3. Research: Has the NCCE visited your school or community? What did they do? How can you access NCCE materials?
4. Discussion: Article 35(1) says sovereignty resides in the people. What are the practical implications for the relationship between citizens and government?

# Leadership Lens Self-Assessment

*Evaluating Your Own Civic Leadership*

## Instructions

**T**his self-assessment tool helps you evaluate your leadership across the four dimensions of the CREED Leadership Lens: Vision, Virtue, Voice, and Vigilance. For each statement, rate yourself honestly from 1 (rarely true of me) to 5 (almost always true of me). There are no right answers — the purpose is honest reflection that identifies areas for growth.

Consider asking a trusted friend or teacher to complete the assessment about you, then compare their perceptions with your self-assessment. The gaps can be as revealing as the scores themselves.

## Vision Dimension

Vision is clarity of purpose rooted in values greater than self-interest.

| STATEMENT                                                                                    | RATING<br>1 - 5 |
|----------------------------------------------------------------------------------------------|-----------------|
| I can explain clearly what I am working toward and why it matters to others, not just to me. | _____           |

|                                                                                                |       |
|------------------------------------------------------------------------------------------------|-------|
| My decisions consistently reflect my stated values and purposes.                               | _____ |
| Others can describe my goals and values without me having to tell them.                        | _____ |
| My sense of purpose connects to the good of the wider community, not just my own group.        | _____ |
| I can say no to opportunities that do not align with my values, even when they are attractive. | _____ |

**VISION SCORE:** \_\_\_\_\_ / 25

## Virtue Dimension

Virtue is the moral discipline that guides daily choices.

| STATEMENT                                                                                | RATING<br>1 - 5 |
|------------------------------------------------------------------------------------------|-----------------|
| I maintain the same standards of behaviour whether or not anyone is watching.            | _____           |
| I resist temptations to cut ethical corners even when I could get away with it.          | _____           |
| I take responsibility for my mistakes rather than blaming others or making excuses.      | _____           |
| I treat people fairly regardless of what they can do for me or how much power they have. | _____           |
| I prioritise doing right over being popular or advancing my own interests.               | _____           |

**VIRTUE SCORE:** \_\_\_\_\_ / 25

## Voice Dimension

Voice is transparent, truthful communication with those you serve.

| STATEMENT                                                                           | RATING<br>1 - 5 |
|-------------------------------------------------------------------------------------|-----------------|
| I tell people the truth even when it is uncomfortable for them or for me.           | _____           |
| I share information openly rather than keeping it to myself for personal advantage. | _____           |
| I listen carefully and genuinely to perspectives different from my own.             | _____           |
| I explain my decisions clearly so that others can understand my reasoning.          | _____           |
| I ensure that people affected by my decisions have a real voice in making them.     | _____           |

VOICE SCORE: \_\_\_\_\_ / 25

# Vigilance Dimension

Vigilance is continuous self-evaluation and openness to being held accountable.

| STATEMENT                                                                              | RATING<br>1 - 5 |
|----------------------------------------------------------------------------------------|-----------------|
| I actively seek feedback about my leadership, including critical or negative feedback. | _____           |
| I have people in my life who tell me hard truths, and I actually listen to them.       | _____           |
| I regularly examine my own motivations and try to identify my blind spots.             | _____           |
| I welcome accountability mechanisms rather than trying to avoid or undermine them.     | _____           |
| I genuinely change my behaviour based on feedback and honest reflection.               | _____           |

VIGILANCE SCORE: \_\_\_\_\_ / 25

# Scoring and Interpretation

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| SCORE RANGE | INTERPRETATION AND NEXT STEPS                                                                 |
|-------------|-----------------------------------------------------------------------------------------------|
| 20-25       | Strength area. Continue developing this dimension and consider helping others develop it too. |
| 15-19       | Adequate but with room for growth. Identify two or three specific practices to strengthen.    |
| 10-14       | Development area. Create a focused improvement plan with specific, observable steps.          |
| Below 10    | Critical need. Consider seeking mentorship, coaching, or structured development support.      |

## Reflection Questions

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1. Which dimension is your strongest? How can you use this strength in your leadership?
2. Which dimension needs the most development? What one practice could you start this week?
3. Were any of your self-assessments surprising? Why?
4. What one commitment will you make based on this assessment?

# Community Action Cycle Facilitation Guide

*Step-by-Step Instructions for Facilitators*

## Overview

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**T**his guide provides step-by-step instructions for facilitating communities through the CREED Community Action Cycle. It is designed for community organisers, civic educators, student leaders, and anyone who wants to guide collective action on community issues. The guide assumes no prior facilitation experience.

## Preparation

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Before beginning the cycle, facilitators should:

- Build relationships with community members and leaders before formal meetings begin
- Understand the context: What is the history? What divisions exist? What has been tried before?
- Identify resources: Where can meetings be held? How will communication happen?
- Assess readiness: Is there genuine interest in collective action? Is the timing right?

## Stage One: Awareness

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Purpose: Identify and prioritise community issues for collective action. Typical Duration: 2–4 meetings over 2–4 weeks.

### *Meeting 1 — Issue Generation*

Welcome participants and make introductions. Ask: ‘What are the biggest problems or challenges in our community?’ Record all responses without evaluation. Group similar issues into categories. Announce the next meeting.

### *Meeting 2 — Issue Analysis*

Review the issues identified. For the top issues, discuss: Who is affected and how? What causes this problem? What has been tried before? What resources exist? Begin prioritising based on community concern and feasibility.

### *Meeting 3 — Issue Selection*

Present a summary of the analysis. Facilitate discussion toward selection of one issue to address first. Criteria: Community concern, feasibility, potential for visible impact within a reasonable timeframe. Confirm consensus. Transition to the Planning stage.

## Stage Two: Planning

---

Purpose: Design a collective response to the selected issue. Typical Duration: 2–3 meetings over 2–4 weeks.

### *Meeting 1 — Stakeholder and Resource Mapping*

Stakeholder mapping: Who is affected? Who has influence? Who might help? Who might oppose? Resource mapping: What does the community already have? People, skills, money, relationships, organisations?

## ***Meeting 2 — Option Generation***

Brainstorm all possible actions without evaluating them. After generating options, discuss feasibility and potential impact of each. Begin narrowing to the most promising.

## ***Meeting 3 — Action Planning***

Select specific actions. Create a detailed action plan: What specifically will we do? Who will do it? By when? What resources are needed? How will we know if we succeed? Assign responsibilities clearly and confirm individual commitments.

## **Stage Three: Action**

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Purpose: Implement the planned response. Typical Duration: 4–12 weeks depending on the nature of the action.

- Action Launch Meeting: Review the plan and responsibilities; address remaining questions; begin!
- Implementation: Execute planned activities, maintaining communication among all participants
- Adaptation: Adjust plans when obstacles arise — this is normal, not a failure
- Check-in Meetings (every 2–3 weeks): Report progress, identify obstacles, adjust plans

## **Stage Four: Reflection**

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Purpose: Assess outcomes and extract lessons. Typical Duration: 1–2 meetings. Creating safe space for honest assessment is the most important element. Reflection only produces learning when people feel free to be honest about what went wrong as well as what went right.

- Outcome assessment: What did we set out to achieve? What did we actually achieve?
- Process assessment: How well did we work together? What would we do differently?

- Lesson extraction: What did we learn about the issue? About collective action?
- Story development: How do we tell the story of what we did? Who needs to hear it?

## **Stage Five: Renewal**

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Purpose: Sustain gains and prepare for the next level of engagement. Typical Duration: 1-2 meetings, then ongoing.

- Consolidation: How do we sustain what we've built? Assign ongoing responsibilities. Formalise structures if appropriate.
- Celebration: Acknowledge accomplishments and recognise all contributors. Celebration is not optional — it sustains motivation.
- Re-engagement: Return to Awareness with new capacity. What's the next challenge?
- Scaling: Can we share what we've learned with other communities?

APPENDIX F

# Glossary of Key Terms

## *Essential Vocabulary for Civic Renewal*

The following terms appear throughout this guide. Understanding them precisely will help you engage more deeply with CREED's framework.

### ACCOUNTABILITY

The obligation of individuals and institutions to answer for their actions and decisions. CREED identifies four types: personal, institutional, social, and moral accountability.

### CIVIC LAB

CREED's proposed innovation hub connecting education, technology, data, ethics, community, and sustainability for democratic purposes.

### CIVIC LITERACY

The knowledge, skills, and dispositions necessary for effective democratic citizenship, including understanding of government institutions, rights and duties, and participatory practices.

### CIVIC RENEWAL

Rebuilding and strengthening the

|                               |                                                                                                                                                                                    |
|-------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                               | foundations of democratic life in a society. CREED's central purpose.                                                                                                              |
| <b>CIVIC TECHNOLOGY</b>       | Digital tools and platforms designed to enhance transparency, participation, and accountability in democratic governance.                                                          |
| <b>COMMUNITY ACTION CYCLE</b> | CREED's five-stage model for participatory citizenship: Awareness, Planning, Action, Reflection, Renewal. The cycle is continuous, with each round building capacity for the next. |
| <b>CREED</b>                  | Civic Renewal, Education, Engagement, and Development — the institutional framework and movement for strengthening civic life in Ghana.                                            |
| <b>CREED RENEWAL INDEX</b>    | A framework for measuring civic progress across the five CREED commitments: literacy, leadership, participation, technology, and sustainability.                                   |
| <b>DELIBERATION</b>           | A process of thoughtful discussion aimed at reaching reasoned judgments on public issues, characterised by mutual respect and openness to changing one's mind.                     |

|                            |                                                                                                                                                                                    |
|----------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>DEMOCRACY</b>           | A system of government in which power is vested in the people. CREED emphasises that democracy requires not just procedures but culture: values, engagement, and accountability.   |
| <b>DIGITAL CITIZENSHIP</b> | Responsible and informed engagement in the digital public sphere, combining rights (access, expression, privacy) with responsibilities (accuracy, civility, ethical use).          |
| <b>DISTRICT ASSEMBLY</b>   | The highest political and administrative authority in a district, responsible for local governance including planning, budgeting, and service delivery.                            |
| <b>ETHICAL LEADERSHIP</b>  | Leadership characterised by integrity, transparency, accountability, and commitment to the common good. Captured in CREED's Leadership Lens: Vision, Virtue, Voice, and Vigilance. |
| <b>LEADERSHIP LENS</b>     | CREED's four-dimension model: Vision (clarity of purpose), Virtue (moral discipline), Voice (transparent communication), Vigilance (continuous self-evaluation).                   |
| <b>NCCE</b>                | National Commission for Civic Education — a constitutionally                                                                                                                       |

|                         |                                                                                                                                                                                  |
|-------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                         | established body (Article 232) mandated to create awareness of Ghana’s Constitution and promote civic responsibility.                                                            |
| <b>NNOBOA</b>           | Traditional Ghanaian communal labour in which community members work together for shared benefit. A foundational model for CREED’s approach to participatory citizenship.        |
| <b>SERVICE LEARNING</b> | A teaching approach that combines community service with structured reflection, connecting academic learning to real-world civic engagement.                                     |
| <b>SOVEREIGNTY</b>      | The supreme authority within a territory. In Ghana’s constitution, sovereignty resides in the people — government derives its authority from citizens, not the other way around. |
| <b>SUSTAINABILITY</b>   | The capacity to maintain, adapt, and continue activities over time. CREED’s three pathways: financial sustainability, institutional sustainability, and human sustainability.    |



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◆ **To Know • To Serve • To Renew** ◆

## About the Author

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Ben Adarkwa Dwamena, MD is Clinical Associate Professor Emeritus of Radiology at the University of Michigan, where he served in the Division of Nuclear Medicine and Molecular Imaging. He is the founder of the CREED Institute and Foundation ([creedghana.org](http://creedghana.org)), dedicated to civic education and national renewal in Ghana.

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He lives and writes in East Lansing, Michigan, with his wife, Francesca Colecraft Dwamena, MD, retired Professor of Medicine at Michigan State University.



## About the Publisher

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BennyBeauBooks is the independent publishing imprint of Ben A. Dwamena, MD, headquartered in East Lansing, Michigan. The imprint was founded in 2026 from a lifetime's conviction that careful work is itself a form of service—that a well-built book, whether it carries a statistical method, a clinical atlas, a memoir, a meditation on Scripture, or a call to civic renewal, can outlast its author and bless readers it will never meet.

Our catalog spans Bayesian computation and diagnostic test accuracy meta-analysis, nuclear medicine and molecular imaging, theology and devotion, memoir, and civic education for Ghana and the African continent. Every title is author-produced to professional standards, typeset with care, and offered in the hope that it will repay the reader's time many times over.

**BENNYBEAUBOOKS**

*East Lansing, Michigan*

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*Ghana's democracy will only thrive if citizens understand it, believe in it, and actively participate in it.*

This guide equips high school students with the knowledge, values, and tools to become active citizens. Built around five core commitments, it moves from classroom to community — from understanding Ghana's constitutional foundations to leading change in your own neighbourhood.

*Democracy is not inherited. It is practised. This is where you begin.*

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#### INSIDE THIS GUIDE

- ★ Chapter 1 — Civic Literacy and Values Education
  - ★ Chapter 2 — Ethical Leadership and Public Accountability
  - ★ Chapter 3 — Participatory Citizenship and Community Action
  - ★ Chapter 4 — Civic Technology and Innovation
  - ★ Chapter 5 — Monitoring, Evaluation, and Sustainability
- 

*“Knowledge without action becomes sterile;  
action without reflection becomes blind.”*

— The Citizen's Compact for National Renewal

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#### ABOUT THE AUTHOR

Ben Adarkwa Dwamena, MD is Clinical Associate Professor Emeritus of Radiology at the University of Michigan and founder of the CREED Institute and Foundation. Born in Amanokrom, Ghana, he writes and works from East Lansing, Michigan.

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