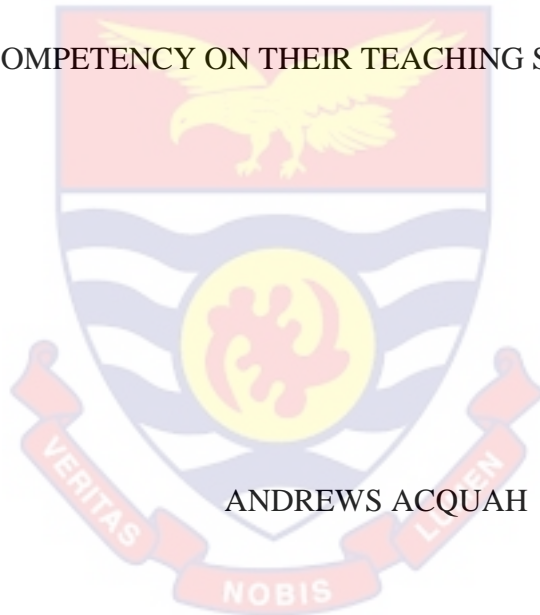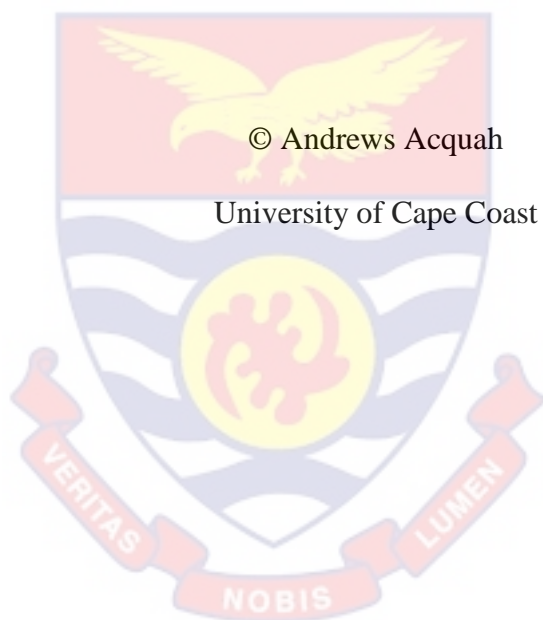UNIVERSITY OF CAPE COAST

INFLUENCE OF RELIGIOUS AND MORAL EDUCATION TEACHERS'

RELIGIOUS LITERACY AND MULTICULTURAL TEACHING

COMPETENCY ON THEIR TEACHING SELF-EFFICACY

ANDREWS ACQUAH

2024

UNIVERSITY OF CAPE COAST

INFLUENCE OF RELIGIOUS AND MORAL EDUCATION TEACHERS'

RELIGIOUS LITERACY AND MULTICULTURAL TEACHING

COMPETENCY ON THEIR TEACHING SELF-EFFICACY

BY

ANDREWS ACQUAH

Thesis submitted to the Department of Business and Social Sciences

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 Doctor of Philosophy degree in

Curriculum and Teaching

APRIL 2024

DECLARATION

Candidate's Declaration

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

Candidate's Signature …………………………Date …………………….

Name: Andrews Acquah

Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Principal Supervisor's Signature ……………………Date ……………………...

Name: Dr. Eric Mensah

Co-Supervisor's Signature …………………………Date …………………...

Name: Rev. Dr. Martin Owusu

ABSTRACT

The drive of this study was to determine the influence of religious and moral education teachers' religious literacy and multicultural teaching competency on their self-efficacy in the Accra Metropolis. Cross-sectional survey design was employed in carrying out this study. The census method was employed to select 441 RME teachers and a questionnaire was used as data collection instrument. Mean and standard deviations were used to analyse research questions one to three. Structural equation modelling (SEM) generated from Smart-PLS 4.0 was used to analyse the hypothesis. The study found that RME teachers in public basic schools in the Accra Metropolis have high levels of religious literacy, multicultural teaching competence and teaching self-efficacy. It was also noticed that the religious literacy of RME teachers had a statistically significant positive influence on their teaching self-efficacy. In addition, it was discovered that multicultural teaching competence of RME teachers had a statistically significant positive influence on their teaching self-efficacy. Finally, the study found that religious literacy and multicultural teaching competence of RME teachers had a statistically significant influence on their teaching self-efficacy. The study recommended that Ghana Education Service should ensure that teachers who are assigned to teach RME in basic schools are those who majored in the subject. It was also recommended that the Ministry of Education through the Ghana Education Service should ensure that teachers are who were exposed to courses that could give them diverse cultural inclinations like RME to teach the subject. Finally, it was recommended that Ghana Education Service should ensure that those who teach RME in basic schools are professional teachers.

KEY WORDS

Religious Literacy

Multicultural Teaching Competence

Teaching Self-Efficacy

Religious and Moral Education

Quantitative Research Approach

ACKNOWLEDGEMENTS

Even though my name is clearly seen on the title page of this thesis, it was nevertheless, not feasible to achieve without the support, big or small, of many people whom I gratefully take this opportunity to acknowledge. To my supervisors, Dr. Eric Mensah and Rev. Dr. Martin Owusu, I would like to express my sincerest gratitude for their staunch support, positive feedback, and excellent sense of human relationship. Thank you for leading me and for inspiring me to be a better writer and a more excellent scholar.

I am sincerely grateful to my wife, Mrs. Diana Yeboah-Mensah Acquah for your continuous prayers and support throughout this PhD programme. I am profoundly grateful to Dr. Michael Boakye-Yiadom (Institute for Education Planning and Administration, UCC) and her wife for their words of encouragement throughout the programme. I am equally thankful to Professor Peter Akayuure, Professor Edison Pajibo, Professor Alexander Kyei Edwards and Professor Lomotey, all of UEW for the massive support throughout this programme. To Dr. Siaw Kissi of UEW, I am very much grateful for making time out of your busy schedules to teach me SMART PLS.

I want to finish by thanking all the research assistants and the basic school heads and teachers in the Accra Metropolis for helping me and giving me the opportunity to collect the data for this thesis. There have, of course, been several friends and associates, too many to name, whose polite enquiries have reiterated to me from time to time the significance of "being there". I say God richly bless you.

DEDICATION

To my Super Dad, Mr. Anthony Acquah, my Virtuous Wife, Mrs.

Diana Yeboah-Mensah Acquah and my Sweet Mother, Mrs. Comfort Acquah

TABLE OF CONTENTS

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND

RECOMMENDATIONS

LIST OF TABLES

LIST OF FIGURES

CHAPTER ONE

INTRODUCTION

Background to the Study

When a person imparts information or skills to another, it is common to describe the action as teaching. Imparting may mean to share experiences or communicating information, for instance, lecture. Teaching is regarded as both an art or science. As an art, it lays stress on the imaginative and artistic abilities of the teacher in creating a worthwhile situation in the classroom to enable students to learn. As a science, it sheds light on the logical, mechanical, or procedural steps to be followed to attain an effective achievement of goals. It is within the contexts of this art and science of teaching that scholars have defined teaching in various ways. Schlechty (2014), defines teaching as an art of inducing students to behave in ways that are assumed to lead to learning, including an attempt to induce students to so behave. What Schlechty meant by teaching being 'an art' is that the teacher must create situations to facilitate learning and then motivate learners to have an interest in what is being transmitted to them.

Melby (2015), also states that teaching is not merely dispensing subject or lesson-having, but an art that involves the student in the teaching-learning process where the student is given the chance to participate fully in the process that the teacher accepts each pupil and has a favourable attitude towards individual differences. It is a relationship in which the teacher eschews sarcastic statements, ridicule and fault-finding. Thring (2021), defines teaching as getting at the heart and mind so that the learner values learning and to believe that learning is possible in his/her case. Smith (2014), sees teaching

1

as the process of carrying out activities that experience has shown to be effective in getting students to learn. He goes on to say that teaching is that which results in learning is the responsibility of the teacher and that if students do not learn, it is the fault of the teacher. He capped his statements on teaching by stating that teaching is undertaking certain ethical tasks or activities, the intention of which is to induce learning. Farrant (1980), simply defined teaching as a process that facilitates learning. Frimpong (1990), defined teaching as the process whereby a teacher imparts knowledge, skills, attitudes and values to a learner or group of learners in a way that respects the intellectual integrity and capacity of the learners with the aim of changing the behaviour of the learners. From this definition, one can say that teaching involves not only how information gets from the teacher to the learner but also how the learner; uses it, interacts with it, receives guidance and receives feedback.

It is worth mentioning that whiles all managers have something in common, specific management requires specific knowledge. Owing to that, teachers as managers need a special body of knowledge and special skills too. The nature of the various subject areas as formal academic disciplines, the objectives for teaching them, the competencies they demand for their teaching and learning and the varied methods and materials required for teaching and learning them, makes it imperative for every teacher to possess a repertoire of knowledge, qualities, attitudes and values. According to Shulman (1987), there are certain characteristics every professionally-trained teacher should possess and one of them is the knowledge of educational contexts. This knowledge of educational contexts according to the scholar ranges from the

2

workings of the group or classroom, the governance and financing of the school districts and the character, and cultures of the community the teacher finds him or herself. Ababio (2013), explained that teachers should know the culture and organization of their schools, the community and the cultural patterns of the community in which the school is located. In the context of this study, the RME teacher should be able to possess full knowledge of the religious nature of the community in which he or she is teaching. In practice, a teacher who has been posted to a basic school in the Accra Metropolis is expected to gather reliable information about the religious and cultural nature of the community he or she finds him or herself.

The concept of 'religious literacy' is commonly understood as relevant knowledge about world religions, the capacity to recognize the life practices of people with different beliefs, the ability to understand the diversity of each religion, and the ability to benefit during interactions with believers of different religions (Hannam, Biesta, Whittle & Aldridge, 2020). Prothero (2017), defines religious literacy as "the ability to understand and use the religious terms, symbols, images, beliefs, practices, scriptures, heroes, themes, and stories that are employed in the various religions. Religious literacy is a widely discussed and well-researched topic in Western Europe and the United States (Jackson 2017; Wright 2013; Moore 2017; Dinham & Francis 2016). Religious literacy entails the ability to discern and analyze the fundamental intersections of religion and social/political/cultural life through multiple lenses. Specifically, a religiously literate person will possess 1) a basic understanding of the history, central texts (where applicable), beliefs, practices and contemporary manifestations of several of the world's religious traditions

as they arose out of and continue to be shaped by particular social, historical and cultural contexts; and 2) the ability to discern and explore the religious dimensions of political, social and cultural expressions across time and place. This definition emphasises an understanding of the social, historical, and cultural contexts in which religious traditions develop.

It is important to recognize that each one of the three major religions in Ghana has cultural undertones and so any teacher teaching RME which is based on these three religions that has cultural undertones must be able to possess complete understanding of these cultural issues. To possess knowledge and understanding of these cultural issues as an RME teacher means that there is the need to possess multicultural teaching competence. According to Yang, Cho and Cox (2013), multicultural teaching competence (MTC) refers to how teachers think about, feel, and behave toward students from culturally, linguistically, and ethnically diverse backgrounds. Teachers with high levels of MTC are able to combine their positive feelings about diversity with teaching practices that support culturally diverse learners in ways that result in effective classroom instruction for all students. These teachers are: 1) aware of their own cultural views and biases; 2) knowledgeable of ways to integrate diversity into multiple aspects of classroom content; and 3) understand how to use their instructional skills in ways that empower students and facilitate the learning process.

Differences between teachers' and students' cultural backgrounds can present communication challenges that may lead to serious misunderstandings in the classroom (Garcia & Guerra, 2014). Teachers may punish students for exhibiting behaviours they deem inappropriate within the school context, even

though these same behaviours are considered appropriate, and sometimes optimal, for children to exhibit at home. For instance, socially demonstrative behaviour, while regarded as a cultural tendency within the African American male community may not be recognized as such by public school classroom teachers (Moeller & Ishii-Jordan, 2017). As a result, African American male students may be punished with culturally biased disciplinary practices, such as detention or suspension. These so-called inappropriate behaviours may also lead teachers to erroneously refer African American males for special education testing (Cartledge & Kourea, 2018). In fact, research suggests that the over-identification of African American males as emotionally disturbed may be more indicative of cultural misunderstandings between students and teachers than of the actual presence of a disability (Hosp & Reschly, 2014).

It is worth mentioning here that teachers teaching the subject should feel that they are efficacious in teaching even though there are indicators that will make them feel efficacious. Teacher self-efficacy, refers to teachers' confidence in their ability to promote students learning (Martin & Mulvihill, 2021). The success of these teaching activities and practices depends to a great extent on teachers' self-efficacy and confidence in their professional capacity to face up to the changes involved in teaching and learning. Tschannen-Moran and Hoy (2009) defined teacher self-efficacy as a "teacher's judgment of his or her capabilities to bring about desired outcomes of student engagement and learning, even among those students who may be difficult or unmotivated" (p. 783). Isiksal (2015), regarded it as a teacher's view about the capability to exact positive student outcomes. Hunter (2016), considers teachers' self-efficacy as teachers' ability to meet learners' needs. It is clear that a teacher's

self-efficacy focuses on two issues namely; inner belief in capability and meeting the learning needs of learners. A teachers' belief in inner ability affects their view and identity (Wilson, 2013). Therefore, a positive belief in inner ability is likely to positively affect view and enhance identity as a professional to enforce teaching that would help in meeting the needs of learners. It is important to mention that if a teacher is self-efficacious, he or she is able to help learners in the achievement of the lesson objectives (Scott, 2016; Lazarides & Warner, 2020). There is plethora of researches on the fact that teacher-self efficacy influences students' performance (Shahzad & Naureen, 2017; Kim, Dar-Nimrod & MacCann, 2018; Wang, 2022; Affuso, Zannone, Esposito, Pannone, Miranda, De Angelis & Bacchini, 2023).

Bandura (1997), stated that there are four key sources that influence self-efficacy. These are enactive mastery experiences, vicarious experiences, verbal persuasion and physiological and affective states. It can be deduced that these sources provide the most authentic evidence of one's potential to succeed deemed to have the most influence on teacher self-efficacy. Teacher self-efficacy is enhanced through enactive mastery experiences where an individual performs a task. Blanch (2016), noted that mastery experiences through service learning, practice teaching, or embedded in the school-based course give singular proof of their capacity to organize and execute the course of action required to attain an objective. It is essential that RME teachers are made to experience first the art of teaching during the course work. This is because enactive mastery experiences are regarded as the most powerful influence as they give real evidence of one's performance in a teaching condition (Bandura, 1997; Mulholland & Wallace, 2001). Even though the

content of teacher education programmes is important, the real teaching experience is the most powerful activity that shapes an individual's confidence in their abilities (Buckley, & Lee, 2020). Fathi, Greenier and Derakhshan, (2021) and Safari, Davaribina and Khoshnevis (2020) argued that a teacher's success in performance leads to a high level of self-efficacy while a failure produces a decrease in self-efficacy.

Vicarious experiences also provide a wonderful avenue through which teacher self-efficacy is developed. They are experiences in which an individual observes the performance of others who are believed to have comparable capabilities (Cone, 2019). In vicarious experiences, the target activity is modelled by a different person as the learner observes to develop efficacy (Tschannen-Moran & Hoy, 2007). The extent to which the observer or learner identifies with the model determines the impact of the modelled performance on the observer's efficacy beliefs (Tschannen-Moran & Hoy, 2007). Bandura (1986), detailed that "people persuade themselves that if others can do, they should be able to achieve at least some improvement in performance" (p. 399). This implies that if others can perform new or challenging tasks successfully, people are inclined to believe they too are more likely to succeed in the task (Schunk & Usher, 2011). Vicarious experiences are well enforced in social cognitive theories as espoused in Vygotsky's theory of cognitive development (Vygotsky, 1978). In Vygotsky's scaffolding, learning occurs when the behaviour is first modelled for the observer to learn after which independent action can be performed by the observer (Lantolf, 2015). If teacher educators' model good teaching behaviours to preservice teachers, then high self-efficacy would be developed. What we learn and how

7

we make sense of knowledge depends on where and when, such as in what social context we are learning (Yang & Wilson, 2016). Opportunities to learn vicariously through models have been found to have a positive impact on the development of preservice teachers' efficacy (Bandura, 1997; Lee, 2012). Additionally, vicarious experiences provide preservice teachers with an opportunity to learn effective strategies for managing the task demands (Tschannen-Moran & McMaster, 2009).

Verbal persuasion also serves as the third self-efficacy influencing factor. It is mostly experienced by an individual from words of encouragement or discouragement from others. Blanch (2016) noted that in teacher education, verbal persuasions are the verbal feedback that teachers receive from their educators and other people in their social environment which promotes their success or contributes to their lack of self-efficacy. Encouragement from teacher educators and other peers along with evaluative, positive feedback about performance may raise teachers' self-confidence in accomplishing a task in a related domain (Usher & Pajares, 2018). Supportive messages can serve to reinforce a preservice teacher's effort and self-confidence, chiefly when accompanied by conditions and enabling environment that help bring about success (Hattie & Timperley, 2017). Especially, in order to be effective, social persuasions should be genuine (Britner & Pajares, 2006). Bandura (1997), however, cautions that it is often easier to erode a teacher's self-efficacy with negative comments than to enhance it with positive messages.

Finally, physiological and affective states determine one's level of self-efficacy. Physiological and affective states refer to those physical and emotional responses experienced due to stress, fear, and/or anxiety. To

Bandura (2004), the human body informs the owner of such behavioural tendencies which may not be evident on the surface. Bandura (1986), specified that most people judge or consider their capacity to perform an action based on cognitive evaluation. For example, when an individual perceives fear, stress, fatigue and pain, the body will appear threatened and vulnerable signs of doubt in the ability to perform an assignment become evident (Bandura, 1986). Negative emotional tendencies, such as stress or anxiety, may reduce self-efficacy beliefs whereas positive tendencies such as good mood, may heighten self-efficacy beliefs (Kiili, Kauppinen, Coiro, & Utriainen, 2016). The feelings of pleasure or joy a preservice teacher experience from teaching a successful lesson may increase a sense of efficacy, but high levels of stress or anxiety accompanied by a fear of losing control might result in lower self-efficacy beliefs (Tschannen-Moran & Hoy, 2007). Bandura (1997), therefore stressed that it is prudent to develop self-efficacy at early stages for one to be able to persist in the midst of negative emotional states. It also noted that ensuring strong efficacy beliefs early in one's teaching career is very important (Tschannen-Moran & Johnson, 2010).

There is a broad variety of empirical results on the influence of teachers' gender on how efficacious they are. For example, in a study by Klassen and Chiu (2017), it was found that female teachers have lower self-efficacy in classroom management. Mitchual, Donkor and Quansah (2015), performed comparative studies on the impact of gender on the self-efficacy of prospective teachers. Tweed (2013), revealed that the gender of teachers does not play a major role in teacher self-efficacy. Another factor that influences teacher self-efficacy is age. Empirical work by Edwards and Robinson (2021),

9

revealed that that teachers who are lower in age are correlated with greater self-efficacy values and higher aspirations. A study by Hicks (2019,) revealed that there was sufficient evidence to indicate the connection between self-efficacy and the instructor's age. In the Caribbean, Jaggernauth and Jameson-Charles (2015), discovered that teachers over forty-five (45) years of age showed greater confidence in the effectiveness of teachers than younger peers. Literature remains that teaching experience plays a part in self-efficacy. Klassen and Chiu (2017), indicated that teachers enhance self-efficacy during their early years and mid-career years but there were declines in efficacy as they reach the final stages of their careers. In Turkey, Gür, Çakiroğlu, and Aydin (2012), looked at the predictors of the effectiveness of teachers who taught Physics and Mathematics and it was revealed that years of teaching experience have been major predictors of self-efficacy. Wang'eri and Otanga (2014) revealed that teachers in Kenya, who had taught between 11 and 15 years of age had a high level of efficacy in teaching than those who had taught between 10 and 15 years of age and between 1-5 and 16 years of age.

On religious literacy, Brömssen, Ivkovits and Nixon (2020), analysed the curricular in religious education of compulsory education for public schools in Austria, Scotland and Sweden. The analysis showed that although the curricula focused on the same topic, they relied on different conceptions of curriculum, as well as on various forms of religious literacy. Soules and Jafraile (2021), reviewed literature on religious literacy in teacher education. A careful reading of this review brought to the fore that the current absence of attention to religious literacy in pre-service education for both generalist and specialist teachers in United States and Canada, particularly Quebec, has

implications for educators' abilities to prepare young people for citizenship in religiously diverse societies. Soules and Jafraile stipulated that a unique form of religious literacy for educators is described in the pedagogical content knowledge about religion education framework. To end, they mentioned that equipping religiously literate educators is a first step in fostering a religiously literate public. Ashraf (2019) explored qualitatively, the possibility of engaging with religious literacy and religious education to explain the purpose, contents, and practical application of religious education and to mitigate existing challenges linked to religion in Pakistan. Through interviews with twenty-five (25) teachers from different levels of education which was made up of six primary school teachers, five high school teachers, five college teachers, five university teachers and four religious school teachers, it was discovered that teachers of religious education in schools are neither following a common faith in teaching religious education nor are they in full agreement on providing equal rights to all students of different religious beliefs. Rather, most believe in their personal ideology centered on their own particular religious sect that largely rejects the concept of religious literacy.

Literature from the Unites States of America concentrated on multicultural teaching competence among lecturers who lecture undergraduate courses in the disciplines of Humanities (English, Philosophy, Business, Education, Arts, History, Law), Hard Sciences (Math, Biology, Chemistry, Physics, Information Science, Engineering), Social Sciences (Psychology, Public Health, Politics, Economics, Sociology, Global Studies) and Health (Health Sciences, Nutrition Sciences and Nursing). This was a convergent mixed method study by Puhy, Prakash, Lacson and Bradt (2021). White

(2021), examined the extent to which teaching self-efficacy predicted multicultural teaching competency in Nevada, located in the Western Region of the United States. Findings from this study revealed that the results of the multiple and linear regression found that culturally responsive teaching self-efficacy and collective teacher efficacy statistically predicted multicultural teaching competency. Munsell (2015), examined the relationship between multicultural teaching competence and K-12 teachers' attitudes toward inclusion in Oklahoma state and the rresults indicated that multicultural teaching competence was significantly related to teachers' attitudes toward inclusion. Vella (2015) explored the perceived multicultural competence of teachers in state primary and secondary schools in Malta and Gozo and findings from this study indicated that teachers perceived themselves as having a multicultural competence that is neither too high but neither too low. In other words, the multicultural competence teachers in state primary and secondary schools in Malta and Gozo was moderate.

Following the studies conducted in Africa, the work of Mentz and Van der Walt (2017), determined how educators of well-performing secondary schools in the Western Cape Province of South Africa deal with the demands of multicultural education in their classrooms. Results from this empirical research found that educators were not been adequately prepared to meet the challenges confronting them in the increasingly multicultural schools in which they are teaching. In Ethiopia, Alemu (2017), examined multicultural competence of primary school in-service teachers at one of the local teachers' training colleges. The result revealed that the majority of the participants were sure about knowledge dimension of the competence scale but not sure about

12

their skill competence. In the Ghanaian society, researches have not paid attention to influence of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy. The work of Mensah (2019), assessed multicultural competence of counsellors in selected public universities in the country namely; Kwame Nkrumah University of Science and Technology, University of Cape Coast, University of Education, Winneba and University of Ghana. Findings from his work discovered that generally, counsellors perceived their multicultural competence to be low on all the three sections (awareness, skills and knowledge) they were measured on.

It can be argued that religious literacy allows a teacher who is teaching RME to have knowledge of the three major religions as well as the other religions practiced in Ghana and creates the opportunities to balance his or her teaching. According to Munsell (2015), teachers with high levels of multicultural teaching competence are able to combine their positive feelings about diversity with teaching practices that support culturally diverse learners in ways that result in effective classroom instruction for all students. The fact remains true that a teacher who has religious literacy will be able to teach across the various religions and therefore promote religious tolerance. Multicultural teaching competence of teachers is about they having the knowledge of multi-cultural teaching and having the skills to teach. A teacher who possesses multicultural teaching competence will be able to teach well and promote religious diversity in the classroom. In this direction, all the students from different cultural backgrounds will feels belonged or will feel that their cultural backgrounds have not been marginalized. With reference to

13

empirical literature, multicultural teaching competence has an influence on teacher self-efficacy (Choi & Lee, 2020; Hamilton, 2016). As a result, if the RME teachers possess religious literacy and multicultural teaching competence they feel very confident in translating the curriculum to the learners of the subject (Maxwell & Hirsch, 2020).

It was realized after an extensive review of literature that no research has been done on the influence of religious literacy and multicultural teaching competence of RME teachers on their self-efficacy in the Accra Metropolis. Contextually, the RME as a subject is taught in all the basic schools in Ghana of which the Accra Metropolis located in the Greater Accra Region of Ghana is part. According to National Council for Curriculum and Assessment (2019), the aims of teaching and learning Religious and Moral Education are to encourage and enable learners to:

- develop an awareness of their Creator and the purpose of their very existence.

- develop an understanding and tolerance of other people's faiths and cultures.

- draw the difference between acceptable and unacceptable behaviours so that they can make the right decisions in any situation and thus become responsible citizens.

- acquire the socio-cultural values inherent in the three major religions in Ghana (i.e. Christianity, Islam and African Traditional religion) which will help them cope with the variety of moral choices they have to make in today's rapidly changing world.

14

- develop the spirit of team work, collaboration and togetherness in nation-building

- increasingly develop the ability to respond to religious beliefs and practices in an informed, rational and responsible way.

It can be observed from the above-mentioned aims of the subject that most of them pay attention to the religious and cultural undertones which the basic school pupils or students should be able to develop. And since the Accra Metropolis is a cosmopolitan area where people from different religious and cultural backgrounds meet, there is no doubt that a teacher teaching RME in such a metropolis is likely to have students from various religious and cultural backgrounds. For a teacher to teach the subject professionally in such a metropolis, there is the need for him or her to be religiously literate, multiculturally competent and efficacious. It is on the basis of this backdrop that this study sought to determine the influence of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy in the Accra Metropolis.

Statement of the Problem

Every Religious and Moral Education (RME) teacher is supposed to have been trained in the three major religions based on the curriculum used in training them (Iita, 2014). This presupposes that RME teachers are supposed to have knowledge in all three religions. And if they possess knowledge of all the major and minor religions, then it means they are religiously literate. Scholars have agreed that religious literacy is knowledge about world religions, the capacity to recognize the life practices of people with different beliefs, the ability to understand the diversity of each religion, and the ability

15

to benefit during interactions with believers of different religions (Hannam, Biesta, Whittle & Aldridge, 2020; Jackson 2017; Wright 2013; Moore 2017; Dinham & Francis 2016).

Magazzini, Triandafyllidou and Yakova (2022) stated categorically that every religion also has some cultural undertones in terms of where you teach them. So, Greater Accra for instance, is a cosmopolitan area with varied cultures. This follows logically that all the cultures one can find in Ghana can be found in Greater Accra. This implies that, for a teacher who is teaching RME in the Greater Accra Region, specifically in basic schools in the Accra Metropolis, the likelihood that in his or her classroom there is a representation of students with almost all the cultural backgrounds in Ghana in the class is very high. If that is the case then it means that at the end of the day, the RME teachers should have knowledge of the various religions and have knowledge of these cultural issues. The point is that there are some teachers teaching RME who did not major religious education (Owusu & Mensah, 2022; Mensah & Ampem, 2023). Even in the basic schools, there are some teachers teaching the subject who did not specialize in the subject. A close observation in most of the basic schools in Ghana reveals that some teachers teaching RME at the basic level have specializations in different subject areas. So, the likelihood that these teachers do not have religious literacy and multicultural teaching competence is high. And we know that teacher-self efficacy is one of the factors that determines the success in the classroom. Consequently, seeing that there are teachers teaching RME who did not major religious education raises the question about their religious literacy level and their multi-cultural teaching competency level.

16

Researches conducted reveal that there has been no research to determine the influence of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy. In Australia, Street (2020), assessed teacher self-efficacy from three Christian Education National schools in Sydney and the study discovered that there were moderate levels of teacher self-efficacy. Sela-Shayovitz and Finkelstein (2020), examined self-efficacy of faculty members in teaching multicultural students at the Ono Academic College, Israel. The findings revealed a significant correlation between teachers' self-efficacy beliefs and professional teaching efficacy in multicultural student groups. Kumbong and Piang (2020), sought to identify the status of multicultural competency among the Moral Education and History Education pre-service teachers in an educational institution in Malaysia. The results of this study showed that pre-service teachers possess higher levels of multicultural awareness and knowledge. Grant (2020), investigated religious studies teachers' perceptions of the role of religious literacy in students' civic preparation in selected basic schools in Memphis, United States of America. After the data collection and analysis, Grant found that teachers supported the notion that religious literacy is a vital aspect of basic school students' civic preparation. The work of Taylor (2020), examined the relationship between multicultural efficacy and culturally responsive classroom management self-efficacy among K-12 teachers in Virginia. Results from this study revealed that multicultural efficacy significantly predicted culturally responsive classroom management self-efficacy among K-12 teachers.

Karadag, Kesten and Ozden (2021), conducted qualitative research to analyse the level of multicultural competencies of Social Studies teachers in Turkey. In this study, researchers used a basic qualitative research design. Using a semi-structured interview technique, one-on-one interviews were conducted with sixteen (16) teachers from eight (8) schools with different socio-economic backgrounds and foreign student numbers. The data was analyzed with a thematic analysis approach. The findings of the study showed that teachers' multicultural competencies were weak in individual, institutional/school levels and in the integration of cultural characteristics into teaching at the classroom level. Mahmud (2018), explored teachers' perception on the teaching of multicultural-based religious education in junior high schools in East Kutai, Indonesia. The result of the study shows that teachers at East Kutai, agreed that multicultural-based religious education is very important to be applied in education, especially to the lower level such junior high school.

Tezera and Bekele (2021), determined the effect of teachers' self-efficacy on their attitude towards the implementation of multicultural education literacy in Harari Region secondary schools, Ethiopia. The finding showed that the practice of multicultural education literacy in school was medium and teachers' self-efficacy toward implementations of multicultural education literacy in the schools was found statistically significant. Self-efficacy in the implementation of multicultural education literacy was a statistically significant predictor of teacher's attitude and practices toward the implementation of multicultural education literacy in the schools respectively. Self-efficacy contributed 17% on attitude and 26 % to practices in the

implementation of multicultural education literacy had a positive impact. Self-efficacy of teachers toward multicultural education literacy had a statistically significant moderate positive relationship with teachers' practices of multicultural education literacy. Self-efficacy had a positive impact on the attitude of teachers and practices of teachers in the implementation of multicultural education literacy. Govender (2020), investigated qualitatively, the place of religion education in multicultural schools in Ilembe District, South Africa. It was discovered from this study that religion education brings about moral values and contributes to create an integrated community that affirms in diversity in multicultural schools.

Garnering from the above, it is deduced that there is no study to determine the influence of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy. It is this gap in knowledge which has given the researcher the impetus to conduct this study to determine the influence of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy in the Accra Metropolis.

Purpose of the Study

The main thrust of the study was to determine the influence of religious and moral education teachers' religious literacy and multicultural teaching competency on their self-efficacy in the Accra Metropolis.

Research Objectives

Specifically, the study sought to;

1. find out the level of RME teachers' religious literacy.

19

2. find out the level of multicultural teaching competence of RME teachers

3. find out level of RME teachers' teaching self-efficacy.

4. determine the influence of religious literacy of RME teachers on their teaching self-efficacy.

5. determine the influence of multicultural teaching competence of RME teachers on their teaching self-efficacy.

6. determine the influence of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy.

Research Questions

The following research questions guided the study;

1. What is the level of RME teachers' religious literacy in the Accra Metropolis?

2. What is the level of multicultural teaching competence of RME teachers in the Accra Metropolis?

3. What is the level of RME teachers' teaching self-efficacy in the Accra Metropolis?

Hypotheses

The following hypotheses were formulated to guide the study;

1. H_0: There is no statistically significant effect of religious literacy of RME teachers on their teaching self-efficacy.

    H_1: There is a statistically significant effect of religious literacy of RME teachers on their teaching self-efficacy.

2. H_0: There is no statistically significant effect of multicultural teaching competence of RME teachers on their teaching self-efficacy.

20

H₁: There is a statistically significant effect of multicultural teaching competence of RME teachers on their teaching self-efficacy.

3. **H₀**: There is no statistically significant effect of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy.

   H₁: There is a statistically significant effect of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy.

Significance of the Study

In the first place, the findings would bring to light the knowledge levels of RME teachers on religious literacy. This will inform teacher-educators and the planners of the curriculum to ensure that teachers are exposed to more deeper concepts to broaden their horizon on religious literacy and in effect help them develop the capacity to recognize the life practices of people with different beliefs, the ability to understand the diversity of each religion. In a like manner, the findings of the study will bring to bear the multicultural teaching competence of RME teachers in the basic schools. This will create a platform for stakeholders of RME to organize on-the-job training for the teachers on multicultural teaching competence.

Finally, the findings of the study will serve as a source principal document to other researchers who are interested in conducting further studies on influence of religious literacy and the multicultural teaching competence of RME teachers on their self-efficacy.

Delimitation of the Study

Geographically, the study was delimited to public basic schools within the Accra Metropolis. The choice of this geographical location is due to the fact that Accra is the meeting point of teachers and students from different cultural backgrounds. In terms of content, the study was delimited to religious literacy, multicultural teaching competence and teacher self-efficacy. Furthermore, the study population included only RME teachers of the public basic schools. These participants were chosen because they are the right sources of information relevant to the objectives and the research questions formulated to guide the study.

Limitations of the Study

The study suffered from few limitations considered worthy of mentioning.

First, the field data collection was scheduled to start from 27th November, 2023. However, it was gathered that the inter-school games for basic schools were scheduled to start on 27th and end on 30th November, 2023. As a result of that, the researcher has to make plans to start the field data collection from 4th to 21st November, 2023.

Second, six out of the eight circuits where the basic schools were located were not having motorable roads. The names of the circuits were; Ayalolo, Ussher, Ga Mashie, Korle Gornno, Mamprobi and Ojoo. The unmotorable nature of the roads leading to these circuits brought extra costs to the researcher as I had to foot the bills of public transport specifically, taxis that took the researcher and the field assistants there and back.

22

In addition, some of the teachers were reluctant to participate in the study because they felt that they were not getting any financial rewards. To solve this, detailed explanations were given to them to fully understand the need for them to respond to the questionnaire.

Definition of Terms

The following terms are defined as used in the study to facilitate readers' comprehension. These are:

Religious Literacy: It is the ability to discern and analyze the fundamental connections between religion and social, political, and cultural life through varied lenses.

Multicultural Teaching Competency: The knowledge, attitude, beliefs, and skills that a teacher needs to function efficiently with varied students.

Teaching Self-Efficacy: It is the teacher's belief in his or her capability to organize and execute courses of action required to successfully accomplish a specific teaching task in a particular context.

Religious Education: The term refers to the kind of education that promotes an open-ended, critical, and pupil-centered approach to the teaching and learning of religion.

Moral Education: It is the strategic teaching of basic values and principles that seek to impart knowledge, values, beliefs, and attitudes that help learners become informed, concerned, responsible, caring citizens.

Organisation of the Study

The study is organized in five chapters. Chapter One covered the introduction of the study which centered on the background to the study, statement of the problem, purpose of the study, research questions,

significance of the study, delimitation of the study, limitations of the study, and operational definition of terms. Chapter Two presented the review of related literature, with emphasis on specified concepts, highlighting the theoretical frameworks as well as related empirical studies on the research questions that guided the study. Chapter Three paid attention to the methodology that was used in the study. This comprises the research paradigm, research approach, research design, population, sample and sampling procedure, research instrument, data collection procedure and data analysis procedure. Chapter Four concentrated on the discussion of the results on the basis of the research questions and hypotheses formulated to guide the study. Eventually, Chapter Five provided a summary of the research process, key findings, conclusion, recommendations based on the findings of the study and areas for further research.

CHAPTER TWO

LITERATURE REVIEW

Overview

This section dealt with review of related literature that are relevant or pertain to the study. It included conceptual review, theoretical review and empirical review.

Conceptual Review

Religious Literacy

The term religious literacy has been coined to address disciplinary literacy forms in religious education (Moore, 2019; Prothero, 2017). Prothero (2017) defines religious literacy as the ability to understand and use the religious terms, symbols, images, beliefs, practices, scriptures, heroes, themes, and stories that are employed in American public life. In line with this viewpoint, the term religious literacy is considered as the ability to understand, read and interpret cultural phenomena and human religious activities (Enstedt, 2022). According to the American Academy of Religion (2018), religious literacy is the ability to discern and analyze the intersections of religion with social, political, and cultural life.

Additionally, Brömssen, Ivkovits and Nixon (2020) have noted that religious literacy is the competence (knowledge, skills, and attitudes) for critical reading (i.e., identifying, recognising, understanding, analysing, distinguishing, evaluating, and contesting) of religious texts in different contexts. According to Brömssen, Ivkovits and Nixon (2020), a religious literate person should be able to apply this competence not only in the critical reading of religion, but also in applying this set of knowledge, skills and

25

attitudes appropriately to different topics and practices. Moore (2014), sees religious literacy to be a broad content, which relates to religion as a personal, communal, societal, institutional, cultural, local, and global phenomenon. It can be deduced that religious literacy concerns the ability to discern and analyze the fundamental connections between religion and social, political, and cultural life through varied lenses. In view of the foregoing, it can be reasoned that a religious literate teacher will be able to understand rationale behind some beliefs and practices and contemporary manifestations of several world's religious traditions, which are shaped by particular social, historical and cultural contexts as they emerge (Dinham, 2015). Moore (2019) defined religious literacy as that which entails the ability to discern and analyze the fundamental intersections of religion and social/political/cultural life through multiple lenses. Specifically, a religiously literate teacher will possess; 1) a basic understanding of the history, central texts (where applicable), beliefs, practices and contemporary manifestations of several of the world's religious traditions as they arose out of and continue to be shaped by particular social, historical and cultural contexts; and 2) the ability to discern and explore the religious dimensions of political, social and cultural expressions across time and place. Thus, a religious literate teacher will have the ability to discern and explore the religious dimensions of political, social and cultural expressions across time and place (Prothero, 2017).

A critical consideration of the foregoing discussions brings to the fore that religious literacy can be conceptualised in knowledge base terms, relating it to a multifaceted skill, where a person is able to adopt different kinds of sources, materials and texts to critically analyze religious, cultural, political

26

and socio-cultural issues. However, what counts as religious is attitudinal and behavioural rather than conceptual (Hannam & Panjwani, 2020; Wright, 2013). Hence, it becomes more considerable to utilise the definition of religious literacy by Wright (2013) as the "ability to reflect, communicate and act in an informed, intelligent and sensitive manner towards the phenomenon of religion" (p. 47). Wright (2013) further showed that a religious literate teacher should have the capability of thinking, acting and communicating in a well-informed manner in a religious pluralistic environment. Failure to think, act and communicate with insight and intelligence connected with diversity of religious claims could stimulate a lot of sentiments within intense emotions. In agreement with this argument, Enstedt (2022) has said that religious illiteracy serves as the impetus for misconceptions, misunderstandings, and prejudices, which culminate into violence, discrimination and war in the world today. Essentially, Walker, Chan and McEver (2021) also claim that religious literacy is the ability to adopt a set of teachable skills and attitudes and equipping citizens with these skills and knowledge of how religion and spirituality inform everyday life. According to Walker et al., (2021), religious literacy is the ability to act conscientiously in diverse fields such as legal studies, media studies, and health studies.

It is ideal to state that from the numerous definitions presented on religious literacy that religious literacy is not merely about being exposed to a supernatural being and familiarising with texts detailing the tenets, precepts, dogmas and beliefs about supernatural being; rather, the term transcends this phenomenon (Enstedt, 2022). Religious literacy is an immersion in the various public linguistic traditions that seek to account for the ultimate nature of

27

reality (Wright, 2020). Therefore, a persuasive and more comprehensive definition of religious literacy becomes paramount. Thus, religious literacy is conceptualised as the ability to adopt religious teachings or knowledge in contemporary pluralistic society, and acting and communicating in a meticulous and well-informed manner. Consequently, a religious literate teacher must be able to tolerate the views, beliefs and practices of others in every sphere of life to bring about peaceful co-existence, while being critical in decisions about religious affiliation and religious practices.

Concept of Multicultural Education

Paying attention to the concept of multicultural education, Mappaenre, Ruswandi, Erihadiana, Nuraini and Wiwaha (2023), discovered that there are four compatible terms in multicultural education, namely; interethnic education, transcultural education, multi-ethnic education, and cross-cultural education. Etymologically, the terms of multicultural education are divided into two roots. These are; "multi-culture" and "education". The word "multi-culture" is respectful action towards culture and variation of it. Meanwhile, the term of "education" is a process of mental and characters development of learners through efforts in teaching. In addition, in terminological meaning, is divided into two categories, firstly definition based on principles of democracy, equitability, and equality, and secondly, definition which relies on social manner such as recognition, acceptance, and appreciation (Aly 2023;). The first category points out that multicultural education focuses on education given to any person without discriminating to individual background such as gender, social status, ethnicity, religion, and cultural characteristics. In addition, Jackson (2015) supports the point of view of Aly (2023) and Banks

and Banks (2019) that multicultural education is reformation movement that is designed to change the education environment as a whole so that students with different background of culture, ethnic, and religion can have similar chance to pursue education from lower to higher level of education.

Multicultural education is a methodology for education reform used to describe learning about and celebrating identity, cultural pluralism, and cultural diversity (Jenkins-Martin, 2014). Multicultural education is based on the assumption that the primary goal of public education is to foster the intellectual, social and personal development of students to their highest potential (Bennett, 2022). Further, multicultural education is inclusive of both teaching and learning practices that strive to build self-esteem, empathy and respect for the diversity within society. It is a critical lens when used to examine the knowledge, actions and reflective processes needed by educational leaders to make a real and lasting change in society (Nieto, 2020; Tiedt & Tiedt, 2019).

Multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers represent. Multicultural education permeates the curriculum and instructional strategies used in schools, as well as the interactions among teachers, students, and parents, and the very way that schools conceptualize the nature of teaching and learning (Nieto, 2020). One of its important goals is to help all students to acquire the knowledge, attitudes, and skills needed to function effectively in a pluralistic

29

democratic society and to interact, negotiate, and communicate with peoples from diverse groups in order to create a civic and moral community that works for the common good (Banks & Banks, 2019).

Another concept of multicultural education comes from Dawam (2013) who says that multicultural education is built based on social attitude and point of view which include recognition, acceptance, and appreciation. The presence of multicultural education should help basic school Religious and Moral Education teachers to develop their ability to understand, identify, strengthening of cultural pluralism, and appreciate one to another. In addition, multicultural education is development process of the whole human potential in appreciating pluralism as a consequence of various ethnicity, tribes, and religion. This concept of multicultural education has deep implication in education or what so called by long life education. Therefore, multicultural education teaches RME teachers' actions of respect to each other in order to build real happiness and peaceful atmosphere in society.

To discuss further in the context of Religious and Moral Education, multicultural education is inspired by transformative Religious and Moral Education thought. It means that RME is always oriented to efforts to actualize future goals of religious education which is to build and change the paradigm in society. In other words, multicultural education in RME is a systematic attempt to build students' understanding and awareness through a reality of our country's condition is based on pluralism, so that it is a must for us to accept and appreciate other students' background even though they are from different religion, culture, and ethnicity. Based on above broad explanation regarding with the concept of multicultural education, it can be

30

gathered that there are three multicultural education characteristics, firstly, multicultural education based on democracy, equality, and equity; secondly, multicultural education is oriented to humanity, togetherness, and peace; thirdly, multicultural education develop students' characteristics such as how to admit, accept, and appreciate each other with different background of culture, ethnic, and religion.

According to Sleeter and Grant (2017), multicultural education referred to changes in education that are supposed to benefit people of colour. Bennett (2022) stated that "multicultural education is an approach to teaching and learning that is based on the assumption that the primary goal of public education is to foster the intellectual, social, and personal development of virtually all students to their highest potential" (p. 11). Bennett (2022) described multicultural education as including the need to provide educational excellence for all students. Halvorsen and Wilson (2020) and Schugurensky (2021) considered multicultural education as an area of study with the goal of helping all students develop the knowledge and skills necessary to participate effectively in a democratic society. On the same note, Gorski and Dalton (2020), agreed with previous scholars by asserting that multicultural education is designed to develop citizens of a democratic society. According to these scholars, multicultural education reduced ethnocentric attitudes and stereotypes by creating equal education opportunities for all students regardless of racial, ethnic, class, and cultural backgrounds, effectively relating social issues of race, ethnicity, and culture to the educational process.

The National Association for Multicultural Education (2015) fostered multicultural education as a foundational knowledge in an increasingly

globalized community. In other words, multicultural education promotes equity for all regardless of culture, ethnicity, race, class, language, age, gender, sexual orientation, disabilities, or religion. Ameny-Dixon (2014) alluded to multicultural education as "an approach to teaching and learning that is based on democratic values that affirm cultural pluralism within culturally diverse societies in an interdependent world" (p. 1) and listed the previously identified long-term benefits of multicultural education as follows:

1. Multicultural education increases productivity because a variety of mental resources are available for completing the same tasks and it promotes cognitive and moral growth among all people.

2. Multicultural education increases creative problem-solving skills through the different perspectives applied to same problems to reach solutions.

3. Multicultural education increases positive relationships through achievement of common goals, respect, appreciation, and commitment to equality among the intellectuals at institutions of higher education.

4. Multicultural education decreases stereotyping and prejudice through direct contact and interactions among diverse individuals.

5. Multicultural education renews vitality of society through the richness of the different cultures of its members and fosters development of a broader and more sophisticated view of the world.

Multicultural education is an approach based on the idea that students should have equal learning opportunities in schools, regardless of their gender,

social class, ethnicity, language or cultural characteristics (Banks, 2015). In applying this approach; (i) topics are prepared by taking into account the cultural heritage, experiences and perspectives of different students, thus allowing learners to recognize their own culture and so they can feel being proud of their positive self-perception and identity; (ii) mistakes made in the education of students with different cultural characteristics are recognized and aim ought to be minimized; (iii) stereotypes about various groups in society aim to be prevented and (iv) pupils are taught how to communicate with different students from a variety of backgrounds (Gay, 2015).

Due to its nature, the RME subject comes to the fore in realizing multicultural education, with the aim of developing young people's ability to make informed and logical decisions in a mutually interdependent world within a democratic society with cultural diversity (Sleeter & Grant, 2017). Accordingly, the place of multicultural education in RME curriculum is of great importance. Multicultural education in the teaching of RME is necessary for students in that it gives them sufficient knowledge about their immediate surroundings and other communities in their countries; It emphasizes common ideals and values of diversity in society; and advocates for democracy, equality and social justice (Zong, Garcia & Wilson, 2022). Through this, RME students can understand the differences existing in society and solve problems with tolerance, mutual respect, respect for differences, responsibilities and a high level of awareness (Nagovitsyn, Bartosh, Ratsimor & Maksimov, 2018).

Furthermore, the effective handling of multicultural education in RME teaching is also valuable for students in understanding the mutual relations of people living in different geographies around the world and to have a versatile

33

world view as a global citizen. Indeed, the global refugee problem experienced today is related to the education received by students in today's RME classes (Reynolds, 2019). At this point, the idea of creating a better nation and world, which is one of the main tenets of multicultural education, can be realized by individuals who can make effective decisions and are aware of their responsibilities within RME (Zong et al., 2022). Realizing multicultural education efficiently and understanding its features depends on teachers. Educators should first learn the necessary concepts, principles, theories and practices in multicultural education and develop the required pedagogical knowledge and skills needed to teach the course effectively. They should also examine their own racial and ethnic attitudes to respond creatively and effectively to the increasing diversity they are encountered with in the classroom (Banks, 2015).

The main purpose of multicultural education is to transform all schools, educational institutions and curricula in a way that they would reflect the experiences, backgrounds cultures and perspectives of students from various racial, ethnic, religious and social class groups (Esen, 2019). Another main purpose of multicultural education is to provide equality and social justice to all students in a comprehensive, sustainable and more transformative attitude that educators can understand and fulfil it (Gay, 2015). Multicultural education emphasizes diversity rather than uniformity and aims to include all students in the society an equally structured way (Esen, 2019). Thus, boys and girls, exceptional students, and various racial, ethnic, linguistic, and cultural members and groups will have equal chances to succeed academically at school (Banks & Banks, 2019).

Gay (2015) listed the goals of multicultural education as personal development, attitudes and value clarification, multicultural social competence, basic skill proficiency, development of ethnic and cultural literacy, educational equality and excellence, and personal empowerment for social reform. Similarly, Demir and Özden (2014) stated the goals of multicultural education as enabling individuals to recognize and respect both their own culture and the different cultures and ethnic differences in the society they live in; developing cultural and ethnic literacy; having the individual know him/herself and developing a positive identity; and raising peaceful individuals. In addition, he stated that the goals of multicultural education included learning how to interact with and understand individuals with different backgrounds, and providing them with different characteristics including mathematical skills, literacy skills, conflict resolution, problem solving and critical thinking skills (Demir & Özden, 2014).

In addition to the goals mentioned above, multicultural education aims at increasing academic achievement, eliminating prejudices against cultural differences (Duun, 2017). Besides improving communication among different groups, ensuring pluralism and equality at school, and providing an environment for critical thinking are other important goals of multicultural education (Bohn & Sleeter, 2020). It also includes various goals such as providing individuals with the ability to fight against discrimination and helping them have self-confidence about their identities (Hohensee & Derman-Sparks, 2022).

Multicultural education refers to the ideas and approaches that advocate the participation of multicultural policies in education. Multicultural education

35

is the most important tool for capturing this change of multicultural policy in education (Ghosh & Galczynski, 2014). Multicultural education is a reform movement designed to bring about some basic changes in the education system (Banks, 2015; Gillborn, 2018; Nieto, 2020). Multicultural education argues that all students should have equal educational opportunities regardless of language, religion, race, sexual orientation and culture. Banks (2013) stated that multicultural education focuses on the ethnic group, social class, sexual orientation, religion, language and culture, how it affects students' learning and behaviour change in the classroom environment. Banks (2013) stated that multicultural curriculum content has come a long way in schools, and in most universities and primary schools, multicultural education content has achieved significant successes in recent years.

Johnson (2020) stated that in addition to the usual practices of the teachers working in educational institutions, they gave assignments related to the works written by the authors of different colours, prepared lesson activities suitable for different cultures and valued diversity. There are different approaches used to integrate these cultural and racial values into the program content. Banks and Banks (2019) indicated that there are many approaches to integrating different ethnic, racial and cultural content into educational programs and that these approaches are supportive approach, contributing approach, transformation approach, decision-making and social action approach. Supportive approach is one of the most commonly used approaches. Ethnic heroes, special days and celebrations in this approach are placed in the general education program without changing the basic framework of the education program. It can be said that a supportive approach is used very often

because it is easily integrated into the education program. In spite of this advantage of a supportive approach, it is criticized that students from different cultures do not allow them to develop a universal perspective. This approach does not address issues such as poverty, inequality, racism, discrimination or victimization. Instead, content is transferred to different cultures. The contributing approach emerges when the perspectives of different cultural and ethnic values are added without changing the draft of the education program. This approach shares the disadvantages of the supportive approach. It also fails to help students to examine societies with different ethnic groups (Banks & Banks, 2019).

The transformation approach is different from both supportive and contributing approach. This approach changes the basic assumptions of the education program and aims to enable students to see different understandings from various perspectives. At the same time, this approach attempts to instill the content and perspectives of different ethnic groups that will help to increase students' positive perceptions of societies belonging to different cultures. The decision-making and social action approach, which encompasses all elements of the transformation approach, adds the need for students to decide and act on the issues related to the concepts they work with (Olson, 2001).

The young generations who will be educated through multicultural education in schools will be able to produce solutions to problems in the country and society. Youngdan and Hi-Won (2010), who explain why multicultural education is necessary in three articles, is the first that helps to establish a bond of friendship among students from different cultures and

ethnic groups; the latter contributed to the prevention of cultural conflicts in culturally diverse societies; and the third contributed to the integration of different cultures. Multicultural education is needed as multicultural communities offer a more reliable and broad cultural unification. In this context, research on multicultural education shows that multicultural education enhances cooperation among students from different culture in the classroom environment and improves positive perspectives toward cultural diversity (Asante, 2012; Banks, 2013; Gay, 2015; Lloyd, 2022).

Multicultural Teaching Competency

Multicultural Teaching Competency (MTC) is an iterative process in which teachers continuously (a) explore their attitudes and beliefs about multicultural issues, (b) increase their understanding of specific populations, and (c) examine the impact this awareness and knowledge has on what and how they teach as well as how they interact with students and their families (Spanierman, Oh, Heppner, Neville, Mobley, Wright, Dillon & Navarro, 2011). This dynamic process involves complex interaction among micro-level systems or proximal factors, for example, teachers and other educational personnel, students and their families, and so forth and macro-level systems or more distal factors for example, political economy, race relations, public policy, and so forth). Grounded in the tripartite model described above, Spanierman et al., (2011) delineated the following three dimensions of multicultural teaching competency: (a) awareness, (b) knowledge, and (c) skills.

They defined multicultural teaching awareness as consisting of three dynamic and continuous processes reflecting teachers' awareness of (a) self

and others as cultural beings, (b) their attitudes and biases, and (c) the need to create culturally sensitive learning environments for all students. They defined multicultural teaching knowledge as denoting teachers' knowledge of culturally responsive pedagogy and instructional strategies related to diverse populations, major sociohistorical and current sociopolitical realities, and cultural dynamics (e.g., ethnic identity, gender socialization, etc.) that may affect between- and within-group differences. They defined multicultural teaching skills as teachers' ability to (a) actively select, develop, implement, and evaluate strategies that facilitate the academic achievement and personal development of all students; (b) select and implement culturally sensitive behavioural management strategies and interventions; and (c) participate in ongoing review and evaluation of school policies, procedures, and practices with regard to cultural responsiveness. The terms multicultural teaching competency and multicultural teaching competence are used interchangeably throughout the thesis.

Multicultural teaching competency can be viewed as the grouping of a teachers' skills, attitudes-beliefs and knowledge concerning the understandings of smaller ethnic and tribal groups differences in culture (Sue & Sue, 2003). Sue and Sue (2016) itemized six features in cultural terms a knowledgeable teacher should possess. Specifically, culturally competent teachers include awareness in six dimensions:

1. Consciousness of social and political dynamics which have an impact on help-seekers.

2. Attentiveness to variances in values, societal classes and linguistic can be an obstacle to the instructional process.

3. Being mindful of the influence of background experiences.

4. Consciousness of know-how, credibility and absence of resemblances can sway students' receptiveness of the instructional process.

5. Consciousness of the understanding and expertise that are desirable for suitable discourse which involves diverse styles to match dissimilar ethnic orientations.

6. Consciousness of teachers' preconceived notion. Multicultural knowledge comprises a critical ingredient in multicultural competence.

Due to all behaviours are scholarly and exhibited in a specific socio-cultural framework, the culturally knowledgeable RME teacher needs to attend to students in a culturally contextual setting. Multiculturalism outlines an established approaches and behaviours suggestive of the capability to create, preserve and effectively complete a therapeutic connection with clients from different cultural experiences (Lee, 2013). As a result, a teacher of RME who is culturally-competent needs to have a better responsiveness, have a prolonged understanding and the usage of appropriate skills in teaching in a manner that is culturally-responsive.

Multicultural teaching competency has been conceptualized as the knowledge, attitude-beliefs (awareness) and skills that a teacher needs to function efficiently with varied students (Sue, 2001; Ridley & Kleiner, 2003). Multiculturalism embraces, nonetheless is unlimited to, the responsiveness of one's own labels and predispositions; information on one's own and other people's opinions. The consequences of the concept utilised refers to dissimilar society, both factually and presently; and the behaviours that

40

transform this cognizance and understanding into effective collaborations with different persons.

The context of multiculturalism can be labelled in three sequential levels (Pope, Reynolds & Mueller, 2014). These capabilities communicative attitudes and ability-based features in three measurements namely: teachers' knowledge, attitudes-beliefs (awareness) and skills. Sodowsky, Taffe, Gutkin and Wise (2018) further developed a fourth measurement as the instructional relationship. The first measurement deals with the teacher attitudes-beliefs about cultural and ethnic groups, the requirement to check prejudices and labels and improve an optimistic coordination towards multicultural competency. Notable studies on multicultural emphasises the significance of a teacher's attitude-beliefs (awareness) of his/her culture and that of the client. To be capable to align oneself in the situation of an individual from a different culture, one must first become cognisant of the special effects of one's own cultural values on one's action.

The second measurement suggests that the culturally-skilled teacher has an awesome expertise and understanding of his or her own worldview, has precise knowledge of the cultural setting he or she works with, and that she or he knows socio-political impacts. The third measurement emphasises specific mediation strategies and techniques desirable in operating with ethnic and tribal groups. The assessment of the teaching relation has additionally been given to the consideration of teachers' abilities within the discipline of multicultural teaching (Locke, 1992).

The rationalisation of these elements has spoken at length by Sue and Sue (2016) and Arredondo et al. (2016), remarking that the teaching field has

41

been using Western models of social development and behaviour that have been neglected to effectively interpret the demands of diverse residential districts. Equipped with multicultural awareness of attitude/beliefs, knowledge, and skills, teachers are professionals with self-awareness and capability to precisely appraise the competence and efficacy of a person's abilities and to take educative activities as desired (Pope, Reynolds & Mueller, 2014). Considering the multicultural teaching competencies in the literature in general, the competencies the teachers should have can be summarized as follows;

1. Knowing his/her own culture

2. Being willing to understand and learn about different cultures

3. Knowing that there may be different cultures in the classroom

4. Being able to manage the teaching process by considering different cultures

5. Being able to use teaching methods and techniques by considering different cultures

6. Being aware of prejudices of students towards different cultures

7. Gaining knowledge about cultural backgrounds of students

8. Being respectful and tolerant to different cultures

9. Demonstrating an embracing attitude towards the students in the minority group

10. Standing against discrimination

11. Having a democratic attitude

12. Having ability to tolerate differences

13. Using culture-appropriate management strategies

14. Creating a caring classroom environment

15. Understanding the cultural differences represented in the classroom and being prepared for the challenges that might appear in advance

Dimensions of Multiculturalism

In going through the literature on multicultural competence, culturally-experienced teachers are labelled as skilful across three domains: knowledge, skills and self-awareness (attitude-belief). In addition, Sodowsky et al. (2018) further added a fourth domain of culturally-skilled teacher. These four domains are presented as follows.

Knowledge

Multiculturalism encompasses having the understanding of how age, social class, gender, tribe, traditions, cultural origin, religion, sexuality, ill health, linguistic and socioeconomic prestige may have an impact on the lives of students and teaching-learning practise. Knowledge in multiculturalism simply means that the teachers have understanding about the structures of a family, responsibilities with regard to gender, beliefs and background experiences vary through groups and how these affect behaviour development, progressive consequences and the presentations of psychosocial problems (Smith, & Trimble, 2016).

According to Sodowsky (2019), having cultural sensitivity and being educated in a specific cultural technique does not meet the requirements of a helping-seeking professional except that there is a theoretic information to substantiate the teaching professionals' ethnic or beliefs (cultural) sensitivity and techniques. In the view of Sue, Arrendondo and McDavies (2019), multicultural teachers should be mindful of their undesirable labels and

43

sensitive feedbacks toward other students from different ethnic background. These therapists ought not only to know the particular information of their ethnic background and familiarities but the cultural values and precise elements of the tribes and ethnic groups which they are helping. In addition, teachers should be thoughtful of the socio-political impact that influences the 'lives' of these cultural collections as a result of topics in relation to the tribe, insufficiency (poverty), social values and attitudes, sex and age. In the view of Sue and Sue (2016), it is very critical that teachers actively try and comprehend with respect and admiration of the worldviews in their students.

Teachers with multicultural knowledge are aware of the degree of cultural and past events with regards to backgrounds of psychological philosophies and practices, as well as the impacts of such problems as coercion, preconception, discrimination, insufficiency, labelling, stigmatisation, and marginalisation (Sue & Sue, 2013). Knowledge of cultural variables such as language, ethnic identity, worldviews, social change influences, beliefs, attitudes and social value differences have impacts on the students. The culturally-competent teacher addresses these factors through the conceptualisation clients' problems, therapeutic interventions and objectives (Sodowsky & Taffe, 2018).

Specialists of multiculturalism have advised teacher to have skills in multiculturalism to be culturally effective. According to Leong and Kim (2022), the increasing cultural sensitivity of teachers without tentative information on a specific culture about interventions would lead to frustration. Sodowsky (2018) identified numerous ways of getting skilled in multicultural knowledge. For example, the RME teachers need to have up-to-date, relevant

literature and research on students inclinations; to be knowledgeable about socio-cultural elements of different ethnic group; be forward-thinking and culturally appropriate in conceptualisations of students' problems and helping strategies; well-informed of present issues; make relevant recommendations; evaluate learners' cultural variation; relate the socio-cultural past of learners when necessary; be capable to cogitate heterogeneous nature of a particular ethnic group; and incessantly self-screen, observe and correct this procedure. According to Sue and Sue (2016), deprived of consciousness of attitude-beliefs (awareness) and understanding (knowledge) of social class, beliefs and traditions, teachers and some professionals might unknowingly involve in folk repression (oppression).

For RME teachers in Ghanaian basic schools, the knowledge elements are: the thoughtful of Ghana's cultural beliefs and the social change and political structures' effects on various ethnic groups; specific cultural knowledge about varied the populations being helped. The understanding of the institutional hindrances as well as tribes to be encountered while seeking out the services of teaching. Information of cultural characteristics that exist among ethnic groups adds to the active utilisation of ethnically applicable and persuasive approaches (Sodowsky, Lai & Plake, 2021). Furthermore, the normative behaviour of specific groups within the population, socio-political functioning in such populace, desired of collaboration and a detailed knowledge of the principles of the help-seeking profession among different populations forms part of the knowledge dimension (Vacc, Wittmer & DeVaney, 2018).

Awareness (Attitude/Beliefs)

A teachers' cultural competency originates by mindfulness of a person's identifiable belief (culture) in an association with new cultures, and a cognisance of the culturally-related expectations, whether with or without permission governs a life, with or without permission. The primarily comprehensive subject is one of intrapersonal attentiveness. This is achieved over a logical consideration of a person's identifiable philosophies, attitudes and approaches and is mostly completed over self-examination, self-monitoring, and thoughtful self-assessment. Sue (2008) revealed that if teaching professionals were conscious of the effects of culture on their personal disposition and social lifestyles, then teachers could well be able to recognise the approaches which cultural values and traditions impact the behaviours of client, relations, beliefs and lifetime aims.

Cayleff (2016) suggested that the teacher ought to be cognisant of the effect of the personal cultural features, for example, age, gender roles or socio-economic standing with regards to the observations, reactions, and the labelling of a help-seeker's problem. Wrenn (2016) further proposed that teaching professionals must realise that the strong feeling they have about something may be absolutely inappropriate for their students. The value structure of a person constitutes his or her beliefs. These beliefs may inform perceptions, selections and evidences based on a person's experience and background orientation. The allocation of philosophical beliefs of a person may possibly comprise themes which are reflected to be prohibited and taboo in some cultures of a particular society or community, such as sex, government, or religious conviction.

46

A multicultural-competent teacher is the one who is vigorous in the course of being conscious of his/her expectations about the performance (behaviour) of a human being, beliefs, prejudices, predetermined concepts and individual weakness (Sue, Arrendondo & McDavies, 2019). Precisely, this teacher may cherish his or her personal socio-cultural tradition while accepting the outcome of an ethnic acclimatisation. The teacher, therefore, becomes aware his or her cultural value approaches, principles and may recognise the boundaries of his or her know-how and the way these beliefs might be mirrored in his or her work with tribes through segregation, coercion and labels; and be relaxed and civil of dissimilarities which exist among him or herself and his or her clients vis-à-vis traditions, values, beliefs and social class. Sue (2008) opined that interpersonal consciousness of attitude-beliefs (awareness) is the most important direction of cultural awareness which can be carried out through a non-stop thoughtful self-assessment. Furthermore, if teaching professionals are cognisant of the effects of their tribes on their very own personality traits and interpersonal patterns, they may be greater motivated to understand how culture impacts the behaviours of a student, philosophies, connections and existence goals.

Vacc, Wittmer and DeVaney (2018) have recommended five kinds of attitudes professional teachers need to think through. These are as follows:

1. Teachers' attitude about self-concept.

2. Teachers' attitudes about dissimilar populaces

3. Attitude of diverse populations about teachers

4. Attitudes of a societal group about different populations

5. Attitude of members of the diverse population about themselves.

47

Cayleff (2016) stated that teachers who are effective are privy to the poor impact of tribal and sexual labelling and judgement. By means of this cognisance, teachers can admire and safeguard clients' privileges and self-worth.

Skills

Classification of personal efficacy sets the phase for professionals in the area of teaching to develop their skills by describing culturally-competent professionals as active conversationalists in a cultural-context (Ivey, 2014). The classical icon provides a structure for relating the knowledge of culture in the teaching strategies. Sue and Sue (2016) indicated that the culturally-skilled teachers are in the active process of increasing and practising applicable, significant and thoughtful mediation approaches and expertise in helping students of diverse cultures.

Both awareness and knowledge competency are twofold, which obviously is indispensable requirements to the increasing satisfactory multiculturalism expertise is. Such expertise embraces three capabilities namely: being able (a) conducting an interview and appraisals which are sensitive to culture (Cheung, Leong & Ben-Porath, 2013); (b) to form accurate, unbiased conceptualisations (American Psychological Association, 2017); and (c) planning and implementing unbiased, efficient behaviour management strategies (APA, 2017).

Furthermore, an experienced teacher's knowledge, ability about how instructors inhibit individuals of diverse ethnic upbringings from gain access to the services of teaching is imperative. For instance, an instructor must be conscious of culturally-biased 'assessment' tools and the inadequate family

48

features and societal information (Sue et al., 1992). To offer supplementary culturally-related mediations, Sue and Sue (2016) indicated that a professional in the area of teaching must be competent in appreciating both the voiced, written and non-verbal communications they directly and accept precisely and applicably throughout teaching.

Again, an effective, culturally-competent teacher may employ in a multiplicity of events, such as overriding at the official 'level' for a help-seeker; exhausting non-traditional evaluation approaches; distinguished usage of organised and non-structured teaching, pursuing a meeting with a spiritual and transcendent front-runner. These teachers are responsible for relating to help-seekers in a desired dialect; and authorising and enlightening help-seekers about their aims, prospects and lawful privileges in the teaching process (Sodowsky et al., 2018).

Indeed, dimensions of knowledge, values and skills are significant for development and implication of teachers' cultural competence (Winslade, 2016). Knowledge expresses a broad knowledge on world views and the nature of culture with understanding the effects of culture on human behaviour. Pre-service teachers' knowledge about cultural, historical and contemporary experiences of diverse students can help them to facilitate students' learning, and enrich their learning experiences and environments. Values correspond that it is important for pre-service teachers to critically reflect their personal values, attitudes and beliefs, to understand and respect diversity of students having different cultural values. Skills refer to implementation, development and enrichment of appropriate pedagogical practices for diverse students in an intercultural context (Ranzijn,

McConnochie & Nolan, 2019; Winslade, 2016). Thus, multicultural teaching competence entails mastering complex awareness and sensitiveness, various body of knowledge and a set of skills that underlie effective cross-cultural teaching (Moule, 2012). As Liang and Zhang (2019) indicated that there are four important factors of multicultural teaching competence that define the complexity of it. These factors are as follows: (a) believing that all students can learn, (b) self-reflective and critical examination of one's own behaviours working with students of diverse background, (c) setting up high standards and communicating these expectations with the students, and (d) standing up challenge and ameliorating prejudice and discrimination (p. 19). Thus, understanding racism and prejudice, knowing cultures and cultural differences, being aware of stereotypes and biases, and embracing praxis including strategies, skills and pedagogical implications that facilitate working with students having different cultural backgrounds form the basis of cultural competence (Yang & Montgomery, 2017).

In conclusion, the element of multiculturalism skills defines an instructors' ability to improve skills that permit them to work as culturally-competent. RME eachers need not only be conscious and well-informed around the variables of culture, but then again be cognisant of themselves as creatures of cultures and have a resilient comprehension of their personal lifestyle beliefs. Instructors need be capable to deliver and make interpersonal contexts that are remedially suitable, culturally-related and personalised to encounter the desires for each help-seeker (Sodowsky et al., 2018). To apply the knowledge of culture efficiently in the teaching process, the teaching-

learning relationship needs to be part of the know-how element to attain competency in a multicultural setting.

Overview of Ghanaian Cultural Values

Culture encompasses all aspects of the life of people. Culture evolves when human beings come to live together in a specific environmental cosmos and shared a similar lifestyle, where they sense the effort to create a societal context within which they can work as human beings (Gyekye, 2013). Gyekye indicated that to fulfil this effort, they would grow and nurture specific beliefs, rudimentary practices, organisations, forms of cognitions and means of conduct themselves. These desires may constitute themselves into a societal, theoretical and 'normative' context that exemplifies their mode of life cycle in its entirety: this framework would be the culture of the people.

Culture, thus, comes into being as a result of people looking for ways of dealing with the various problems that arise out of human beings living together in a society. The problem of how to survive collectively, relate to and help one another leads to the formation of a communal way of life. According to Gyekye (2013), "the problem of regulating the behaviour of the members of the society and bring order, social harmony, stability and peace to the society leads to the establishment of legal and moral codes" (p.141). The desire to express their creative talents and communicate their feelings leads to the creation of such art forms as music and dance forms. The way the people look at the universe may lead to questions about its origin and beliefs in some ultimate being (or, beings) beyond the universe as worthy of reverence and worship: herein lies the beginnings of religion or the religious practice. The

ideas or beliefs of the people with regard to death and the hereafter led to the kind of ceremonial practices or funerals that are instituted for the dead.

The culture of a people is their total way of life; it is seen in their views about what they hold to be most desirable for their lives (i.e., values), in their perceptions of the universe and the postulation of some ultimate being or beings considered worthy of worshipful reverence and obedience, in the ways they their social and personal relations, manage the affairs of their (i.e., their system of politics) and educate their children, in, their style of architecture, in their style of dress and the type of clothing what they regard as polite behaviour in society, their techniques of farming, in their habits and customs, and in their system of rewards and punishment (Gyekye, 2013). It would be seen that culture emerges from the attempts of people to respond to their varied and wide-ranging experience of the world and to negotiate problems and challenges encountered in human life. According to Gyekye, the "approaches to dealing with the various problems, which may differ from society to society, mature or ossify as the culture of the people" (p. 142).

"By our cultural values, I am referring of course to Ghanaian cultural values" (Gyekye, 2013, p.161). Gyekye stressed that Ghanaian cultural values are diverse in nature, 'multi-ethnic' and 'multilingual' in reality. As side the 'multicultural', 'multi-ethnic' and 'multilingual' nature of societies in Ghana, there are similarities in the cultures that are shared by diverse tribes. It is incredible, in fact unbelievable, for groups who have stayed close to one another for years not influence each other in a culture-related manner. The outcome of an ethnic interactions within a particular culture, is that nearby ethnic group not only study from each other then have also ensured their

52

impacts as well. To Gyekye, it is desired, then, correctly to emphasise that certain values of Ghanaian culture interpenetrate from end-to-end interactions, conversations and copying of beliefs, thoughts and organisational structures have led to the development of mutual traditional beliefs and that justify one's the formation of cultural values of Ghana.

In the wake of cultural interpenetration, cultural products originating from a particular ethno-cultural group will, paradoxically, become less particularistic or local and instead become national, as other citizens from different ethno-cultural groups across the nation come to appreciate and identify with them (Gyekye, 2013). Because of the attraction and enjoyment of local cultural products, may hold in the wider society, these products would in time shed their local or ethnic or regional identity and take on national identity. Gyekye identified the following cultural values as common or shared beliefs to the Ghanaian societies:

Brotherhood and Humanity

African traditional cultural values recognise the self-worth and truthfulness of the people as God created them. The shared 'brotherhood' is inherently related to shared humankind; a big 'family' that is universal where all humankind are part of such kin. (Gyekye, 1996). This 'family' is uneven, though, into a diversity of populace and sociocultural beliefs. The term "race" has been used by Western anthropologist as a way of breaking down universal human family into subcategories. The acknowledgement of all humankind as 'brothers' is a collective association as the unique humankind is a supercilious model that is of countless significance to the Ghanaian populace. According to Gyekye, aside the fact that all are human beings, within our individual nations,

do not often succeed in conforming our actions to this ideal does not mean that it is a mere utopia and not a realisable ideal or goal.

Individualism and Communalism

The values of traditional societies in Ghana emphasis collectivism as articulated in the distribution of shared community lifestyle, obligation to the societal or mutual 'good' of the community, gratitude of common commitments, helping one another, social reliance and commonality (Gyekye, 1996). Collective life is believed as ordinary to humankind. On the other hand, the assertions of 'individuality' are recognized (Bochow, Kirsch, & van Dijk, 2017). The ethics in Africa, nevertheless, desire the circumventions of a great 'individualism', which may be perceived as the possible destruction of humankind beliefs, values, and the complete sense and spirit of the human community. Gyekye further stressed that efforts are, as a result, prepared to stabilize 'communalism' and 'individualism' where both could coexist. But a balance is precarious and likely to tilt in favour of individualism in times of extreme economic hardships.

The Morality

The 'morality' embraced in together old-fashioned and contemporary cultural communities in Ghana is a societal, collectivist 'morality' (Gyekye, 1996). This form of 'morality' is believed as instructed by community life cycle 'itself'. There is a concern with the humankind welfare in a Ghanaian context good thought (moral) and the exercise. To Gyekye, a human being is considered as an object of moral concern, a being who ought to be-deserve to be helped, and the worth and connotation of society is dignified in standings of the degree to which an individual retorts to the desires of other people within

54

the communities. Gyekye further indicated that the Ghanaian 'moral' structure places the ethics of duty directly above the ethics of personal civil rights, however the second is acknowledged. The significance of personality as the device of 'moral life' in reality is emphasised. Exceptional consideration is, then, given to the refinement of 'other-regarding' moral qualities, or personae of character.

The Family

Marriage is echoed as a valued foundation, for deprived of it there might be no 'family': the rudimentary component of community's lifespan; and devoid of the family, there will be no 'kinship' bonds that are indispensable to an all-inclusive societal lifespan and a complex web of shared relations (Gyekye, 2013). Gyekye further explained that beliefs (values) connected with the clan comprise recognising the obligation to compliment lifespan with a companion and offspring in the smaller (nuclear) household (family) and with the memberships of a whole ancestry in the protracted (extended) clan (family). This helps recognise the significance of marrying, giving birth and giving good support of children produced. Also, parents must be respected, supported when they nearing their grave and make them feel that they are wanted by their children and so on.

Economic System

Many scholars in the past described traditional Ghanaian economy as socialistic because they misinterpret how communal system works and overlooked materialistic, capitalistic, and acquisitive elements in the African character (Gyekye, 2013). Ghanaians pursue and place a great importance on affluence, both individual households and the entirety a clan (extended

family). The authority and power to, and the reputation of an individual assets (properties) is recognised as part of economic component of the traditional societies in Ghana. This symbolises existence of individual ownership of property and the public (communal, state) ownership in a separate spectrum. According to Gyekye (1996), families (i.e., lineages, clans) operate independently of the chiefs, who thus does not have absolute power over all the forces at work within the economy of traditional societies. In many ways, however, the traditional societies in Ghana symbolises a wellbeing flag, operating on a principle of impartiality (not automatically the same) sharing: all have right to use the available wealth and possessions of a society. But, let it be noted, this system is not socialist in any Marxist sense; it resembles, rather, the social democracies of Western Europe, particularly of Scandinavian states.

Politics and Chieftaincy

The thought of politics is greatly cherished in line with the consent and discussion with leaders (elders) of the various clans, who make decisions as political leaders (Gyekye, 1996). Following this run-through permits members of a community to be involved all the process of traditional politics. The paramount chief is at the apex of the political ladder with extreme power consented by the people reign over them. The foundation of the political power of a chief originates from the people, directly or indirectly through their representation (heads of various families and clans on the chief's council. According to Gyekye, the political power of a king (chief) is founded on a representative belief which warrants his answerability to the community. Sovereignty of communication of opinion with regards to politics is respected

and practised within Ghanaian societies. Abuse of power by a king or chief is unacceptable and may result destoolment.

Human Rights

Human right is another indispensable value grounded in the traditions of Ghanaian culture (Gyekye, 2013). In the view of Gyekye (2013), these embrace independence, individual duty, the self-esteem of all, the inherent worth of each person, the respect of each person as an expression of ''himself' or 'herself' and well-intentioned of reverence, and fairness of the ethical value of all people. Political rights, in particular, which include the right to political participation and unrestricted communication of view, are emphasised or requested alongside the community or society (king or chief). Furthermore, additional human right that is recognised and sheltered take account of the right to the use of family land, which includes the right to sustenance and fortification from starvation; the right to an impartial hearing; and to ownership of individual assert. Such rights are central to the community building, tradition and the morals of the societies in Ghanaian traditions and must not be vocally required and aggressively struggled for (Gyekye, 1996).

Knowledge and Wisdom

In Ghanaian traditional culture, 'knowledge' is exceedingly cherished, specific real-world as well as pragmatic 'knowledge' (Gyekye, 1996). Such 'knowledge' is constructed on reflection and know-how which is considered important because of its relevance to the pursuit of technology. Both theoretical and practical wisdom is appreciated. According to Gyekye, applied 'wisdom' is the utmost significant in the modernisation of the Ghanaian societies of the postcolonial era. To the Ghanaian, the drive to the usage of

'wisdom' both theoretical and practical to help and warrant humankind welfare.

Aesthetics

In Ghanaian culture, traditional art has purposefully and purely aesthetic dimensions. According to Gyekye (1996), one outstanding feature of artistic performances such as dance, songs and appellations is their character of participatory character: music-making and dancing are communal activities. The other aim separately from purely aesthetic qualities is the extending of collective sentiments and consciousness within the Ghanaian setting. Amongst these benchmarks of appealing value and judgment are the relevance and rightness. Gyekye highlighted those songs, body movements to music as well as apparel need to be appreciated on such time. The concept of beauty embraces the whole of human as well as how a person conducts him or herself, attitude and behaviours dispositions towards humanity.

Concept of Teacher Self-Efficacy

According to Bandura (1977), self-efficacy proves to be a powerful tool in teaching and learning and motivation. Teacher self-efficacy, refers to teachers' confidence in their ability to promote students learning. The success of these teaching activities and practices depends to a great extent on teachers' self-efficacy and confidence in their professional capacity to face up to the changes involved in teaching and learning. Self-efficacy plays a major role in how teachers select assignment and activities, shaping their efforts and perseverance when addressing certain challenges, and even in their emotional response to difficult situations. Self-efficacy ultimately accounts for a cognitive construct that mediates between knowledge and actions.

Teacher self-efficacy is the teacher's belief in his or her own capability to organize and execute courses of action required to successfully accomplish a specific teaching task in a particular context (Bandura, 1977). Hence, teacher self-efficacy is a teacher's perceived capabilities to teach students effectively and to provide meaningful lessons to students. Teacher self-efficacy, also known as instructional self-efficacy refers to the personal beliefs about one's capabilities to enable students learn (Pintrich & Schunk, 2022). Self-efficacy determines how individuals feel, think, motivate themselves, and behave (Pajares, 2016). Self-efficacy is an important mediator of all types of behaviour. Self-efficacy beliefs influence selection of activities, effort, and persistence (Pintrich & Schunk 2022). People select and participate in an activity based on their belief that they are able to accomplish it. In addition, people with high self-efficacy expend more effort and persist longer than those with low self-efficacy. Research has indicated that teachers' sense of self-efficacy has a toll on the way they teach and maintain order in the classroom (Bandura, 1977).

Teachers' practices and attitudes towards teaching and classroom management, students' success in learning what is being taught them and self-efficacy for learning are characteristics which vary (Ross, Hogaboam-Gray & Hannay, 2021). Differences between teachers with low or high self-efficacy lies in the way they instruct, and deal with difficult situations in teaching students.

According to Shohani, Azizifar, and Kamalvand (2014), teachers with low self-efficacy believe that there are other factors which are more influential in students' learning than their teaching. Such teachers think that they will not

59

be able to teach students with low motivation. On the other hand, teachers who have high self-efficacy believe that if they endeavour to teach, they can accomplish teaching, even in the most difficult situation (Bandura, 1977). The level of self-efficacy of teachers can potentially affect both the kind of environment they create as well as the various instructional practices introduced in the classroom (Bandura, 1977). Additionally, teachers who have high levels of self-efficacy believe that even the most difficult students can be reached if they apply extra effort. However, teachers with low self-efficacy feel a sense of helplessness when they are required to deal with difficult situations such as dealing with students who do not have any motivation to learn (Gibson & Dembo, 2014).

Some of the most powerful influences on the development of teacher efficacy are mastery skills they gain during their induction year. Previous research has found that some aspects of efficacy increase during student teaching while other dimensions may decline (Hoy & Woolfolk, 2018). Bandura's theory of self-efficacy suggests that efficacy may be most malleable early in learning, thus the first years of teaching could be critical to the long-term development of teacher efficacy.

Student teachers with a low sense of teacher efficacy tended to have an orientation toward control, taking a pessimistic view of students' motivation, relying on strict classroom regulations, extrinsic rewards, and punishments to make students study. Once engaged in student teaching, efficacy beliefs also have an impact on behaviour. Student interns with higher personal teaching efficacy were rated more positively on lesson presenting behaviour, classroom

management, and questioning behaviour by their supervising teacher on their practicum evaluation (Saklofske, Michaluk, & Randhawa, 2018).

It could be realised that teacher self-efficacy is psychological construct which influences teachers' approach to teaching and learning, thus teachers' belief in the abilities to promote teaching and learning. The conceptualisation of teacher self-efficacy has not been different among various scholars.

Tschannen-Moran and Hoy (2001) defined teacher self-efficacy as a "teacher's judgment of his or her capabilities to bring about desired outcomes of student engagement and learning, even among those students who may be difficult or unmotivated" (p. 783). Isiksal (2010) regarded it as a teacher view about the capability to exact positive student outcomes. Hunter (2016) considers teachers' self-efficacy as teachers' ability to meet learners' needs. It is clear that a teacher's self-efficacy focuses on two issues: inner belief in capability and meeting the learning needs of learners. A teachers' belief in inner ability affects their view and identity (Wilson, 2013). Therefore, a positive belief in inner ability is likely to positively affect view and enhance identity as a professional to enforce teaching that would help in meeting the needs of learners. Hence, RME teachers' self-efficacy is their belief in their capability to meet the learning needs of RME students.

Allen (2021) noted that if teachers are not confident and efficacious to teach their subject, it would be difficult for them to inspire confidence in their students. Demonstrating confidence and inspiring confidence is one of the cherished attributes in RME. Teacher self-efficacy is mostly developed at the earlier stages of teaching (Bandura, 1977). It could be seen to be a critical period to the development of the efficacy level of the teacher. If the

development doesn't go well it leads to doubtfulness on the part of the teachers in promoting teaching and learning and if development of self-efficacy goes well there is the believe one can achieve successful teaching and learning (Bandura, 1977).

Development of Self-Efficacy

As stated by Bandura (1977), there are four sources of efficacy expectations; mastery experience, physiological and emotional states, vicarious experiences, and social persuasion. According to Bandura, mastery and experience are the most powerful sources of efficacy information. The thought of a performance being successful raises efficacy beliefs, contributing to the idea that performance might be proficient in the future. The perception that one's performance has been a failure lowers efficacy belief, contributing to the expectation that future performances will also be inept (Sharon, 2013).

The level of arousal, either of anxiety or excitement, adds to the feeling of mastery or incompetence. Attributions also have a hand in the development of self-efficacy among teachers. If success is attributed to internal or controllable causes such as ability or effort, then self-efficacy is enhanced. But if success is attributed to luck or intervention of others, the level of self-efficacy may be adversely affected (Bandura, 1993; Pintrich & Schunk, 2022).

Vicarious experience or learning refers to the kind of experiences or learning in which the skill in question is modelled by someone else. According to social persuasion may entail a "pep talk" or specific performance feedback from a supervisor or a colleague or it may involve the general chatter in the teachers' lounge or in the media about the ability of teachers to influence students. Although social persuasion alone may be limited in its power to

create enduring increases in self-efficacy, persuasion can contribute to successful performances to the extent that a persuasive boost in self-efficacy leads a person to initiate the task, attempt new strategies, or try hard enough to succeed (Bandura, 1982). Social persuasion may counter occasional setbacks that might have instilled enough self-doubt to interrupt persistence. The potency of persuasion depends on the credibility, trustworthiness, and expertise of the persuader (Bandura, 1986).

The development of teacher efficacy beliefs has generated a great deal of research interest because once efficacy beliefs are established, they appear to be somewhat resistant to change. Evidence has been established that course work and practical work have different impacts on personal and general teaching efficacy. According to Spector (1990), general teaching efficacy appears to increase during college coursework, and declines during student teaching. This suggests that the optimism of young teachers may be somewhat tarnished when confronted with the realities and complexities of the teaching job. Development of self-efficacy among teachers during the early years of teaching have been related to stress and commitment to teaching, as well as satisfaction with support and preparation. According to Kentyl (2017), novice teachers at the end of their first year in the teaching job who had a high sense of teacher self-efficacy found greater satisfaction in teaching, had a more positive reaction to teaching, and experienced less stress. Efficacious teachers have good preparation, and as a result encounter less difficulty, however teachers with less efficacy have poor preparation and as a result encounter great difficult when teaching (Hall, Burley, Villeme, & Brockmeier, 2022).

Sources of Teacher Self-Efficacy

As teachers go about their work, they are constantly receiving self-efficacy information from the world around them, including feedback from colleagues and feedback from the self, in the form of reflections and appraisals of their work. This information they receive can either support their sense of capability with regard to particular tasks or undermine it. Bandura (1997) identified four sources of self-efficacy information, namely, enactive mastery experience, vicarious experience, social persuasions and physiological and affective states.

Enactive mastery experiences are past achievements that individuals use as self-regulated feedback and are relied upon when considering their capability for future activities (Bandura, 1997). This is the most heavily researched source of TSE and is believed to have the greatest effect size on self-efficacy beliefs (Morris et al., 2017; Usher & Pajares, 2018). Vicarious experiences are forms of modelling of skills or behaviours that are used to compare one's actions. For most activities, there are no absolute measures of adequacy requiring people to appraise their capabilities in relation to the attainments of others (Bandura, 1997).

The most common forms of vicarious experiences for teachers are found in lesson observations, when teachers watch other teachers' work and are given an opportunity to compare their own practice with someone else. Social persuasions are any evaluative pieces of feedback given to individuals after performing a particular task. For example, high quality, structured feedback responses can potentially have very strong persuasive effects on achievement

64

levels and self-efficacy (Bandura, 1997; Hattie, 2019; Hattie & Timperley, 2017).

In contrast, non-constructive, negative feedback experiences, especially about failure, can undermine self-efficacy (Aloe, Amo & Shanahan, 2014). Bandura (1997) also claimed that physiological and affective states of individuals would have an effect on their self-efficacy for particular tasks. For example, depressive states and negative ideation serve as information that can potentially reinforce negative self-efficacy beliefs. These four sources identified by Bandura (1997) have been heavily researched and are commonly examined when researchers have sought to explore the sources of self-efficacy.

In the last decade, there has been steadily increasing focus placed on the sources of teacher self-efficacy (Klassen et al., 2011; Morris et al., 2017; Wyatt, 2014). Morris et al., (2017) examination of the literature associated with the sources of teacher self-efficacy revealed methodological shortcomings and a need for further study in this space. They found that all four of Bandura's (1997) hypothesised sources of self-efficacy are well represented in the literature when applied to teachers. However, enactive mastery experiences are found to be the most affected by factors in the teaching environment. Here follows an exploration of the literature associated with teacher enactive mastery experiences and its interaction with schooling environments.

Enactive mastery experiences are considered to have the greatest effect size on the self-efficacy of teachers (Klassen et al., 2011; Morris et al., 2017; Tschannen-Moran & Hoy, 2007). In their investigation of Australian pre-

service teachers' sense of self-efficacy, O'Neill and Stephenson (2012) found that enactive mastery experiences, supported by social persuasions, had a positive effect on teacher self-efficacy reports. This supports earlier research, which indicated a strong correlation between enactive mastery, social persuasions, and higher levels of TSE (Palmer, 2011; Poulou, 2007; Usher & Pajares, 2018). In their quasi-experimental study of four professional development programmes, which emphasised each of the four hypothesised sources of teacher self-efficacy, Tschannen-Moran and McMaster (2009) found that the professional development programme that emphasised a multiplicity of enactive mastery experiences had the greatest positive effect on the self-efficacy of teachers. The programs that did not provide as many opportunities for enactive mastery experience had the least effect (Tschannen-Moran & McMaster, 2009). The research literature in this area suggests that enactive mastery experience, especially with regard to instructional strategies, may have the greatest effect on the development of teacher self-efficacy.

Some research findings suggest that enactive mastery experiences may be mediated by contextual factors. Milner and Hoy (2013), in their study of teacher self-efficacy in a racially complicated context, argued that their research shows that context matters. They suggested that if racially discriminated teachers worked in a context that did not make them the racial minority, they would have possibly attained a higher level of self-efficacy than in their current context (Milner & Hoy, 2013). This emphasis on the influence of contextual factors on self-efficacy development was reinforced by Adams and Forsyth (2006), who argued that contextual factors influenced cognitive

processes of perception and therefore would influence the cognitive processes involved in the development of self-efficacy beliefs.

In their exploration of the sources of teacher self-efficacy for pre-service science teachers, Menon and Sadler (2018) argued that enactive mastery experiences had the greatest impact on levels of teacher self-efficacy, but only when combined with contextual factors. These contextual factors were the climate in which social persuasions and vicarious experiences were delivered and enacted by teachers (Menon & Sadler, 2018). Complicating the role of the environment in mediating enactive mastery experiences, Tschannen-Moran and Hoy (2007) suggest that contextual factors play the most significant role in the early years of a teacher's career, before they have attained a critical mass of mastery experiences to reflect on. Once teachers attain enough mastery experiences to compare their current practice to, contextual factors become a less significant influence (Tschannen-Moran & Hoy, 2007). Despite the conflicting suggestions presented here, a great deal more research needs to be undertaken into the ways that contextual factors influence sources of teacher self-efficacy.

Measuring Teachers' Self-Efficacy

Several instruments have been developed to measure preservice teachers' self-efficacy. Among these are the Teacher Sense of Efficacy Scale (TSES) developed by Tschannen-Moran and Hoy (2001), the Self- Efficacy Questionnaire (SEQ) by El-Okda and Al-Humaidi (2003) and the Self-Efficacy Scale (SES) by Tsai, Chaichanasakul, Zhao, Flores and Lopez (2014). Teacher Sense of Efficacy Scale has been widely used by various researchers (e.g. Senler & Sungur, 2020; İnceçay & Dollar, 2012; Cahill,

67

2016; Ma & Cavanagh, 2018) to measure teachers' self-efficacy. Duffin, French, and Patrick (2012) noted that this is due to its unified factor structure. A unified factor structure provides a brief measurement scale, shows high item homogeneity and makes better theoretical sense (Shachar, Aderka, Gilboa-Schechtman, 2013). Tschannen- Moran and Woolfolk Hoy (2001) stated that Teacher Sense of Efficacy Scale assesses a broad range of abilities deemed essential to effective teaching. These abilities are categorised in the content of the instrument as instructional strategy efficacy, classroom management efficacy and student engagement efficacy.

Instructional Strategy Efficacy

Instructional strategies are the methods and materials employed in teaching (Onweh & Akpan, 2014). It is how content is transmitted to students, consisting of methodology and procedure (Young-Lovell, 2019). It is obvious that it is the instructional strategy that connects the teacher and the students and thereby sustain interaction. The methods employed could be teacher-centred (e.g. demonstration, lecture) or student-centred (e.g. discussion, brainstorming). The selection of the teaching methods depends on the content taught. However, using varied instructional strategies is important in meeting educational goals and students' needs (Saskatchewan Education, 2009). Onweh and Akpan (2014) indicated that the poor performance of students is due to poor instructional strategies and skills. In the context of the study, the instructional strategies efficacy is the measure of the RME teacher's ability to manage pedagogical decisions.

Instructional methods include some kind of learning methods that an instructor uses to help students learn or gain a deeper understanding of the

content in the course. They enable teachers to make the learning experience more fun and practical, and can also encourage students to play an active role in their education. The aim of using instructional strategies beyond the comprehension of subjects is to create students who are independent strategic learners. The hope is that students will be able to select the right strategies on their own with time and practice, and use them effectively to complete tasks. Efficacy of instructional approaches refers to the expectations of teachers that they should perform instructional activities such as; adjusting material to student needs, interviewing students and effectively evaluating student performance (Tschannen- Moran & Hoy, 2001).

Examination of the elements on the sub-construction of instructional methods reveals that this scale measures the self-efficacy of teachers in preparing for teaching and communicating with students in and out of the classroom. This sub-building is also known to reflect pre-active and interactive teaching components (Jackson, 1990). Such components refer to activities that can be performed in class (interactive) or class (proactive) planning. Specifically, TSES items evaluate the perceived capacity of teachers to respond to challenging student questions, create appropriate tasks for competent students, gauge understanding of students, use a range of assessment methods, and formulate good student questions. For example, preparing questions or adjusting lessons can be done before the beginning of the lesson (as teacher prepares lessons) or when the need arises because teacher preparation programmes tend to focus more on proactive teaching components (Grossman, Hammerness & McDonald, 2009). Time pressure and cognitive demand on teachers are lower when preparing instructions compared

to teaching where lessons are to be taught within a time frame. Teachers may feel more productive if they only consider the proactive side of tasks that mostly involve teaching preparation. One should never think of teaching within the context of teaching without the substance of what is being taught (Cohen, 2010). Although much of what teachers do with instruction is dictated by the content being taught, it is important that teachers recognise their usefulness for the content being taught (e.g., skills and practices) when thinking about their teaching capabilities.

Classroom Management Efficacy

Classroom management concentrates on skills and techniques that allow a teacher to control students effectively to create a quality learning environment (Sternberg & William, 2010). Feiman-Neimser (2013) defined effective classroom management as "arranging the physical and social conditions so that learners have growth-producing experiences" (p.17). Wong (2015) sees it as the "organization of students, space, time, and materials" (p. 84) with the goal that an ideal learning condition can be attained. It deals with students' misbehaviour, establishing rules and routines (Mosaddaq, 2016). Studies supporting these assertions (e.g. Vallance 2000; Malikow, 2016; Daniels, 2020) showed that effective teachers create a positive learning environment which triggers students' learning and satisfaction in learning. In essence, classroom management efficacy is the measure of the RME teacher's ability to establish rules, maintain routines and procedures, and manage students' behaviour.

Over the past few years, classroom management has become ever more relevant. The explanation for this is that effective teaching and learning in our

70

schools cannot and will not take place without good classroom management (Marzano, Marzano & Pickerings, 2013). If the teacher cannot handle a classroom, then one cannot be sure that the content is being absorbed by the students. Poor management of classrooms can contribute to increased rates of school violence and bullying as well as increased levels of teacher tension, increased probability of teacher burnout, and higher levels of teacher turnover (Allen, 2014; Jepson & Forrest, 2016).

A teacher with poorly managed classroom can spend valuable instructional time not teaching, but maintaining discipline and order (Nicks, 2012). Ultimately, such a teacher may not be able to cover the materials that the students need to achieve the school's stated lesson goals or objectives. Therefore, it is important for RME teachers to initiate and maintain an efficient and effective classroom management plan that promotes a safe learning environment so that all students can subsequently improve academic achievement and success.

Student Engagement Efficacy

Efficacy of student engagement reflects the expectations of teachers that they can empower students efficiently, involve parents and help students appreciate learning (Blazevski, 2016). Teachers' confidence that can inspire their students can be a motivating factor in itself that empowers them to affect the academic and cognitive progress of the students (Bandura, 1997). Teacher self-efficacy for student engagement is usually conceptualised and assessed as encouraging individual students to enjoy learning or believe they can do well in a given class (Tschannen-Moran & Hoy, 2001).

71

The negative effects of student disengagement, including academic failure, delinquency, and dropout, have led many researchers to investigate whether individual psychological factors that promote engagement can be promoted (Caraway et al., 2013). The Teacher Self-Efficacy Scale production was the researchers' first attempt to capture the construct of student motivation and commitment. Items for this sub-construct and others have been developed through discussions between researchers and teachers on essential teacher tasks. Bandura's unpublished teacher effectiveness scale also provided a basis on which these things could be further established. No clear theoretical structure was used regarding student motivation or commitments. This sub-construction also consists of eight (8) (long form) pieces. The Things produced included general approaches such as encouraging students to do well, promoting innovation and helping students think critically.

Students who feel more secure in their ability to self-regulate their learning are also more likely to have realistic outcome expectations, respect the learning process, set master's goals and take responsibility for their academic outcomes (e.g., Bandura, 1993; Pajares & Graham, 1999; Pintrich & De Groot, 1990; Pajares & Usher, 2018). All these are important aspects of interaction with the students. In addition, students who feel more effective in using self-regulated learning strategies are less likely to hold negative expectations of school, set success (as opposed to mastery) targets, procrastinate or become nervous in threatening academic circumstances relative to their peers with lower Self-Efficacy for Self-Regulated Learning beliefs (e.g., Joo, Bong, & Choi, 2000; Pajares & Graham, 1999; Pajares,

Miller, & Johnson, 1999; Pajares, & Valiante, 2006; Pajares & Usher, 2018; Cleary & Zimmerman, 2012).

Student engagement remains key to students' learning and development of relevant skills. Kuh (2013) noted that where students learn is of less importance to their success and development than what they do during their time as students. Implied in this is the significance of active learning focused on relevant tasks. Trowler (2010) defined student engagement as the investment of time, effort and other relevant resources by both students and their institutions intended to optimise the student experience and enhance the learning outcomes and development of students and the performance, and reputation of the institution (p. 6). Within the context of this study, student engagement efficacy is the measure of the RME teacher's ability to meet students' academic needs in creative and individualized ways.

Engaged students are therefore self-motivated to learn, and a teacher's ability to ensure that such students are highly engaged is critical to teaching and learning (Wasserstein, 1995). Three key components of engagement identified by Fredricks, Blumenfeld and Paris (2004) are behavioural engagement, emotional engagement and cognitive engagement. Behavioural engagement addresses issues such as attendance, involvement and absence of dysfunctional behaviours. Emotional engagement addresses issues of affective reaction such as interest, enjoyment or a sense of belonging. Cognitive engagement focuses on students' investment in their learning seeking to go beyond standards and appreciation of challenge. Student engagement has been found to be positively related to students' success and development (Klem & Cornell, 2004; Pascarella & Terenzini, 2005; Kuh, Kinzie, Schuh, & Whitt,

2011). Reese (2012) stated that the quality of learning depends on the quality of engagement provided for learners in a social environment.

Religious Education (RE)

Religion education (RE) has been part of the formal curriculum of schools in Ghana and in many educational institutions across the world. Religions education is concerned with education that is provided by a school for instruction in faith, or for education in various aspects of religion (Smart, 1984; 1998). The term refers to the kind of education that promotes an open-ended, critical, and pupil-centred approach to the teaching and learning of religion (Smart, 1998). It is a situation in which pupils are given freedom and responsibility to evaluate religion critically and then to follow the religion of their own choice. This freedom is in line with the United Nations Declaration of the Rights of the Child (Mudalitsa, 2000).

The classroom component of religious education refers to the formal curriculum that has set educational objectives, methodologies and assessment processes. In secular usage, Religious Education (RE) implies the teaching of a particular religion and its varied components such as its beliefs, doctrines, customs, rites, rules and personal roles (Smart, 1968). It also involves trying to understand beliefs, values and practices of other world religions. This aim of religious education is to encourage learners to develop understanding of, and respect for people of different faiths. RE helps to provide access to diversity of religious beliefs and practices and to assist with religious and spiritual development for all students at all levels, as appropriate. Religious education aims at personal understanding, conviction and commitment. For instance, in Ghana, all religious traditions, such as Christianity, Islam, African Traditional

74

Religion, Hinduism and Buddhism have their own particular religious education. In Christianity, the approach to religious education is usually Bible-centred and reflects the world view which is Christian in character, and can lead to Christian commitment. For Islam, RE will be Qur'an centred and will lead Muslims to commitment to Muslim (Magesa, 1997; Smart, 1984; 1998). For African Traditional Religion, RE will be based on the experiences of the elders that are transmitted to the young in order that they would uphold African values. Religious education must be rooted deeply in humans including their social, political, historic as well as the cultural lives since it attempts to educate people to religious view of life (Ellias, 1975). It is therefore important that the major religions are equally covered in all junior high schools in Ghana. This will maintain a balance approach to religious education and distinguish RE from programmes designed to instruct or to indoctrinate learners in a particular religion. The principal aim of religious education is to enable pupils to understand, reflect upon and respond to the religious and spiritual beliefs, practices, insights and experiences that are expressed in humanity's search for meaning in life. The aim of religious education is to promote the spiritual, moral, social, cultural and intellectual development of pupils by encouraging them to explore and respond to those aspects of religion and human experience, which raise fundamental questions of belief and value (Smart, 1984; 1998).

Religious education provides challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be humans (Nukunya, 2003). It develops pupils' knowledge and understanding of the major religions

75

in Ghana and other traditions that offer answers to many questions in the world. It offers opportunities for personal reflection and spiritual development. It enhances pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expressions, as well as of the influence of religion on individuals, families, communities and cultures. Religious education encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, faith and ethics and to communicate their responses (Tillich, 1965; Tullock, 1993). Religious education encourages pupils to develop their sense of identity and belonging; it enables pupils to flourish individually within their communities and as citizens in a pluralistic society and global community. RE has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice. Summers (1996), claims that whatever is the most prized aspect of someone's life can be called religion.

There are two main approaches to Religious Education namely the phenomenological and typological approaches. The phenomenological approach to religious education was developed in British county (state) schools in the early 1970s as a method for studying world religions (Grimmitt, 1973). It was primarily prescriptive in approach, revolving around the six dimensions of religion according to Smart (1968) who was a key figure in its development. The dimensions, according to Smart, were the doctrinal, ritual,

76

ethical, mythological, social, and the experiential dimension (Smart, 1968). The typological approach was an extension of the phenomenological approach which focused on studying different types of religious phenomena such as sacred stories, sacred places, rituals of initiation, and sacred people. It was developed by Habel and Moore (1982) and working in the Adelaide College of Advanced Education. While specifically geared to the purpose of teaching religious studies programmes, it was also intended to have application in religious schools, and this possibility was noted in the attention it recommended to studying the home tradition. These approaches were not classified as confessional, that is, professing a commitment to a particular religious tradition and hence were in contrast with a catechetical or faith-oriented model (Ryan, 1999).

Taylor (1993) emphasized the need to have a broad base of experiences and study that allowed for personal faith responses and a more academic dimension to suit individual students. An approach to religious education which was labelled as educational was a blend of developments from earlier approaches rather than a totally new approach. What was new was the increased emphasis on religion as a subject with outcomes, assessment, exams, student written work and research. At its best, religious education sets out to inform, form and transform learners and teachers by engaging them with the intellectual, ethical and spiritual richness of the religions. Religious education invites and enables a life-long journey of awakening to the deep meaning of human life and community, of the world we inhabit and sustain, and of our cultural and religious heritage. Unfortunately, the religiously pluralistic nature of the Ghanaian society, places many competing faiths and values systems in

77

front of students. This can result in misunderstanding and can lead to challenges for teachers in presenting religious values and beliefs (Anti & Anum, 2003; Welbourne, 2004).

Characteristics of Religious Education

There are elements or characteristics that are identified with religious education. These characteristics include: Religious education presents learners with the various ethical codes in the various religions. These codes deal with the rule and regulations or principles that provide guidelines for good moral life among religious people. In Ghana, for instance, each of the three major religions has its own codes of conduct. Religious education presents to the individual these codes and the need as a religious person to be guided by them for a peaceful living in society. Hannon (1992) suggests that immorality in a given society is capable in its very nature of threatening a society's existence. It in this light that Dixon (2008) argues that religious beliefs provide moral guidance and standards of virtuous conduct in an otherwise corrupt, materialistic, and degenerate world. Religions provide a framework within which people learn the difference between right and wrong. In the same vein, Rhodes (2010) observed that it is impossible to distinguish evil from good unless there is an infinite reference point which is absolutely good. It is not surprising that no religion encourages bad or unacceptable conduct. Believers are enjoined to live a way of life that reflects the philosophy of religion. They should serve as moral agents and to an extent promote good relationship and fellowship among human beings.

Religious education presents to the individual or learner, religious belief systems associated with the various religions. It studies religious belief from

any particular religious viewpoint using multiple disciplines and methodologies. Every religion has its own beliefs that the members believe in, including the belief in object of worship, thus inculcating in learners the need to be committed to one's religion and show respect to one's object of worship. Also, it is characterized by inter-personal relationship. Moral education provides learners with knowledge that is pertinent in inter-personal relationships within a globalized world. The study of religion is useful in appreciating and understanding sectarian tensions and religious violence. Religious education teaches religious tolerance, the beliefs and practices of the various religions thus with the understanding of other religions apart from the learner's own religion; the learner tolerates the practices of other religions which in turn brings peace and harmony in the society and country as a whole.

Again, it broadens the knowledge of the learner and promotes critical thinking and sound moral judgement. Chave (1947) suggests that the approach to religious education must teach people to think critically, constructively, and fearlessly in all matters of life. Religious education widens the knowledge of learners on issues like faith which enable the learner to think through the why and how of life in the quest to find meaning in life. This knowledge contributes to making decisions in life, whether good or bad, right or wrong; which comes with its own consequences. Religious education teaches learners to think over decisions before taking an initiative because every action taken comes with its consequences. Religious education explores and establishes values such as wisdom, justice, compassion and integrity and engages in the development of and reflection upon moral values. Religious education is the guided process that helps grow learner to achieve at each stage of growth such

habits, skills, attitudes, appreciations, knowledge, ideas, ideals, and intentions. And enables the achievement of integrated personality, competent and satisfying living at each stage in the social environment; increasing cooperativeness with God and man in the reconstruction of society into a fellowship of persons.

Moral Education

The overall shape of the Religious and Moral Education (RME) curriculum is morally loaded by virtue of what it requires, what it makes available and what it ignores. RME educators have devised a variety of approaches to values and morality contained in self-esteem, community service, civic education, sex education, drug education, multicultural education, values clarification, and other character education programmes (Turiel, 2002). Maqsud (1994) thinks that moral education should be able to produce an individual who could manifest the following behavioural trait; (a) A positive commitment towards the value of morality; (b) Ability to communicate with others; and (c) The ability to understand feelings of others and those of his own.

Moral Education (ME) involves a study based on morality. It is defined as what society does to introduce the young to its values, and to teach them its morality (Ryan, 1999). It is strategic teaching of basic values and principles such as fairness, honesty, and respect for others that would develop in learners a sense of social and personal responsibility (Straughan, 2000). It seeks to impart knowledge, values, beliefs, and attitudes that help learners become informed, concerned, responsible, caring citizens who understand and believe in the concepts of justice, fairness, and human welfare (Nucci, 1987). For this

80

it should aim at promoting in the individual a desire to gain the greatest possible knowledge and understanding of his ability whatever kind, which will help within the framework and interest. Thus, it involves the internalization of societal values in relation to the dos and don'ts of a given community to her citizens.

Without a certain level of adherence to these values, no community would survive and thrive. It involves the development of responsible attitudes towards others and the skill of moral judgment about what is right and wrong. Moral Education implies helping children acquire those virtues or moral habits that will help them individually live good lives (Nucci, 2001).

The first task of moral education is to nurture children those virtues and values that make them good people. The second task of moral education is to provide students with the intellectual resources that enable them to make informed and responsible judgments about difficult matters of moral importance. Both are proper and important tasks of schools-and both cut across the curriculum. Schools have a moral ethos embodied rules, rewards and punishment, dress codes, student government, relationships, styles of teaching, extracurricular emphases, art, and in the kinds of respect accorded students and teachers. Schools convey to children what is expected of them, what is normal, and what is right and wrong. Thus, through their ethos, schools socialize children into patterns of moral behaviour (Noddings, 2005). Textbooks and courses often address moral questions and take moral positions. In teaching religious and moral education teachers initiate young people into various cultural traditions and identities. Through moral education students learn to appreciate common values such as honesty, liberty, justice,

fairness and respect for others which are cherished in society. Moral Education may also be taught without necessarily using religion.

Characteristics of Moral Education

Moral education emphasises quality relationships among people. Moral education teaches social phenomenon arising out of the relations between individuals. It is on this core that Asare-Danso et el., (2014) argue that if there is or was nothing like human society, then there would be nothing like morality that brings about moral education. By implication, moral education emphases on inter-personal relationship among people in a society and emphasize the importance of togetherness and peaceful living in a society. Moral education teaches societal values such as peace, tolerance, kindness, love, chastity and others that ensure peaceful inter-personal relationship. Moreover, learners are taught to understand the codes of behaviour that govern the society irrespective of learners' background. Every society expects certain behaviours from its inhabitants. Failure to exhibit these behaviours, make a person unacceptable in society. Inhabitants are to exhibit the acceptable way of living such as respect for others, humility, kindness among others, which are guided by rules and regulations. The rules and regulations in society serve as a code of conduct for determining what is right or wrong. Because of the codes, a range of attitudes is covered by moral education, ranging from sexual behaviour to selection and choice of friends and occupation (Asare-Danso et al., 2014). Through moral education, learners develop a responsible attitude towards others.

Moral education teachings are based on society. The society determines what is good and what is bad thus, the society serves as a yardstick

of what the moral education curriculum should contain and what the teacher should influence the learner. Moral education derives its source (morality) from the values of the society, which protect the interest of the society. For example, a society may or may not allow certain topics to be treated in moral education class. Not all societies will allow topic such as sex education to be taught in a moral class, depending on the values of that particular society.

Concept of Education

The concept is defined in various ways by different scholars, depending on the time, condition and place under which such individual is giving the definition. Etymologically, the term education is derived from the Latin words "Educere" and "Educare". The former means to "draw out" or "to lead out" (Asare-Danso & Annobil, 2016). In this light, education is seen as a systematic process or activity which is directed towards inducing learning in an individual who is exposed or committed to such an educational process. The later "Educare", means to nourish, " to bring up" or to raise". From this angle, education is seen as a process aimed at helping the individual lead the fullest of life, he is capable of living. Amaele (1998) sees education as a process of enculturation or socialization of the younger by the elder members of the society. In other words, it involves the process through which an individual acquires the various physical and social capabilities demanded of him in the society by the group into which he is born and within which he must function effectively.

Education is a means of preserving the way of life in which a person believes (Peters, 1966); it the systematic socialization of the younger generation by which the later learns religious and moral beliefs, feelings or

nationality and the collective opinions of all kinds (Kalusi, 1996); and a system by which the individual is assisted to attain the maximum activation of his potentiality according to the right reason and to achieve thereby self fulfillment or self realisation (Okafor, 1981); it involves rearing, upbringing, fostering, training (Henze, 2000); implies the acquisition of needed competences for life in the society (Datta, 1984); and relates to processes and activities that can contribute to or involves something that is worthwhile (Oroka, 2005). These imply that education aims at helping the individual to develop.

Flowing from the definitions of education, it is necessary to emphasise here that education is a moral concept. Both the sociological and humanistic views portray education as a process or activity aimed at improving the quality of life of both the individuals in the society and the society as a whole. Education-be it formal or informal, seeks to nurture the child to imbibe those standards that will make him or her acceptable to other members of the society. By implication, education creates in the child the awareness of those behaviours, attitudes and skills exhibited and encouraged by members of the society because they are both good and desirable to mankind generally, the society and the individual child in particular as against those behaviours condemned and discouraged for, they have been proven to be bad and unhelpful. In the light of this understanding, one can confidently say that, the present Ghanaian Junior High school system is capable of making the students who are committed to it become adults who are responsible, progressive and known for behaviour that is worthwhile in the future. The present schooling

system should be equipped enough in terms of human resources, curriculum content, and so on to produce individuals with the expected moral values.

Education describes deliberate, systematic efforts to inculcate desired behaviour patterns such as knowledge, skills, habits, sensitivities, attitudes and values and to do away with undesired ones. It involves a deliberate or purposeful creation, evocation or transmission of knowledge, abilities, skills, and values (Tamakloe, 1992). It is the total human learning by which knowledge is imparted, faculties trained and skills developed (Farrant, 1980). It has the purpose of socializing the child and molding him/her into a conforming member of the society (Bull, 1973).

Education essentially, aims to alter both mental and physical behaviour. It seeks to affect positively how people think, judge, assess, deliberate, draw conclusions, and how they make decisions and act (Straughan, 1989). The learner is subjected to various experiences which are designed to increase his knowledge, understanding and sensitivity. Education gradually increases the learner's comprehension of various kinds of reason in the hope that these will influence the ways in which he thinks and acts. Similarly, Peters (1966) sees education as concerned with initiating young people into what is worthwhile. This means that education, as a process, makes available to all young people those kinds of experiences which are regarded as educationally worthwhile. It is the activity in which one individual seeks to promote in one another the desire and capacity to actualize himself so as to realize his potentialities to an optimum level (Msimeki, 1988).

Seen in this light, the ultimate aim of education becomes the proper actualization of the potential of every learner. Education becomes a human

event where all learners receive appropriate learning in terms of their aptitude, capabilities, abilities, interests and other attributes. In short, education becomes a human event which enables learners to become worthy persons. In this study, therefore, education refers to the promotion of the development of a whole person in terms of spiritual, moral, mental and social human dimensions (Henze, 2000). It aims to produce pupils who are capable of doing new things based on knowledge from past experiences, not simply by repeating what other generations have done. It should produce people who are creative and innovative discoverers (Groome, 1980).

Education involves teaching; it is neither about indoctrination nor preaching; it is concerned with the entire person: mind, body, spirit and character; it is a life- long process and it attends to the total experience of the person including his/her culture, language, family, group's music and arts. Education seeks to make a desirable difference in a person's life; it requires a minimum of knowledge and understanding; and that the knowledge and understanding should be that which can widen and deepen the child's cognitive perspective in a unique way. Again, it does not encourage procedures that lack willingness and voluntariness on the part of the learner; it requires a rational mode of communication as well as use of practical methods that encourage the use of faculties.

Conceptual Framework

According to Camp (2021), a conceptual framework is a structure which the researcher believes can best explain the natural progression of the phenomenon to be studied. It is linked with the concepts used in promoting and systemizing the knowledge espoused by the researcher (Peshkin, 2023). It

86

is the researcher's explanation of how the research problem would be explored. The conceptual framework presents an integrated way of looking at a problem under study (Liehr & Smith, 2019). In a statistical viewpoint, the conceptual framework pronounces the relationship between the main concepts of a study. Grant and Osanloo (2014) highlighted that it is arranged in a logical structure to aid provide a picture or visual display of how ideas in a study relate to one another.

Simply put, it can be said that the conceptual framework is a diagrammatic representation of how the concepts underpinning the study relate to one another. Interestingly, it shows the series of action the researcher intends carrying out in a research study (Dixon, Gulliver, Gibbon & Hall, 2021). The framework makes it easier for the researcher to easily specify and define the concepts within the problem of the study (Luse, Mennecke & Townsend, 2012). Miles and Huberman (2014) opined that conceptual frameworks can be graphical or in a narrative form showing the key variables or constructs to be studied and the presumed relationships between them. In this study, the main variables are religious literacy of RME teachers, multicultural teaching competence and self-efficacy. It is worth specifying that religious literacy and multicultural competence are the independent variables and teacher self-efficacy is the dependent variable. The interactions between the variables are presented in figure 1
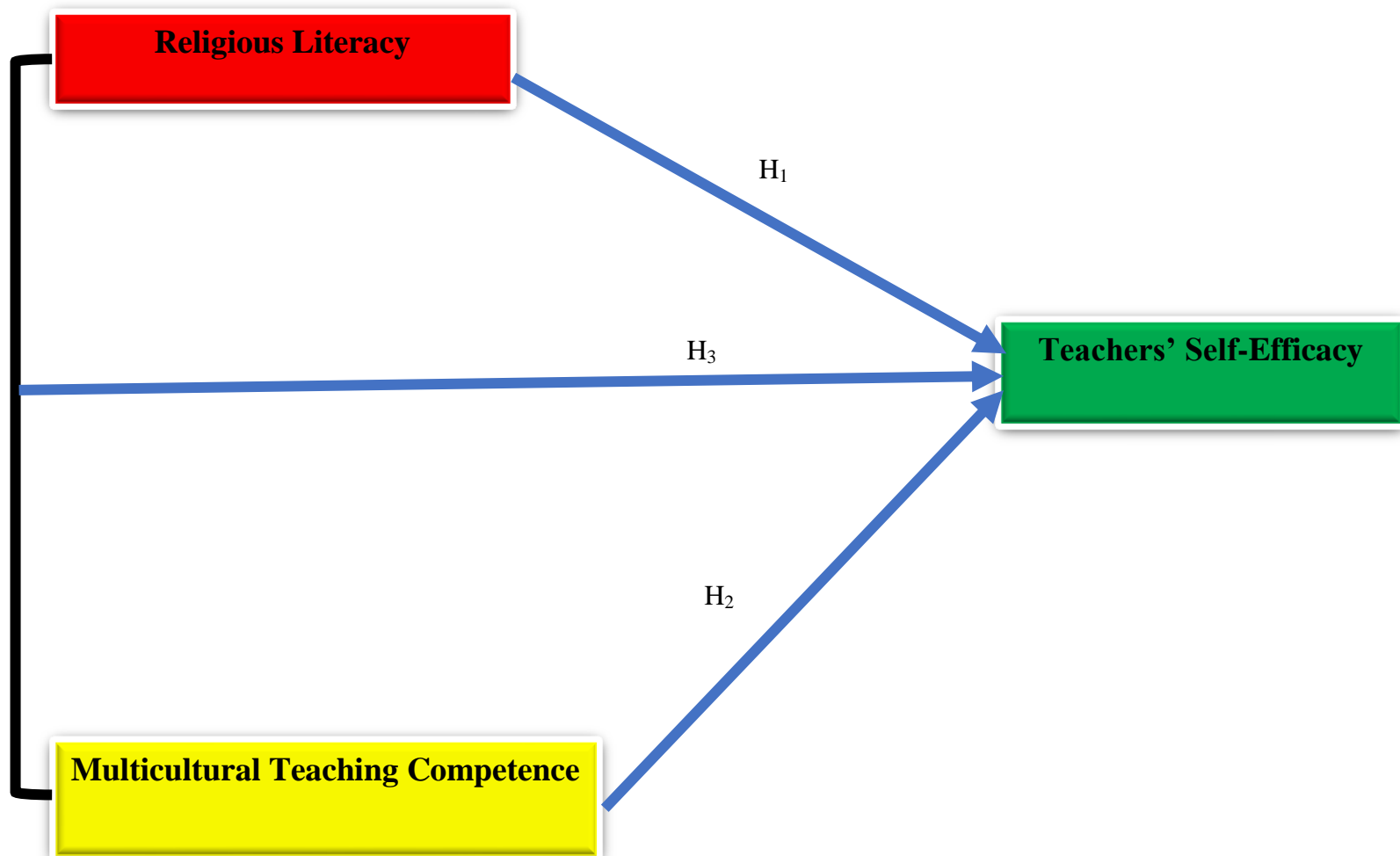
Figure 1: Conceptual framework
Source: Author's construct (2024).

Figure 1 shows the conceptual framework underpinning the study. It can be observed that the first main variable of the study which religious literacy of RME teachers is achieved when teachers have adequate knowledge of different religious topics and practices. Following that it can be seen that when the RME teachers possess adequate multicultural teaching skills and multicultural teaching knowledge, then it can be said that the teachers possess competency in multicultural teaching. In the same breath, when the RME teachers possess adequate efficacy in instructional strategies, classroom management efficacy and students' engagement efficacy, then they are seen to possess self-efficacy. It is worth-mentioning that the effects of the independent variables which are religious literacy and multicultural teaching competence on teachers' self-efficacy is well presented.

Theoretical Review

Culturally Responsive Teaching Theory

Culturally responsive teaching theory provides a framework for examining multicultural practices that lead to increased engagement, motivation and academic success among children. Culturally responsive teaching theory is a theory that purposes to assist culturally and linguistically diverse children make strong connections between themselves and school curriculum (Gay, 2015).

As a teaching practice, culturally responsive teaching theory has received increased attention in teacher education programmes since the 1990's when the theory became popularized by Gloria Ladson-Billings, Geneva Gay and others. Villegas and Lucas (2007) illustrated that in practice, culturally responsive teaching allows students to make connections between their home

89

and school environment which allows for an enhanced ability for students to learn new information.

According to Rychly and Graves (2012), teachers who use culturally responsive teaching theory exhibit characteristics such as caring and empathy, the ability to reflect on their own beliefs about culture, the ability to reflect on their own culture and knowledge about other cultures. Engaging in culturally responsive teaching theory within a classroom environment necessitates that RME teachers validate their students' cultures, use their cultural knowledge to develop curriculum, help students become agents of change in their communities and see cultural diversity as an asset (Ladson-Billings, 1995; Gay, 2015). Rose and Potts (2011) conclude that teachers cannot be culturally responsive if they do not acknowledge cultural differences among students. They also warn that many future teachers may use human sameness to resist the need to be culturally responsive (Rose & Potts, 2011). Russell and Russell (2014) also noted that the lack of acknowledgment of student culture, background, gender, etc., can inadvertently promote teachers' negative stereotypes for certain children.

Self-Efficacy Theory

Self-efficacy theory is one of the social cognitive theories developed by Bandura (1977). To Bandura, self-efficacy serves as the foundational motivational force behind one's actions and the level to which an action is undertaken depends on one's level of self-efficacy. Bandura stated that people develop specific beliefs concerning their coping ability to execute a task, what he called "self-efficacy" and defined self-efficacy as "beliefs in one's

capabilities to organize and execute the courses of action required to produce given attainments" (Bandura, 1997, p. 3).

Self-efficacy, therefore, is a type of cognitive evaluation which every individual conducts over his/her own competence (Sebastian, 2013). It is neither an ability, a trait nor self-esteem (Maddux & Kleiman, 2019). Maddux and Kleiman explained that self-efficacy is not ability; rather it is the belief in one's ability that a task can be successfully performed. It is not a trait, in that certain people have not been categorized as having high self-efficacy and others low self-efficacy (Stajkovic & Luthans, 1998; Maddux & Kleiman, 2019). However, people have beliefs about specific goals and life domains. The beliefs held are motivational forces that drive people to achieve success, hence self-efficacy seen as the foundational motivational force. Also, self-efficacy differs from self-esteem in that the latter is the extent to which one believes to be good and worthwhile, but the former is the self-confidence to achieve and perform well in a specific aspect of life. The relationship between self-efficacy and self-esteem is that self-efficacy influences self-esteem such that how well one feels about self is determined by the confidence in one's ability to perform specific aspects of life activities to achieve desired goals.

As an illustration of self-efficacy, if a person believes in performing well in school, then the person is perceived to have high academic self-efficacy. If a teacher believes he/she can teach very well then high teacher self-efficacy is being demonstrated. Highly self-efficacious individuals may prompt achieving tasks that surpass their capacities, while lowly self-efficacious individuals may bring about the underestimation of capacities, in this manner, prompting underachievement (Bandura, 1982). Accordingly, the probability that a

91

specific task will be completed successfully is intensified by an individual's perception of the capabilities to effectively perform the task (Sure, 2009). Schwarzer and Hallum (2008) identified three key features differentiating self-efficacy from other constructs (e.g. self-concept, locus of control, self-esteem).

1. Self-efficacy implies an internal attribution

2. It is prospective, referring to future behaviour, and

3. It is an operative construct, which means that this cognition is quite proximal to the critical behaviour, thus being a good predictor of actual behaviour (p. 154).

Bandura' self-efficacy theory has been utilized as a predictive power in determining human behaviour even in the midst of difficulties. Graham, Harris, Fink and MacArthur (2001) confirmed that self-efficacy is a good predictor of teacher behaviour. Henson (2001) was of the view that self-efficacy has been noted to be a strong predictor of both current behaviour and the effect of treatments on behaviour change. Extant studies (Tschannen-Moran & Hoy, 2001; Knoblauch & Hoy, 2008) have found that people with a high sense of self-efficacy set high goals and demonstrate high commitment towards the achievement of the goals. Pajares (2016) noted that human behaviours are often directed by perceptions of self-efficacy rather than true capabilities.

According to Bandura (1986), self-referent thought intervenes among knowledge and action and through self-reflection people assess their own experiences and thought processes. Knowledge, skill, and earlier achievements are often poor indicators of ensuring accomplishments on the grounds that beliefs that people hold about their capacities and about the result of their

efforts strongly impact the ways by which they will behave (Pajares, 2016). Therefore, belief is a stronger predictor than knowledge in determining one's approach to a problem or task. The strong effect of a person's confidence to perform a specific task or behaviour has made self-efficacy of particular interest to educational researchers (Albion, 1999). In the social-cognitive theory, self-efficacy is appreciated as a resource with regard to personality study and stress vulnerability (Sebastian, 2013). The theory is focused on the relevance of the cognitive process on the emotional level as well as on the behavioural level. Bandura (1997), therefore, stated that a resilient sense of self-efficacy can help to reduce anxieties associated with performing tasks.

Overview of Basic Education in Ghana

Education remains a key to the development of education. This is because education is the means through which any nation can develop her human resource, which is very crucial in the development process (Amedahe, 2007). It is through education that many individuals and organizations are able to contribute to society. For those who are not able to make it to higher education basic education provides the foundation upon which work-related skills are developed.

Basic education seeks to train young people with basic skills of literacy and numeracy. Basic education offers young people the opportunity to continue to higher levels of education. Basic education seeks to equip its graduates with the relevant values and skills that aim at making them fit into the world of work or else to continue to higher levels of education (Oduro, 2000). The Basic education consists of six-year primary school and three-year Junior High school education. According to the New Structure and Content of

93

Education, literacy, numeracy, socialization, attitudes development, development of values, development of enquiry as well as the development of problem solving and creativity skills are to be emphasized. Others include the development of leadership qualities in students, and pre-disposing all students to as many occupational skills as possible.

The indicators of quality education at the basic education level are largely determined using the context, inputs, process and outputs-CIPP Models (Amedahe, 2007; Stufflebeam, 1971; Stufflebeam & Shinkfield, 2007). The concept of quality implementation (Adams, 1993) depends on teachers and students who are efficient, effective, of high quality and may be ready to produce good results. Equity in education refers to fairness between distinguishable groups in terms of access to, participation in and achievement of the educational system (Cobbe, 1990). At the basic education level, the implementation of the RME curriculum should focus on nature of the society and structural characteristics of the national education system (context) such as public/community attitudes to education; role of the school in the community; and educational preparedness of the community (Amedahe, 2007; Stufflebeam & Shinkfield, 2007). These context indicators, among others, influence in different degrees the implementation of the RME curriculum.

The implementation process also requires material, financial and human resources to make it effective. They include facilities and equipment; financing; teacher characteristics; classroom characteristics; teacher training and experience; and parent support (Amedahe, 2007). These input indicators are of great importance so far as quality of education at the basic schools is

concerned. This is so because in their absence there cannot be effective performance in the end.

Parental and community involvement; pupils' learning characteristics; high expectation of pupils' progress; degree of evaluation and monitoring of pupils' progress; reinforcement of students" behaviour; educational leadership; quality of school curricular; discipline; as well as opportunity to learn are some of the requirements for effective basic education (Amedahe, 2007; Stufflebeam & Shinkfield, 2007). All the major components are needed to ensure quality education at the basic level. This means that quality implementation of the RME curriculum depends on teachers' professional training, availability of teachers, school management, methodological materials, and students' learning achievements.

Nature and Scope of the RME Curriculum

Religious and Moral Education (RME) has become a distinct subject within the Basic school curriculum in many other educational institutions in Ghana. It is an integrated subject made of Christianity, Islam, and African Traditional religion (Anti & Anum, 2003; Awuah & Afriyie, 2006); hence the RME syllabus has been designed to cover these three major religions in Ghana. The subject deals with themes such as religion, morality and education and aims at reinforcing the moral training young people acquire from their homes (Annobil, 2011; Anti & Anum, 2003; Asare–Danso et al., 2014). It covers both religious and non-religious secular topics as well as aspects of moral and social life of the people. The religious aspect of the subject encompasses religious beliefs, religious practices, ceremonies, and religious personalities whereas the moral deals with values such as cleanliness, honesty,

respect, hard work, love, justice and self-control (Asare-Danso & Annobil, 2016). It also deals with critical and contemporary issues in today's world such as bribery and corruption, chastity, immorality, substance abuse, sexually transmitted diseases, and teenage pregnancy which society seeks to fight against (Asare-Danso et al., 2014). Finally, the subject deals with cultural and environmental issues. The cultural and environmental issues highlight need for decency, proper eating habits, proper greeting habits, good dressing habits, good table manners as well as good human relations which emphasizes good environmental practices (MOE, 2019).

Aims of Teaching RME

To ensure that pupils are instructed and cultured in Religious and Moral Education (RME), information on their academic achievements and behaviours are to be gathered, analysed and interpreted by classroom teachers. The data is then used to support classroom instructions (MOE, 2019) and also communicated to stakeholders of education to determine whether instructional processes are succeeding or failing in grooming pupils academically and morally. Therefore, according to National Council for Curriculum and Assessment (2019), the aims of teaching and learning Religious and Moral Education are to encourage and enable learners to:

- develop an awareness of their Creator and the purpose of their very existence.
- develop an understanding and tolerance of other people's faiths and cultures.

- draw the difference between acceptable and unacceptable behaviours so that they can make the right decisions in any situation and thus become responsible citizens.

- acquire the socio-cultural values inherent in the three major religions in Ghana (i.e. Christianity, Islam and African Traditional religion) which will help them cope with the variety of moral choices they have to make in today's rapidly changing world.

- develop the spirit of team work, collaboration and togetherness in nation-building

- increasingly develop the ability to respond to religious beliefs and practices in an informed, rational and responsible way.

The 2019 edition of the Basic Education Religious and Moral Education (RME) syllabus outlines four important aims of the subject (MOE, 2019). In the first place, the RME curriculum is intended to develop in pupils an understanding and tolerance of other people's faiths. Risinger (2013) and Wilson (2013) have observed that the current public disputes that arise among nations and people require an understanding of religion's force in human life. They acknowledge the utilitarian power of religious education in sustaining society's moral standards and conclude that religion is for many years, a source of solace and for a few, a means of redemption. In a recent study on the need for religious tolerance, Fleischacker (2019) concluded that the issue of sensitivity to other ethnicity, religious affiliation, age, sex, and deformities of people can be affected through study of appropriate religious and moral values. This aim of RME reflects the national goal of education which seeks to

97

develop positive attitudes and values in learners and to promote harmonious relations among different ethnic groups and the international community.

A second major aim of teaching RME is to enable pupils to understand the differences between good and bad behaviours so that they can make right decisions and choices in life (MOE, 2019). Attitudes and good morals are dispositions, virtues and character traits of a people that are essential to human existence; and without them, life would not be pleasant. Schools have the responsibility to assist pupils in moral and religious decision making. They continue to make valuable contributions, especially in shaping character by recognizing the importance of the emotions, intellect, as well as the importance of school climate in creating an environment where character can develop (Lickona, 1991). The Religious and Moral Education curriculum is therefore, intended to improve on the religious and moral lives of pupils through identifying the sources of their values, analyzing and clarifying their values, and justifying them (Bryk, Lee, & Holland, 2013; Chubb & Moe, 2020). It is also concerned both with the intellectual development of pupil as well as development of constant values, attitudes and beliefs that motivate and control people's behaviour (Coleman, Hoffer & Kilgore, 2012). Thus, the study of religious and moral values is a forward step towards the building of a healthy and morally sound nation. Damon (2018) found that when people learn about religious and moral values, they become better equipped and well groomed to make healthy moral choices. This aim of RME is in line with the national goal which aims to develop in the individual the ability to create, innovate, think critically and be independent minded. It is also in agreement with national goal that indicates the need for the development of a new

Ghanaian who will be healthy in mind, in body and in spirit. In a study, Hoose (2000) concluded that moral claims will forever exist with us and for that matter it is required of individuals to do what is right and also make better moral judgments of others.

Development of an awareness of one's creator and the purpose of his very existence is another goal of teaching and learning Religious and Moral Education. The RME curriculum has been designed to help develop in pupils an awareness of their Creator and the purpose of their very existence. Grimmit (1978) has expressed that the aim of teaching Religion in the schools is not simply to present any sacred book as a record of historical events but to bring learners into an encounter with their creator. Anti and Anum (2003) have found that when individuals encounter God truly, they gain a new insight into ways things are; their outlook on life changes for the better; their conscience is sharpened; a fundamental change in the disposition of their heart occurs; and their sensitivity to abhor evil is heightened. Such persons have the capacity to distinguish right from wrong; their one great desire is to be good, and they are irresistibly urged to do the right and avoid the wrong. This aim of RME is in line with the national goal which aims to develop and modernize our traditions and culture and to promote the spiritual and moral development of the youth (MOE, 2019).

Finally, the subject aims at making pupils become good and useful citizens capable of maintaining peace and promoting understanding and order in their own lives and in the lives of their families. This aim of RME reflects the national goal that seeks to encourage national consciousness and cultivates attitudes of good citizenship and patriotism (MOE, 2019). Ghana has been

encouraging the development of national consciousness and unity as well development of civic awareness and maturity among individual and sections of the society (MOE, 2019). The RME curriculum is therefore, intended to provide a type of education that can train people to use democratic foundations to earn their dream of the good life. RME aims at helping pupils to carry out their responsibilities as members of a social group. This means that there is the need for the teaching of values which are considered ethical guidelines of society. The teaching of these values becomes the responsibility of the schools and other stakeholders in order that it will promote moral virtues which will eventually help to reduce immoral practices among the youth. Ghana's former President Rawlings, then Chairman of the Provisional National Defence Council (PNDC) saw from the very onset of his revolution and acknowledged that the struggle for economic emancipation was a struggle for the restoration of the principles of integrity and morality in our national life.

Teaching of Religious and Moral Education

Teaching is the conscious and deliberate effort by teachers to impart information, knowledge and skills to pupils, with the intention that they will learn what they are taught on good grounds (Akinpelu, 1981). It involves a deliberate, systematic efforts to inculcate desired behaviour patterns such as knowledge, skills, habits, sensitivities, attitudes and values and to do away with undesired ones (Tamakloe, 1992). The subject provides pupils with the facts, ideas, skills, values and dispositions necessary for living better and responsible lives and also serves as solid foundation of knowledge and understanding about the variety of religions and cultures which young people are likely to encounter (Acland, 1963; Loukes, 1961).

The subject does not only seek to educate the youth religiously, morally and spiritually but also makes a distinctive contribution to the general school curriculum by providing learners with a consistent set of values and skills. It is meant to promote a holistic development when young people are given the required religious and moral training based on the needs and aspirations of a country. Baisie, Paaga and Quainoo (2007) see the subject as having a fundamental goal of developing pupils morally, ethically and spiritually because it helps to ensure that pupils grow and become responsible and God-fearing citizens of a country (Kwabi, 2007). The subject is concerned with character formation and moral values, and its contribution to reshaping character cannot be ignored, as it seeks to expose pupils to a great deal of values and a consistent set of principles, which ensure human survival. Researchers have also found RME a worthy programme because it has a far more lasting impact on the personalities of learners (Asuborteng, 2007; Buor, 2009; Quarcoopome, 1987). Their study shows that the subject is both capable of contributing to pupils" life chances and successes and also assist in addressing issues of religious and cultural diversity as well as social cohesion and principles of democratic values among the youth. One can therefore deduce from this discussion that RME curriculum is not only intended to provide a complete form of education aimed at training decision-makers who would use religious and moral principles to earn their dream of the good life but also help them carry out their responsibilities as members of a social group and citizens of the country.

The teaching of RME involves transmitting the three major religions in Ghana, from which pupils are expected to learn basic beliefs and practices to

shape their moral character (Thompson, 1988). Teachers are required to exhibit open-endedness in their quest to assist pupils to: develop positive attitudes and to consider generally accepted values; to make good moral decisions and choices; make judgments on moral issues that will prepare them for responsible social life; show positive attitudes towards other people and respecting their rights to hold different beliefs from their own; and to have the ability to make reasoned and informed judgment about religious and moral issues.

Empirical Review

This part of the chapter concentrates on empirical studies that are related to the current study.

Studies on Teachers' Self-Efficacy

Zuya, Kwalat and Attah (2016), in a correlational study, examined in-service teachers' self-efficacy in mathematics and mathematics teaching in Nigeria. The study gathered data from 49 teachers through the Mathematics Self-efficacy (MSE) and Mathematics Teaching Self-efficacy (MTSE) instruments. Both instruments were measured on a five-point Likert scale from strongly disagree to strongly agree. Self-efficacy was interpreted to mean confidence, hence high self-efficacy meant high confidence. Through the means and standard deviations, the self-efficacy scores were generated and the relationship was tested through the Pearson Product Moment Correlation Coefficient (PPMCC).

It was reported that the in-service teachers had a high level of confidence in mathematics and in mathematics contents. They also rated their level of confidence high in the teaching of mathematics. The correlation

coefficient revealed a significant positive relationship between teachers' self-efficacy in mathematics and the teaching of mathematics. These findings underscore the reason inefficacious teachers are likely to be traced to the content knowledge provided to them on the teacher education programme. Inefficacious teachers, therefore, implies a failure on the part of the teacher educators to play their role in boosting the self-confidence of teachers. Other learner-specific factors could be responsible.

In Egypt, El-Deghaidy (2016) investigated science (chemistry, physics, biology and primary science) teachers' self-efficacy and self-image. In all, 36 teachers participated in the study. Data was gathered through the Science Teaching Efficacy Belief Instrument. This measured the Personal Science Teaching Efficacy the confidence in the preservice science teachers' ability to teach science; and Science Teaching Outcome Expectancy the science teachers' beliefs that student learning can be influenced by effective teaching. The instrument was developed on a five-point Likert scale from strongly disagree to strongly agree. To determine the efficacy scores, the mean and standard deviation were run.

Means scores from the Personal Science Teaching Efficacy showed that the participants felt confident that they would be able to teach science effectively to make a difference in students' academic achievements. The study noted that the teachers' high level of self-efficacy was because of the nature of the methods class they had undergone; the class adopted the constructivist teaching and learning approach. The study concluded that increased personal efficacy is associated with increased student-centred teaching. This clearly shows that the development of self-efficacy starts right

from the theoretical classroom. If educators fail to engage teachers in the theoretical classroom, they might not believe in themselves to be capable to execute the complex teaching task.

Adjei (2018) sought to examine the relationship between teachers' self-efficacy and their classroom management practices among public Junior High School teachers in the Kwahu West Municipality. The descriptive survey design was used for the study. Proportional sampling and simple random sampling procedures were used to select a total sample of 217 respondents for the study. Two sets of questionnaires were employed for the study. The Tschannen-Moran and Hoy teacher self-efficacy scale (TSES) was adapted and a structured questionnaire on classroom management practices were used for the study. Frequencies and percentages, Mean and standard deviation, Pearson Product Moment Correlation and Independent sample t-test were used to analyse the data for the study. The results from the study discovered that Junior High School teachers had a high sense of self efficacy. The implication here is that the higher the teachers perceive their efficacy levels, the more successful they become in practicing classroom management. The results then showed a statistically significant moderate positive correlation between teachers' self-efficacy and classroom behaviour management practices. The study also revealed a statistically significant moderate positive correlation between teachers' self-efficacy and instructional management practices as well as between teachers' self-efficacy and student classroom engagement practices. The study recommends that the Ghana Education Service organise training programmes for teachers to receive more training in the fields of self-

104

efficacy and classroom management practices to yield higher outcomes in the classroom management.

Kumi (2023) sought to find out the Senior High School teachers' self-efficacy beliefs for teaching Mathematics. The research design adopted for this study was a sequential explanatory mixed method design. The study used a questionnaire to collect data, a semi-structured interview guide was also used in the collection of first-hand information. The researcher used the simple random sampling technique to select thirty (30) Mathematics teachers and 30 students in senior high schools in the Central Tongu District of the Volta Region.

The questionnaires were administered to mathematics teachers and interviews were conducted for the students to ascertain first-hand information. Descriptive statistics were used to analyse the questionnaires and the interview data was analyzed thematically. Findings showed that the overall mean of (M=4.57; SD=0.57) which means teachers' self-efficacy beliefs for teaching SHS Mathematics is high. The interview with the students also confesses the level of Senior High School Teachers' Self-Efficacy Beliefs for Teaching Mathematics to be high as well. Therefore, it was concluded that even though the teachers' self-efficacy beliefs for teaching SHS mathematics were high it does not contribute to the performance of the schools in the final examinations. It was therefore recommended among others that a probe should be launched into why the Teachers' Self-Efficacy Beliefs for Teaching Mathematics could not contribute to better performance of students in Mathematics.

105

In Turkey, Senler and Sungur (2020) examined teachers' teaching efficacy in the areas of students' engagement, instructional strategies and classroom management. A total of 1794 (876 males, 905 females) science teachers participated in the study. The researchers employed the Teacher Sense of Self-efficacy Scale to gather data which were analysed through mean and standard deviation. Inferentially, repeated-measures ANOVA was used to determine if the teachers differed in their efficacy with regard to student engagement, instructional strategies and classroom management.

A mean value greater than the scale midpoint of 5 was obtained on each of the three subscales, revealing that the preservice teachers were highly self-efficacious on each of the subscales of the Teacher Sense of Efficacy Scale (TSES). The teachers were able to use new approaches and strategies based on students' needs, utilize management techniques that enhance students' autonomy, and encourage the students to study science. The repeated measures ANOVA results showed that the level of instructional strategies and classroom management was significantly higher than student engagement. This means that the teachers were highly efficacious in the use of instructional strategies and classroom management than student engagement. The researchers noted that the low self-efficacy in student engagement as compared with instructional strategies and classroom management was as a result of the teacher education programme deemphasizing it in theoretical courses in Turkey. The study is quite remarkable in terms of the use of relatively large sample.

In another Turkish study, İnceçay and Dollar (2012) investigated English teachers' classroom management self-efficacy and readiness to teach.

The motivation for the study was that some skills are important for teachers to develop of which teaching self-efficacy related to classroom management is one. Thirty-six English language teachers were selected for the study. For the teacher efficacy in classroom management variable, TSES was used to gather data and Teacher Readiness Scale for Managing Challenging Classroom Behaviours was used to measure their readiness. The PPMCC was used to determine the relationship between classroom management efficacy and readiness to teach.

The study found a significant moderate positive relationship between classroom management efficacy and readiness to teach. This means that if preservice teachers' level of classroom management efficacy is increased, then their readiness to teach will also increase and vice versa. However, the degree to which such increase or otherwise would be recognized is not explained in the study.

In the USA, Cahill (2016) explored, in her doctoral dissertation, the level of efficacy of special education teachers through the cross-sectional survey design. These teachers (n = 223) were selected from a convenient sample and were made to complete TSES online survey about their self-efficacy beliefs. Seventy-four (74) of them responded to the survey with a poor return rate of 33.1%. The study analysed the teachers' self-efficacy through mean and standard deviation and examined the differences in their self-efficacy about classroom management, instructional strategies and student engagement through one-way repeated measures ANOVA irrespective of the failure in the normality assumption.

The results revealed that special education teachers revealed a high level of self-efficacy. The author noted that their high level of self-efficacy could be attributed to the numerous teaching experiences they had (taught in schools). Also, the verbal feedback from their instructors and cooperating teachers as well as vicarious experiences could be responsible for such efficacy. When the three efficacy sub-factors were compared, the preservice teachers reported the highest self-efficacy in classroom management.

In Virginia, Riddle (2018) examined the nexus between grit and self-efficacy. Grit, as explained in grit theory by Duckworth in 2009, is the "combination of passion and perseverance" (Duckworth, 2016, p. 8). To Duckworth, grit aids teachers to be higher achievers. In terms of long-term success, the combination of passion and perseverance is more significant than talent and ability (Duckworth, 2016). Therefore, Riddle's motivation was to determine through the correlational design, the extent to which grit predicted teachers' self-efficacy. Out of an accessible population of 534 preservice teachers, 73 of them were selected for the study. The TSES and Short Grit Scale (Grit-S) were used to gather data on teachers' self-efficacy and grit respectively and relationship analysed through the PPMCC. Simple linear regression was used to examine the effect of grit on self-efficacy. Evidence provided in the study showed that the assumptions of the statistical test used were met.

The study found a significant positive moderate relationship between grit and self-efficacy [r (71) = .612, $p < .001$, $r2 = .37$]. The positive relationship between grit and self-efficacy means that highly efficacious teachers are likely to be high achievers. The bivariate regression also indicated

that grit score explained 27.63% of the variance in self-efficacy. Robertson-Kraft and Duckworth (2014) also found that grittier teachers performed better than their counterparts who were less gritty.

In the development and retention of teachers, Robertson-Kraft and Duckworth (2014) noted that grit is a key personality factor. This means self-efficacious teachers are likely to remain in the teaching field due to the positive correlation between grit and self-efficacy. Secondly, passion is key in influencing self-efficacy; after all, teaching is no longer a forceful job when a high level of interest (evidence of passion) is shown during teaching which turns into inspiration for students (Fried, 2001). Passion is fostered in students engaged in activities for themselves and not for pressures in the external environment (Fredricks, Alfeld, & Eccles, 2020; Bonneville-Roussy, Vallerand, & Bouffard, 2023). Such activities should be optimally challenging in line with their interest, focusing on process and offering of positive constructive feedback (Carvalho, Martins, Santana, & Feliciano, 2014; Santana Vega, 2015). Passion is built on support, encouragement and care (Coleman & Guo, 2013).

In Australia, Christian (2017) examined the course-related factors perceived by primary teachers as enhancing their instructional self-efficacy. The study adopted a qualitative approach and used a focus group discussion to gather data from 50 preservice teachers. The data was analysed into themes.

The results showed that vicarious and enactive modelling complemented by professional conversations and a supported learning culture were contributory factors to instructional self-efficacy. The study points out important lessons for teacher education. The author recommended that teacher

educators must strive to demonstrate the art and science of teaching to preservice teachers and must provide the opportunity for them to practice during the course work. The environment in which such activities take place should be quality and supportive to allow preservice teachers to learn and enhance their teaching self-efficacy.

In another Australian study, Ma and Cavanagh (2018) sought to determine if teachers were ready for the classroom, based on the premise that teachers' readiness for the classroom communicates their likely effectiveness. The study assessed 90 preservice teachers' level of self-efficacy for their first professional experience placement. The Scale for Teacher Self Efficacy (STSE) developed by Pfitzner-Eden, Thiel and Horsley (2014), a modified version of TSES, was used to collect data, which was reported in means and standard deviations. The survey also yielded qualitative data which was analysed through the reflexive iteration process to determine the influential factors for preservice teachers' self-efficacy.

It was found that the teachers had a relatively lower level of self-efficacy. Among all the efficacy factors, classroom management was the greatest concern (recorded lowest efficacy score) to them. It became evident through the qualitative results that teachers' low self-efficacy was influenced by lack of teaching experience; previous informal teaching; their teacher education programme; personal qualities and characteristics; and the teacher-student relationship. Also, the study found that the teacher education programme contributed positively to all the aspects of the efficacy scale. This latter finding contradicts the previous finding. If the teacher education programme was instrumental then a moderate to a high level of self-efficacy

110

would have been expected. The qualitative results seem not to align with the quantitative findings.

Studies on Influence of Religious Literacy on Teachers' Self-Efficacy

Mudrow (2023) sought to find out the influence of religious literacy on the self-efficacy of teachers who teach in the inclusive schools. The purpose of the study was to determine the influence of religious literacy on the self-efficacy of teachers who teach in the inclusive schools in Southeastern university. The research employed the survey design with a five-point Likert scale questionnaire as the main instrument. The target population included Christian school teachers employed in inclusive classrooms. Due to the substantial number of fully accredited or member Association of Christian Schools International (ACSI) schools located in the western division, the total size of the teacher population was unknown at the outset of the study. A purposive sampling technique was selected considering the study's focus upon Christian school teachers working in an inclusive setting. The sample size ($n = 68$) was obtained through a partnership with ACSI and was sufficiently random in nature. The respondents were defined as inclusive classroom teachers who teach at private Christian schools. Reliability coefficients of the items on the instrument were evaluated using Cronbach's alpha. The items on the instrument were found to be reliable after a total Cronbach's alpha value of 0.90 was obtained. The survey instrument was distributed to ACSI school lead administrators, who then forwarded the survey instrument link to the teachers in their schools. The data were collected via the survey monkey software. After the data collected, it was analysed using linear regression analysis. It was revealed from the study that religious literacy of the teachers has a

significant influence on their self-efficacy. In this study, the researchers failed to provide the population for the study which makes it difficult to judge whether a sample of 68 is a representative sample and also making it difficult to judge the external validity of study.

In South eastern United States of America, Floyd (2022), sought to determine the influence of religious literacy on the teacher self-efficacy of elementary school teachers who teach in Christian private schools and public schools. The study employed quantitative causal-comparative research design to determine the cause-and-effect relationship between the independent and dependent variables. The population of the study consisted of participants drawn from elementary school teachers in the southeastern United States during the 2021–2022 school year. The schools selected were seventeen (17) Christian private and nine public schools from kindergarten to fifth grade. This means that the researcher used teachers who teach from kindergarten to fifth grade. These schools are located in in suburban and urban communities comprised of primarily middle-class communities. Convenient sampling technique was employed to select 229 teachers for the study. Questionnaire was the main instrument for the study and this was made of items on religious literacy and teacher self-efficacy. The Teachers' Sense of Efficacy Scale (TSES) was adapted as the instrument in this study to measure teacher efficacy. Data collection began right after Institutional Review Board (IRB) approval was obtained from Liberty University and consent from the participating public school district and Christian private schools. The researcher emailed the school administrators the instrument link to forward to their elementary teachers via an email to their school accounts. Teachers were

informed in the emailed survey of their voluntary participation and the purpose of the study. After data collection, these data were inputted into SPSS software for statistical analysis to draw results. Data was analysed with multivariate analysis of variance. It was revealed that religious literacy of teachers influenced their self-efficacy.

In India, Vats, Dhanda and Wadhawan (2021) sought to unravel the effect of religious literacy of teachers on their self-efficacy. This cross-sectional design study employed young adult teachers falling between the age brackets of 21-25 years. Convenience sampling was employed to obtain the desired sample of 108 young adults. The mean age of the sample was found to be 20.15 years with a standard deviation of 1.27 years. Females composed 64.81% of the sample whereas male participants made up to 34.26% of the sample. In addition, one participant was not comfortable in sharing the gender they associate with. The sample primarily consisted of people who were residents of Delhi making up to 83.33% whereas, remaining 18 participants were residents of other states or cities in India. In terms of religious composition, the sample was similar to that of the Indian population with the maximum number of participants identifying themselves as Hindus (81.26%).

Furthermore, the sample consisted of participants identifying to Islam (4.85%), Christianity (1.78%), Sikhism (9.4%), and Buddhism (1.93%). The sample further consisted of participants with no religious affiliation (0.78%). Questionnaire was the main instrument for this study. It should be noted that the researchers adapted the General Self-Efficacy Scale formulated by Schwarzer and Jerusalem (1995) to measure self-efficacy of the teachers. It was done after the items for religious literacy have been written down. The

reliability coefficients of the items on the instrument were found to be 0.84 and 0.90 respectively. Data was analysed using analysis of variance to determine the effect of religious literacy of teachers on their self-efficacy. The results from the study discovered that there was no significant effect of religious literacy of teachers on their self-efficacy (R^2=0.032; p=0.162).

In Australia, Street (2020) conducted mixed-methods research to determine the relationship between religious literacy and teacher self-efficacy of teachers from six Christian Education National (CEN) schools in greater Sydney area. Methodologically, the study employed the sequential explanatory mixed-methods design. This study was conducted among six Christian Education National schools in the greater Sydney region. A total of nine teachers from three schools responded to the survey including six secondary school teachers, two primary (or elementary) school teachers and one teacher who taught across both settings. These were full-time and part-time teachers from Christian Education National schools in the greater Sydney area. Teachers in the sample were predominantly female (*n*=6) with a mean age of 40.1 years. The teaching experience of participants in Christian schools ranged from 5 to 21 years, with an average of 13.1 years. The teaching experience of participants in their current Christian school ranged from 0.5 to 21 years, with an average of 7.6 years. The main instrument for data collection was questionnaire. Each school principal in selected Sydney CEN schools were contacted by phone to gain permission to conduct research with their teaching staff. Each principal was then sent an email containing detailed information about the study and a URL to the digital consent form and survey. The principal was asked to forward this email to staff. All part-time and full-time

114

teaching staff, from kindergarten to year 12 in each school (n=approximately 210 teachers in total), were forwarded the email and subsequently invited to participate in the study. The online survey first presented participants with an information and consent form and a check box which had to be selected to indicate consent for the study. Participants then proceeded to the survey; first, participants gave demographic details, followed by completion of the TSES, and finally answered open-ended questions. Within one week of completing the online survey, the researcher contacted the participants to arrange interviews. All interviews were completed on the phone and were digitally recorded. Interviews ranged from 30 minutes to 45 minutes. After the data was collected, the quantitative data was analysed using descriptive and inferential statistics, and the qualitative data was analysed thematically.

Findings from the study revealed that teachers possessed higher levels of religious literacy. The sample reported a moderate level of teacher self-efficacy and identified mastery experiences and affective states as significant sources of self-efficacy information. These teachers identified enactive mastery experiences as a source of self-efficacy that arose from and interacted with their specific schooling context, in the form of guidance and expectations to implement Christian curriculum frameworks. Participants identified principal adherence to the faith-learning integrative principles of CEN as a requirement for positive experiences of social persuasive feedback. There was also some evidence to suggest that teachers' experiences of their affective states, as sources of self-efficacy, were influenced by the student-teacher relationships encouraged by their faith-based schooling context. However, these teachers also typically articulated their enactive mastery experiences of

115

success and failure in the classroom and their vicarious experiences of role model teachers in terms of state-mandated syllabus requirements, rather than in the faith-based concerns of their schooling context. The results further found that religious literacy influenced the self-efficacy of teachers.

In Iran, Bigdeloo and Bozorgi (2016) conducted a study with the aim of determining the relationship between religious literacy and self-efficacy of high school teachers in in Mahshahr City. The investigators employed the descriptive survey design. Six hundred and twenty-six was the total population of high school teachers of Mahshahr City. For calculating the sample size, Krejcie and Morgan's table (1970) was used and the sample size was 242 teachers. Questionnaire was the main instrument for the study. Data was collected and afterwards analysed using Pearson's correlation coefficient. The results show that there was a positive and significant relationship between the religious literacy and self-efficacy of high school teachers of Mahshahr City (β=0.155, t=2.754, P<0.01).

Wright (2017) determined the relationship between religious literacy and teacher-efficacy in North Texas. In the methodological framing, the researcher employed the descriptive survey design. The study employed a sample of elementary, middle, and high school teachers from two private Christian schools serving students grades pre-school through twelfth grade in Western Washington and four elementary schools serving kindergarten through grade five, one middle school serving grade six through grade eight, and one high school serving grade nine through grade twelve from a public school district in North Texas. Questionnaire was the main instrument for the study. Prior to the data collection, the researcher contacted school superintendents and principals

to obtain permission to send survey packages to their campuses. Because of the sensitive nature of the constructs being measured, specific campuses were selected based on principals' availability and willingness to participate in the survey. Permission to survey teachers was obtained from campuses employing a combined total of 595 teachers – 195 teachers from private schools and 400 teachers from public schools. Each participating campus received survey packets for each teacher. The packet included a cover letter with informed consent information, a general overview outlining the significance and importance of the study, and an electronic link to the online version of the survey. Attached to the cover letter was a paper copy of the demographic form, survey instruments and a preaddressed postage-paid envelope. Approval from the Institutional Review Board at the University of North Texas was obtained. Data were collected from 73 private school surveys and 159 public school surveys, representing an overall survey return rate of 39%. Data from the field was analysed using descriptive and inferential statistics. The results of the study explained only slightly more than 9% of the variance in the score for teacher self-efficacy. This implied that religious literacy of teachers influenced their efficacy at a very low percentage rate. In that regard, it could be deduced other variables influenced the self-efficacy of the teachers.

Studies on Influence of Multicultural Teaching Competence of Teachers on their Teaching Self-Efficacy

Kilicoglu, Kilicoglu and Cho (2023) sought to conduct comparative research investigating whether multicultural teaching competence of teachers is related to their self-efficacy beliefs in Turkey, South Korea and the United States. Comparative research design was utilised to compare three cultures

117

(Turkey, South Korea and United States) whether cultural competence of preservice teachers is causally related to self-efficacy and social justice concepts was determined by comparing three different cultures. To compare three countries, teachers were asked to participate on a voluntary basis and no incentives were used to motivate their participation. Informed consent was taken from participants and anonymity was guaranteed in the study. Prior to the data collection, both research permission and ethical approval was sought. Data collection process initiated simultaneously in Turkey and South Korea, and subsequently done in the United States. Participants were elicited through announcements in various courses and social media platforms in the United States. The study data in Turkey and South Korea were provided through face-to-face, while study scales were collected online in the United States. Based on the idea that participants will express themselves better in their own language, participants were distributed questionnaires on their own language.

The data of this study was collected from pre-service teachers who were studying at prominent universities in Turkey, South Korea and the US. The participants employed in the study were enrolled in teacher training programs in these universities. Participants were selected through criterion sampling strategy. Being in the last year of teacher education program and/or having school experience or teaching internship was chosen as criteria for the study since these student teachers were believed to be capable of teaching skills and ready to become a teacher in a short period of time.

The rationale behind sampling three different countries was to facilitate comparison and contrast of preservice teachers' cultural competence to shed light on multicultural education. It is necessary to take into account that

country-related measures for examining cultural competence involve considering culture, history, student population, the education system, teacher training, as well as higher education policies. The context of the three countries may reflect different or similar features. In this sense, it may be better to look at each country's educational context. Questionnaire was the main instrument for data collection. In this regard, the Multicultural Teaching Competency Scale (MTCS) and Ohio State Teacher Efficacy Scale (OSTES) were adapted. Research scales were applied in the participants' own languages. Specifically, the questionnaire that is used for the Turkish sample was Turkish and the questionnaire that is used for the Korean sample was written in both English and Korean side-by-side. In the US, participants distributed the English version of the questionnaires. Translation process thoroughly under the research team's expertise and responsibility. Two of the research teams were the speakers of Turkish language as a first language and highly proficient in English. One was a native speaker of Korean and highly proficient in English. The research team translated the questionnaire into Korean and Turkish languages and revised them a couple of times, performed back translation and went through peer review for feedback. Regarding validity, the research team's colleagues reviewed and gave some feedback on the language translation. In this sense, the colleagues were asked to look for ambiguities and to estimate if the participants would understand the items of the questionnaires appropriately. The problem items were identified and revised. Afterwards, the research team confirmed the questionnaires for use. Before the main data collection, the reliability coefficients of the questionnaire were determined.

The researchers employed confirmatory factor analysis (CFA) to test construct as well as equivalency of the constructs across three countries. In order to establish construct comparability across three samples, we conducted tests for configural invariance and metric invariance (Da'as, 2017; van de Vijver & Leung, 1997). In the first step (i.e. an unconstrained model), each item was allowed to load on its factor, but the factor loadings and covariances were allowed to vary across the three countries. That is, configural invariance was tested esteeming an unconstrained model in which all structural parameters were allowed to vary between three samples (Model 0). In the second step (i.e. a constrained model), each item was restricted to be invariant across three samples, but the covariances were set free to vary across three countries. That is, metric invariance between groups was tested esteeming the constrained model in which all factor loadings were constrained to be equal across three groups (Model 1). Then, the models were compared using a chi-square difference test ($\Delta\chi2$ test); a significant drop in model fit for each successive model indicates non-equivalent measurement properties (Byrne, 2001; Ferrari et al., 2017). Besides, differences between Turkey, S. Korea, and US models were tested by assessing the fit indices of the data to the models for the three samples. Cheung and Rensvold (2002) concluded that if the value of $\triangle$CFI ($\triangle$CFI = CFIconstr-CFI unconstr.) is smaller than or equal to 0.01, the null hypothesis of invariance should not be rejected (p. 247).

Then, structural equation modelling was used to test the relationships among variables using a total sample with social justice and self-efficacy beliefs as the outcome variables. Multi-sample structural equation model was performed to test the equivalence of relationships among variables in the three

samples by estimating the model separately for Turkey, S. Korea and US samples. Constructs were modelled as single-indicator latent variables to account for measurement error and to obtain more precise estimates of structural parameters. First, the model unconstrained model with the parameters allowed to vary across the three groups was tested; in this model, a single equality constraint was imposed between the groups, so as to identify the model. Second, we computed a fully constrained model, fixing all factor loadings, all factor variance and covariance estimates, and all structural paths between the factors to be equal for three groups. When overall model fit differed between the two models, the theoretical model describing the relationships among variables of interest was tested for model fit. We assessed the model fit based on several criteria. Specifically, comparative fix index (CFI), standardised root mean-square residual (SRMR), and root mean square error of approximation (RMSEA) were used to assess model fit. Fit was deemed acceptable with CFI>0.90, SRMR<0.08, and RMSEA<0.06 (Hu & Bentler, 1998). Moreover, values between the values of 2 and 5 for the ratio of chi-square and degrees of freedom were used representing acceptable fit between the hypothetical model and the sample data (Jöreskog & Sörbom, 2001). IBM SPSS Statistics 20 and LISREL 8.7 software were used for statistical analysis in the study. The study results revealed that multicultural competence of pre-service teachers has positive effect on their self-efficacy beliefs in all three samples. There was a strongest effect of pre-service teachers' multicultural teaching competence on their self-efficacy beliefs in Turkey.

King (2022) examined the relationship between Northwest Arkansas K-6 teachers' multicultural teaching competence and self-efficacy. Descriptive survey research design was the main design employed. Population for this study was 1,800 K-6 certified teachers in Northwest Arkansas. Sample size for this study was determined through G-Power statistical software. It was determined with predictor variables (cultural competency score, dummy coded race/ethnicity, and teacher's years of experience) for multiple regression using F-tests for a general linear model, a sample size of 98 participants was needed to detect a moderate effect size of 0.15 with a significance criterion alpha level set at .05 which is commonly used in educational research (Leahey, 2005). Questionnaire was the main data collection instrument. Reliability test was carried out for the instrument before the main data collection.

After approval was received from the University of Arkansas Institutional Review Board, the field data was collected electronically by the researcher using the University of Arkansas' Qualtrics software to deploy the survey as teachers begin planning for the upcoming school year and attended a week of professional development prior to the first day of school. K-6 principals in Northwest Arkansas were contacted through email to ask for their assistance in encouraging their classroom teachers to complete the survey as a contribution to educational research The email included the purpose of the study, the IRB approval, and the Qualtrics link to the survey. At the end of the survey a separate took participants to a Google form to complete. Principals were sent a reminder email two weeks after the initial email was sent to encourage participation. Social media was used to distribute the research request to reach more Northwest Arkansas teachers and serve as a reminder to

complete the survey. Data was analysed using multiple linear regression. The results of the study discovered that there was statistically significant relationship between multicultural teaching competence of teachers and their self-efficacy.

White (2021), the extent which multicultural teaching competency predicted teacher self-efficacy. The purpose of the study was to determine the extent to which multicultural teaching competency predicted teaching self-efficacy of teachers in a school district in Nevada. Predictive correctional design was the research design employed in this study. The target population for the study was secondary and primary school teacher working in an urban school district in Nevada. In this study, 3,920 teachers from primary and secondary school within the district served as the total population. The researcher was sought a sample of 68 to participate in the study, and so because of that, a convenient sampling technique was used. Questionnaire, specifically, the Multicultural Teaching Competency Scale developed by Spanierman et al., (2011) and Teacher Sense of Efficacy Scale (TSES) developed by Tschannen-Moran and Hoy (2001) were adapted as the main instruments. After the validity checks, the composite reliability coefficients were 0.97 and 0.96 respectively. Data was collected by the researcher. After the data was collected, it was analysed with frequencies and percentages as well as linear regression generated from SPSS. The results found that multicultural teaching competency predicted teacher self-efficacy (R^2=.340; p=0.001).

In Virginia, John-Bull (2021), sought to determine the nature of relationship between multicultural teaching competence and teacher efficacy.

Survey research methods were employed in order to answer the research questions. The participants were comprised of a random sample of Virginia teachers who had publicly-listed email addresses. The total sample included 600 volunteer participants who completed an online survey. Hierarchical multiple regression analyses were conducted in this descriptive and correlational study to determine the extent to which multicultural teaching competence accounted for variance in teaching efficacy. The results indicated that multicultural teaching competence total scores accounted for 2.4% of the variance in general teaching efficacy. Multicultural teaching competence constructs accounted for 4.5% of the variance in general teaching efficacy.

In the USA, Gresham (2018) examined the relationship between multicultural teaching competence and mathematics teacher efficacy in elementary pre-service teachers. Data was gathered from 156 teachers using the Multicultural Teaching Competence Scale (MTCS) and the Mathematics Teaching Efficacy Beliefs Instrument (MTEBI). Through Pearson Product Moment Correlation Coefficient, the study established a significant negative moderate relationship between multicultural teaching competence and mathematics teachers' efficacy ($r = -.475$, $p < .05$). The preservice teachers with the lowest degree of teaching competencies had the highest levels of mathematics teaching efficacy.

Evans (2016) examined the effects of multicultural teaching competence on self-efficacy of teachers in Hawaii. The study was a mixed method research which the sequential explanatory mixed methods research design. The population for the study was 275 teachers from a private institute of higher education located on an urban campus in central Honolulu, Hawaii. Using the

124

Krejcie and Morgan (1970) sample size determination table, a total sample size of 175 were selected for the study. Questionnaire and interview guide were the main instruments for the study. Data was collected and analysed using regression analysis and Nvivo 10.0. The results of the study discovered that multicultural teaching competence had a significant effect on self-efficacy of teachers.

Chapter Summary

In this chapter, attention was paid to the review of related literature. It included conceptual review, theoretical review, and empirical review. Key concepts such as; religious literacy, multicultural education, multicultural teaching competency, teaching self-efficacy, religious education, moral education, and education were reviewed. This was followed by a conceptual framework. For the theoretical review, two theories deemed appropriate for the study were reviewed. These are; self-efficacy theory and culturally responsive teaching theory. Finally, the empirical review looked at; studies on teachers' self-efficacy, studies on the influence of religious literacy on teachers' self-efficacy and studies on the influence of multicultural teaching competency of teachers on their teaching self-efficacy.

CHAPTER THREE

RESEARCH METHODS

Overview

The present research determined the influence of RME teachers' religious literacy and multicultural teaching competence on their teaching self-efficacy in the Accra Metropolis. This chapter presents the methods that were used for the current research. It focuses on research philosophy (paradigm), research approach, research design, population, sample and sampling procedures, data collection instrument, validity and reliability of the instrument, data collection procedure, ethical considerations, data processing and analysis procedure. It would enable researchers who want to replicate the research to precisely follow the measures and procedures used in arriving at the findings.

Research Philosophy

This research was underpinned by the positivist paradigm. The ontological position of positivism is one of realism. Realism is the view that objects have an existence independent of the knower (Scotland, 2018). The positivist thought contains an objective ontology which is the philosophical study of the nature of existence of being or becoming, as well as the basic categories of things that exist and their relations (Kivunja & Kuyini, 2017). That is, discoverable realities exist independently of the person conducting the research. The authors further stressed that positivists go forth into the world impartially, discovering absolute knowledge about the reality of an object. This means that what the researcher is looking for is not something the researcher can think of and give an answer to but rather has to go to the field

126

before he/she can come out with a result. It is concerned with the assumptions made in order to believe that something makes sense or is real, or it is the very nature or essence of the social phenomenon being investigated. In this regard, understanding of phenomena in reality must be measured and supported by evidence (Hammersley, 2013).

Epistemology is used to describe how one comes to know something, how the truth or reality is known, what counts as knowledge within the world (Kivunja & Kuyini, 2017). It is concerned with the bases of knowledge. That is, its nature, forms, how it can be acquired and how it can be communicated to other people. According to Scotland (2018), epistemological assumptions are concerned with how knowledge can be created, acquired and communicated; in other words, what it means to know. This suggests that knowledge is only reachable through observation of phenomena. In epistemology, questions like "what is the nature of the relationship between the would-be knower?" and "what can be known?" can be asked which form the basis for investigating truth. The relevance of epistemology in the current study is to establish the faith put in the data and to direct how to go about uncovering knowledge in the schools to be investigated.

According to Scotland (2018), phenomena have an independent existence which can be discovered via research. Positivistic statements are descriptive and factual. Positivist methodology is directed at explaining relationships. Positivists attempt to identify causes which influence outcomes. Their aim is to formulate laws, thus yielding a basis for prediction and generalisation (Scotland, 2018). In essence, positivists collect data using observation, questionnaire and interview schedule.

The positivist paradigm has a number of merits. First, with the methodologies and methods of collecting and analysing data based on evidence and statistics, the result of the same phenomena or event may be allowed to replicate for different groups or subgroups of population in social contexts (Bosman, 2020). As a result, the researchers can save time and investments for using the findings of a specific study for future quantitative predictions. Second, when applied in the context of social science, the positivist paradigm assumes the researcher objectively obtains data, while remaining external to the research process and independent of the subject of research, similar to the way a physical scientist would investigate physics or chemistry (Ragab & Arisha, 2018). By employing key methodologies such as experimental research or survey research and, then, applying appropriate methods of sampling, instrumentation and statistical treatments of data, the quantitative findings will help to provide an objective answer for any research questions (Doyle, McCabe, Keogh, Brady & McCann, 2020). The first concern of using this paradigm in social research projects is the fact that it could be impossible to measure phenomena related to intention, attitudes, and thoughts as these concepts profoundly may not explicitly be observable (Hammersley, 2013). It, therefore, causes some constraints in further exploring abstract conceptualisation commonly developed around human relationships in educational contexts.

Research Approach

The quantitative research approach underpinned the study. Kandel (2020), asserted that quantitative research approach is the one that explains phenomena by collecting numerical data which are analysed through

mathematically based methods where statistics are particularly integrated. Opoku, Ahmed and Akotia, (2016), maintained that it is a research approach which highlights quantification in collecting and analysing data. In other words, such research places emphasis on measurement or variables incorporated in the social world and is correlated with positivism which presents objective accounts of the world and develops descriptions and explanations in the form of universal laws termed as nomothetic knowledge (Coe, 2021). Deductive logic is frequently used in quantitative research approach to seek regularities in human lives by focusing on aforementioned variables which belong to empirical components. Those variables can be numerically demonstrated as frequencies or rate whose associations with each other can be examined by computational tools and accessed through researcher-introduced stimuli and systematic measurement. It can be indicated from those definitions that numerical data or quantification plays an indispensable role in quantitative research.

The next feature in the above definition is that quantitative research approach involves the collection of data so that information can be quantified and subjected to statistical treatment in order to support or refute alternative knowledge claims. Furthermore, Ellis and Levy (2019), remarked that quantitative research starts with a statement of a problem, generating of hypothesis or research question, reviewing related literature, and a quantitative analysis of data. Quantitative research approach possesses some uniqueness. It can be summarised from a considerable number of quantitative studies that objectivity, generalisability and effectiveness are three remarkable advantages of quantitative research approach.

Firstly, quantitative studies lay heavy stress on facts that researchers tend to study in the general public, which are assumed to be more objective. The issue of researcher being bias with either his data collection or data analysis are be highly eliminated when the researcher is not in direct contact with the participants (Daniels, 2016). Under such circumstance, researchers are more inclined to collect data through questionnaires, which can then be interpreted via computational tools. Secondly, findings yielded from quantitative studies can be generalised to a larger population in different settings. This is attributable to the fact that a larger sample size is integrated in quantitative research and an accurate and standardised conclusion can be drawn more easily from taking advantage of scientific methods for data collection and analysis. Thirdly, data collection and analysis are effective and less time consuming when utilising quantitative research approach. Xiong (2022), argued that numbers and figures play irreplaceable roles in the process of collecting and analysing data in quantitative research approach. Surveys and experiments are the major methods to collect data which can then be analysed through statistical and computational tools with high efficiency and effectiveness. For instance, Connolly (2017) demonstrated that data can be calculated and conducted by computers via using statistical software such as Statistical Package for Social Sciences (SPSS) in educational research. Undeniably, statistical tools from predictive analytical software could provide researchers with technical assistance so that their efforts and time can be reduced to a substantial extent.

Research Design

The descriptive survey design was employed. To be specific, the cross-sectional survey design was employed in carrying out this study. Descriptive survey research means the collection and analysis of responses of a large sample of people to polls and questionnaires designed to elicit their opinions, attitudes and sentiments about a particular issue (Sileyew, 2019). The descriptive survey design is a type of design that can be explained as the process of gathering data in order to answer research questions or test hypothesis which concerns the existing status of a phenomenon. This type of survey attempts to provide an accurate and objective description of a picture of an on-going situation (Coy, 2019). Doyle, McCabe, Keogh, Brady and McCann, (2020) indicated that survey studies are conducted to collect detailed description on existing phenomenon with the intent of employing data to justify current conditions, practices or make more intelligent plans for improving them. He further explained that, in addition to analysing, interpreting and reporting on the status of an organisation for future guidance, descriptive surveys can be used to determine the adequacy of an activity by comparing results to establish standards.

Nayak and Narayan (2019), maintained that for a survey to be accurate, the sample being questioned must be representative of the population on key characteristics such as sex, age, religion, and cultural background. To ensure similarity to the larger population, descriptive survey researches usually try to make sure that they have a random sample, a method of selection in which everyone in the population has an equal chance of being selected. The descriptive survey design is ideal because this study was poised to determining

131

the influence of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy in the Accra Metropolis.

Descriptive survey was chosen because it has the advantage of producing good responses from a range of people (Siedlecki, 2020). At the same time, it provides a meaningful picture of events and seeks to explain people's opinions and behaviour on the basis of data gathered at a point in time. Furthermore, it can be used with greater confidence with regards to a particular question of special interest or value to the researcher (Queirós, Faria, & Almeida, 2017). Also, in-depth follow up questions can be asked and items that are not clear can be explained using descriptive design (Denscombe, 2017).

Despite the above advantages, the descriptive survey design is not without weakness. Marczyk, DeMatteon and Festinger (2015) observe that survey designs, like all non-experimental designs, no matter how convincing the data may be, cannot rule out extraneous variables as the cause of what is being observed. This is because descriptive survey designs do not have control over the variables and the environment that they study. This means that findings from surveys are most often influenced by factors other than those attributed by the researcher. Bryman (2013) also identify problems with survey designs to include the possibility of producing untrustworthy results because they may delve into people's private matters. One of the disadvantages of descriptive survey research is that the results can be influenced, and at times biased by two factors; who the respondents are and how the questions are asked (Salant & Dillman, 2018). When the sample is not random, the result can be misleading.

Population

The population for the study consisted of all public basic schools (primary and junior high schools) RME teachers in the Accra Metropolis. According to the Education Management Information System (2023), the Accra Metropolis has eight (8) circuits and seventy-two (72) public basic schools. There are 441 RME teachers in the Accra Metropolis. The circuits, basic schools and the total number of RME teachers in each basic school are presented in Table 1.

Table 1: Distribution of Circuits, Names of Public Basic Schools and The Total Number of RME Teachers in The Accra Metropolis

AYALOLO CIRCUIT	
Name of School	No. of RME Teachers
1. Accra Presbyterian Primary School	6
2. Akoto Lante Primary/Junior High School	9
3. Amamomo '1 & 2' Junior High School	6
4. Ayalolo '1 & 2' Junior High School	6
5. Ayalolo '1' and '2' Primary School	12
6. Ayalolo '3' Primary School	6
7. Central Mosque 'A and B' Primary School	12
Total	**57**
BUBUASHIE CIRCUIT	
Name of School	No. of RME Teachers
1. Bubiashie '1' Basic School	6
2. Bubiashie '2' Primary School	6
3. Bubiashie Cable & Wireless 'A & B' Junior High School	6
4. Cable and Wireless Primary School	6
5. Kaneshie Bishop '1 & 2' Basic School	12
6. Kaneshie North '1' Junior High School	3
7. Kaneshie North '3' Primary School	6
8. Kaneshie North '5' Primary School	6
9. St. Joseph's Anglican Basic School	6
Total	**57**

133

GA MASHIE CIRCUIT

Name of School	No. of RME Teachers
1. 28th February Rd & Pte Odartey Lamptey Memorial Basic School	6
2. Accra Bishop's Boys Primary School	6
3. Accra Sempe 1 'A & B' Primary and Junior High School	18
4. Bishop's Girls' Basic School	6
5. Independence Avenue '1' Basic School	6
6. Independence Avenue '2' Basic School	6
7. St. Mary's Anglican Primary School	6
Total	**54**

KANESHIE CIRCUIT

Name of School	No. of RME Teachers
1. Kaneshie '1' Junior High School	3
2. Kaneshie '1' Primary School	6
3. Kaneshie '4' Primary & '3' Junior High School	18
4. Kaneshie Awudome '1' 'A & B' Junior High School	6
5. Kaneshie Awudome '3' 'A & B' Junior High School	6
6. Kaneshie Kingsway '1' Basic School	6
7. Kaneshie Kingsway '2' Basic School	6
8. Kaneshie Methodist 2 Primary/JHS	9
9. Police Depot '1' Junior High School	3
10. Police Depot '1 & 2' Primary School	12
11. Police Depot '2' Junior High School	3
12. Police Depot '3 & 4' Primary School	12
13. Rev. Thomas Clegg Methodist '1' Basic School	6
Total	**102**

KORLE GONNO CIRCUIT

Name of School	No. of RME Teachers
1. Dr. F.N. Nanka Bruce Junior High School	3
2. Hijaz Islamic Basic School	6
3. James Town Methodist Primary and JHS	9
4. Kitson Mills Primary School	6
5. Korle Gonno Methodist 'A' Primary & Junior High School	9
6. Korle Gonno Methodist 'B' Primary & Junior High School	9
7. Korle Gonno Roman Catholic Boys Basic School	6
8. Korle-Bu Teaching Hospital Primary School	6
9. Ministry of Health Basic School	6
10. St. Mary's Roman Catholic Girls Basic School	6
11. St. Michael and All Angels Anglican Basic School	6
Total	**72**

MAMPROBI CIRCUIT

Name of School	No. of RME Teachers
1. Chemunaa Basic School	6
2. Chorkor Presbyterian Primary 'A & B' School	12
3. Dr. H.S. Bannerman Basic School	6
4. Mamprobi 1 Basic School	6
5. Mamprobi Methodist Primary 'A & B' School	12
6. Mamprobi Socco H/H Basic School	6
7. Mamprobi South '4' Basic School	6
Total	**54**

135

OJOO CIRCUIT	
Name of School	No. of RME Teachers
1. Mamprobi A.M.E Zion 'A' Basic School	6
2. Mamprobi A.M.E Zion 'B' Basic School	6
3. Mamprobi Ebenezer '4' Junior High School	3
4. Mamprobi Market '2' Primary School	6
5. Mamprobi Sempe '1' A & B Basic	12
6. Mamprobi Sempe '2' Junior High School	3
7. Mamprobi South '3' Basic School	3
8. Martyrs of Uganda Roman Catholic Basic School	6
9. Nii Kojo Ababio 'A & B' Basic School	12
10. Ojoo A.M.E Zion Junior High / A.M.E Zion 'C' Primary School Basic	9
11. St. Georges Anglican Basic School	6
Total	**72**
USSHER CIRCUIT	
Name of School	No. of RME Teachers
1. Accra Royal Junior High School	3
2. Adedeinkpo '1' & '2' Primary School	12
3. Derby Avenue Roman Catholic Basic	6
4. Ashia Mills Primary and JHS	9
5. John Wesley Methodist Basic School	6
6. Richard Akwei Memorial Primary/Junior High School	9
Total	**45**
Grand Total	**441**

Source: Education Management Information System (2023)

Sample and Sampling Procedures

In this study, cluster sampling technique was employed in selecting the teachers from their various circuits. Cluster sampling is a probability sampling technique in which a population is divided into clusters, such as districts or

136

schools (Serra, Psarra & O'Brien, 2018). This sampling technique was appropriate because considering the fact that the teachers are spread out in eight circuits, a decision was taken by the researcher to gather them at one place with the help of the School Improvement Support Officer (SISO) in each circuit. On that score, each circuit was considered a cluster. The point of interest is not in the locations, but because they are spread out in the various circuits.

Census sampling technique was employed for the selection of the sample size. Census sampling technique is the type in which all the members of the population are enumerated (MacDonald, 2020). This implies that in this study, the total population served as the total sample size. Hence, the participants for this study were 441. According to Singh and Masuku (2016), census sampling technique has the following advantages. First, it confirms a higher degree of accuracy than other techniques. The census sampling technique provides complete information because each item is investigated carefully. Therefore, it is a very reliable method of data collection. Second, the census method examines each unit completely and gathers important data for intensive study. Finally, it is the most applicable to examine heterogeneous units. Hence, the decision to select the census sampling method was to gather accurate data from every single member of the population.

Data Collection Instrument

Instrument refers to the tools or means by which researchers attempt to measure variables or items of interest in the data collection process. Instrument for data collection is a tool that is used by researcher for the collection of data in social science research (West, 2016). It is related not only

to instrument design, selection, construction, and assessment, but also the conditions under which the designated instruments are administered (Santoso, Sudimin, & Elyadi, 2020). The instrument that was used to gather data that served as the bases for making inferences, interpretations, descriptions and explanations was questionnaire. Reasons for the choice of the questionnaire are that, questionnaire is described as structured instrument for gathering data from a potentially large number of respondents, within a shorter possible time when especially the population is easily accessible (Chapman, Simperl, Koesten, Konstantinidis, Ibáñez, Kacprzak, & Groth, 2020). Again, the instrument was used because, it is advantageous whenever the sample size is large enough to make it uneconomical for reasons of time or funds to interview every subject in the study (Kraaij, & Garnefski, 2019).

Close-ended questions were adopted and adapted for the questionnaire. This is because they are quick to compile and straight forward to code, and do not discriminate unduly on the basis of how articulate the respondents are (Sull, 2021). The questionnaire was divided into sections with each section focusing on one objective. Section 'A' covered items on the demographic information of the respondents. Section 'B' covered items on level of teachers' religious literacy with nine items. Items for level of teachers' religious literacy were adopted from the religious literacy scale developed by Mensah, Tabiri and Asare-Danso (2024). This was made up of nine (9) items and employed the five-point likert-scale type. The response choices were; 5= Strongly Agree, 4= Agree, 3=Uncertain, 2= Disagree and 1= Strongly Disagree.

Section 'C' covered items on multicultural teaching competence of teachers. In the process of putting together the items for multicultural teaching

competence of RME teachers, the researcher adapted the "Multicultural Teaching Competency Scale" (MTCS). The scale was developed by Spanierman, Oh, Heppner, Neville, Mobley, Wright, Dillon and Navarro (2011). It is made up of two principal factors namely: multicultural teaching skills (10 items) and multicultural teaching knowledge (6 items). Its sixteen (16) items were structured on a 6-point Likert-type scale ranging from 6 = 'Strongly Agree', 5 = 'Moderately Agree', 4 = 'Slightly Agree', 3 = 'Slightly Disagree', 2 = 'Moderately Disagree' and 1 = 'Strongly Disagree'. It is worth-noting that changes were made in the words to facilitate proper understanding of the participants and also to help them get the implication of the statements. The changes in the items were also done to solve the problem of double barrel statements in some of the items. Table 2 provides examples of items on each factor and how they were changed or modified.

Table 2: Examples of Modifications Made in the Multicultural Teaching Competency Scale (MTCS)

Factors	Original Items	Modified Items
Multicultural Teaching Skills	I consult regularly with other *teachers or administrators* to help me understand multicultural issues related to instruction.	I consult regularly with other *teachers* to help me understand multicultural issues related to instruction.
	I plan school events to increase students' knowledge about cultural experiences of *various racial and* ethnic groups.	I plan school events to increase students' knowledge about cultural experiences of *ethnic groups*.
	My curricular integrate topics and events from racial ethnic minority populations.	*My curricula topics integrate events from ethnic minority groups.*
	I make changes within the general school environment so racial and ethnic minority students will have an equal opportunity for success.	*I make changes in the general school environment so that students from ethnic minority groups will have equal opportunities for success.*

Multicultural Teaching Knowledge	I *rarely* examine the instructional materials I use in the classroom *for racial and ethnic bias.*	I *mostly* examine the instructional materials I use in the classroom *in order to prevent ethnic bias.*
	I integrate the cultural values *and lifestyles* of *racial and* ethnic minority groups into my teaching.	I integrate the *cultural values* of *ethnic minority groups* into my teaching.
	I understand the various communication styles among different *racial and* ethnic minority students in my classroom.	I understand the various communication styles among different *ethnic minority* students in my classroom.
	I am knowledgeable about *racial and* ethnic identity theories	I am knowledgeable about *ethnic identity* theories.
	I am knowledgeable of how historical experiences of *various racial and* ethnic *minority* groups may affect students' learning.	I am knowledgeable of how historical experiences of *ethnic groups* may affect students' learning.
	I am knowledgeable about the particular teaching strategies that affirm the *racial and* ethnic identities of *all students*	I am knowledgeable about the particular teaching strategies that affirm the *ethnic identities of each student.*

Source: Fieldwork (2023).

Section 'D' covered items on level of teachers' self-efficacy. In the process of putting together the items to measure self-efficacy of RME teachers, the researcher adapted the "Teachers' Sense of Efficacy Scale (TSES)". It is also referred to as the Ohio State Teacher Efficacy Scale because it was developed at the Ohio State University (Tschannen-Moran & Hoy, 2001). However, the name, "Teachers' Sense of Efficacy Scale (TSES)" is mostly preferred. The scale was developed by Tschannen-Moran and Hoy (2001). It is made up of three principal factors namely: instructional strategies efficacy (8 items), classroom management efficacy (8 items), and student engagement efficacy (8 items). Its twenty-four (24) items were structured on a

9-point Likert-type scale ranging from 'nothing' to 'a great deal'. In the first place, the adaptation of the TSES was appropriate for the study because it covers all the standard items for assessing teacher self-efficacy. Secondly, the use of the TSES ensured a fair comparison of the current findings with previous studies. Thirdly, it can be used to assess preservice teachers' self-efficacy from across levels, contexts and subjects (no specific recourse to any subject); this makes it applicable to use in the Ghanaian context. However, changes were made due to three contextual factors.

First, the 9-point scale nature of the TSES was reduced to six-point likert-scale. Therefore, the new response choices were; 6=Strongly Agree, 5=Moderately Agree, 4=Slightly Agree, 3=Slightly Disagree, 2=Moderately Disagree and 1=Strongly Disagree. It is important to state here that such modification has been a normal practice. Second, the items on the TSES were in the form of questions instead of statements which were not likely to be familiar to the study respondents. Hence, the items were changed from questions to statements to make it familiar to them. Third, some of the words were relatively complex and were therefore changed to facilitate respondents' understanding of the import of the statements in order to prevent high levels of ambiguity.

Validity and Reliability of the Research Instrument

The instrument was subjected to validity and reliability tests. The instrument was given to my supervisors to check the validity. The suggestions given by the supervisors were used to effect the necessary changes to improve upon the instrument. This also enabled me to discover and correct all the ambiguities that were found in the wording of the statements in the instrument.

141

A pilot test of the questionnaire was conducted using 60 respondents from three public basic schools in Effutu Municipality. The names of the public basic schools are; A.M.E Zion 'A', 'B' and 'C', Methodist 'A' and 'C' and Methodist 'B' and 'D'. This took place from 23rd to 27th October, 2023. The reliability of the instrument was estimated on scale with the help of the Statistical Package for Social Sciences (SPSS) version 27.0 programme, on the computer. Cronbach alpha values or reliability co-efficient values were obtained for each section of the questionnaire. The Cronbach Alpha coefficient of the items in the subscales are presented in Table 3.

Table 3: Cronbach Alpha Coefficients of Variables

Variable	Subscales	No. of Items	Cronbach Alpha
Teachers' Religious Literacy		9	0.777
Multicultural Teaching Competence of RME Teachers	Multicultural Teaching Skills	10	0.915
	Multicultural Teaching Knowledge	6	0.859
Self-Efficacy of RME Teachers	Instructional Strategies Efficacy	8	0.963
	Classroom Management Efficacy	8	0.958
	Students Engagement Efficacy	8	0.954
Total		49	0.975

The reliability co-efficient before the main data collection supports the view of Saidi and Siew (2019), who suggested that Cronbach alpha values less than 0.60 are considered to be poor, those in 0.70 range, are acceptable and those over 0.80 high. The reliability co-efficients connote that the questionnaire was internally consistent and appropriate for data collection for the study.

Data Collection Procedures

Data collection began few days after ethical approval from the Institutional Review Board, University of Cape Coast, and approval from my supervisors were given. To ensure a high return rate, the instrument was administered by the researcher and with the help of seven trained field research assistants who were master's students at the University of Education, Winneba. Three days training was organised by the researcher for the research assistants. The training of the research assistants focused on the purpose of the study, understanding the scale items and how to administer the questionnaire. Each research assistant was placed at one circuit. In order to collect the data within a period of three weeks research assistants who were able to finish retrieving their questionnaires from their respective schools were made to help their colleagues who had more schools. The administration and retrieval of the questionnaire was from 4th to 21st December, 2023. The administration of the questionnaires was preceded by a letter of introduction from the Head of Department of Business and Social Sciences Education, University of Cape Coast which was given to the Heads of the public basic schools in the Accra Metropolis upon the arrival of the researcher in each of the schools. The distribution of the introductory letter enabled the researcher and the research

143

assistants to obtain permission to collect data from the RME teachers. Also, the administration of the questionnaire started at the time classes began and ended at their closing time each day in each school such that teachers who do not have lessons were dealt with first, and then those who had lessons completed the questionnaires during their free periods. Each respondent was encouraged to respond to the questionnaire on the same day and was collected.

Ethical Considerations

According to Levitt, Morrill, Collins and Rizo (2021), research ethics relates to questions about how to formulate and clarify a research topic, design a research and gain access, collect data, process and store data, analyse data and write up research findings in a moral and responsible way. Ethical considerations in the field are inevitable when the work involves others, whether they are colleagues, respondents, assistants, or people in positions of authority (Suri, 2020).

Ethical issues are highly relevant and require due considerations. According to Abrar and Sidik (2019), ethical standards require that researchers do not put participants in a situation where they might be at risk of harm as a result of their participation. The trustworthiness of a quantitative study is judged by whether the researcher conforms to standards for acceptable and competent practices and whether they meet standards for ethical conduct (Kaddoura & Husseiny, 2023). It is as a result of this, that the researcher needed to prepare himself and consider ethical concerns as he designed the study so that sound ethical practice was built into the study (Bassey & Owan, 2019). Kara (2015) emphasized that it is important to ensure that the way in

144

which the research is designed is methodologically sound and morally defensible to all those who are involved in it.

According to Patten and Newhart (2022), the major ethical issues that need to be considered in every quantitative research comprise; consent from the respondents, voluntary participation, right to privacy, anonymity and confidentiality of information. As such, all efforts were geared towards ensuring that all these ethical issues were attended to. I obtained consent from respondents and permission to administer the questionnaire. With voluntary participation, all respondents were allowed to participate in the data collection exercise willingly. Also, the possible issues of right to privacy were realised by allowing respondents to answer the questionnaires on their own and they were informed to leave unclear statements unanswered for further explanations through their own convenient medium.

The issue of anonymity was attended to by restricting respondents from providing their names and contact numbers on the questionnaire. Respondents were, therefore, assured that none of their identities would be leaked to the public domain nor used for any purpose in the study. The study ensured confidentiality of information by assuring respondents that all information provided would be kept confidential. Respondents were also be assured that none of their information shall be used against them nor found in the public domain.

Data Processing and Analysis

In order to address the research questions that were formulated to guide the study, the data obtained from respondents were filtered to remove any irrelevant responses and then coded. After, they were analysed using

Statistical Package for Social Sciences (SPSS) version 27.0. Descriptive and inferential statistics were used to analyse the data to show the direction of the responses. Frequencies and percentages were used to analyse the demographic characteristics of the respondents. Mean of means and standard deviations were used to analyse research questions one to three. Structural equation modelling (SEM) generated from Smart-PLS 4.0 was used to analyse the hypothesis.

Chapter Summary

The third chapter of this thesis paid attention to the methods employed. It focused on key sub-topics such as; research philosophy (paradigm), research approach, research design, population, sample and sampling procedures, data collection instrument, validity and reliability of the instrument, data collection procedure, ethical considerations, data processing and analysis procedure. These key sub-topics have been explained in detail as far as the objectives of this study are concerned.

CHAPTER FOUR

RESULTS AND DISCUSSION

Overview

In this chapter, the results from the data analysis are presented and discussed to determine the influence of RME teachers' religious literacy and multicultural teaching competence on their teaching self-efficacy in the Accra Metropolis. The findings are presented according to the research questions and the hypotheses formulated to guide the study. The chapter has been divided into two. The first part of the chapter focused on the background characteristics of the respondents. The second part concentrated on the discussion of the main results related to the research questions and hypothesis of the study.

Background Characteristics of the Respondents

According to Vogt (2017), in order to run a meaningful analysis of the data, the use of descriptive statistics is a critical tool. In this study, frequencies and percentages were used as statistical tools for the background characteristics of the respondents which included gender, age, highest academic qualification, number of years of teaching, religious affiliation and highest professional qualification. Table 4 presents the background characteristics of the respondents.

Table 4: Demographic Characteristics of the Teachers

Variable	Sub-scale	N	%
Gender	Male	210	48.0
	Female	231	52.0
Age	20-30 years	71	16.0
	31-40 years	225	51.0
	41-50years	113	26.0
	51-60 years	32	7.0
Highest Academic Qualification	Diploma	94	21
	First Degree	316	72
	Master's Degree	31	7.0
Number of Years of Teaching	1-5 years	80	18.0
	6-10 years	110	25.0
	11-15 years	132	30.0
	16-20 years	71	16.0
	More than 20 years	48	11.0
Highest Professional Qualification	Cert "A"	5	1.0
	Diploma in Basic Education	101	23.0
	B. ED	300	68.0
	M. ED/M.Phil. in Education	35	8.0
Religious Affiliation	Christianity	389	88.0
	African Traditional Religion	5	1.0
	Islamic Religion	47	11.0

Source: Field Data (2023).

Table 4 shows the demographic characteristics of the RME teachers involved in the study. The results indicated that 210(48.0%) of the RME teachers were males and 231(52.0%) of the teachers were females. This gives an indication that there were more females than their male counterparts. In other words, there are more female RME teachers in the public basic schools in the metropolis than the male teachers.

The results revealed that 71(16.0%) of them were between the ages of 20-30 years, majority, 225(51.0%) were between the ages of 31-40 years, 113(26.0%) of them were between the ages of 41-50years and 32(7.0%) of

them were between the ages of 51-60 years. Clearly, the results imply that a greater percentage of the respondents were between the ages of 31-40 years. This portrays that most of the RME teachers are vibrant and energetic.

In addition, it was observed from the results that 94(21.0%) of the them are holding diploma, 316(72.0%) of them are holding bachelor's or first degree and 31(7.0%) of them are holding master's degree. It can be deduced from the results that 93% of the RME teachers have the highest academic qualifications to teach at the basic school. So, they are qualified and eligible to teach at the basic school.

Furthermore, it was found that, 80(18.0%) of them had taught for 1-5years, 110(25.0%) of them had taught for 6-10years, 132(30.0%) of them had taught for 11-15years, 71(16.0%) of them had taught for 16-20years and 48(11.0%) of them had taught for more than 20 years. It can be observed that 322(73.0%) of the teachers have been more than 10 years teaching experience. Table 9 displays the highest professional qualifications of the RME teachers involved in the study.

Moreover, it was observed from the results that a few 5(1.0%) of the them had Cert "A" as their highest professional qualification, 101(23.0%) of the them had Diploma in Basic Education, 300(68.0%) of the them had B. ED and 35(8.0%) of them had M. ED/M.Phil. in Education. It can be deduced from the results that 92.0% of the RME teachers, which is a majority, have the highest professional qualifications to teach at the basic school. Finally, 389(88.2%) of the teachers were Christians, 5(1.1%) of them were African Traditionalists and 47(10.7%) of them were Moslems. The results imply that majority of the RME teachers in the Accra Metropolis were Christians.

149

Presentation of Main Results

This section focuses on the discussion of the data from the field to address the research questions and the hypotheses that were formulated to guide the study.

Research Question One: What is the level of RME teachers' religious literacy in the Accra Metropolis?

The study sought to find out the extent to which RME teachers in public basic schools in the Accra Metropolis were religious literate. To be religiously literate, the teacher should first possess a basic understanding of the history, central texts (where applicable), beliefs, practices and contemporary manifestations of several of the world's religious traditions as they arose out of and continue to be shaped by particular social, historical and cultural contexts and second, possess the ability to discern and explore the religious dimensions of political, social and cultural expressions across time and place. The reason behind this research question was to find out if RME teachers in public basic schools in the Accra Metropolis have the ability to understand and use the religious terms, symbols, images, beliefs, practices, scriptures, heroes, themes, and stories that are employed in the various religions. To do this, teachers were asked to indicate their agreement or disagreement to nine statements on the scale; 5= Strongly Agree, 4= Agree, 3=Uncertain, 2= Disagree and 1= Strongly Disagree. Their responses to the statements were used to measure their level of religious literacy. It should be noted that in Table 5, the frequency of responses as well as the percentages for Strongly Agree and Agree were added, and same was done for the frequency of responses for Strongly Disagree and Disagree. The mean scores and the

overall mean were interpreted as; 1.0–1.9 (Low), 2.0–3.4 (Moderate) and 3.5–

5.0 (High). The results are presented in Table 5.

Table 5: Level of RME Teachers' Religious Literacy

Statement	R.C	F	%	M	SD
I am able to distinguish bad religious practices from good ones.	SA+A	370	83.9	4.30	0.93
	SD+D	25	5.7		
	U	46	10.4		
I am able to evaluate bad religious practices.	SA+A	367	83.2	4.16	0.87
	SD+D	26	5.9		
	U	48	10.9		
I see religion as constituting personal, communal, societal, institutional, cultural, local and global phenomenon.	SA+A	397	90.0	4.14	0.73
	SD+D	18	4.1		
	U	26	5.9		
I consider religion as the ability to analyse the fundamental connections between religious and social, political and cultural life through different lenses.	SA+A	388	87.9	4.11	0.77
	SD+D	17	3.9		
	U	36	8.2		
I have developed strong positive attitude towards all religious sects in the world	SA+A	358	81.2	3.87	0.92
	SD+D	41	9.3		
	U	42	9.5		
I am able to recognise the dynamics of the different religions in the world after reading	SA+A	307	69.6	3.70	1.08
	SD+D	68	15.4		
	U	66	15.0		
I am able to understand texts from different religions after reading.	SA+A	279	63.3	3.63	1.15
	SD+D	92	20.9		
	U	73	15.9		
I have competent skills in addressing different religions in the world	SA+A	248	56.2	3.42	0.96
	SD+D	82	18.6		
	U	111	25.2		
I have knowledge in the norms of all the religions in the world.	SA+A	209	47.4	3.26	1.12
	SD+D	127	28.8		
	U	105	23.8		
Average				**3.84**	**0.59**

Source: Field Data (2023).
Key: R.C= Response Choices, SD=Standard Deviation, F=Frequency, %=Percentage and M= Mean, SA=Strongly Agree, A=Agree, D=Disagree, SD=Strongly Disagree, U=Uncertain.

Table 5 displays the results of the data collected on the level of RME

teachers' religious literacy in the Accra Metropolis. For their responses on

their ability to distinguish bad religious practices from good ones, the results

indicated almost all of the RME teachers strongly agreed or agreed with no variations in their responses (F=370, 83.9%; M=4.30, SD=0.93). This follows logically that most of the RME teachers find it very easy to differentiate between bad practices in the name of religion from good ones. In effect, they have high or in-depth knowledge on the rules and regulations that provide guidelines for good moral life among the adherents of the different religions in the world. It was not surprising when majority (F=367, 83.2%; M=4.16, SD=0.87) of the RME teachers strongly agreed or agreed that they are able to evaluate bad religious practices and their responses clustered around the mean. It can be argued to some degree that the RME teachers have a repertoire of knowledge and skills to evaluate inadmissible religious practices.

A closer look at the results brought to bear that more than eighty percent (F=397, 90.0%; M=4.14, SD=0.73) of the RME teachers strongly agreed or agreed that they see religion as constituting personal, communal, societal, institutional, cultural, local and global phenomenon. This is true because religion is made up of the various dimensions in life. The next item to find out the level of RME teachers' religious literacy was on the statement; "I consider religion as the ability to analyse the fundamental connections between religious and social, political and cultural life through different lenses". Owing to that the results obviously indicated that a greater percentage of the teachers strongly agreed or agreed with no disparities in their responses (F=388, 87.9%; M=4.11, SD=0.87). This gives reason to the fact that most of the RME teachers have the ability to comprehend the foundations behind some beliefs and practices and present-day displays of several world's religious traditions,

which are shaped by specific social, historical and cultural contexts as they emerge.

On their responses to the statement; "I have developed strong positive attitude towards all religious sects in the world", it was discovered that more than seventy percent (F=358, 81.2%; M= 3.87, SD=0.92) of the RME teachers strongly agreed or agreed and their responses were homogeneous. This result is essential because one of the unique skills every religious educator must possess it to develop unbiased attitude towards all religious sects. In the same breath, development of strong positive attitude towards all religious scattered around the globe is a critical indicator of religious literacy. Following their responses on the statement; "I am able to recognise the dynamics of the different religions in the world after reading", the results revealed that majority (F=307, 69.6%; M=3.70, SD=1.08) of the RME teachers strongly agreed or agreed with differences in their responses.

In relation to their ability to understand texts from different religions after reading, it was found that a little over sixty percent (F=279, 63.3%; M=3.63, SD=1.15) of the RME teachers strongly agreed or agreed and there were variations in their responses. This gives the implication that the RME teachers are able to comprehend fully after reading texts from religions which they are not affiliated to. The results showed that majority (F=248, 56.2%; M= 3.42, SD=0.96) of the RME teachers strongly agreed or agreed that they have competent skills in addressing different religions in the world and their responses clustered around the mean. In other words, RME teachers have the professional skills when it comes to teaching lessons on the varied religions and their different components such as beliefs, values and practices. The

153

lowest results (F=209, 47.4%; M=3.26, SD=1.12) portray that some of the RME teachers have knowledge of the religiously grounded moral claims which indicate what should be the code of behaviour of members belonging to a particular religion. In practice, they have some level of knowledge in the norms of all the religions in the world.

The overall mean and standard deviation values for the level of RME teachers' religious literacy rated as M=3.84 and SD=0.59. This implies that majority of the RME teachers strongly agreed or agreed with the statement soliciting their responses on level of RME teachers' religious literacy and their responses did not vary from each other concerning the statements. This suggests that Religious and Moral Education teachers in public basic schools in the Accra Metropolis have a high level of religious literacy. This direction of the responses advocates that RME teachers possess high levels of knowledge to ensure the avoidance of delusions, misapprehensions, and partialities, which result in violence, discrimination and war in the world today.

In agreement, the findings of Mudrow (2023) discovered that teachers who teach in the inclusive schools in Southeastern university possessed high levels of religious literacy. In India, Vats, Dhanda and Wadhawan (2021) found that basic school teachers have high levels of religious literacy. Street (2020) found that teachers from six Christian Education National (CEN) schools in greater Sydney area possessed higher levels of religious literacy. Bigdeloo and Bozorgi (2016) discovered from their study in Mahshahr City, Iran that high school teachers possessed high levels of religious literacy.

Prothero (2017) specified that religious literacy as the ability to understand and use the religious terms, symbols, images, beliefs, practices, scriptures, heroes, themes, and stories that are employed in American public life. In line with this viewpoint, the term religious literacy is considered as the ability to understand, read and interpret cultural phenomena and human religious activities (Enstedt, 2022). Additionally, Brömssen, Ivkovits and Nixon (2020) have noted that religious literacy is the competence (knowledge, skills, and attitudes) for critical reading (i.e., identifying, recognising, understanding, analysing, distinguishing, evaluating, and contesting) of religious texts in different contexts. According to them, a religious literate person should be able to apply this competence not only in the critical reading of religion, but also in applying this set of knowledge, skills and attitudes appropriately to different topics and practices. Moore (2014), sees religious literacy to be a broad content, which relates to religion as a personal, communal, societal, institutional, cultural, local and global phenomenon. It can be deduced that religious literacy concerns the ability to discern and analyse the fundamental connections between religion and social, political and cultural life through varied lenses. More (2019) mentioned that religious literacy as that which entails the ability to discern and analyze the fundamental intersections of religion and social/political/cultural life through multiple lenses. He went on to specifically emphasized that, a religiously literate teacher will possess; 1) a basic understanding of the history, central texts (where applicable), beliefs, practices and contemporary manifestations of several of the world's religious traditions as they arose out of and continue to be shaped by particular social, historical and cultural contexts; and 2) the

155

ability to discern and explore the religious dimensions of political, social and cultural expressions across time and place. Thus, a religious literate teacher will have the ability to discern and explore the religious dimensions of political, social and cultural expressions across time and place (Prothero, 2017). Wright (2013) agreed that it the "ability to reflect, communicate and act in an informed, intelligent and sensitive manner towards the phenomenon of religion. Wright (2013) further showed that a religious literate teacher should have the capability of thinking, acting and communicating in a well-informed manner in a religious pluralistic environment. Failure to think, act and communicate with insight and intelligence connected with diversity of religious claims could stimulate a lot of sentiments within intense emotions. In agreement with this argument, Enstedt (2022) has said that religious illiteracy serves as the impetus for misconceptions, misunderstandings, and prejudices, which culminate into violence, discrimination and war in the world today. Essentially, Walker, Chan and McEver (2021) also claim that religious literacy is the ability to adopt a set of teachable skills and attitudes and equipping citizens with these skills and knowledge of how religion and spirituality inform everyday life.

Research Question Two: What is the level of multicultural teaching competence of RME teachers in the Accra Metropolis?

The study sought to find out the level of multicultural teaching competence of RME teachers in public basic schools in the Accra Metropolis. In order to achieve this, teachers were asked to indicate their agreement or disagreement with sixteen statements on the scale; 6 = 'Strongly Agree', 5 = 'Moderately Agree', 4 = 'Slightly Agree', 3 = 'Slightly Disagree', 2 =

'Moderately Disagree' and 1 = 'Strongly Disagree'. It is worth noting here that the sixteen items of the adapted Multicultural Teaching Competency Scale were made up of two principal factors namely: multicultural teaching skills (10 items) and multicultural teaching knowledge (6 items). The responses of the teachers to the statements were used to measure their level of multicultural teaching competence. It should be noted here that in Table 6, the frequency of responses as well as the percentages for Strongly Agree, Moderately Agree and Slightly Agree were added, and same was done for the frequency of responses for Strongly Disagree, Moderately Disagree and Slightly Disagree. The mean scores and the overall means were interpreted as; 1.0-2.6 (Low), 2.7-4.4 (Moderate) and 4.5-6.0 (High). This was done because the research question sought to measure the level of RME teachers' multicultural teaching competence. The results are presented in Table 6.

Table 6: Level of RME Teachers' Multicultural Teaching Competence

Multicultural Teaching Skills of the RME Teachers					
Statement	**R.C**	**F**	**%**	**M**	**SD**
I mostly examine the instructional materials I use in the classroom in order to prevent ethnic bias.	SA+MA+SLA	433	98.0	5.52	0.75
	SD+MD+SLD	8	2.0		
I integrate the cultural values and lifestyles of ethnic minority groups into my teaching.	SA+MA+SLA	415	94.0	5.25	0.99
	SD+MD+SLD	26	6.0		
I make changes in the general school environment so that students from ethnic minority groups will have equal opportunities for success	SA+MA+SLA	413	94.0	5.22	1.03
	SD+MD+SLD	28	6.0		
I consult regularly with other teachers to help me understand multicultural issues related to instruction	SA+MA+SLA	398	90.0	5.19	1.12
	SD+MD+SLD	43	10.0		
I often include examples of the experiences and perspectives of ethnic groups during my classroom lessons.	SA+MA+SLA	401	92.0	5.06	1.03
	SD+MD+SLD	40	8.0		
I plan school events to increase students' knowledge about cultural experiences of ethnic groups.	SA+MA+SLA	415	94.0	4.98	1.10
	SD+MD+SLD	26	6.0		
I often promote diversity by the behaviours I exhibit.	SA+MA+SLA	415	94.0	4.95	0.92
	SD+MD+SLD	26	6.0		
I plan many activities to celebrate diverse cultural practices in my classroom.	SA+MA+SLA	407	92.0	4.95	1.13
	SD+MD+SLD	34	8.0		
I establish strong, supportive relationships with racial and ethnic minority parents.	SA+MA+SLA	407	92.0	4.90	0.95
	SD+MD+SLD	34	8.0		
My curricula topics integrate events from ethnic minority groups.	SA+MA+SLA	370	84.0	4.66	1.25
	SD+MD+SLD	71	16.0		
Average				**5.07**	**0.67**

Table 6 Continued

Multicultural Teaching Knowledge of the RME Teachers					
Statement	**R.C**	**F**	**%**	**M**	**SD**
I am knowledgeable about the various community resources within the city that I teach	SA+MA+SLA	406	92.0	4.93	0.92
	SD+MD+SLD	35	8.0		
I am knowledgeable of how historical experiences of ethnic groups may affect students' learning	SA+MA+SLA	406	92.0	4.88	0.98
	SD+MD+SLD	35	8.0		
I have a clear understanding of culturally responsive pedagogy	SA+MA+SLA	388	88.0	4.71	0.99
	SD+MD+SLD	53	12.0		
I understand the various communication styles among different ethnic minority students in my classroom	SA+MA+SLA	366	83.0	4.60	1.17
	SD+MD+SLD	75	17.0		
I am knowledgeable about ethnic identity theories.	SA+MA+SLA	353	80.0	4.50	1.19
	SD+MD+SLD	88	20.0		
I am knowledgeable about the particular teaching strategies that affirm the ethnic identities of each student.	SA+MA+SLA	311	71.0	4.42	1.22
	SD+MD+SLD	130	29.0		
Average				**4.67**	**0.78**

Source: Field Data (2023).
Key: SA= Strongly Agree, MA= Moderately Agree, SLA= Slightly Agree, SLD= Slightly Disagree, MD= Moderately Disagree and SD= Strongly Disagree

Table 6 presents the results on the level of RME teachers' multicultural teaching competence. It is worth-noting that due to the nature of the table, attention was first paid to reporting the results on the items for the first subscale which is multicultural teaching skills before the report on the second subscale which is multicultural teaching knowledge was done. It was observed that most of the RME teachers agreed that they mostly examine the materials they use in the classroom in order to prevent ethnic bias and their responses were homogeneous (F= 433, 98.0%; M=5.52, SD=0.75). In effect, the teachers affirmed that even though they are able to examine the instructional material

they use in teaching the subject, there are still some traces of no ethnic biases. The results portrayed that most of the teachers agreed that they integrate the cultural values and lifestyles of ethnic minority groups into their teaching with no variations in their responses concerning the statement (F= 415, 94.0%; M=5.25, SD=0.99). This presupposes that during the teaching of RME, some of the educators find it quite difficult to amalgamate cultural values and lifestyles of ethnic minority groups into their lesson delivery. The cause of this may be as a result of the fact that some of the basic school teachers who teach the subject did not receive their training specifically in the RME subject. If that is the case, then it means most of the teachers teaching RME in the public basic schools are teaching it as class teachers and not teachers who have specialized training in the subject area.

Additionally, it can be observed from the results that the teachers agreed that they make changes in the general school environment so that students from ethnic minority groups will have equal opportunities for success and their responses did not cluster around the mean (F=413, 94.0%; M=5.22, SD=1.03). The direction of this result relates to the fact that most the RME teachers can in their power make changes in the general school environment with aim of ensuring that basic school students from ethnic minority groups will have equal opportunities for success. It was also discovered from the responses of the teachers that most of them agreed that they consult regularly with other teachers to help them understand multicultural issues related to instruction and their responses there were differences in their responses (F=398, 90.0%; M=5.19, SD=1.12). This result give reason to the fact that the nature of the teaching and learning time table as well as other equally

160

important activities of the teachers make it less impossible for them to consult frequently with other teachers to help them comprehend multicultural issues related to instruction.

In relation to their responses on often including examples of the experiences and perspectives of ethnic groups during their classroom lessons, it was revealed from the results that majority of the RME teachers agreed with differences in their responses (F=401, 92.0%; M=5.06, SD=1.03). This result makes it clear that the RME teachers do not scarcely include examples of the experiences and perspectives of ethnic groups during their classroom lessons. Regarding the responses of the RME teachers on the statement that they plan school events to increase students' knowledge about cultural experiences of ethnic groups, the results showed that majority of them agreed with variations in their responses (F=415, 94.0%; M=4.98, SD=1.10). This portrays that even though, the RME teachers plan events, most of the events do seek to increase students' knowledge about cultural experiences of ethnic groups.

Furthermore, the results depicted that most of the teachers agreed that they often promote diversity by the behaviours they exhibit and there existed no differences in their responses (F= 415, 94%; M=4.95, SD=0.92). As a matter of fact, it can be observed that most of the teachers often show behaviours that seek to promote diversity in their classrooms. If that is the case, then it follows logically that most of the teachers teaching RME in the Accra Metropolis have complete understanding of diversity or they have much knowledge on how to promote diversity when teaching RME. It was observed that majority of the Religious and Moral Education teachers agreed that they plan many activities to celebrate diverse cultural practices in their classroom

and their responses were heterogeneous (F= 407, 92.0%; M=4.95, SD=1.13). This means that most of the RME teachers possess the repertoire of knowledge and skills to plan activities that make it possible to celebrate different cultural practices in their day-to-day lesson delivery.

Moreover, the results showed that most of the teachers agreed that they establish strong supportive relationships with racial and ethnic minority parents with differences in their responses (F=407, 92.0%; M=4.90; SD=0.95). The last item to solicit their responses on multicultural teaching skills showed that most of the teachers agreed that their curricula topics integrate events from ethnic minority groups and their responses were different from each other concerning the statement (F=370, 84.0%; M=4.66, SD=1.25). It can be deduced from the results that the RME curricular contains topics that integrate events from ethnic minority groups.

The overall mean of means and standard deviation values for the multicultural teaching skills of the RME teachers in the Accra Metropolis rated 5.07 and 0.67 respectively. This implies that the majority of the RME teachers strongly agreed with the statements that sought their responses on their multicultural teaching skills. This, therefore, suggests that the RME teachers have high levels of multicultural teaching skills. Practically, the findings portray that the majority of the RME teachers in public basic schools in the Accra Metropolis possess much skills in teaching their pupils multiculturally.

Paying attention to the responses of the basic school RME teachers on the items for multicultural teaching knowledge, it was observed that the teachers agreed that they are knowledgeable about the various community

resources within the city that they teach with differences in their responses (F=406, 92.0%; M=4.93, SD=0.92). In other words, they have much knowledge about instructional resources that aid the teaching of the subject in the classrooms found in the various circuit of the Accra Metropolis. It was not surprising when the RME teachers agreed that they are knowledgeable of how historical experiences of ethnic groups may affect students' learning and their responses were homogeneous (F=406, 92.0%; M=4.88, SD=0.98). In effect, the teachers affirmed that even though they are knowledgeable about how historical experiences of ethnic groups may affect students' learning, their level of knowledge were adequately built.

It was also discovered from the responses of the teachers that most the teachers agreed that they have a clear understanding of culturally responsive pedagogy and their responses there were no differences (F=388, 88.0%; M=4.71, SD=0.99). This suggests clearly that most of the teachers possess in depth understanding of the pedagogy that uses students' customs, characteristics, experiences, and perspectives as tools for better classroom instruction. Additionally, it was observed that most of the RME teachers agreed that they understand the various communication styles among different ethnic minority students in their classroom and their responses were heterogeneous (F= 366, 83.0%; M=4.60, SD=1.17). This means that most of the RME teachers appreciate the different techniques of communication among the diverse ethnic minority students in their classroom.

Moreover, paying attention to their responses on the statement that; 'I am knowledgeable about ethnic identity theories', it was revealed from the results that most of the RME teachers agreed with differences in their

responses (F=353, 80.0%; M=4.50, SD=1.19). This finding makes it clear that most of the RME teachers possess much knowledge of the theories underpinning the various ethnic groups and their cultural identities, beliefs, values and origins. If that is the case then it means, religious and moral educators in the Metropolis have much knowledge to create classrooms that can serve all the students well irrespective of their cultural backgrounds.

Furthermore, the results portrayed that most of the teachers agreed that they are knowledgeable about the particular teaching strategies that affirm the ethnic identities of each student with variations in their responses concerning the statement (F= 311, 71.0%; M=4.42, SD=1.22). This presupposes that during the teaching of the RME subject, the educators do not find it quite difficult to select the teaching approach that affirms the ethnic identities of each student in the classroom. The overall mean of means and standard deviation values for the multicultural teaching knowledge of the RME teachers in the Accra Metropolis rated 4.67 and 0.78 respectively. This implies that the majority of the RME teachers agreed to the statements which sought their responses on their multicultural teaching knowledge. This, therefore, suggests that the level of multicultural teaching knowledge of the teachers was high. Practically, the findings portray that the majority of the RME teachers in public basic schools in the Accra Metropolis possess much knowledge in teaching their pupils in culturally diverse ways.

In consonance, Kilicoglu, Kilicoglu and Cho (2023) who conducted a comparative study in Turkey, South Korea and the United States found that multicultural teaching competence of teachers was high. White (2021) found that teachers in a school district in Nevada have high levels of multicultural

teaching competence. In Virginia, John-Bull (2021), found that teachers have high levels of multicultural teaching competence. The study by Evans (2016) in Hawaii confirmed that teachers possessed high levels of multicultural teaching competence of teachers.

Notably, the above results on the level of multicultural teaching competence of RME teachers is in agreement with that of scholars such as; Spanierman, Oh, Heppner, Neville, Mobley, Wright, Dillon and Navarro (2011) who maintained that multicultural teaching competency is an iterative process in which teachers continuously (a) explore their attitudes and beliefs about multicultural issues, (b) increase their understanding of specific populations, and (c) examine the impact this awareness and knowledge has on what and how they teach as well as how they interact with students and their families. This dynamic process involves complex interaction among micro-level systems or proximal factors, for example, teachers and other educational personnel, students and their families, and so forth and macro-level systems or more distal factors for example, political economy, race relations, public policy, and so forth). Grounded in the tripartite model described above, Spanierman et al., (2011) delineated the following three dimensions of multicultural teaching competency: (a) awareness, (b) knowledge, and (c) skills. They defined multicultural teaching awareness as consisting of three dynamic and continuous processes reflecting teachers' awareness of (a) self and others as cultural beings, (b) their attitudes and biases, and (c) the need to create culturally sensitive learning environments for all students. We defined multicultural teaching knowledge as denoting teachers' knowledge of culturally responsive pedagogy and instructional strategies related to diverse

populations, major sociohistorical and current sociopolitical realities, and cultural dynamics (e.g., ethnic identity, gender socialization, etc.) that may affect between- and within-group differences. For Sue and Sue (2003), multicultural teaching competency can be viewed as the grouping of a teachers' skills, attitudes-beliefs and knowledge concerning the understandings of smaller ethnic and tribal groups differences in culture. Ridley and Kleiner (2003) postulated that multicultural teaching competency has been conceptualized as the knowledge, attitude-beliefs (awareness) and skills that a teacher needs to function efficiently with varied students. Sodowsky, Taffe, Gutkin and Wise (2018) hinted that, the first measurement deals with the teacher attitudes-beliefs about cultural and ethnic groups, the requirement to check prejudices and labels and improve an optimistic coordination towards multicultural competency. Notable studies on multicultural emphasises the significance of a teacher's attitude-beliefs (awareness) of his/her culture and that of the client. To be capable to align oneself in the situation of an individual from a different culture, one must first become cognisant of the special effects of one's own cultural values on one's action. The second measurement suggests that the culturally-skilled teacher has an awesome expertise and understanding of his or her own worldview, has precise knowledge of the cultural setting he or she works with, and that she or he knows socio-political impacts. The third measurement emphasises specific mediation strategies and techniques desirable in operating with ethnic and tribal groups. The assessment of the teaching relation has additionally been given to the consideration of teachers' abilities within the discipline of multicultural teaching. A multicultural-competent teacher is the one who is

166

vigorous in the course of being conscious of his/her expectations about the performance (behaviour) of a human being, beliefs, prejudices, predetermined concepts and individual weakness (Sue, Arrendondo & McDavies, 2019). Sue and Sue (2016) indicated that the culturally-skilled teachers are in the active process of increasing and practising applicable, significant and thoughtful mediation approaches and expertise in helping students of diverse cultures. Again, an effective, culturally-competent teacher may employ in a multiplicity of events, such as overriding at the official 'level' for a help-seeker; exhausting non-traditional evaluation approaches; distinguished usage of organised and non-structured teaching, pursuing a meeting with a spiritual and transcendent front-runner. These teachers are responsible for relating to help-seekers in a desired dialect; and authorising and enlightening help-seekers about their aims, prospects and lawful privileges in the teaching process (Sodowsky et al., 2018). Moule (2012), mentioned that multicultural teaching competence entails mastering complex awareness and sensitiveness, various body of knowledge and a set of skills that underlie effective cross-cultural teaching. As Liang and Zhang (2019) indicated that there are four important factors of multicultural teaching competence that define the complexity of it. These factors are as follows: (a) believing that all students can learn, (b) self-reflective and critical examination of one's own behaviours working with students of diverse background, (c) setting up high standards and communicating these expectations with the students, and (d) standing up challenge and ameliorating prejudice and discrimination

Research Question Three: What is the level of RME teachers' teaching self-efficacy in the Accra Metropolis?

The study sought to find out the extent to which the RME teachers in public basic schools in the Accra Metropolis possess self-efficacy. In order to achieve this, teachers were asked to indicate their agreement or disagreement with twenty-four statements on the scale; 6 = 'Strongly Agree', 5 = 'Moderately Agree', 4 = 'Slightly Agree', 3 = 'Slightly Disagree', 2 = 'Moderately Disagree' and 1 = 'Strongly Disagree'. It is worth noting here that the twenty-four items of the adapted Teachers' Sense of Efficacy Scale were made up of three principal factors namely: instructional strategies efficacy (8 items), classroom management efficacy (8 items) and student engagement efficacy (8 items). The responses of the teachers to the statements were used to measure their level of teaching self-efficacy.

The responses of the teachers to the statements were used to measure their level of teaching self-efficacy. It should be noted here that in Table 7, the frequency of responses as well as the percentages for Strongly Agree, Moderately Agree and Slightly Agree were added, and the same was done for the frequency of responses for Strongly Disagree, Moderately Disagree and Slightly Disagree. The mean scores and the overall means were interpreted as; 1.0-2.6 (Low), 2.7-4.4 (Moderate) and 4.5-6.0 (High). This was done because the research question sought to measure the level of RME teachers' teaching self-efficacy. The results are presented in Table 7.

Table 7: Level of RME Teachers' Teaching Self-Efficacy

Instructional Strategies Efficacy of RME Teachers					
Statement	**R.C**	**F**	**%**	**M**	**SD**
I can craft good questions for my students	SA+MA+SLA	433	98.0	5.50	0.72
	SD+MD+SLD	8	2.0		
I can use a variety of assessment strategies	SA+MA+SLA	433	98.0	5.45	0.79
	SD+MD+SLD	8	2.0		
I can implement alternative strategies in my classroom	SA+MA+SLA	434	98.0	5.44	0.77
	SD+MD+SLD	7	2.0		
I can adjust my lessons to the proper level for each individual student	SA+MA+SLA	432	98.0	5.44	0.80
	SD+MD+SLD	9	2.0		
I can provide an alternative explanation when students are confused.	SA+MA+SLA	436	99.0	5.43	0.73
	SD+MD+SLD	5	1.0		
I can measure student comprehension of what I have taught	SA+MA+SLA	431	98.0	5.42	0.88
	SD+MD+SLD	10	2.0		
I can respond to difficult questions from my students	SA+MA+SLA	430	98.0	5.31	0.80
	SD+MD+SLD	11	2.0		
I can provide appropriate challenging tasks for very capable students	SA+MA+SLA	428	97.0	5.27	0.86
	SD+MD+SLD	13	3		
Average				**5.40**	**0.61**
Classroom Management Efficacy of RME Teachers					
Statement	**R.C**	**F**	**%**	**M**	**SD**
I can establish routines to keep activities running smoothly.	SA+MA+SLA	435	99.0	5.52	0.73
	SD+MD+SLD	6	1.0		
I can do much to get my students to follow classroom rules.	SA+MA+SLA	431	98.0	5.51	0.79
	SD+MD+SLD	10	2.0		
I can control disruptive behaviour in the classroom.	SA+MA+SLA	426	96.0	5.47	0.83
	SD+MD+SLD	15	4.0		
I can establish a classroom management system with each group of students	SA+MA+SLA	435	99.0	5.45	0.77
	SD+MD+SLD	6	1.0		
I can do much to calm my student who is disruptive	SA+MA+SLA	433	98.0	5.44	0.81
	SD+MD+SLD	8	2.0		
I can keep a few problem students from ruining an entire lesson	SA+MA+SLA	431	98.0	5.39	0.80
	SD+MD+SLD	10	2.0		
I can make my expectation clear about student behaviour to a large extent.	SA+MA+SLA	429	97.0	5.32	0.85
	SD+MD+SLD	12	3.0		
I can respond to disobedient students.	SA+MA+SLA	428	97.0	5.30	0.91
	SD+MD+SLD	13	3.0		
Average				**5.43**	**0.62**

Students Engagement Efficacy of RME Teachers

Statement	R.C	F	%	M	SD
I can get my students to believe that they can do well in schoolwork	SA+MA+SLA	436	99.0	5.62	0.71
	SD+MD+SLD	5	1.0		
I can help my students to value learning	SA+MA+SLA	433	98.0	5.52	0.76
	SD+MD+SLD	8	2.0		
I can help my students think critically	SA+MA+SLA	427	97.0	5.45	0.81
	SD+MD+SLD	14	3.0		
I can foster student creativity	SA+MA+SLA	428	97.0	5.42	0.82
	SD+MD+SLD	13	3.0		
I can improve the understanding of my student who is failing	SA+MA+SLA	430	98.0	5.35	0.83
	SD+MD+SLD	11	2.0		
I can motivate my students who show low interest in school work.	SA+MA+SLA	418	95.0	5.31	0.99
	SD+MD+SLD	23	5.0		
I can get through to the most difficult students	SA+MA+SLA	427	97.0	5.29	0.88
	SD+MD+SLD	14	3.0		
I can assist families in helping their children do well in school	SA+MA+SLA	427	97.0	5.23	0.85
	SD+MD+SLD	14	3.0		
Average				**5.48**	**0.64**

Source: Field Data (2023).
Key: SA= Strongly Agree, MA= Moderately Agree, SLA= Slightly Agree, SLD= Slightly Disagree, MD= Moderately Disagree and SD= Strongly Disagree

Table 7 presents the results on the level of RME teachers' teaching self-efficacy. It is worth noting that due to the nature of the table, attention was paid to reporting the results on the items the as they appear on the subscales namely; instructional strategies efficacy, classroom management efficacy and students engagement efficacy. On their responses on the statement that, 'I can craft good questions for my students', it was revealed from the results that most of the RME teachers agreed with no differences in their responses (F=433, 98.0%; M=5.50, SD=0.72). This finding makes it clear that the RME teachers specify how the students should respond to the questions by making each one of the questions clear and allocating marks to each one of them. It was observed that most of the RME teachers agreed that they can use a variety of assessment strategies and their responses were homogeneous (F= 433,

98.0%; M=5.45, SD=0.79). This means that most of the RME teachers possess averagely adequate knowledge and skills of the methods to use to evaluate their students' progress and plan the content in their lessons.

Regarding the responses of the RME teachers on the statement that, 'I can implement alternative strategies in my classroom', the results showed that most of them agreed with no variations in their responses (F=434, 98.0%; M=5.44, SD=0.77). This portrays that the RME teachers can implement different methods, techniques, procedures and processes during their instructions. Additionally, it was observed from the results that the teachers agreed that they can adjust their lessons to the proper level for each individual student and their responses did not cluster around the mean (F=432, 98.0%; M=5.44, SD=0.80).

It was also discovered from the responses of the teachers that most of them agreed that they can provide an alternative explanation when the students are confused and there were no differences in their responses (F=229, 51.9%; M=5.43, SD=0.73). It can be observed that majority of the teachers have the repertoire of the knowledge and skills of finding alternative ways of explaining concepts in RME for their students to have complete understanding. Most of the teachers agreed that they can measure students' comprehension of what they have been taught and their responses were not different from each other (F=431, 98.0%; M=5.42, SD=0.88). Following the results, it was found out that most of the teachers agreed that they can respond to difficult questions from my students and their responses were different from each other concerning the statement (F=430, 98.0%; M=5.31, SD=0.80). It can

be deduced from the results that the RME teachers have the ability to respond to tough questions from their students during the RME lessons.

The overall mean of means and standard deviation values for the instructional strategies efficacy of the RME teachers in the Accra Metropolis rated 5.40 and 0.61 respectively. This implies that majority of the RME teachers strongly agreed with the statement which sought their responses on their instructional strategies efficacy. This therefore, suggest that the RME have high levels of instructional strategies efficacy. Practically, the findings portray that majority of the RME teachers in public basic schools in the Accra Metropolis possess high levels of knowledge on how to help students learn or gain a deeper understanding of the contents in RME.

Paying attention to the items under classroom management efficacy, it was observed that most of the teachers agreed that they can establish routines to keep activities running smoothly, with differences in their responses (F=435, 99.0%; M=5.52; SD=0.73). It was also discovered from the responses of the teachers that most of the teachers agreed that they can do much to get their students to follow classroom rules and their responses there were no differences in their responses (F=431, 98.0%; M=5.51, SD=0.79). In other words, they have put in measures to ensure that their students obey the rules in the classroom.

It was observed that most of the RME teachers agreed that they can control disruptive behaviour in the classroom and their responses were homogeneous (F= 426, 96.0%; M=5.47, SD=0.83). This means that most of the RME teachers can manage behaviours from students that distract other students in a manner that interferes with instructional activities. It was not

172

surprising when the most of the teachers agreed that they can establish a classroom management system with each group of students and their responses were homogeneous (F=435, 99.0%; M=5.45, SD=0.77).

On to their responses on their ability do much to calm my student who is disruptive, it was revealed from the results that most of the RME teachers agreed with no differences in their responses (F=433, 98.0%; M=5.44, SD=0.81). This finding makes it clear that the RME teachers are able to do their best professionally to calm down students who are troublesome. Following the results, it was found out that most of the teachers agreed that they can keep a few problem students from ruining an entire lesson and their responses were different from each other concerning the statement (F=431, 98.0%; M=5.39, SD=0.80). It can be deduced from the results that the RME teachers have some level of competence to keep a few undisciplined students from disintegrating the lesson. Additionally, the results portrayed that most of the teachers agreed that they can make their expectation clear about student behaviour to a large extent with no variations in their responses concerning the statement (F= 429, 97.0% M=5.32; SD=0.85). On that last item under the subscale classroom management efficacy, it was observed from the results that the teachers agreed that they can respond to disobedient students and their responses did cluster around the mean (F=428, 97.0%; M=5.30, SD=0.91). The direction of this result points to the fact that the RME teachers have the professional know-how to respond to disobedient students.

The overall mean of means and standard deviation values for the classroom management efficacy of the RME teachers in the Accra Metropolis rated 5.43 and 0.62 respectively. This implies that majority of the RME

teachers strongly agreed on the statement which sought their responses on their classroom management efficacy. This therefore, suggest that the level of classroom management efficacy of the teachers was high. Practically, the results portray that most of the RME teachers in public basic schools in the Accra Metropolis possess high levels of skills in the effective management of the classroom.

Reporting on the students' engagement efficacy of the RME teachers, it was observed that majority of the THEM agreed that they can get their students to believe that they can do well in schoolwork and their responses were homogeneous (F= 436, 99.0%; M=5.62, SD=0.71). This means that most of the RME teachers can have the competencies to motivate their students to have confidence in themselves that they, the students can perform well in their schoolwork. It was also discovered from the responses of the teachers that most of the teachers agreed that they can help their students to value learning and their responses there were no differences in their responses (F=433, 98.0%; M=5.52, SD=0.76). In other words, they can help each one of the students to hold learning in high esteem.

In addition, the results portrayed that most of the teachers agreed that they can help their students think critically with no variations in their responses concerning the statement (F= 427, 97.0% M=5.45; SD=0.81). This means that the teachers are able to go through the intellectually disciplined process of actively and skilfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action. Furthermore, most of the teachers agreed that they can foster

174

students' creativity and their responses were not far from the mean (F=428, 97.0%; M=5.42, SD=0.82). We can see from this results that, the RME teachers in the public basic schools in the Accra Metropolis are able to apply teaching strategies that can help to promote creativity of the students in the classroom teaching and learning.

Moreover, it can be observed from the results that most of the teachers agreed that they can improve the understanding of their student who is failing and their responses did cluster around the mean (F=430, 98.0%; M=5.35, SD=0.83). The direction of this result relates to the fact that the RME teachers have the professional know-how to improve the comprehension of their students who is not performing well or performing below average. In relation to their responses on their ability to motivate my students who show low interest in school work, it was revealed from the results that most of the RME teachers agreed with no differences in their responses (F=217, 49.2%; M=5.31, SD=0.99). This result makes it clear that the RME teachers are able to do their best professionally to inspire students who are not very much engrossed with school work. Practically, it is important for the teacher to make sure that each and every student in the classroom is highly inspired to have much interest in each subject being taught in the classroom.

Following the results, it was observed that most of the teachers agreed that they can get through to the most difficult students with no differences in their responses (F=427, 97.0%; M=5.29, SD=0.88). In other words, the teachers possess high levels of efficacy in helping students who are; always talking incessantly, not able to sit and focus, disruptive and defiant. On the last item, it was found out that most of the teachers agreed that they can assist

families in helping their children do well in school and their responses were not different from each other concerning the statement (F=427, 97.0%; M=5.23, SD=0.85). It can be deduced from the results that the RME teachers have the knowledge and skills in relating with the families of each of the students with the aim of ensuring that they, the teachers help each pupil to perform well in school work.

The overall mean of means and standard deviation values for the students engagement efficacy of the RME teachers in the Accra Metropolis rated 5.48 and 0.64 respectively. This gives that majority of the RME teachers strongly agreed on the statement which sought their responses on their classroom engagement efficacy. This, therefore, suggests that the level of classroom engagement efficacy of the teachers was high. Practically, the finding portrays that majority of the RME teachers in public basic schools in the Accra Metropolis possess high levels of skills in the effective engagement of students.

The above results resonate with that of researchers who have conducted researches on teacher self-efficacy. For instance, Zuya, Kwalat and Attah (2016) reported that the in-service teachers had a high level of confidence in mathematics and in mathematics contents. They also rated their level of confidence high in the teaching of mathematics. El-Deghaidy (2016) found that the participants felt confident that they would be able to teach science effectively to make a difference in students' academic achievements. The study noted that the teachers' high level of self-efficacy was because of the nature of the methods class they had undergone; the class adopted the constructivist teaching and learning approach. Adjei (2018), discovered that

Junior High School teachers had a high level of self-efficacy. The implication here is that the higher the teachers perceive their efficacy levels, the more successful they become in practicing classroom management. Kumi (2023) found that the overall mean of (M=4.57; SD=0.57) which means teachers' self-efficacy beliefs for teaching SHS Mathematics is high. Cahill (2016) revealed that special education teachers revealed a high level of self-efficacy. The author noted that their high level of self-efficacy could be attributed to the numerous teaching experiences they had (taught in schools).

Research Hypothesis One (1)

H_0: There is no statistically significant effect of religious literacy of RME teachers on their teaching self-efficacy.

The hypothesis was formulated to determine the influence of religious literacy of RME teachers on their teaching self-efficacy. SEM (Smart-PLS path modelling algorithm and after 5000 bootstrap samples) was employed to analyse the effect. Figure 2 and 3 show the results of the measurement and structural models.
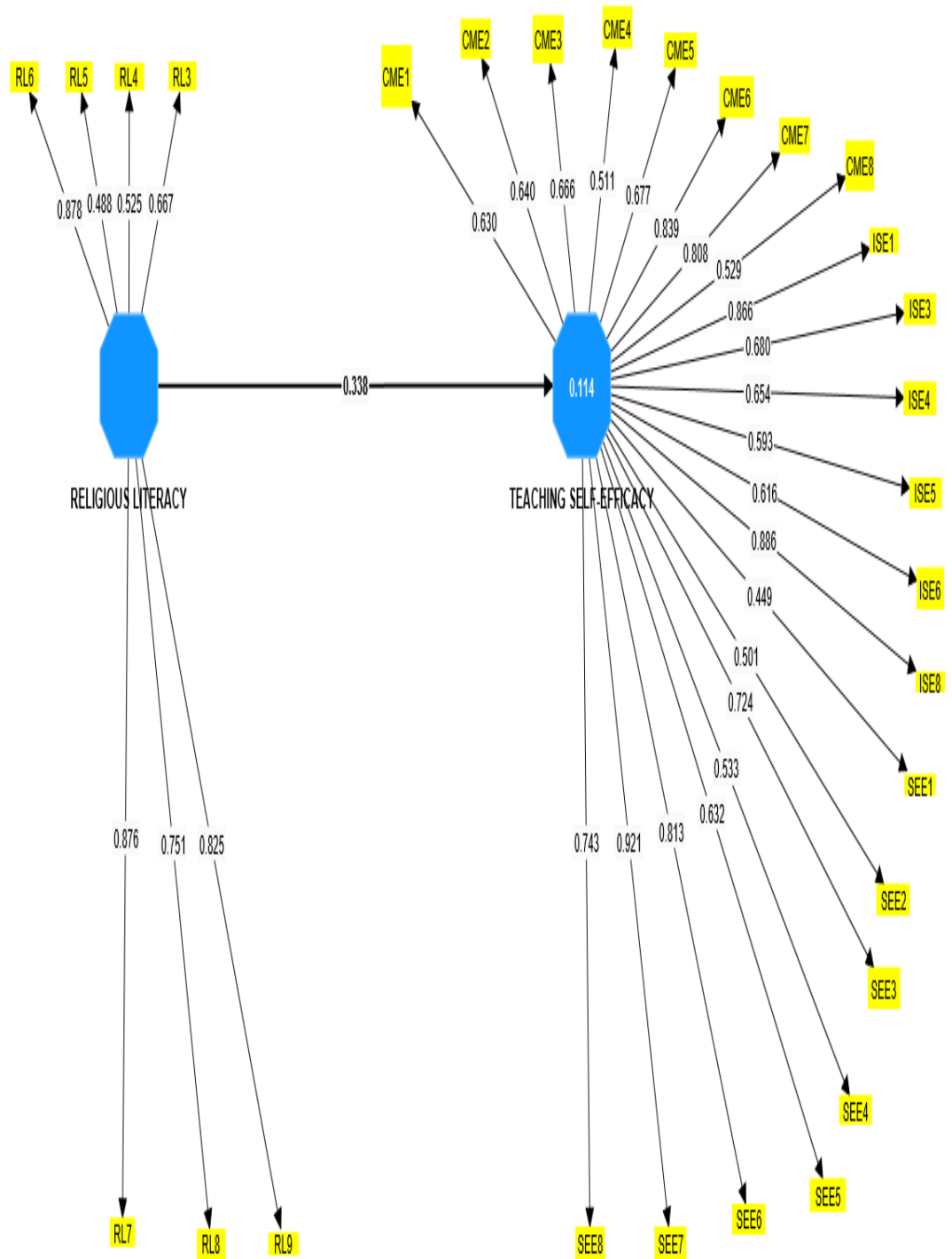
Figure 2: Influence of Religious Literacy on Teaching Self-Efficacy
Source: Field Data (2023).

178

Figure 3: Influence of Religious Literacy on Teaching Self-Efficacy After 5000 Bootstrap Samples.
Source: Field Data (2023).

Constructs Reliability and Validity

The measurement models were examined for the test of construct reliability, convergent validity and discriminant validity of the reflective measures of the latent variables (Hair et al., 2014). This was done before the hypothesis was analysed, thus, the structural models examined. Table 8 presents the results.
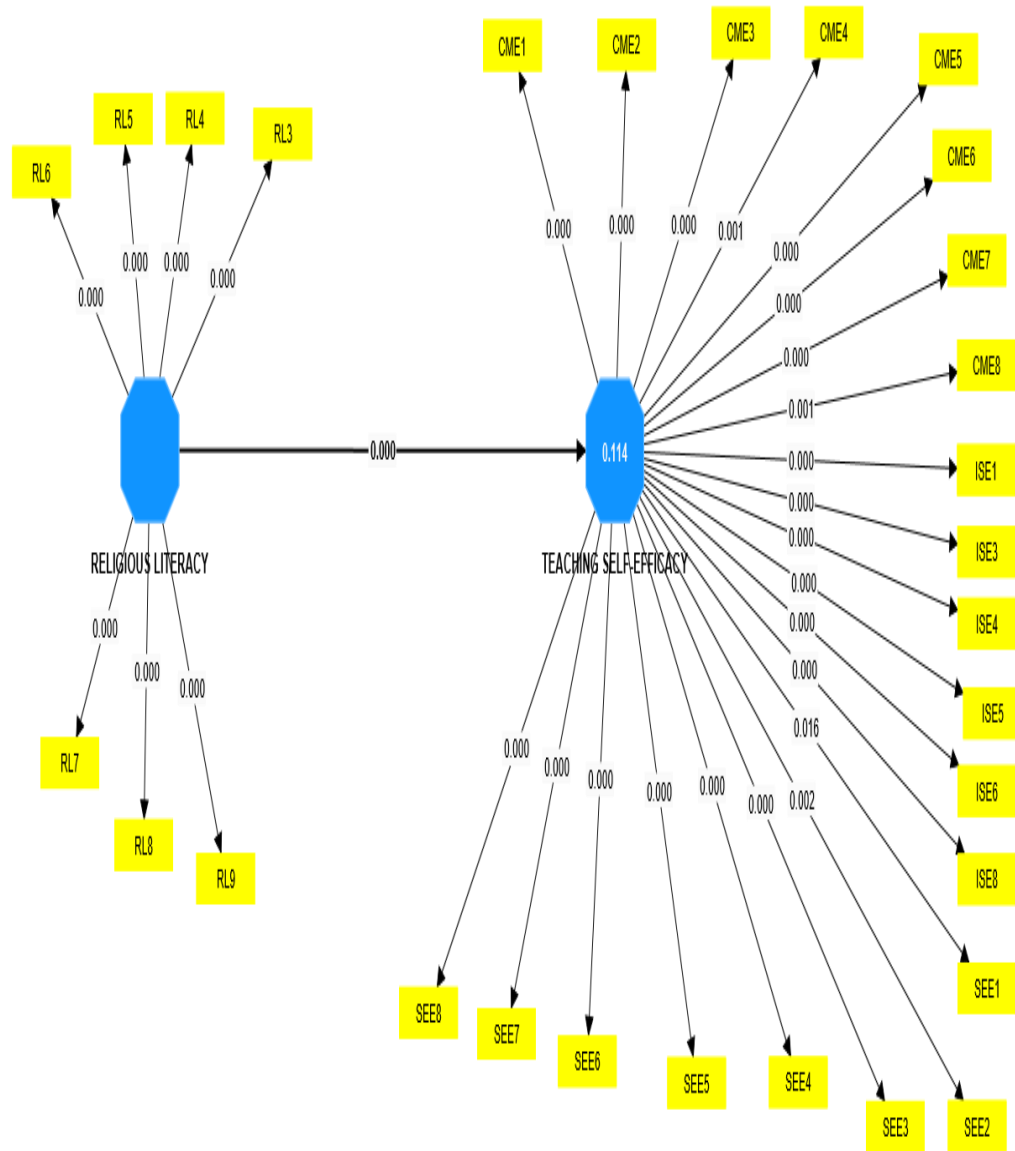
179

Table 8: Constructs Reliability and Convergent Validity for Religious Literacy and Teaching Self-Efficacy

Variable	Item	Loading	α	rho_a	rho_c	AVE
RL	7	0.667-0.825	0.891	0.906	0.885	0.534
TSE	22	0.630-0.743	0.956	0.958	0.951	0.477

Source: Field Data (2023).

Key: RL= Religious Literacy, TSE= Teaching Self-Efficacy

In Table 8, the factor loadings of religious literacy construct ranged from 0.667 to 0.825. In addition, the loadings for teaching self-efficacy ranged from 0.630 to 0.743. These values were above 0.50 indicating the evidence for convergent validity. Thus, all the items represent the underlying constructs (Hair et al., 2014, 2017; Vinzi et al., 2010). Further, the internal consistencies of the latent variables were good because their Cronbach's alpha values ranged from 0.891 to 0.956 and composite reliabilities (rho_a and rho_c) values ranged from 0.885 to 0.958 for religious literacy and the composite reliabilities (rho_a and rho_c) values for teaching self-efficacy ranged from 0.956 to 0.958. These reliabilities were above the threshold of 0.7 (Hair et al., 2017; Henseler et al., 2009). Again, the average variance extracted (AVE) values ranged from 0.477 and 0.534, which are above the acceptable threshold value of 0.5, thus depicting acceptable levels of convergent validity for all the constructs (Hair et al., 2014; Henseler et al., 2009).

Discriminant Validity

Table 9: Discriminant Validity Between Religious Literacy and Teaching Self-Efficacy

Construct	RL	TSE
Fornell-Larcker Criterion		
RL	**0.731**	
TSE	0.338	**0.690**
Heterotrait-Monotrait (HTMT) Ratio		
RL		
TSE	**0.317**	

Source: Field Data (2023).
Key: RL= Religious Literacy, TSE= Teaching Self-Efficacy

From Table 9, the discriminant validity of the model was established because the square roots of the AVE values (i.e., diagonal values in bold) for all the main constructs in the model are greater than the corresponding inter-construct correlations (i.e., all values below the bold values). The values of square roots of the AVE were 0.731 for religious literacy and 0.690 for teaching self-efficacy. (Fornell & Larcker, 1981; Hair et al., 2014; 2017). Further, using the Heterotrait-Monotrait (HTMT) Ratio, it confirmed discriminant validity because the HTMT ratio values were below the threshold of .850 or .90 (Collier, 2020; Henseler et al., 2015).

Structural Models

After confirming that the measurement models meet the conditions of construct and indicator reliability in addition to the convergent and discriminant validity, the hypothesis that there is no statistically significant effect of religious literacy of RME teachers on their teaching self-efficacy was

181

examined. Table 10 presents the results of structural model assessment after bootstrapping. Structural model was assessed by means of the coefficient of determination (R^2), and the standardized beta coefficient (β) for the hypothesized effect. The significance of the effect was evaluated using bootstrapping (Hair et al., 2014; Kock, 2015). The coefficient of determination (R^2) reflects predictor variable's (religious literacy) ability to influence the dependent variable (teaching self-efficacy).

Accordingly, the R^2 test in this study followed the category from Chin (1998), which has the category of 0.67 (substantial), 0.33 (moderate), and 0.19 (weak). The effect size (f^2) determines the extent of the influence of religious literacy of RME teachers on their teaching self-efficacy. In this study, the size effect (f^2) is divided into three categories namely: small (0.02), medium (0.15), and large effect (0.35) (Hair et al., 2013).

Table 10: Path Coefficient Results for Effect of Religious Literacy of RME Teachers on their Teaching Self-Efficacy

Constructs	β	SD	t	p	f^2	R^2	Bootstrap 95% CI	
							Lower	Upper
RL->TSE	.338	.068	5.004	.000	.129	.114	.227	.491

Source: Field Data (2023).

From Table 10, it can be observed that religious literacy of RME teachers has a statistically significant positive effect on their teaching self-efficacy (β = 0.338, t = 2.179, p < 0.05; p=0.000). Therefore, the researcher rejects the null hypothesis. Hence, the result is statistically significant. This implies that religious literacy of RME teachers has positive influence on their teaching self-efficacy. It can also be observed that religious literacy of the RME teachers contributed 11.4% to their teaching self-efficacy (R^2 = 0.114).

In this vein, there are other factors that can the teachers to be self-efficacious. The magnitude of the effect was moderate (f^2=0.129). The positive standardised coefficient (β) suggests that a unit increase in the religious literacy of teachers would increase their teaching self-efficacy by the same proportion.

In consonance with the above finding is that of Mudrow (2023) who found that religious literacy of the teachers who teach in the inclusive schools in Southeastern university has a significant influence on their self-efficacy. Floyd (2022) revealed that religious literacy of elementary teachers in Christian private schools and public schools in the South Eastern part of United States of America influenced their self-efficacy. Street (2020) found that religious literacy influenced the self-efficacy of teachers from six Christian Education National (CEN) schools in greater Sydney area. Bigdeloo and Bozorgi (2016) found that that there was a positive and significant relationship between the religious literacy and self-efficacy of high school teachers of Mahshahr City, Iran (β=0.155, t=2.754, P<0.01). The result of Wright (2017) explained only slightly more than 9% of the variance in the score for teacher self-efficacy for a sample of elementary, middle, and high school teachers from two private Christian schools serving students grades pre-school through twelfth grade in Western Washington and four elementary schools serving kindergarten through grade five, one middle school serving grade six through grade eight, and one high school serving grade nine through grade twelve from a public school district in North Texas. This implied that religious literacy of teachers influenced their efficacy at a very low percentage rate. On the contrary, the results of Vats, Dhanda and Wadhawan (2021)

discovered that there was no significant effect of religious literacy of teachers in India on their self-efficacy (R^2=0.032; p=0.162).

Research Hypothesis Two (2)

H$_0$: There is no statistically significant effect of multicultural teaching competence of RME teachers on their teaching self-efficacy.

The hypothesis was formulated to determine the influence of of multicultural teaching competence of RME teachers on their teaching self-efficacy. SEM (Smart-PLS path modelling algorithm and after 5000 bootstrap samples) was employed to analyse the effect. Figure 4 and 5 show the results of the measurement and structural models.
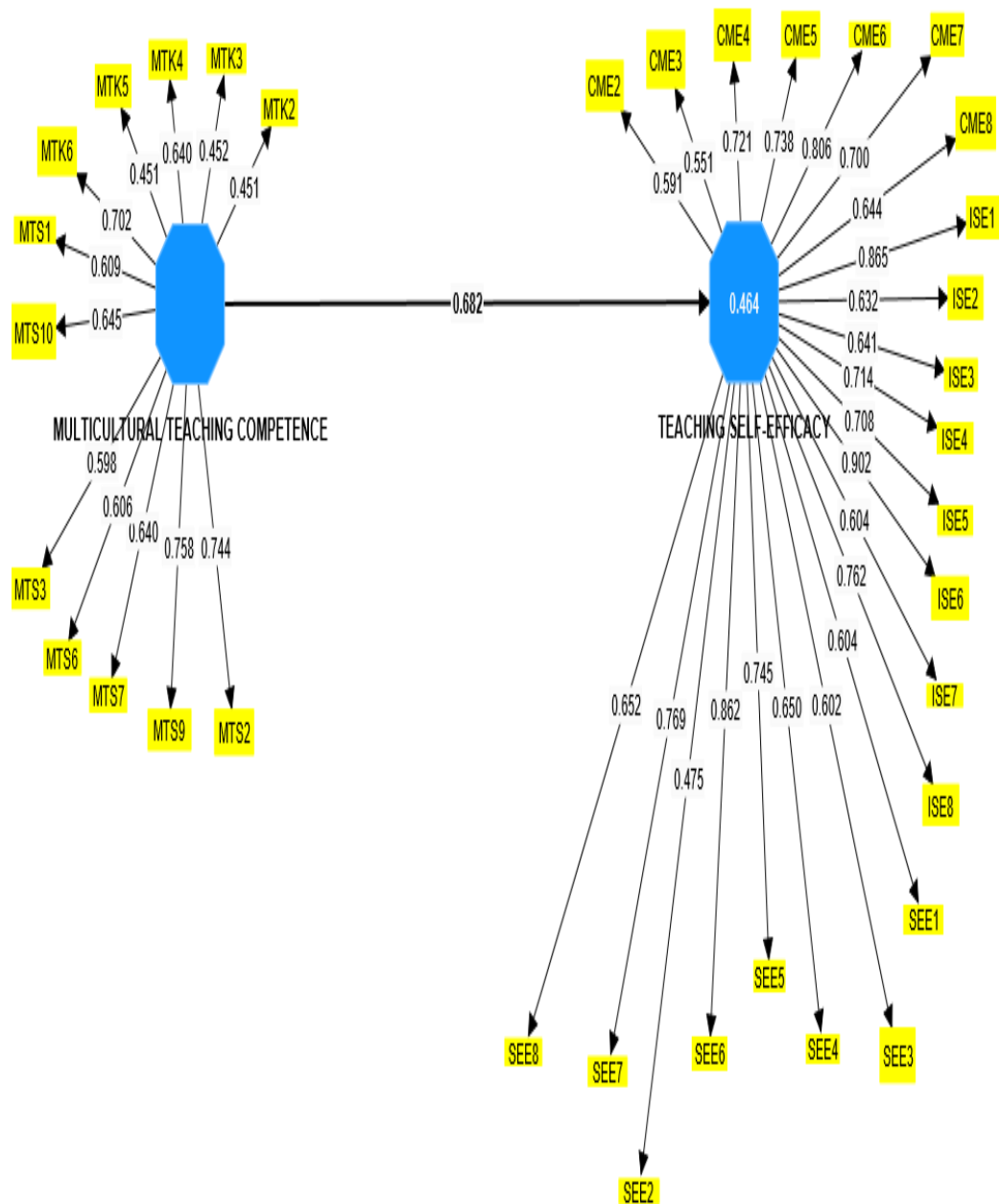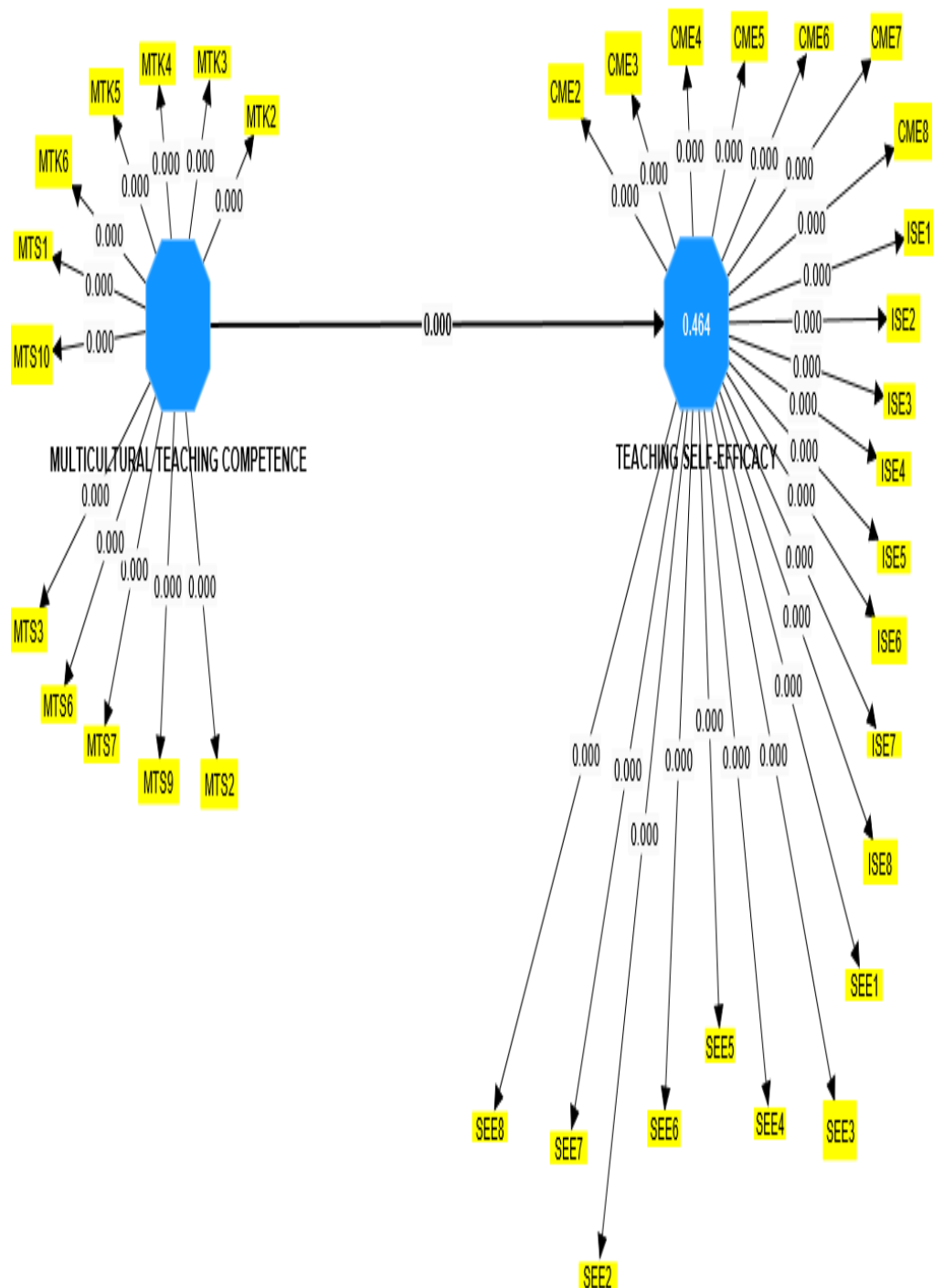
184

Figure 4: Influence of Multicultural Teaching Competence on Teaching Self-Efficacy
Source: Field Data (2023).

185

Figure 5: Influence of Multicultural Teaching Competence on Teaching Self-Efficacy After 5000 Bootstrap Samples.
Source: Field Data (2023).

Constructs Reliability and Validity

As it was done in the first hypothesis, the measurement models were

examined for the test of construct reliability, convergent validity and

discriminant validity of the reflective measures of the latent variables. This

186

was done before the hypothesis was analysed, thus, the structural models examined. Table 11 presents the results.

Table 11: Constructs Reliability and Convergent Validity for Multicultural Teaching Competence and Teaching Self-Efficacy

Variable	Item	Loading	α	rho_a	rho_c	AVE
MTC	12	0.519-0.758	0.883	0.887	0.877	0.380
TSE	23	0.551-0.769	0.958	0.960	0.956	0.491

Source: Field Data (2023).
Key: MTC = Multicultural Teaching Competence, TSE = Teaching Self-Efficacy

From Table 11, the factor loadings for multicultural teaching competence construct ranged from 0.519 to 0.758. Additionally, the loadings for teaching self-efficacy ranged from 0.551 to 0.769. These values were above 0.50 indicating the evidence for convergent validity. In that regard, all the items represent the underlying constructs. Further, the internal consistencies of the latent variables were good because their Cronbach's alpha values ranged from 0.883 to 0.958 and composite reliabilities (rho_a and rho_c) values ranged from 0.877 to 0.887 for multicultural teaching competence and the composite reliabilities (rho_a and rho_c) values for teaching self-efficacy ranged from 0.956 to 0.960. These reliabilities were above the threshold of 0.7. However, the average variance extracted (AVE) values ranged from 0.380 to .491 which is below the threshold. If AVE is less than 0.5, but the composite reliabilities (rho_a and rho_c) are higher than 0.6, the convergent validity of the construct can be adequate (Fornell & Larcker, 1981; Hair et al., 2017).

Discriminant Validity

Table 12: Discriminant Validity Between Multicultural Teaching Competence and Teaching Self-Efficacy

Constructs	MTC	TSE
Fornell-Larcker Criterion		
MTC	**0.682**	
TSE	0.617	**0.701**
Heterotrait-Monotrait (HTMT) Ratio		
RL		
TSE	**0.653**	

Source: Field Data (2023).
Key: MTC= Multicultural Teaching Competence, TSE= Teaching Self-Efficacy

From Table 12, discriminant validity of the model was established because the square roots of the AVE values (i.e., diagonal values in bold) for all the main constructs in the model are greater than the corresponding inter-construct correlations (i.e., all values below the bold values). The values of square roots of the AVE were 0.682 for multicultural teaching competence and 0.701 for teaching self-efficacy. Further, using Heterotrait-Monotrait (HTMT) Ratio, confirmed discriminant validity because the HTMT ratio values were below the threshold of .850 or .90 (HTMT ratio=0.653).

Structural Models

After confirming that the measurement models meet the conditions of construct and indicator reliability in addition to the convergent and discriminant validity, the hypothesis that there is no statistically significant effect of multicultural teaching competence of RME teachers on their teaching self-efficacy was examined. Table 13 presents the results of structural model

188

assessment after bootstrapping. Structural model was assessed by means of the coefficient of determination (R^2), and the standardized beta coefficient (β) for hypothesized relationship. The significance of the effect was evaluated using bootstrapping. The coefficient of determination (R^2) reflects predictor variable's (multicultural teaching competence) ability to influence the dependent variable (teaching self-efficacy).

Accordingly, the R^2 test in this study followed the category from Chin (1998), which has the category of 0.67 (substantial), 0.33 (moderate), and 0.19 (weak). The effect size (f^2) determines the extent of the multicultural teaching competence of RME teachers on their teaching self-efficacy. In this study, the size effect (f^2) is divided into three categories: small (0.02), medium (0.15), and large effect (0.35) (Hair et al., 2013).

Table 13: Path Coefficient Results for Effect of Multicultural Teaching Competence of RME Teachers on their Teaching Self-Efficacy

Constructs	β	SD	t	p	f^2	R^2	95% CI Lower	Upper
MTC->TSE	.682	.046	4.963	.000	.867	.464	.590	.767

Source: Field Data (2023).

Table 13 shows the path coefficient results for the effect of multicultural teaching competence of RME teachers on their teaching self-efficacy. From the table, it can be observed that multicultural teaching competence of RME has a statistically significant positive effect on their teaching self-efficacy (β = 0.682, t = 4.963, p < 0.05; p=0.000). Therefore, the researcher rejects the null hypothesis. Hence, the result is statistically significant. This implies that multicultural teaching competence of RME teachers has positive influence on their teaching self-efficacy. It can also be observed that multicultural teaching

189

competence of the RME teachers contributed 46.4% to their teaching self-efficacy ($R^2 = 0.464$). The magnitude of the effect was very large (f^2=0.867). The positive standardised coefficient (β) suggests that a unit increase in the multicultural teaching competence of teachers would increase their teaching self-efficacy by the same proportion.

This finding resonates with that of Kilicoglu, Kilicoglu and Cho (2023) conducted comparative research investigating whether multicultural teaching competence of teachers is related to their self-efficacy beliefs in Turkey, South Korea and the United States and revealed that that multicultural competence of pre-service teachers has positive effect on their self-efficacy beliefs in all three samples. In the same vein, it was found that there was strong effect of pre-service teachers' multicultural teaching competence on their self-efficacy beliefs in Turkey. King (2022) found that there was statistically significant relationship between multicultural teaching competence of teachers and their self-efficacy of K-6 certified teachers in Northwest Arkansas. White (2021) found that multicultural teaching competency predicted teacher self-efficacy (R^2=.340; p=0.001). Evans (2016) discovered that multicultural teaching competence had a significant effect on self-efficacy of teachers in Hawaii. However, a study by Gresham (2018) established significant negative moderate relationship between multicultural teaching competence and mathematics teachers' efficacy (r = −.475, p < .05).

Research Hypothesis Three (3)

H_0: There is no statistically significant effect of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy

Research hypothesis three sought to determine the effect of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy. SEM (Smart-PLS path modelling algorithm and after 5000 bootstrap samples) was employed to analyse the relationship. Figure 6 and 7 show the results of the measurement and structural models.

191
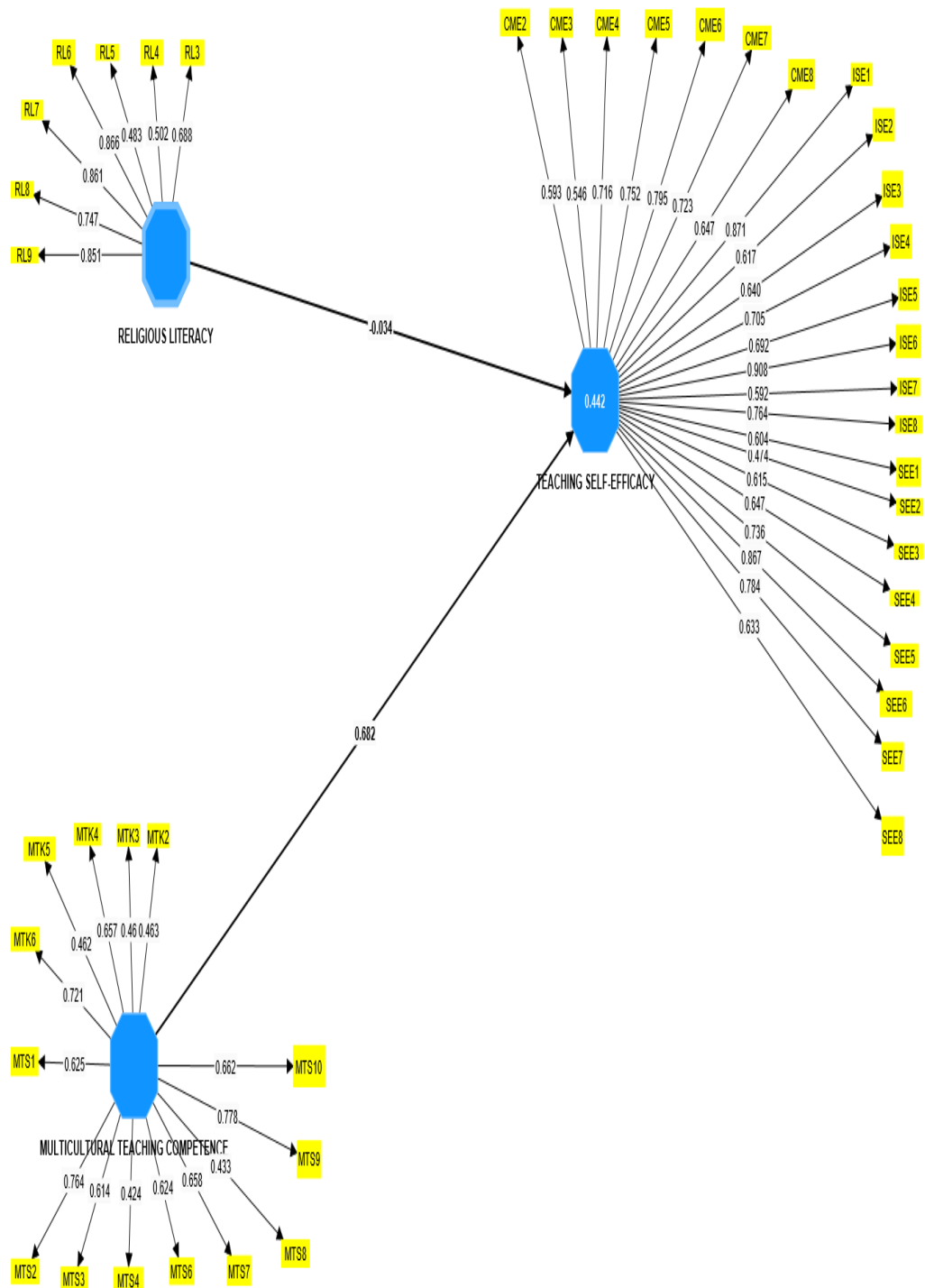
Figure 6: Influence of Religious Literacy and Multicultural Teaching Competence on Teaching Self-Efficacy
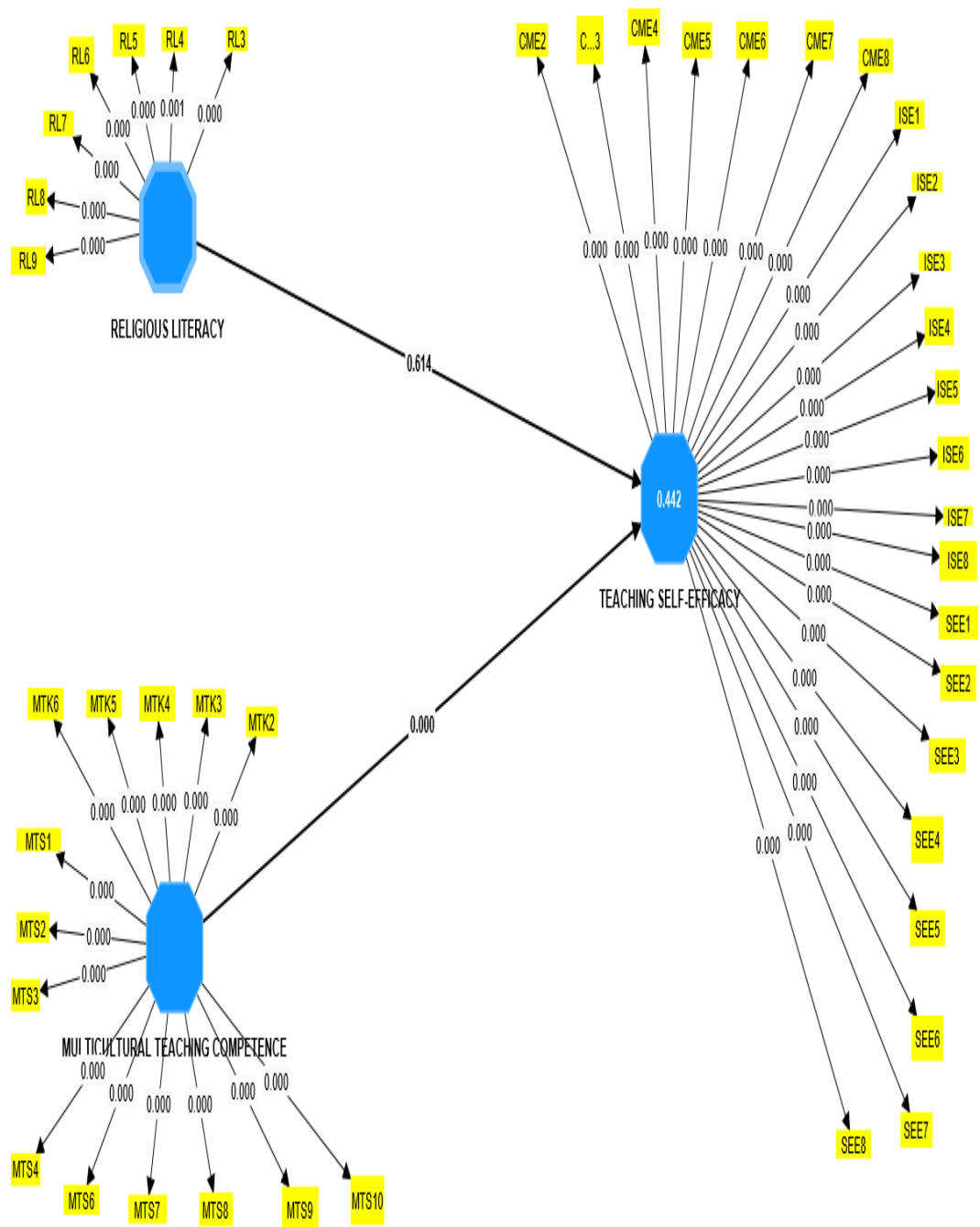Source: Field Data (2023).

Figure 7: Influence of Religious Literacy and Multicultural Teaching Competence on Teaching Self-Efficacy After 5000 Bootstrap Samples.
Source: Field Data (2023).

193

Constructs Reliability and Validity

As it was done in the first and second hypothesis, the measurement models were examined for the test of construct reliability, convergent validity and discriminant validity of the reflective measures of the latent variables. This was done before the hypothesis was analysed, thus, the structural models examined. Table 14 presents the results.

Table 14: Constructs Reliability and Convergent Validity for Religious Literacy, Multicultural Teaching Competence and Teaching Self-Efficacy

Variable	Item	Loading	α	rho_a	rho_c	AVE
RL	7	0.588-0.851	0.894	0.900	0.888	0.370
MTC	14	0.563-0.778	0.891	0.906	0.884	0.533
TSE	23	0.507-0.876	0.958	0.960	0.956	0.490

Source: Field Data (2023).
Key: RL=Religious Literacy, MTC= Multicultural Teaching Competence, TSE= Teaching Self-Efficacy

Table 14 shows the construct reliability and convergent validity for religious literacy, multicultural teaching competence and teaching self-efficacy. From Table 18, the factor loadings for religious literacy constructs ranged from 0.588 to 0.851. It can also be seen from the table that the factor loadings for multicultural teaching competence construct ranged from 0.563 to 0.778 Additionally, the loadings for teaching self-efficacy ranged from 0.507 to 0.876. These values were above 0.50 indicating the evidence for convergent validity. In that regard, all the items represent the underlying constructs. Further, the internal consistencies of the latent variables were good because their Cronbach's alpha values ranged from 0.891 to 0.958 and composite reliabilities (rho_a and rho_c) values ranged from 0.888 to 0.900 for religious literacy, the composite reliabilities (rho_a and rho_c) values for multicultural

194

teaching competence ranged from 0.884 to 0.906 and composite reliabilities (rho_a and rho_c) values for teaching self-efficacy ranged from 0.956 to 0.960. These reliabilities were above the threshold of 0.7. However, the average variance extracted (AVE) values ranged from 0.370 to 0.533 which is below the threshold. If AVE is less than 0.5, but the composite reliabilities (rho_a and rho_c) are higher than 0.6, the convergent validity of the construct can be adequate (Fornell & Larcker, 1981; Hair et al., 2017).

Discriminant Validity

Table 15: Discriminant Validity Between Religious Literacy, Multicultural Teaching Competence and Teaching Self-Efficacy

Constructs	RL	MTC	TSE
Fornell-Larcker Criterion			
RL	**0.664**	0.518	
MTC		0.608	
TSE	0.319	**0.730**	
Heterotrait-Monotrait (HTMT) Ratio			
RL		0.528	
MTC			0.632
TSE		0.304	

Source: Field Data (2023).
Key: RL= Religious Literacy, MTC= Multicultural Teaching Competence, TSE= Teaching Self-Efficacy

Table 15 shows the discriminant validity between religious literacy, multicultural teaching competence and teaching self-efficacy. From Table 15, discriminant validity of the model was established. This is because the square roots of the AVE values (i.e., diagonal values in bold) for all the main constructs in the model are greater than the corresponding inter-construct

correlations (i.e., all values below the bold values). The values of square roots of the AVE were 0.664 to 0.730. Further, using Heterotrait-Monotrait (HTMT) ratio, it is confirmed discriminant validity because the HTMT ratio values were below the threshold of .850 or .90.

Structural Models

After confirming that the measurement models meet the conditions of construct and indicator reliability in addition to the convergent and discriminant validity, the hypothesis that there is no statistically significant effect of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy was examined. Table 16 presents the results of structural model assessment after bootstrapping.

Table 16: Path Coefficient Results for Effect of Religious Literacy and Multicultural Teaching Competence of RME Teachers on their Teaching Self-Efficacy

Constructs	Df	Mean Square	F	P	R	R^2
RL & MTC ->TSE	438	22.572	97.725	.001	.221	.442

Source: Field Data (2023).
Key: RL=Religious Literacy, MTC= Multicultural Teaching Competence, TSE= Teaching Self-Efficacy

Table 16 shows the path coefficient results for effect of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy. Result from the table showed that religious literacy and multicultural teaching competence contributed 44.2% (R^2=0.442) to the teaching self-efficacy of the RME teachers. From the table, it can be observed that religious literacy and multicultural teaching competence of RME teachers have statistically significant effect on their teaching self-efficacy (df = 438, F = 0.97.725, p < 0.05; p = 0.001). Therefore, the researcher rejects the null

hypothesis. Hence, the result is statistically significant. This implies that when religious literacy and multicultural teaching competence were brought together, they had a statistically positive effect on the teaching self-efficacy of the RME teachers. In the nutshell, it can be mentioned unanimously that religious literacy and multicultural teaching competence of RME teachers have significant positive influence on their teaching self-efficacy.

In consonance with the above finding is that of Mudrow (2023) who found that religious literacy of the teachers has a significant influence on their self-efficacy. Kilicoglu, Kilicoglu and Cho (2023) who conducted comparative research investigating whether multicultural teaching competence of teachers is related to their self-efficacy beliefs in Turkey, South Korea and the United States and revealed that that multicultural competence of pre-service teachers has positive effect on their self-efficacy beliefs in all three samples. Street (2020) found that religious literacy influenced the self-efficacy of teachers. King (2022) found that there was statistically significant relationship between multicultural teaching competence of teachers and their self-efficacy of K-6 certified teachers in Northwest Arkansas. Floyd (2022) revealed that religious literacy of teachers influenced their self-efficacy. The result of Wright (2017) explained that religious literacy of teachers influenced their efficacy. White (2021) found that multicultural teaching competency predicted teacher self-efficacy (R^2 =.340; p = 0.001). Bigdeloo and Bozorgi (2016) found that that there was a positive and significant relationship between the religious literacy and self-efficacy of high school teachers of Mahshahr City (β = 0.155, t = 2.754, P < 0.01). Evans (2016) discovered that multicultural teaching competence had a significant effect on self-efficacy of teachers in Hawaii.

Chapter Summary

In this chapter, the results from the data analysis were presented and discussed to determine the influence of RME teachers' religious literacy and multicultural teaching competence on their teaching self-efficacy in the Accra Metropolis. The findings were presented according to the research questions and the hypotheses formulated to guide the study. The chapter was divided into two. The first part of the chapter focused on the background characteristics of the respondents. It is important to mention that the background characteristics of the teachers were analysed using frequencies and percentages. The second part concentrated on the discussion of the main results related to the research questions and hypothesis of the study. Mean of means and standard deviations generated from the Statistical Package for Social Sciences was used to analyse the research questions. The hypotheses were analysed using structural equation modelling generated from Smart-PLS 4.0. The findings from the research questions and hypotheses formulated to guide the study were discussed with literature.

198

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Overview

This chapter seeks to present a summary of the research process as well as the key findings that emerged from the research. The chapter also contains the conclusions and recommendations that were made based on the findings of the study. Areas suggested for further research are also presented in this final chapter of the study.

Summary of the Study

The main thrust of the study was to determine the influence of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy in the Accra Metropolis. Specifically, the study sought to find out the level of RME teachers' religious literacy, find out the level of multicultural teaching competence of RME teachers, find out level of RME teachers' teaching self-efficacy, determine the influence of religious literacy of RME teachers on their teaching self-efficacy, determine the influence of multicultural teaching competence of RME teachers on their teaching self-efficacy and determine the influence of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy. Based on the aforementioned specific purposes, three research questions and three hypotheses were formulated respectively to guide the study.

Rooted in the positivist paradigm, the study employed the quantitative approach to determine the influence of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy in the Accra Metropolis. To be specific, the cross-sectional survey design was

199

employed in carrying out this study. The population for the study was all public basic school that is, primary and junior high school RME teachers in the Accra Metropolis. According to Education Management Information System (2023), the Accra Metropolis has eight (8) circuits and seventy-two (72) public basic schools. There are 441 RME teachers in the Accra Metropolis. Census sampling method was employed for the selection of the sample size. This implies that in this study, the total population served as the total sample size. Hence, the participants for this study were 441.

The instrument used to gather data that served as the basis for making inferences, interpretations, descriptions and explanations was questionnaire. The questionnaire was divided into sections with each section focusing on one objective. Section 'A' covered items on the demographic information of the respondents. Section 'B' covered items on the level of teachers' religious literacy with nine items. Items for level of teachers' religious literacy were adopted from the religious literacy scale developed by Mensah, Tabiri and Asare-Danso (2024). This was made up of nine (9) items and employed the five-point likert-scale type. The response choices were; 5= Strongly Agree, 4= Agree, 3=Uncertain, 2= Disagree and 1= Strongly Disagree.

Section 'C' covered items on multicultural teaching competence of teachers. In the process of putting together the items for multicultural teaching competence of RME teachers, the researcher adapted the "Multicultural Teaching Competency Scale" (MTCS). The scale was developed by Spanierman, Oh, Heppner, Neville, Mobley, Wright, Dillon and Navarro (2011). It is made up of two principal factors namely: multicultural teaching skills (10 items) and multicultural teaching knowledge (6 items). Its sixteen

200

(16) items were structured on a 6-point Likert-type scale ranging from 6 = 'Strongly Agree', 5 = 'Moderately Agree', 4 = 'Slightly Agree', 3 = 'Slightly Disagree', 2 = 'Moderately Disagree' and 1 = 'Strongly Disagree'. It is worth-noting that changes were made in the words to facilitate proper understanding of the participants and also to help them get the implication of the statements. Section 'D' covered items on level of teachers' self-efficacy. In the process of putting together the items to measure self-efficacy of RME teachers, the researcher adapted the "Teachers' Sense of Efficacy Scale (TSES)".

The instrument was subjected to validity and reliability tests. The instrument was given to my supervisors to check the validity. The suggestions given by the supervisors were used to effect the necessary changes to improve upon the instrument. This also enabled the me to discover and correct all the ambiguities that were found in the wording of the statements in the instrument. A pilot test of the questionnaire was conducted using the 60 respondents from selected public basic schools in Effutu Municipality. The reliability of the instruments was estimated on scale with the help of Statistical Package for Social Sciences (SPSS) version 27.0 programme, on the computer. Cronbach alpha values or reliability co-efficient values were obtained for each section of the questionnaire. The reliability coefficient for Teachers' Religious Literacy was .78. For Multicultural Teaching Competence of RME Teachers, the reliability coefficients were; Multicultural Teaching Skills = .92 and Multicultural Teaching Knowledge = .86. The reliability coefficients for Self-Efficacy of RME Teachers were; Instructional Strategies Efficacy = .96, Classroom Management Efficacy = .96 and Students Engagement Efficacy = .95. Data collected from the were analysed using descriptive statistics such as

frequencies and percentages as well as mean and standard deviation which were generated from SPSS. It is worth-noting that descriptive statistics were used for the analysis of the demographic information of the respondents and research questions one to three. Structural equation modelling generated from Smart-PLS was used to analyse the hypothesis.

Key Findings

1. RME teachers in public basic schools in the Accra Metropolis have high levels of religious literacy. This suggests that RME teachers possess high levels of knowledge to ensure the avoidance of delusions, misapprehensions, and partialities, which result in violence, discrimination and war in the world today.

2. On the level of multicultural teaching competence of RME teachers in public basic schools in the Accra Metropolis, it was realised that their multicultural teaching skills and multicultural teaching knowledge were high. On the basis of that, it was found that the levels of multicultural teaching competence of RME teachers in the Accra Metropolis was high.

3. The findings of the study depicted that the level of RME teachers' teaching self-efficacy was high. This was evident from the fact that, the instructional strategies efficacy, classroom management efficacy and students' engagement efficacy of the RME teachers in public basic schools in the Accra Metropolis were all high.

4. Regarding the influence of religious literacy on their teaching self-efficacy, it was found that religious literacy of RME teachers had a

statistically significant positive influence on their teaching self-
efficacy.

5. In addition, the study found that multicultural teaching competence of
   RME teachers had a statistically significant positive influence on their
   teaching self-efficacy.

6. Finally, it was found that religious literacy and multicultural teaching
   competence of RME teachers had statistically significant influence on
   their teaching self-efficacy.

Conclusions

The following conclusions could be drawn from the findings of the
study.

In relation to the level of RME teachers' religious literacy, it can be concluded
that Religious and Moral Education teachers in public basic schools in the
Accra Metropolis have the ability to understand and use the religious terms,
symbols, images, beliefs, practices, scriptures, heroes, themes, and stories that
are employed in the various religions.

On the level of multicultural teaching competence of Religious and
Moral Education teachers in public basic schools in the Accra Metropolis, it
can be concluded that the majority of the RME teachers in public basic
schools in the Accra Metropolis possess much skills in teaching their pupils
multiculturally. This also implies that the majority of the RME teachers in
public basic schools in the Accra Metropolis possess much knowledge in
teaching their pupils in culturally-diversed ways.

In addition, it can be concluded that RME teachers in public basic
schools in the Accra Metropolis possessed in-depth knowledge in transmitting

203

content to students by employing the appropriate methods and materials. In the same direction, the RME teachers possess in-depth knowledge on the skills and techniques that allow a teacher to control students effectively to create a quality learning environment. Another implication is that the RME teachers possess in-depth knowledge encouraging individual students to enjoy learning or believe they can do well in a given class. This is an indication that the teachers have high levels of confidence in their ability to teach pupils/students from diverse backgrounds and manage diverse classrooms.

Furthermore, it can be concluded that a unit increase in the religious literacy of teachers would increase their teaching self-efficacy by the same proportion. This implies that teachers who are more religiously literate can better address pupils/students from different backgrounds with more confidence in contributing to their teaching efficacy.

Moreover, it can be concluded that a unit increase in the multicultural teaching competence of teachers would increase their teaching self-efficacy by the same proportion. This implies that teachers who are competent in multicultural teaching feel more prepared to provide appropriate teaching strategies to meet the needs of pupils/students and build inclusive RME learning environments.

Finally, it can be concluded, that religious literacy and multicultural teaching competence of RME teachers have a significant influence on their teaching self-efficacy. This is an indication that RME teachers' ability to understand the diversity of each religion and to accept students from different cultural backgrounds influence their ability to promote learning effectively.

Recommendations

1. Since the study found that Religious and Moral Education teachers in public basic schools in the Accra Metropolis have high levels of religious literacy, it is recommended that Ghana Education Service should ensure that teachers who are assigned to teach RME in basic schools in the metropolis are those who majored in the subject. This will go a long way to create the enabling platforms that will increase their levels of religious literacy.

2. The Ministry of Education through the Ghana Education Service should ensure that teachers who were exposed to courses that could give them diverse cultural inclinations like RME to teach the subject.

3. Since the study discovered that the level of RME teachers' teaching self-efficacy was high, it is recommended that Ghana Education Service should ensure that those who teach RME in basic schools in the Accra Metropolis are professional teachers.

4. The Ministry of Education through the Ghana Education Service should collaborate with experts in RME to organize periodic in-service trainings like workshops centered on multicultural teaching competence. Such workshops will create the platform for basic school teachers in the country to have in-depth knowledge of multicultural teaching skills and multicultural teaching knowledge as these two are keys to creating the enabling skills set for them to become multiculturally competent. In addition, teacher training institutions are alerted to integrate knowledge of religious diversity when preparing RME teachers.

5. The study recommends that RME teachers should continue to increase their self-efficacy in terms of instructional strategies, classroom management and student engagement by attending more in-service trainings centred on making them more efficacious. Additionally, the GES through NaCCA should include multicultural teaching competency as one of the topics for PLC sessions of teachers.

6. Finally, it is recommended that for training Religious and Moral Education teachers should include topics on religious literacy and multicultural teaching competency.

Suggestion for Further Research

Since the study focused on religious literacy and multicultural teaching competence of RME teachers on their self-efficacy in the Accra Metropolis, further studies should be conducted in other parts of the country to find out what is happening there.

REFERENCES

Ababio, B. T. (2013). Nature of teaching: What teachers need to know and do. *International Journal for Innovation Education and Research, 1*(3)*,* 37-48.

Abrar, M., & Sidik, E. J. (2019). Analyzing ethical considerations and research methods in children research. *Journal of Education and Learning, 13*(2), 184-193.

Acland, R. (1963). *We teach them wrong*. London: Gollanoz.

Adams, C. M., & Forsyth, P. B. (2006). Proximate sources of collective teacher efficacy. *Journal of Educational Administration, 44*(6), 625-642.

Adams, D. (1993). *Defining educational quality*. University of Pittsburgh, Pittsburgh: IEQ Publication.

Adjei, E. (2018). *Relationship between teachers' self-efficacy and classroom management practices in the Kwahu West junior high schools.* Unpublished master's thesis, University of Cape Coast, Cape Coast.

Affuso, G., Zannone, A., Esposito, C., Pannone, M., Miranda, M. C., De Angelis, G., & Bacchini, D. (2023). The effects of teacher support, parental monitoring, motivation and self-efficacy on academic performance over time. *European Journal of Psychology of Education,* 125-132.

Akinpelu, J. A. (1981). *An introduction of philosophy of education*. London: Macmillan.

207

Albion, P. R. (1999). Self-efficacy beliefs as an indicator of teachers' preparedness for teaching with technology. In *Society for Information Technology & Teacher Education International Conference* (pp. 1602-1608). Association for the Advancement of Computing in Education (AACE).

Alemu, Y. (2017). Exploring primary school teachers' multicultural competence and its correlates. *African Educational Research Journal*, *5*(3), 194-199.

Allen, G. (2014). *Early intervention, the next steps. An independent report to Her Majesty's government*. London: The Stationery Office.

Allen, K. (2021). Teacher educator and in-service teachers' self-efficacy and professional literacy knowledge in the context of the science of reading era. *The Teacher Educator*, *57*(4), 343-364.

Aloe, A., Amo, L., & Shanahan, M. (2014). Classroom management self-efficacy and burnout: A multivariate meta-analysis. *Educational Psychology Review, 26*(1), 101-126.

Aly, M. (2023). *How can culturally-responsive instruction help middle and high school teachers address Muslim students' needs?* Unpublished master's capstone project, Hamline University, Minnesota.

Amaele, S. (1998). *Nigerian education and its commitment to moral values*. Unpublished doctoral thesis, Delta State University, Abraka.

Amedahe, F. K. (2007). *Challenges of education in Ghana in the 21st century.* Accra: Woeli Publishing Services.

Ameny-Dixon, G.M. (2014). Why multicultural education is more important than higher education now than ever: A global perspective. *International Journal of Scholarly Academic Intellectual Diversity, 8*(1), 1-9.

American Academy of Religion (2018). *Guidelines for teaching about religion in K-12 public schools in the United States*. Retrieved from https://www.aarweb.org/sites/default/files/pdfs.

American Psychological Association. (2017). *Multicultural guidelines: An ecological approach to context, identity, and intersectionality.* Retrieved from http://www.apa.org/about/policy/multicultural-guide lines.pdf.

Annobil, C. N. (2011). The relationship between national educational goals and those of religious and moral education: Implications for educational policy and practice. *Journal of Basic Education, 2*(1), 71-78.

Anti, K. K., & Anum, E. B. (2003). *Religious and moral education for diploma in basic education programme.* University of Cape Coast Centre for Continuing Education, Cape Coast.

Arredondo, P., Sue, D. W., & McDavis, R. J. (2016). Multicultural teaching competencies and standards: A call to the profession. *Journal of Counselling and Development, 70,* 477–486.

Asante, J. (2012). *Challenging colonial perspectives in the Ghanaian basic school curriculum using culturally responsive pedagogy*. Retrieved from https://skemman.is/handle

Asare-Danso, S., & Annobil, C. N. (2016). *Religious and moral education in early childhood education.* University of Education Institute for Educational Development and Extension, UEW, Winneba.

Asare-Danso, S., Annobil, C. N., Afriyie, O., & Agyemang, M. (2014). *Religious and moral education for colleges of education 1.* Kumasi: Jerusalem Press.

Asare-Danso, S., Annobil, C. N., Owusu, A., & Agyemang, M. (2014). *Religious and moral education for colleges of education.* Kumasi: Jerusalem Press.

Ashraf, M. A. (2019). Exploring the potential of religious literacy in Pakistani education. *Religions*, *10*(7), 1-15.

Asuborteng, S. K. (2007). More pressure on GES to reintroduce RME. *Daily Graphic* (No. 150213), p.16.

Awuah, G., & Afriyie, O. (2006). *Study of content and methodology in Religious and Moral Education:* Kumasi: U. G. C. Publishing House.

Baisie, C. S., Paaga, J., & Quainoo, D. (2007). Introduction of Religious and Moral Education into school curriculum. *The Mirror* (No. 2762), p. 51.

Bandura, A. (1977). Self-efficacy: Toward a unifying theory of behavioural change. *Psychological Review*, *84*(2), 191-215.

Bandura, A. (1982). The assessment and predictive generality of self-perception of efficacy. *Journal of Behaviour Therapy and Experimental Psychiatry*, *13*(3), 195-199.

Bandura, A. (1986). The explanatory and predictive scope of self-efficacy theory. *Journal of Social and Clinical Psychology*, *4*(3), 359-373.

Bandura, A. (1993). Perceived self-efficacy in cognitive development and functioning. *Educational Psychologist, 28*, 117- 148.

Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York: W. H. Freeman.

Bandura, A. (2004). Health promotion by social cognitive means. *Health Education and Behaviour*, *31*(2), 143-164.

Banks, J. A. (2013). Multicultural education: Approaches, developments, and dimensions. *Education Cultural Diversity*, 83-94.

Banks, J. A. (2015). Examination of teachers' perceptions of multicultural education. *Pegem Journal of Education and Instruction, 4*(2), 91-110.

Banks, J. A., & Banks, C. A. M. (2019). *Multicultural education: Issues and perspectives*. John: Wiley and Sons.

Banks, J. A., & Banks, C. A. M. (2019). *Multicultural education: Issues and perspectives*. New York: John Wiley & Sons.

Bassey, B. A., & Owan, V. J. (2019). Ethical issues in educational research management and practice. *British Journal of Psychological Research*, *7*(3), 1-13.

Bennett, S. V. (2022). Religiously diverse multicultural literature for early childhood. *Early Childhood Education Journal*, *50*(4), 663-673.

Bigdeloo, M., & Bozorgi, Z. D. (2016) Relationship between religious literacy and self-efficacy of high school teachers in in Mahshahr City, India. *International Education Studies, 9*(9), 58-66.

Blanch, N. (2016). *Examining elementary preservice teacher efficacy to teach writing in a title 1 school: A mixed method study of a school-based teacher education course intervention*. Unpublished doctoral dissertation, College University of Central Florida, Orlando, Florida.

Blazevski, J. L. (2016). *Teacher efficacy for supporting student motivation*. Unpublished doctoral thesis, University of Michigan.

Bochow, A., Kirsch, T. G., & van Dijk, R. (2017). Introduction: New ethical fields and the implicitness/explicitness of ethics in Africa. *Africa*, *87*(3), 447-461.

Bohn, A. P., & Sleeter, C. E. (2020). Multicultural education and the standards movement: A report from the field. *Phi Delta Kappan, 82*(2), 156-161.

Bonneville-Roussy, A., Vallerand, R. J., & Bouffard, T. (2023). The roles of autonomy support and harmonious and obsessive passions in educational persistence. *Learning and Individual Differences*, *24*, 22-31.

Bosman, R. (2020). Merits of positivism. *Journal of Mixed Methods Research*, 1-13.

Britner, S. L., & Pajares, F. (2006). Sources of science self-efficacy beliefs of middle school students. *Journal of Research in Science Teaching: The Official Journal of the National Association for Research in Science Teaching*, *43*(5), 485-499.

Brömssen, K., Ivkovits, H., & Nixon, G. (2020). Religious literacy in the curriculum in compulsory education in Austria, Scotland and Sweden: A three-country policy comparison. *Journal of Beliefs and Values*, *41*(2), 132-149.

212

Bryk, A., Lee, V., & Holland, P. (2013). *Catholic schools and the common good.* Cambridge, MA: Harvard University Press.

Bryman, A. (2013). *Research methods and organization studies*. London: Routledge.

Buckley, P., & Lee, P. (2020). The impact of extra-curricular activity on the student experience. *Active Learning in Higher Education*, *22*(1), 37-48.

Bull, J. N. (1973). *Moral education*. London: Rutledge and Kegan Paul.

Buor, D. (2009). Make religious and moral education examinable at basic level. *Daily Graphic* (Wednesday), p.12.

Cahill, A. S. (2016). *Understanding the self-efficacy beliefs of preservice learning and behavioural specialists during their practicum, field-based, and student teaching semesters*. Retrieved from https://ir.library.illinoi sstate.edu/etd/608.

Cahill, A. S. (2016). *Understanding the self-efficacy beliefs of learning and behavioural specialists during their practicum, field-based, and student teaching semesters*. Unpublished doctoral dissertation, Illinois State University, Illinois.

Camp, W. G. (2021). Formulating and evaluating theoretical frameworks for career and technical education research. *Journal of Vocational Educational Research, 26*(1), 27-39.

Caraway, K., Tucker, C. M., Reinke, W. M., & Hall, C. (2013). Self-efficacy, goal orientation, and fear of failure as predictors of school engagement in high school students. *Psychology in the Schools*, *40*(4), 417-427.

Cartledge, G., & Kourea, L. (2018). Culturally responsive classrooms for culturally diverse students with and at risk for disabilities. *Exceptional Children*, *74*(3), 351-371.

Carvalho, C., Martins, D., Santana, L. E. Y., & Feliciano L. (2014). Teacher feedback: Educational guidance in different school contexts. *Procedia - Social and Behavioural Sciences, 159,* 219-223.

Cayleff, S. E. (2016). Ethical issues in counselling gender, race, and culturally distinct groups. *Journal of Counselling and Development, 64,* 345-347.

Chapman, A., Simperl, E., Koesten, L., Konstantinidis, G., Ibáñez, L. D., Kacprzak, E., & Groth, P. (2020). Dataset search: A survey. *The VLDB Journal*, *29*(1), 251-272.

Chave, E. J. (1947). *Functional approach to religious education*. Chicago: The University of Chicago Press.

Cheung, F. M., Leong, F. T., & Ben-Porath, Y. S. (2013). Psychological assessment in Asia: Introduction to the special section. *Psychological Assessment, 15,* 243-247.

Chin, W. W. (1998). An introduction to a permutation-based procedure for multi-group PLS analysis. *Handbook of Partial Least Squares: Concepts, Methods and Applications*, 171-193.

Choi, S., & Lee, S. W. (2020). Enhancing teacher self-efficacy in multicultural classrooms and school climate: The role of professional development in multicultural education in the United States and South Korea. *Aera Open*, *6*(4), 1-17.

Christian, B. J. (2017). Primary teachers' perceptions of course related factors that enhance instructional self-efficacy. *Australian Journal of Teacher Education*, *42*(2), 2-19.

Chubb, J. E., & Moe, T. M. (2020). *Politics, markets, and America's schools*. Washington, DC: Brookings Institute.

Cleary, T. J., & Zimmerman, B. J. (2012). *A cyclical self-regulatory account of student engagement: Theoretical foundations and applications*. Boston, MA: Springer US.

Cobbe, S. (1990). *Education indicators for policy purpose in Indonesia.* Jakarta: Ministry of Education and Culture.

Coe, R. (2021). *Research methods and methodologies in education* (3rd ed.). London: Sage.

Cohen, J. (2010). *Rousseau: A free community of equals*: Oxford University Press on Demand.

Coleman, J., Hoffer, T., & Kilgore, S. (1982). *High school achievement: Public, catholic and private schools compared*. New York: Basic Books.

Coleman, L. J., & Guo, A. (2013). Exploring children's passion for learning in six domains. *Journal for the Education of the Gifted*, *36*(2), 155-175.

Collier, J. (2020). *Applied structural equation modelling using AMOS: Basic to advanced techniques*. Routledge.

Cone, M. D. (2019). Vicarious experiences of major discrimination and the life satisfaction of Black and White adults from a community sample. *Journal of Happiness Studies*, *23*(6), 2725-2743.

Connolly, C. G. (2017). How data can be calculated and conducted by computers using statistical software: A systematic literature review. *Computers and Education*, *107*, 68-90.

Coy, M. J. (2019). Research methodologies: Increasing understanding of the world. *International Journal of Scientific and Research Publications*, *9*(1), 71-77.

Da'as, R. A. (2017). School principals' leadership skills: Measurement equivalence across cultures. *Compare: A Journal of Comparative and International Education*, *47*(2), 207-222.

Damon, W. (2018). *The moral child: Nurturing children's natural moral growth* New York: The Free Press.

Daniels, E. (2020). Creating motivating learning environments: What we can learn from researchers and students. *English Journal*, *100*(1), 25-29.

Daniels, K. (2016). Fair publication of quantitative research in health systems: A call by health policy and systems researchers. *International Journal for Equity in Health*, *15*(1), 1-9.

Datta, P. (1984). Self-concept and vision impairment: A review. *British Journal of Visual Impairment*, *32*(3), 200-210.

Dawam, A. (2013). *Unwilling schools: Rejecting the commercialization of education towards multicultural education*. Yogyakarta: Inspeal Ahimsakarya Press.

Demir, S., & Özden, S. (2014). The evaluation of multicultural teaching design education program. *Procedia-Social and Behavioural Sciences*, *116*, 4732-4736.

Denscombe, M. (2017). *The good research guide: For small-scale social research projects*. UK: McGraw-Hill.

Dinham, A. (2015). Religious literacy: Contesting an idea and practice. In A. Dinham & M. Francis (Eds.), *Religious literacy in policy and practice* (pp. 101–112). Policy Press.

Dinham, A., & Francis, M. (2016). *Religious literacy in policy and practice*. Bristol: Policy Press.

Dixon, J., Gulliver, A., Gibbon, D., & Hall, M. (2021). *Farming systems and poverty: Improving farmers' livelihoods in a changing world*. Washington, DC: World Bank.

Dixon, T., (2008). *Science and religion: A very short introduction.* Oxford: Oxford University Press.

Doyle, L., McCabe, C., Keogh, B., Brady, A., & McCann, M. (2020). An overview of the qualitative descriptive design within nursing research. *Journal of Research in Nursing, 25*(5), 443-455.

Doyle, L., McCabe, C., Keogh, B., Brady, A., McCann, M. (2020). An overview of the qualitative descriptive design within nursing research. *Journal of Research in Nursing, 25*(5), 443-55.

Duckworth, A. (2016). Self-control and grit: Related but separable determinants of success. *Current Directions in Psychological Science*, *23*(5), 319-325.

Duckworth, A. L. (2009). Development and validation of the short grit scale. *Journal of Personality Assessment*, *91*(2), 166-174.

Duffin, L. C., French, B. F., & Patrick, H. (2012). The teachers' sense of efficacy scale: Confirming the factor structure with beginning pre-service teachers. *Teaching and Teacher Education*, *28*(6), 827-834.

Dunn, A. H. (2017). Refusing to be co-opted: Revolutionary multicultural education amidst global neo-liberalisation. *Intercultural Education*, *28*(4), 356-372.

Education Management Information System (2023). *Data for basic schools in the Accra Metropolis*. Accra: Ministry of Education.

Education Management Information System (2023). *Number of circuits, basic schools, and teachers in Accra Metropolis*. Accra: Ministry of Education.

Edwards, M. C., & Robinson, J. S., (2021). Assessing the teacher self-efficacy of agriculture instructors and their early career employment status: A comparison of certification types. *Journal of Agricultural Education*, *53*(1), 150-161.

El-Deghaidy, H. (2016). An investigation of pre-service teacher's self-efficacy and self-image as a science teacher in Egypt. *Asia-pacific forum on science learning and teaching*, *7*(2), 1-22.

Ellias, J. L. (1975). *Psychology and religious education*. New York: Booksellers of Bethlehem Inc.

Ellis, T. J., & Levy, Y. (2019). *Framework of problem-based research: A guide for novice researchers.* Retrieved from https://www.research gate.net

El-Okda, M., & Al-Humaidi, S. (2003). *Language teaching anxiety and self-efficacy beliefs of pre-service teachers of English*. Paper Presented at 3rd National Conference of ELT in SQU, Oman.

Enstedt, D. (2022). Religious literacy in non-confessional religious education and religious studies in Sweden. *Journal of Humanities and Social Science Education*, *1*, 27–48.

Esen, M. (2019). Critical thinking and intercultural competence: Review, use, and classification of the 21st century skills in intercultural EFL education. *International Journal of English Language Teaching*, *8*(1), 23-32.

Evans, K. (2016). *Effects of multicultural teaching competence on self-efficacy of teachers in Hawaii*. Unpublished doctoral dissertation, Walden University.

Farrant, J. S. (1980). *Principles and practices of education*. Boston: Sheck Wah Tong Printing Press Ltd.

Fathi, J., Greenier, V., & Derakhshan, A. (2021). Self-efficacy, reflection, and burnout among Iranian EFL teachers: The mediating role of emotion regulation. *Iranian Journal of Language Teaching Research*, *9*(2), 13-37.

Feiman-Neimser, S. (2001). From preparation to practice: Designing a continuum to strengthen and sustain teaching. *Teachers College Record, 103*(6), 1013-1055.

Feiman-Nemser, S. (2013). From preparation to practice: Designing a continuum to strengthen and sustain teaching. *Teachers College Record, 103*(6), 1013-1055.

Fleischacker, S. W. (2019). *A third concept of liberty: Judgement and freedom in Kant and Adam Smith.* London: Princeton University Press.

Floyd, J. (2022). *Influence of religious literacy on the teacher self-efficacy of elementary school teachers who teach in Christian private schools and public schools*. Unpublished doctoral dissertation, Liberty University.

Fornell, C., & Larcker, D. F. (1981). Structural equation models with unobservable variables and measurement error: Algebra and statistics. *Journal of Marketing Research*, *18*(3), 382–388.

Fredricks, J. A., Alfeld, C., & Eccles, J. S. (2020). Developing and fostering passion in academic and non-academic domains. *Gifted Child Quarterly*, *54*(1), 18-30.

Fredricks, J. A., Blumenfeld, P. C., & Paris, A. H. (2004). School engagement: The potential of the concept, state of the evidence. *Review of Educational Research, 74*(1), 59-109.

Fried, P. S. (2001). Perceived self-efficacy domains as predictors of fear of the unknown and fear of dying among older adults. *Psychology and Aging*, *18*(3), 474-479.

Frimpong, S. O (1990). Assessing the quality of early childhood education teachers in Ghana: Juxtaposing theory to practice. *European Journal of Education Studies, 7*(12), 752-770.

Garcia, S. B., & Guerra, P. L. (2014). Deconstructing deficit thinking: Working with educators to create more equitable learning environments. *Education and Urban Society*, *36*(2), 150-168.

Gay, G. (2015). The what, why, and how of culturally responsive teaching: International mandates, challenges, and opportunities. *Multicultural Education Review*, *7*(3), 123-139.

Gay, G. (2015). The what, why, and how of culturally responsive teaching: International mandates, challenges, and opportunities. *Multicultural Education Review*, *7*(3), 123-139.

Ghosh, R., & Galczynski, M. (2014). *Redefining multicultural education: Inclusion and the right to be different*. Canada: Canadian Scholars' Press.

Gibson, S., & Dembo, M. H. (2014). Teacher efficacy: A construct validation. *Journal of Educational Psychology, 76*(4), 569-582.

Gillborn, D. (2018). Intersectionality, critical race theory, and the primacy of racism: Race, class, gender, and disability in education. *Qualitative Inquiry*, *21*(3), 277-287.

Gorski, P. C., & Dalton, K. (2020). Striving for critical reflection in multicultural and social justice teacher education: Introducing a typology of reflection approaches. *Journal of Teacher Education*, *71*(3), 357-368.

Govender, S. (2020). *A place of religion education in multicultural school in Ilembe District*. Unpublished doctoral dissertation, University of KwaZulu-Natal, Glenwood, Durban, South Africa.

Graham, S., Harris, K. R., Fink, B., & MacArthur, C. A. (2001). Teacher efficacy in writing: A construct validation with primary grade teachers. *Scientific Studies of Reading*, *5*(2), 177-202.

Grant, C., & Osanloo, A. (2014). Understanding, selecting, and integrating a theoretical framework in dissertation research: Creating the blueprint for house. *Administrative Issues Journal: Connecting Education, Practice and Research*, 12-22.

Grant, J. K. (2020). *Religious studies teachers' perceptions of the role of religious literacy in students' civic preparation*. Unpublished doctoral dissertation, The University of Memphis, United States of America.

Gresham, L. (2018). Relationship between multicultural teaching competence and mathematics teacher efficacy in elementary pre-service teachers. *School Leadership Review*, *9*(1), 6-21.

Grimmitt, M. (1978). *What can I do in R.E.?* London: Mayhew McCrimmon, Great Waking.

Groome, T. (1980). *Christian religious education*. London: Harper and Row Publishers.

Grossman, P., Hammerness, K., & McDonald, M. (2009). Redefining teaching, re-imagining teacher education. *Teachers and Teaching: Theory and Practice*, *15*(2), 273-289.

Gur, G., Çakıroğlu, J., & Aydın, Y. Ç. (2012). Investigating predictors of sense of efficacy believes of classroom, science, and mathematics teachers. *Education and Science*, *37*(166), 68-76.

Gyekye, K. (1996). *African cultural values: An introduction to moral values*. Accra, Ghana: Sankofa Publishing Co. Ltd.

Gyekye, K. (2013). *Philosophy, culture and vision: African perspective*. Accra, Ghana: Sub-Saharan Publishers.

Habel, N., & Moore, B. (1982). *When religion goes to school: Typology of religion for the classroom:* Adelaide, Australia: South Australian College of Advanced Education.

Hair Jr, J., Sarstedt, M., Hopkins, L., & G. Kuppelwieser, V. (2013). Partial least squares structural equation modelling: An emerging tool in business research. *European Business Review, 26*(2), 106–121.

Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2017). *A primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)* (2nd ed.). Sage Publications Inc.

Hair, J. F., Jr., Sarstedt, M., Hopkins, L., & Kuppelwieser, V. G. (2014). Partial Least Squares Structural Equation Modeling (PLS-SEM): An emerging tool in business research. *European Business Review*, *26*(2), 106–121.

Hall, B., Burley, W., Villeme, M., & Brockmeier, L. (2022). *An attempt to explicate teacher efficacy beliefs among first year teachers*. Paper presented at the annual meeting of the American Educational Research Association, San Francisco.

Halvorsen, A. L. & Wilson, S. M. (2020). *International encyclopaedia of education* (3rd ed.). Oxford: Elsevier Academic Press.

Hamilton, M. J. (2016). *Examining teacher multicultural competence in the classroom: Further validation of the multicultural teaching competency scale*. Retrieved from https://core.ac.uk/download/pdf/2 17412097.pdf

Hammersley, M. (2013). *What is qualitative research*? London: Bloomsbury Academic.

Hannam, P., & Panjwani, F. (2020). Religious education and the potential for mitigating xenophobia. *Journal of Religious Education*, *68*(3), 385-396.

Hannam, P., Biesta, G., Whittle, S., & Aldridge, D. (2020). Religious literacy: A way forward for religious education? *Journal of Beliefs and Values*, *41*(2), 214-226.

Hannon, P., (1992). *Church, state, morality and law*. Dublin: Gill and Macmillan.

Hattie, J. (2019). The design and validation of the enabling conditions for collective teacher efficacy scale. *Journal of Professional Capital and Community*, *5*(2), 147-166.

Hattie, J., & Timperley, H. (2017). The power of feedback. *Review of Educational Research*, *77*(1), 81-112.

Henseler, J., Ringle, C. M., & Sarstedt, M. (2015). A new criterion for assessing discriminant validity in variance-based structural equation modelling. *Journal of the Academy of Marketing Science*, *43*(1), 115–135.

Henseler, J., Ringle, C. M., & Sinkovics, R. R. (2009). The use of partial least squares path modelling. *New Challenges to Research,* 277-319.

Henson, R. K. (2001). From adolescent angst to adulthood: Substantive implications and measurement dilemmas in the development of teacher efficacy research. *Educational Psychologist*, *37*(3), 137-150.

Henze, J. (2000). *Readings for religious education teachers*. Ndola: Mission Press.

Hicks, S. (2019). *Self-efficacy and classroom management: A correlation study regarding the factors that influence classroom management*. Unpublished dissertation, Liberty University, Lynchburg, VA.

Hohensee, J., & Derman-Sparks, L. (2022). *Implementing an anti-bias curriculum in early childhood classrooms*. University of Illinois.

Hoose, B. (2000). *Christian ethics: An introduction.* New York: Brookcraft Limited.

Hosp, J. L., & Reschly, D. J. (2014). Referral rates for intervention or assessment: A meta-analysis of racial differences. *Journal of Special Education, 37*(2), 67-80.

Hoy, W. K. & Woolfolk, A. E. (2018). Socialization of student teachers. *American Educational Research Journal, 27*, 279-300.

Hunter, F. E. (2016). *Investigating preservice teachers' self-efficacy and practicum experiences*. Unpublished doctoral dissertation, The University of Western Ontario, Canada.

Iita, A. (2014). *An assessment of the curriculum and implementation of the subject religious and moral education in Namibia: A case study of perceptions of religious and moral education teachers in the Ompundja Circuit of Oshana Region*. Unpublished doctoral dissertation, University of the Western Cape, South Africa.

İnceçay, G., & Dollar, Y. K. (2012). Classroom management, self-efficacy and readiness of Turkish pre-service English teachers. *ELT Research Journal*, *1*(3), 189-198.

225

Isiksal, M. (2010). The relationship among mathematics teaching efficacy, math anxiety and mathematical self-concept: The case of Turkish pre-service elementary teachers. *The Asia Pacific Education Researcher, 19*, 501-514.

Isiksal, M. (2015). A comparative study on undergraduate students' academic motivation and academic self-concept. *The Spanish Journal of Psychology*, *13*(2), 572-585.

Ivey, A. E. (2014). *Intentional interviewing and counselling*. Monterey, CA: Brooks/Cole Publishing Company.

Jackson, A. (1990). From knowledge to practice: Implementing the recommendations of turning points. *Middle School Journal*, *21*(3), 1-3.

Jackson, J. (2015). Becoming interculturally competent: Theory to practice in international education. *International Journal of Intercultural Relations*, *48*, 91-107.

Jackson, R. (2017). A retrospective introduction to religious education: An interpretive approach. *Discourse and Communication for Sustainable Education, 7*(1), 149–160.

Jaggernauth S., & Jameson-Charles, M (2015). An investigation of the influence of teacher variables on pre-training efficacy beliefs. *The Caribbean Teaching Scholar*, *5*(1), 5-24.

Jaggernauth, S., & Jameson-Charles, M. (2015). *Primary teacher mathematics anxiety, teacher efficacy, and mathematics avoidance*. Education Applications & Developments: Advances in Education and Educational Trends Mafalda Carmo Ed. In Science Press Lisboa, Portugal.

Jenkins-Martin, T. (2014). *The role of culturally responsive teaching, multicultural education and teacher self-efficacy: Am I reaching my students?* Unpublished doctoral dissertation, University of California, San Diego.

Jepson, E., & Forrest, S. (2016). Individual contributory factors in teacher stress: The role of achievement striving and occupational commitment. *British Journal of Educational Psychology,* 76(1), 183-197.

John-Bull, H. (2021). *Nature of relationship between multicultural teaching competence and teacher efficacy*. Unpublished doctoral dissertation, Grand Canyon University, Phoenix, Arizona.

Johnson, S. (2020). *Afrocentricity: Student voices on African American identity in multicultural education reform*. Unpublished doctoral dissertation, The University of Texas, San Antonio.

Joo, Y. J., Bong, M., & Choi, H. J. (2000). Self-efficacy for self-regulated learning, academic self-efficacy, and internet self-efficacy in web-based instruction. *Educational Technology Research and Development, 48*(2), 5-17.

Kaddoura, S., & Al Husseiny, F. (2023). The rising trend of Metaverse in education: challenges, opportunities, and ethical considerations. *Peer Journal of Computer Science*, *9*, 12-32.

Kalusi, J. I. (1996). *An introduction to philosophy of education*. Warri: COEWA Publishers.

Kandel, B. (2020). Qualitative versus quantitative research. *Journal of Product Innovation Management*, *32*(5), 1-5.

227

Kara, H. (2015). Democratizing research in practice. *The Sage Handbook of Qualitative Research Ethics*, 103-113.

Karadag, Y., Kesten, A., & Ozden, D. Ö. (2021). Multicultural competencies of social studies teachers: A qualitative study. *Journal of Social Science Education*, *20*(1), 91-117.

Kentyl, K. (2017). *Teacher self-efficacy in classroom management amongst novice middle school teachers*. Unpublished doctoral dissertation, Concordia University, Oregon.

Kiili, C., Kauppinen, M., Coiro, J., & Utriainen, J. (2016). Measuring and supporting pre-service teachers' self-efficacy towards computers, teaching, and technology integration. *Journal of Technology and Teacher Education, 24*(4), 443-469.

Kilicoglu, G., Kilicoglu, D., & Cho, Y. H. (2023). Multicultural teaching competence and self-efficacy beliefs in Turkey, South Korea and the United States. *Teachers and Teaching,* 1-29.

Kim, L. E., Dar-Nimrod, I., & MacCann, C. (2018). Teacher personality and teacher effectiveness in secondary school: Personality predicts teacher support and student self-efficacy but not academic achievement. *Journal of Educational Psychology*, *110*(3), 309-320.

King, B. C. (2022). *Relationship between Northwest Arkansas K-6 teachers' multicultural teaching competence and self-efficacy*. Unpublished master's dissertation, University of Arkansas, Fayetteville.

Kivunja, C., & Kuyini, A. B. (2017). Understanding and applying research paradigms in educational contexts. *International Journal of Higher Education*, *6*(5), 26-41.

Klassen, R. M., & Chiu, M. M. (2017). Effects on teachers' self-efficacy and job satisfaction: Teacher gender, years of experience, and job stress. *Journal of Educational Psychology*, *102*(3), 741-756.

Klassen, R. M., Tze, V. M. C., Betts, S. M., & Gordon, K. A. (2011). Teacher efficacy research: Signs of progress or unfulfilled promise? *Educational Psychology Review, 23*(1), 21-43.

Klem, A. M., & Connell, J. P. (2004). Relationships matter: Linking teacher support to student engagement and achievement. *Journal of School Health*, *74*, 262-273.

Knoblauch, D., & Hoy, A. W. (2008). "Maybe I can teach those kids." The influence of contextual factors on student teachers' efficacy beliefs. *Teaching and Teacher Education*, *24*(1), 166-179.

Kock, N. (2015). One-tailed or two-tailed p values in PLS-SEM? *International Journal of E-Collaboration, 11*(2), 1-7.

Kraaij, V., & Garnefski, N. (2019). The behavioural emotion regulation questionnaire: Development, psychometric properties and relationships with emotional problems and the cognitive emotion regulation questionnaire. *Personality and Individual Differences*, *137*, 56-61.

Krejcie, C., & Morgan, K. (1970). Sample size determination using Krejcie and Morgan table. *Kenya Projects Organization, 38*, 607-610.

Kuh, G. D. (2013). What we're learning about student engagement from NSSE: Benchmarks for effective educational practices. *Change: The magazine of Higher Learning*, *35*(2), 24-32.

Kuh, G. D., Kinzie, J., Schuh, J. H., & Whitt, E. J. (2011). Fostering student success in hard times. *Change: The Magazine of Higher Learning*, *43*(4), 13-19.

Kumbong, G. A., & Piang, T. B. (2020). Self-reported multicultural competency among moral education and history education pre-service teachers in an educational institution in Malaysia. *European Journal of Molecular and Clinical Medicine*, *7*(2), 5983-5996.

Kumi, E. M. (2023). Senior high school teachers' self-efficacy beliefs in teaching mathematics. *International Multidisciplinary Journal of Research and Education, 1*(1), 104-119.

Kwabi, R. A. (2007). Christian Council backs Catholic Bishops for reinstatement of RME. *Daily Graphic* (No. 150211), p.3.

Ladson-Billings, G. (1995). But that's just good teaching! The case for culturally relevant pedagogy. *Theory into Practice*, *34*(3), 159-165.

Lantolf, J. P. (2015). *Socio-cultural and second language learning research: An exegesis*. London: Routledge.

Lazarides, R., & Warner, L. M. (2020). *Teacher self-efficacy*. Ohio State University: University Press.

Leahey, E. (2005). Alphas and asterisks: The development of statistical significance testing standards in sociology. *Social Forces*, *84*(1), 1-24.

Lee, C. C. (2013). *Multicultural issues in counselling: New approaches to diversity* (4th ed.). Alexandria, VA: American Counselling Association.

Lee, G. H. (2012). *The development of teacher efficacy beliefs*: *In search of wholeness*. New York, Palgrave: Macmillan.

Leong, D., & Kim, P. Y. (2022). Asian American faculty's racialised experiences in Christian higher education. *Mental Health, Religion & Culture*, *25*(2), 207-225.

Levitt, H. M., Morrill, Z., Collins, K. M., & Rizo, J. L. (2021). The methodological integrity of critical qualitative research: Principles to support design and research review. *Journal of Counselling Psychology*, *68*(3), 357-366.

Liang, X., & Zhang, G. (2019). Indicators to evaluate pre-service teachers' cultural competence. *Evaluation and Research in Education*, *22*(1), 17-31.

Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility.* New York: Bantam Books.

Liehr, P., & Smith M. J. (20119). Middle range theory: Spinning research and practice to create knowledge for the new millennium. *Advances in Nursing Science, 21*(4), 81-91.

Lloyd, V. W. (2022). *Black dignity: the struggle against domination*. Yale: University Press.

Locke, J. (1992). Close encounters: Truth, experience, and interpretation in multicultural teacher education. *Journal of Curriculum Studies, 30*, 375–395.

Loukes, H. (1961). *Teenage religion*. London: SCM Press Ltd.

Luse, A., Mennecke, B., & Townsend, A. (2012). Selecting a research topic: A framework for doctoral students. *International Journal of Doctoral Studies, 7,* 143-152.

Ma, K., & Cavanagh, M. S. (2018). Classroom ready? Pre-service teachers' self-efficacy for their first professional experience placement. *Australian Journal of Teacher Education*, *43*(7), 134-151.

Ma, K., & Cavanagh, M. S. (2018). Classroom ready? Teachers' self-efficacy for their first professional experience placement. *Australian Journal of Teacher Education*, *43*(7), 134-151.

MacDonald, A. L. (2020). Of science and statistics: The scientific basis of the census. *Statistical Journal of the IAOS*, *36*(1), 17-34.

Maddux, J. E., & Kleiman, E. (2019). Self-efficacy. In R. Biswas-Diener & E. Diener (Eds), *Noba textbook series: Psychology.* Champaign, IL: DEF Publishers.

Magazzini, T., Triandafyllidou, A., & Yakova, L. (2022). State-religion relations in Southern and South-eastern Europe: Moderate secularism with majoritarian undertones. *Religion, State and Society*, *50*(4), 396-414.

Magesa, L. (1997). *African religion: The moral life of abundant life*. New York: Orbis Books.

Mahmud, M. E. (2018). Exploring teachers' perception on the teaching of multicultural-based religious education. *Dinamika Ilmu*, *18*(2), 259-270.

Malikow, M. (2016). *Effective teacher study*. Retrieved from http://www.nationalforum.com/Electronic%20Journal%20Volumes/Malikow%2C%20Max%20Effective%20teacher%20Study.pdf.

Mappaenre, A., Ruswandi, U., Erihadiana, M., Nuraini, Y., & Wiwaha, R. S. (2023). Multicultural education in Indonesia: Characteristics and urgency. *JISIP Jurnal Ilmu Sosial Dan Pendidikan, 7*(2), 874-876.

Maqsud, M. (1994*). Research in moral education; A survey of some psychological explanations*. Paper presented at the First National Conference of the Association of Teacher Educator of Nigeria, held at Delta State University, Abraka.

Marczyk, G., DeMatteo, D., & Festinger, D. (2015). *Essentials of research design and methodology*. London: John Wiley and Sons Inc.

Martin, L. E., & Mulvihill, T. M. (2021). Voices in education: Teacher self-efficacy in education. *The Teacher Educator, 54*, 195-205.

Marzano, R. J., Marzano, J. S., & Pickering, D. J. (2013). *Classroom management that works: Research-based strategies for every teacher* (5th ed.). Alexandria, VA: Association for Supervision and Curriculum Development.

Maxwell, B., & Hirsch, S. (2020). Dealing with illiberal and discriminatory aspects of faith in religious education: A case study of Quebec's ethics and religious culture curriculum. *Journal of Beliefs and Values*, *41*(2), 162-178.

Melby, C. S. (2015). Transformative elements of intercultural education for Japanese nursing students. *Nursing and Health Sciences*, *20*(3), 323-330.

Menon, D., & Sadler, T. D. (2018). Sources of science teaching self-efficacy for preservice elementary teachers in science content courses. *International Journal of Science and Mathematics Education, 16*(5), 835-855.

Mensah, E. K. (2019). *Assessing multicultural competence of counsellors in public Universities in Ghana*. Unpublished master's thesis, University of Cape Coast, Cape Coast.

Mensah, E., & Ampem, I. O. (2023). The actualisation of the aims of the Christian religious studies curriculum by senior high school students in Cape Coast: The affective domain inquiry. *African Journal of Empirical Research*, *4*(1), 1-10.

Mensah, E., Tabiri, F., & Asare-Danso, S. (2024). University students' religious literacy and religiosity. What is the place of academic discipline and religious affiliation? *Cogent Education, 11*(1), 1-16.

Mentz, K, & Van der Walt, J. L. (2017). Multicultural concerns of educators in the Western Cape Province of South Africa. *Education and Urban Society, 39*(3), 423-449.

Miles, M.B., Huberman, A.M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Thousand Oaks, CA: SAGE.

Milner, H. R., & Hoy, A. W. (2013). A case study of an African American teacher's self-efficacy, stereotype threat, and persistence. *Teaching and Teacher Education, 19*(2), 263-276.

Ministry of Education [MOE], (2019). *Report of the education review commission on education in morals and ethics*. Accra-Ghana.

Msimeki, A. K. (1988). *An empirical investigation of the effects of a school guidance programme on the career development of a group of senior secondary school pupils*. Unpublished doctoral thesis, University of the North, Pietersburg.

Mudalitsa, J. (2000). *Towards a philosophy of religious education*. Ndola: Mission Press.

Mudrow, R. J. (2023). *Influence of religious literacy on the self-efficacy of teachers who teach in the inclusive schools in Southeastern University*. Unpublished doctoral dissertation, Southeastern University.

Mulholland, J., & Wallace, J. (2001). Teacher induction and elementary science teaching: Enhancing self-efficacy. *Teaching and Teacher Education, 17*, 243–261.

Munsell, S. E. (2015). *Multicultural teaching competence and teachers' attitudes toward inclusion*. Unpublished doctoral thesis, Oklahoma State University.

Nagovitsyn, R. S., Bartosh, D. K., Ratsimor, A. Y., & Maksimov, Y. G. (2018). Formation of social tolerance among future teachers. *European Journal of Contemporary Education*, *7*(4), 754-763.

National Association for Multicultural Education (2015). M*ulticultural education*. USA: Washington DC.

National Council for Curriculum and Assessment (2019). *Religious and Moral Education Curriculum.* Accra: Ministry of Education.

Nayak, M. S. D. P., & Narayan, K. A. (2019). Strengths and weaknesses of online surveys. *Technology*, *6*(7), 37-50.

Nicks, S. D. (2012). *Self-efficacy and classroom management: A correlation study regarding the factors that influence classroom management.* Unpublished doctoral dissertation, Lynchburg, VA: Liberty University.

Nieto, S. (2020). *Affirming diversity*. New York: Longman.

Noddings, N. (2005). *The challenge to care in schools: an alternative approach.* New York: Teachers College Press.

Nucci, L. (1987). Synthesis of research on moral development. *Educational Leadership, 44* (5), 86–92.

Nucci, L. P. (2001). *Education in the moral domain*. Cambridge: Cambridge University Press.

Nukunya, G. K. (2003). *Tradition and change in Ghana: An introduction to sociology.* Accra: Ghana Universities Press.

O'Neill, S., & Stephenson, J. (2012). Exploring Australian pre-service teachers' sense of efficacy, its sources, and some possible influences. *Teaching and Teacher Education*: *An International Journal of Research and Studies, 28*(4), 535-545.

Oduro, A. D. (2000). *Basic education in Ghana in the post-reform*. Accra: Centre for Policy Analysis.

Okafor, F. (1981). *Philosophy of education and third world perspective*. Enugu; Star Publishing Co.

Olson, B. (2001). *Attitudes toward multiculturalism and cultural diversity: The effects of multicultural training*. Retrieved from https://minds. wisconsin.edu

Onweh, V. E., & Akpan, U. T. (2014). Instructional strategies and students' academic performance in electrical installation in Technical Colleges in Akwa Ibom State: Instructional skills for structuring appropriate learning experiences for students. *International Journal of Educational Administration and Policy Studies*, *6*(5), 80-86.

Opoku, A., Ahmed, V., & Akotia, J. (2016). Choosing an appropriate research methodology and method. *Research Methodology in the Built Environment: A Selection of Case Studies*, *1*, 30-43.

Oroka, O. (2005). *Deregulation of education and citizenship right to education in Nigeria.* A Paper presented at the Philosophy of Education Association of Nigeria (PEAN), University of Nigeria, Nsukka, 10th – 13th October, 2005.

Owusu, M., & Mensah, E. (2022). Teachers' curriculum knowledge in teaching Christian religious studies among senior high schools of the Greater Accra region of Ghana. *East African Journal of Education and Social Sciences, 3*(4), 126-133.

Pajares, F., & Graham, L. (1999). Self-efficacy, motivation constructs, and mathematics performance of entering middle school students. *Contemporary Educational Psychology*, *24*(2), 124-139.

Pajares, F., & Usher, E. L. (2018). Sources of self-efficacy in school: Critical review of the literature and future directions. *Review of Educational Research*, *78*(4), 751-796.

Pajares, F., & Valiante, G. (2006). Self-efficacy beliefs and motivation in writing development. In C. A. MacArthur, S. Graham, & J. FitzGerald (Eds.), *Handbook of writing research* (pp. 158-170). Guilford Press.

Pajares, F., (2016). *Overview of social cognitive theory and of self-efficacy.* Retrieved from http://www.emory.edu/education/mfp/eff.html

Pajares, F., Miller, M. D., & Johnson, M. J. (1999). Gender differences in writing self- beliefs of elementary school students. *Journal of Educational Psychology, 91,* 50-61.

Palmer, D. (2011). Sources of efficacy information in an in-service program for elementary teachers. *Science Education, 95*(4), 577-600.

Pascarella, E. & Terenzini, P. (2005) *How college affects students*. San Francisco: Jossey-Bass.

Patten, M. L., & Newhart, M. (2022). *Understanding research methods: An overview of the essentials*. New York: Routledge.

Peshkin, A. (2023). The goodness of qualitative research. *Educational Researcher, 22*(2), 23-29.

Peters, R. S. (1966). *Ethics and education*. London: Allen and Unwin.

Pfitzner-Eden, F., Thiel, F., & Horsley, J. (2014). An adapted measure of teacher self-efficacy for preservice teachers: Exploring its validity across two countries. *Zeitschrift für Pädagogische Psychologie, 28*(3), 83-92.

Pintrich, P. R., & De Groot, E. V. (1990). Motivational and self-regulated learning components of classroom academic performance. *Journal of Educational Psychology*, *82*(1), 33-45.

Pintrich, Ş., & Schunk, M. (2022). The mediating effects of metacognition and creative thinking on the relationship between teachers' autonomy support and teachers' self-efficacy. *Psychology in the Schools*, *60*(1), 162-181.

Pope, R. L., Reynolds, A. L., & Mueller, J. A. (2014). *Creating multicultural change on campus*. London: John Wiley and Sons.

Poulou, M. (2007). Personal teaching efficacy and its sources: Student teachers' perceptions. *Educational Psychology*, *27*(2), 191-218.

Prothero, S. (2017). *Religious literacy: What every American needs to know and doesn't*. New Jersey: Harper Collins.

Puhy, C., Prakash, N., Lacson, C., & Bradt, J. (2021). Multicultural teaching competence among undergraduate faculty: A convergent mixed methods study. *Journal for Multicultural Education*, *15*(4), 459-473.

Quarcoopome, T. N. O. (1987). *West African Traditional Religion*. Ibadan African Universities.

Queirós, A., Faria, D., & Almeida, F. (2017). Strengths and limitations of qualitative and quantitative research methods. *European Journal of Education Studies*, *3*(7), 369-387.

Ragab, M. A., & Arisha, A. (2018). Research methodology in business: A starter's guide. *Management and Organisational Studies, 5*(1), 1-23.

Ranzijn, R., McConnochie, K., Nolan, W., & Day, A. (2019). Teaching cultural competence in relation to indigenous Australians: Steps along a journey. *The Bulletin of the Australian Psychology Society Limited, 32*, 10–11.

Reese, C. (2012). Development and application of a new measure of employee engagement: The ISA engagement scale. *Human Resource Development International*, *15*(5), 529-547.

Reynolds, S. B. (2019). Beyond unity in diversity. *American Catholic Studies*, *130*(4), 31-58.

Riddle, R. A. L. (2018). *A predictive correlational study of the relationship between grit and self-efficacy beliefs among teachers*. Unpublished doctoral dissertation, Liberty University, Virginia.

Ridley, C. R., & Kleiner, A. J. (2003). Multicultural counselling competence: History, themes, and issues. In D. B. Pope-Davis, H. L. K. Coleman, L. W. Ming, & R. L. Toporek (Eds.), *Handbook of multicultural competencies in counselling and psychology* (pp. 3-20). Thousand Oaks, CA: Sage.

Risinger, C. F. (2013). *Religion in the social studies curriculum*. ERIC Digest 26. (ED 363 – 553).

Robertson-Kraft, C., & Duckworth, A. L. (2014). True grit: Trait-level perseverance and passion for long-term goals predict effectiveness and retention among novice teachers. *Teachers College Record, 116*(2), 1-27.

Rose, D. G., & Potts, A. D. (2011). Examining teacher candidate resistance to diversity: What can teacher educators learn? *International Journal of Multicultural Education*, *13*(2), 90-98.

Ross, J. A., Hogaboam-Gray, A., & Hannay, L. (2021). Effects of teacher efficacy on computer skills and computer cognitions of Canadian students in grades K-3. *The Elementary School Journal, 102*(2), 141-156.

Russell, M. L., & Russell, J. A. (2014). Preservice science teachers and cultural diversity awareness. *Electronic Journal for Research in Science and Mathematics Education*, *18*(3), 1-20.

Ryan, M. (1999). The classroom religion program in catholic schools: Three revival conceptions of curriculum. *Journal of Religious Education, 47*(3), 19-26.

Rychly, L., & Graves, E. (2012). Teacher characteristics for culturally responsive pedagogy. *Multicultural Perspectives*, *14*(1), 44-49.

Safari, I., Davaribina, M., & Khoshnevis, I. (2020). The influence of EFL teachers' self-efficacy, job satisfaction and reflective thinking on their professional development: A structural equation modelling. *Journal on Efficiency and Responsibility in Education and Science*, *13*(1), 27-40.

Saidi, S. S., & Siew, N. M. (2019). Investigating the validity and reliability of survey attitude towards statistics instrument among rural secondary school students. *International Journal of Educational Methodology*, *5*(4), 651-661.

Saklofske, D. H., Michayluk, J. O., & Randhawa, B. S. (2018). Teachers' efficacy and teaching behaviors. *Psychological Reports, 63*(2), 407-414.

Salant, P., & Dillman, D. A. (2018). *How to conduct your own survey*. New York: Wiley.

Santana Vega, L. E. (2015). *Orientación educativa e intervención psicopedagógica.* Madrid: Pirámide.

Santoso, T. B., Sudimin, T., & Elyadi, R. (2020). The development of student's leadership readiness assessment instrument in Indonesia. *International Journal on Education, Management and Innovation, 1*(1), 13-28.

Saskatchewan Education (2009). *Native studies 30: Canadian studies curriculum guide*. Regina: Saskatchewan Education.

Schlechty, P. C. (2014). *Leading for learning: How to transform schools into learning organizations*. San Francisco: Jossey-Bass.

Schugurensky, D. (2021). *Multicultural education in teacher education: Theoretical and practical issues.* New York: Routledge.

Schunk, D. H., & Usher, E. L. (2011). Assessing self-efficacy for self-regulated learning. In B. J. Zimmerman & D. H. Schunk (Eds.), *Handbook of self-regulation of learning and performance* (pp. 282–297). New York: Routledge.

Schwarzer, R., & Hallum, S. (2008). Perceived teacher self-efficacy as a predictor of job stress and burnout: Mediation analyses. *Applied Psychology*, *57*, 152-171.

Scotland, M. (2018). Understanding research paradigms. *Journal of the Australasian Rehabilitation Nurses Association*, *21*(3), 21-25.

Scott, J. E. (2016). Self-efficacy: A key to literacy learning. *Reading Horizons: A Journal of Literacy and Language Arts*, *36*(3), 1-21.

Sebastian, V. (2013). A theoretical approach to stress and self-efficacy. *Procedia-Social and Behavioural Sciences*, *78*, 556-561.

Sela-Shayovitz, R., & Finkelstein, I. (2020). Self-efficacy in teaching multicultural students in academia. *International Journal of Higher Education*, *9*(1), 159-167.

Senler, B., & Sungur, S. (2020). Science teachers' teaching self-efficacy: A case from Turkey. *Procedia-Social and Behavioural Sciences*, *9*, 771-775.

Serra, M., Psarra, S., & O'Brien, J. (2018). Social and physical characterization of urban contexts: Techniques and methods for quantification, classification and purposive sampling. *Urban Planning*, *3*(1), 58-74.

Shachar, I., Aderka, I. M., & Gilboa-Schechtman, E. (2013). The factor structure of the Liebowitz social anxiety scale for children and adolescents: Development of a brief version. *Child Psychiatry and Human Development*, *45*(3), 285-293.

Shahzad, K., & Naureen, S. (2017). Impact of teacher self-efficacy on secondary school students' academic achievement. *Journal of Education and Educational Development*, *4*(1), 48-72.

Sharon, S. L. (2013). Examining perceptions of mathematics teaching effectiveness among elementary preservice teachers with differing levels of mathematics teacher efficacy. *Journal of Instructional Psychology, 32*(2), 139–147.

Shohani, S., Azizifar, A., & Kamalvand, A. (2014). The relationship between novice and experienced teachers' self-efficacy for classroom management and students' perceptions of their teachers' classroom management. *Research on Humanities and Social Sciences*, *4*(16), 134-148.

Shulman, L. S. (1987). Knowledge and teaching: Foundations of the new reform. *Harvard Educational Review*, 1-22.

Siedlecki, S. L. (2020). Understanding descriptive research designs and methods. *Clinical Nurse Specialist*, *34*(1), 8-12.

Sileyew, K. J. (2019). Research design and methodology. *Cyberspace*, 1-12.

Singh, A. S., & Masuku, M. B. (2016). Sampling techniques and determination of sample size in applied statistics research: An overview. *International Journal of Economics, Commerce and Management*, *2*(11), 1-22.

Sleeter, C., & Grant, J. F. (2017). *Unstandardizing curriculum: Multicultural teaching in the standards-based classroom*. New York: Teachers College Press.

Smart, N. (1968). *Secular education and the logic of religion.* London. Routledge and Kegan Paul.

Smart, N. (1984). *The scientific study of religion in its plurality*. Cambridge: Cambridge University Press.

Smart, N. (1998). *The world's religions.* Cambridge: Cambridge University Press.

Smith, M. K. (2014). Educational development in Ghana. Accra: Unimax Publishers.

Smith, T. B., & Trimble, J. E. (2016). *Foundations of multicultural psychology: Research to inform effective practice*. Washington, DC: American Psychological Association.

Sodowsky, G. R. (2019). Multicultural counselling development. *Journal of Multicultural Counselling and Development, 37*(3), 1-50.

Sodowsky, G. R., & Taffe, W. T. (2018). Training culturally competent psychologists: A systematic review of the training outcome literature. *Training and Education in Professional Psychology*, *12*(3), 125-134.

Sodowsky, G. R., Kuo-Jackson, P. Y., Richardson, M. F., & Corey, A. T. (2018). Correlates of self-reported multicultural competencies: Teacher multicultural social desirability, race, social inadequacy, locus of control racial ideology, and multicultural training. *Journal of Counselling Psychology, 45*, 256-264.

Sodowsky, L. Z., Lai, J., & Plake, Y. W. (2021). International advisees' perspectives on the advising relationship in counselling psychology doctoral programmes. *International Perspectives in Psychology*, *2*(1), 45-61.

Sodowsky, R. (2018). *A causal-comparative study of the effects of participation in supervision on school counsellors' multicultural competence*. Unpublished doctoral dissertation, Capella University.

Soules, K. E., & Jafralie, S. (2021). Religious literacy in teacher education. *Religion and Education, 48*(1), 37-56.

Spanierman, L. B., Oh, E., Heppner, P. P., Neville, H. A., Mobley, M., Wright, C. V., & Navarro, R. (2011). The multicultural teaching competency scale: Development and initial validation. *Urban Education*, *46*(3), 440-464.

Spector, J. E. (1990). *Efficacy for teaching in preservice teachers*. Paper presented at the annual meeting of the American Educational Research Association, Boston.

Stajkovic, A. D., & Luthans, F. (1998). Social cognitive theory and self-efficacy: Going beyond traditional motivational and behavioural approaches. *Organizational Dynamics*, *26*(4), 62-74.

Sternberg, R., & Williams, W. (2010). *Educational psychology*. Upper Saddle River: Pearson Education.

Sternberg, R., & Williams, W. (2020). *Educational psychology*. Upper Saddle River: Pearson Education.

Straughan, K. (2000). Can teachers teach children how to be moral? *British Journal of Education, Society & Behavioural Science*, *2*(3), 260-270.

Straughan, R. (1989). *Beliefs, behaviour and education*. London: Cassel Educational Limited.

Street, M. (2020) *Relationship between religious literacy and teacher self-efficacy of teachers from six Christian Education National (CEN) schools in greater Sydney area, Australia.* Unpublished master's dissertation, Macquarie University, Sydney, Australia.

Stufflebeam, D. J., & Shinkfield, A. J. (2007). *Evaluation theory, models and applications.* San Francisco, CA: Wiley.

Stufflebeam, D. L. (1971). *Educational evaluation and decision making*. Hasca Illinois F. E. Peacock.

Sue, D. W. (2001). Multidimensional facets of cultural competence. *The Counselling Psychologist, 29*, 790-819.

Sue, D. W., & Carter, R. T. (1992). *The influence of race and racial identity on psychology.* New York: Wiley.

Sue, D. W., & Sue, D. (2013). *Counselling the culturally diverse: Theory and practice* (4th ed.). New York, NY: John Wiley and Sons.

Sue, D. W., & Sue, D. (2016). *Counselling the culturally diverse: Theory and practice* (7th ed.). Hoboken, NJ: John Wiley and Sons.

Sue, D. W., & Sue, D. (2016). *Teaching the culturally diverse: Theory and practice* (7th ed.). Hoboken, NJ: John Wiley and Sons.

Sue, D.W. (2008). Multicultural organizational consultation: A social justice perspective. *Consulting Psychology Journal: Practice and Research, 60*(2), 157-169.

Sue, R., Arrendondo, M., & McDavies, F. E. (2019). Moving towards community cultural competence. *International Journal of Intercultural Relations*, *73*, 89-101.

Sull, J. A. (2021). Questionnaire design. *The Palgrave Journal of Survey Research*, 439-455.

Summers, H. C. (1996). *Religious education for transformation*. Cape Town: Kagiso.

Sure, S. (2009). *Development of a tool to measure computer self-efficacy of student teachers*. Retrieved from https://www.academia.edu

Suri, H. (2020). Ethical considerations of conducting systematic reviews in educational research. *Systematic Reviews in Educational Research: Methodology, Perspectives and Application*, 41-54.

Tamakloe, E. K. (1992). *Introduction to education in Ghana*. Accra: Sedco Publishing Ltd.

Tamakloe, E. K. (1992). *The curriculum processes.* Accra: Sedco Publishing Ltd.

Taylor, A. (1993). Implementing the HSC studies in religious course: A practitioner's perspective: *Word in life, 41*(2), 20-24.

Taylor, S. M. (2020). *Examining the relationship between multicultural efficacy and culturally responsive classroom management self-efficacy among k-12 teachers.* Unpublished doctoral dissertation, Liberty University, Virginia.

Tezera, D., & Bekele, G. (2021). Effect of teachers' self-efficacy on their attitude towards the implementation of multicultural education literacy in Harari government secondary schools. *International Journal of Education and Literacy Studies*, *9*(1), 172-182.

Thompson, H. (1988). *Religious pluralism and religious education*. Birmingham: RE Press.

Thring, A. S. (2021). *Education, manpower and economic growth*. New York: McGraw Hill.

Tiedt, I. & Tiedt, P. (2019). *Multicultural teaching*. Boston: Allyn and Bacon.

Tillich, P. (1965). *Philosophy of culture, science and religion*. New York: Harper and Row, Inc.

Trowler, V. (2010). Student engagement literature review. *The Higher Education Academy*, *11*(1), 1-15.

Tsai, C. L., Chaichanasakul, A., Zhao, R., Flores, L. Y., & Lopez, S. J. (2014). Development and validation of the strengths self-efficacy scale. *Journal of Career Assessment*, *22*(2), 221-232.

Tschannen-Moran, M., & Hoy, A. W. (2001). Teacher efficacy: Capturing an elusive construct. *Teaching and Teacher Education*, *17*(7), 783-805.

Tschannen-Moran, M., & Hoy, A. W. (2007). The differential antecedents of self-efficacy beliefs of novice and experienced teachers. *Teaching and Teacher Education, 23*(6), 944-956.

Tschannen-Moran, M., & Johnson, D. (2010). Exploring literacy teachers' self-efficacy beliefs: Potential sources at play. *Teaching and Teacher Education, 27*(5), 751-761.

Tschannen-Moran, M., & McMaster, P. (2009). Sources of self-efficacy: Four professional development formats and their relationship to self-efficacy and implementation of a new teaching strategy. *The Elementary School Journal, 110*(2), 228-245.

Tschannen-Moran, M., & Hoy, A. W. (2001). Teacher efficacy: Capturing and elusive construct. *Teaching and Teacher Education, 17*(7), 783-805.

Tschannen-Moran, M., & Hoy, A. W. (2007). The differential antecedents of self-efficacy beliefs of novice and experienced teachers. *Teaching and Teacher Education, 23*(6), 944-956.

Tullock, S. (1993). *Oxford complete wordfinder*. London: Readers Digest.

Turiel, E. (2002). *The culture of morality: Social development, context, and conflict*. Cambridge, UK: Cambridge University Press.

Tweed, S. R. (2013). *Technology implementation: Teacher age, experience, self-efficacy, and professional development as related to classroom technology integration.* Unpublished doctoral dissertation, East Tennessee State University.

Usher, E. L., & Pajares, F. (2018). Sources of self-efficacy in school: Critical review of the literature and future directions. *Review of educational Research*, *78*(4), 751-796.

Vacc, N. A., Wittmer, J., & DeVaney, S. (2018). *Experiencing and counselling multicultural and diverse populations* (2nd ed.). Muncie, IN: Accelerated Development, Inc.

Vallance, R. (2000). *Excellent teachers: Exploring self-constructs. Role and personal challenges*. Paper presented at the Australian Association for Research in Education (AARE) Conference. Retrieved from http://www.aare.edu.au/00pap/val00341.htm.

Van de Vijver F., Leung K. (1997). *Methods and data analysis for cross-cultural research*. In Lonner W. J., Berry J. W. (Eds.), *Cross-Cultural Psychology Series* (pp. 1-185). Thousand Oaks, CA: Sage.

Vats, P., Dhanda, N., & Wadhawan, P. (2021). Effect of religious literacy of teachers on their self-efficacy. *Indian Journal of Positive Psychology, 12*(1), 85-90.

Vella, M. (2015). *An investigation of the perceived multicultural competence among teachers in the Maltese education system*. Unpublished master's dissertation, University of Malta.

Villegas, A. M., & Lucas, T. (2007). A framework for preparing teachers for classrooms that are inclusive of all students. *Teacher Education for the Changing Demographics of Schooling: Issues for Research and Practice*, 133-148.

Vinzi, V. E., Trinchera, L., & Amato, S. (2010). PLS path modelling: From foundations to recent developments and open issues for model assessment and improvement. *Handbook of Partial Least Squares: Concepts, Methods and Applications*, 47-82.

Vogt, W. P. (2017). *Quantitative research methods for professionals.* Boston: Allyn and Bacon.

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, Massachusetts: Harvard University Press.

Walker, N. C., Chan, W. A., & McEver, H. B. (2021). Religious literacy: Civic education for a common good. *Religion and Education*, *48*(1), 1-16.

Wang, L. (2022). Exploring the relationship among teacher emotional intelligence, work engagement, teacher self-efficacy, and student academic achievement: A moderated mediation model. *Frontiers in Psychology*, *12*, 810-829.

Wang'eri, T. & Otanga, H. (2014). Relationship between demographic variables, organizational commitment and job satisfaction and organizational citizenship behaviour among primary school teachers, coast province, Kenya. *International Journal of Contemporary Applied Sciences*, *1*(2), 30-54.

Wasserstein, P. (1995). What middle schoolers say about their schoolwork. *Educational Leadership, 53*, 41-43.

Welbourne, L. (2004). Cultural diversity, pluralism and religious education in catholic schools in Australia. *Journal of Religious Education, 52*(2), 1-2.

West, M. L. (2016). Teacher readiness for online learning: Scale development and teacher perceptions. *Computers and Education*, *94*, 120-133.

White, L. P. (2021). *Examining the extent to which efficacy predicts multicultural teaching competency*. Unpublished doctoral dissertation, Grand Canyon University.

White, L. P. (2021). Examining the extent to which multicultural teaching competency predict teacher self-efficacy. Unpublished doctoral dissertation, Grand Canyon University, Phoenix, Arizona.

Wilson, E. (2013). Building social capital in teacher education through university-school partnerships. *Teacher Education and Pedagogy. Theory, Policy and Practice*, 41-59.

Winslade, M. (2016). Can an international field experience assist health and physical education pre-service teachers to develop cultural competency? *Cogent Education*, *3*(1), 1-15.

Wong, Y. K. (2015). Critical success factors for implementing knowledge management in small and medium enterprises. *Industrial Management and Data systems*, *105*(3), 261-279.

Wrenn, R. (2016). *Towards anti-racism as stance: White women teachers committing to transformation*. Unpublished doctoral dissertation, California State University, Fresno.

Wright, E. (2020). Nurturing identity formation in adolescence through narrative learning: A dialogue between the pedagogies of media literacy and religious education. *British Journal of Religious Education*, *42*(1), 14-24.

Wright, K. K. (2017) *Relationship between religious literacy and teacher-efficacy in North Texas*. Unpublished doctoral dissertation, University of North Texas.

Wright, P. J. (2013). A three-wave longitudinal analysis of preexisting beliefs, exposure to pornography, and attitude change. *Communication Reports*, *26*(1), 13-25.

Wyatt, M. (2014). Towards a re-conceptualization of teachers' self-efficacy beliefs: Tackling enduring problems with the quantitative research and moving on. *International Journal of Research and Method in Education, 37*(2), 166-189.

Xiong, X. (2022). *Critical review of quantitative and qualitative research*. New Jersey: Atlantis Press.

Yang, L., & Wilson, K. (2016). Second language classroom reading: A social constructivist approach. *The Reading Matrix*, *6*(3), 364-372.

Yang, Y., & Montgomery, D. (2017). Exploratory and confirmatory factor analyses of the multicultural teaching scale. *Journal of Psychoeducational Assessment*, *29*(3), 261-272.

Yang, Y., Cho, Y., & Cox, C. (2013). *A 3-D Model of multicultural teaching competence*. Poster presented at the annual meeting of the American Educational Research Association, San Francisco, CA.

Youngdan, C., & Hi-Won, Y. (2010). *Korea's initiatives in multicultural education: Suggesting reflective socialization*. Retrieved from https://journals.openedition.org

Young-Lovell, J. (2019). *Assessing instructional strategies at Barbados community college hospitality institute in a dynamic global environment*. Retrieved from http://scholarworks.rit.edu

Zong, G., Garcia, L., & Wilson, E. B. (2022). Expanding the global view through children's books: Bringing South Asians and South Asian Americans to K-6 curriculum. *Ohio Social Studies Review*, *58*(2), 18-32.

Zuya, H. E., Kwalat, S. K., & Attah, B. G. (2016). In-service teachers' mathematics self-efficacy and mathematics teaching self-efficacy. *Journal of Education and Practice*, *7*(14), 93-98.

APPENDICES

APPENDIX A

UNIVERSITY OF CAPE COAST

COLLEGE OF EDUCATION STUDIES

DEPARTMENT OF BUSINESS AND SOCIAL SCIENCES

QUESTIONNAIRE FOR RME TEACHERS

The purpose of this research is to determine the influence of religious literacy and multicultural teaching competence of RME teachers on their teaching self-efficacy in the Accra Metropolis. All information will be treated in strictest confidence and all participants will remain anonymous. I would like to assure you that all data will be kept by the researcher and any data that can identify the participants will not be given to any other researcher or agency. I plead with you to genuinely provide responses after thoroughly reading the items

Instructions

Kindly answer the questions that are in this questionnaire. Using the scales assigned to each statement, indicate by ticking (√) the appropriate bracket that answers the questions. Please tick [√] the correct response from the options given.

SECTION A: BACKGROUND CHARACTERISTICS

1. Gender: Male [   ]   Female [   ]

2. Age: 20-30 years   [   ]

          31-40 years   [   ]

          41-50 years   [   ]

          51-60 years   [   ]

256

3. Highest Academic Qualification

       Diploma   [   ]

       First Degree   [   ]

       Master's Degree   [   ]

4. Highest Professional Rank

       Superintendent   [   ]

       Senior Superintendent   [   ]

       Principal Superintendent   [   ]

       Assistant Director II   [   ]

       Assistant Director I   [   ]

       If other, please specify………………………………………

5. Number of years of teaching

       1-5years   [   ]

       6-10years   [   ]

       11-15years   [   ]

       16-20years   [   ]

       More than 20 years [   ]

6. Religious Affiliation

       Christianity   [   ]

       African Traditional Religion [   ]

       Islamic Religion   [   ]

       If other, please specify………………………………………

7. Highest Professional Qualification

       Cert "A"   [   ]

       Diploma in Education [   ]

       B. ED   [   ]

       M. ED/M.Phil. in Education [   ]

SECTION B: LEVEL OF RME TEACHERS' RELIGIOUS

LITERACY

Please indicate the extent of your agreement or disagreement with each statement by ticking **[√] 5= Strongly Agree, 4= Agree, 3=Uncertain, 2= Disagree and 1= Strongly Disagree.** Please select only one response choice to reflect your opinion

Statement	SA	A	U	D	SD
	5	4	3	2	1
8. I have knowledge in the norms of all the religions in the world.					
9. I have competent skills in addressing different religions in the world.					
10. I have developed strong positive attitude towards all religious sects in the world.					
11. I am able to recognise the dynamics of the different religions in the world after reading.					
12. I am able to understand texts from different religions after reading.					
13. I am able to distinguish bad religious practices from good ones.					
14. I am able to evaluate bad religious practices.					
15. I see religion as constituting personal, communal, societal, institutional, cultural, local and global phenomenon.					
16. I consider religion as the ability to analyse the fundamental connections between religious and social, political and cultural life through different lenses.					

SECTION C: MULTICULTURAL TEACHING COMPETENCE OF

RME TEACHERS

Please indicate the extent of your agreement or disagreement with each statement by ticking **[√] 6=Strongly Agree, 5=Moderately Agree, 4=Slightly Agree, 3=Slightly Disagree, 2=Moderately Disagree and 1=Strongly Disagree**. Please select only one response choice to reflect your opinion

Multicultural Teaching Competence Subscales	SA	MA	SLA	SLD	MD	SD
Multicultural Teaching Skills	**6**	**5**	**4**	**3**	**2**	**1**
17. I plan many activities to celebrate diverse cultural practices in my classroom.						
18. I consult regularly with other teachers to help me understand multicultural issues related to instruction.						
19. I often include examples of the experiences and perspectives of ethnic groups during my classroom lessons.						
20. I plan school events to increase students' knowledge about cultural experiences of ethnic groups.						
21. My curricula topics integrate events from ethnic minority groups.						
22. I make changes in the general school environment so that students from ethnic minority groups will have equal opportunities for success.						

259

	SA	MA	SA	SD	MD	SD
23. I mostly examine the instructional materials I use in the classroom in order to prevent ethnic bias.						
24. I integrate the cultural values and lifestyles of ethnic minority groups into my teaching.						
25. I often promote diversity by the behaviours I exhibit.						
26. I establish strong, supportive relationships with racial and ethnic minority parents.						
Multicultural Teaching Knowledge	**SA**	**MA**	**SA**	**SD**	**MD**	**SD**
27. I understand the various communication styles among different ethnic minority students in my classroom.						
28. I have a clear understanding of culturally responsive pedagogy.						
29. I am knowledgeable about ethnic identity theories.						
30. I am knowledgeable of how historical experiences of ethnic groups may affect students' learning.						
31. I am knowledgeable about the particular teaching strategies that affirm the ethnic identities of each student.						
32. I am knowledgeable about the various community resources within the city that I teach						

260

SECTION D: SELF-EFFICACY OF RME TEACHERS

Please indicate the extent of your agreement or disagreement with each statement by ticking **[√] 6=Strongly Agree, 5=Moderately Agree, 4=Slightly Agree, 3=Slightly Disagree, 2=Moderately Disagree and 1=Strongly Disagree**. Please select only one response choice to reflect your opinion

Self-Efficacy Subscales	SA	MA	SA	SD	MD	SD
Instructional Strategies Efficacy	6	5	4	3	2	1
33. I can use a variety of assessment strategies.						
34. I can provide an alternative explanation when students are confused.						
35. I can craft good questions for my students.						
36. I can implement alternative strategies in my classroom.						
37. I can respond to difficult questions from my students.						
38. I can adjust my lessons to the proper level for each individual student.						
39. I can measure student comprehension of what I have taught.						
40. I can provide appropriate challenging tasks for very capable students.						
Classroom Management Efficacy	SA	MA	SA	SD	MD	SD
41. I can control disruptive behaviour in the classroom.						
42. I can do much to get my students to follow classroom rules.						
43. I can do much to calm my student who is disruptive.						
44. I can establish a classroom						

261

	SA	MA	SA	SD	MD	SD
management system with each group of students.						
45. I can keep a few problem students from ruining an entire lesson.						
46. I can respond to disobedient students.						
47. I can make my expectation clear about student behaviour to a large extent.						
48. I can establish routines to keep activities running smoothly.						
Students Engagement Efficacy	**SA**	**MA**	**SA**	**SD**	**MD**	**SD**
49. I can get my students to believe that they can do well in schoolwork.						
50. I can help my students to value learning.						
51. I can motivate my students who show low interest in school work.						
52. I can assist families in helping their children do well in school.						
53. I can improve the understanding of my student who is failing.						
54. I can help my students think critically.						
55. I can foster student creativity.						
56. I can get through to the most difficult students.						