UNIVERSITY OF CAPE COAST

STAKEHOLDERS' PERCEPTION OF THE INCLUSION OF RELIGIOUS

AND MORAL EDUCATION AS A TEACHING SUBJECT: SURVEY OF

THREE COLLEGES OF EDUCATION IN THE

CENTRAL REGION

URIEL AMUAH

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BY

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DECLARATION

Candidate's Declaration

I hereby declare that this dissertation 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: Uriel Amuah

Supervisor's Declaration

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

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

Name: Dr. Emmanuel Kofi Gyimah

ABSTRACT

The main purpose of this study was to find out stakeholders' perception of the inclusion of Religious and Moral Education (RME) in the Basic and Colleges of Education curriculum as a teaching subject and the perceptions that show the qualities of a good Religious and Moral Education teacher

The descriptive survey design was used. The simple random sampling technique was employed. In all, the sample for the study comprised 257 respondents and was made up of 245 students, 6 Religious and Moral Education tutors and 6 school Administrators. Questionnaire was used in gathering the relevant data for the study. The questionnaire was pilot-tested in Holy Child College of Education, where reliability co-efficient of .74 was generated using the Cronbach alpha analysis. Data obtained from the administration of the questionnaire was analysed using frequencies and percentages.

The results revealed that most of the respondents supported the inclusion of Religious and Moral Education as a teaching subject at all levels of the educational system. The study also found out that the teachers who handled the subject generally showed knowledgeability and competency in teaching and had mastery over their subject matter.

The study recommended, among others, that more effective teaching methods and materials need to be developed to facilitate the teaching and learning of Religious and Moral Education.

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DEDICATION

To my parents, Andy and Nancy Amuah

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CHAPTER ONE

INTRODUCTION

This chapter provides information on the general introduction to the research. It examines nine sections namely background to the study, the statement of the problem, purpose of the study, research questions, significance of the study, delimitations, limitations of the study and definition of terms and organization of the chapters.

Background to the Study

From time immemorial, the goals of education have been to assist educands to acquire the skills of literacy and numeracy and to mould their character. It is therefore imperative to note, as opined by Quist, Anyagre, Frimpong and Opare (2000), that Education as a concept does not only take place in the school but also in the home, society and our daily lives. Education, thus, refers to the processes by which a society trains or nurtures its young to take their place in society.

Over the years, it has rightly or wrongly been thought that the onus of imparting knowledge on religious and morality lies with parents / guardians and educators. Interestingly however, observations have shown that parents in general have not been able to do justice to this aspect of their responsibilities. Most stakeholders contend that because most Ghanaians are either Christians or

Moslems or adherents of other religions, they have a degree of grounding in moral education and, consequently the subject can easily be inculcated or imparted to these Ghanaians, learners inclusive. This seems not to be the case on the ground. It is in the light of this that a study of Hogg- Chapman (2003) revealed that most well- meaning personalities have advocated that the subject, Religious and Moral Education, be left in the professional hands of teachers alone.

History has it that before the Whiteman arrived at the then Gold Coast around 1472, the people of the land learnt or received new ideas and information through informal education. Customs, traditions, religion of the time, moral training and other cultural practices were transmitted in an unstructured informal manner.

Later, the missionaries- Basel, Catholic, Wesley and Society for Propagation of the Gospel (S.P.G) started formal education, in a small way, by teaching the 3RS namely Reading, Writing and Arithmetic. Later religious instruction (scripture) was added. The Dutch and the Danes preached Protestantism, while the English promoted Anglican faith. The Castle Schools were opened for the mulatto children and a few of the black children from wealthy African parents (Graham, 1976). The Europeans were interested in providing a school for twelve mulatto children to teach them the first rudiments of Christian religion, reading and writing (McWilliam and Kwamena-Poh, 1975).

Five principal missions came to the Gold Coast between 1752 and 1890. These were the Society for the Propagation of the Gospel (S.P.G.) which later became the Anglican Church of Ghana; the Basel Mission which developed into

the Presbyterian Church of Ghana; the Wesleyan Mission, later called the Methodist Church of Ghana; the Roman Catholic Mission; and the Bremen Mission which later grew into the Ewe Evangelical Presbyterian Church of Ghana (Graham, 1976).

While some students were sent abroad to study and acquire skills to come and spread the castle school education and religious instruction, others, like Joseph Ephraim Casely-Hayford and John Mensah Sarbah, took advantage of the new opportunity and secured formal education to become qualified and respected professionals in pastoral activities, medicine, law, teaching and journalism. In the course of events, Islamic religion and education were then introduced into West Africa in the eleventh century (McWilliam & Kwamena-Poh, 1975).

A cursory glance at the 1998 Junior Secondary School Syllabuses of the Curriculum Research and Development Division (CRDD) of the Ghana Education Service, the Curriculum Development Council syllabuses for secondary Religious Education of 1999 and the 2005 Revised Religious and Moral Education Syllabus of the Institute of Education, University of Cape Coast brought to fore, the facts that concepts of religion, morality and education, definitions, different types of religion operating in Ghana have been introduced in the respective documents. Also included in these same syllabuses are some psychological and developmental theories, scope and content of Religious and Moral Education among others. This indicates the fact that, the importance of Religious and Moral Education in our school system cannot be over-emphasized. This is because, the introduction of the subject in these respective documents is first and foremost, a

sign of seriousness attached to the need to study the subject. Besides, it also gives an indication to the fact that right from the onset; the learner is made to acquire the religious and moral attitudes that go with the study of the subject. Also, the study of the concepts such as the types of religion as found in the curriculum can promote religious tolerance in the society.

Statement of the Problem

Stakeholders have had varied perceptions about the inclusion of Religious and Moral Education in the curriculum of Basic School programme of studies. While some people have been calling for its removal (dropping it), others have advocated for its inclusion. As a case in point, the Educational Review Committee's Report of 2007 recommended the integration of Religious and Moral Education with other subjects instead of leaving it as a separate subject thus devaluing its full positive impact.

Various arguments have been raised by different personalities for and against the inclusion of Religious and Moral Education as a teaching subject. In the case of those who favour the exclusion of Religious and Moral Education from the school curricula as a teaching subject, the following arguments among others are advanced:

    (a) that over the years the values acquired have not affected students' attitude with regard to discipline,

    (b) that many religious bodies can take care of Religious and Moral issues of their students – members, and

(c) that other subjects like Social Studies, Citizenship Education and Life Skills play the role of Religious and Moral Education.

The other school of thought on the other hand appealed to the Government of the day to re-instate Religious and Moral Education as a discipline on its own. For instance, the religious bodies spearheaded by the Catholic Bishops' Conferences' communiqué of April, 2008 attested to this view. They contended that the inclusion of Religious and Moral Education as a teaching subject has achieved in the following areas:

(a) helped in moulding individuals in their moral development,

(b) helped in controlling indiscipline in the society,

(c) helped the individuals to appreciate their creator and tried to do what He expects of them,

(d) exposed students to the three major religions that is, Christianity, Islam and African traditional religion,

(e) promoted understanding and tolerance among students,

(f) brought conflict under control in our societies.

Upon reflecting on these sentiments the Government of Ghana agreed to let Religious and Moral Education stand as a subject on its own which is supported by a study conducted in the United States of America by Forlow (2002), who observed that teachers felt that in their teacher education programmes not much training was given in character education.

Considering all these diverse perceptions coupled with the back and forth arguments and even the stand taken by the government, there is no gainsaying that

these two schools of thought are sharply divided on the issue of including Religious and Moral Education as a teaching subject. A common ground need to be found. It is in this light that there is the need to conduct a study to find out stakeholders perception concerning the inclusion of Religious and Moral Education as a teaching subject at the Basic and Colleges of Education levels of our educational system.

Purpose of the Study

The primary focus of the study is to examine 'stakeholders' perception of the inclusion of Religious and Moral Education (R.M.E.) as a teaching subject at the Basic and Colleges of Education levels of the educational institutions in Ghana.

The purposes of this study therefore are to:

(a) Examine the perceptions of the stakeholders in education on the inclusion of Religious and Moral Education as a teaching subject in the school curriculum.

(b) Establish the perceptions that show the qualities of the teacher in the teaching of Religious and Moral Education at the Basic and Colleges of Education levels.

Research Questions

Research questions arising out of the problem are:

(1) What perceptions do the following stakeholders of education hold for the inclusion of Religious and Moral Education as a teaching subject at the Basic and Colleges of Education levels?

    (a) Students

    (b) Tutors

    (c) School Administrators?

(2) What perceptions do the stakeholders hold that show the qualities of Religious and Moral Education teacher in teaching the subject?

Significance of the Study

It is hoped the study would come out with the thinking of stakeholders in education with regard to the inclusion of Religious and Moral Education as a teaching subject in the Basic and Colleges of Education curriculum. In other words, the findings will help curriculum planners to identify areas to be reviewed for the benefit of learners.

It would also provide useful information to the Education Service, administrators, teachers and all those who matter in the Educational System on areas where materials and professional support such as in-service programmes are needed to improve upon lesson delivery and competency to achieve the required results.

The findings may also help other researchers to carry out studies into other related areas.

Delimitation

The focus of the research was to unearth the perception of stakeholders in the three Colleges of Education in the Central Region of Ghana. The research was not intended to determine the extent to which the aims of the programme have been met. Neither was it to evaluate the diverse perceptions of stakeholders. The study was only limited to the stakeholders in Colleges of Education pertaining to the inclusion of Religious and Moral Education as a teaching subject in the curriculum of Basic and Colleges of Education. The stakeholders in question were school administrators, tutors, and level 200 students of the three Colleges of Education in the Central Region, namely: Foso College of Education, OLA College of Education and Komenda College of Education.

Limitation

Lack of co-operation from some of the administrators and tutors in responding to the questionnaires placed limitations on the study.

The work could have been conducted in more than one region to tap a wide range of opinions on the subject but this could not be done as a result of distance and inadequate finance. This undoubtedly limited the scope from which views would have been sought.

Again, in the Basic Schools all pupils are expected to study Religious and Moral Education but at the 2nd Cycle and Tertiary levels (including Colleges of Education) the teaching of Religious and Moral Education had adherents in the first year and lost these adherents to specialization by very limited number of students. This made it difficult to get as many respondents as it would have been required.

Definition of Terms

For the purpose of the study the following terms have been operationally defined:

Indoctrination	-	Teaching an individual or group to accept and believe a particular set of beliefs, ideas uncritically.
Perception	-	The process of organizing and interpreting sensory information, enabling us to recognize meaningful objects and events.
Stakeholders	-	People or organizations involved in education. For the purpose of this study, stakeholders refer to administrators, tutors and students of Colleges of Education.

Organization of the Rest of the Study

The first part of the work provides a background to the study. This includes the statement of the problem, purpose of the study, research questions, significance of the study, delimitation and limitation that directed the study. The chapter also looks at the definition of terms.

Chapter Two deals with the review of related literature on issues such as definition and characteristics of religious and moral education, the concept of morality and various instruments, the concepts and public concerns of education and religion.

Chapter three deals with the research design, techniques and procedures employed in the study. It further examines population, sample and sampling procedure, the instrument for data collection, administration of instrument and procedures used for analyzing collected data.

Chapter four deals with presentation, analysis and discussion of the data obtained, while Chapter five is devoted to the results of the study, summary and drawing of conclusions and recommendations based on the findings of the study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This review of literature is concerned with the systematic identification, location and analysis of materials containing information related to the research problem. It made me aware of the contributions of other research works that had been carried out and what needs to be done in the area under investigation. In this chapter, therefore, efforts have been made to examine related literature on stakeholders' perception of the inclusion of Religious and Moral Education as a teaching subject. The following areas have been used in the design of the review:

1. the concepts, definition, values and characteristics of Religious and Moral Education;

2. the role of religion in society and whether indoctrination plays any role in the teaching of Religious and Moral Education in educational institutions;

3. aims, Goals, objectives of Religious and Moral Education, qualities of Religious and Moral Education teacher and short history of religious and Moral Education in Ghana;

4. the meaning, relevance and attributes of perceptions.

According to teaching syllabuses for the Basic and Colleges of Education levels, Religious and Moral Education is a vital and indispensable part of human growth and development in the Ghanaian society. The subject reinforces the

informal religious and moral training of young people to enable them acquire some moral education from their homes. Some homes may not be able to provide this type of training adequately. It therefore becomes the responsibility of the educational institution to provide this type of education in order to fill a need without which the young person may not grow up into a religious, morally upright and responsible adult.

The Concept of Religion

According to Awuah and Afriyie (2006), religion is a complex phenomenon that influences the life of a person in many ways. It can therefore be inferred that religion as a concept is part and parcel of human life. In religion, believers show their dependence on higher spiritual powers. It also involves code of laws that regulate the life of the believer. Furthermore, it involves commitment to the believer's object of worship and to the rest of society. It is in this wise that Wilson (1971), defines religion as an emotion-based activity directed to the object of worship. Also, Otto (1958), defines religion as the feeling of the presence of the wholly other. From the above definitions therefore, it can be deduced that religion as a concept is a consciousness of absolute dependence on a higher spiritual power.

The Concept of Morality

Morality originated from a Latin word "mores", which means goodness or badness of human conduct. According to Frankena (1966), morality consists of laws and conventions that serve as regulatory system for society. Jenkins (1990) also states that new born children learn many things from their parents but as time goes on their behaviour is influenced by teachers, religious beliefs, friends, print and electronic media, customs and traditions and language.

It is clear from the above definitions that morality is concerned with the ability to make value judgment about what is good or bad. In effect, morality refers to activities that are praiseworthy or blameworthy.

Instruments for Morality

Generally, the instruments considered as sources of Christian morality are the Decalogue, the Prophetic works, the Life and Teachings of Jesus Christ, and the writings of the Apostles.

The sources of Islamic Morality are the following: Belief in Allah, the Q'uran (Holy Scriptures), The Pillars of Islam, Belief in the day of Judgment, and the Hadith Literature.

Gyekye (1996) summed up the following as instrument of morality in African Traditional Religion:

(a) that God is perceived as the Supreme Being, the source and initiator of morality.

(b) that there is the belief in gods who instil various moral dictates in their devotees who are obliged to follow these dictates.

(c) that ancestors were considered as role models when they were on earth as it is assumed that they led morally good and exemplary lives making them qualified to be watchdogs over their kinsmen and women in the area of morality.

Other instruments of morality in African Traditional Religion are taboos, prohibitions, traditional songs and proverbial sayings.

The Concept of Education

The United Nation Education Scientific and Cultural Organization (UNESCO) International Standard Classification of Education and as cited by Yaokumah, Opoku and Annobil (2007) defines education as consisting of organized and sustained communication designed to bring about learning. In other words, education is a learning process where knowledge, skills understanding and critical thinking are acquired.

Farrant (1982), also sees education as:

(a) a process of changing behaviour patterns of people,

(b) dealing with knowledge, which is worthwhile and capable of achieving a voluntary and committed response from the learner,

(c) leading to a quality of understanding that gives rise to new mental perspective in the educated, and

(d) using methods that encourage the exercise of judgment by the learner and the use of his / her critical faculties.

Considering UNESCO and Farrant's definitions one cannot but agree that education is the act of developing the individual by bringing a permanent change in the behaviour of the individual after going through the process of learning.

Religious and Moral Education: Definition and Characteristics

Religious Education may be explained as the study of the beliefs and faiths of various religious groups in a scientific way. According to Macgregor (1968), religion is a commitment to a kind or quality of life that purports to recognize a source beyond itself and that emerges in noticeable fruits in human conducts, culture and thought. He is of the opinion that the human quest for meaning and understanding of the nature of existence of the world around, and the in-born desire to understand the fundamental questions that human kind have asked about death, suffering, goodness and freedom are central to what defines religion.

For Ryan (1986), moral instruction is what schools do to help the young people to become ethically mature adults, capable of moral thoughts and actions. It is the process of equipping someone with the knowledge that can help to determine the reasonableness of conduct, so as to make a person autonomous.

Morality therefore consists of the customs, habits, values, and traditions adopted by a given society. Since morality is about the rightness or wrongness of an action or conformity to societal norm, it follows that rules, principles and ideas

that pronounce actions to be good or bad, right or wrong are embodied in morality.

Moral education is a process whereby a person develops responsible attitudes towards others and skills of moral judgment about what are right and wrong. Park and Chu (1996) assert that there are always social criteria and value judgments in determining what good behaviour is or what bad behaviours are. From this point of view, morality can, as a result, be considered as a social construct.

Moral education is divided into two components by Wilson (1971) as the education of behaviour and education of emotions. According to Wilson, what people do is education of behaviour and what people feel is education of emotions. He therefore, sees moral education as education that develops or intends to develop these moral components. Respect for others and their rights, awareness of one's and others' emotions and the mastery of knowledge of facts are all embodied in the two components.

Values of Religious and Moral Education

The Ghanaian Basic School Syllabus covers such basic principles of sound religious, moral and traditional values cherished in Ghana, some of which are love, honesty, truthfulness, self-control, respect, hard work, hospitality, kindness, cleanliness, justice and humility, CRDD (1998). These values are embodied in the topics such as God: His creation and attributes, humankind and the environment, authority and obedience, religious practices, moral teachings and commitment to

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the family, responsibility, human rights and privileges, reward and punishment. These values are transmitted through the curriculum, notably in the Curriculum Enrichment Programme.

Religion in Public Education: Public Concerns

Some schools of thought feel religion should be relegated to the background, with the religious bodies and the home playing a major role. Their fear is that religion in the schools is likely to spark off unthinkable religious problems.

It is from the above perspective that Gaustad (1992) identifies three factors that have motivated the neglect of the study of religions in schools. First, teachers are uncertain about the legality of teaching religion. Again, religious issues are considered very sensitive and private and should not be discussed publicly and therefore teachers may feel uncomfortable discussing religion to incur the displeasure of students and parents. Finally, there remains a great deal of ignorance about religions of the world. Some religious groups have been branded radical and violent by the media. This ignorance of the true nature of religious groups has led to some teachers' disregard for them in the classroom. This has resulted in the further misunderstanding, tension, divisions and prejudice among people.

He contended that in a democratic country engrossed in human rights principles, in handling religion in a class of multi-religious individuals (Catholics,

Protestants, Jews, Muslims, the Syncretics, the Hindus, the Bahais, or traditional groups) one is likely to step on one others' toes.

Besides, the Educational Review Committee's Report of 2007 on educational reform played down religious and moral education and made some of the general propositions embodying religious belief as mere appendages to various subjects instead of allowing the subject, Religious and Moral Education to stand on its own as an examinable subject.

In a related development, on the Education Act of 1964, section 22 Anti & Anum (2002) made the following deductions:

(a) that the inclusion of religious education in the curriculum has not been justified on educational grounds,

(b) that religious education has mainly centred on the Bible to the total exclusion of all other religions,

(c) that there has been a deliberate attempt to use the Bible to destroy the cultural and religious traditions of our people in the name of Christianity. Thus religious education has been taught out of context, and

(d) the religious education has been a disruptive factor in the life of our people.

Much as one may be tempted to side with Gaustad (1992) and others who share similar sentiments, it is also true that religious pluralism apart from enhancing democratic tenets in the society also ensures a moral upright and just society. Therefore when efforts are made to look for better ways to undertake

religious education in our schools, the whole society will be at peace without any acrimony.

It is in this vein that among those who vehemently kicked against the "devaluing" of Religious and Moral Education were the Catholic Bishops of Ghana who stated in their Catholic Bishops Conference Communiqué of April, 2008 that Religious and Moral Education be included as a teaching subject and that sidelining religion and morality from school teaching and examinations would plunge society into inestimable sinful deeds.

The Role of Religion in society

Society places a lot of importance on religion. According to Farrant (1982), religion takes its place in the context of the social pressures that influence personality because it is the force which has most influence on the character of mankind. He opines that our ethical standards, our moral behaviour and our standards of judgment are the product of our religious training, both direct and indirect. He further states that any education, which attempts to train children while excluding religion, starts in a crippled state.

It can therefore be inferred that, far from being undermined by some people, religion becomes (and is) the cohesive force behind any sound society. Thus, it gives expression to the value of achievements or the quality of behaviour.

Religious and Moral Education versus Indoctrinations

Undoubtedly, one of the most important subjects in the school curriculum which serves as a vehicle for national development is Religious and Moral Education. Religious and Moral Education is a subject or a discipline that provides learners with both sound religious and moral training as well as appropriate attitudes and values that enables the individual to make correct choices and decisions in life (Awuah & Afriyie, 2006).

According to Barrow (1976), indoctrination is described as the intentional implanting of beliefs so that it sticks by non-rational means. In general, the term indoctrination can be explained as the process of imposing or forcing someone to accept a religion or faith which the person is not convinced of.

According to one school of thought however, the general view of education must be something morally acceptable. Therefore to convert or indoctrinate is to deny the child the right to decide what religion or faith he or she should uphold.

It is in line with the above that Religious and Moral Education, according to Anti and Anum (2002) can be taught without indoctrinating pupils if the following recommendations are considered:

(a)   competent teachers should be made to handle the subject as a result of the diversity of beliefs;

(b)   teachers should be very objective and open in their lesson presentations;

(c)   in teaching, the content of religious belief of any kind must be

backed by publicly accepted evidence and also what believers like

to consider as evidence;

(d)   the methods or techniques used in teaching the diversity of beliefs

should be practical and easy to understand;

(e)   use of appropriate Teaching-Learning Materials to support and

demonstrate abstract facts;

(f)   teachers should desist from imposing on pupils, beliefs they do not

understand;

(g)   in teaching diversity of beliefs freedom of pupils should not be

violated. Pupils should be encouraged to participate in Religious

and Moral Education lessons through questioning and discussions;

(h)   the teaching of religious beliefs should aim at training pupils to

reflect on their moral judgments and actions.

It therefore implies that, indoctrination could, to a great extent, be reduced if not

totally avoided when teachers follow recommendations made by Anti and Anum

(2002).

Anti and Anum (2002) again postulate that indoctrination could spring up in

any of the stated areas below:

(a)   content or material selected for teaching,

(b)   method or techniques of teaching,

(c)   intention of the teacher, and

(d)   moral aims of teaching the subject

One cannot rule out the fact therefore, that indoctrination can occur when any of the four areas mentioned above is not critically considered.

Short History of Religious Education in Ghana

The European merchants came to the then Gold Coast ostensibly to trade. After they had established themselves in the castles, they decided to intermarry the ''Negroes'' and they taught the mulatto children the 3Rs namely Reading, writing and arithmetic. They later added Religious Instruction (turned later to Religious and Moral Education, R.M.E) in the so-called Castle Schools. The first castle school was founded in 1529 by the Portuguese merchants who built the Elmina Castle. The Dutch seized the Castle from the Portuguese and started a school in the same castle in 1637. Other Castle Schools were sited in the Cape Coast Castle and the Christiansburg (Osu) Castle. The Cape Coast Castle School started in 1694 and was revived in 1712.

The Dutch and Danes preached Protestantism while the English promoted Anglicanism

The five principal missionaries came to colonial Ghana in the following order:

(a) the society for the Propagation of the Gospel (S.P.G.) later christened the Anglican Church of Ghana — 1752,

(b) the Basel missionary which developed into the Presbyterian Church of Ghana — 1828,

(c) the Wesleyan Missionary Society which later earned the name Methodist Church of Ghana — 1836,

(d) the Roman Catholic Missionary started work in 1573

The challenges faced by the missionaries are summed up as follows:

(a) all the missionaries enjoyed little support from the local people because they distrusted the missionaries and therefore, prevented their children from coming under their influence,

(b) some missionaries died in no time after suffering from some tropical diseases,

(c) it was difficult to obtain funds to do their work,

(d) all missionaries went their separate ways thus making it difficult for them to unite,

(e) in their attempt to establish self- supporting Christian institutions, the Christian missionaries isolated the Africans from their traditions and culture.

The achievements of the Christian Missionaries may be summarized thus:

(a) hundreds of Primary and Middle Schools were established. (Graham,1976),

(b) local languages were developed and Gospels were translated into the local dialect (Graham, 1976),

(c) industrial and Technical Education were promoted (Foster, 1965),

(d) literacy was highly promoted with the stressing of the 3Rs – reading, writing and arithmetic (and also religion),

(e) the schools that the Christian missionaries established created avenues for people to be educated (occupational mobility).

For a very long time Christian churches acted as the major providers of education in Ghana (the then Gold Coast). A good number of these schools were held in the castles to deliberate on religion, moral training, Bible reading, the hymn books and other subjects. But the main aim of the missionaries was to enable the congregation read the Bible and to use the hymn book, train African collaborators, teachers, catechists and Reverend Ministers. Some of these mission schools were managed by the Catholics, Methodist, Anglicans, and the Presbyterians. The 1887 Education Ordinance made provision for Government to assist and manage these schools. The mission-sponsored or church schools became known as Government-Assisted schools if the staff comprised professionally trained teachers with a class enrolment of twenty and above and taught English Reading and English Writing, Arithmetic and Needlework where there were girls. The Government-Assisted schools were to abide by the tenets of the 1887 Education Ordinance to qualify them for Governments Grant- in- Aid.

In 1925 Governor Sir Guggisberg outlined his 16 principles of Education which included character training and Religious teaching as part of school life, cooperation between the Government and the missions, and Government to exercise the ultimate control of education throughout the Gold Coast.

As a result of problems of discipline in educational institutions especially, Religious and Moral Education as a subject, was made part of the Junior Secondary School and Senior Secondary School curricula in 1999 to deal with issues in Christian, Islamic and Traditional religions. However along the line, the subject no more became examinable thereby reducing its relevance in the

curriculum. This was due to the fact that there was a general outcry that the Junior Secondary pupils had too many subjects to grapple with and that affected their performance in their final examinations. As a way of reducing the load, the axe fell on Religious and Moral Education with the pretext that Religious and Moral Education could easily be integrated into such subjects as Social Studies and Environmental Studies. Many groups including the Catholic Bishops' Conference kicked against the idea. The subject was soon introduced in the Teacher Training Colleges. More stakeholders supported the Catholic Bishops' stand and a special Committee was set up by the Government to reinstate Religious and Moral Education as examinable subject, in other words, as an indispensable part of the schools curricula.

Religious and Moral Education in Teacher Education

A study conducted by Hogg-Chapman (2003) indicated that school leaders have suggested the need to reclaim the moral mission of their schools and some supported moral education as part of the solution to the perceived widespread moral decline. It implies that professionals in education need knowledge about how learners form a basic sense of right and wrong and what schools can do to reinforce appropriate development. The responsibility is thus, put squarely at the door step of teachers.

Finney (2002) corroborates that assertion by saying that we can no longer depend on families to be the primary force in shaping the character of children today. This is also supported by Holden (2001), who contends that character

education programmes are considered highly desirable by majority of teachers. Damon (1996) postulates that learners thrive on accomplishment, not on empty self-esteem messages and that they need the guidance that can best be provided by able, caring and concerned teachers. Dewey, (1936), Piaget, (1965), Kohlberg & Turiel, (1971) consider the process of moral education as one legitimate aim of schooling.

A critical observation from the views above give an indication that the importance of Religious and Moral Education at the level of teacher education cannot be over emphasized. This is evident by the study by Mathison (1998), who investigated teachers' feelings about character education. The study considered 159 teachers from four metropolitan areas in the United States of America and 137 student-teachers at San Diego University. The focus of the study was to assess the attitude of teachers and student-teachers towards character education in the classrooms in public schools. The findings of the study revealed that teachers considered character education as very important, although they held different opinions about what constituted character education and how it should be taught.

It is in line with the need to uphold the study of Religious and Moral Education at the higher level that currently in Ghana, all teacher trainees take Religious and Moral Education as a core subject in the 1st year and it is examined by the Institute of Education at the University of Cape Coast.

The Rationale for Teaching Religious and Moral Education

The process of socialization of the individual commences with the persons coming into the world and continues till his/her demise. As a child lives with

his/her parents and guardians so many aspects of life are inculcated in him/her among which is the informal teaching of Religious and Moral Education. Firstly, the school re-enforces the informal religious and moral training acquired at home. Secondly, many homes are not specially prepared to cater for Religious and Moral Education so it behoves on the schools which have the human and material resources to discharge that duty. Finally, it is a fact that children of all ages adopt and assimilate all types of lifestyles good or bad, desirable and undesirable, acceptable and unacceptable.

But in the view of Passin (1965), Religious and Moral Education, among other disciplines, should aim at the full development of personality, striving for the rearing of the people, sound in mind and body, who shall love truth and justice, esteem individual values, respect labour and have a deep sense of responsibility, and be imbued with the independent spirits, as builders of the peaceful state and society.

Consequently, it is essential and obligatory for young ones to be guided and taught Religious and Moral Education to enable them to develop appropriate values and attitudes that would mould their adult life, as opined by Takahashi (1988) that the teaching of Moral Education in particular, and Religious and Moral Education in general places importance upon attitudes of respect for humanity, independence, and the capacity for problem-solving.

Aims, Goals and Objectives of Religious and Moral Education

Usually the aims and objectives of learners' moral education need to be geared toward the stage of development that he/she has reached.

Some of these aims and objectives of Religious and Moral Education are to:

(a) help children to understand the concept of religion and morality and how they relate in the teaching and understanding of societal values;

(b) help children to be able to examine the religious interpretation of life so that they can relate it to culture into which the child is born;

(c) assist children to be able to identify the relationship between religion and morality;

(d) help children to identify the sources of morality in their various religions and the place of religion in their lives so that they can explore the significance of religion in the light of its values to the individual and society at large. In this direction, it provides the child with the information and insight that are necessary if he /she is to come to the decision about himself in future;

(e) assist children to appreciate other religions and the role they play in moral education;

(f) assist children to build a sense of direction towards achieving goals in life;

(g) help to awaken children's spiritual awareness because of the fact that religion belongs to life;

(h) sharpen and direct pupils in their intellectual, social, moral and emotional development, (CRDD, 1998).

Qualities of the Religious and Moral Education Teacher

There have been numerous assumptions as to who a good Religious and Moral Education teacher should be to enable him/her to advance the values and

full import of the subject. Shulman (1987, 1991) upheld that effective implementation of curriculum and therefore the competence of a teacher is based on his/her firm knowledge of the subject. This includes knowledge of content, pedagogy and the knowledge and characteristics of learners and others.

Religious and Moral Education is an academic discipline so the Religious and Moral Education teacher needs to be academically equipped in order to be able to handle the topics in the syllabus effectively. He/She should possess the professional know-how in teaching the subject objectively and dispassionately.

He/She should possess good interpersonal relationship and rapport with students and the community at large. He/She should be able to provide a ''safe'' atmosphere for students to learn rather than feel threatened by the teacher's approach. He is therefore required to facilitate a lively atmosphere with an academic focus (Anti & Anum 2001). In addition, the Religious and Moral Education teacher should be approachable, capable of managing students' problems and must be a good communicator. He must possess good communicative skills to be able to effectively teach even abstract topics creatively so that students can participate fully through the discussion.

He/She should stay away from fanaticism and dogmatism or attempt to indoctrinate his/her students. He/She must respect all religions and be balanced in his presentations of religious concepts in an unbiased, objective manner. S/he must be conversant with norms and values that are in vogue in the community and be capable of giving career guidance. He/She must play the role of an assessor of the achievements of the children and desist from making scathing, negative or

derogatory remarks to students. The Religious and Moral Education teacher has to be resourceful, and play the role of a mediator. He must be trustworthy and play the role of confidence builder. The teacher must play the role of a surrogate parent by sometimes operating at the boundary between teacher and students so as to fulfil some of the parental needs of the students to facilitate their emotional and psychological development.

Perception: Definitions and Attributes

In philosophy, psychology and cognitive sciences, perception is the process of attaining awareness or understanding of sensory information. The word "perception" comes from the Latin word "percipio" which means receiving, collecting, action of taking possession or apprehension with the mind or senses.

According to the *Oxford Advanced Learners Dictionary* the term 'perception' as one of the oldest fields of psychology is the way one notices things, especially with the senses or the ability to understand the true nature of something.

In an effort to explain the term ''perception'' Gibson and Spelke (1983) postulate that perception is a person's disposition, belief, opinion and notion attributed to an individual according to his/her thoughts, feeling and action or tendencies which are organized with respect to an object. It can by this definition be deduced that what a person scans and attends to become the seat of perceptions. This process can lead to discrimination, differentiation by individuals

in a learning situation and can modify a learner's attitude towards a particular stimulus.

Perceptions of Teachers and Students regarding Religious and Moral Education in some American Educational Institutions

The research work conducted by Huberman (1985) on the teachers' frame of mind concerning Religious and Moral Education in educational institutions came out with the following positive perceptions of the teacher- respondents:

(a) majority of the teachers favoured moral education in schools,

(b) most of the teachers were optimistic that teaching Religious and Moral Education to pupils / students aided in mitigating violence as well as in conflict resolution,

(c) there was a positive correlation concerning the teaching of moral education in school and positive moral values,

(d) there was a positive correlation between the views of teachers concerning moral education and the successful implementation of the moral education programme.

Farlow (2004) investigated teachers' perception about the moral education programme in three states in the United States of America. The survey results indicated that majority of the respondents considered moral education as part of the solution to the perceived moral decline in the United States of America.

In spite of teaching the subject Religious and Moral Education, crime wave was still on the increase. As a result of that, a study was conducted by Sitton

(1999), regarding the teaching of religious education in two American universities. The study revealed that 79% of the respondents favoured the teaching of Religious and Moral Education while 21% of the teacher respondents contended that religious education should be handled by the churches to inculcate spiritual values in the up and coming children.

A similar work conducted among undergraduates of Harding University by Thornton (2004) revealed that the students were all out for moral education to check indiscipline and sexual harassment in school. Again, there was a positive correlation between the views of students about moral education instruction and its successful implementation.

The results of the study of William (1993) on teachers and students perception of values or character education revealed that students' perception of the success of values education programme were at variance with the perceptions of teachers. Students disagreed with teachers that the values instruction and character training was part of their responsibility. In addition, students branded some teachers as not being sincere and consistent, holding double standards and giving preferential treatment. They claimed that they learnt respect through how teachers treated them and not about how they taught lessons on respect.

Investigations by Guyton (1995) and Dunn (1996) on perception of and attitude to moral education support the idea that moral education be taught in schools. The results of the investigations further indicated the prominent role moral education can play in the way young people work out their values and purpose in life.

All the studies cited above go to prove that Religious and Moral Education is necessary and need be taught at our various schools.

Summary of Literature Review

Literature was reviewed both theoretically and empirically to establish the current trends in religious and moral education around the world. Issues emerging out of the literature are summarized below.

The review brought to fore, the concept of religion as seen by various authorities. It was established that religion is an activity directed to an object of worship which is guided by a set of rules and regulations where believers show their dependence on a superior power. In a related issue, the concept of morality was considered to be dealing with issues that are praiseworthy or blameworthy.

It was on this basis that the review made bare the following, among others, as the instruments for morality: that God is seen as the supreme being who happens to be the source and initiator of morality; that there is the belief in gods who instil various moral dictates in their devotees; and that the ancestors who led morally good and exemplary lives were considered as role models.

The definitions for education, religious education and moral education were also considered. Education is viewed as a process of changing behaviour patterns of people. It is also seen as dealing with knowledge which is worthwhile and capable of achieving a voluntary and committed response from the learner. The review then established the point that whiles religious education is defined as the study of the beliefs and faiths of various religious groups in a scientific way,

moral education is explained to be the process of equipping someone with the knowledge that can help to determine the reasonableness of conduct so as to conform to societal norm. The following were therefore considered as the values of religious and moral education: love, honesty, truthfulness, self-control, respect and hard work, among others.

The review also considered public concerns on religion in education. It was revealed that teachers were uncertain about the legality of teaching religion. It also came up that religious issues were considered very sensitive and private and therefore needed not to be discussed publicly. Lastly, it was also realised that people were seen to be ignorant about religions in the world. These and other concerns, as established by the review, had in one time or the other, made the subject Religious and Moral education to be either in or out of the schools' curriculum.

A review on the role of religion in the society however showed that the society attaches great importance to religion since it influences the character of mankind. But then, it was established that care needs to be taken to avoid indoctrination.

A review on the history of religious and moral education in Ghana showed that the European Merchants in their bid to trade in the then Gold Coast later decided to introduce western education to a section of the people. Subsequent introduction of religion through character and moral training into their course of study in particular and the society in general led to the genesis of the study of religious and moral education in the Ghanaian schools.

To give more impetus to the study of religious and moral education in the basic schools, the review established the fact that there was the need to introduce the religious and moral education in Teacher Education, arguing that learners thrive on accomplishment, not on empty self-esteem messages and that learners need the guidance that can best be provided by able, caring and concerned teachers.

The review also outlined the following as the rationale for teaching religious and moral education. First, the school re-enforces the informal religious and moral training acquired at home. Also, many homes may not be specially prepared to cater for religious and moral education, and therefore, it behoves on the schools with all its pre-requisite resources to carry out that duty. Lastly, it is children of all ages who adopt and assimilate all types of lifestyles.

However, at the end of it all, religious and moral education is expected to ensure the total development of personality who will see to the building of a peaceful state and society.

As regards the goals, aims and objectives of the study of religious and moral education, the review established the following among others that it helps children to understand the concept of religion and morality and how they relate in the teaching and understanding of societal values; and it also helps children to be able to examine the religious interpretation of life so that they can relate it to culture into which the child is born.

The review also established the qualities of religious and moral education teacher as someone who needs to be academically equipped to handle the topics

effectively. The teacher must also possess good inter-personal relationship and rapport with students. The teacher should also stay away from fanaticism and dogmatism or attempt to indoctrinate students. Finally, but not least, the teacher needs to be resourceful, trustworthy and play the role of confidence builders.

The definition for perception was also considered. It is viewed as the process of attaining awareness or understanding of sensory information. It was realised that perception came from the Latin word "percipio" which means receiving, collecting, action of taking possession or apprehension with the mind or senses.

The basis upon which these conclusions were drawn are, studies conducted in some parts of the world such as America. This enabled the researcher to find their parallels in Ghana.

In concluding, it is imperative to note that the literature reviewed gives an indication of the fact that educators have available to them, a more opportunity to inculcate in learners a sense of responsibility and discipline through the teaching and learning of Religious and Moral Education in our various educational institutions.

CHAPTER THREE

METHODOLOGY

The validity and reliability of any piece of information depend, to a large extent, on methods of collecting information and the source of information. This chapter dwells on the research design, the population, the sample and sampling techniques, instrumentation, data collection, validity and reliability of instrument and data analysis.

Research Design

The research design for this study derives from applied research. The study was descriptive, non-experimental survey as it examined stakeholders' perception of the inclusion of Religious and Moral Education as a teaching subject. The survey considered the three Colleges of Education in the Central Region of Ghana. Since the perception was almost impossible to measure directly, responses were elicited from respondents through questionnaire. This type of survey, according to Descombe (2003), is associated with large scale research covering many people and information is obtained directly from the primary source.

The design employed the use of questionnaire which gave rise to large volumes of data that was analyzed statistically. This afforded me the opportunity to describe and document responses as they naturally occurred. It is on this score

that Fink (2001) agrees to the point that the descriptive survey seeks at describing, observing and documenting, aspects of a situation as it naturally occurs rather than explaining it. The wide and adequate coverage gave credibility to generalized statement made regarding this research.

The descriptive research design is not without challenges as noted by Fraenkel and Wallen (2000). Some of these are the difficulty in ensuring that questions responded to in the questionnaire particularly are explicit. There is also the possibility of data gathered delving into emotional and private matters and therefore rendering the data collected unreliable. However, the nature of the test items in the questionnaire for this study was such that these challenges were not encountered.

To minimize the impact of the weaknesses inherent in the use of descriptive survey, the questionnaires were pilot-tested to remove ambiguous items and re-structure others that were unclear. The respondents were assured of anonymity and confidentiality. To further mitigate the effect of the associated weaknesses, I administered the instrument, waited for the respondents to react to them and collected them.

Population

The population for the study involved students of the three Colleges of Education, the Religious and Moral Education (RME) tutors and the school administrators. I restricted myself to the Diploma in Basic Education Two students who had already studied Religious and Moral Education (RME) in the

first year at the three Colleges of Education in the Central Region of Ghana namely, Foso College of Education, Komenda College of Education and Our Lady of Apostles College of Education (OLA), Cape Coast.

Sample and sampling technique

In order to have a sample size which is representative of the population, Krejcie and Morgan as cited in Cohen, Manion and Morrison (2004) suggested that if there is a population of 650, a sample size of 242 is required. A population of 700 requires 248. Hence, in selecting the sample size for the three Colleges of Education, I took the suggestion into consideration. Therefore, using a population of 672 for the study, a sample size of 245 was used to represent the population of the students. Six Religious and Moral Education tutors and 6 school administrators (Principals and Vice Principals) were also used for the study, making a total of 257.

In choosing the students, simple random sampling technique was used. The lottery method was employed. First, the total number of the students of Diploma in Basic Education 2 (DBE 2) who had already gone through a full semester course in Religious and Moral Education in year 1 was depicted on pieces of paper and put in a hat with 'YES' and 'NO' inscription. This was done according to gender. All those who picked 'YES' formed the sample for the students. A total of two hundred and forty five (245) Religious and Moral Education students made up of one hundred and forty (140) males and one hundred and five females (105)

were therefore randomly selected. Gender separation was done by adopting the
simple ratio approach as shown in Table 1.

Table 1: Distribution of Form Two Religious and Moral Education (RME) Students in the Three Colleges of Education in the Central Region of Ghana

Colleges of Education	No of students enrolled for RME		No of students selected	No of respondents	
	Male	Female		Male	Female
Foso	200	100	110	73	37
Komenda	189	78	97	67	30
OLA	-	105	38	-	38
Total	389	283	245	140	105

Level 200 students were selected because they, as mentioned earlier, had already completed a full semester studies in Religious and Moral Education. By simple proportion from the respective enrolments, 110 students were selected from Foso College of Education DBE2, 97 students from Komenda College of Education DBE2 and 38 from Our Lady of Apostles College of Education (OLA).

In the case of Religious and Moral Education tutors and school administrators they were purposively chosen (purposive sampling) because they could provide the best information to address the purpose of the research.

Research Instrument

I used a questionnaire as the main research instrument. Three sets of questionnaires were used, one for the students (Appendix A), one for Religious and Moral Education tutors (Appendix B) and the other for the school administrators (Appendix C). All items were generated from the research questions. The questionnaire was used as the main instrument because it is economical as it permits wide coverage for a minimum expense both in money and effort. Besides, it is more adequate in situations in which the respondent has to check his/her information by referring to previous responses given.

However, according to Osuala (1993), it does not permit the researcher to note apparent reluctant or evasiveness of his respondents, which in a way may tend to affect the study. Another major problem of the questionnaire is the possibility of misinterpretation of the questions. The questionnaire consisted of mainly close – ended scaled items in the form of Likert scale. The Likert scale is where a statement (stem) is made followed by degrees of agreement and respondents are required to choose the appropriate degree of agreement.

The questionnaire for students (Appendix A) was divided into three sections; A, B and C. The section A, dealt with the background data of students. There were three items on gender, age range and religion practised. The section B was on students' perception about the inclusion of Religious and Moral Education as a teaching subject. The section C was on rating perception of stakeholders on the qualities of teachers teaching RME.

The questionnaire for tutors (Appendix B) was divided into three sections A, B, and C: the section A dealt with the background data of tutors. There were five items on gender, age range, religion practised, teaching experience at the College of Education and highest qualification. The section B was on tutors' perception about the inclusion of Religious and Moral Education as a teaching subject. There were ten items on tutors' perception about the inclusion. The section C was on rating perception of stakeholders on the qualities of teachers teaching Religious and Moral Education. The questionnaire for school administrators (Appendix C) was divided into three sections. As usual, section A dealt with background data on gender, age range, religion practised and highest qualification. Section B was on school administrators' perception about the inclusion of Religious Moral Education as a teaching subject. There were ten items on school administrators' perception. Section C, was on rating perception of stakeholders on the qualities of teachers teaching Religious and Moral Education. There were eight items in all.

Pilot-testing

Forty Diploma in Basic Education Two students (DBE2) from Holy Child College of Education in Takoradi who had already studied Religious and Moral Education in year 1 were randomly selected for the pilot-test. Respondents were given questionnaire to respond to and were empowered to critique frankly and make constructive suggestions. The pilot testing which was meticulously carried out helped me to fine-tune and sharpen the instruments thereby facilitating the reliability and validity of the questionnaire.

In testing for the validity of the study, the test items were subjected to critical examination by my supervisor to ensure that they measured the predetermined criteria, objectives or content of the study. In determining the reliability of the items for the questionnaire, the items were subjected to Cronbach alpha analysis using the Statistical Package for Social Sciences (SPSS). A value of .74 was obtained indicating that the test items were reliable since according to Frarenkel and Wallen (2000) reliability should be at least .70 and preferably higher.

Procedure for Data Collection

I moved to the locations where the study was to be carried out in the month of June, 2011, sought permission from the principals, and spent two days (Saturday and Sunday) in each College of Education. The exercise was explained to the level 200 students. They were invited to pick pre-prepared cards bearing the inscription 'YES' and 'NO". All those who picked the YES card were detained and provided with a copy of the questionnaire to scan through for all difficulties to be smoothened up. Ample time was given to students who responded to the items after which the questionnaires were collected. The RME tutors handed over their questionnaires on the second day.

Data Analysis

Osuala (1993) describes data analysis as the ordering and breaking down of data in constituent parts and performing statistical calculations with a raw data to provide answers to the research questions which initiate the research. Since all the items were a four point likert-type scale, they were scored 4,3,2,1 for items with responses very true, true, untrue, and very untrue respectively.

Using the SPSS version 16.0 the data was analyzed and discussed using descriptive statistics such as simple frequency and percentage distributions.

CHAPTER FOUR

RESULTS AND DISCUSSION

This chapter is devoted to the analysis and discussion of the data. In all, a total of 257 subjects took part in responding to the questionnaire. Out of this number, 245 were students of which 105 were females and 140 were males. Of this total number of students 211 representing 86.1% had their ages ranging between 21 and 30 years, with 34 (13.9%) having their ages between 31 and 40 years. Also, 196 (80%) of the students were Christians, 37 representing 15% were Moslems and 12 (5%) were Traditionalists. Six each were drawn from tutors and administrators respectively. In the case of the tutors, all of them were between the ages of 31 and 40 years, and were all Christians. With respect to the number of years tutors had been at their various Colleges of Education, 3 each had been teaching for 5 – 7 years and 7 – 10 years respectively. Of the 6 tutors, 2 had had their Master's degree and 4 were still on the Master's degree programme. Of the administrators, 3 each were males and females, and were all above 40 years, and were Christians as well as having their Master's degree.

For purposes of clarity, responses of very untrue and untrue were interpreted as untrue, whiles those of very true and true were regarded as true.

Stakeholders' Perceptions for the Inclusion of Religious and Moral

Education as a Teaching Subject

In finding answers to research question one, items from section B of the questionnaires were used. From the study, it was realized that 208 of the students representing 84.9% supported the inclusion of Religious and Moral Education as a teaching subject. This means that, one cannot do away with Religious and Moral Education when the issue of education is being discussed. This is shown in the Table 2.

Table 2: Respondents' Perception of Religious and Moral Education being Core Subject

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	37	15.1	-	-	1	16.7
True	208	84.9	6	100	5	83.3
Total	245	100	6	100	6	100

There were 37 students representing 15.1% who were not in support of the view that RME is a core subject and therefore should not be included as a teaching subject. This assertion of Religious and Moral Education being core to educational system was also supported by responses from both the tutors of Religious Moral Education and school administrators where all of them agreed with the exception of one administrator who had a different view altogether, that other disciplines are equally important to any Educational system.

Despite the few dissenting views, the responses are indicative of the fact that the importance of Religious and Moral Education in our educational system

cannot be overemphasized. This point is corroborated Takahashi (1988), who is of the view that the teaching of Moral Education in particular, and Religious and Moral Education in general places importance upon attitudes of respect for humanity, independence, and the capacity for problem-solving.

It is pertinent also to note that, apart from Religious and Moral Education being core to the educational system, many of the respondents were of the view that Religious and Moral Education is necessary for the total development of an individual. For instance, from Table 3, 238 of the students representing 97.2% shared this opinion of Religious and Moral Education being necessary for the total development of the individual.

Table 3: Respondents' Perception of Religious and Moral Education being Necessary for the Total Development of an Individual

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	7	2.8	-	-	-	-
True	238	97.2	6	100	6	100
Total	245	100	6	100	6	100

It must be noted that not only do students share this view point but also the tutors and the administrators as well. This is again indicated in Table 3 where all the tutors and the administrators assert to this view, thus, agreeing with Passin (1965) who argues that Religious and Moral Education, among other disciplines, shall aim at the full development of personality, striving for the rearing of the people, sound in mind and body, who shall love truth and justice, esteem

individual values, respect labour and have a deep sense of responsibility, and be imbued with the independent spirit, as builders of the peaceful state and society.

The overwhelming responses from the respondents could be attributed to the fact that the moral development of an individual goes a long way to help develop a nation, since moral decadence or social vices in a society destroys the social fibre of that society.

This is supported by views on the fact that Religious and Moral Education stem the tide of moral decadence in the society as 213 of the students' responses representing 86.9% agreed to this assertion as seen in Table 4.

Table 4: Respondents' Perception of Religious and Moral Education being able to Stem the Tide of Moral Decadence

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	32	13.1	-	-	1	16.7
True	213	86.9	6	100	5	83.3
Total	245	100	6	100	6	100

This is however not to say that, all the students agreed to the importance of Religious and Moral Education being necessary for the total development of the individual. No matter the minute number, as seen in Table 3 where 7 students representing 2.8% disagree to this assertion that the subject is key to the total development of the individual, all efforts must be put in place to ensure that the individual is wholly developed to help achieve a nation of high moral standards to diffuse the minds of the few 32 students (13.1%) , as seen in Table 4, who believe

that Religious and Moral Education cannot stem the tide of moral decadence , and here Religious and Moral Education plays a major role.

It must also be put on record that responses from the tutors support that of the students on the view that Religious and Moral Education stem the tide of moral decadence as seen in Table 4, where all the tutors agreed to the assertion. This again was supported by most of the school administrators, where all, except one, believe that Religious and Moral Education can help stem the tide of moral decadence in the society. The results therefore confirm the work done by Forlow (2002) whose results also indicated that moral education is part of the solution to the perceived moral decadence in the society.

It is in the light of the above that respondents agree to the view that Religious and Moral Education should be taught not at the basic level alone but even at the colleges because children at their early stages when trained, or acquire the basic moral values, are able to carry it out through their life time. This is represented in Table 5 where 215 students representing 87.7% were of the view that there is the need for teaching Religious and Moral Education at the basic level.

**Table 5: Respondents' Perception of the need for Religious and Moral
Education to be taught at the Basic Level**

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	30	12.3	-	-	-	-
True	215	87.7	6	100	6	100
Total	245	100	6	100	6	100

It is also interesting to note that not only do most of the students believe or agree to the point that Religious and Moral Education should be taught at the basic level but also the tutors as well as the administrators share similar sentiments. The results above therefore reiterate the conclusion drawn by Huberman (1985), Guyton (1995) and Dunn (1996) that moral education be taught in schools.

In a similar response, as seen in Table 6, 208 (84.9%) of the students also agreed that the teaching of Religious and Moral Education should continue to the Colleges of Education.

**Table 6: Respondents' Perception of the need for Religious and Moral
Education to be taught at Colleges of Education**

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	37	15.1	-	-	1	16.7
True	208	84.9	6	100	5	83.3
Total	245	100	6	100	6	100

This is again corroborated by all the tutors. It can therefore be concluded at this point that the importance of Religious and Moral Education in the life of humankind cannot be overemphasized.

There was however an interesting phenomenon in the responses from the administrators. Even though 5(83.3%) of them were of the view that Religious and Moral Education should be taught at Colleges of Education, there was a dissenting view from one (1) of them, (Table 6).

There were those also who were of different opinion that Religious and Moral Education should not be taught at the basic level let alone at the colleges of higher learning. For instance, at the basic level, 30 of the students, representing 12.1% as seen in Table 5, had this opinion that Religious and Moral Education need not be taught. In a similar view, as seen in Table 6, 37 (15.1%) of these students also agreed that Religious and Moral Education should not be taught at the colleges.

Notwithstanding any dissenting view though, it is my opinion that the favourable responses given to the item in question are possibly geared towards ensuring a society of high moral standards. As indicated in the results of the work done by Thornton (2004), moral education needed to be taught at the higher institutions to check indiscipline and sexual harassment in school.

Again, despite these divergent views on whether the subject should be taught at the various levels of our educational system or not, almost all the responses, 240 representing 98% from the students, all the tutors and

administrators were of the view that teaching Religious and Moral Education promotes religious tolerance. This is indicated in Table 7.

Table 7: Respondents' Perception of Religious and Moral Education Promoting Religious Tolerance

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	5	2.0	-	-	-	-
True	240	98.0	6	100	6	100
Total	245	100	6	100	6	100

The truism of the above assertion is the fact that the society is pluralistic and therefore we all need religious tolerance for peaceful co-existence which in the long run will enhance the total development of the nation as opined by Farrant (1982) that ethical standards, moral behaviour, and standards of judgement are the product of religious training.

In furtherance to the promotion of religious tolerance, one cannot deny the fact that, making informed choices, and by extension, valued judgments, go a long way to promote peace, unity and stability in a society. This role can effectively be promoted by the study of Religious and Moral Education. It is in the light of this that 235 (95.9%) of the students totally agreed to the fact that the teaching of Religious and Moral Education enable students to make valued judgment, even though 10 (4.1%) disagree to this assertion. This is illustrated in Table 8.

Table 8: Respondents' Perception of Religious and Moral Education Enabling Students make Valued Judgements

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	10	4.1	3	50.0	3	50.0
True	235	95.9	3	50.0	3	50.0
Total	245	100	6	100	6	100

The study further revealed that not only the students believe in the fact that the study of Religious and Moral Education instils some sense of responsibility in the individual by enabling them make valued judgements, but some of the tutors and administrators as well think along the same line as again seen in Table 8 where 3 each of the tutors and administrators agree that Religious and Moral Education enable students to make valued judgements. This principle agrees with the assertion made by Awuah and Afriyie (2004) that the study of Religious and Moral Education provides learners with appropriate attitudes and values that enable individuals to make correct choices.

Much as one agrees from the discussions above that Religious and Moral Education is key to ensuring total development of not only the individual but also the society as a whole, care needs to be taken in ensuring that the rights of the individual are upheld by not indoctrinating the individual. It is in line with this view that 204 of the students representing 83.3% agree to the fact that Religious and Moral Education should be taught without indoctrinating the students to ensure that the rights of the individual are equally respected. This was however disagreed by 41, representing 16.7% of the students. This is indicated in Table 9.

Table 9: Respondents' Perception of Religious and Moral Education helping Teach Without Indoctrinating Students

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	41	16.7	-	-	-	-
True	204	83.3	6	100	6	100
Total	245	100	6	100	6	100

In addition to the students' popular view on the fact that Religious and Moral Education should be taught in a way as not to indoctrinate the students, results from Table 9 show that both the tutors and the administrators share the same point of view. These results therefore agree with the assertion made by Anti and Anum (2002) that Religious and Moral Education can be taught without indoctrinating the learners when certain principles are followed.

To achieve the rationale for instituting Religious and Moral Education, there is the need to avoid the temptation of indoctrination and therefore Religious Education and Moral Education should go hand-in-hand. This view is supported by responses from students where 154 (62.8%) of the students, all the tutors and administrators as seen in Table 10 agree that Religious Education should not be treated separately from Moral Education to ensure smooth interpretation of the two related concepts.

**Table 10: Respondents' Perception of Religious Education being
Treated Separately from Moral Education**

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	154	62.8	6	100	6	100
True	91	37.2	-	-	-	-
Total	245	100	6	100	6	100

From the above point of view, I can conveniently say that it is not difficult to teach Religious and Moral Education as an integrated subject and for that matter, one can confidently handle the two concepts of Religious Education and Moral Education to ensure a better understanding to promote the role of Religious and Moral Education in the development of the individual in particular and the nation as a whole. This is evident by responses in Table 11, where 155 (63.3%) of the students agreed to the fact that it is easy teaching Religious and Moral Education as an integrated subject with 90 (36.7%) disagreeing to the fact.

**Table 11: Respondents' Perception of Religious and Moral Education being
Difficult to Teach as an Integrated Subject**

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	155	63.3	4	66.7	6	100
True	90	36.7	2	33.3	-	-
Total	245	100	6	100	6	100

This point of the subject being easy to teach was supported by both the tutors and administrators.

The Perceptions that the Stakeholders hold on the Qualities of the Religious and Moral Education Teacher

In determining the extent to which teachers were prepared to teach, items in section C of the questionnaires were used. It is an undeniable fact that the extent to which learners can grasp any concept largely depends on the mode of delivery of the lessons and mastery of the concept by instructors. The study therefore sought to find out the qualities of the Religious and Moral Education teacher in imparting knowledge to learners.

The study revealed that teachers show knowledgeability and competency in lesson delivery. In Table 12, it is evident that 220 (89.8%) of the students support the idea that teachers who teach them were knowledgeable in their field of study.

Table 12: Respondents' Perception of Teachers Showing Knowledgeability and Competency in Teaching

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	25	10.2	-	-	-	-
True	220	89.8	6	100	6	100
Total	245	100	6	100	6	100

From earlier discussions, despite a total of 25 (10.2%) of the students not believing that teachers show knowledgeability and competency in their lesson delivery, the tutors and the administrators on the other hand believe that teachers

show a high level of knowledgeability and competency in their lesson delivery. This assertion can be seen from the responses given by both the tutors and administrators in Table 12 thereby affirming the point by Shulman (1987) that effective implementation of curriculum hinges on the competence of the teacher which is based on his/her firm knowledge of the subject matter.

Much as one cannot run away from the fact that being knowledgeable in an area of study does not necessary mean that one can deliver effectively, the study once again brought to fore that Religious and Moral Education tutors generally have control over their subject matter and that in no small way, enhances their competency in the lesson delivery.

For instance, as shown in the Table 13, 232 (94.7%) of the students agreed to the assertion that Religious and Moral Education teachers really do have control over their subject matter with only 13(5.3%) having dissenting views.

Table 13: Respondents' Perception of Teachers Having Control over their Subject Matter

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	13	5.3	-	-	-	-
True	232	94.7	6	100	6	100
Total	245	100	6	100	6	100

It must also be put on record that not only do students have that notion or perception that Religious and Moral Education teachers have control over their subject matter, but the study revealed that the tutors themselves and as well the administrators have the same conviction that teachers of Religious and Moral

Education have mastery over their subject matter as seen in the Table 13, again affirming the position of Shulman (1987).

In Table 14, 204 (83.3%) of the students were of the view that, the teachers were resourceful in their lesson delivery, whereas 41 (16.7%) had a different view.

Table 14: Respondents' Perception of Teachers being Resourceful in their Lesson Delivery

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	41	16.7	-	-	1	16.7
True	204	83.3	6	100	5	83.3
Total	245	100	6	100	6	100

The assertion as expressed by most of the students in Table 14, in the opinion of the tutors, is true. This is also indicated in the table where all the tutors believe that they are resourceful in their lesson delivery.

The notion as expressed by the majority of the students and all the tutors has also been corroborated by most of the administrators who are also of the candid opinion that teachers of Religious and Moral Education show resourcefulness in their teaching which undoubtedly points to the fact that the Religious and Moral Education teachers need to be resourceful, and play the role of a mediator, a position espoused by Anti and Anum (2001).

In an attempt to find out the possible factors responsible for teachers' resourcefulness or otherwise that the item of teachers varying their mode of teaching was introduced into the items for the questionnaire. The interesting

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conclusion one could arrive was that, the resourcefulness could possibly be attributed to teachers varying their mode of teaching. This stems from the fact that most of the respondents agree that Religious and Moral Education teachers vary their method of teaching to ensure effective teaching-learning processes. Table 15 shows the number of students' responses indicating those who believe or otherwise that teachers use various methods or approaches in their lesson delivery.

Table 15: Respondents' Perception of Teachers Varying their Method of Teaching

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	36	14.7	-	-	1	16.7
True	209	85.3	6	100	5	83.3
Total	245	100	6	100	6	100

From Table 15, it is realized that 209 (85.3%) of the students agreed to this assertion of teachers varying their method of teaching. Thirty-six (14.7%) however believe that it is untrue that teachers vary their methods of teaching and that they may be using only one approach or method in their lesson delivery.

The tutors on their part share the earlier sentiments expressed by the 209 students' responses that teachers of Religious and Moral Education vary their method of teaching. Again, as indicated in the Table, 5 out of the 6 administrators, representing 83.3% also believe that Religious and Moral Education teachers vary their method of teaching in a bid to ensure better understanding of concepts being taught.

Another interesting phenomenon that came up in the course of the study is the use of teaching learning materials in lesson delivery. Religious and Moral Education by its nature hardly makes use of teaching learning materials, and this was manifested in the responses by the respondents where in Table 16, 139 (56.7%) of the students disagree that teachers make effective use of TLMs with 106 (43.3%) saying otherwise.

Table 16: Respondents' Perception of Teachers Making Effective use of Learning Materials

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	139	56.7	5	83.3	6	100.0
True	106	43.3	1	16.7	-	-
Total	245	100	6	100	6	100

In support of the responses from most of the students, majority of both the tutors and administrators also gave similar responses as indicated in Table 16 reiterating the point put forth once again by Anti and Anum (2001) that the Religious and Moral Education teachers must be able to teach effectively to an extent of even teaching abstract topics creatively.

In the course of the study it came up that Religious and Moral Education teachers again, in demonstrating their level of commitment and dedication in the lesson delivery, tend to monitor the progress of their learners. This is illustrated in Table 17, where most of the respondents believe that teachers monitor learners' progress.

Table 17: Respondents' Perception of Teachers Monitoring Learners'
Progress During and After Lesson

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	46	18.8	-	-	2	33.3
True	199	81.2	6	100	4	66.7
Total	245	100	6	100	6	100

From Table 17, it can be inferred that Religious and Moral Education teachers were not only interested in the lesson delivery but also seeing to the learners' welfare, abilities and capabilities as they regularly monitor their progress during and after lessons.

It is possibly as a result of the outcome from the teachers' monitoring that they are able to assist the learners who need assistance outside the normal instructional hours, as indicated in Table 18, where 138 (56.3%) of the students agreed to the fact that teachers do extra period, with 107 (43.7%) not sharing this position.

Table 18: Respondents' Perception of Teachers Teaching Extra Period
Outside the Normal Instructional Hours

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	107	43.7	2	33.3	-	-
True	138	56.3	4	66.7	6	100
Total	245	100	6	100	6	100

In a related response, as again demonstrated in Table 18, 4 tutors representing 66.7% also believe that teachers of Religious and Moral Education do extra hours outside the normal instructional period. The assertion was further confirmed by the administrators where all of them affirmed that teachers do extra periods.

It must however not be construed that organizing extra hours outside the normal period means that teachers do not make maximum use of the instructional hours, as this is not supported by facts on the ground. From the study, only 12 representing 4.9% of the students as indicated in Table 19 believe that teachers do not make maximum use of instructional hours which is in sharp contrast to the majority of 233 (95.1%) who believe otherwise, but may only be carrying out their moral obligation to help those who need assistance.

Table 19: Respondents' Perception of Teachers Making Maximum Use of Instructional Hours

Response	Students		Tutors		Administrators	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Untrue	12	4.9	-	-	-	-
True	233	85.1	6	100	6	100
Total	245	100	6	100	6	100

Teachers making maximum use of the instructional hours to help achieve the set goals and objectives is once again confirmed by both tutors and administrators, as indicated in Table 19, where all of them testify to the fact that teachers of Religious and Moral Education in the Colleges of Education make maximum use of the instructional hours.

Summary of Results

In summary, this chapter provided answers to two research questions. The investigation revealed that most of the tutors teaching religious and moral education in the teacher training colleges were professionally qualified and were therefore competent enough to teach the subject effectively. It was also evident that administrators, RME tutors and students had favourable perceptions of religious and moral education. They were also of the view that the importance of the subject cannot be overemphasized as it places premium on attitudes of respect for humanity, independence, and the capacity for problem-solving.

It also came to light that religious and moral education tutors had the qualities to teach religious and moral education as it was revealed by the study that they showed a high sense of competency, knowledgeability, and resourcefulness in their lesson delivery.

In concluding, one cannot help but adduce from the discussions advanced so far that Religious and Moral Education is key to our educational system in particular and to the development of the nation as a whole.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary of Major Findings

This chapter deals with the summary, conclusions and recommendations of the study. The study set out to find stakeholders' perception of the inclusion of Religious and Moral Education as a teaching subject. In carrying out the study, the descriptive survey design was used and the simple random sampling technique was employed in selecting samples for the study. The samples comprised 257 respondents made up of 245 students, six Religious and Moral Education tutors and six school administrators. Questionnaires were used in gathering the relevant data for the study. The study answered the following research questions:

1) What perceptions do the following stakeholders of education hold for the inclusion of Religious and Moral Education as a teaching subject at the Basic and Colleges of Education levels?

   (e) Students

   (f) Tutors

   (g) School Administrators?

2) What perceptions do the stakeholders hold that show the qualities of Religious and Moral Education teacher in teaching the subject?

Students, tutors and administrators regarded Religious and Moral Education as a core subject that must be included as a teaching subject.

Students, tutors and administrators find that Religious and Moral Education is necessary for total development of individuals. It was also revealed that Religious and Moral Education is a discipline that could prevent any form of moral decadence.

On where the teaching of Religious and Moral Education should begin, respondents were unanimous that it should start from the Basic level. Again, it was found that Religious and Moral Education could promote religious tolerance as well as enable students to make valued judgements.

On how Religious and Moral Education should be taught, respondents, namely students, tutors and administrators were of the view that it should be taught in a way that it does not lead to indoctrination of any student.

Religious and Moral Education is perceived as a holistic discipline and is therefore not to be regarded as either Religious Education or Moral Education. In this sense respondents were of the view that Religious Education should not be treated separately from Moral Education. Respondents also agreed generally that Religious and Moral Education is not a difficult discipline to teach.

Students, tutors and administrators were again in complete agreement that tutors who handle the subject were knowledgeable, competent, have control over the subject matter.

On teachers' resourcefulness, respondents were generally of the view that tutors who teach the subject were resourceful in their lesson delivery and vary

their method of teaching to drum home the concepts they want to impart unto the learners.

It was also revealed that teachers do not make effective use of teaching and learning materials.

Finally, students, tutors and administrators generally agreed that tutors of Religious and Moral Education did extra hours to suit their convenience, supporting the fact that teachers are prepared to teach as students are also prepared to learn.

Conclusions

It is important to note that perceptions are immediate and influential, and for that matter, constructing for oneself the idea that something exists, even though it cannot be perceived, requires drawing on knowledge outside the event itself.

It is in the light of this that I drew on the knowledge of the stakeholders about their opinion on the inclusion of Religious and Moral Education (RME) as a teaching subject. There were all indications from the study to show that the importance of the role of the subject in the society and therefore its inclusion in the curriculum as a teaching subject cannot be overemphasized. Its inclusion will thus help achieve the goals of education which seek not only to assist educands to acquire the skills of literacy and numeracy but also mould their character, and this undoubtedly implies that Religious and Moral Education be left in the professional hands of teachers alone in support of what Hogg- Chapman (2003) opined in his study.

On the perception of stakeholders showing the qualities of Religious and Moral Education teachers, it can be concluded that tutors who handle the subject were knowledgeable, competent, have control over the subject matter.

Again, they should be resourceful in their lesson delivery and vary their method of teaching to drum home the concepts they want to impart unto the learners.

It is my view, and supported by evidence adduced from the study, that when Religious and Moral Education is given its proper place in the curriculum as a teaching subject and teachers show commitment to teach using all the available resources, it will in no doubt help the young people to become ethically mature adults, capable of moral thoughts and actions and as well, help determine the reasonableness of conduct, so as to make a person autonomous.

The ultimate effect on the society at the end of it all is a just and morally upright society where the members become responsible to each other and co-exist peacefully.

Should the above be achieved, then the issue of some thinking that Religious and Moral Education be relegated to the background and left in the hands of the religious bodies and the home playing a major role will be untenable in my candid opinion.

Recommendations

From the summary of the study, it is recommended that:

1. More effective teaching methods and materials need to be developed to help learners have meaningful learning. In ensuring meaningful learning therefore, one needs to help learners become involved actively in constructing their knowledge and organizing it in a way that can help them apply the needed information correctly.

2. The teaching and learning of Religious and Moral Education should be at all levels of our educational system, not only allowing the subject to stand on its own as an examinable subject, but also to help continue to inculcate and instil good morals into the individual.

3. Teachers of Religious and Moral Education should not only monitor the progress of their learners in the course of their study, but efforts should also be made not to indoctrinate learners, and also not to use religious education to destroy the cultural and religious traditions of the society.

4. Finally, it is recommended that there should be greater collaboration among students, tutors and administrators to ensure closer relationship for effective teaching/learning processes.

Areas for Further Study

In expanding the scope of research on the teaching and learning of Religious and Moral Education, the following areas have been suggested to be researched into:

1. To what extent can the effective use of teaching/learning materials improve upon the teaching and learning of Religious and Moral Education?

2. The importance of workshops and regular in-service training in the teaching and learning of Religious and Moral Education.

It is the belief that when these are looked at, it will holistically promote the inclusion and teaching of Religious and Moral Education in our schools.

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APPENDIX A

QUESTIONNAIRE FOR STUDENTS

This questionnaire aims at finding out stakeholders' perception about the inclusion of religious and moral education as a teaching subject; survey of three Colleges of Education in the Central Region. The information provided will be kept strictly confidential. Tick in the appropriate box.

Thanks for being part of this study.

SECTION A: BACKGROUND DATA OF STUDENTS

Tick (√) the appropriate boxes that correspond to your choice concerning each statement.

1. Sex   :   Male   [   ]

                       Female   [   ]

2. Age   :   21 – 30yrs   [   ]

                       31 – 40yrs   [   ]

3. Religion practiced   :   Traditional religion   [   ]

                                 Christian religion   [   ]

                                 Islamic religion   [   ]

                                 Others specify…..

SECTION B: STUDENTS' PERCEPTION ABOUT THE INCLUSION OF RELIGIOUS AND MORAL EDUCATION AS A TEACHING SUBJECT

DIRECTION: Varying opinions have been expressed about the teaching of Religious and Moral Education. Below is a list of ideas people have expressed about Religious and Moral Education. Tick the appropriate column which is approximate to your perception.

Statement	Very true	True	Untrue	Very untrue
4. Religious and Moral Education is core of any educational system				
5. Religious and Moral Education is necessary for the total development of the individual				
6. RME can help stem the tide of Moral decadence				
7. RME should be taught at the Basic levels.				
8. There is the need for RME to be taught at Colleges of Education				
9. The teaching of RME can promote religious tolerance				
10. The teaching of RME enable students to make valued judgements				

Statement	Very true	True	Untrue	Very untrue
11. RME will help to teach without indoctrinating students				
12. Religious Education should be treated separately from Moral Education				
13. It is difficult to teach RME as an integrated subject				

SECTION C: RATING PERCEPTIONS SHOWING QUALITIES OF R.M.E. TEACHERS IN TEACHING R.M.E

Statement	Very true	True	Untrue	Very untrue
14. Teachers show knowledgeability and competency in teaching the subject				
15. Teachers have control over their subject matter				
16. Teachers are very resourceful in their lesson delivery				

Statement	Very true	True	Untrue	Very untrue
17. Teachers of RME vary their method of teaching during lesson delivery				
18. Teachers make effective use of TLMs in the teaching/learning process				
19. Teachers monitor learners' progress during and after lessons				
20. Teachers teach extra period outside the normal instructional hours				
21. Teachers make maximum use of instructional hours				

APPENDIX B

QUESTIONNAIRE FOR TUTORS

This questionnaire aims at finding out stakeholders' perception about the inclusion of religious and moral education as a teaching subject; survey of three Colleges of Education in the Central Region. The information provided will be kept strictly confidential. Tick in the appropriate box.

Thanks for being part of this study.

SECTION A: BACKGROUND DATA OF RESPONDENTS

Tick (√) the appropriate boxes that correspond to your choice concerning each statement.

1. Sex   :   Male   [   ]

                      Female   [   ]

2. Age   :   21 – 30yrs   [   ]

                      31 – 40yrs   [   ]

                      41 – 50 years   [   ]

                      51 years and above   [   ]

3. Religion practiced   :   Traditional religion   [   ]

                                    Christian religion   [   ]

                                    Islamic religion   [   ]

                                      Others specify…................................

4. How long have you been teaching at the College of Education level

[   ] 1 – 2 years   [   ] 2 – 5 years   [   ] 5 – 7 years

[   ] 7 – 10 years   [   ] more than 10 years

5. Highest qualification:

Bachelor Degree   [   ]

Master Degree   [   ]

PhD   [   ]

Others specify…………...................................……...............…….

SECTION B: TUTORS' PERCEPTION ABOUT THE INCLUSION OF RELIGIOUS AND MORAL EDUCATION AS A TEACHING SUBJECT

DIRECTION: Varying opinions have been expressed about the teaching of Religious and Moral Education. Below is a list of ideas people have expressed about Religious and Moral Education. Tick the appropriate column which is approximate to your perception.

Statement	Very true	True	Untrue	Very untrue
6. Religious and Moral Education is core of any educational system				
7. Religious and Moral Education is necessary for the total development of the individual				
8. RME can help stem the tide of Moral decadence				

Statement	Very true	True	Untrue	Very untrue
9. RME should be taught at the Basic levels.				
10. There is the need for RME to be taught at Colleges of Education				
11. The teaching of RME can promote religious tolerance				
12. The teaching of RME enable students to make valued judgements				
13. RME will help to teach without indoctrinating students				
14. Religious Education should be treated separately from Moral Education				
15. It is difficult to teach RME as an integrated subject				

SECTION C: RATING PERCEPTIONS SHOWING QUALITIES 0F R.M.E. TEACHERS IN TEACHING R.M.E

Statement	Very true	True	Untrue	Very untrue
16. Teachers show knowledgeability and competency in teaching the subject				
17. Teachers have control over their subject matter				
18. Teachers are very resourceful in their lesson delivery				
19. Teachers of RME vary their method of teaching during lesson delivery				
20. Teachers make effective use of TLMs in the teaching/learning process				

Statement	Very true	True	Untrue	Very untrue
21. Teachers monitor learners' progress during and after lessons				
22. Teachers teach extra period outside the normal instructional hours				
23. Teachers make maximum use of instructional hours				

QUESTIONNAIRE FOR SCHOOL ADMINISTRATORS

This questionnaire aims at finding out stakeholders' perception about the inclusion of religious and moral education as a teaching subject; survey of three Colleges of Education in the Central Region. The information provided will be kept strictly confidential. Tick in the appropriate box.

Thanks for being part of this study.

SECTION A: BACKGROUND DATA OF RESPONDENTS

Tick (√) the appropriate boxes that correspond to your choice concerning each statement.

1. Sex   :   Male   [   ]

            Female   [   ]

2. Age   :   21 – 30yrs   [   ]

                 31 – 40yrs   [   ]

                 41 – 50 years   [   ]

                 51 years and above   [   ]

3. Religion practiced   :   Traditional religion   [   ]

                                 Christian religion   [   ]

                                 Islamic religion   [   ]

                                 Others specify…...............................…

4. Highest qualification:

Bachelor Degree   [   ]

Master Degree   [   ]

PhD   [   ]

Others specify……………...……….

SECTION B: SCHOOL ADMINISTRATORS' PERCEPTION ABOUT THE INCLUSION OF RELIGIOUS AND MORAL EDUCATION AS A TEACHING SUBJECT

DIRECTION: Varying opinions have been expressed about the teaching of Religious and Moral Education. Below is a list of ideas people have expressed about Religious and Moral Education. Tick the appropriate column which is approximate to your perception.

Statement	Very true	True	Untrue	Very untrue
5. Religious and Moral Education is core of any educational system				
6. Religious and Moral Education is necessary for the total development of the individual				
7. RME can help stem the tide of Moral decadence				

Statement	Very true	True	Untrue	Very untrue
8. RME should be taught at the Basic levels.				
9. There is the need for RME to be taught at Colleges of Education				
10. The teaching of RME can promote religious tolerance				
11. The teaching of RME enable students to make valued judgements				
12. RME will help to teach without indoctrinating students				
13. Religious Education should be treated separately from Moral Education				
14. It is difficult to teach RME as an integrated subject				

SECTION C: RATING PERCEPTIONS SHOWING QUALITIES OF R.M.E TEACHERS IN TEACHING R.M.E

Statement	Very true	True	Untrue	Very untrue
15. Teachers show knowledgeability and competency in teaching the subject				
16. Teachers have control over their subject matter				
17. Teachers are very resourceful in their lesson delivery				
18. Teachers of RME vary their method of teaching during lesson delivery				
19. Teachers make effective use of TLMs in the teaching/learning process				

Statement	Very true	True	Untrue	Very untrue
20. Teachers monitor learners' progress during and after lessons				
21. Teachers teach extra period outside the normal instructional hours				
22. Teachers make maximum use of instructional hours				