UNIVERSITY OF CAPE COAST

TEACHERS' KNOWLEDGE AND USE OF INDOCTRINATORY

PRACTICES IN TEACHING CHRISTIAN RELIGIOUS STUDIES: A

STUDY OF MISSION SCHOOLS IN CENTRAL REGION

ISAAC OBIRI AMPEM
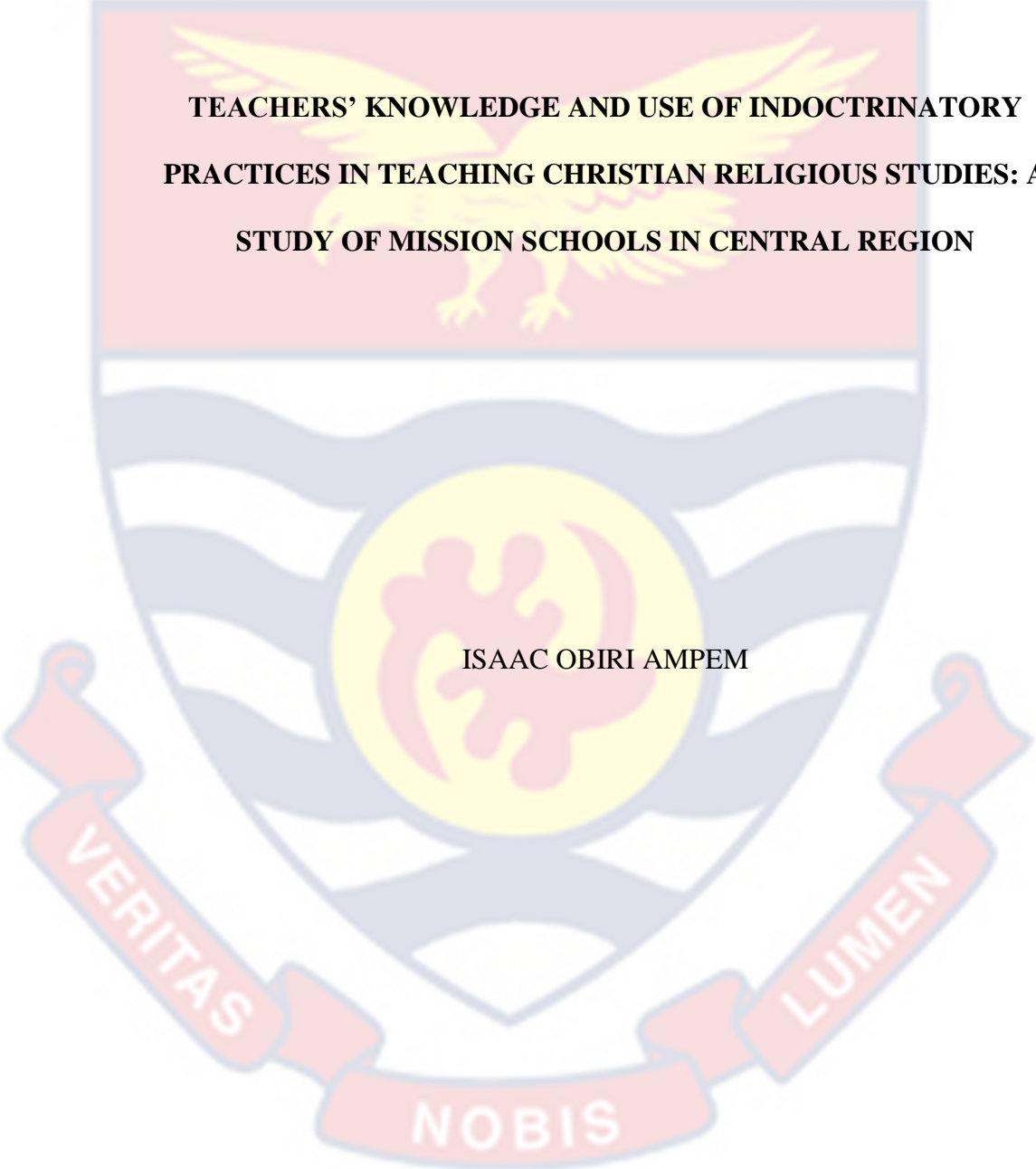
2023

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PRACTICES IN TEACHING CHRISTIAN RELIGIOUS STUDIES: A

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BY

ISAAC OBIRI AMPEM

A thesis submitted to the Department of Arts Education of the Faculty of Humanities and Social Sciences Education, College of Education Studies, University of Cape Coast, in partial fulfilment of the requirements for the award of a Master of Philosophy degree in Arts Education (Religion).
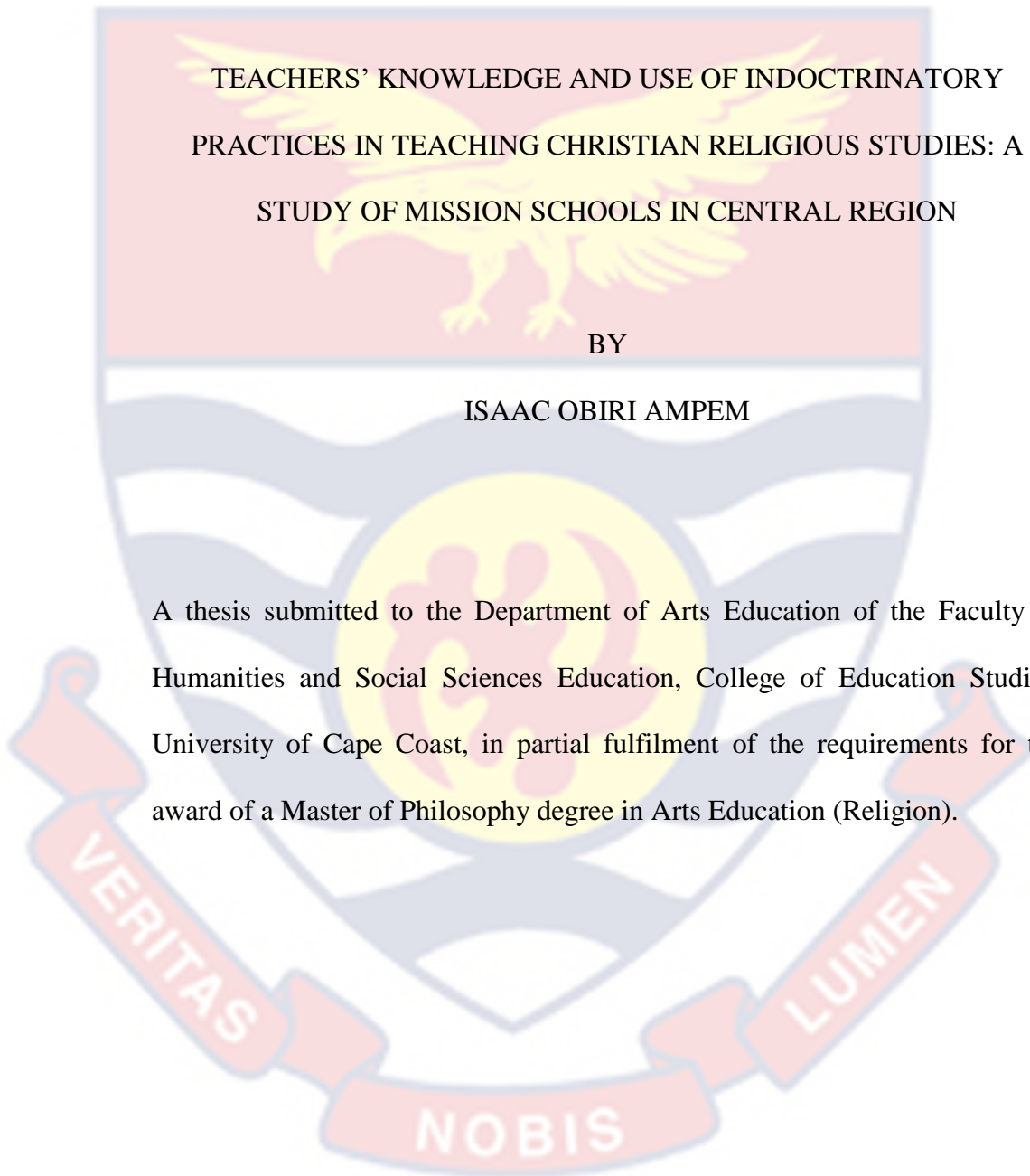
JULY, 2023

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is a true reflection of my original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature: ………………………Date: …………………………

Name: Isaac Obiri Ampem

Supervisor's Declaration

I hereby declare that the preparation and presentation of the thesis were supervised following the guidelines on supervision of the thesis laid down by the University of Cape Coast. And that the paper should be accepted to contribute to knowledge.

Supervisor's Signature: …………………………Date: ……………………….

Name: Dr. Eric Mensah

ABSTRACT

This study sought to unpack teachers' knowledge and use of indoctrinatory practices in the teaching of Christian Religious Studies in mission schools in the Central Region. The concurrent parallel mixed-method design was used. The population for the study was all CRS teachers and students from 19 mission schools within Central Region. The lottery method of simple random sampling was employed to select 320 students while the census method was used to get all 39 teachers of CRS in the schools. The Statistical Package for Social Sciences (SPSS) version 25 was used to analyse data collected with the questionnaires and a structured observation guide as data collection instruments. Mission CRS teachers were found to have some idea of the term indoctrination. It is seen as imposing religious ideas on learners. Their participation in indoctrinatory practices was lowly. Mission school teachers were found to have high knowledge of the rationale as well as the content for teaching CRS. Again, there was no statistically significant difference in CRS teachers' participation in indoctrinatory practices based on their religious background. A weak positive non-significant association was found between CRS teachers' content knowledge and their knowledge of the rationale for CRS [r=.363, sig =.073]. It was recommended that the Central Regional Office of Education should team up with the Ghana Education Service (GES) to organise in-service workshops for teachers to deepen their understanding of the meaning of the term indoctrination. Again, the GES should encourage teachers to desist from any form of indoctrination. The Regional Directorate of Education should partner with GES to design programs for teachers to keep on upgrading themselves with the appropriate pedagogies. Finally, the Regional Directorate of Education and GES should motivate teachers to ensure that the content they teach aligns with the inherent logic of CRS.

KEYWORDS

Christian Religious Studies (CRS)

 Content Knowledge

Indoctrination

Indoctrinatory Practices

Mission Schools

Pedagogical Knowledge

Religious Education

Teacher Preparedness

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I also express my undiluted gratitude to all my MPhil mates and indefatigable colleagues who kept motivating me when my mother was down during the crucial phase of this study. Their help was exceptional. Lastly, I continue to express my appreciation to all CRS teachers and students within all mission schools in the Central Region of Ghana for their willingness to participate immensely in the study.

DEDICATION

To the memory of my late parents; Seth Osei Ampem and Dora Yaa Serwaa

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INTRODUCTION

The foundation of national development rests on all citizens whose hearts, minds, and hands are not corrupted. Education in this sense seeks to develop all these essential human faculties (Gazibara, 2013). However, it is sad to note that educational systems see learners' minds as dumping grounds for all the rotten ideologies that are unwholesome for human utilisation. Learners have become a nuisance to their parents and society as a result of their indoctrinated minds from schools. Critical thinking is now buried deep in the grounds as people now do not yield the ability to put their creative thinking talents into use and their problem-solving abilities are trampled upon. The rationale for education which is to make the learner an autonomous critical thinker has now been left because they seem not to contribute to any meaningful national development as in days of old.

Stakeholders in education turn to ask why this present generation which has sophisticated and advanced technology is refusing to impact positively through their thinking. The tax payer's money is not put to good use as it was purported to be utilised. Citizens now see themselves as superior to each other and turn to be intolerant of other people's religions and this does not promote national development. It can be stated emphatically that the school system is contributing massively to that and the only way to ensure sanity in the lives of the citizenry is to bring to the table any indoctrinatory practices that impair the progress of learners.

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Background to the Study

The issue of human rights has been questioned and remained an important concern in the constitutions of nations for quite a time as everyone tries to prove his or her human autonomy to decide without any interference. For instance, the issues regarding one's morality as well as religion are sometimes weighed against the demands of society. The constant debates on Lesbianism, Gay, Bisexual, and Transgender (LGBT) as well as other sensitive moral issues in Ghanaian society have raised so many concerns as to where the sense of human morality has gone to. This issue calls for proactive ways to restore the genuine moral development of the learners. Every society has a unique role to play in correcting the uncultured life of its citizens. There are so many ways in which a society can impact and reinforce the lives of its members and principal among them include attending church, scripture unions, fun clubs, homes using rewards and punishment, media (hard and soft), and schools. All these institutions play active roles in shaping the lives of children and adults in the community. The school has the major mandate and the technical know-how to fulfil its duty to deal with the character of different sorts.

School is the main authoritative body that is regulated under the constitutions of nations and the society at large to positively impact the behaviours of the learner under the educational system. Schools are known to be the official providers of formal education and have evolved from simple to complex states before the arrival of the Europeans on the large soil of Africa. Education started informally and gradually metamorphosed into formal education. Informal education in Africa was christened as Traditional African

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Education or African Indigenous Education. Mushi (2009) said African indigenous education is the caveat of passing down the congenital information, services, social norms, plus values of the society from a unique generation towards the next. Asare-Danso (2012) stated that religious education in Ghana dates back to the time before colonialism when it was an essential component of traditional African education. This resonates that even before the Europeans came, children knew about God and the values of the society. It is questionable if the appropriate modes of teaching were used in Traditional education.

In the African Traditional School system, everyone possessed the idea of the Supreme Being and older people in the societies served as instructors as learning took place in the various homes and each family was in charge of the social life of the members. This is to say that the learning of life experiences during the pre-colonial era was done under the auspices of the home. Religious education was delivered with songs, proverbs, folktales, and myths that taught about the Ultimate Being, the ancestors, as well as the minor gods (Asare-Danso, 2012; Awuah-Nyamekye, 2015). Gracefully, the Europeans introduced a more advanced form of education that featured religious education. Asare-Danso (2012) discovered that Bible verses were utilized to indoctrinate children in educational centres, and the curriculum was focused on Christianity. Indoctrination in the church was seen to be perfect for the church's evangelism. However, there has been a debate on whether religious education should be indoctrinating or not because education is different from indoctrination. Education must seek to bring some positive changes in

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thinking to the learner without infringing on the rights and potentials of the learner.

Taylor (2017) noted that today, indoctrination is extensively acknowledged as a bad type of education. Typically, the phrase prompts worry with teaching methods that are seen to be detrimental to kids. This is not physical harm yet psychological. It is brought under the daylight that educational methods including teaching, brainstorming, storytelling, discussion, and directed research are the most preferred ways of teaching rather than imposing unrefined dogmas on the learners of Christian religious studies. Education frequently needs to take place under the supervision of trained coaches, however, learners can also edify themselves. However, Tylor continues to postulate that teachers must be open-minded in their efforts to help students form positive attitudes and think about generally accepted values; make morally sound decisions and choices; make moral judgments that will prepare them for responsible social life; to display positive attitudes toward other people and respect for their right to hold beliefs that are different from their own; and to be able to make a reasoned and informed judgment about religious and moral issues.

Teachers must be open-minded in their efforts to help students form positive attitudes and think about generally accepted values; to make morally sound decisions and choices; to make moral judgments that will prepare them for responsible social life; to display positive attitudes toward other people and respect for their right to hold beliefs that are different from their own; and to be able to reach a thoughtful and educated decision about moral and religious

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matters.to reach a thoughtful and educated decision regarding moral and religious matters.

Mandura (2016) made it known that the Religious Education programme aims at enabling students to become versed in the Gospel's teachings as declared by the Catholic Church and to get an understanding of the essence of Christianity and the way Christians attempt to live out their lives. In the classroom scenario, different religious systems are presented to the learner. It aims to introduce the mystery of Christ to non-Christians. Grimmit (2000) believes that Jesus Christ is a historical figure who impacted many lives so he is worth studying. The subject is allowed to be part of the school's curriculum because it is seen to have a positive impact on students as well as teachers who teach and the community as a whole.

The field of religious and moral development has revealed some important methods that help in the good modelling of life. One is learning religion and learning about religion propounded by Grimmit (2000). Hull (2011) said 'learning religion' designates the condition where a sole religious institution is taught as the religious education course from within, so to speak. In this model of teaching, the teachers of religious education are projected to be advocates of religion, and the objective of the tuition is to enable pupils to believe in religion or to fortify their obligation to religion. Instead of being governed by the educational system, which is frequently seen to be dominated by humanist standards and principles, this results in an explicit religious sect controlling the curriculum and the teaching strategies. One may comprehend the necessity and desire on the side of religion to maintain control over its

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teaching in cases wherever there has been a strong religious antagonism in secular crusades rather than succumbing to the will of an indifferent secularity.

Christian Religious Education is an important discipline within practical theology (Metzler & Woessmann, 2012). This same term has taken on different values and hence, the requirement for some considerations on the methodological issues within practical theology with a particular focus on Christian religious education. Momanu (2012) asserted that the problem of both educational policy and society at large is affected by indoctrination. She observed that teachers frequently saw students' brains as banks into which they made deposits. Most of the time, students don't have much time to consider what their teachers are telling them; instead, they just consume it all whole. Momanu (2012) has revealed that the definition of indoctrination is quite ambiguous and dependent on context; its initial meaning is educational and positive; once it became associated with political ideology, it took on negative connotations. In the view of Tan (2014), since "indoctrination" is frequently perceived as a bad notion in contrast to "education," which is seen as positive, indoctrination is significant to educational theory and philosophy.

The Latin words "docere" (to instruct) and "doctrina" are the source of the term "indoctrination" etymologically (whatever is taught). Although the word "indoctrination" merely means "instruction," due to the socio-political climate of the time, it came to have a negative connotation towards the beginning of the 20th century (Tan, 2014). As espoused by Momanu (2012), during the Nazi period, indoctrinating youngsters was among the most effective ways to support authoritarian regimes. It was claimed that young children were taken away from their families and turned into state-owned

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property, which is the main step of effective brainwashing. This is consistent with how learners are influenced by religious notions to kill without giving what they hear and learn any thought. The majority of global experts agreed that examples of indoctrination were when nations, political parties, religious organizations, and others used fear, coercion, force, and psychological control in one way or another to persuade individuals to adopt a preferred ideology (Curren, 2008; Copp, 2016; Winn, 2000). Military and boys' scout groups also use indoctrination to harden their minds to not be afraid of death.

Scholars in the field have said there is nothing wrong with indoctrinating learners. Children's religious education can be indoctrinated by their parents (Hand, 2002). This is supporting the idea that parents are not ethically condemned for indoctrinating their children. Again, Becky Fischer, a Christian minister, argues in the new documentary 'Jesus Camp' that it is appropriate for her to brainwash kids to become committed Christian soldiers in the army of God (Ewing & Grady, 2007). They all see it to be laudable to force all learners under their care to accept beliefs from their religious experiences, yet they do not know how. Contrarily, Richard Dawkins has compared religious brainwashing to "child abuse"(Stone, 2013). This connotes that the human rights of the learners are curtailed in the classroom. Although indoctrination today has a pejorative connotation, there are many different explanations for what it is and why it is detrimental. In the case of Ghana, the minimal knowledge on the part of the teachers is going to be oblivion for the nation at large. Inadequate knowledge on the part of teachers will be deadly as they can't detect when their mentees are uttering and behaving unethically or the instructors are dragging the lesson down the drain. Rendering by Barrow

(1976) defined indoctrination as the non-rational purposeful implantation of beliefs. This involves more cognitive effort.

The pedagogy of Jesus is dialogical but neither propaganda nor indoctrination. Jesus just sought to raise awareness in his parables rather than trying to educate or persuade the audience (Hull, 2011). This is a prescribed method for teaching religious education. How Jesus communicated to his contemporaries, and shows his followers the ability to act without boundaries, Hare's (2007) argument claims that academics in Canada have been kin interested in the question of indoctrination and have mostly concentrated on teaching, textbooks, and a range of courses in primary and second-cycle schools when pupils are too young to be able to choose topics that are not indoctrinating. In any case, the actual risk is that youngsters will lose the ability to evaluate such viewpoints independently. When students become indoctrinated, they lose the opportunity to evaluate the value of the concepts they are learning or acquiring, and they become so firmly entrenched in certain beliefs and presuppositions that they are unable to seriously consider opposing viewpoints because their minds have been bolted. Momanu (2016) and Tylor (2017) have supported the report that learners who have limited knowledge of a phenomenon fall prey to wicked plots. Warham (2018) said religion is taught not in government schools in France.

Schooling is frequently mistaken for institutional, induction, and indoctrination (McDonough, 2011). Nevertheless, other theories contend that all education emanates from a certain ideological position to persuade a person to accept that ideology. Hocutt (2005) argues that present academic conflicts pose the philosophical issue of how to distinguish between indoctrination and

education. Copp (2016) argues that present academic conflicts pose the philosophical issue of how to distinguish between indoctrination and education. This implies that there is a difference in the way people do things in schools. He went on to say that one must also note that justification should be only given whenever and to the degree that it is pedagogically acceptable.

Likewise, Glenn Beck has disparaged the State's Common Core Standards, saying that doing so is fit to lead kids to be indoctrinated with "an aggressive leftist mindset (Beck, 2013). Taylor (2017) simply noted that there is a significant constraint to prior definitions that focus just on content, processes, or objectives. They disregard how indoctrination affects the indoctrinated individual. He said that even if a parent or teacher has the best of intentions and employs all practical measures to indoctrinate a youngster, it may still fall short. Granting, indoctrination may be said to have been tried in this situation, an indoctrinated individual was not created, hence it cannot be said to have been effective.

Although there is little study on instructors' interactions with students in the classroom, a rising corpus of research on various students' religious identities can help us better understand how religious discourse in schools works. Amugah (2017) in Nigeria asserted that educational philosophers like Dewey and Rousseau hammered the need for teachers to utilize their students by partaking in learning activities and it helps a lot in understanding the learning. The teacher must have exhaustive awareness of using real learning ingredients to represent what the biblical passage portrays. These viewpoints have been inspired by contemporary educational ideologies such as those of Rousseau and Dewey, fresh perceptions of children's rights and human rights

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generally, and progressive reinventions of religion by theologians and religious academics. Furthermore, it is impossible to overstate the profound influence of modernity on current intellectual and social life. Religious education has also been impacted by new ideas about what constitutes human development. These include the importance of critical thinking, the ethical import of choice, and the influence of rationality in science.

Indoctrination usually springs up from (a) content or subject matter designated for teaching, (b) the method adopted in teaching, (c) the intent of a tutor, and (d) the subject's moral objectives (Anti & Anum, 2002; Taylor, 2017). Owusu and Mumuni (2018) said that religious education aims at deepening and widening the learners' understanding of religious and moral issues to help society as well as individuals to make constructive judgments about the different religions. Religious education is the pure and academic study of beliefs and doctrines of all organizations religiously in a secular and objective mode with finding the best religion in the world. Mission schools see the teaching of religious studies as an instrument to win more souls for Christ.

In Ghana, Amuah (2012) highlighted that the teacher of any religious education course needs to be fortified academically to grip the topics in the syllabus effectually without any bias. The teacher should own dexterous tactics and the dynamics in teaching the subject factually and unflappably. But he failed to showcase indoctrinatory practices and ways to avoid those practices. Religion as a human phenomenon is present in every aspect of existence and is so dear to heart, the idea that it is impossible to detach from man's survival (Owusu, 2015). Consequently, a system of teaching without

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indoctrination one that is commendable and should be considered essential to use in teaching is one that focuses on the unique lives of the students. Mensah (2018) avers that education must be something morally acceptable. It must seek to bring some positive changes to the learner without infringing on the rights and privileges of the learner. Therefore, converting or indoctrinating a child violates their freedom to choose the religion or belief to which they should adhere.

The guidance of CRS is not to convert learners to Christianity, look down on any other religion, and make learners a burden unto their parents. This can only be achieved if the rationale for teaching CRS (helping students to comprehend the position the Bible plays in people's life as a foundation of instruction, direction, and advice on the different issues the ecosphere faces today) through the efficient use of the stipulated pedagogies and selecting the appropriate content to be taught. Mason and Wareham (2018) have pointed out that if mission schools will be objective as the public ones do without forcing and intimidating the learners, fiscal support will go to them and will continue operating on the school curriculum.

Ghana practices three major religions as means of curbing immoral issues, promoting morality and drawing one closer to his or her creator. Therefore, CRS as a subject needs a competent teacher. Nevertheless, it is not the case as; in the utmost of our schools, CRS is perceived as an easy subject. Thus, anybody lacking the necessary credentials, (degree in religion) may well be employed to teach the subject. Consciously or unconsciously teachers are throwing dust into the eyes of the learners through indoctrination. Students who possess the ability to think unsympathetically besides problem-solving

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may analyze circumstances and select the best course of action from a range of options by drawing on their own experiences. It demands that students accept the challenge at hand, strive, and take ownership of their learning.

Within the Central Region, it is known that education reigns as a cluster of schools is established. Thus, the best education system dwells in Central Region with the task of imparting knowledge. The region is tagged as a citadel of education and has the most pre-tertiary institutions in the country. In the Central Region, there are 67 pre-tertiary academic institutions. Of those, 19 are reported to be sponsored by missions. This implies that the missions have shares and roles to play in the agenda of the schools. As part of the mission schools' indoctrinatory practices, Choi (2009) with Mason and Wareham (2018) indicated that converting people to see the light of God and stringently uphold the doctrines of the said mission schools.

Students are entreated to participate fully in the church activities and the core is students who read CRS. It is believed that it will strengthen them. As part of the approaches, teachers are motivated to use the confessional approach to learning. Choi, (2009) pointed out that once the missions are Christ-centered and they have humans in their schools, their teachers and Reverend Ministers are expected to tell their learners about Jesus who is a historical figure in the globe. It's worth noting that Central Region has missions like the Wesleyan, Presbyterian, Catholic, Anglican, AME Zion, Seventh-Day Adventist, and other Charismatic Churches. Most of them seem to have their schools, and for that, they have free tickets to engage the learners who come under their roof to be trained to know about Jesus to expand the kingdom of God. It is, therefore, a concern for the investigator to carry out this

study, unpacking teachers' knowledge and use of indoctrinatory practices seen with CRS within the Central Region.

Statement of the Problem

NaCCA (2020) proposed that critical thinking and problem-solving ability should be the target of CRS. In education, Mensah (2018) accentuates that the learner is hypothetically needed to recognize things and be given space to decide autonomously on what is right and wrong without any intrusions. The church sees the teaching of religion in the schools as good grounds for getting converts. However, CRS needs to enlighten other faith adherents and treat them as such. Bonney (2017) reported that President Akufo-Addo addressing the graduation observance of Trinity College in Accra in 2017, said he was self-assured the effort to stretch the control of churches, will advance discipline amongst students. To counter the president of the Republic, Mr. Mubarak toned down such planning, disagreeing that those schools have the capacity of becoming centers of indoctrination when the religious bodies are given more power in their management on the Eye witness news on "City FM" in Accra, 23rd November, 2017.

In a document for Catholic schools, it was revealed that they aim at teaching learners about Catholic doctrines (Cape Coast Catholic Archdioceses, n.d). This gives enough indication that all the Catholic schools in Cape Coast the capital city of the region are indoctrinating learners. The building of Catholic Communities at these schools with the goal of setting them up as small parishes are for students to feel a certain attachment to the church. Student communities acquire Mass vestments, musical instruments, altar cloths, public address systems, and choir robes. Gradually, learners from

different faiths are prepared to become self-reliant, even in a classroom, so that any priest may enter and say mass without a mass box. The Chaplaincy regularly conducts confirmation ceremonies, student mass festivities, and classes on Catholic theology and scruples yet those exercises are not the focus of CRS in Ghana. The subject needs ought to be taught in a secular style.

Recently, it was reported that Wesley Girls SHS in the Cape Coast Metropolitan prohibited Muslim students from fasting and praying while in school (GhanaWeb, 2021). Wesley Girls SHS, attached to the Methodist Church, does not allow students of other faiths to practice their activities faith. This is a sign of religious intolerance which religious educators are against. It has the potential to lead to indoctrinating students which is a compelling issue in Ghanaian schools. Gomes (2013) opined that religious prejudice could lead to both lower religious diversity and higher skirmish, not governing it, would lead to worthless results. It means conflict and public unrest will make life unbearable.

Thorough investigations by Afari-Yankson (2021), Mensah (2018) and Owusu (2015) revealed that almost all the mission senior high schools have Reverend Ministers who teach CRS for the supposition that any individual employing sound Biblical acquaintance could be invited in handling the subject. Yet these teachers are not trained in the methods of teaching CRS. They end up saying and doing things (praying in lessons, speaking against other faiths, not allowing critical thinking, avoiding questions, etc.) beyond the purview of religious instruction.

Acquah (2018) and Amuah (2012) also found that in most schools, CRS is seen to be a simple subject therefore, someone without the requisite

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skills, such as a degree in Religious Education could be employed to teach the subject. Christian Religious Studies teachers who are mostly employed to teach Religious Education have certificates in other fields like social studies, mathematics, government, and history. They have been teaching the aforementioned course yet they have not read methods of teaching Religious Education (CRS) as suggested by the scholars (Asare-Danso & Mensah, 2021; Amuah, 2012; Mensah, 2018). Even though several studies (Amuah, 2012; Anti & Anum, 2002; Christiansen, 2019; Ewing & Grady, 2007; Mason & Wareham, 2018; Momanu, 2018; Taylor, 2017; Warham, 2018) have been done on the larger issues of religion teaching and indoctrination in the public school system, it appears no study has been conducted to unveil teachers' indoctrinatory practices in the teaching of CRS. Hence, the need for initiating the study.

Purpose of the Study

The impetus of the exploration was to examine teachers' knowledge and use of indoctrinatory practices in teaching CRS in mission schools in the Central Region.

Objectives of the Study

The study critically sought to;

1. examine mission school CRS teachers' knowledge of indoctrination in teaching

2. find out the level of mission school CRS teachers' participation in indoctrinatory practices in the teaching of CRS.

3. ascertain the level of mission school CRS teachers' pedagogical knowledge in the teaching of CRS

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4. examine the level of mission school CRS teachers' content knowledge in the teaching of CRS.

5. examine the level of knowledge of mission school CRS teachers of the rationale for teaching CRS.

6. establish the difference that exists in mission school CRS teachers' participation in indoctrinatory practices based on their religious background.

7. investigate the relationship that exists in mission school CRS teachers' pedagogical knowledge and their knowledge of the rationale for teaching CRS.

8. find out the relationship that exists between mission school CRS teachers' content knowledge and their knowledge of the rationale for teaching CRS.

Research Questions

1. What are mission schools' CRS teachers' knowledge of indoctrination in teaching CRS in the Central Region?

2. What is the level of mission school CRS teachers' participation in indoctrinatory practices in the teaching of CRS in the Central Region?

3. What is the level of mission school CRS teachers' pedagogical knowledge in the teaching of CRS within Central Region?

4. What is the level of content knowledge of mission school CRS teachers in the teaching of CRS within Central Region?

5. What is the level of mission school CRS teachers' knowledge of the rationale for teaching CRS within Central Region?

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Hypotheses

$H_0.1$ There is no statistically significant difference in mission school CRS teachers' participation in indoctrinatory practices based on their religious background.

$H_0.2.$ There is no relationship between mission school CRS teachers' pedagogical knowledge and their knowledge of the rationale for teaching CRS.

$H_0.3$ There is no significant relationship between mission school CRS teachers' content knowledge and their knowledge of the rationale for teaching CRS.

Significance of the Study

To begin, the discoveries of the study have been beneficial to the Republic of Ghana since the exploration has revealed what happens in our mission schools so that there can be checks and balances on them. Again, the Ghana Education Service (G.E.S) has learnt to emphasize the need for teacher development activities at colleges of education and universities harmer to train teachers on the meanings of indoctrination. This has aided in educating teachers on the activities when engaged in the warrant to be indoctrinating practices. The findings ensured that teachers are not employed with the taxpayer's money to indoctrinate in classrooms. Secondly, curriculum developers at the Senior High and Junior High Schools levels have seen the need to draft programs on a large scale to reorient teachers on the ways of using the appropriate methods and knowledge to implement the CRS curriculum. Again, parents are well informed to prevent any attempt made by teachers and schools to infringe on the human rights of the learners.

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Moreover, the findings have incited school principals and teachers working with senior high schools to become conscious of the need to prohibit the behaviour of using the schools as evangelism grounds, thereby converting people to become pastors and devoted members of the mission schools through the process of teaching and learning of CRS.

Through the discoveries, teachers have discovered the need to keep on upgrading themselves to be abreast with pedagogical issues that respect the child's future choice to choose whether to engage in religious behaviours. Furthermore, the findings of the study have encouraged upcoming teachers to put aside all their indoctrinatory practices before they go to the classroom to teach. Effective training can be given to Christian and Muslim teachers since there is no significant difference in CRS teachers' participation in indoctrinatory practice based on their religious background be conventional.

The relationship between CRS educators' pedagogical knowledge and their knowledge of rationale together as well as teachers' content knowledge and their knowledge of rationale have been ascertained so far as indoctrinatory practices are concerned. This has been helpful to CRS teachers and heads of departments to reflect on the rationale for teaching CRS. Lastly, this research has been added up to the existing literature in the field of Religious Education, thereby filling the existing gap.

Delimitation

Regarding the content, the study delimited itself to the phenomenon of indoctrinatory practices demonstrated via Christian Religious instructions in mission pre-tertiary institutes and did not look at how those practices motivate teachers in the teaching of the subject as well as their influence on the

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academic performance of the learners. The study did not meddle itself in matters relating to the preaching of faith and doctrines of any congregations or religions profess by the population. The study in its entire geographical operations was constrained to the Central Region. In the Central Region, there are 67 High Schools within which 19 of the schools are mission or church-owned ones. The researcher upon vivid review of the literature realized that there are various denominations (Catholic, Methodist, and Anglican) and varied practices within Christianity. Therefore, those who share similar traits were involved in the study.

Limitations

First and foremost, the research was impacted by the percentage of questionnaire returns. The questionnaires were given to the respondents to respond at a convenient time and some refused to submit them for reporting. Again, the respondents were not seem to open to showing their real behaviours and that could be best for the use of a structured observation guide to ascertain the truthfulness of the feedback received from the subjects of the study. From the constraints identified above, the research prolonged the period of the study and the extra cost of transportation and printing of instruments. The issues above also made the results, not 100% so it will be appropriate for other researchers to vary their methods to solicit information about the issue under study.

Organization of the Rest of the Study

The literature review part is found in Chapter two. It went over the theoretical and conceptual frameworks that guided the study, as well as past literature on the subject. The methodology part is included in Chapter three.

The study paradigm, research approach, population, participants, research instruments, data collection procedure, and data analysis method were all covered. The data acquired to address the research questions were analyzed and discussed in Chapter four. Chapter five also presented the results of the data analysis and discussion, as well as conclusions and recommendations for future research. It came to a close with a general conclusion to the research.

Definition of Terms

Indoctrinatory practices refer to the cognizant or comatose effort made by teachers in the classroom setting to impose unscientific facts and unrefined beliefs on learners with the intention being conversion to faith or believing what the indoctrinator believes.
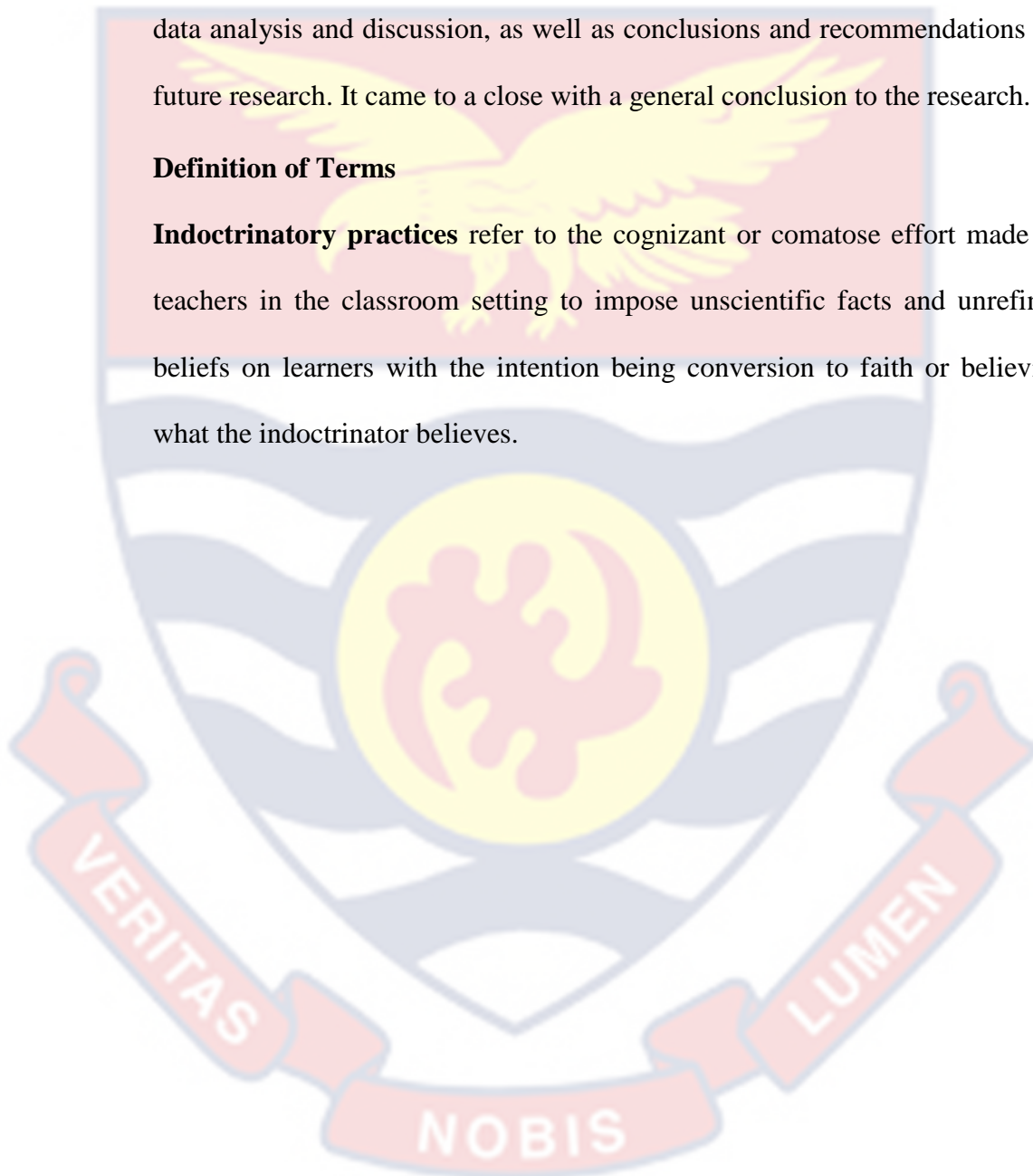
CHAPTER TWO

LITERATURE REVIEW

Introduction

The impetus of the exploration was to examine teachers' knowledge and use of indoctrinatory practices in teaching CRS in mission schools in the Central Region. This chapter focuses on the examination of relevant literature which comprises the theoretical review, conceptual review, and conceptual framework for the constituent of the study as well as an in-depth empirical review of related peer-reviewed literature in the field of Religious Education.

Theoretical Review

The main theory that holds this work is the humanistic-experiential theory of learning which has been cursorily reviewed below.

Humanistic-Experiential Theory of Learning

The humanistic learning theory was developed by Abraham Maslow, Carl Rogers, and James F. T. Bugental in the early 1900s. People naturally want to learn how to become their best selves. The primary emphasis should be on the learning experience than on the outcome of the final product. The pupils should own up to learning, which should be attained via reflection and exploration. When inspiring, directing, and assisting pupils on their path, the teacher should be a positive role model. According to this view, all educators should serve as models of motivation for students of all ages and skill levels.

The humanistic approaches are based on the idea that each person is a unique individual with distinct abilities, a strong sense of self, and a desire to learn anything. Because of this, educators must support students in realizing and fulfilling their innate drive to study. To fulfill this ambition and achieve

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self-actualization, learning should aspire to do so. In this situation, it is important to support students in taking charge of their education and being responsible for their learning. Therefore, training should be centred on each learner's interests to promote identity, higher self-esteem, intellectual growth, and creative expression. The defenders of this notion will be opposed to any brainwashing that robs students of their right to pursue education following their interests. Nothing a teacher does should hinder a student's passion for learning.

Experiential Theory

The experiential theory was first championed by Carl Rogers in the 1960s. As the name suggests, experiential learning involves learning from experience. The theory was proposed by psychologist David Kolb who was influenced by the work of other theorists including John Dewey, Kurt Lewin, and Jean Piaget (Cherry, 2022). He saw humans' habit to learn on their own without interference from anyone else. Learning from one's personality is the goal of the proponents of this theory. Because they support people's innate drive to learn, experiential learning strategies are given priority by Carl Rogers. According to Rogers (1969), people are more likely to acquire and remember knowledge when they actively engage in the learning process.

David A. Kolb, an experientialist, distinguishes four steps in this learning process: engaging in the experience, taking in and reflecting on it, understanding the experience, and applying concepts in other contexts. These cyclical phases serve as a continual feedback loop, enabling learners to develop their abilities and apply new or current information. According to experientialists, when students are fearful, they become less adaptable and

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responsive; as a result, this perspective urges instructors to establish safe learning settings where students may freely experience and explore. Modern experientialists are concerned with how a learner's engagement and testing of new concepts or abilities affect their learning environment, which in turn generates a broader feedback loop that impacts the world in which we live.

Rogers (1969) presented *instead of writing about the lifeless, sterile, pointless, soon forgotten material jammed into the poor's heads, defenceless person chained in by the steely bindings of toeing the line, his objective was to write about learning that is defined with the unquenchable interest which energizes the young to engross all they see or hear or read about gasoline engines to improve the efficiency.* The student who declares, he is finding, pulling in from the outside, and creating what is drawn in a genuine linkage with him, is the student of this sort of learning, he stated.

Teachers frequently overlook the fact that most of the information offered to children in the classroom has the same puzzling, pointless aspect that the list of nonsensical syllables has for us. This is especially true for the disadvantaged youngster, whose upbringing leaves him with little context for the information he is exposed to. But almost every student discovers that a significant percentage of his coursework is pointless. As a result, education is reduced to a fruitless effort to understand abstract information. Only the intellect is involved in such learning. Learning starts from the neck and moves up. It has no bearing on the entire individual since it has nothing to do with emotions or personal values (Rogers, 1969).

In divergence, he discussed the opposite end of the spectrum in terms of substantial, meaningful events that are not quickly forgotten: When a

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toddler touches anything hot, he learns the definition of the term "hot" for himself. He also learns to be cautious about all comparable situations, and he does it in a major, engaged way that he won't quickly forget. Similar to how a toddler who has learned that "two plus two equals four" may one day suddenly discover, "Two and two do create four," while playing with blocks or marbles. He or she has made a substantial discovery for themselves in a way that incorporates both their thoughts and feelings.

Information Processing Theory

Zhou and Brown (2015) put it that the idea of information processing focuses on how humans perceive their environment, how they store that information, and how they retrieve it later. According to the Information Processing Theory or technique, humans perform this task they receive rather than just reacting to sensory input. Premised on the placard and latent study skills of Edward C. Tolman (1886–1959), the information processing theory model, also based on a Theory of data analysis, was proposed by George A. Miller in 1920. It holds that learning is a complicated and internal dynamic condition with several cognitive functions and is focused primarily on the cognitive perspective. The theory of data processing recognizes knowledge as the fundamental tool for learning and frames it in terms of the main memory facet (Kaya & Akdemir, 2016). It concentrates on how data enters the memory, the installation procedure, and how it is recovered in exceptional circumstances.

In the Information Processing Theory paradigm, the mind is commonly compared to a computer. Like human intelligence, the computer assesses data and chooses how to keep it. The process begins with receiving external inputs

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through sense organs and continues with describing and storing these external stimuli. When required, one can access and use the information that has been saved. The Information Processing Scientific theories' three elements are sensory memory, short-term memory, and long-term memory. Zhou and Brown (2015) posit that the five necessary elements, seeing, tasting, smelling, and touching—as well as other experiences are all included in sensory memory. About four objects may be stored in sensory memory, and their storage time is only between.5 and.3 seconds. Working memory, also known as short-term memory, is a type of temporary memory that can keep seven pieces of information for just 15 to 30 seconds. It is also where we use our sensory memories by thinking about how to use them. A long-lasting memory which can store an endless amount of information, and can be accessed later is called long-term memory. The Information Processing Theory examines how humans process information after receiving it via their senses, including phases such as paying attention, discarding, and retaining it.

The three basic components of the model of data processing are information storage, intellectual processes, and executive cognition. The first component of the data processing model, known as information stores, describes the locations for information reserves. And those are the simultaneous phases of data processing. First, through sensory organs, the stimuli from all around are stored in sensory memory. Then, via the aid of consideration and perception, the fresh information in this area is transported to processor memory. Raw data are processed in the processor's memory by thinking about them and connecting them to data stored in long-term memory. To continue employing relevant coding, information is translated into

behaviour or stored in long-term memory. The place where data is continuously kept is called long-term memory. When knowledge is forced upon the learner will stick with that fear and hatred attached to it.

Information Stores

Sensory Record

A sensory record is an initial step in amassing data and the initial memory control module. An individual is constantly influenced by inputs from his or her surroundings. A person is shown a large amount of information at once through the use of listening, touching, feeling, sniffing, and tasting. An illustration, a novice learner in the class is exposed to millions of stimuli, including sunshine streaming hunger, whispers from friends, the teacher's voice through the window, a reflection of the data display, the colour of the wall, the hardness of the desk they are seated on, and the teacher's accent, and so on. One or two of the many stimuli that enter the sensor record, however, are picked and transported to short-term memory while others are lost because they stand out and meet the student's aims and standards. Even though the sensory register has an infinite capacity, the stimuli that come can only ever persist for a few moments (0.5 to 3 seconds). For example, when an image flashes in front of the eyes fast, the sign remains in the eyes for a split second, and when a fly lands on the cheek, it is felt at that same instant.

These examples demonstrate that sensations are recorded in the sensory record for half a second. In human life, the presence of sensory recordings is of fundamental importance. It would be impossible to understand this statement if a person forgot the opening words of a sentence she or he was reading or hearing before it was completed. Photography like visual senses is

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coded similarly to audio minds are veiled as voices just for a few seconds. Provocations need to be relocated to short-term memory utilizing the processes of courtesy and awareness to be cognizant and evocative pieces.

Short Term Memory

The facts that have been chosen through the associated thinking and attention from the sensory record are stored in the second part of the system, the short memory. Short-term memory commonly referred to as processor memory or active memory has a finite amount of data stored in it. Short-term memory can hold 7(+/-2) units of data (letters, numbers, shapes, phrases, snapshots, etc.) for 20–30 seconds. Short-term memory interacts with long-term memory as well as sensory memories. The information entering short-term memory either uses current information and coding to be stored in long-term memory or is filtered, structured, and transformed into behaviour to be employed. If you want the information to stay in the processor's memory for a while, repeat it. Moreover, it is important to use some strategies such as repetition, memorization, making sagacity, linking, and grouping to increase the capacity of short-term memory.

Long Term Memory

New information from short-term memory is combined with past knowledge and preserved in long-term memory. According to Abbot, long-term memory is a more durable repository where data may be stored and remain dormant until it is recalled to awareness. Here, the information stored in short-term memory is transmitted for long-term storage. We may thus relate this to a library. Here, information is maintained for exceptionally long periods. Short-term memory stores active information passively, therefore it

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takes some time before long-term memory stores active information. When required, information may be consciously or automatically recalled from long-term memory. Using the appropriate information when necessary is the issue at hand, though. It may be difficult to retrieve information when it is improperly coded and stored.

If fortunately, the learner has good retrieving abilities whatever was impacted with force will surface. This theory calls on all teachers to be mindful of the content and the methods they employ to teach. This means that all the indoctrination done to the learner will leave an indelible mark on the learner.

Conceptual Review

Religious Education

Religious Education is an academic discipline that has been on the curriculum of many schools in many nations. The course has numerous benefits for humanity. Scholars from their various backgrounds have through thin and tick defined Religious Education (RE) due to their orientation. This makes it cumbersome to identify a single definition for the concept. Awuah-Nyamekye (2015) defines religious education to mean the scientific exploration of the theories and faith of dissimilar religious traditions.

The subject has continued to change since its inception and appearance on the school's curriculum. Asare-Danso (2012) records that in 1987, Cultural Studies was fully detached from the Basic School curriculum during the military dictatorship of the Provisional National Defence Council (PNDC) led by Flt. Lt. J. J. Rawlings. Religious Education was reintroduced grounded on its sanctions, under the designation Religious Education (RE) and a prospectus

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for Ghana via the Ministry of Education was industrialised in 1998. Religious education was subsequently replaced on the nation's curriculum and to date, the subject has been on the nation's financial budget and takes taxes.

Although it is unclear exactly how much territory is encompassed by the idea of religious upbringing, it would appear to involve both instilling in kids a particular system of religious beliefs and (ii) introducing them to a variety of related religious activities. To that degree, as true participation in religious activities like prayer or worship depends on particular ideas about the presence and characteristics of the object of praise and meditation, the former type of religious upbringing may be more fundamental than the latter. Therefore, religious upbringing includes the passing on of religious beliefs in addition to everything else it encompasses. Not all methods of belief transmission are indoctrinatory. When views are acknowledged to be true, they can be propagated through logical argument and the issue of indoctrination.

The challenge is that it is unknown whether religious ideas are true. They cannot be conveyed by the presentation of conclusive evidence because the pertinent evidence is not conclusive. To spread a religious belief, one needs to utilize a method other than the weight of evidence, which appears to be indoctrination. Indoctrinating a kid entails teaching her views in a way that makes her believe them irrationally or without consideration of the available facts. Hand (2018) pointed out the main participants in the discussion on the religious upbringing that took place in this journal's pages in the 1980s and early 1990s have prearranged very tiny thoughts on this critical issue of indoctrination.

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The challenge of raising children religiously without indoctrinating them is now at the heart of the discussion, not the intellectual plausibility of it. The authors decide that the right and the obligation are conceptually consistent, but they are distressed about whether parents who exercise the right will be able to perform the obligation. McLaughlin (1985) concedes that religious upbringing carries the potential of persuasion, proponents counter that this risk is not high enough to warrant restricting parents' freedom to raise their children in any way they see suitable. Hand (2002) supported that Eamonn According to Callan and Peter Gardner, the risk is great enough to warrant such a limitation. But without a satisfactory answer to the logical conundrum, it is unclear how to interpret this discrepancy.

Faith-based religious education is a variant of the "learning religion approach" that aims to introduce many religions while still doing so from the perspective of one religion. Geon-Soo (2007) said all eras of civil rights, including human and civil rights, and rights relating to inter-human interconnection, can be addressed and promoted via religious education. Above all else, this intrinsic political capacity offers chances for religious education to legitimately contribute to citizenship education. Religious education must, nevertheless, pay more attention to the political ramifications of teaching and learning when it comes to the depiction of religious traditions if it is to realize this promise. Ford (2017) indicated RE seeks to achieve the rationale below through the teachings of the subject in their school.

1. Integrity may be developed through religious education. It incorporates ideas from several fields of study within the framework of spirituality

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together with their perspectives and goals. It encourages a holistic outlook on life.

2. Religious Education increases cultural awareness. It stimulates and prepares students to evaluate many facets of culture critically. This enables them to creatively alter its flaws while also more fully appreciating its virtues.

3. In Religious Education, pupils are asked to investigate the most profound issues surrounding human nature - such as why people suffer and how can we know that God exists.

4. Access to religious viewpoints from all around the world is made possible by religious education. It is on record, 80% of people in this globe identify with religiousness. Religious education encourages investigation into the religious worldview at large. This will only improve the global literateness that is of higher importance today.

5. The moral issues that today's youth must grapple with are specifically explored in religious education. Important topics including sexuality, bioethics, environment, and family life are just a few of the numerous topics covered in Religious Education seminars.

6. Students might choose a career route with the help of religious education. To recognize and react to their callings, students are gaining talents, attitudes, skills, and knowledge.

7. Young people may be less tempted to take strong religious stances as a result. Much media emphasis has been given to the recruitment of youth into violent extremist organizations.

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8. Religious education assists students in developing spiritual assets and resources including prayer, meditation, and liturgical practice. It fosters a sacramental worldview in which creation is revered and humans are created in the image of God.

Christian Religious Studies (CRS) is a subject taught based on the teachings of the Bible and it is championed by the Christian denominations. Christian religious studies (CRS) in Ghana is the name assigned to the course at the secondary level while Onuvugah and Mordi, (2017) in Nigeria said the subject is christened as Christian religious education(CRE). It can be stated emphatically that every Christian denomination that has established a school usually employs the guidelines of the bible and attaches its doctrines to impart religious knowledge to the learners. Annobil (2020) accentuates that the topics focus on how a person develops concerning their self-awareness, relationships with others, and comprehension of various views, values, and behaviours. He opined that it is likely because of the subject's relevance that people and social groups continue to express a desire for it, hoping that doing so would enable them to achieve their intentions and produce a variety of positive outcomes for the populace welfare.

Three main religions known to Ghanaians have been practised. On the Ministry of Education records, Christian Studies, Islamic Studies, and Traditional African Religion are the subjects taught under the larger umbrella (Mensah, 2018). The subject is seen as a vehicle that conveys the norms and beliefs of people and nations to help curtail the problems of immoral activities and draw one closer to his object of worship.

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Most of the time, things were done to convert learners or stifle their thinking. These control beliefs shape an individual's identity and govern every aspect of their life by focusing all of their attention on themselves. As a result, they force an individual to view everything through the prism of the control beliefs they have been taught by their religious teachers. The teaching of religion should not be thing beliefs. By screening all incoming inputs and reinventing new reports in compliance with and in favour of one's control beliefs, these beliefs tenaciously survive the external challenge and even distort reality.

The Rationale for Teaching CRS

Christian Religious Studies is an equally important course like other disciplines, it is obvious the student is taught the way of life. For this reason, highly qualified teachers that effectively fit and efficient in all aspects of teaching are needed in performing the duties that are associated with the teaching of CRS. Castagno and Brayboy (2008) postulated that an elevated CRS instructor can accomplish the course's goals. Here, it will be necessary to state emphatically that a professionally prepared religious studies teacher, who is knowledgeable in that religion's content, and methods of teaching and have obtained a special education qualification (degree) with a focus on one of the religious disciplines should be allowed to teach. For instance, a qualified teacher with a graduate degree is required to have a Bachelor of Education in Art Religion (B.Ed. Art Religion).

Mason and Wareham (2018) provide an organised approach for assessing religious schools' contribution to educating students about citizenship in pluralistic countries and for deciding whether such institutions

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should be allowed and funded by the government. In the view of Hull (2002), using England and Wales as an example, all students are schooled about religion by the same teacher in the same setting traditional classroom teacher in elementary education and by specialized instructors in secondary school, regardless of their level of faith or lack thereof. The major global religions are studied and topics that emerge from them in the curriculum that are formed locally.

Appiah and Mfum-Appiah (2019) believe a more knowing and skilled person engages in the action of instructing to assist a less skilled and experienced person in learning. This suggests that teachers must possess greater expertise than students in terms of pedagogy, material, and technology use. It also implies that instruction as a system of behaviours is always intended to promote learning. A desired change in the learner's behaviour is another goal of instruction.

Asare-Danso (2012) recommends that due to the heterogeneous structure of society, countries must create an educational plan that includes Religious Education a core curriculum that is outside assessed and extensive in breadth to encompass various religions. A similar work was done by Awuah-Nyame (2010) which showed how important RE is in Ghana in terms of the current parliamentary democratic system. It was thought as a matter of urgency that RE is given the dignity it deserves by restoring it to its former status. Religious Education is vital in the early stages of the children's educational development but is not to be included in the final examinations that the basic students' leavers take, as instructors and students may not acknowledge the consideration that it requires. The public outcry from these

scholars in and outside Ghana made the government consider its decision. All factors are considered to make it great but without indoctrination and the activities that constitute indoctrination. The dream child that Ghana wants would not be discovered. This will be unrealized if the learners are always being indoctrinated and they do not have the freedom to choose for themselves what they want to learn. It is no wonder that the core of instruction for academic, moral, civic, and spiritual purposes is all part of Christian religious education. In Christian Religious Education, it is apparent that students are taught how to live (Asare-Danso, 2012; Awuah-Nyamekye, 2015; Mensah, 2018; Momanu, 2012; Onuvugah & Mordi, 2017; Eshun, 2018; Taylor, 2017). They are all confident that the course has a rationale to achieve. Flew, as cited in Thiessen, (1982) charges the orthodox Church of conspiring to instill in them an unwavering belief in the reality of its unique beliefs.

Concept of Indoctrination

Most approaches have shared assumptions of moral instruction that indoctrination-based educational techniques should indeed be eschewed because they impede Youngsters' ability to consider moral issues and thereby deny them of the needed capacities to appraise the gosh of their moral conduct (Croce, 2019). Copp (2016) espouses that two things have an impact on how the subject of indoctrination in the curriculum that includes accounts is resolved. First, there is the question of what constitutes indoctrination, and several competing theories put forward various requirements for a practice to qualify as indoctrination. According to some, indoctrination occurs when educators use techniques that prevent students from developing their capacity for reason.

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Croce (2019) contends that the accusation of indoctrination may be avoided by using an exemplar-based explanation. This objective may be established for the theory since it is based on the idea that all people should, in theory, be aware of and capable of feeling the emotion of appreciation. Taylor (2017) in her indoctrination and social context, identify the danger of indoctrination and educators' responsibility said by fostering pupils closed-minded, which jeopardizes their ability to become independent thinkers, indoctrination damages kids. This implies that it is unclear what exactly constitutes indoctrination.

It is believed that indoctrination occurs when educators use techniques, namely ones that hinder pupils from developing their ability for reasoning (Copp, 2016). Others think indoctrination requires the teaching of doctrines or false beliefs. An instructor indoctrinates pupils in order to ensure that they believe something regardless of the facts, according to a third perspective supported by those who support an intention-based explanation. As Callan and Arena (2009) and Taylor (2017) highlight that academic provides an outcome-based explanation of practices that accuses educators of indoctrination whose instructional tactics nurture youngsters' close-mindedness.

Efforts to induce those children by adhering to specific moral principles or moral socialization entail instructing kids on how to function together and to have certain crucial ethically tolerable views (Copp, 2016; Hand, 2014). Properly said, the first objective of Christian religious-moral education is to instill in kids the importance of honesty, respect for others, emotional control, and refraining from cheating or bullying behaviour. One

might suspect that the term responsibility refers to the act of determining whether or not a person is responsible for his or her actions.

A very closer inspection of moral teaching illustrates that it needs not to be indoctrinatory because it provides children with a foundation for social interactions while not precluding them from indoctrination and helps in acquiring reflection ability and critical reasoning (Merry, 2005). If they refrain from encouraging their pupils to have narrow-minded views regarding different ways and viewpoints, good educators may engage in moral formation without indoctrinating the kids. According to Copp (2016), moral education involves teaching older students to grasp and reflect critically on contentious religious and moral topics as well as on the same principles they originally acquired, since it highlights how students' ability to reflect throughout this time allows them to absorb predicate moral content. Hand (2014) describes it as moral inquiry, a phase where pupils are advised to 'examine what grounds here could be for attaching both themselves and others to behavioural norms. Indoctrination may be a more trivial issue here than it was in the first. When an educator encourages students to use their intangible equipment to create moral judgments, this technique supports them to improve their self-sufficiency and develop serious thinking plans. In the USA, Christiansen, (2019) highlights that Cultural indoctrination is understood as the method of instilling ideas, attitudes, and cognitive processes during the transmission of cultural legacies from one generation to another with the hope that such traditions would not be invalidated in the future.

Wareham (2019) posits that one of the most fundamental and unobjectionable aspects of indoctrination is the transmission of beliefs instead

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of activities. 'We can indoctrinate our subjects to believe in falsehoods here since the activities bypass reasonable, cognitive processes. Furthermore, indoctrination is tied to a certain type of belief transmission, namely, belief transmission through instruction.

This technique has the essential advantage of allowing youngsters to make their judgements before becoming accustomed to both the teacher's notion of virtue, limiting the likelihood that education turns out to be indoctrinatory. This solution is only applicable to pupils who are already capable of critical thinking and moral investigation. Exemplarists now must explain how they teach morality to early childhood without indoctrinating them. Educators have typically defined four more characteristics of indoctrination: technique (way beliefs are communicated), content (which belief is taught)

The plea from certain educators to embrace religious indoctrination strengthens the relationship between indoctrination and religious instruction. Hand (2002), for example, has claimed that parents already have the authority to religiously indoctrinate their children. Different scholars below have given descriptions of instances of indoctrinatory practices scholars have written on:

1. The pledge of allegiance - having young children recite it in groups, a form of peer pressure-enforced indoctrination.

2. Pushing LGBT issues on young kids who don't even know what sex is yet

3. It is when the state dictates what books children can read and what topics teachers can teach

Veaux (2018) worked on the difference between education and indoctrination. He revealed that indoctrination instructs one on stuff or facts to think about. Education instructs one about methods to think. Indoctrination notifies one to challenge not what one is told. Education gives one tool for examining everything one is told with a critical eye. Indoctrination informs one not to question. Education teaches one how to question. Indoctrination tells one to believe authority figures. Education tells one to believe the evidence. Indoctrination teaches you the matter is settled. Education tells one that updated data may cause old paradigms to shift while indoctrination says "Because I said this and that".

Amuah (2012) has also stipulated that the label indoctrination may be defined as the process of persuading someone to embrace a religious doctrine to which they are not committed. Tylor (2017) defines indoctrination as a sophisticated training system in which authoritative figures contribute to the formation or confirmation of sealed-mindedness. This connotes that thinking outside the box is not permitted in the classroom. It is so when Mandura (2016) recommends that religious education must always place Catholic values and traditions in the light of the Christian promise of salvation and the human heart's questions and desires that only God can fully fulfil. Once more, every religious education instructor hired must be a devoted Catholic who actively promotes the Catholic religion. This will further the church's mission.

To counteract any indoctrination propensity in schools and to equip students to detect and reject brainwashing, a renovation of education yearns for teachers that are open-minded and committed to critical inquiry in the classroom is required (Taylor, 2017). Being open-minded is a quality everyone

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should possess. Failure to abide by and develop oneself towards that quality will lead to a retrogression in the educational system.

Tan (2014) reveals that it is obliging to segregate an indoctrinated individual from one unattached to further understand indoctrination. First, an indoctrinated being clings on to an enormously small number of regulator beliefs, and the approaches of tuition that have been deployed with this individual are being implemented to produce this closed-mindedness. Moreover, an indoctrinated person's control ideas have invaded their whole cognitive landscape and they're so firmly ingrained and held in such a powerful psychological way. Teachers often misuse their position of power and dominance by attempting to impose specific views and ideals, and actively discourage their pupils from presenting questions or concerns; yet certain points of thought may simply evade criticism and go uncontested in education as they seem to be a component of what Popper (1975) labels "uncritical common sense".

Concept of Pedagogical-Content Knowledge

Content knowledge is familiarity concerning a curriculum that is to be learned or conveyed, such as high school history., graduate-level astrophysics, and of course Religious Education. Instructors who lack content or subject knowledge in their subject areas may not appreciate the crux of the topics in the syllabus, and face the problem of selecting facts that will develop the civic competencies of the learners (Bordoh, Eshun, Kofie, Bassaw & Kwarteng, 2015). This made Kankam, Bordoh, Eshun, Bassaw, and Andoh-Mensah (2014), postulate that content knowledge is vital to good teaching, there should be courses on subject content to develop teachers' knowledge about the

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subject to enhance effective teaching. This is the only way one can be well grounded in content by reading more religion-related courses.

Unswerving with but comparable with Shulman's concept of pedagogical knowledge that is appropriate to the teaching of explicit material. The concept of subject matter revolution for teaching is fundamental to Shulman's definition of PCK. Interpreting Shulman (1986), this modification happens when the tutor comprehends the subject matter and determines numerous caveats to depict it, adjusting and tailoring the teaching materials to alternate perspectives and learners' foreknowledge. Rollnick and Mavhunga (2017) believe that situations and Content Representations (CoRes) are two well-known methods for accomplishing this. Shulman advocated for the use of instances to highlight instructors' knowledge. The use of case studies has the potency in harnessing the said quality of the teacher.

Pedagogical content knowledge, according to Shulman, is instructors' elucidations and alterations of knowledge in content in the context of assisting student learning. He also proposed three key components of pedagogical content knowledge: (1) knowledge of subject matter representations (content knowledge); (2) comprehension of students' intuitions of the particular topic and the education and learning implications related to a particular subject matter; and (3) general pedagogical knowledge (Shulman, 1987).

Appiah and Mfum-Appiah (2019) contend that most modern educators believe that competent instructors are those who can provide suitable material, methods, and technology for a given class and setting. They also stressed the need of allowing time for initiative or reflection among teachers. As a result, teaching techniques must shift to a technologically problem-solving approach

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that amenably allows for the introduction of combined excellent knowledge with decent pedagogy and technology rather than the constructivist learning tactic. This technique underlines the value of the classroom atmosphere in detecting and resolving teaching-learning issues.

Appiah and Mfum-Appiah (2019) posit that content ascends from various interactions between the content, and pedagogical knowledge includes comprehending and conveying the depiction of concepts using pedagogical techniques that apply pedagogy to appropriately teach content in different ways according to students' learning needs. It has been emphasised that instructors' expertise necessitates the translation of material into pedagogical forms for effective practice. For instance, according to Shulman, developing PCK necessitates instructors identifying the most helpful forms of representation of concepts, the most commanding equivalences, diagrams, instances, clarifications, and demonstrations, and the means of expressing and structuring the topic.

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A FRAMEWORK FOR MEASURING INDOCTRINATION IN TEACHING CRS
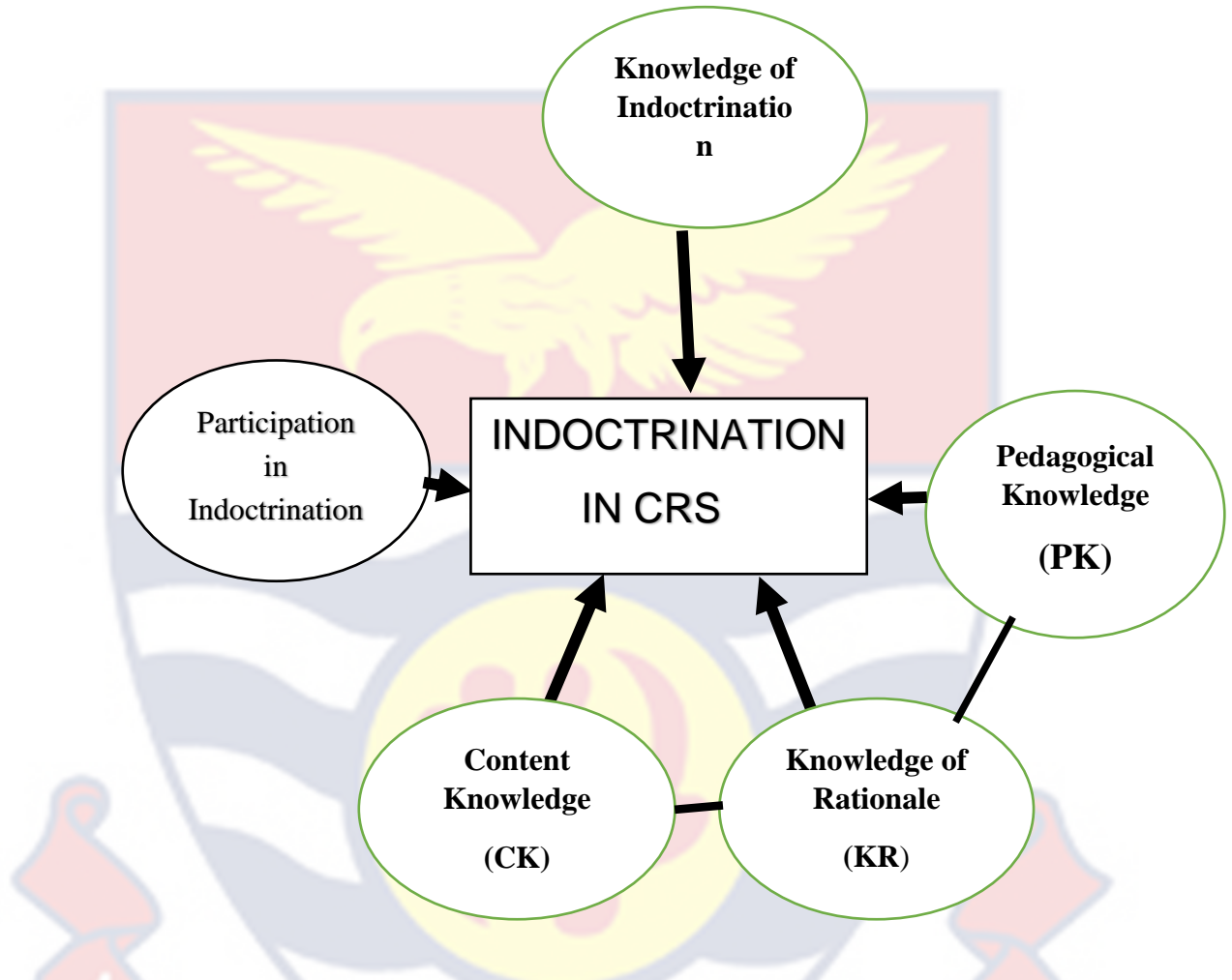
Figure 1: Conceptual Framework of Teachers' Indoctrinatory Practices in the Teaching of CRS

 Source: Author's Construct (2022)

As shown in Figure 1, it is clear that the constituents of the study are closely related. The concept of indoctrination is a complex phenomenon that manoeuvres its way through education. A mission school CRS teacher who knows that the antics of the subject will try to avoid indoctrination. Indoctrination is likely to occur when teachers do not know the actual meaning

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of indoctrination, and the practices that combine to do that. Again, teachers who do not know the appropriate pedagogies can end up indoctrinating. Similarly, a teacher who is weak in the content and the rationale for teaching CRS is like to steer off the inherent logic for teaching the course. The likelihood of indoctrination is high if the teachers have weaknesses in their ways of teaching. Teachers need to reflect on the rationale for teaching CRS whenever they set to plan for CRS lessons. However, if the teachers have competencies in teaching, they will not indoctrinate unless they have the ulterior motive of persuading the learners under their care.

The practice of indoctrination in the classroom has been christened by scholars as evil practice and again, it deviates from the philosophy of education all over the world (Copp, 2016; Gooblar, 2019; Momanu, 2012; Tan, 2014, 2019). Scholars have stated emphatically that education does not aim at infiltrating the minds of learners as indoctrination does to the learner or subject. They have therefore in all endeavours called on all stakeholders of education to separate the two concepts since the aim of indoctrination is to make the human mind numb so that the individual learner cannot make autonomous decisions (Awuah-Nyamekye, 2015; Jafralie & Zaver, 2019; Ndzovu, 2017). It is perceived that Christian religious studies teachers are well inundated with knowledge about the meaning of indoctrinatory practices in the teaching of the CRS curriculum in the Central Region. The term indoctrinatory practices refers to the cognizant or comatose effort made by teachers in the classroom setting to impose unscientific facts and unrefined beliefs on learners with the intention being conversion to faith or believing what the indoctrinator believes. Some of these practices include speaking evil against other people's

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faith as well as finding faults with other peoples' faith but promoting the faith of the indoctrinator.

Any time a group of people or individuals wish to either sell bad nuts or good ones to others, the first place that comes to mind is the school and followed by the media (Copp, 2016). The hearts and minds of the learners at the rudimentary level are so fragile to the extent that, the victims of this evil perpetration do not have the zeal and knowledge to decipher the good and bad among the various options (Momanu, 2012). This, in the end, affects learners to pose problems to the community. People who are successfully indoctrinated become religiously intolerant towards the people under their domains. It achieves the goals and aims of the curriculum null and void. It is therefore the responsibility of the religious educators as well as the implementors of the curriculum to make adequate and meticulous decisions on behalf of the learners by desisting from all forms of indoctrinatory practices like inviting learners to church, asking the learner not to partake in certain practices among others. The degree to which teachers participate in indoctrinatory practices in the teaching of the CRS curriculum in the Central Region will tell whether the learner will be safe from the aforementioned irrational acts.

Once teachers are seen as authorities in the classroom, they presumably, play roles in schools to infringe on the rights and capabilities of the learners in schooling via CRS. Here, the roles instructors play in schools across the world via doctrine imposition are more times left unchecked. Teachers, in general, are seen as agents of change and discipline, so they enjoy undefeatable authority conferred on them by society at large. The role of teachers is a noteworthy one for the reason they are transmitting knowledge in

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the socialization process to the learners to the learners informed. Again, Momanu (2012) is a result of teachers' authority in any academic field of teaching. Once they see themselves as an authority on their task, can easily manoeuvre their ways to push religious doctrines that the learners do not conform to in the classroom. Knowing and practising the prescribed action such as not attaching punishments or issuing threats will lead to the development of that critical autonomous thinker.

Concerning the teachers' pedagogical in conjunct with content's knowledge in the tutoring of the CRS. The ability of tutors seen in blend content and apt pedagogy is a major prerequisite that every qualified and professionally trained teacher needs to possess in teaching. Thus, for a successful implementation of the curriculum to occur, the content selected must be able to correlate with a suitable pedagogy that aims to impact the lives of the learners. Pedagogy by Asare-Danso and Mensah, (2021) is teaching to lead your learners. The study of how information and skills are given in an educational system, as well as the relations that take place during learning, is referred to as pedagogy. It is the responsibility of the teacher to amalgamate the perfect pedagogy with the right content to bring that desired character in the learner into manifestation.

Furthermore, teachers during and even after training must endeavour to leaner about the rationale for teaching Christian religious studies. In the curriculum, it is the responsibility of the teacher to understand and showcase proof of learning the right motives when presenting in the classroom to nurture that desired behaviour in the learner. For instance, the rationale of the RME subject hangs on reinforcing the informal moral training that the child receives

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from the house. The justification for studying the Christian Religious program revolves around helping students to comprehend the Bible's importance in people's lives as a foundation of reference, guidance, and counselling on different issues confronting the ecosphere at the moment (Curriculum Research and Development Division, 2010). CRS teachers' knowledge about the rationale for teaching the CRS is key to the successful operation of the curriculum. There is a possible compromise on the part of the teacher if he is less knowledgeable about the rationale for teaching the course. He or she can easily indoctrinate his or her students since the direction of the course becomes blurry. In sharp contrast, teachers who know the rationale for teaching the subject are on the better side of making headways without any tainted forms of indoctrination.

Empirical Review

CRS Teachers' Knowledge of Indoctrinatory Practices in SHS

Practices in the classroom come in different forms and shapes as the Christian religious teacher involves the learners under his or her care. Amongst the practices is an indoctrinatory practice which can be defined as the distasteful and unproved activities and experiences that teachers of a discipline specifically religion indulge in the process of instructing the novices in the learning. Wareham (2019) has postulated that notwithstanding these and different protests of futility, extensive debates on indoctrination linger to prevail (Taylor, 2017; Merry, 2018). Perchance it remains an undiluted fact that the problematic tact concerning indoctrination has outlived its usefulness by several 10s of years (Lang, 2009) and is now a buried phenomenon to deal with, but philosophers of education (not to mention the public at large) are

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obliged to return to the grave; not to lay wildflowers, but to reanimate the dead.

In the United States of America, Robinson and Holcomb (2020) said that despite the overall public's detestation of treason during wartime, the American public repudiates culpability for such indoctrinated army personnel, yet persons who commit rule affords no defence at the time of the offence, the indoctrinate perpetrator agonizes no psychological or control derangement, mental nor emotional damage, or endogenous compulsion. Somewhat, he was intervening solely in the exercise of his sovereignty, although based on views and ideals that he had not previously embraced. Few offenders commit crimes as a result of being subjected to a well-executed indoctrination programme. However, the difficulty with this method is that there is a plethora of more typical scenarios in which neither captivity nor a deliberate indoctrination campaign is involved.

Taylor (2017) said indoctrination's arguments generate basic problems regarding the ethics of education. Here, a logical examination of indoctrination including a justification for the detrimental, and an outline for grasping the tasks of teachers and other educational actors to sidestep indoctrination's undesirable consequences. From Taylor's viewpoint, indoctrination properly designated circumambulates around teaching procedure, about the spread of beliefs, resulting in an unlawful hurdle between a participant's views and the proofs or justifications for having them; a barricade that compels her to just be shut in thinking. Callan and Arena (2009) have supported that closed-mindedness will frequently include distinct emotional speculation in the reality of beliefs. This facet of the indoctrinated mentality, Merry, (2018)

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refers to such emotional properties of indoctrination probably altering the indoctrinated individual's capacity and/or motivation to 'hear' explanations and 'read' facts that contradict what she has learned.

There seems to be debate over whether indoctrination can indeed be considered a type of instruction. Mason and Wareham (2018) in their work noted that Ian MacMullen propounds an analytical source for examining the function of religious schools in educating children for citizenship in multi-religious countries, as well as determining when such schools should be authorised and funded by the government. They only saw the need for mission schools to not engage in indoctrination as the government might be caught off all forms of financial aid.

In Germany, Alberts (2019) argued that a religious concept reigns supreme in most modelling techniques, not only in confessional RE but in integrative modelling techniques and also inappropriate subjects that are mandatory by law for students who would not participate in confessional RE. A secular viewpoint has a meagre developing tendency toward religion and religious multiplicity through the non-theological philosophy of religion.

In Australia, Miller, Barber, and Bakar (2018) argued that indoctrination merged with compulsion are locums in perpetuators' motivation. Thus, their study has made known to believe indoctrination could play a role in human behaviour. Nevertheless, it has extended the existing literature by clarifying the relationship between indoctrination and coercion. It has been shown by Miller et al, that indoctrination reduces the necessity to use compulsion to induce a given level of effort in combat. They also provide an undoubting indication of sustaining the theory. This implies that in the

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classroom when the students go through the same training, they now become numb and do not think as expected of them.

Robinson and Holcomb, (2020) clinched that despite the general public's abhorrence of treason during wartime, the American community clash with criminal responsibility for such indoctrinated combatants; however, existing criminal rule permits no defence or remediation because, at the time of the offence, the indoctrinated offender suffers no intellectual damage, mental weakening, or internally or externally duress. Sure, the person acted sake of mesmerising by a third agent instead of solely dwelling on free will to exercise explore, but based on views and principles not previously embraced.

Most approaches have shared assumptions that indoctrinatory informative strategies need to be wiped away for they impede youngsters' denying moral's reasoning ability them the needed capacities to appraise the gosh of their moral conduct (Croce, 2019). (Copp 2016) espouses moral education accounts, and concerns impacting the answer to the problem of indoctrination. The opposing explanations of indoctrination provide distinct essential requirements for an activity to constitute a kind of indoctrination. Some believe that indoctrination occurs through the tactics used by educators.

Taylor (2017) in her indoctrination, it is said, damages pupils by promoting their shuttered thinking, a fault that jeopardises students' growth as inquirers and independent agents. There is no definitive definition of indoctrination. Copp (2016) it is held indoctrination occurs when an instructor employs practices that do not assist pupils in developing their capacity to reason. Others believe that indoctrination necessitates the dissemination of ideologies or false ideas. As Callan and Arena (2009) and Taylor (2017) have

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shown, all these views have problems. Thus, following those scholars, the researcher endorses result-oriented ways which blame indoctrinatory educationalists whose teaching stratagems incite numbness in their students.

As indicated by Siegel (2017) these views will have been pushed on pupils from without, rather than adopted from within, based on the student's autonomous judgement. Any RE methodologies that 'neglect to cultivate pupils' capacity for critical thinking about morality' is indoctrinatory, due to actions it encourages, students so educated will be unable to regulate for themselves as the appropriateness of those very beliefs, actions, habits, and so forth.

Fostering value heterogeneity is neither a viable educational technique nor a suitable anti-indoctrination cure since students lack the tools to understand the arguments for and against diverse points of view. Measures to 'stimulate those youngsters to adhere to specific moral norms,' also known as moral socialisation, consist of educating children to 'operate cooperatively and to have convincing crucial 'prosocial' or morally justifiable views (Copp, 2016; Hand, 2014). Moral education's primary objective is to educate kids on how to tell the whole truth hidden from consciousness, be considerate towards others, handle emotions, and circumvent being dishonest or rude.

Copp (2016) said that given the challenges surrounding a wide number of diverse issues, moral education raises concerns about indoctrination. However, I contend that moral education is no more susceptible to being 'indoctrinated' than history or scientific instruction. She describes what brainwashing includes. However, some handle extremely contentious themes that create the most concerns regarding indoctrination.

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Moral education entails assisting older students in understanding and critically thinking about contentious moral topics (Copp 2016), but also about the same ideals they learnt in the previous step. Momanu (2012) unsheathed that when instruction supports the transmission of material subjugated to a political, religious, or other ideology, it becomes indoctrination. In this regard, the greatest pertinent instances of indoctrination, as claimed by their hegemonic connotation: using academic achievement for backing propaganda politically; teaching only the constructive attributes of a doctrine, falsifying facts to emphasise a certain doctrine, instilling hatred against anything that abhors the imposed doctrine, and so on.

Christiansen (2019) claimed that in an era of international hyper-competition, there is a requirement for administration education to construct an introduction course on cultural indoctrination (CI) for business students. Alberts (2019) contends that a key human rights issue is the lack of a clear separation between religious and secular approaches to religion in schools, not least since only secular methods may be mandated.

Okeke and Okoye (n.d.) thought that Nigerian education, in general, has lost a sense of its flavour. The standard appears to have and continues to decrease. Furthermore, children in secondary schools appear to be unfocused. Ndzovu (2017) delves into suspicions that exhumed from Christians when anti-jihadi Muslims disentangle themselves from militants' horrible crimes have given the impression that all Muslims are the same and pose a threat to national security. In South the African context, Black (2014) indicated that it is commonly agreed that during the apartheid era secondary school History

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education was perceived as an insidious form of indoctrination by other sections of the community that met antagonization.

Bonney (2017) reported claiming that if religious organisations are allowed more control over school management, these institutions may eventually turn into indoctrination centres. This isn't even true because the problems still exist. Eshun (2018) discovered that teachers are well-grounded in the content of CRS. A scrutiny of the literature reveals that nothing or few works have been done on teachers' indoctrinatory practices in the country and the research site to be priced. It is therefore important to conduct the study to get filled the lacuna in the literature so that teachers of CRS probably become conscious and avoid those practices in their teaching.

Degree of CRS Teachers' Participation in Indoctrinatory Practices in the Teaching of CRS in SHS

Miller, Barber, and Bakar (2018) studied the German Hitler Youth's reaction towards indoctrination and the use of force to clarify the relationship between indoctrination and intimidation. They discovered that while fostering moral ideals in early childhood through admiration and imitation of moral role models may result in pro-social attitudes, the approach's overall efficiency depends on the students' conscientiousness and, consequently, on their capacity for critical thought.

Momanu (2012) recommends a critical examination of educational indoctrination. It deals with the meaning of the term and tries to pinpoint two essential elements: both ideological plus pedagogic components. The aim, teaching contents, teaching techniques, and finalities of the didactic process are all included in our four-dimensional model for the examination of

indoctrination in the teaching process. In light of the postmodern education system, the study's conclusions criticise indoctrination.

In New Zealand, Joseph Jeyaraj and Harland (2016) sought to learn about the main issues with critical pedagogy and how it is seen. Thirteen professors from international universities were spoken with; all of them expressed a strong desire for more social justice. Eleven had to deal with the charge that critical educators indoctrinate pupils, and they acknowledged that it was hard to avoid in such a clear ideological environment. Teachers made an effort to keep their political opinions from the pupils while also being willing to take certain risks that are not often connected with teaching a language. They discovered that everyone involved in the study or practice of critical pedagogy was worried about the concept of indoctrination and the challenges associated with handling it in the classroom.

Teaching pupils to be open-minded, thorough, inquisitive, and other virtues is a potent antidote to brainwashing. An educational strategy that successfully encourages critical thinking can only be indoctrinatory if it indoctrinates pupils with the ability to think critically and, consequently, with intellectual values. The example is dynamic, however, enables kids to acquire virtues in a way that meets their emotional and cognitive requirements, which, as we have previously shown, reduces the possibility that an exemplar-based educational paradigm may be indoctrinatory.

Even when developing intellectual virtues using an exemplar-based method, teachers must complement the exemplar's dynamic with other techniques that provide students with the chance to put their newly acquired virtues into practice as well as to comprehend how they function. Insightful

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examples of how we might support kids in forming good habits in the classroom have been provided by Baehr (2016, 2019). A tutor has the liberty to incorporate thinking routines into the regular classroom activities as a pedagogical tool for facilitating the practice of intellectual virtues along with creating exercises that would enable small groups of students to work together in an induced expression (that is, a fruitful context in which many opportunities for exercising intellectual virtues arise).

There is more that can be stated about the educational value of allowing learners to explore, such as the significance of instructors serving as role models (Tuninetti, 2018). The success of encouraging kids via stories Engelen, Thomas, Archer, and Van de Ven (2018) argue for guiding people towards intellectual virtue through role models, as well as the instructive value of destructive or evil role models. In addition, Appiah and Mfum-Appiah (2019) in Ghana suggest that basic school supervisors, such as head teachers and circuit supervisors, should focus their supervision activities more on what teachers do in the school setting as opposed to focusing on what teachers claim individuals can do or a list of potential accomplishments.

CRS Teachers' Pedagogical Knowledge in the Teaching of CRS

Teachers, pedagogical content knowledge refers to the teacher's ability and confidence to use or blend the suitable contents that are in the CRS curriculum and those experimented with and approved methods or strategies of teaching the religious course. In order for the teacher to acquire Pedagogical Content Knowledge (PCK), the model further contends that the three notions must communicate. Applying this precondition to the teaching of Christian religious studies, educators are expected to arm themselves with

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pedagogical content knowledge by studying on their own, with friends, or through professional development opportunities, in addition to adhering to curriculum guidelines or course outlines.

Karamouzis and Fokides (2017) looked at the following topics in Greece: religious beliefs, technological use, and personal opinions on the use of technology for the propagation of religious ideas. They found that people are generally not very religious, and it appears that they have a good view of technology, which they are eager to employ in an educational setting. The gap that was found was because instructors' participation in indoctrination methods went unnoticed.

Valtonen, Sointu, Kukkonen, Kontkanen, Lambert, and Mäkitalo-Siegl (2017) in the work TPACK updated to measure pre-service teachers' twenty-first-century skills" noted that twenty-first-century skills have attracted significant attention in recent years. Students of today and the future are expected to have the skills necessary for collaborating, problem-solving, creative and innovative thinking, and the ability to take advantage of information and communication technology (ICT) applications. Teachers must be familiar with various pedagogical approaches and the appropriate ways to use ICT to support the development of their students' twenty-first-century skills. They did not concern about teaching religious education.

In Malaysia, Sarjoni et al, (2019) at Makerere University, saw that researchers examined the extent to which professors of mathematical subjects were knowledgeable about using ICT in teaching (Batiibwe et al., 2016). Based on the framework for technical, pedagogical, and content knowledge (TPACK), it was advised to focus on the underlying aspects that support the

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enhancement of the use of ICT in pedagogy. All of the discussions avoided discussing how teachers may combine the two abilities to accomplish their desired results without brainwashing.

Asare-Danso's (2018) research was also carried out in Ghana, and tutors were chosen from teacher training colleges. Additionally, they exhibited their capacity in using their pedagogical and subject-matter expertise. Appiah and Mfum-Appiah (2019) find out teachers' technological, pedagogical and content knowledge in the teaching of RME in the Aowin District of the Western Region. It was advised that basic school supervisors, such as headteachers and circuit supervisors, should focus their supervision efforts more on what instructors really accomplish in the classroom as opposed to focusing on what teachers claim they can or are doing.

Afari-Yankson (2021) examined the knowledge of Christian Religious Studies teachers in a few senior high schools in Ghana's Central Region about technology pedagogical elements. CRS instructors had a strong content understanding when it came to teaching Christian Religious Studies. The CRS professors were unfamiliar with some of the Old Testament's contents as well as the goals of teaching Christian Religious Studies. Educators were knowledgeable in teaching Christian Religious Studies and were adept at doing so. The CRS instructors were unfamiliar with some of the Old Testament's themes and the goals of teaching Christian Religious Studies.

From the foregoing, it can be seen that all kinds of literature have looked at the amalgamation of technology, pedagogy, and content knowledge of teachers within both religious education and other fields. The appropriateness of using the needed skills to teach CRS without any dew of

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indoctrination has been underlooked. It therefore impetuously needed to examine the tenacity of teachers adopting the necessary skills makes the teaching of CRS free from any elements of indoctrination.

CRS Teachers' Knowledge of the Rationale for Teaching CRS in SHS

Rationale refers to the motives and reason as well as the purpose behind an action or program or event. Every single activity has got a reason behind its operations. Education as a social phenomenon since its inception with human civilization has some remarkable motives to accomplish. Christianity is the largest and the leading religion among the mainline religions in the country. And the Bible is widely used among the many religious pieces of literature available.   Mensah and Owusu (2022) postulate that CRS's purpose assists students comprehend the significance the Bible plays in people's lives, subjects are understood and taught using the Bible as a reference point. It is instructed as a tool for influencing, advising and counselling users as well as those close to users who would want to model their lives after those of these users.

Croce (2019) investigated the constrained problem and the challenge of indoctrination must be resolved for the record to be a viable alternative to other educational models now on the market. The goal of the adaptationist approach to moral education is to provide kids with the principles, attitudes, and behaviours necessary for assimilating into their group or society. This method has drawn criticism for allegedly indoctrinating children by encouraging them to become narrow-minded. The prerequisites for an activity to qualify as an indoctrination method are obscure. Experiences suggest that indoctrination occurs when educators use techniques that prevent pupils from

developing their ability for reasoning (Copp, 2016). Teachers may misuse their position of authority to impose their personal opinions and ideals while intentionally dissuading their pupils from voicing questions or concerns (Tan, 2014).

In England, Jackson, Ipgrave, Hayward, Hopkins, Fancourt, Robbins, Francis, and McKenna (2010) discuss how the teaching of religious studies contains less information about its historical context. According to Jackson, et al., the goal is to prevent instructors from emphasising cognitive growth alone in their instruction, which is presumed to be the situation in the majority of Ghanaian classrooms. However, it was discovered that some educators use materials that may hone their pedagogical expertise and might be harmful to academic endeavours. In Finland, Kuusisto and Gearon (2019) researched the goals and objectives of Finland's religious education programmes. The objectives for promoting children's growth and development were concentrated on literacy about different faiths and worldviews, improving one's knowledge of oneself and others, personal development, and global citizenship skills. Jafralie and Zaver (2019) discovered several recurring themes that teachers struggle with in terms of curriculum and pedagogy and show that neither pre-service teachers entering the field nor in-service teachers are adequately prepared to deal with the challenges of teaching about religion in a secular environment.

Again, Onovughe and Mordi (2017) noted that in Nigeria, when selecting goals for teaching CRS, teachers rely on the subject matter and pedagogies outlined in textbooks, syllabuses, and faculty members' guides for planning, but what they ultimately teach depend on their inclinations. They

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note that almost no emphasis has been placed on the teaching staff in this area, in large part due to the erroneous belief that any person who believes can teach or guide CRS students in primary school. Teaching Christian Religious Education essentially involves the development of academic, moral, civic, and spiritual values. Sama, Adegbuyi, and Ani (2021) realized that by watching the kind of intellectual effort required to respond to previous exam questions, teachers may better prepare their students to meet these requirements.

In one instance, Appiah and Mfum-Appiah (2019) In their evaluation of the Religious and Moral Education (RME) curriculum, the authors of Ghana's junior high schools (JHSS) looked at pedagogical knowledge practices. CRS was not given as much attention as RME. Appiah and Mfum - Appiah (2019) and Mensah (2016) assert that the goal of education is to guarantee that the learner's conduct changes appropriately. After a time of study, the learner must be ready to embrace his or her potential.

The learner who has gotten good moral instruction would mostly disclose his or her civic obligations (Kwarteng, 2013). There is a primary goal for teaching Christian religious studies, and no extraneous circumstances are meant to stand in the way of that goal being realised. According to the qualifications of the instructor and the specifics of the local curriculum, the philosophy or reason for the topic may differ from school to school. Because CRS is organised according to the model of curriculum organisation and requires well-trained instructors to teach to satisfy the purpose behind the teaching of the topic, the requirement for competent staff, particularly qualified teachers, is a highly significant issue.

Herein comes the need for educators to stay current with the knowledge of the rationale for teaching Christian Religious studies in Ghana. To ensure that the rationale for CRS is achieved, teachers' status in Ghana must perfectly match the philosophy of the educational system in Ghana. That is, to develop the holistic nature of the individual and make him fit into his society. According to the Curriculum Research and Development Division (2010), instruction in CRS aims to provide students with an understanding of the importance of the Bible in people's lives as a source of instruction, direction, and advice on the different issues that the modern world faces. Stakeholders never want to evangelize or convert someone to any particular denomination using the teachings of the Christian religion. Making sure that instructors may improve their instruction through evaluation, learning from other people's successful methods and evidence, and ultimately accepting increased personal responsibility for their professional development is one of the requirements for fulfilling the objective (Owusu, 2011). Although these are all accounted for before a teacher advances through into the rankings in the profession, the situation in Ghana is strikingly similar.

According to Owusu (2011), an insufficient number of people understand how crucial it is to educate kids on how to learn and how to apply what they already know. Given that this is the actual scenario in Ghana's Senior High Schools, it demands urgent action. The Bible-based CRS provide a framework and the strength to handle a lot of instruction about the moral principles necessary for both individual and societal development. Since CRS aids in the comprehension, adoption, and actualization of biblical values,

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virtues, and conceptions in the lives of young people, teachers need to understand the justification for using it in the classroom.

In Ghana, Amuah (2012) recognised that the inevitability of avoiding the lure of indoctrination is necessary to fulfil the goals of introducing Religious and Moral Education, and as a result, Religious Education and Moral Education should work together. This opinion was mirrored by student replies, as 154 (62.8%) of the students criticised indoctrination yet failed to address some of the activities that caused it. Eshun (2018) outlined the challenges faced and provided field research findings to aid implementers. Later in the day, there is less opportunity for pupils to participate in classroom activities during teaching and learning. Based on their established objectives, it is advised that instructors reassess the curriculum to apply for the course.

Though a surfeit of studies has been written from place to place on the wider concepts of religious education and indoctrination, few studies have included educators' knowledge and the use of indoctrinatory practices in teaching students. With a weak basis of the rationale for the CRS, the course makes learners prone to limit in thinking. Researchers have not juxtaposed why the neglect of the rationale of teaching, can lead to indoctrination.

Relationship Between Indoctrination and the Rationale for Teaching CRS

`   Betts and Liow (2006) argued the instructional goals of various university courses, as well as the mix and order of the teaching techniques employed to achieve those goals, vary between institutions and fields. The findings showed some differences between staff views and students' perceptions of the link between various teaching styles and educational goals. The findings have two related implications that are discussed: (i) the choice of

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teaching technique should be more directly aligned with educational goals, and (ii) project-based learning and tutorials are more likely to achieve significant goals than the conventional lecture style. According to Hand (2002), ideas may be spread in one of two ways: by appeal to reasoning or by eschewing reason. After describing indoctrination as the process of sending beliefs by ignoring reason, he carried on to assert that religious parents may use their perceived intellectual authority to impart religious ideas to their children in a way that speaks to their emotions. Yohanis (2015) found that teachers of religious education tend to be religious although they have conflicting views on the pedagogical purposes of their subject, especially concerning how to handle diversity.

Chapter Summary

The humanistic approaches are based on the idea that each person is a unique individual with distinct abilities, a strong sense of self, and a desire to learn anything. The theory of data processing concentrates on how data enters the memory, the installation procedure, and how it is recovered in exceptional circumstances. The concepts; rationale for teaching CRS, indoctrination, and pedagogical-content knowledge were all reviewed. Practices in the classroom come in different forms and shapes as the CRS teacher involves the learners under his or her care. The review above has delved extensively into the issues of indoctrinatory practices in the teaching of CRS. Different scholars with different opinions have called for the sanctimonious and holistic teaching of CRS without using the whips of the churches that possess their schools.

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CHAPTER THREE

RESEARCH METHODS

Introduction

The impetus of the exploration was to examine teachers' knowledge and use of indoctrinatory practices in teaching CRS in mission schools in the Central Region of Ghana. This chapter of the research focuses on the research paradigm, research approach, research design, location, population, participants, research instruments, pre-testing of data collection tool, data collection method and analysis of data procedures, the ethical requirement.

Research Paradigm

This study aligns itself with the pragmatist's paradigm. In other words, the researcher aligns himself with the pragmatist's view of assessing significant issues in academics. The research sought to practically unpack Christian Religious Studies teachers' knowledge and use of indoctrinatory practices. Cohen, Manion, and Morrison (2018) opine that pragmatism is the worldview in which the researcher is concerned with formulating and addressing the research topic or issue through the means of its heterogeneous designs, data collection systems, and analysis. This frame of thinking employs either quantitative data, qualitative data or both in the generation of solutions to problems. Thus, it is interested in what works or succeeds in finding answers to a pressing research question or problem. The researcher following this view employed both inductive and deductive reasoning to examine the problem as well as the research question.

The researcher's motive for this view hangs on the fact that the problem of indoctrinatory practices can be interrogated through practical

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means on conventional grounds. This creates avenues to use numerical digits and word expressions to learn about whether the problem persists. This report on the said issue uses both a questionnaire and an observation guide which only works perfectly under this ideological bloc.

Research Approach

The mixed methods strategy was employed for the study. Because the research rests in the pragmatist's framework, this approach works best to harness the data collection procedure. Cohen, Manion and Morrison (2018) postulate that the practicalities of mixed methods research have multiple allegiances, and these ideologies decide and accept world ideas about what the universe is for and how to gaze at it, perspectives of reality, methods of comprehending the world or phenomenon under study and value systems. In a single discourse, multiple methods can be adopted to achieve the goals of such work. One blends the methods because of the belief that the problem or the issue can be best solved through the amalgamation of the methods to aid the data collection criteria. Mannino (2014) points out emphatically that, mixed methods syndicates both quantitative and qualitative approaches in single research.   Based on the sensitive nature of the issue at hand and the population's peculiarity, this study used both quantitative and qualitative methodologies to push the data-gathering exercises. Thus, the respondents were observed and their responses were quantified for the conclusion.

Research Design

The study used the concurrent parallel design of mixed methods. This design allowed the study to be conducted extensively in reality. Cohen, et al. (2018) have posited that the aforementioned design is cherished by those

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whose problems can be solved through both qualitative and quantitative approaches. This suggests that they both run instantaneously, but are independent in addressing various research questions, analogous to the accustomed concept of triangulation of method, theory, methodologies, investigators, perspectives, and data. The researcher deemed this design to be appropriate because it allows researchers to study the opinions and perceptions of particular persons who were to demonstrate characteristics at that particular time.

The design ensured that the researcher undertook descriptive data analysis. It also guaranteed just one data-collecting activity in which both teachers and students of CRS gave data simultaneously while utilising two distinct devices. The study's subjects are dispersed throughout a vast geographical area. The approach is appropriate for collecting mutually qualitative and quantitative data, either synchronously or in parallel. It was beneficial to combine data from two data sets, with the results utilised to aid knowledge gaining, to understand and solve the identified problem. The two approaches i.e., quantitative and qualitative in the concurrent design gave an equivalent stand and flexible grounds for the collection of the data. Creswell (2014) said that researchers who use the design gather both quantitative and qualitative data at the same time, analyse them individually, and then contrast the findings to determine if they confirm or contradict each other.

Once again, the convergence design offers the researcher the urge to enquire about further statistical data, describing additional difficulties in detail accumulated. The design renders comparing results, a common reason for conducting a parallel design. Again, the design can provide stronger evidence

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and more confidence in one's findings and give one more granular result than each method (Office for Health Improvement and Disparities, 2020). On the dark side, the office designated that it may need more proficiency to collect, and analyse data, added to the interpretation of the results, than using one method would and combining different methods requires extra resources, such as time and money. Creswell (2013) alleges that it is challenging when the researchers do not have the strong basic knowledge to converge or merge the data.

Study Area

The Central Region was formally the seat of the Government of Ghana and it is famed for its old forts and castles erected by early European traders, three of which will be designated as World Heritage Monuments by the World Heritage Foundation within UNESCO. The region is also well-known for its palm-fringed beaches, intriguing fishing villages and mediaeval cities, and a wealth of natural attractions. Kakum National Park, located about 30 kilometres north of Cape Coast, is the most important wildlife reserve in Southern Ghana and is well worth a visit. The largely undisturbed virgin rainforest has been protected as a refuge for birds, butterflies, and uncommon native wildlife, with Kakum being the most accessible due to its proximity to Accra. Education in the region is a remarkable one that attracts numerous people from all walks of life come to seek. This led Amakyi (2016) to reveal that the Central region is one of the three areas in Ghana with enrollment rates that are higher than the national average. This shows how committed the region is to pushing the front line of quality education.

Population

The study's population was specifically all CRS teachers and students from 19 mission senior High schools within Central Region. For the truthfulness on the part of teachers to be ascertained, the researcher deemed it appropriate to seek the views of the students who are being taught by the teachers in question. Again, students were used in the study because they are at the receiving end of whatever is deemed indoctrinatory and they have a face-to-face encounter with the teachers in question. There are 39 teachers and 1400 students of CRS in 19 mission Senior High Schools in the Central Region. Therefore, the study's population was 1439.

Participants

The sample size for the study was 359. It comprised 320 CRS students and 39 CRS teachers from 19 mission Senior High Schools in the Central Region. Two factors influenced the fortitude of a suitable sample scope. The first is the complexity of the study's theoretical model with the statistical analysis required to estimate it while the second is the issue of generalization. It is argued that sample size requirement varies with model complexity. Hair et al. (2014) maintain that one needs to establish the extent to which several relationships are seen between variables that need to be estimated, which requires a huge sample size. It has been recommended that 306 students should be selected as representatives of 1400 students (Hashim, 2010). However, the researcher added an extra sample of 5% level of precision to the sample size of this new study. Therefore, the sample size of the students rose to 320. The study employed the census method to involve the 39 teachers of CRS because all of them were deemed important for the study. According to

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the Australian Bureau of Statistics (2020), a census is an examination of each unit, everybody, or all of that in a community. A questionnaire-based survey, which corresponds to a total count, is often used. Hauser (1941) indicates that census data is notable for providing a reliable assessment of the population (no sampling error) and precise information on minor sub-groups within the population is more likely to be accessible. On the negative side, it makes enumerating all units of the population within the allocated time difficult. Again, it has higher expenses, both in terms of staff and monetary value, than a sample, and it takes longer to gather, analyse, and disseminate data than a sample.

A convenience sampling technique was used to sample the 20 teachers for the observation session. Opined by Kuranchie-Mensah and Amponsah-Tawiah (2016) it entails the utilisation of members of a target group to whom the investigator has access to can act as respondents. As a result, the researcher selected professors depending on their ease of access. Sedgwick, (2013) posits that convenience sampling is inexpensive and easy and the subjects are readily available. Etikan, Musa, and Alkassimet (2016) note that the primary goal of convenience sampling is to get data from individuals who are conveniently available to researchers. They stated that the obvious drawback of convenience sampling is that it is prone to bias.

To ensure there is an accurate portrayal of the entire student population, the proportionate random sampling procedure was used. It was effectively deployed here because the researcher wanted fairness and to avoid any form of bias. Here, the respondents were picked from their respective schools. In each school, the researcher proceeded to use simple random

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sampling to select the students. Patten (2021) stresses the significance to choose a sample size at the chance to limit the possibility of introducing biases into the sample or to select and guarantee that sample units are well-distributed throughout the population. The lottery method was used. Table 1 displays here the population of CRS teachers and students in mission schools situated and their respective sample sizes.

Table 1: Population of CRS Teachers and Students and Sample Sizes

Mission schools	Teachers	Students' population	Sample size
Adisadel College	2	85	19
St. Augustine	2	40	9
Wesley Girls	3	68	16
Mfantsipim SHS	2	80	18
Academy of Christ the King	3	112	26
Aggrey Memorial	3	75	17
St. Gregory SHS	1	29	7
Mfantsiman SHS	3	110	25
Saltpond Methodist SHS	2	105	24
Potsin TI Alhmaddyya	2	83	19
Heritage Academy	1	33	8
Ekumfi TI Alhmaddyya	2	100	23
Winneba AME Zion Girls	1	30	7
Breman Asikuma SHS	3	150	34
Mando SHS	2	85	19
Nsabaa Presby SHS	3	135	31
Swedru SDA SHS	1	35	8
Nyanyano SHS	1	10	2
St. Brother Andre SHS	2	35	8
Total	39	1400	320
Grand Total of the sample			359

Source: Field Data, (2022)

Data Collection Instruments

The instruments used for the data gathering were two sets of structured questionnaires for mission school Christian Religious Studies teachers and students and an observation guide for the researcher. The questionnaires were strategically designed to capture demographical data and information that was driven by the study's purpose. The use of two questionnaires allowed respondents to maintain their anonymity in the sense that there was no outright disclosure of names in the questionnaire, thus it promoted complete invisibility, which gets the most out of those answering. The use questionnaire is convenient because it can be completed at the respondent's convenience and confidentiality and less opportunity for bias or errors which might be caused by the presence or attitude of the researcher.

Again, a lot of information may be gathered from a big number of individuals in a short period and at a low cost (McLeod, 2018). The major weakness lies in the difficulty to determine whether respondents are truthful with their responses (Stiers, Larner, Kenny & Lewis-Beck, 2021). On the other hand, it educates the researchers on some of the challenges to encounter. For instance, respondents may not be hundred per cent (100%) honest with their answers and this may be happening for a diversity of reasons, comprising social attraction, bias, and attempting to safeguard confidentiality.

The questionnaires for teachers and students were presented under six (6) and two (2) sections respectively. The teachers' questionnaire was preceded by section A which solicited demographic information from teachers. Section B also required teachers to express their knowledge of the term indoctrination in the teaching of CRS learners. This was an open-ended

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item that aimed at teasing out their understanding of indoctrination. Section C beseeched teachers to respond to 7 items on the level of teachers' participation in indoctrinatory practices in the instructing process of Christian Religious Studies in the Central Region. This again was measured on a point scale where teachers had to register their views on the degree of teachers' participation in indoctrinatory practices from very low through very high.

Furthermore, Section D requested for responses on nine (9) items on teachers' pedagogical knowledge in teaching CRS in the Central Region of Ghana. Section E also requested for responses on 11 items on teachers' content knowledge in teaching CRS in Central Region. The final part of the questionnaire, section F solicited data on six (6) items on CRS teachers' knowledge of the rationale for the teaching of Christian Religious Studies in the Central Region**.** On the 5-point Likert scale, teachers were asked to respond by ticking their knowledge on the rationale for teaching Christian Religious Studies. Several items were presented to the teachers for them to show their likes and dislikes on the issues surrounding the rationale for teaching CRS in the region.

The questionnaire for students preceded with section A which solicited demographic information from students. Section B also required students to respond to 7 items about their teachers' participation in indoctrinatory practices in teaching Christian Religious Studies in Central Region on a 5-point Likert scale by ticking. Section C asked students to reply to nine (9) items that demonstrated their teachers' use of pedagogical practices when tutoring CRS within the Central Region through ticking.

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The researcher again employed the structured observation guide to observe CRS teachers' teaching. The observation was conducted to find out the level of teachers' participation in the act to get a better grasp on understanding the phenomenon. The observation guide was organized and close-ended for the observer to tick. It contained seven (7) items that purported to find the prevalence of teachers' participation in indoctrinatory practices. Four options were ticked to indicate the severity of the action starting with "not all" to "very often". Another of the earliest ways of gathering data is observation, Sarantakos (1997) and it implies a scheme of data assemblage that relies on vision as its primary source of facts collecting. Ciesielska, Bostrom and Ohlander (2017) opine that observation is one of the most significant and diversified methods of research in social sciences. However, it can be time-consuming and makes the participants not demonstrate their true characteristics.

Validity and Reliability of Instruments

The questionnaires and observation guide for both teachers and learners were subjected to validity and reliability test. To check for validity, the questionnaires were given to the supervisor to evaluate their likelihood to meet the face and content of item validity checking. The suggestions and issues that were raised by the supervisor were used to initiate the necessary variations to ensure an improvement in the instrument, with a focus on obtaining quality information to answer the research questions. Thereafter, a pilot test of the questionnaires and observation guide was conducted in the Greater Accra Region. The area was selected for the pilot testing exercise

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because it has several mission senior high schools that are managed by missions and have similar characteristics compared with the Central Region.

Cronbach's alpha reliability coefficient was established for each of the items. Creswell (2014) asserts that "Cronbach's alpha reliability Coefficient is a criterion of reliability and more specifically, internal consistency". A pilot test was conducted for the teachers' questionnaire and the following values were obtained for each section. Section C "(Q7. Q8, Q9, Q10, Q11, Q12, Q13)" =.723, Section D (Q14, Q15, Q16, Q17, Q18, Q19, Q20, Q21, Q22) = .729. Section E (Q23, Q24, Q25, Q26, Q27, Q28, Q29, Q30, Q31, Q32, Q33,) = .755, and Section F (Q34, Q35, Q36, Q37, Q38, Q39) =.663. The alpha value for the teachers' observation guide (Q1 Q2 Q3 Q4 Q5 Q6 Q7) was .722. The reliability of the students' questionnaire was obtained for each section. Section B (Q4, Q5, Q6, Q7. Q8, Q9, Q10,) = .653 and Section C, has (Q11, Q12, Q13, Q14, Q16, Q17, Q18) =.735.

All the analyses above were done to ensure that the data collection instruments were good to take the data. The Statistical Package for Social Sciences (SPSS) version 26 was used to conduct the reliability coefficient testing. Creswell (2014) highlighted that a coefficient of .6 is a good starting point for analysing if the scale possesses internal consistency. This implies that the above-obtained coefficient values indicated that all the questionnaires and observation guide were of good stand for the data collection.

Data Collection Procedures

The researcher acquired a letter of recommendation from the Department of Arts Education, UCC. This letter permitted the researcher to inform the school authorities to allow the data to be collected in their schools

and to establish rapport and acquaintances between the study's participants and the researcher. By so doing, the respondents were predicted to be happy and felt comfortable accelerating the responding process of the data assemblage technique. The data collection exercise was between the second week of September and November 2022. Approximately, one month and two weeks were used by the researcher and one other research assistant who was well-trained to assist in the data collection procedure.

Upon arriving at the various campuses, the school authorities were served with the letter of introduction obtained from the Department for Arts Education at the University of Cape Coast. Dates were allotted to the researcher for the actual collection task. Having been granted permission to carry out the duty on the agreed date, the masters in charge were consulted for classes to be arranged. The subject's teachers were given their questionnaires. In the classes, the students were asked to pick a chit of paper and write on top, "yes" or "no" on each paper to be picked. All the yes were identified and given the questionnaires. The researcher stayed and assisted anyone who needed clarification in the activities. Completed questionnaires were taken and inspected to ensure that all items were answered. Both learners and teachers were appreciated for participating in the exercise.

During the observation phase, a total of 20 classroom instructors were involved on different days in the schools due to convenience. The procedure was created to aid in the documentation of classroom teachers' practices for a variety of participation in indoctrination. Due to scheduling restrictions, each classroom observation lasted for 20 minutes and was done once. Non-participant observation was used in this investigation. The observation guide

containing 7 indoctrinatory practices was ticked by the observer as the class teachers worked. After the observation, the researcher went to the administration to express appreciation.

Data Processing and Analysis

The collected data were analysed by computation of frequencies, percentages, standard deviations, and means distributions. The hypotheses were tested through inferential statistics and the results were used to determine whether to accept or reject the null hypotheses. This decision was taken based on the results that were generated per the usage of Statistical Package for Social Sciences (SPSS) version 26. Table 2 illustrates how each research question and the hypotheses that guided the study were analysed.

Table 2: Research Questions with Statistical Tool

No.	Research Questions/ Hypotheses	Statistical Tool
1	What are mission school CRS teachers' knowledge of indoctrination in teaching CRS in the Central Region?	Thematic analysis
2	What is the level of mission school CRS teachers' participation in indoctrinatory practices in the instruction of CRS sited in the Central Region?	Descriptive statistics: Frequency count, percentage means, and standard deviation and thematic analysis
3	What is the level of mission school CRS teachers' pedagogical knowledge in teaching CRS in Central Region?	Descriptive statistics: Frequency count, percentage means, and standard deviation

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Table 2: Continued

4	What is the level of content knowledge of mission school CRS teachers in teaching CRS in Central Region?	Descriptive statistics: Frequency count, percentage means, and standard deviation
5	What is the level of mission school CRS teachers' knowledge of the rationale for teaching CRS within Central Region?	Descriptive statistics: Frequency count, percentage means, and standard deviation
H_01	There is no statistically significant difference in mission school CRS teachers' participation in indoctrinatory practices based on their religious background.	Independent sample T-test
H_02	There is no relationship between mission school CRS teachers' pedagogical knowledge and their knowledge of the rationale for teaching Christian Religious Studies.	Pearson Product-Moment Correlation
H_03	There is no relationship between mission school CRS teachers' content knowledge and their knowledge of the rationale for teaching Christian Religious Studies.	Pearson Product-Moment Correlation

Ethical Requirements

  Since the respondents or participants of the study have rights, all the necessary ethical standards were followed diligently. The consent of the schools included in the study was sought. To do that, a letter recommending the exploration was obtained from the Department of Arts Education (shown in Appendix A) and was sent to all the participating schools in the Region. This exercise was conducted to seek formal endorsement from the school authorities to gain access to the teachers and students involved in the study. Participants were fully briefed on what was expected of them, how well the data is now to be utilised, and the possible repercussions (Fleming & Zegwaard, 2018). Further, respondents were assured of their confidentiality and anonymity. Fleming and Zeqwaard continued to say that participant privacy means the researcher is unaware of the participant's identity. As a result, while employing anonymous surveys, the individual's identity must be completely unknown to the researcher. The researcher knows the participant's name, but the data is mainly presented fully and the identity is kept secret. Again, the participants were promised that the details they provided may be used purely for research purposes and that no aspect of the data would be used to hurt anyone. Lastly, the respondents were informed to be aware of the benefits that would be derived from the research, such as using the knowledge discovered to make life in the field easier and promote one's prestige in the field of study.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

The study's purpose was to assess teachers' knowledge and use of indoctrinatory practices in teaching CRS in mission schools in the Central Region of Ghana. To collect the information required for the study, the researcher employed both questionnaires for teachers and students and an observational guide used by the researcher. The analysis of data included both descriptive and inferential statistics. The analysis of the data from both teachers and learners included calculating frequencies index, percentages, means, and standard deviations as well as drawing conclusions from the findings. The results are presented and analysed based on the research questions and hypotheses that guided the study. For clarity and simplicity, results are presented in tables.

Demographic Data of Respondents

This segment of the chapter focuses on the demographics of the participants (teachers and students). Table 3 shows the CRS teachers' characteristics in the Central Regional missionary schools.

Table 3: Characteristics of Teachers (n=39)

Variable	Sub Scale	No.	%
Gender	Male	29	74
	Female	10	26
Academic Qualifications	Bachelor's Degree	32	82
	Master's Degree	7	18

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Table 3: Continued

Professional Qualifications	Teachers' Certificate	9	23
	Diploma in Education	6	15
	PGCE/PGDE	4	11
	B.Ed.	11	28
	M.Ed.	7	18
	B. A	2	5
Number of Years in Teaching CRS	Less than 5 years	14	36
	6-10 years	15	39
	11-15 years	4	10
	16-20 years	6	15
Religious affiliation	Christian	31	79
	Muslim	8	21

Source: Field Data (2022)

Table 3 presents data on teachers from 19 mission schools that were involved in the study. From Table 3, it was recorded that, 29 (74%) of the teachers were males and 10 (26%) were females. This implies that male teachers are in the majority in Central Region when it comes to teaching CRS. With regards to academic qualifications, it was recorded that 32(82%) of the respondents have obtained a bachelor's degree whereas 7(18%) have furthered their education for a master's.

In Table 3, it was revealed that 6 (15%) and 4 (11%) have obtained a Diploma in education and PGDE/PGCE respectively. However, it was recorded again that 11(28%) have studied Bachelor of Education while

7(18%) are teaching with a Master of Education. The majority of the teachers in the mission schools in the Central Region have Bachelor of education degrees. Table 3, moreover presents data on the number of years CRS teachers have spent teaching the subject. It was recorded that 14 (36%) have spent less than 5 years in the profession while those with 6-10 years of experience 15 represent (39%) of the respondents. It was seen again that 6(15%) of the respondents have been teaching for 16 to 20 years now. This implies that a significant majority of the respondents have taught the subject for 10 years or less. However, those with more teaching years of experience a few. Lastly, it was discovered that 31 (79%) of the respondents were Christians and eight (8) representing (21%) were Muslims. This can aid to surmise that Christians are the majority in teaching as far as CRS is concerned. Table 4 presents the demographic variables of the students.

Table 4: Characteristics of Students (n=320)

Variable	Sub Scale	No.	%
Gender	Male	162	51
	Female	158	49
Age	12-14 years	26	8
	15-17 years	183	57
	18-20 years	101	32
	20 years and above	10	3
Religious Affiliation	Christian	309	97
	Muslim	11	3

Source: Field Data (2022)

From Table 4, it was recorded that, 162 (51%) of the students were males whereas 158 (49%) were females employed. This implies male students dominated massively for their take on the exploration. Concerning the students' age, it was recorded that 26(8%) of the students are sandwiched between the ages of 12 and 14 years old whereas 183(57%) and 101(32%) fell between the ages of 15-17 years and 18-20 years respectively. It was observed again that 10 (3%) of the students are 20 years and more. This shows that a weighty majority of the students are between the age of 15-17 years. Table 4 again shows that 309 (97%) of the students were Christians while 10(3%) are Muslims.

Main Results and Discussion

This section of the write-up presents the results and discussion of the data that were collected to provide answers to the research questions and test the hypotheses that emanated from the studies. These results are responses from both the teachers and students of CRS. Results from both quantitative and qualitative data have been presented in this section to show whether CRS teachers use indoctrinatory practices in teaching CRS in the Central Region of Ghana. The results are presented in the form of narratives and tables that were derived from both CRS teachers and students in 19 mission schools. It also displays the results of the hypotheses that were tested as part of the study.

Research Question One: What is the mission school CRS teachers' knowledge of indoctrination in teaching CRS in the Central Region?

This research question sought to examine mission school CRS teachers' knowledge of indoctrination in teaching CRS. Data was amassed from 39 mission school CRS experts to answer this section. An open-ended

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item was given to them on a questionnaire to respond to. Their responses are presented narratively.

The respondents (teachers) were asked to define indoctrination through an open-ended item. Their responses revealed that most of them were well-versed in the meaning of indoctrination. However, it was observed that a significant part of them remained silent and left the space blank implying that they do not know what indoctrination is all about or deemed not to respond. The views provided by the teachers are below.

A teacher alluded that indoctrination is imbibing in learners to completely accept the beliefs of a major religion. He said, "*It is an ardent process of imbibing in others from another religious background to fully accept the ideas and beliefs of another particular religion" (respondent 1).* The respondent means that the act is a well-planned phenomenon that takes rules and strategies to inculcate other religious concepts and ideas as well as beliefs in the followers of other particular religions. Another teacher indicated that the act is "*forcing people to accept your religious beliefs and practices" (respondent 2).* which is in alignment with the first respondent's view.

One of the teachers also said that indoctrination has to do with *impacting religious knowledge or doctrine into a learner" (respondent 3).* This definition aligns with Tan (2014) who said "indoctrination" simply means instruction. Here, the teacher sees any activity that intends to impact knowledge or doctrine to learners as indoctrination. This is in sharp contrast with what education is. Indoctrination is not education and can never be impacting knowledge or dogma without any negative motive behind it. A teacher also sees indoctrination as "*information about the fundamentals and*

assumptions of any science or belief system" (respondent 4). It is obvious that when instructing learners, there is an element of indoctrination. One teacher also defined the concept as "*it is asserting one's beliefs and practices on others" (respondent 5).* Well, it implies that if the teacher in the course of teaching CRS asserts his or her beliefs on others, then he or she is indoctrinating.

Moving forward, one of the teachers pointed out that indoctrination "*is a propensity to impose one's religious beliefs and practices on a person or persons" (respondent 6).* It means it is the tendency and the desire to impose the beliefs and practices of other religious sects on other people. For instance, the application of ashes on the foreheads of students who are not Catholics or Orthodox believers during the Ash Wednesday celebration is schools succumbing to the act to be an unpardoned imposition. Copp (2016) is right to say indoctrination uses states, political parties, and religious groups' powers and force as well as in one form or another, psychological deception is used to persuade individuals to embrace a preferred worldview.

Coming from another perspective, a teacher sees indoctrination as one's power to impose unacceptable views on a marginalised group of people who do have not the ability to reject or select the kind of knowledge they need. They defined indoctrination as *"the ability to impose an individual's views on others without allowing that individual views and perceptions to prevail" (respondent 7).* Another teacher in a similar direction said "*It is the act of imposing one's belief on others or making them accept a particular belief" (respondent 8).* They all have fair knowledge when it comes to what indoctrination is. Another teacher added that the "*concept of indoctrination*

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refers to the process of teaching a person or group of persons to accept a set of beliefs uncritically" (respondent 9). The scientific way of ensuring that learners accept faith without having the morale to think critically or make a selection is seen to be evil.

Again, another said "*It is to teach someone a set of beliefs so thoroughly which they do not have any ideas" (respondent 10)*. Other teachers continued that indoctrination *"is where the person has been influenced by a doctrine that has led to neglecting of his own doctrine" (respondent 11)*. This connotes that, the situation where one is influenced by a set of doctrines that nullify or negate his own beliefs without the person having the happiness and the courage to reject those new doctrines detrimental to the wellbeing of the individual involved. Others have called the concept a manipulator of the mind. This was said that *"indoctrination is manipulating the mind of a person (student) to accept your belief or ideas" (respondent 12)*. It is manipulating the mind and making it numb, then it is not worth using in teaching since education seeks to liberate others. Then the teacher who maintains that the concept *is an act of conditioning one to accept unapproved beliefs* has not made any mistake in saying that *Indoctrination is the act of influencing one's beliefs, practices, norms and one's object of worship on a group of people*. It has been shown again that "*to inculcate your belief and practices of a deity in a group of people"* is very clear to be indoctrinatory. Indoctrination is an attempt in the instruction process to impose an unrefined set of doctrines, principles, or beliefs into a person with the intention of making people or the individual behave in a way the indoctrinator wishes.

From the above responses, it can be seen that the mission school CRS teachers in the region have some knowledge of what indoctrination is. The

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reason may be that teachers knew from their training or the everyday usage of the term. Studies (Copp, 2016; Taylor, 2017; Tan, 2014, Momanu, 2018) conducted outside Ghana found that religious education teachers had a fair knowledge of the meaning of indoctrination although they were involved in indoctrinatory practices to some extent. This study's finding supports their views and findings. Some of the teachers see indoctrination as imbibing in others from another religious background to fully accept the ideas and beliefs of another particular religion, forcing people to accept your religious beliefs and practices, impacting religious knowledge or doctrine into a learner, information about the fundamentals and assumptions of any science or belief system.

Research Question Two: What is the level of mission schools' CRS teachers' participation in indoctrinatory practices in the teaching of CRS?

This research question sought to determine the level of mission school CRS teachers' participation in indoctrinatory practices in the teaching of CRS. It sought to find out if teachers' participation was very high or very low with specific statements made concerning their participation in the indoctrinatory practices. Data was gathered through items on a closed-ended questionnaire answered by the teachers, and relying on the responses collected, the means and normal deviations were calculated. The indoctrinatory practices entail imposing beliefs and ideas without accepting other views; confessing to convert learners to different religions; wearing sensitive religious or evangelical regalia to attract learners' attention, in addition, speaking and discriminating negatively against other religions. These teachers were asked to offer their thoughts on each of the items on a scale of 1= Very High level of Participation, 2= High level of Participation, 3= Slightly High level of

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Participation, 4= Moderate level of Participation, 5= Slightly Low level of Participation, 6= Low level of Participation. The mean scores interval was construed as follows; 1.00-2.50= High level of participation, 2.51-4.50 = Moderate level of participation and 4.51-6.00 = Low level of participation.

Table 5 shows the results of teachers' responses on their level of participation in indoctrinatory practices in the teaching of CRS. It was discovered that (49%) of the teachers indicated that they do not confess through teaching CRS to convert the learners to fellowship with them (M= 3.59, St.D= 2.27). Again, it was revealed that the majority (n=35, 87%) agreed that they do not wear the most sensitive religious or evangelical regalia to attract learners' attention to the teachers' denominational supremacy (M= 5.53, St.D=.1.25). The majority of the teachers (62%) do not speak and discriminate negatively against other religious sects in CRS (M= 4.56, St.D=2.05). It was revealed again that (46%) indicated that they did not pray and sing worship songs before the class commences its activities (M= 3.85, St.D= 2.05). The majority (n=31, 79%) revealed that they do not shout out or ignore learners when they challenge my opinions in the CRS classroom (M= 5.23, St.D=1.66). It was discovered that the overwhelming number of instructors (87%) indicated that they do not serve as an authority in the classroom by acting as if they are always right (M= 5.51, St.D=1.25). Lastly, it was discovered that majority (n=36, 92%) indicated that they do not use force to convey ideas that seem not to be true but appear to be true (M= 5.79, St.D=.78).

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Table 5: CRS Teachers' Level of Participation in Indoctrinatory Practices in the Teaching of CRS in Mission Schools (n=39)

The extent to which …	H/VH		M/SH		L/SL		Mean	St.D
	No.	%	No.	%	No	%		
I confess through teaching CRS to convert my learners to fellowship with me	19	49	2	5	18	46	3.59	2.27
I wear the most sensitive religious or evangelical regalia to attract learners' attention to my denominational supremacy.	1	5	3	8	35	87	5.53	1.25
I speak and discriminate negatively against other religious sects in CRS.	10	25	5	13	24	62	4.56	2.05
I, as a CRS teacher, pray and sing worship songs before the class commences its activities.	13	33.3	8	20.5	18	46.2	3.85	2.05
I shout out or ignore learners when they challenge my opinions in the CRS classroom	5	13	3	8	31	79	5.23	1.66
I serve as an authority in the classroom by acting as if I am always right	2	5	3	8	34	87	5.51	1.25
I use force to convey ideas that seem not to be true but appear to be true	1	3	2	5	36	92	5.79	.78
Average							4.87	1.61

Source: Field Data (2022)

Without disappointment, an average mean score of 4.87 (SD=1.61) indicated that mission school CRS teachers participate in the indoctrinatory practices at a low level. The reason for this outcome may be attributed to the fact that most of the teachers find themselves in mission schools and there are no laid down rules that indicate that an action is indoctrinatory or not. This confirms what Amuah (2012) found in his study that teachers have high professional knowledge and are inundated in the dynamics of delivering the topic honestly and dispassionately. This finding corroborates Momanu (2012) and Mensah (2018) who discovered that the learner is supposed to be made known and be left to decide autonomously on what is right and wrong without any intrusions and be open-minded. Hence, responses from mission school CRS teachers indicate that they are engaging in practices that are indoctrinatory.

Table 6 also presents the views of the 320 CRS students regarding their teachers' participation in the practices mentioned above. A questionnaire was shared with them to answer and they were to pick from a variety of options indicating the extent to which their teachers participated in the statements which contained the acts. Through closed-ended items on the questionnaire, they expressed their views. Some of the activities that are classified as indoctrinatory practices entail imposing beliefs and ideas without accepting other views; confessing to convert learners to different religions; wearing sensitive religious or evangelical regalia to attract learners' attention, in addition, speaking and discriminating negatively against other religions. These teachers were asked to offer their thoughts on each of items 7,8,9,10,11,12, and 13 on a scale of 1= Very

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High level of Participation, 2= High level of Participation, 3= Slightly High level of Participation, 4= Moderate level of Participation, 5= Slightly Low level of Participation, 6= Low level of Participation. The mean scores interval was construed as follows; 1.00-2.50= High level of participation, 2.51-4.50 = Moderate level of participation and 4.51-6.00 = Low level of participation.

Table 6 illustrates the responses of CRS students on their teachers' participation in indoctrinatory practices. Similarly, half (50%) of the students accepted that their CRS teachers confess through teaching CRS to convert their learners to fellowship with them (M= 3.60, St.D= 2.03). Likewise, 171 (53%) indicated that their CRS teachers wear the most sensitive religious or evangelical regalia to attract learners' attention to their denomination (M= 4.07, St.D= 2.09).

It was observed that (n=223, 70%) of students indicated that CRS teachers speak and discriminate negatively against other religious sects in CRS (M= 4.59, St.D= 2.11). Again, (54%) of the teachers indicated their CRS teachers pray and sing worship songs before the class commences its activities (M= 4.00, St.D=2.08). It was recorded that majority of the students indicated that (60%) agreed that their CRS teachers shout out or ignore learners when they challenge teachers' opinions in the CRS classroom (M= 3.62, St.D= 2.26). However, it was seen that teachers serve as authorities in the classroom by acting as if they are always right (M= 4.00, St.D= 2.15). Also, majority (71%) indicated that teachers use force to convey ideas that seem not to be true but appear to be true (M= 4.31 St.D=.89).

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Table 6: Students' Responds on CRS Teachers' Participation in Indoctrinatory Practices (n=320)

The extent to which ….	H/VH		SL/M		L/SL		Mean	St.D
	No	%	No	%	No	%		
My CRS teacher confesses through teaching CRS to convert his or her learners to fellowship with him or her	118	37	76	23	126	40	3.60	2.03
My CRS teacher wears the most sensitive religious or evangelical regalia to attract learners' attention to his or her denomination.	96	30	53	17	171	53	4.07	2.09
My CRS teacher speaks and discriminates negatively against other religious sects in CRS.	86	27	11	3	223	70	4.59	2.11
My CRS teacher prays and sings worship songs before the class commences its activities.	81	32	45	14	174	54	4.00	2.08
My CRS teacher shouts out or ignores learners when they challenge my opinions in the CRS classroom	137	43	32	10	151	47	3.62	2.26
My CRS teacher serves as an authority in the classroom by acting as if he or she is always right	105	33	40	13	175	54	4.00	2.15
My CRS teacher uses force to convey ideas that seem not to be true but appear to be true	43	13	0	0	227	87	5.53	1.22
Average							4.20	1.99

Source: Field Data (2022)

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From Table 6, it was seen that an overall mean score of 4.20 (SD= 1.99) was obtained indicating that the CRS students agreed that their teachers in mission schools at a low level or extent participate in the indoctrinatory practices when teaching the subject. Studies (Copp, 2016, Taylor, 2017; `Hand 2014) which are all foreign works said, indoctrination damages pupils by promoting their shuttered thinking and occurs when an instructor employs practices that do not assist pupils in developing their capacity to reason and learners cannot think for themselves. This finding proves that CRS students are able to identify indoctrinatory practices.

Analysis of Observation Data Conducted within the Mission Schools

The investigator employed observation to confirm the data collected with the questionnaire. The observation revealed that CRS teachers have a subtle understanding of their participation in indoctrinatory practices. A sum of 20 lessons was observed, a lesson each in 14 mission schools whereas other schools had two observations based on their convenience. The data gained with the observation guide was to be used to confirm data collected with the questionnaires. The mean scores interval was shown as follows; 1.00-2.50= Low participation, 2.51-4.50 = Moderate participation and 4.51-6.00 = Very high participation level. Table 7 illustrates the results that were obtained from the observation exercise.

The indoctrinatory practices observed included the confessing of faith through teaching CRS, praying and singing worship songs before the class commences, and using force to convey ideas that seem not to be true or verifiable. Few CRS teachers wear the most sensitive religious/evangelical regalia to attract learners' attention, CRS teachers serve as authorities in the classroom and speak and discriminate negatively against other religious sects in CRS.

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Table 7: Teacher's participation in Indoctrinatory Practices in CRS

Statement	Not at all		Rarely		Often		Very often		M	St.D
	No	%	No	%	No	%	No	%		
CRS teacher confesses their faith through teaching CRS to convert learners to fellowship with him or them.	4	20	2	10	4	20	10	50	3.00	1.21
CRS teacher prays and sings worship songs before the class commences	3	15	7	35	2	10	8	40	2.75	1.16
CRS teacher uses force to convey ideas that seem not to be true or verifiable	3	15	7	35	3	15	7	35	2.70	1.13
CRS teacher wears the most sensitive religious/evangelical regalia to attract learners' attention to her denomination	5	25	4	20	4	20	7	35	2.65	1.23
CRS teacher serves as an authority in the classroom by acting as if she is always right	5	25	5	25	2	10	8	40	2.65	1.27
CRS teacher speaks and discriminates negatively against other religious sects in CRS	3	15	11	55	2	10	4	20	2.35	.99
CRS teacher shouts out or puts learners off when they challenge her opinions in the classroom	4	20	8	40	5	25	3	15	2.35	.99
Average									2.64	1.14

Source: Field Data (2022)

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From the data gathered, an average mean score of 3.01 (SD = 1.01) was obtained and it shows that teachers moderately use indoctrinatory practices in their teaching of the subject. This result supports the finding that was documented by the students via the questionnaire. Although it was observed that the CRS teachers moderately participated in the act, they were successful in effectually maximising students' comprehension of classroom content. It was clear that CRS teachers welcome and accept new ideas without imposing their beliefs on the students and CRS teacher permits students to share things they learned from the internet in the classroom with others to profit, CRS teacher teach students to promote open-mindedness and critical thinking. It was also obvious that the majority of teachers moderately employed indoctrinatory strategies in their classroom instruction. This validates the information received through the questionnaire. This finding confirms Annobil (2020), who found that CRS is concerned with the growth of the individual in terms of self-awareness, relationships with others, and comprehension of various views, values, and behaviours.

Putting all the results together, it was found that teachers moderately involved themselves in the indoctrinatory practices. Key among them was praying before classes begin their activities, wearing religious cloth when teaching, teachers expecting their learners to accept views without questioning because teachers are seen as an authority. Wearing religious regalia to class.

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Research Question Three: What are mission school CRS teachers' pedagogical knowledge in the teaching of CRS within Central Region?

The object of this study question was to discover mission school CRS teachers' pedagogical knowledge in the teaching of CRS in the Central Region. Data was collected from 39 CRS teachers on their instructional expertise demonstrated in teaching. Through items on the questionnaire answered by the CRS teachers, the means and standard deviations were generated based on the documented replies. A handful of some of the issues considered pedagogical knowledge is the ability to command various teaching methods and methods selection in favour of a child's freedom. Teachers' motivation of students with low interest as well as teachers' competencies to provide an alternative explanation. Participants were asked to express their thoughts on each item on a scale of 1 = uncertain; 2= Strongly Disagree; 3 =Disagree; 4 = Agree and 5 = Strongly Agree. The mean scores interval was interpreted as 1.00- 1.9= low knowledge level, 2.0- 3.5= moderate knowledge and 3.6-5.0= high level of knowledge.

Table 8 shows the results of mission school CRS teachers' responses on their pedagogical understanding of the subject's teaching. Majority (n= 38, 97%) agreed that they "have command of various teaching methods, knowing when and how to apply each method (M= 4.46, St.D=.68). Again, majority (56%) agreed that they are selective of the methods that respect the eventual freedom of the child to refuse to participate in religious practices (M= 3.25, St.D=1.27)". Majority of the teachers (n=34, 87%) agreed they have an understanding of many types and purposes of valuations, and knowledge of how different frames of reference influence how kids think (M= 4.03, St.D=.63).

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Table 8: CRS Teachers' Pedagogical Knowledge in the Teaching of CRS (n=39)

Statement	U		SD/D		A/SA		Mean	St.D.
	No	%	No	%	No	%		
I have command of various teaching methods, knowing when and how to apply each method	0	0	1	3	38	97	4.46	.68
I am selective of the methods that respect the eventual freedom of the child to refuse to participate in religious practices	7	18	10	26	22	56	3.25	1.27
I have knowledge of different forms and purposes of formative and summative assessments, knowledge of how different frames of reference impact students' thinking;	0	0	5	13	34	87	4.03	.63
I can motivate students who show low interest in CRS	0	0	0	0	39	100	4.33	.48
I have the competencies to provide an alternative explanation for example when students are confused	0	0	1	2	38	98	4.59	.54

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Table 8: Continued

My pedagogical knowledge makes me maximise the quantity of instructional time, handling classroom events and maintaining clear direction in lessons	0	0	3	8	36	92	4.31	.69
I am conversant with the process of using a variety of teaching/learning aids during lesson delivery	0	0	6	15	33	85	3.92	.66
I understand the techniques of using the local environment as a teaching resource makes my lesson more enjoyable	0	0	5	13	34	87	4.03	.54
I understand the procedures for phasing teaching from known to unknown in the lessons	1	3	6	15	32	82	4.00	1.03
Average							4.10	.72

Source: Field Data, (2022)

All the teachers (n= 39, 100%) agreed that they are able to motivate students who show low interest in CRS" (M=4.33, St.D=.48). Also, majority (n=38, 98%) strongly agreed that they have the competencies to provide an alternative explanation for example when students are confused (M= 4.59, St.D=.54). It is that most of the teachers (92%) agreed that their pedagogical knowledge make them maximise the number of instructional season, handling classroom events and maintaining clear direction in lessons (M=4.31, St.D=.69). Majority, (85%) agreed that they are conversant with the process in using a variety of teaching/learning aids during lesson delivery (M= 3.92, St.D=.66). Out of 39 teachers, 34 representing (87%) agreed that they understand the techniques of using the local environment as teaching resources makes my lesson more enjoyable (M=4.03, St.D=.54). Lastly, it was revealed that majority (n= 32, 82%) agreed that they understand the procedures for phasing teaching from known to unknown in the lessons (M= 4.00, St.D=1.03).

An overall mean score of 4.10 indicating that teachers have high knowledge of the appropriate pedagogical practices needed for the teaching of the subject to avoid any elements of indoctrination was obtained. This finding is supported by studies (Appiah & Mfum-Appiah, 2019; Asare-Danso, 2017) who found that teachers demonstrated good or high pedagogical and content knowledge. They also demonstrated their ability to use their pedagogical and content knowledge. Masters (2014) and Momanu (2012) also found that teachers they studied had moderate knowledge of pedagogy and were able to maintain the skill of knowing and practising the prescribed action such as not attaching

punishments or issuing threats will motivate learners to be critical autonomous thinkers. Based on these authorities, it can be stated emphatically that teachers have high pedagogical knowledge that aids their teaching of CRS.

To find out if the teachers really demonstrate such skills in the teaching process, the students were also given a set of items on the same issue of the teachers' pedagogical knowledge, results for students' responses are recorded in Table 9. Data was collected from 320 CRS students on their teachers' pedagogical knowledge demonstrated in teaching. A questionnaire was administered to the learners answered by ticking. The means and normal deviations were found based on the responses recorded. Respondents were to communicate their ideas with each item on a scale, "1, representing Uncertain; 2, representing Strongly Disagree; 3, representing Disagree; 4, representing Agree and 5, representing Strongly Agree. The mean scores interval was interpreted as 1.00- 1.9= low knowledge level, 2.0- 3.5 moderate knowledge and 3.6-5.0 high level of knowledge of teachers.

From Table 9, a majority (n=222, 69%) of the students agreed that their CRS teachers are knowledgeable about numerous teaching strategies and comprehend when to practice them (M= 3.67, St.D= 1.41). However, (53%) either disagreed or were uncertain that their CRS teachers are selective of the methods that respect the eventual freedom of the child to refuse to participate in religious practices" (M= 3.06, St.D= 1.54).

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Table 9: Students' View on CRS Teachers' Pedagogical Knowledge in the Teaching of CRS (n=320)

Statement	U		SD/D		A/SA		Mean	St.D.
	No	%	No	%	No	%		
My CRS teacher has command of various teaching methods, knowing when and how to apply each method	46	14	52	17	222	69	3.67	1.41
My CRS teacher is selective of the methods that respect the eventual freedom of the child to refuse to participate in religious practices	82	26	88	27	150	47	3.06	1.54
My CRS instructor understands the many forms and goals of formative or summative evaluations, as well as how different frames of reference influence students' thinking.	42	13	38	12	240	75	3.81	1.34
My CRS teacher is able to motivate students who show low interest in CRS,	19	6	25	8	276	86	4.30	1.09
My CRS teacher has the competencies to provide an alternative explanation for example when students are confused	14	4	34	11	262	85	4.28	1.05

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Table 9: Continued

My CRS teacher maximises the quantity of instructional time, handling classroom events and maintaining clear direction in lessons.	26	8	45	15	249	77	3.90	1.17
My CRS teacher is conversant with the process of using a variety of teaching/learning aids during lesson delivery	28	9	58	19	234	73	3.84	1.21
My CRS teacher understands the techniques of using the local environment as a teaching resource makes my lesson more enjoyable	21	7	33	10	266	83	4.17	1.16
My CRS teacher demonstrates an understanding of the procedures for phasing teaching from known to unknown in the lessons	39	12	50	16	131	72	3.79	1.30
Average							3.87	1.22

Source: Field Data, (2022)

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Moreover, majority of the students (n=, 240, 75%) agreed that their CRS teacher has knowledge of different forms and purposes of formative and summative assessments, and knowledge of how different frames of reference impact students' thinking (M= 3.81, St.D= 1.34). Also, 276(86%) of CRS students agreed "their CRS teachers are able to motivate students who show low interest in CRS" (M= 4.30, St.D= 1.09) while majority (n=261) representing (85%) agreed that CRS teachers have the competencies to provide an alternative explanation for example when students are confused (M= 4.28, St.D=1.05).

Table 9 again shows that, out of the 320 CRS students, 249 representing (77%) agreed that their CRS teachers maximise the quantity of instructional time, handling classroom events and maintaining clear direction in lessons (M= 3.90, St.D=1.17). Again, it majority (73%) agreed that their CRS teachers are conversant with the process of using a variety of teaching/learning aids during lesson delivery (M= 3.84, St.D=1.21). Furthermore, (83%) agreed that their CRS teachers understand the techniques of using the local environment as teaching resources to make the lesson more enjoyable (M= 4.17, St.D=1.16). Lastly, majority (72%) agreed that their CRS teachers demonstrate an understanding of the procedures for phasing teaching from known to unknown in the lessons (M= 3.79, St.D=1.30).

An average of all the means of 3.87 showed that the students agreed that their CRS teachers have a high level of knowledge of the pedagogical practices in CRS. possess pedagogical competencies that help them to teach and manage the

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classroom in their possession. It is imperative to state from the results that both teachers' and students' data indicate that

Research Question Four: What is the content knowledge of mission school CRS teachers in the teaching of CRS in Central Region?

This question sought to establish the content knowledge of mission school CRS teachers in the Central Region. Data was collected from teachers on their content knowledge in teaching where they were asked to indicate their agreement or disagreement with specific statements made concerning their content knowledge. Issues that were considered under CRS teachers' content knowledge include; CRS focuses on themes in the bible, CRS borders on prominent biblical characters, and CRS relates to religious issues in Christianity. Again, CRS reflects on social issues, and CRS exposes scriptural ideas and philosophies. CRS relevance to students' personal experiences. Through close-ended items on the questionnaire, the instructors were to select their most preferred views to specify their thoughts on each item on a scale of 1= Uncertain; 2, = Strongly Disagree; 3=Disagree; 4 = Agree and 5 = Strongly Agree. The mean scores interval was interpreted as 1.00- 1.9= low knowledge level, 2.0- 3.5 = moderate knowledge and 3.6-5.0 = high level of knowledge of teachers. Table 10 displays responses from CRS teachers.

Table 10 presents CRS teachers' responses on their content knowledge for the instructing of CRS in mission institutes in the Central Region. It was realised that majority (n= 38, 98%) strongly agreed that CRS focuses on carefully selected

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major themes in the bible (M= 4.51, St.D=.56). Majority (98%) strongly agreed that the subject content of CRS borders on the life stories of prominent characters of the bible (M= 4.51, St.D=.64). Again, majority (67%) of the teachers agreed that CRS contains purely religious issues related to Christianity (M= 3.59, St.D= 1.27). However, it was seen that all (n=39, 100%) teachers strongly agreed that the content of CRS has some aspects of social issues that reflect on our daily life (M= 4.69, St.D=.46). In addition, majority (95%) strongly agreed that the content of CRS introduces pupils to biblical concepts and values in order to assist them in making intelligent value decisions (M= 4.59, St.D=.59).

From Table 10, it is seen that majority (n=33, 85%) agreed that CRS material should be relevant to students' real-life experiences (M= 4.26, St.D=.72). Additionally, it was seen that 38 (97%) teachers part of the 39 strongly agreed that the content of CRS has two main sections; Old Testament and New Testament" (M= 4.66, St.D=.53). Here again, 33 (84%) agreed that the content of CRS is structured in two sections for year one, two and three (M= 4.26, SD= 1.14). Similarly, the majority of the teachers, (87%) agreed that the content for year one headings like Leadership roles Parental responsibility, Disobedience and consequences (M= 4.31, St.D=.77).   Moreover, majority (68%) agreed that the content for year one headings like; Making decisions, Greed and its effect, and Supremacy of God (M= 3.90, St.D=.94). Finally, majority of the teachers 20 (57%) disagreed that the content for year one heading like; Individual responsibilities, care about one's country and faith in God (M=3.44, St.D=1.02).

Table 10: The Content Knowledge of CRS Teachers in the Teaching of CRS in Mission Schools (n=39)

Statement	U		SD/D		A/SA		Mean	St.D.
	No	%	No	%	No	%		
CRS focuses on carefully selected major themes in the bible	0	0	1	2	38	98	4.51	.56
The subject matter of CRS borders on the life stories of prominent characters of the Bible	0	0	1	2	38	98	4..51	.64
CRS contains purely religious issues related to Christianity	5	13	8	20	26	67	3.59	1.27
The content of CRS has some aspects of social issues that reflect on our daily life	0	0	0	0	39	100	4.69	.46
The content of CRS exposes students to biblical principles and values to help them in making sound value judgement.	0	0	2	5	37	95	4.59	.59
The content of CRS should be related to the life experiences of pupils	0	0	6	15	33	85	4.26	.72

Table 10: Continued

The content of CRS has two main sections; Old Testament and New Testament	0	0	1	3	38	97	4.66	.53
The content of CRS is structured in two sections for years one, two and three	3	8	3	8	33	84	4.26	1.14
The content for year one headings like Leadership roles Parental responsibility, Disobedience and consequences	0	0	5	13	34	87	4.31	.77
The content for year one headings like; Making decisions, Greed and its effect, and Supremacy of God.	0	0	13	34	26	68	3.90	.94
The content for year one headings like; Individual responsibilities, concern for one's nation and faith in God.	0	0	20	57	19	53	3.44	1.02
Average							3.83	.79

Source: Field Data, (2022)

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It was revealed that an overall mean score, of 3.83 was obtained showing that the teachers have a high level of content knowledge for teaching CRS. This may be a result of the training and their religion teachers are affiliated with. This finding confirms the findings of Afari-Yankson's (2021), Mensah and Owusu (2022) and Asare-Danso (2012) who found that CRS teachers have moderate and high content knowledge of the subject and it is taught using the Biblical text to assist students to comprehend the importance the Bible makes in people's lives. The findings of the above studies in Ghana give enough evidence to say that mission school CRS teachers have a high level of content knowledge to teach.

Research Question Five: What is the level of mission school CRS teachers' rationale knowledge for teaching CRS in Central Region?

This research question wanted to discover mission schools' CRS teachers' knowledge of the rationale for teaching CRS in Central Region. It intended to determine whether teachers agreed or disagreed with certain claims made about their understanding of the logic for teaching and learning CRS. Through close-ended items, the teachers indicated their thoughts on each issue on a range scale of 1 = Uncertain; 2 = Strongly Disagree; 3 = Disagree; 4 = Agree and 5 = Strongly Agree. The mean scores interval was interpreted as 1.00- 1.9 = low knowledge level, 2.0 - 3.5 = moderate knowledge and 3.6-5.0 = high level of knowledge of teachers.

Table 11 presents the results of mission school CRS teachers' responses on their acquaintance of the motivation for teaching in the Central Region of Ghana.

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Table 11: CRS Teachers' Knowledge of the Rationale for Teaching CRS in Mission Schools (n=39)

Statement	U		SD/D		A/SA		Mean	St.D
	No	%	No	%	No	%		
CRS subject is to help students understand the role bible plays in the lives of people as a source of guidance	0	0	5	13	34	87	4.26	.68
Religious books, particularly the Bible which is used for teaching CRS are widely used all over the World.	3	8	10	26	26	66	3.85	1.14
CRS helps students to understand the role the Bible plays in the lives of people as a directional foundation and council on various problems facing the world nowadays	0	0	5	12	34	88	4.31	.69
The CRS, which is founded on the Christian Scripture, includes a framework for addressing the teaching of social and personal values that are crucial for students' social transformation.	0	0	3	8	36	92	4.31	.61
The scriptural ideals are the only ideas that apply to students' lives that should be presented in CRS' teachings.	1	2	26	67	12	31	3.08	.77
The understanding, appropriation and actualization of biblical virtues in the lives of students is the motive of teaching CRS	1	2	18	46	21	52	3.59	.94
Average							3.90	.81

Source: Field Data (2022)

From Table 12, majority (n=34, 87%) approved that the CRS subject is to help students understand the role bible plays in the lives of people as a source of guidance" (M= 4.26, St.D=.68). It was recorded again that 26(66%) of the teachers agreed that religious books, especially the scripture, which is used extensively worldwide to teach CRE (M= 3.85, St.D=1.14). Similarly, majority (n=34, 87%) of the teachers agreed that CRS backs students in understanding the role the Bible plays in people's lives as a vehicle for directing and counselling on numerous issues confronting the world today (M= 4.31, St.D= .69).

It was found that the majority (92%) agreed that The CRS, which is founded on the Holy Bible, includes a framework for addressing the teaching of professional and individual values that are crucial for students' social transformation (M= 4.31, St.D= .61). Again, majority, 26 teachers representing (67%) disagreed that the only principles presented throughout CRS courses should be the scriptural values that are appropriate for students' life (M= 3. 08, St.D=.77). Finally, majority 21(52%) agreed that the goal of teaching CRS is for students to comprehend, accustom themselves to, and live out scriptural ideals (M= 3.59, St.D=.94).

It was further noticed that an average mean score of 3.90 was obtained for most of the responses of the teachers communicating that they have high knowledge of the rationale for teaching CRS in mission schools in the Central Region. This discovery could be a result of in-service training and training teachers have partaken in as well as their experience in terms of number of years teaching the subject. All these studies (Afari-Yankson, 2021) and analysis of the

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Curriculum Research and Development Division (2010) curriculum indicate in their works indicated that to a large extent found teachers have an understanding of the rationale of teaching CRS. Similarly, Mensah and Owusu (2022) also found that Christian Religious Studies teachers in the Greater Accra Region have high knowledge of the rationale and aims for teaching and learning Christian Religious studies. The findings of those works give a perfect ground for this contemporary study to infer that mission school CRS teachers have a high level of knowledge of the rationale for teaching based on their responses.

H_0.1 There is no Statistically Significant Difference in Mission School CRS Teachers' Participation in Indoctrinatory Practices Based on their Religious Background.

This hypothesis was formulated to find out whether there is any difference in mission school CRS teachers' participation in indoctrinatory practices based on their religious background. To achieve this, an independent sample T-test was used to compare the mean difference between Christian and Muslim CRS teachers' participation in indoctrinatory practices. The assumption of homogeneity of variances was tested and was not violated. Table 12 gives details of the results of the t-test.

The results indicate that CRS teachers who are Christians had an average score, (of M=30.58; St.D=7.06, n=38) even though the Muslims had a mean score was (M= 30.00; St.D= 4.84, n= 1); t (37) = -.017, p= .987). The magnitude of the difference in the means was very tiny (eta squared = .002). Due to the p-value of .987 which is greater than the critical value, results show that there is no

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statistically significant difference in CRS teachers' participation in indoctrinatory practice based on their religious background. Therefore, the null hypothesis fails to be rejected. Here, the rate at which a teacher who is a Christian will participate in indoctrinatory practices is the same as a Muslim will do.

Table 12: Independent Sample T-test on CRS Teachers' Participation in Indoctrinatory Practice and their Religious Background

	Group	N	Mean	Std. Dev.	Df	T-Value	p-value
CRS teachers' participation in indoctrinatory practice	Christian	31	30.58	7.06			
	Muslim	8	30.62	4.84	37	-.017	.987

This finding contradicts the finding of Bertuzzi (2018) who revealed that all Christian teacher training is aimed at religious indoctrination of the young since without brainwashing of the young, religion would wither and die of its absurdity. This finding also supports Nelson and Yang (2022) and Copley's (2007) findings that in a classroom context, regardless of the teacher's religious background, there is a 'powerful storyteller' who can consciously or unconsciously privilege one set of beliefs with the risk of excluding those who do not share in those beliefs. Yohanis (2015) found that teachers of religious education tend to be religious although they have conflicting views on the pedagogical purposes of their subject, especially concerning how to handle diversity. Therefore, the religious background of teachers does not influence teachers' indoctrinatory practices.

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H₀.2. There is no relationship between mission school CRS teachers' pedagogical knowledge and their knowledge of the rationale for teaching CRS.

This hypothesis intended to find out the relationship between mission school CRS teachers' pedagogical knowledge and their knowledge of the rationale for teaching CRS. To make this a success, Pearson's Product Moment correlation coefficient was used since the variables to be tested (teachers' pedagogical knowledge and their knowledge of the rationale for teaching) were measured as continuous.

Table 13 presents the product of the Pearson correlation analysis between mission school CRS teachers' pedagogical knowledge and their knowledge of the rationale for teaching and learning CRS. The results indicate a weak positive (inverse) non-significant correlation between the two variables (teachers' pedagogical knowledge and knowledge of rationale [r= .151, *sig* value of .358]. The null hypothesis was consequently rejected. This signals that teachers' pedagogical knowledge relates to their knowledge towards the rationale for teaching CRS to a little extent. The relationship, notwithstanding its degree and direction, is insignificant.

Table 13: Relationship between mission school CRS Teachers' Pedagogical Knowledge and Knowledge of the Rationale for Teaching CRS

Variable	Correlation Coefficient	Sig.
Pedagogical knowledge	1.00	
Knowledge of CRS rationale	.151[**]	.358

Studies from Khoza (2015) and Betts and Liow (2006) who conducted their studies outside of Ghana and Religious Education found that teachers' knowledge of the rationale for teaching has moderate relations with the pedagogies used in teaching. They found that the only way teachers understand all the learning pedagogies is when they reflect on their rationale for teaching in order to improve their teaching practices. Even though the locations and settings of previous research differ from that of the current study, the findings differ. The choice of teaching methods should be strictly allied to educational rationale. This implies, that the rationale behind the teaching of CRS relates to the pedagogical knowledge of the teacher.

$H_0$3 There is no relationship between mission school CRS teachers' content knowledge and their knowledge of the rationale for teaching Christian Religious Studies.

The aim of this hypothesis required to find out if there is a relationship between mission school CRS teachers' content knowledge and their knowledge of the rationale for teaching CRS. To achieve this, Pearson's Product Moment correlation coefficient was used in the analysis. All the assumptions of normality, linearity and homoscedasticity were not violated.

Table 14 presents the correlation analysis between teachers' content knowledge and their knowledge of the rationale for CRS. Results in Table 14 designate a weak positive (inverse) non-significant correlation between the mission schools' CRS teachers' content knowledge and their knowledge of rationale [r=.290, sig value=0.073]. Therefore, the null hypothesis can be rejected. This indication tells that teachers' content knowledge relates to their knowledge

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of the rationale for teaching CRS to a little extent. The relationship, notwithstanding its degree and direction, is not all that significant.

Table 14: Relationship between teachers' content knowledge and knowledge of the rationale for teaching Christian Religious Studies

Variable	Pearson Correlation	Sig- value
Teachers' content knowledge	1	
The rationale for teaching CRS	.290	.073

It is found in a number of studies (Mpungose, 2016; Khoza, 2015; Kehdinga, 2014) that there is either a strong or moderate association in teaching the content firmly based on the rationale for teaching any curriculum. They saw that critical levels of reflection on the rationale have a strong influence on teaching the subject content. Miheso-O'Connor Khakasa and Berger (2016) outline that the rationale for teaching science disciplines such as Mathematics and Physical Science influences what teachers need to know (content knowledge) before teaching and learning processes begin. It is the case that content cannot be selected separately from the rationale of teaching a course. Indoctrination will be successful if the teacher teaches without looking at the rationale behind the lesson. This means that, as teachers try to increase their knowledge about the rationale for teaching CRS right, their knowledge of the content presented to their learners also increases.

Chapter Summary

The study was purported to assess teachers' knowledge and use of indoctrinatory practices in teaching CRS in mission schools within the Central

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Region. Statistical tools used for the analysis of data included means, standard deviations, and averages for descriptive statistics while independent sample t-tests and Pearson Product Moment Correlation were used to analyse the inferential statistics. In terms of mission schools' CRS teachers' knowledge of indoctrination in teaching CRS in the Central Region, it was found that most of the teachers have a fair idea of defining indoctrination in their words. It was revealed by teachers and students that teachers to a low extent participate in indoctrinatory practices. The mission school CRS teachers indicated that they have high knowledge of pedagogical practices required for the teaching of the subject. It was found that CRS teachers are highly knowledgeable of the content for teaching CRS. It was further noticed from the responses of the students that teachers understand the purpose of teaching CRS in missionary schools. There is no statistically significant difference in CRS teachers' participation in indoctrinatory practices based on their religious background. The results from the Pearson Moment Correlational analysis indicated that a weak positive non-significant correlation exists between mission school CRS teachers' pedagogical knowledge and their knowledge of the rationale for tutoring CRS. Lastly, a weak positive non-significant correlation exists between mission school CRS teachers' content knowledge and their knowledge of the rationale for tutoring CRS.

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CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Overview

This chapter of the study focuses on the summary of the research process and major findings, the conclusion of the study, and recommendations that are made to assist in policy formulation for development and better teaching experience. It further makes provisions by suggesting other areas for further studies so far as indoctrination is concerned.

Summary of Research Process

School is the main authoritative body that is regulated under the constitutions of nations and the society at large to positively impact the behaviours of the learner under the educational system. However, indoctrination has been monitored been tainted with it. A plethora of studies have been carried out on what involves indoctrination. Meanwhile, Religious indoctrination in school has been likened to child exploitation. In the case of Ghana, the Wesley Girls SHS, attached to the Methodist Church, was noted to not allow students of other faiths to practise their religious activities. That is a sign of religious intolerance, a product of indoctrination, yet no studies seem to have unearthed practices that are indoctrinatory. Scholars have said indoctrination emanates from the pedagogies, content, rationale and educational context. Even though several studies have been carried out on religious teaching and indoctrination in the public school system, it appears no study has been conducted to unveil teachers' indoctrinatory practices in the teaching of CRS in mission schools. This work

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looks at what indoctrination means, some of its practices, the pedagogical knowledge of CRS teachers, the content knowledge of CRS teachers, and the rationale. Other hypotheses were tested, looking at the difference in indoctrinatory practices based on religious background, the relationship between the rationale for teaching CRS and pedagogies as well as the content. This study's purpose was to unpack teachers' knowledge and use of indoctrinatory practices in teaching Christian Religious Studies in mission schools in the Central Region. This write-up was guided by the research question and hypotheses below.

1. What are mission schools' CRS teachers' knowledge of indoctrination in teaching CRS in the Central Region?

2. What is the level of mission school CRS teachers' participation in indoctrinatory practices in the teaching of CRS in the Central Region?

3. What is the level of mission school CRS teachers' pedagogical knowledge in the teaching of CRS within Central Region?

4. What is the level of content knowledge of mission school CRS teachers in the teaching of CRS within Central Region?

5. What is the level of mission school CRS teachers' knowledge of the rationale for teaching CRS within Central Region?

H$_0$.1. There is no significant variation in mission school CRS teachers' participation in indoctrinatory practices based on their religious background.

H$_0$.2. There is no relationship between mission school CRS teachers' pedagogical knowledge and their knowledge of the rationale for teaching Christian Religious Studies.

H$_0$.3. There is no relationship between mission school CRS teachers' content knowledge and their knowledge of the rationale for teaching Christian Religious Studies.

The study used the concurrent parallel mixed-method design of the mixed-methods research approach. The population of the study was all CRS teachers and students from the various mission schools located in Central Region. The study selected 359 out of 1459 students and teachers randomly through the proportionate random sampling procedure and Census method. The lottery method of simple random sampling was employed to select the students who answered the questionnaire while the census method helped to select the mission school CRS teachers in the region. SPSS version 25 was used to analyse structured questionnaires and an observation guide was used for the gathering of data. An independent sample T-test was used to establish the difference between religious background and participation in indoctrinatory practices. The Pearson Product Moment Correlation Coefficient was used to determine the association between mission school CRS knowledge of rationale teaching CRS and their pedagogical knowledge at one side and the rationale with their content knowledge at the other.

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Summary of Key Findings

From the results, it was found that mission school CRS teachers have some knowledge of defining indoctrination. The definition of indoctrination was fairly demarcated by the teachers while others did not say anything about it or felt it unnecessary to express their views. Some of the responses given see indoctrination as imbibing in others from another religious background to fully accept the ideas and beliefs of another particular religion, forcing people to accept your religious beliefs and practices, impacting religious knowledge or doctrine into a learner, information about the fundamentals and assumptions of any science or belief system. Indoctrination is a propensity to impose one's religious beliefs and practices on a person or persons, the ability to impose an individual's views on others without allowing that individual views and perceptions to prevail, it is the act of imposing one's belief on others or making them accept a particular belief.

It was again found that teachers moderately involved themselves in the indoctrinatory practices. Key among the practices was praying before classes begin, wearing religious ornaments when teaching, teachers expecting their learners to accept views without questioning because teachers are seen as the authority.

It was found that the mission school CRS teachers have high knowledge of appropriate pedagogical practices needed for the teaching of the subject to avoid any element of indoctrination. Likewise, it was found that the mission school CRS teachers are highly knowledgeable of the content for teaching CRS. CRS' content

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has some aspects of social issues and exposes pupils to biblical ideals and concepts aiding them in making wise decisions. From the findings of this study, it was further found that mission school CRS teachers have knowledge of the rationale for teaching CRS in mission schools in the Central Region. It was found that the focus or purpose of the CRS topics is to assist students to comprehend the function that the Word of God plays in people's life as a foundation of guidance (See Tables 9, 10, and 11).

It was found that there is no statistically significant difference in CRS teachers' participation in indoctrinatory practices and their religious background. The rate at which a Christian CRS teacher will participate in indoctrinatory practices is the same as a Muslim will. Again, it was found that there is a weak positive non-significant relationship between mission school CRS teachers' pedagogical knowledge and their knowledge of the rationale for teaching CRS. The mission school CRS teachers' knowledge of the rationale for tutoring CRS enhances their pedagogical knowledge. Lastly, it was found that there is a weak positive non-significant relationship between teachers' content knowledge and the rationale for teaching CRS. This finding indicates that when teachers increase their knowledge level in knowing the rationales for teaching CRS as a subject, they can present good content to learners. It was discovered that good content knowledge is an attribute of mastery of the rationale for teaching CRS (ref Tables 12, 13, and 14).

Conclusions

The findings of this study help to draw the following conclusions below.

Mission school CRS teachers know the meaning of indoctrination so they may not indoctrinate but may be able to use the knowledge to teach learners to become autonomous critical thinkers and problem-solvers.

Again, it can be concluded that students in CRS classes are to a small extent being indoctrinated during the teaching and learning of CRS, so students are not able to take autonomous decisions on their own. This implies that teachers may have other ulterior motives.

It can be established that the mission school CRS teachers know the appropriate pedagogical practices needed for the teaching of the subject to make CRS students free and critical thinkers. This implies that teachers are able to motivate learners, design assessment tasks that encourage learners to learn, manage classroom practices and not set questions in favour of other religions and against others.

Moreover, it can be established that the CRS teachers only impact the content or facts as they are recommended by the curriculum of CRS.

Again, mission school CRS teachers are able to teach the subject to reflect the subject's logic and philosophy without making the CRS students behave like robots and deviate from the biblical principles which serve as guidance.

It can be concluded that the CRS teachers' participation in indoctrinatory practices is not related to their religious background.

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Again, it can be established that mission school CRS teachers are able to design pedagogical approaches in alignment with the inherent logic of the subject thereby, reducing the rate of indoctrination.

Lastly, it can be surmised that CRS teachers are prepared to present good CRS content to reflect the inherent logic of the subject thereby reducing the rate of indoctrination in the teaching and learning of CRS.

Recommendations

Based on the findings and conclusions drawn from this study, the following recommendations can be made.

1. It is therefore recommended that the Central Regional Education Directorate should team up with the Ghana Education Service (GES) to organise timely in-service workshops for teachers to deepen their understanding of the meaning of the term indoctrination and issues revolving around indoctrination.

2. It is also recommended that the Ghana Education Service should encourage teachers to desist from any form of indoctrination. For instance, teachers should permit students to share things they have learned from genuine sources of the internet in the classroom to the advantage of others so that indoctrination can be reduced. Teachers should avoid confessing through teaching CRS to convert their learners to fellowship with them and avoid praying and singing worship songs before the class commences its activities which is a sign of indoctrination. It is suggested that both teachers and students of

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CRS should be opened-minded so that critical thinking can be promoted.

3. The Regional Education Directorate in partnership with GES should design programs for teachers to keep on upgrading themselves to be abreast with appropriate pedagogies that recognise the child's right to think freely. Again, the methods used by teachers in their teaching practices should be devoid of any elements of indoctrination.

4. It is commendable that, CRS teachers had a good content knowledge in the teaching of Christian Religious Studies. Nevertheless, CRS teachers should keep on reading to expand their knowledge of issues that revolve around the content of the course. This is based on the reality that educators overwhelmingly agree that the content has some aspects of social issues that reflect on our daily life, and the content of CRS introduces pupils to scriptural ideals and ideas to assist them in developing solid morals judgment.

5. It is further recommended that the Universities in charge of training teachers should emphasise the rationale for teaching CRS in the methods of teaching CRS since the rationale (reasons and philosophy of education) gives direction in teaching. The subject should be taught for only academic purposes without intending to convert students or only pass their examination.

6. The Regional Education Directorate in collaboration with GES should organise in-service training that can be given to all teachers equally

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since there is no statistically significant difference in CRS teachers' participation in indoctrinatory practice based on their religious background.

7. It is recommended that teachers should keep on blending their pedagogical knowledge with their knowledge of the rationale for teaching CRS. Thus, as teachers are preparing pedagogically to teach, they should have in mind the rationale for teaching CRS. The rationale serving as a guide will help teachers not indoctrinate.

8. Finally, the Regional Education Directorate and GES should motivate teachers to ensure that the content they teach aligns with the rationale for teaching CRS. This is because when teachers are motivated to increase their knowledge of the rationale, their knowledge of the content to be presented to their learners also gets increased and deepened.

Areas for Further Studies

It needs to be said that the study has done its part

1. Also, the study involved only mission schools therefore, future studies may involve public schools and find out the views they hold concerning the use of indoctrinatory practices in teaching CRS.

2. Again, the study used a questionnaire and observation guide as the data accumulation instruments. It is suggested that future studies make use of the interview guide which allows researchers to ask the participant to answer orally on the issue as compared to using a questionnaire to provide answers.

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3. This study can also be replicated in other regions to discover how best teachers teach with or without indoctrinatory practices. This study was centred in the Central Region of Ghana. However, other studies can investigate RME in Junior High schools.

4. Another study needs to look at the influence of indoctrination on the lives of students after they have completed school.

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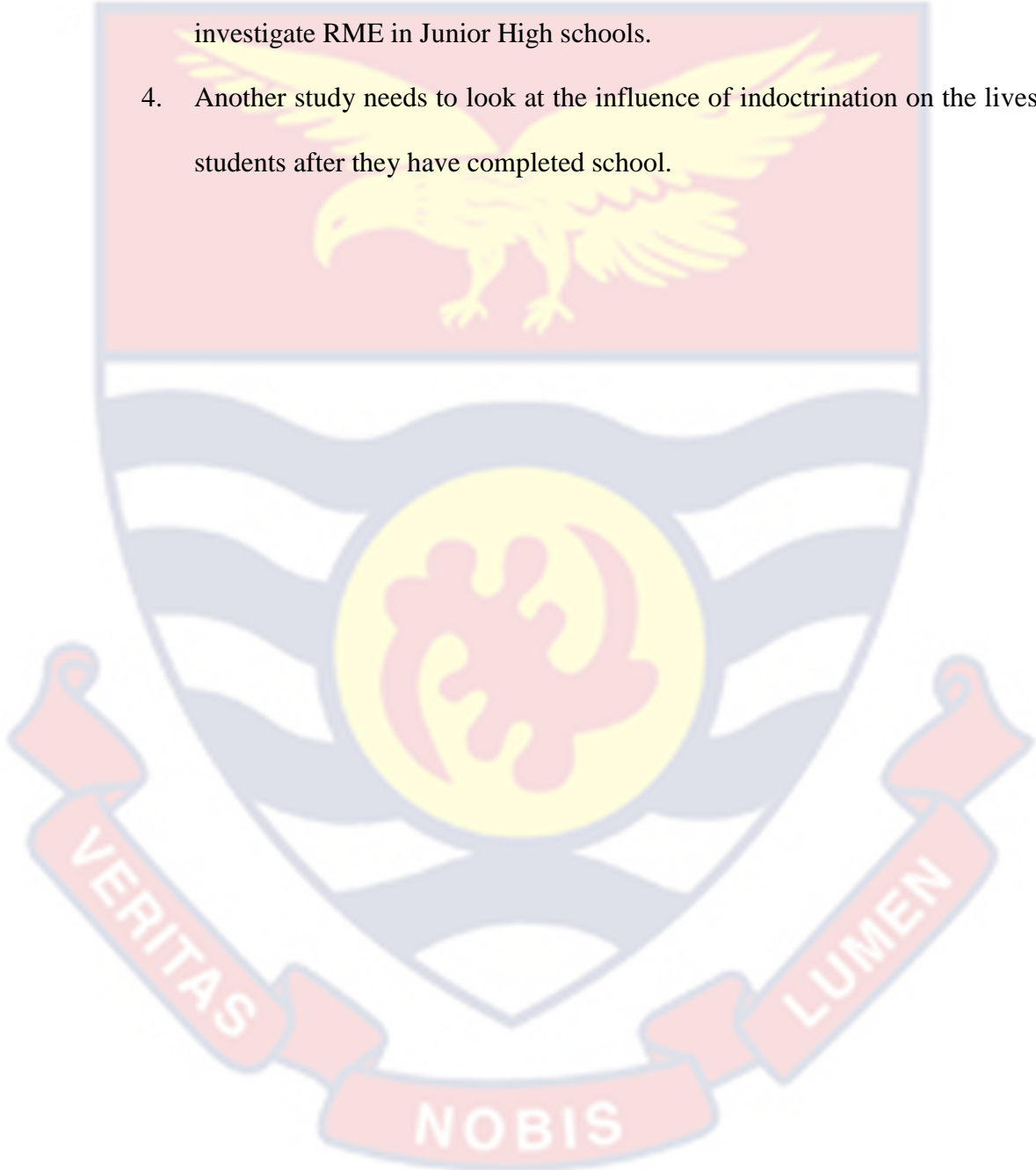
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APPENDICES

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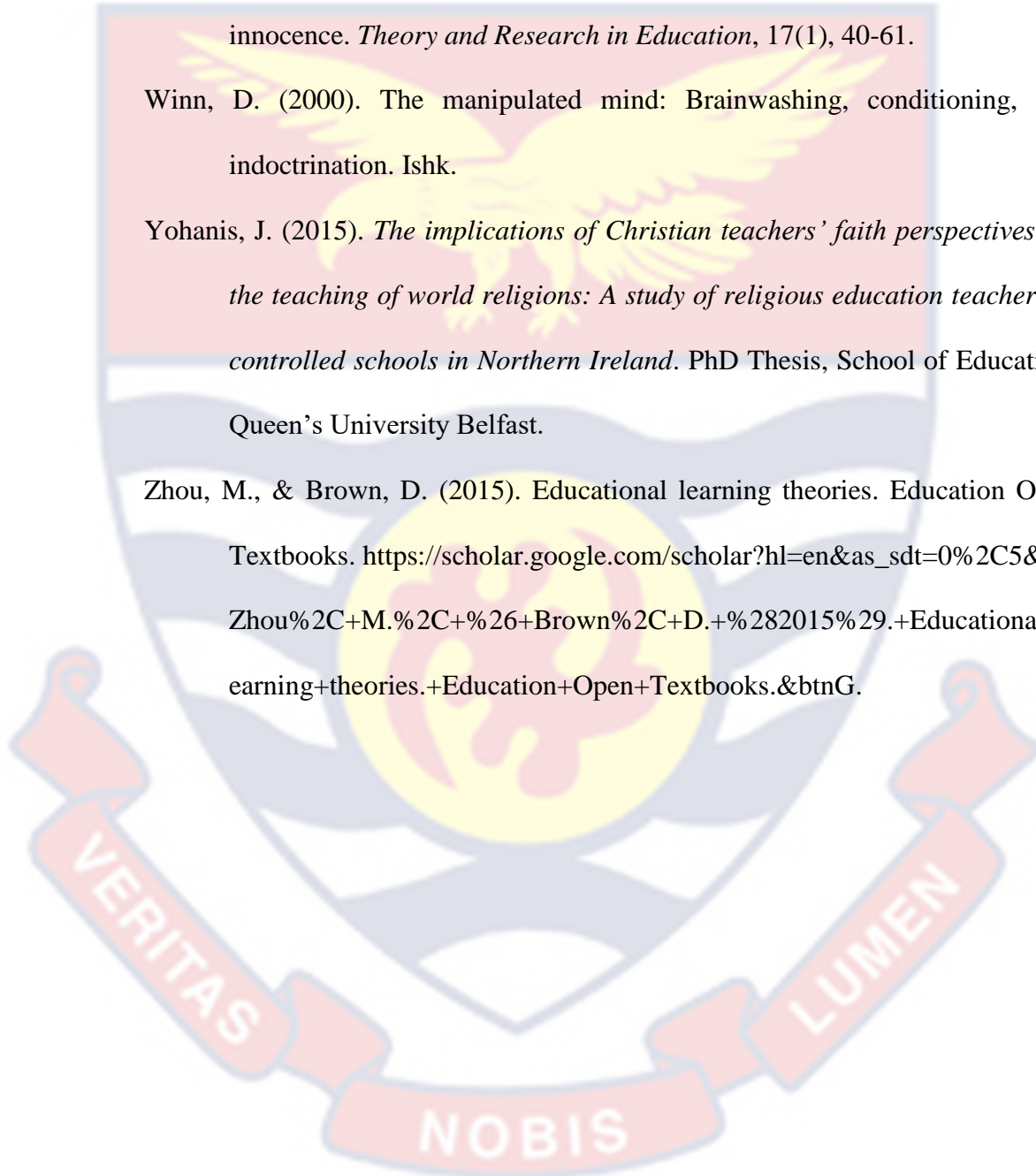
APPENDIX A

INTRODUCTORY LETTER

UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION STUDIES
FACULTY OF HUMANITIES & SOCIAL SCIENCES EDUCATION
DEPARTMENT OF ARTS EDUCATION

TELEPHONE: +233 0362290097

Email: dae@ucc.edu.gh EXT. (268), Direct: 35411.
Telegrams & Cables: University, Cape Coast.

**University Post Office,
Cape Coast, Ghana.**

OUR REF: DAsE/SM/11

YOUR REF:

Date: 18th August, 2022

TO WHOM IT MAY CONCERN
(LETTER OF INTRODUCTION)

I write to certify that:

ISAAC OBIRI AMPEM

is an MPhil student of the Department of Arts Education of the University of Cape Coast, Ghana. He is carrying out a research study on the topic *"Teachers Knowledge and Use of Indoctrinatory Practices in the Teaching of Christian Religious Studies: A Study of Mission Schools in Central Region"* under the supervision of Dr. Eric Mensah, a Senior Lecturer at the same Department.

The said candidate has reached the data collection stage of his research work and as part of it, will need to gather data in the form of administering questionnaires to some students and staff in Cape Coast. He will therefore, need an assistance from your outfit to make his data collection exercise complete.

We will be grateful if you would offer him any assistance he needs.

Thank you.

PROF. CHARLES ADABO OPPONG
HEAD OF DEPARTMENT

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APPENDIX B

ETHICAL CLEARANCE

UNIVERSITY OF CAPE COAST

INSTITUTIONAL REVIEW BOARD SECRETARIAT

TEL: 0558093143 / 0508878309
E-MAIL: irb@ucc.edu.gh
OUR REF: IRB/C3/Vol.1/0186
YOUR REF:
OMB NO: 0990-0279
IORG #: IORG0011497   9TH JUNE 2023

Mr Isaac Obiri Ampem
Department of Arts Education
University of Cape Coast

Dear Mr Ampem,

ETHICAL CLEARANCE – ID (UCCIRB/CES/2022/173)

The University of Cape Coast Institutional Review Board (UCCIRB) has granted Provisional Approval for the implementation of your research on **Teachers' Knowledge and use of Indoctrinatory Practices in the Teaching of Christian Religious Studies: A Study of Mission Schools in Central Region.** This approval is valid from **9th June 2023** to **8th June 2024**. You may apply for an extension of ethical approval if the study lasts for more than 12 months.

Please note that any modification to the project must first receive renewal clearance from the UCCIRB before its implementation. You are required to submit a periodic review of the protocol to the Board and a final full review to the UCCIRB on completion of the research. The UCCIRB may observe or cause to be observed procedures and records of the research during and after implementation.

You are also required to report all serious adverse events related to this study to the UCCIRB within seven days verbally and fourteen days in writing.

Always quote the protocol identification number in all future correspondence with us in relation to this protocol.

Yours faithfully,

Kofi F. Amuquandoh
Ag. Administrator

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APPENDIX C

UNIVERSITY OF CAPE

DEPARTMENT OF ARTS EDUCATION

QUESTIONNAIRE TO TEACHERS

Dear Sir/Madam

This is a part of a research work that seeks **to** unpack **teachers' knowledge and use of indoctrinatory practices.** Please go over the things and react to them as complete and accurate as possible. Kindly ensure that your comment will be kept strictly secret and used only for academic reasons. Thank you for volunteering to assist with this research.

SECTION A1: DEMOGRAPHIC DATA

1. Sex   M [   ]   F [   ]

2. Academic Qualifications   1. Bachelor's Degree holder ( ),   , 2. Master's Degree holder ( ), 3. Doctorate Degree holder   ( ),

3. Professional Qualifications   3. Teacher Certificate holder ( ),   2. Diploma in Education ( ), 3. PGDE /PGCE holder   ( ),   4. B.Ed. holder ( ),MEd. Holder ( ),

4. Number of Years of Teaching CRS   below 5 years [   ] , 6-10 working years   [   ]   11-15 working years [   ]   16-20 working years [   ] More than 20 years

5. Religious affiliation   Christian [   ]   Muslim   [ ]

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SECTION B: CRS TEACHERS' KNOWLEDGE OF INDOCTRINATION IN MISSION SCHOOLS

Please provide your answer to this question

6. What is indoctrination?..

....

....

SECTION C: CRS TEACHERS' PARTICIPATION IN INDOCTRINATORY PRACTICES IN THE TEACHING OF CRS

Please **tick (√)** the statements below to indicate your teaching practice.

Key: Low= 1, 2= Slightly Low in Particiaption, 3=Moderate, 4= slightly High, 5=High, 6=Very High

No.	The extent to which ….	L	SL	M	SH	H	VH
7	I confess through teaching CRS to convert my learners to fellowship with me						
8	I wear the most sensitive religious or evangelical regalia to attract learners' attention to my denominational supremacy.						
9	I speak and discriminates negatively against other religious sects in CRS.						
10	I, as a CRS teacher, pray and sing worship songs before the class commences its						

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	activities.					
11	I shout out or ignore learners when they challenge my opinions in the CRS classroom					
12	I serve as authority in the classroom by acting as I am always right					
13	I use force to convey ideas that seem not to be true but appearing to be true					

SECTION D: CRS TEACHERS' PEDAGOGICAL PRACTICES IN THE TEACHING OF CRS

Please Indicate the extent of your agreement or disagreement with the following statements.

1=Uncertain 2=Strongly Disagree [SD], 3=Disagree [D], [U], 4=Agree [A], and 5=Strongly Agree [SA].

No.	Statement	U	SD	D	A	SA
14	I have command of various teaching methods, knowing when and how to apply each method					
15	I am selective of the methods that respect the eventual freedom of the child to refuse to participate in religious practices					
16	I have understanding of the many forms and					

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	objectives of formative and summative assessments, and understanding of the effects of various frames of reference on students thinking.					
17	I am able to motivate students who show low interest in CRS					
18	I have the competencies to offer an alternative explanation or illustration when pupils need it					
19	My pedagogical knowledge makes me maximise the hours spent teaching, managing classroom activities and maintaining clear direction in lessons					
20	I am conversant with the process in using a variety of teaching/learning aids during lesson delivery					
21	I understand the techniques of using the local environment as teaching resources makes my lesson more enjoyable					
22	I understand the procedures for phasing teaching from known to unknown in the lessons					

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SECTION E: CRS TEACHERS' CONTENT KNOWLEDGE IN THE TEACHING OF CRS

Please **tick (√)** the appropriate box against statements to indicate the extent of your agreement or disagreement to each item**. Kindly use the scale. 1= Uncertain [U], 2= Strongly Disagree [SD], 3= Disagree [D], 4=Agree [A], and 5=Strongly Agree [SA].**

No.	Statement	U	SD	D	A	SA
23	CRS focuses on carefully selected major themes in the bible					
24	The subject matter of CRS borders on the life stories of prominent characters of the bible					
25	CRS contains purely religious issues related to Christianity					
26	The content of CRS has some aspects of social issues that reflects on our daily life					
27	The content of CRS exposes Students are introduced to biblical concepts and values in order to assist them in forming appropriate value judgments.					
28	CRS material should be relevant to students' real experiences.					
29	The content of CRS has two main sections; Old					

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	Testament and New Testament					
30	The content of CRS is structured in two sections for year one, two and three					
31	The content for year one headings like Leadership roles Parental responsibility, Disobedience and consequences					
32	The content for year one headings like; Making decisions, Greed and its effect, and Supremacy of God.					
33	The content for year one headings like; Individual responsibilities, concern for one's nation and faith in God.					

SECTION F: CRS TEACHERS' KNOWLEDGE OF THE RATIONALE FOR TEACHING CRS IN SHS

Please **tick (√)** the appropriate statements indicating the degree to which you disagree or agree also with points highlighted regarding the justification for educating CRS. **Key: "1= Uncertain [U], 2= Strongly Disagree [SD], 3 = Disagree[D], 4=Agree [A], and 5=Strongly Agree [SA]"**

No.	Statement	U	SD	D	A	SA
34	The purpose of the CRS course is to assist students comprehend the function of the Bible as a source of direction in people's life.					
35	Religious books the Bible, in particular, which is used to educate CRS, is extensively utilised all					

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	around the world.					
36	CRS assists students in understanding the role the Bible plays in people's lives as a channel of guidance and advice on numerous issues confronting the world today.					
37	CRS, which is founded on the Bible, provides a framework for imparting individual and societal ideals necessary for students' societal progress and expansion.					
38	The only principles taught throughout CRS courses should be biblical values that are applicable to students' life.					
39	The understanding, appropriation and actualization of biblical virtues in the lives of students is the motive of teaching CRS					

THANK YOU

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APPENDIX D

UNIVERSITY OF CAPE COAST

DEPARTMENT OF ARTS EDUCATION

QUESTIONNAIRE FOR STUDENTS

Dear Respondent

This is a research work that seeks to examine **teachers' knowledge and use of indoctrinatory practices**. Please go over the things and react to them as honestly and objectively as possible. Please do not be frightened to respond because you will not be graded and your comment will be kept discreetly and used purely for academic reasons. Thank you for volunteering to assist with this research.

SECTION A: DEMOGRAPHIC DATA

1. Sex   Male [   ]   Female [   ]
2. Age range 12-14 [   ]   15-17 years [   ]   18- 20   [   ]   20 years and above[   ]
3. Religious affiliation   Christian [   ]   Muslim   [   ]   African traditionalist [   ]

SECTION B: CRS   TEACHERS'   PARTICIPATION   IN INDOCTRINATORY PRACTICES IN THE TEACHING OF CRS

Please **tick (√)** the statements below to indicate your teachers' teaching practice.

Key: 1=Low, 2= Slightly Low, 3=Moderate, 4= slightly High, 5=High, 6=Very High

No.	The extent to which ….	L	SL	M	SH	H	VH
4	My CRS teacher confesses through teaching CRS to convert his or her learners to fellowship with him or her						
5	My teacher wears the most sensitive religious or evangelical regalia to attract learners' attention to his or her						

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	denomination.						
6	My CRS speaks and discriminates negatively against other religious sects in CRS.						
7	My CRS teacher prays and sings worship songs before the class commences its activities.						
8	My CRS teacher shouts out or ignore learners when they challenge my opinions in the CRS classroom						
9	My teacher serves as authority in the classroom by acting as if he or she is always right						
10	My teacher uses force to convey ideas that seem not to be true but appearing to be true						

SECTION C: CRS TEACHERS' PEDAGOGICAL PRACTICES IN THE TEACHING OF CRS

Please indicate your level of agreement or disagreement with the following declarations.

1=U2ncertain 2=Strongly Disagree [SD], 3=Disagree [D], [U], 4=Agree [A], and 5=3Strongly Agree [SA].

No.	Statement	U	SD	D	A	SA
11	My CRS teacher has command of various teaching methods, knowing when and how to apply each method					
12	My CRS instructor chooses ways that respect the child's eventual right to not to engage in					

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	religious traditions.					
13	My CRS instructor understands the many forms and goals of formative and summative evaluations, as well as how different frames of reference influence students' thinking.					
14	My CRS teacher is capable of motivating pupils who are uninterested in CRS.					
15	My CRS instructor is capable of providing an alternate explanation, for example, when pupils are perplexed.					
16	My CRS teacher maximises the quantity of instructional time, handling classroom events and maintaining clear direction in lessons.					
17	My CRS teacher is conversant with the process in using a variety of teaching/learning aids during lesson delivery					
18	My CRS teacher understands the techniques of using the local environment as teaching resources makes my lesson more enjoyable					
19	My CRS teacher demonstrates understanding of the procedures for phasing teaching from known to unknown in the lessons					

APPENDIX E

UNIVERSITY OF CAPE COAST

DEPARTMENT OF ARTS EDUCATION

OBSERVATION GUIDE FOR TEACHERS

Dear Sir/Madam

This is a research work that seeks to assess the use of the life themes pedagogy in teaching Christian religious studies in the senior high schools. Observe teachers as they portray the traits below. Thank you for taking the time to help with this research.

1=Not All (NT), 2=R(Rarely) 3=Often(O) and 4=Very Often (VO)

No.	Questions	NT	R	O	VO
1	CRS teacher confesses his or her faith through teaching CRS to convert learners to fellowship with him or her.				
2	CRS teacher wears the most sensitive religious/evangelical regalia to attract learners' attention to her denomination.				
3	CRS teacher speaks and discriminates negatively against other religious sects in CRS.				
4	CRS teacher prays and sings worship songs before the class commences				
5	CRS teacher shouts out or puts learners off when they challenge his or her opinions in the classroom				
6	CRS teacher serves as authority in the classroom by acting as she is always right				
7	CRS teacher uses force to convey ideas that seem not to be true or verifiable				

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