UNIVERSITY OF CAPE COAST

CHALLENGES OF TEACHING AND LEARNING RELIGIOUS AND

MORAL EDUCATION IN JUNIOR SECONDARY SCHOOLS IN THE

SHAMA AHANTA EAST METROPOLIS

FRANCIS KOFI DZIKUNU

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BY

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A MASTERS' THESIS SUBMITTED TO THE DEPARTMENT OF BASIC EDUCATION, FACULTY OF EDUCATION, UNIVERSITY OF CAPE COAST, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF PHILOSOPHY DEGREE IN BASIC EDUCATION

JUNE 2008

DECLARATION

Candidate's Declaration

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

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

Name: Francis K. Dzikunu

Supervisors' Declaration

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

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

Name: Dr. Mark Sey

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ABSTRACT

The study was a descriptive survey aimed at finding out the challenges facing teachers of RME in the junior secondary schools. The target group was Shama Ahanta East Metropolis in the Western region of Ghana. Being a descriptive study, the instruments used to collect data from the respondents were survey questionnaire and observation.

Teaching of the subject has been a major problem plaguing junior secondary schools in Ghana. It was therefore the desire of the study to focus on teachers challenges, examine their nature and root courses and to provide suggestions for addressing them. Six (6) research questions were formulated to guide the study. The systematic sampling technique was used to select thirty-seven (37) schools out of one hundred and eleven (111) public junior secondary schools in the metropolis. The sample was made up of forty-four RME teachers and thirty-seven (37) headmasters.

The findings revealed that, more need to be done, to improve the skills, knowledge and professional competence of RME teachers in the chosen metropolis. Most teachers had limited knowledge in the subject most especially the Islamic and the Traditional aspects. Also majority of the teachers were influenced by their religious background. Measures of improving the quality of teaching and learning in the schools were recommended. These include provision of logistics and a thorough periodic in – service education and training to improve

the skills, knowledge and professional competences of the RME teachers. Areas

for further research study on the topic have also been suggested.

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Finally, l wish to extend my sincere thanks to Frank Dzikunu for typing most of the work.

May the Good lord bless you all.

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DEDICATION

In memory of my parents: Kwadzo Dzikunu and Abla Gada.

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CHAPTER ONE

INTRODUCTION

Background to the study

In Ghana, basic education is a right for every child. This is in conformity with the constitution of the Republic of Ghana (1992) which states that, "all persons shall have the right to equal educational opportunity and facilities and with a view to achieving the full realisation of that right" (p. 24). It is therefore necessary for every school-going child to go through basic education as enshrined in the constitution so that the right of the child is fully realised. To achieve this laudable constitutional provision, there is the need to demand the concerted effort of all stakeholders in education. The stakeholders should ensure that measures are put in place to enable the system to provide good quality basic education since it is the basis for every higher educational attainment in Ghana. Good education is very necessary to the extent that, whoever is denied basic education is deprived of a good quality life. It is in respect of this that governments, non-governmental organizations (N.G.O's), educational institutions, donor organizations and all well meaning Ghanaians are keen in improving basic education in Ghana.

Religious and Moral Education (RME) is one of the essential subjects in the basic school curriculum meant to promote a holistic development of the child. The subject seeks to develop the cognitive and the affective domains of the child

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with sound moral values cherished by society. A story by Boateng (2006) "teach students sound moral values" (p. 9), maintained that, the major challenge that Christian educators face in Ghana is how to deepen the moral convictions of students. The story concluded that, it is only when students strongly believe that certain actions are morally wrong, that they will feel compelled to resist the social pressure to do them. One will agree that, no society or nation can develop without consciously well-developed moral values, hence the need for efficient and effective teaching of RME in all junior secondary schools.

The Shama Ahanta East Metropolis, which the researcher selected for the study, is the most well developed area within the Western Region of Ghana. (See Appendix A & B for maps of the area) A number of educational institutions abound in the area. The metropolis has a polytechnic, a teacher training college, a nursing training college, a worker's college, twelve (12) public senior secondary schools, one hundred and eleven (111) public junior secondary schools and one hundred and thirty- nine (139) public primary schools. The private schools include sixty-five (65) primary, forty-six (46) junior secondary and five (5) senior secondary schools. Traditionally, the inhabitants of the area are Ahanta. Now, the metropolis could best be described as a polyglot society because, people of different ethnic groups abound in the area. The twin capital city, Sekondi-Takoradi makes the area a very good commercial centre for economic activities. The metropolis could boast of harbour, airport, railway, good roads, industries, hotels, beautiful beaches and friendly people of varied background. Effective

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teaching of moral education in the junior secondary schools is therefore a necessity for a society of that nature.

People, who society regards as role models in society ironically, engage in all sorts of crimes such as fraud, stealing, fornication, adultery, cheating, fighting and child labour. An example was Asiedu-Kotoku (2007) report, "pastor charged for head-butting" (p.1, 5). The report had it that, a pastor was sent to court for butting the upper lip of a man, which resulted in the removal of the victim's tooth. Also, in a story, Father Impregnates Daughter, (2006) "but court orders abortion to save victim" (p.1, 43), reported that, the father raped the victim and warned her not to tell anyone. Even teachers, who are expected to act in place of parents, sporadically violate their moral responsibilities as teachers. Partly because of these, there is an upsurge of crime among students at all levels of the educational ladder. A case in point was Buadu (2006) report "another riot at KNUST: hospital property destroyed" (p. 1, 3). These incidents show how indiscipline was taking root in society and in our educational institutions and therefore challenge the religious and moral educator.

Students are privy to or involved in immoral acts such as pornography, defilement, sexual harassment, indecent dressing, and indecent language. Mingle (2007) gave a headline, "Accra recorded 438 defilement cases" (p.19). The report revealed that, in spite of enhanced awareness creation on domestic violence and sexual assault, defilement cases continue to increase. According to the report, statistics from the Accra division of the domestic violence and victim support unit (DOVVSU) indicated that, 438 defilement cases were recorded in 2006, an

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increase of 38 (8.7%) over 2005 figures. There may be no doubt that cases of defilement are prevalent in the study area, which challenges the moral educator. There is the believe that Parents and society as a whole fear for the future of the youth and look upon the teacher to save the situation. In a story, Minister Deplores Indecent Dressing, (2007) the minister of chieftaincy and culture called on traditional authorities to unite against the high level of indecent dressing in the country. To minimise the negative influence of social vices on the students, and to maintain good moral standard, the efficient and effective teaching of religious and moral education in the basic schools should be emphasised.

The socio-economic conditions of the Shama Ahanta East Metropolitan area make it very difficult for parents to have enough time for their wards at home. Some parents go to work or leave home early in the morning and come back in the night. The extended family system, which in the past was responsible for the moral upbringing of children in society, is not performing either its functions as expected or no more in existence due to urbanization, modernization and migration. These socio-economic conditions make society to look up to the teacher for the religious and moral upbringing of its youth. If the school is not able to live up to these responsibilities, then the aim of religious and moral education may be defeated and the role of the school as the guardian of moral behaviour and transmitter of society's code of ethic may not be fully realised by society.

Society is becoming globalised and sophisticated and as a result, social vices such as arm robbery, rape, domestic murder, the trade and use of narcotic

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drug, homosexuality, and lesbianism are on the increase in recent memory. In a story, Warning: Rising Tide of Crime, (2007) the Brigadier- General Francis A. Agyemfra a security consultant expressed concern at the alarming rise in crime as well as the rate at which teenagers engage in violent crimes in Ghana. He warned that the situation requires immediate attention. Also, Tony (2006) with a headline, "Lesbianism and homosexuality in school" (p. 9), reported that, a so-called school mother – daughter relationship in girls school turned into a husband and wife relationship. These relatively new phenomena are likely to break the moral fibre of our cherished values of society if RME teachers are not alive to their responsibilities.

Statement of the problem

Religious and Moral Education is becoming an increasingly popular subject in the fields of psychology and education. The subject aims at promoting sound social, moral and religious values in society. This calls on the RME teachers to be academically and professionally alive to their responsibilities. However, there is an upsurge of moral decadence in society. In agreement, Lickona (1997) asserted that, high incidence of moral decadence is reported in the media across the globe. Media reports of increased violent juvenile crime, teenage pregnancy, armed robbery and suicide have caused many to declare a moral crisis in many nations.

In Ghana, a member of parliament was jailed for drug trafficking in the United States of America (Dapatem 2005). There is concern that, children's disrespect for the elderly is increasing, indiscipline among the youth is on the ascendancy,

students' engagement in the use of narcotic drugs early in life is alarming and teenage pregnancy among students at the junior secondary school level is worrying. There is a growing trend towards linking the solutions to these social problems to the teaching of religious, moral and social values in our public schools. These demand effective and efficient teaching of the subject.

Parents have genuine concern to believe that the subject is not well taught due to the perception that the aim of the subject is not being achieved The apprehension of the parents that, teachers are not honouring their responsibilities as moral educators as expected is a major worry to all well meaning Ghanaian.

So, the question one asks is; do the RME teachers encounter so many challenges that prevent the efficient and effective teaching of the subject in the junior secondary school? To answer this question, there is the need to conduct a research into the challenges facing teachers of religious and moral education in the junior secondary schools.

Purpose of the study

There is public conjecture that, if the quality of teaching Religious and Moral Education in the junior secondary schools is not improved, the moral standard in our society will continue to deteriorate. The students can only develop positive moral and religious values if teachers of the subject are fully alive to the challenges facing them. It is against this background that the researcher is undertaking the study to expose the challenges facing teachers in the teaching of RME in the junior secondary schools. The exposure will make stakeholders to be

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alive to the role expected of them. These will enable them to make interventions in order to promote meaningful and effective teaching of the subject to realize the goals of the subject in the school curriculum. Means for enhancing effective teaching of the subject has been a major problem confronting junior secondary schools in Ghana. The study attempts to find out:

1. The quality and adequacy of RME teaching and learning resources

2. Assessment techniques used by the RME teachers

3. Approaches used in the teaching of the subject

4. Indiscipline behaviours of students confronting teachers

5. Religions and social values emphasized in the schools

6. Strategies for improving the teaching and learning of the subject

Research questions

In order to research into the challenges facing teachers in the teaching and learning of RME, the following specific research questions have been formulated to guide the study.

1. How effective are the RME teaching and learning resources?

2. What assessment techniques do teachers find difficult to use?

3. Which teaching approaches pose difficulty to teachers?

4. What students' indiscipline behaviours are confronting teachers?

5. How do the teachers' religious and social values influence their teaching?

6. What are the strategies for improving teaching and learning of RME?

The Significance of the study

The implications of exposing the challenges of teachings RME cannot be over emphasised. The study provides insight into the virtues of good religious and moral educators and what is expected of the stakeholders in education.

1. Society stands to benefit from the findings on discipline. It will help parents and teachers to realize the need to exhibit sound moral values for children to emulate.

2. The study came out with strategies for enhancing teaching and learning. This will assist subject organizers and curriculum planners to streamline the existing teaching and learning strategies in the training of religious and moral education teachers.

3. The review on teaching approaches will guide teachers to develop constructive attitudes toward the subject and their students and find appropriate methods that will suit the needs of their students and the society in which they teach.

4. The review and findings on assessment techniques will help teachers to realise the need to assess students based on the profile dimensions of the syllabus by using the appropriate test items.

5. The findings on teaching and learning resources in the schools will serve as a guide to policy makers. It will enable them modify their policies on religious and moral education in a way that will meet the needs of every student and society as a whole.

6. Finally, the researcher hopes the study and the proposed research agenda will serve as a useful source of reference for potential researchers and others who will like to work on this subject or any other aspect relating to the subject.

Delimitations

The study delimited itself to religious, moral, social, academic and professional challenges of teachers and heads of selected junior secondary schools and not students and other teachers of the schools. It may therefore not be possible to generalise the result beyond the Shama Ahanta East Metropolitan area.

Definition of terms

The definitions of the terms are operational definitions therefore, they may not be appropriate if used outside this research work. The terms were used to express the intention of the researcher.

Affective domain

Concerned with the development of acceptable emotional expression, thus, relating to an external expression of emotion associated with an idea or action

Autonomous

Able to make decisions and act on them as a free and independent moral being

Basic education

The period of nine (9) years of schooling from Primary one to Junior Secondary School form three (3)

Code

A set of unwritten rules concerning acceptable standards of behaviour in a given society

Cognitive domain

Concerned with acquisition of knowledge by the brain, or the process of acquiring knowledge by reasoning/thinking

Conscience

The sense of what is right and wrong that governs someone's

thoughts and actions

Egocentric perspective

Limited in outlook or confined to things mainly relating to one-self, that is, the inability of the child to see things from different perspective

Genetic inheritance

The basic innate characteristics transmitted from the parents to the child through the genes

Hidden curriculum

The unplanned learning experiences provided by the climate of the school

Indoctrination

To teach the students a belief, doctrine, or ideology with the goal of discouraging independent thought or the acceptance of other opinions

Insidiously gratifying

Very satisfying but slowly and subtly harmful or destructive

Moral

The ability of the individual to distinguish right from wrong and to make decisions relating to issues of right and wrong and how the individual should behave in society

Moral reciprocity

Relationship involving mutual exchange of moral action, e.g. good for good

Pluralistic society

A society in which there is the existence of different religious groups

Polyglot society

A society where people communicate in many languages

Religious fanaticism

A situation where people hold extreme or irrational enthusiasm or beliefs in a particular religion

Role model

A worthy person who is a good example for others to emulate

Stakeholders in education

Ministry of education (MOE), Ghana Education Service (GES), Non-Governmental Organizations (NGOs), District Assemblies, Ghana National Association of teachers (GNAT), School Management Committee (SMC) and Parents - Teachers Association (PTA).

Totalitarian

Dictatorial or someone who does not accept any opposition

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Temptingly easy

Causing desire or craving to arise in somebody or deceive one to belief that it achieves result

Values

What society or the individual regards as worth, important, or useful

Organization of the study

The next chapter covers discussion on the related available theoretical and empirical materials on the study. Chapter three (3) explains the methodology used for the study. Chapter four (4) presents the data, the statistical analysis, interpretations and discussion of the findings in respect of theoretical, previous findings and current educational practices. The final chapter, chapter five (5) gives the summary of the finding, conclusion drawn out of the summary, recommendations of the researcher as well as suggested areas for further research.

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CHAPTER TWO

REVIEW OF RELATED LITERATURE

Introduction

This chapter reviewed some available theoretical and empirical materials on the study. Areas covered under the review include topics such as, the goals of education; the goals of RME; the goals of RME syllabus and the national goals of education; Religious Education: definition and features; Moral Education: definition and features; Religion and Morality; some moral development theories; RME teaching and learning resources in the schools; assessment techniques used in the schools; some selected approaches that RME teachers could use; discipline in the schools; religious and social values emphasized in the schools and strategies for improving teaching and learning in the schools.

Theoretical and conceptual framework of the study

The goals of education

Adejuwon (1991) found that "one of the fundamental purposes of educational goals is to provide direction for classroom activities" (p.15). The goals indicate what behaviours to nurture in the learner and activities that are conducive to the development of such behaviours. Goals also indicate what

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materials must be present and what activities must be encouraged if the goals are to be achieved.

Also, the report of the president's committee on review of education reforms in Ghana (2002) discussed the goals of education. The committee outlined the goals of education for Ghana as follows:

(1)   To promote social justice and equity by ensuring universal basic education and equal educational opportunities for all Ghanaians.

(2)   To promote individuals with knowledge, occupational skills and attitudes for national development with a sense of dignity for labour and for preserving the nation's environmental resources.

(3)   To promote the culture of lifelong learning for all citizens who will continue to develop their intellectual capacities, technical skills and their abilities, to enable them cope with technological and other changes in the global world.

(4)   To promote the spirit of self-reliance that will enable individuals to be responsible for their well being as well as that of the community.

(5)   To develop in the individual the ability to create, think critically and be independent-minded.

(6)   To strengthen national consciousness and cultivate attitudes of good citizenship and patriotism and through that help preserve the nation's cultural heritage by promoting national languages and desirable traditions and values.

(7)   To develop attitudes conducive to harmonious relations among different ethnic groups and the international community. (President's Committee report 2002).

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A critical analysis of the goals of education for Ghana shows clearly that, the goals seek to develop the human resource of the nation. They are meant to produce intellectually, spiritually, emotionally and physically well-balanced individuals with the requisite knowledge, skills, values and aptitudes for self – actualization. They seek to develop the cognitive, the affective and the psychomotor abilities of the students. The goals of education as discussed are far reaching. It is therefore expedient to peruse the goals of RME to find out if they are well linked with the educational goals.

The goals of RME

Wilson (1972) outlined two major aims of Moral Education such as:

1. To make our pupils understand that moral thinking, like scientific and other kinds of thinking, is a serious subject of study in its own right, and can result in right or wrong answers to moral questions: that there is a rational methodology: and thereby to provide them with the right reasons for moral action and feeling.

2. To give them (as it were) a psychological resource when confronted with moral situations in everyday life neither setting them a partisan faith nor leaving them in a vacuum, but initiating them into a technique which they can use for themselves in coping with real-life problems.

Cox (1970) also maintained that, the aim of Religious Education is to help students to understand the nature of our present secular, pluralistic society, to help them think rationally about the state and place of religion in life, to enable them to

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choose objectively and on sound criteria between the many conflicting religious statements that are made in a pluralistic society, and to look out for themselves, and to cogently defend their own religious position or their rejection of the possibility of having one.

It is clear that students could only take good moral decision based on well informed knowledge on the effects of the decision. Therefore the goal of moral education is to facilitate the students' ability to seek information, process it and take moral decisions based on reason.

The goals of RME syllabus and the national goals

To determine weather the purpose of teaching RME fits into the national goals of education, there is the need to take a closer look at the aims of the RME syllabus. The syllabus was designed to help pupils to:

1. Develop an understanding and tolerance of other people's faith. This aim is in the framework of the national goal of education which seeks to develop attitudes conducive to harmonious relations among different ethnic groups and the international community.

2. Understand the differences between good and bad behaviours so that they can make the right decisions in many situations that will confront them. This aim is also in line with the national goal which is aimed to develop in the individual the ability to create, innovate, think critically and be independent minded.

3. Develop an awareness of their creator and the purpose of their very existence. This aim is not clearly captured in the national goal of education. It may not be considered as an educational but a religious aim.

4. Become good and useful citizens of this country, capable of maintaining peace, understanding and order in their lives and in the lives of their families. The aim of citizenship education is clearly captured in the national goal such as, to strengthen national consciousness and cultivate attitudes of good citizenship and patriotism and through that help preserve the nation's cultural heritage by promoting national languages and desirable tradition and values.

Out of the four (4) aims of RME compared with the goals of Ghana's education, three fit very well into the national goals. The aim that seeks to develop student's awareness of their creator may not be considered as an educational aim because not all humankind believe in the existence of the creator However, it is an important aim due to the fact that, all the major religions in Ghana believe very strongly in the existence of God. This is in line with the view held by Goldman (1965) when he said,

I would lead children to integrate all they are learning and doing in all subjects within a world view of God as creator and as the person who cares about his people … (p.197). Christianity should be taught because it is true; because it answers the deepest needs of human nature, and without knowledge of the love of

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God and a relationship with him men and women will live impoverished lives …
(p. 59).

Wheeler (1967) emphasized the elements of a working curriculum which could be used to assess the quality of the RME syllabus. He grouped the curriculum process in five major phases.

1. The intended aims, goals and objectives which must pass through a transition from a general aims to the particular objective of the classroom.

2. Selection of appropriate experiences to bring about the desired behaviour. This includes physical, mental, emotional and psychological experiences that learners need to go through.

3. The selection of content which is the subject matter of the curriculum. These are learning experiences meant to bring about the intended behaviour change in the learners.

4. Methodology that provides principles, procedures or approaches that are used in order to successfully take the learner through the contents of the curriculum.

5. The evaluation phase. This stage draws conclusion about the effectiveness of the content and the methods used. It makes value judgment about the success or failure of the curriculum.

Tanner & Tanner (1975) also asserted that the philosophy of education should influence the choice of objectives, selection and organization of the subject matter of an educational programme. Tanner & Tanner have listed four major sources to which teachers must derive objectives from in education. These are the needs of

the society, the nature of the subject matter, the learners and the philosophy of education. Tyler (1949) has agreed with Tanner & Tanner when he said that teachers could attain their sources of general objectives by taking stock of the needs aspirations and problems of society.

The views of the authorities on the goals of RME reveal that, there is the need to structure the curriculum programme in a way to meet the needs and aspirations of society in which the curriculum operates, to achieve it goals of producing well informed individuals.

Religious education: Definition and features

Historical background

In Ghana, then Gold Coast, formal religious education began with the coming of the European missionaries in 1482 when the first Castle school was established in Elmina by the Portuguese. Wilson (1971) has said, during the colonial days, the inclusion of religious education in the curriculum was based on historical, ecclesiastical or moral ground.

In 1925, Sir Gordon Guggisberg, the governor of the Gold Coast came out with sixteen (16) principles of education with religious education as a major part. Religious education had ever since remained part of the school curriculum. McMillan (1994) has maintained that, religious education is an important element of cultural and historical development as well as a major motive in literature, art, music, and drama. Without an understanding of religion, these subjects would be incomplete.

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Definition and features

Harold (1965) believed religious education, in brief is about the depth of the life they learn about on the surface, the whole of the life they learn about in fragments. At root religious education is conversation between older and younger on the simple question, what is life like? …life … can be encountered only in dialogue, between person who has had some experience in living it and persons who are beginning to engage in it and the dialogue will turn on what he and they have found or can find together. Hilliard (1963) held similar view that, Religious Education is an instruction meant to make the child aware of the fact of the experience of a religious interpretation of life within the contest that is of the main stream of religious faith, and experience as it has come down in the life and culture into which the child has been born. He explained that Religious Education is the "right" of every child just as it is a perfectly sound and defensible educational aim, which chimes in with the general aims of the schools. To Hilliard, Religious Education should not amount to indoctrination but should encourage the child to explore the significance of religion in the light of its value for others to whom it has meant something.

Again, Elias (1975) has said, Religious education should be experience based. Religion is not presented as a series of beliefs or events. The religious experience forms the basis upon which beliefs, events, rites, and codes of morality are founded. Religious education aims at personal understanding, conviction, and commitment. It is not interested in the formation of good habits unless these arise from thoughtful commitment. In the presentation of religious truth, religious

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educators attempt to match the experience of the students and religious truths to be presented. Religious education respects past traditions which formed religious faith. These traditions are not viewed however, as an albatross preventing further development. The tradition does not present set answers but the living faith of the community; and it often possesses varying interpretations (Elias, 1975, p. 7, 8).

Cox (1966) asserted that there is a growing feeling that Religious Education ought to be in the jargon of today's open-ended. This means it should have as its aim the giving to students a religious view of life and then allowing them freely to make up their minds on how that view shall express itself in belief and practice.

A closer look at the views of the authorities above on religious education revealed that, the teacher is a facilitator. The teacher should not in any way impose ideas or believes on the students. Teaching should be objective and based on reason. Students should be guided to take their own decisions without fear. Students are to be helped to develop so that they could take constructive and reflective religious decisions for themselves. Religious education should aim at making the child free to come to a decision but should not attempt to force a decision on the child. Any attempt to force the child would be a contravention of a fundamental educational principle. The general aim in religious education should seek to help students to begin to see what religious faith means to their lives.

Moral Education: Definition and Features

Historical background

Historically the traditional system of education has been the system of perpetuating morality before the introduction of formal education by the Europeans. Antwi (1992) has said, In Ghana, West Africa as well as most African communities, people educate their young ones in their local environments on the family level, social structures and cultural traditions.

McWilliams & Kwamina –Poh (1975) have explained that in the Fifteen Century, when the Castle Schools were established, character training focused on respect for the elderly and authority, truthfulness, trustworthiness, obedience and faithfulness. This was due to the fact that the Europeans needed people who could handle their trading activities.

Definition and features

Adejuwon (1991) defined Moral Education as "the process of education in which we develop a learner's intellectual ability along with the values of the society" (p. 86). He maintained that, moral education ensures that we do not only derive intellectual value from education. It also ensures that we learn and practice the values of social living. Values in education is therefore very important because it makes the knowledge we have got in the process of education to benefit both ourselves and other members of the society. Sacker (1988) has argued that, moral education is as important as or even more important than whether a student can speak a second language or solve an algebraic equation. To Sacker, schools are

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expected to produce not only the learned, but also the good. The role of schools as the guardian of moral behaviour and transmitter of society's code of ethics should not be left to decline. He has emphasised that, the school should play a major role in the moral upbringing of students.

Also, Downey & Kelly (1978) maintained that moral education is concerned with how students hold their moral beliefs and how they reach them rather than with what particular moral belief they hold, that the attention of the moral educator should be directed towards the form rather than the content of morality, towards the manner rather than the matter of moral learning, and in particular that he should endeavour to promote understanding, critical awareness and an appreciation of the need for knowledge and skills of many kinds as a basis for making of autonomous moral decisions that are sound and for thinking for oneself, in the fullest possible way (p. 60).

In commenting on moral education, Dewey (as cited in Santrock 1994) recognised that whether or not we offer specific programmes on moral education, schools provide moral education through the hidden curriculum. Schools, like families are settings for moral development. Classroom rules and peer relations at schools transmit attitudes about cheating, lying, stealing and consideration of others. The school administration, through its rules and regulations, represents a value system to children.

Having examined the views of above authorities on moral education, one will accept the fact that, moral education is very vital for every living being. The ability of the individual to evaluate moral issues is important in every normal

society. Moral decisions are not expected to be based on beliefs but critical reasons. Educator's interest should be directed toward making the students autonomous so that they can take moral decisions for themselves. The school climate should be the one that could promote sound moral values for students to emulate since the climate of the school serves as a hidden curriculum.

Religion and morality

In the minds of many people, the term religion and morality signals two related but discreet ideas. Morality is thought to pertain to the conduct of human affairs and relations between persons. Religion primarily involves the relationship between human being and the ultimate reality. In the past, a number of thinkers, reflecting on centuries of religious strife, sought to elaborate ethical theories based on reason or on widely shared human sentiments. In so doing, they established the assumption that, the norms governing conduct, morality and ethics are separable from matters of religious belief.

A number of scholars made efforts to explain the relationship between religion and morality. This is because it is possible to conceive ways of thinking and acting morally that are not dependent upon religious revelations.

Kant (as cited in Smart 1998) revealed that religion and morality are naturally linked but criticized religious excesses and fanaticism. He believed that God is the source of religion and morality. In contrast, Marx (as cited in Carmody & Brink 2002) viewed religion as the effort to support the norms and codes of the privileged strata and the ruling groups. Marx did not justify his opposition to

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religion in moral term; however, he was equally critical of the moral system and the moral philosophers of his day, believing that they too were deeply involved with the compromise by the social and material condition of the era.

Straughan (1989) asserted that, the educational problem of moral weakness, then, is concerned with how to teach or encourage children to act upon their moral judgments, an issue on which I have written at some length else-where and which I shall try to summarize as follows. What exactly is happening when we fail to act upon our moral judgments, when we are guilty of moral weakness? Many different types of explanation are possible, and each explanation points to a particular kind of method for the moral educator to employ in trying to tackle the problem of moral weakness. There are, for example, a number of causal explanations, which suggest that we are at times overcome by overpowering natural desires of other irrational factors; we are simply not strong enough to withstand these pressures because either our will or our conscience is too weak. So moral education, according to this account, will aim to help children to control or repress their emotions, to build up a strong character and conscience, and to increase their will-power (p. 40).

Among Africans, morality is considered the fruit of religion. In traditional context, there is distinction between morality and religion because there is close relationship between religion and moral life. To Idowu (1979), the social and the moral ordinances are the injunction of God who had himself, instituted them.

Sarpong (1990) affirmed the view of ldowu by saying that, the 'real' source of norm of unrestricted universally recognized and binding moral values in the religion of West Africa is the Supreme Being, the pure and the perfect King.

Quarcoopome (1987) maintained that, the relationship between religion and morality in the traditional setting is further seen in the context of the justices of the Supreme Being with particular reference to the social order. In West African Traditional Religion, the basis of moral behaviour is religion. The moral and ethical sanctions emanate largely from God who upholds the moral law and acts sometimes through the divinities and the ancestors.

Even though attempts have been made to separate morality from religion, one cannot rule out the influence of religion on social and moral behaviour. Traditional religion, Christian religion and Islamic religion see morality as the fruit of religion and the social and moral patterns of behaviour are reflections of that religious belief.

The concept religion

The concept 'Religion' is very difficult to define but could be described. However, various authorities such as anthropologists, sociologists, psychologists, scientists, and theologians have tried to define it based on their interest or understanding.

Carmody & Brink (2002) defined religion as "a system of symbols, myths, doctrines, ethics, and rituals for the expression of ultimate relevance" (p. 1). This definition could not completely cover all religions in the world since not all religions give reverence to an ultimate reality such as God or god. For example

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Buddhism and Marxism do not believe in the existence of God. Freud (as cited in Carmody & Brink 2002) maintained that "religion is a childish, obsessional neurosis which mankind will outgrow" (p. 25). Freud, the psychoanalyst, contended that human were driven by unconscious sexual and aggressive drives and that religion was merely one of society's tools for controlling such drives. He claimed religion would disappear and be replaced by science. However, religious phenomenon is becoming more profound in the face of science and technology and therefore defeats the definition of Sigmund Freud.

Smart (1998) had said, religion cannot be defined but described. He asserted that, religion is a complex object with six dimensions: doctrinal, ritual, mythological, ethical, experiential and social.

The doctrinal dimension is the main teachings of a religion. It teaches about the belief of the religious faith.

The ritual is the practical dimension of the religion. The rituals are performed in physical terms but have spiritual significance. Examples of rituals are prayers, libation, sacrifices, baptism and ablution.

The methodological dimension is the traditional story about heroes or supernatural beings, often attempting to explain the origins of the religion. For example the creation stories in the religions.

The ethical element is the rule and regulations that encourage good conduct or behaviour of the members. It is the code that determines the morality of the religious adherent.

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The experiential dimension has to do with the day to day intervention of the sacred in the life of the believers. Happenings like miracles and healings are part of religious experience in the religions.

The social dimension is societal factor in all religions. Religion is society based and there can be no religion without society or a group of people.

Based on the description of religion by Ninian Smart, it is clear that there is no religion without all the elements discussed. All religions in the world have doctrinal, ritual, mythological, ethical, experiential and social dimensions which could be used to describe religion.

The Concept morality

Seifert & Hoffunng (1981) explained that, morality refers to a sense of ethics or of right and wrong. According to them, morality has several aspects and to varying degree, all require cognitive skills. First, children must learn to identify how various situations actually affect other children's welfare. Secondly children must learn good moral judgment, how to select actions that truly help others and do not hurt them and thirdly, children must acquire skills for implementing moral judgments and actions. In agreement, Rundell & Fox (2002) explains morality as "a system of principles concerning right or wrong behaviour that is acceptable by a group of people" (p. 922). Also, Bull (1973) has maintained that, the term 'morality' derives from the Latin plural mores, meaning 'manners' or 'morals', is used to mean the generally accepted code of conduct in a society, or within a sub-group of society. Thus, an individual is spoken of as leading 'a moral life', or of 'public school morality'. To Bull, morality also mean "the pursuit of the 'good

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life' – and that is by no means necessarily the same as following the accepted social code. Indeed, moral progress has always been made by individuals who have gone against the accepted morality of their day, and who have generally suffered for doing so" (p. 1).

One could deduce from the views of the authorities that, morality is relative. What is moral in one society may be considered immoral in another society. What is necessary about morality is that moral choice or action should be based on well informed reason.

Some moral development theories

Piaget (1965) was among the first psychologists whose work remains directly relevant to contemporary theories of moral development. In his early writing, he focused specifically on the moral lives of children, studying the way children play games in order to learn more about children's beliefs about right and wrong. He revealed that all development emerge from action; that is to say, individuals construct and reconstruct their knowledge of the world as a result of interactions with the environment. Based on his observations of children's application of rules when playing, Piaget determined that morality can be considered a developmental process.

In addition to examining children's understanding of rules about games, Piaget interviewed children regarding acts as stealing and lying. Piaget concluded that children begin in a "heteronymous" stage of moral reasoning, characterised by a strict adherence to rules and duties, and obedience to authority. Later,

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children develop towards an "autonomous" stage of moral reasoning, characterized by the ability to consider rules critically, and selectively apply these rules based on a goal of mutual respect and cooperation. The ability to act from a sense of reciprocity and mutual respect is associated with a shift in the child's cognitive structure from egocentrism to perspective thinking. Coordinating one's own perspective with that of others means that what are right needs to be based on solutions that meet the requirements of fair reciprocity. Thus, Piaget viewed moral development as the result of interpersonal interactions through which individuals work out resolutions which all deem fair.

Kohlberg (1975) modified and elaborated Piaget's work, and proposed that children form ways of thinking through their experiences which include understanding of moral concepts such as justice, right, equality and human welfare, Kohlberg followed the development of moral judgment beyond the ages studied by Piaget, and determines that the process of attaining moral maturity took longer and was more gradual than Piaget had proposed.

On the basis of his research, Kohlberg identified six stages of moral reasoning grouped into three major levels. Each level represented a fundamental shift in the social-moral perspective of the individual. At the first level, the pre-conventional level, a person's moral judgments are characterized by a concrete, individual perspective. Within this level, a Stage 1 heteronymous orientation focused on avoiding breaking rules that are backed by punishment, obedience for its own sake and avoiding the physical consequences of an action to persons and property. As in Piaget's framework, the reasoning of Stage 1 is characterized by

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egocentrism and the inability to consider the perspectives of others. At Stage 2, there is the early emergence of moral reciprocity. The Stage 2 orientation focuses on the instrumental, pragmatic value of an action. Reciprocity is of the form, "you scratch my back and I' shall scratch yours". The golden rule becomes, "If someone hits you, you hit him/her back." At this stage, the child follows the rules only when it is to someone's immediate interest. What is right is what is fair in the sense of an equal exchange, a deal, or an agreement. There is an understanding that everyone has his/her interest to pursue so that right is relative. Individuals at the conventional level of reasoning, however, have a basic understanding of conventional morality, and reason with an understanding that norms and conventions are necessary to uphold society. children tend to be self-identified with rules, and uphold them consistently; viewing morality as acting in accordance with what society defines as right. Within this level, individuals at Stage 3 are aware of shared feelings, agreements, and expectations which take primacy over individual interests. Persons at this stage define what is right in terms of what is expected by people close to one's self, and in terms of the stereotypic roles that define being good. One regards being good to mean keeping mutual relationships, such as trust, loyalty, respect, and gratitude. The perspective is that of the local community of family. Stage 4 marks the shift from defining what is right in terms of local norms and role expectations to defining right in terms of the law and norms established by the larger social system. This is the "member of society" perspective in which one is moral by fulfilling the actual duties defining one's social responsibilities. One must obey the law except in

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extreme cases in which the law comes into conflict with other prescribed social duties. Obeying the law is seen as necessary in order to maintain the system of laws which protect everyone.

Finally, the post conventional level of stage 5 and stage 6 is characterized by reasoning based on principles, using a "prior to society" perspective. These individuals reason based on the principles which underline rules and norms, but reject a uniform application of a rule of norm. In essence this last level of moral judgment entails reasoning rooted in the ethical fairness principles from which moral laws would be devised. Laws are evaluated in terms of their coherence with basic principles of fairness rather than upheld simply on the basis of their place within an existing social order. Thus, there is an understanding that elements of morality such as regard for life and human welfare transcend particular cultures and societies and are to be upheld irrespective of other conventions or normative obligations.

Various authorities criticised the work of Kohlberg. Gilligan (1982), in her popular book, "In a Different Voice: Psychological Theory and Women's Development", suggested that Kohlberg's theories were biased against women, as only males were used in his studies. Turiel (1983) also criticized Kohlberg's theory that, morality and convention are distinct parallel developmental frameworks, rather than a single system as thought of by Kohlberg. However, because all social events, including moral ones, take place within the context of the larger society, a person's reasoning about the right course of action in any

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given social situation may require the person to access and coordinate their understandings from more than one social cognitive framework.

Turiel (1983) advanced domain theory in which a distinction was drawn between the child's developing concepts of morality, and other domains of social knowledge, such as social convention. According to the domain theory, the child's concepts of morality and social convention emerge out of the child's attempts to account for qualitatively differing forms of social experience associated with these two classes of social events. Actions within the moral domain, such as unprovoked hitting of someone, have intrinsic affects (the harm that is caused) on the welfare of another person. Such intrinsic effects occur regardless of the nature of social rule that may or may not be in place regarding the action. Because of this, the core features of moral cognition are centred on considerations of the effects which actions have upon the well-being of the persons. Morality is structured by concepts of harm, welfare, and fairness.

In contrast, actions that are matters of social convention have no intrinsic interpersonal consequences. For example, there in nothing intrinsic to the forms of address we employ that makes calling a teacher "professor" better or worse than calling the person Mr. or Ms. or simply using their given names. What makes one form of address better than another is the existence of socially agreed upon rules. These conventions, while arbitrary in the sense that they have on intrinsic status, are nonetheless important to the smooth functioning of any social group. Conventions provide a way for members of the group to coordinate their social exchanges through a set of agreed upon and predictable modes of conduct.

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Concepts of convention then are structures by the child's understanding of social organization. According to Turiel, adolescents for example view conventions as unimportant and arbitrary norms established by adult authority.

Smetana (1996) agreed with Turiel and maintained that, the domain theory had sought to explore how the child's concepts of moral and conventional regulation relate to their developing understandings of personal prerogative and privacy. It explored how children develop their concepts of autonomy and its relation to social authority. This has led to a fruitful series of studies of adolescent-parent conflict with important implications for ways in which parents may contribute to the healthy development of youth.

In support of the domain theory, Nucci (1989) asserted that, the implications of domain theory for value education are several. First, the identification of a domain of moral cognition that is tied to the inherent features of human social interaction means that moral education may be grounded in universal concerns for fairness and human welfare, and is not limited to the particular conventions or norms of a given community or school district. By focusing on those universal features of human moral understanding, public schools may engage in fostering children's morality without being accused of promoting a particular religion, and without undercutting the basic moral core of all major religious systems. Secondly, educational research from within domain theory has resulted in a set of recommendations for what is termed "domain appropriate" values education. This approach entails the teacher's analysis and identification of moral values or the conventional nature of social values issues to

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be employed in values lessons. Such an analysis contributes to the likelihood that the issues discussed are conformity with the domain of the values dimension they are intended to affect. A discussion of dress codes, for example, would constitute a poor basis for moral discussion, since mode of dress is primarily a matter of convention. Likewise, consideration of whether it is right to steal to help a person in need, would be a poor issue with which to generate a lesson intended to foster students' understanding of social conventions. A related function of the teacher would be to focus students' activity (verbal or written) on the underlying features concordant with the domain of the issue. Thus, students dealing with a moral issue would be directed to focus on the underlying justice or human welfare considerations of the episode. With respect to conventions, the focus of student's activity would be on the role of social expectations and the social organizational functions of such social norms.

On the basis of the above analysis, teachers are also better enabled to lead students through consideration of more complex issues which contain elements from more than one domain. By being aware of the developmental changes that occur in students' comprehension of the role of social convention, and related changes in students understanding of what it means to be fair or considerate of the welfare of others, teachers are able to frame consideration of complex social issues in ways that will maximize the ability of students to comprehend and act upon the moral and social meaning of particulate courses of action.

As reviewed in the criticisms against Kohlberg's work, Gilligan (1982) in her popular book "in a Different Voice: psychological Theory and Women's

Development" suggested that Kohlberg's theories were biased against women, as only male were used in his studies. By listening to women's experiences, Gilligan offered that a morality of care could serve in the place of the morality of justice and rights espoused by Kohlberg. In her view, the morality of caring and responsibility is premised in non-violence, while the morality of justice and rights is based on equality. Another way to look at these differences is to view these two moralities as providing two distinct injunctions – the injunction not to treat others unfairly (justice) and the injunction not to turn away from someone in need (care). She presented these moralities as distinct although potentially connected.

In her initial work, Gilligan emphasized the gender differences thought to be associates with these two orientations. The morality of care emphasizes interconnectedness and presumably emerges to a greater degree in girls owing to their early connection in identity formation with their mothers. The morality of justice, on the other hand, is said to emerge within the context of coordinating the interactions of autonomous individuals. A moral orientation based on justice was proposed as more prevalent among boys because their attachment relations with the mother, and subsequent masculine identity formation entailed that boys separate from that relationship and individuate from the mother. For boys, this separation also heightens their awareness of the difference in power relations between themselves and the adult, and hence engenders an intense set of concerns over inequalities. Girls, however, because of their continued attachment to their mothers, are not as keenly aware of such inequalities, and are, hence, less concerned with fairness as an issue.

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Freud (as cited in Darley, Glucksberg & Kinchla 1991) described emotional development as the process of achieving a balance between conflicting desires. To Freud, humans must resolve the tension between their purely self-interested tendencies, which he called the id, and the control of these forces by the combination of conscience and moral attitudes, which Freud called the superego. The process begins in infancy, at which time the id reigns without conflict. As the child develops, conflicts occur between the id and superego, which are ultimately resolved by the ego-the sense of self. This process results in a person who strikes a balance between individualism and society, between hedonism (pleasure seeking) and repression of his or her desires. To Freud, when this development process goes wrong a number of personality disorders can result, including a tendency toward criminal behaviour.

The id is the most basic of the three personality systems. It comprises the whole of the psyche at birth, and contains all instincts and psychic energy. It is entirely unconscious. The ego and the superego develop out of the id and they rely on the id as the source of psychic energy for their activities throughout life. The id depends on the pressure principle and seeks immediate gratification without resort to objective reality.

The ego in contrast to the id is concerned with objective reality. The ego attempts to "match' objects in the external world as closely as possible to the images created by the id. Thus the ego unlike the id spans the unconscious and the conscious mind. The ego devises realistic plans to satisfy the unconscious demands of the id and the demands of reality. It is said to obey the reality principle and is devoted primarily to protecting the organism and to cope with the real world.

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To Freud, the last process of the personality is the superego often referred to as the 'conscience'. The superego is concerned with moral ideas and deals with absolute rules. Unlike the ego, which seeks compromise, the superego strives for perfection. It does not function merely to postpone id impulses, but block them permanently.

Darley, Glucksberg & Kinchla (1991) maintain that one of the major conceptual contributions of psychoanalytic theory was the notion of an unconscious component of the mind that contains thoughts, wishes, emotions and memories that influence conscious thought and behaviour, though we are largely unaware of them. We can get a clearer picture of Freud's concept of the unconscious and how it exerts its influence by looking more closely at his three-part structure of personality: the id, ago, and superego.

Peters (1981) criticised Freud by saying "as far as I know there is no positive theory in Freud of the conditions under which this desirable development towards rationality tends to take place. There are, of course, suggestions about very general necessary conditions- e. g. a proper love relationship in early life with a mother-figure" (p. 19). He maintained that, the omissions in Freud's theory are connected with a more general weakness-the lack of any detailed theory of the development of the ego, of rationality in general of which morality is a particular case.

However, the greatest proponent of the social or behavioural learning theory, Skinner (as cited in Santrock 1994) dismissed the psychoanalytical approach to moral development because he claimed it was built on hypothetical structure.

In the view of skinner, moral behaviour can be explained through three main mechanisms such as:

(i)   Reinforcement and reward

(ii)   Punishment or the threat of it

(iii)   Modelling or imitation

The assumption is that, behaviour can be modified or changed through reinforcement techniques. That, rewards increase the probability of a desired response of unit of behaviour. To Skinner, children can be taught to adapt a kind of conduct their parents deem desirable or morally upright such as telling the truth, being respectful, honest and helping others through parental praise or approval.

Similarly, behaviour can also be shaped through the use of negative reinforcement or punishment in the form of physical punishment, verbal rebuke, sarcasm, or withdrawal of privileges or any treatment, which the child finds disagreeable or unpleasant.

Skinner maintained that, children also learn to adopt acceptable behaviours through imitation or modelling. Children do that by watching either their parents or other people. For example, children learn to adapt sex-linked occupational and domestic roles typical of their environment or culture, by observing their elder's behaviour rather than through deliberate instruction. Thus children do not learn only from what they are told to do by adults but also from what they see the adults doing. Thus learning takes place through imitation and modelling.

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The social learning had its share of criticisms. Chomsky (as cited in Chauhan 1992) criticized the generality of application of the concepts and principles derived from controlled experimental studies on animals to the social learning situation. He said the reinforcement system failed to account for spontaneity, curiosity and creativity in human beings. Chomsky maintained that Skinner neglected innate endowment. It denied the importance of genetic inheritance, mechanized the mental process and treated the organism like a machine.

A critical look at the theories revealed that, schools should emphasize cooperative decision-making and problem solving, nurturing moral development by requiring students to work out common rules based on fairness. Morality may result from social interaction or immersion in a group. However, moral development may naturally result from attachment to the group, an attachment which manifests itself in a respect for the symbols, rules, and authority of that group.

RME teaching and learning resources in the schools

On teaching and learning materials, the syllabus did not mention specific materials to be used by the teacher. However the materials are implied in the teaching and learning activities. Mankoe (2002) suggested teaching and learning resources that are to be provided to promote effective teaching and learning.

1. Facilities: Designing or redesigning and equipping facilities for instruction. The development of space and equipment specifications such as laboratories, resource centres and computers.

2. Materials: Selection and obtaining appropriate teaching and learning materials for use in implementing curricular designs. Thus previewing, evaluating, designing and finding ways to provide appropriate materials

In commenting on the use of appropriate teaching and learning materials, Morant (1981) said "it is clear that in-service work, whether related to the needs of the teachers or not, will only make headway if appropriate and adequate resources are allocated" (p. 95). This implied that, there is the need to resource all schools with the appropriate and adequate resources in order to enhance effective teaching and learning.

In agreement, Jarolimick & Foster (1989) have explained that in any learning environment there must be quantity of good quality materials suitable for a wide range of abilities and learning styles. They maintained that the availability of a textbook to a student should be the principal concern of planners and administrators. According to Anti & Anum (2003) the task of the teacher is to arrange instructional materials to meet the needs and interest of students. Also, Bruce (1987) emphasized the fact that, greater availability of texts and reading materials raises the quality of learning activities thus increasing achievements.

Empirical review

Hoge (1995) conducted a study among pre-service teachers on educational programme in Korea. The study revealed that, lack of textbooks was the major

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problems. According to the study, the programmes failed to provide diversity in learning since all the students learn the same moral messages from the same textbooks without diversity

Thompson (2006) has also found in a study he conducted that, teachers of RME in secondary schools in the Upper East Region of Ghana face the challenges of inadequate textbooks, the difficulty of teaching the subject, lack of in-service training and inadequate time allotted to RME on the time table.

Teaching and learning resources are very crucial in the success of any educational programme. No matter how knowledgeable or skilful the teacher is, he would not make much headway if quality and adequate resources are not provided.

Assessment techniques used in the schools

A central aspect of RME syllabus is the concept of profile dimension that should be the basis for instruction and assessment. A 'dimension' is a psychological unit for describing a particular learning behaviour. The profile dimensions describe the underlying behaviours for teaching, learning and assessment. In religious and moral education, the three profile dimensions specified for teaching, learning and testing are:

1. Knowledge and understanding   35%

2. Application of knowledge 40%

3. Attitudes and values   25%

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The RME syllabus states that "both instruction and assessment be based on the profile dimensions of the subject' (p. x). It emphasised that, in developing assessment procedures, teachers should try to select specific objectives in such a way to assess a representative sample of the syllabus objective in each assessment (M.O.E 2000).

Cole (1997) has said that, evaluation means "to assess the value or worth of something". In addition to assessing training in terms of merit and worth, evaluation is also concerned with the process and outcome of training. Assessing training process therefore means seeking answers to the question "did we do things right"?

The RME syllabus recommended projects which include practical work and investigative study, class tests, home work and terminal test. Some of these assessment modes may take the form discussed by Nitko (2001) below.

1. Short answer items: - it requires a student to respond to each item with a word, short phrase, number, or symbol. It assesses students' performance of lower-order thinking skills such as recall and comprehension of information.

2. True-false item: - it consists of a statement or a proposition that a student must judge and mark as either true or false. There are at least six varieties: true-false, yes-no, right-wrong, correction, multiple true-false, and yes-no with explanation. They assess a student's ability to identify the correctness or appropriateness of a variety of meaningful propositions.

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3. Multiple-choice item: - It consists of one or more introductory sentences followed by a list of two or more suggested responses. The student must choose the correct answers from among the responses.

4. Essay items: - They are used to assess higher-order thinking and writing skills of students. Essay items are usually classified into two groups: restricted response items and extended response items.

Empirical review

. Park (1996) studied the assessment techniques in Moral Education in Bradford. The result showed that: (a) teachers were not well prepared for moral discussions, (b) the content of the textbooks consisted of normative argument (c) most teachers used textbooks content directly in assessing the students. Also Moon (1995) conducted a survey on assessment strategies in Moral Education in Korea. The finding revealed that, assessment was solely based on the cognitive domain and that no moral dilemma was used in assessing students.

Assessment is very important in every educational endeavour where teaching and learning is the main objective because it seeks to evaluate the performance of the students, the educators and the curriculum as a whole. It is therefore very important for teachers to use the appropriate techniques to assess students in order to achieve the desired result. Assessment should aim at evaluating the totality of the students.

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Some selected approaches that RME teachers could use

Various authorities have come out with varied approaches to the teaching of RME some of which have been reviewed. Grimmitt (1978) has said that there are no distinctive teaching methods unique applicable to the teaching of RME. According to Grimmitt, the RME teacher could make use of the common pool of methodology by adapting them to his own subject matter. Definitely the use of methods in the teaching and learning is vital. Methods advance effective teaching and understanding. Tamakloe, Amedehe & Atta (1996) regard methods of teaching as the process through which learning takes place. They explained teaching and learning strategies as "…the process which are adopted by both the teacher and the student to induce learning in a teaching learning interaction (p. 346). Some of the teaching methods that could be used by the RME teacher include value clarification approach, moral dilemma approach, moral development approach, existential approach and the educational drama.

Leming (1997) stated that the theory of value clarification recognized that students today have difficulty pulling themselves together. Students cannot understand their values; they have no clear values that serve as a guide for action in a complex and often confusing world. The purpose of value clarification is to help students understand their values. If students understand their values, then their behaviour would also change.

Gow (1985) asserted that, "the developers of Values Clarification maintained that the fundamental failing of traditional approaches to such behaviour as lying, cheating, and stealing is that they deal in "indoctrination"

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asserting to children that there are "right" and "wrong" ways of thinking and acting" (p. 25). These traditional approaches, he said, have the effect of arresting the development of a student's rational judgment, and can only be described as "totalitarian." He maintained that, adults have made the mistake of trying to teach students certain moral values because such instruction seems more "efficient" than allowing children to choose or create values of their own. According to Gow, it is temptingly easy and insidiously gratifying to "mould" children or to "whip them into line" by exercising one's superior status and authority as an adult. He came out with a seven step to moral values.

He considered Values Clarification, the only "democratic" route to psychological and ethical maturity that will make students to choose freely and create their own values. He specifically prescribed a seven step valuing process by which the aim can be achieved.

Choosing: (1) freely

(2) from alternatives

(3) after thoughtful consideration of the consequences of

each alternative

Prizing: (4) cherishing, being happy with the choice

(5) enough to be willing to confirm the choice

Acting: (6) or doing something with choice

(7) repeatedly, in some pattern of life.

In the classroom, the teacher's role is to make this process easier by

responding in such a way as to stimulate the student to apply these seven steps to whatever topic or issue the class may be discussing. These discussions are to have one specific goals or purpose beyond offering each student a range of viewpoints from which to choose.

Some activities have been suggested for effective use of value clarification approach in the classroom. Among the strategies are, 'life raft' and 'obituary'.

Gow (1985) used dilemma called "Life Raft," to help children clarify their self-worth. Each student keeps his own identities and may be assigned a particular character or a role-play in the situation. The teacher instructs a group of students, for example, ten (10) to sit in a formation resembling a life raft. The dilemma is, they have been on an Atlantic cruise, that a serious storm has developed, that their ship has been struck by lightening, and that the major problem that now exists is that the raft has room and food enough for only nine persons and there are ten in the group. One person must be sacrificed in order to save the rest. The teacher informs the group that the decision is to be made by group consensus: each member is to "plead his case" to the others, arguing why he should live, and then the group is to decide who must go overboard. He tells the students that they have one-half hour

Here, the teacher allows the students to freely argue out their case after which the teacher asks questions for students to answer. The questions should aim at helping students to brainstorm the values that are implicit in the situation experienced. By this activity, students learn about the value of life and why the interest of the larger group is more important than the individual.

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On the use of Obituary the teacher asks students to look at life by viewing it from the perspective of death. Students are then asked to write their own obituary. Here a simple format is given to guide the students although they are free to write their obituary in their own form. The students can use as many as the suggestions given by the teacher as they wish, or add their own.

After students finish writing, they may volunteer to read their obituaries out loud, or they might share in smaller, more personal and supportive groups. This activity helps students to re-examine their values, develop new values and appreciate the need to lead good life on earth.

Simon, Howe & Kirschenbaum (1972) major proponents of the value clarification approach revealed that, "students who have been exposed to this approach have become less apathetic, less flighty, less conforming as well as less over-dissenting" (p. 20). They maintained that, the approach helps students to be more zestful and energetic, more critical in their thinking, and are more likely to follow through on decisions. Among many of the strategies suggested to be used by teachers are (a) values-focus game, (b) privacy circles and (c) cave-in simulation.

The values-focus game is designed to help students to be open to, accept and understand even if they do not agree with different points of view. The objective of the value focus game activity is to help students understand more effectively another person's point of view, rather than to attempt to change the person's mind through attack or debate. According to Simon, Howe & Kirschenbaum, before the teacher introduces the game, he should guide the

students to complete in writing several stem sentences. For example: "I feel best when I am in a group of people that …………" "I feel worst when I am in a group of people that……….."

After each student has completed the unfinished sentences, the teacher asks the class to arrange themselves into groups of three. Each student in the group is to have the full attention of the other two group members for a period of five minutes. During the period, the focus person is to talk about the responses which should be governed by rules. Each student is provided with a copy of the rules and the teacher explains them fully. After the students have rated themselves and each other on how well they listened, time could be given for students to react to each other's positions. They voice their agreement or disagreement, and discuss their various points of view.

. The Privacy Circles strategy encourages students to think more about their pattern of self-disclosure and self- containment in relation to their feelings, opinions and actions. It gives students the opportunity to find out whom they are willing to tell what. It often raises the questions: "Am I too open?" and "Am I too closed?" (p.183). The procedure is that, the teacher either gives or asks students to draw a set of privacy circles. He then explains what each band represents, starting with the outermost one and moving inwards. As a follow-up activity, the teacher might ask the students to write a paragraph or short essay on "What I'm willing to publicly affirm" or "Public Affirmation, Privacy and Me." (p.185).

Cave-in Simulation activity encourages students to think about the importance of something very scary on value issues: "what do I want to get out of

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life?" and "What do l have to contribute to my world? The procedure for the Cave- in Simulation is that, the teacher has the students sit close together in one corner of the classroom, on the floor, if possible. He turns out the lights and pulls down all the shades. He puts a lighted candle in the center of the group. Then he explains the situation. The class, on an outing to some nearby caves, has been trapped hundreds of feet below the ground by a cave- in. There is a narrow passageway leading up and out of the cave where they are trapped. Night is coming fast and there is no one around to help. They decide they will form a single file and try to work their way out of the cave. But at any moment there might be another rock slide. The ones nearest to the front of the line will have the best chance for survival. Each member of the class will give his reasons for why he should be at the head of the line. After hearing each other's reasons, they will determine the order by which they will file out.

Critics argue that, in value clarification, there is no right or wrong; any value a student chooses is correct as long as the student can produce a rationale, and the approach does not support pro-social behaviour (Lockwood 1997)

In moral dilemma approach, teachers facilitate students reasoning, assist students in resolving moral conflict and ensure that discussions take place in an environment that contains the conditions essential for growth in moral reasoning (Leming 1997)

Criticisms of the dilemma discussion approach have centred on issues of moral relativism and the connection between gains in moral development and charges in behaviour (Frankel 1976).

Banks (1997) has said that, the major goal of moral education is to help students develop a process for identifying values conflict, resolving them and rationally choosing and defending their moral choices and learn how to justify their moral decisions. According to Banks, "all values are not equally valid. Some values such as, inequality, racism and oppression are clearly inconsistent with human dignity" (p.13). Moral development approach guides students who choose or hold values that conflict with dignity to see how their values conflict with democratic values and ideologies. Student are also helped to understand and predict the possible consequences of the values they embrace (Banks 1997). In support, Santrock (1994) asserted that, moral development concerns rules and conventions about what people should do in their interactions with other people. In short, moral development is about the standards of right and wrong. Leming (1997) contended that in the use of moral development approach, the teacher's role is to serve as a facilitator of students reasoning to assist in resolving issues concerning moral conflict and to ensure that the environment in which the discussion takes place contains the condition essential for the development of moral reasoning. Another means of enhancing moral development of students is the use of value analysis. Rundell & Fox (2002) explain values as "principles and beliefs that influence the behaviour and way of life of a particular group or community" (p.1588). Values analysis helps students to apply techniques of logic and scientific investigation to matters involving values. Teachers stress the importance of exploring all alternatives of gathering and evaluating the facts and of making logical decision.

According to Grimmitt (1978), the existential approach dwells on the entire experiences of students and employs this as a means of formulating religious concepts. He explained that the approach opens up the teaching process to personal encounters and face-to-face relationships. The existential approach deals with the Religious and Moral Educators' interaction with students and the way they instill mutual respect and trust in students. The approach seeks to help children to "know about depth" by encouraging them to look into their own lives at depth, in order to explore their natural experiences deeply. The aim of the approach is to create in students the ability to understand and think about religion as a unique mode of thought.

In using the Existential approach in teaching; three types of themes such as (a) depth themes (b), symbol and language themes and (c) situation themes are identified, each with carefully chosen aims.

Depth themes normally take as their subject matter or topic the student's immediate situation and experiences and seek to provide him/her with an opportunity to examine them more closely and to find out new dimensions. When depth themes are used, then the students are being asked to look more deeply into something already familiar to them and to finding out if there is anything about that thing they have not seen before.

Basically, symbols and language themes aim at promoting understanding of the nature and functions of symbols and the ability to use them. Symbols and language themes and depth themes complement each other but could be used independently.

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Situation themes, as the name suggests, provide students with the opportunity to explore, examine and discuss situations which call for some sort of moral choice or judgement to be made either about the situation itself or about the actions or people involved in the situation. When students are encouraged to analyse such situations carefully, especially in terms of the likely consequences of certain actions and decisions, and use the understanding which is provided thereof, students could be helped to become more perceptive of situations in which moral choices are required and be more sensitive to those situations.

The problems associated with the existential approach include lack of adequate student's vocabulary and qualified teachers to put the method into practice. However, with good planning and effective learning strategies put in place, the problems could be solved.

On educational drama, Grimmitt (1978) has explained that, the term "educational drama" includes mime movement, improvisation, play-acting, role-play or socio drama, dance drama and stylize drama. The aim of educational drama is (a) to develop the personality, (b) to develop the powers of imagination, self- expression and communication, (c) to develop an awareness of other positions and the ability to empathies and (d) to foster group identification.

The purpose of educational drama is to serve as a means of helping the students to learn by;

1. Introducing and exploring theme, stories, characters and situations to students.

2. Promoting discussion research and writing among students.

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3. Aiding the understanding of religious concepts and ideal. for example religious symbolism, myth and ritual.

4. Ensuring students' participation and involvement in the learning process to break the monotony of teacher cantered approach to teaching.

5. Developing confidence and communicative skills in students.

Awuah & Afriyie (2006) outlined some of the advantages and the disadvantages of educational drama.

Advantages

1. It provides pupils or students with fun during the lessons.

2. It trains students to speak clearly so that all members can hear.

3. It teaches students to adopt attitudes towards problems and situations faced by other people.

4. It develops in students the spirit of co-operation and team work.

5. It encourages the use of their initiatives.

6. Drama provides opportunity for active participation in the lesson being taught.

7. It enables students to identify themselves with positive qualities of character such as courage, patience, meekness and concern for others.

8. The use of drama provides an opportunity for students to really understand in concrete situations some of the difficult concepts that conflicts with their Religious and Moral Education classes.

9. Learning becomes practical especially with topics which are abstract, boring and difficult to understand.

10. Through drama children can project themselves into their future adult roles.

Disadvantages

1. The acquisition of resources for educational drama could be expensive.

2. There is possibility of ineffective performance if there is no enough time for rehearsal.

3. Class control may be difficult if class size is very large.

Adejuwon (1991) explained some general teaching methods in Moral Education which teachers may use either individually or in combination during moral education lesions.

a) Simulation: - It is best done through drama or essay writings. Students are given a story with a moral theme half-way and they are made to finish it as they think fit.

b) Indirect apprenticeship: - Students are made to learn from select resource persons, the moral principles which have ensured their success in life.

c) Subject Method: - students could use the principles of academic subjects to learn the principles of good human relations. A principle like obedience could be illustrated by the need to obey the rules of learning in order to achieve success e.g. in the laboratory or on the sports field.

d) Questioning:- Questioning challenges learners to think. From the students' answers, teachers could know their intentions and levels of reasoning. Teachers should however note that, they should not ask questions as if they are policemen and as if the students are suspects.

e) Discussion: - This is particularly useful with senior students. Learners are given relevant moral question to answer but they are allowed to react to it as frankly as possible. From this, the teacher is not only able to judge how his learners' think; he is also able to help their further moral growth.

f) Unguarded Observation: - This is a popular method in traditional informal education. Learners are left on their own but adults watch their behaviour at a distance. Sometimes valuables are left about carelessly to test children's honesty. Unguarded observation helps to correlate a learner's theoretical response in class with his true behaviour.

Empirical review

Acland (as cited in Mathews 1969) conducted a study and out of the study, he made it known that, the approach for teaching of religion to adolescent was on quite wrong lines. He said the subject ought to be allotted more time in the school and that it should be entitled 'Religion and Life Discussion Period'. He asserted that, the great difference between teaching religion now and teaching religion a generation or two ago is that, then there were many people who accepted simply what they were told by others. We live in a scientific age when we have taught adolescents to question everything. He maintained that the approach to religion in general and to Christianity in particular does not start from the bible, or from God, or from Christ. Religion is not a body of knowledge but a relationship between oneself and life.

One could realise that the approaches for teaching should be scientific and tailored to take cognisance of Morden trends and development in order to meet

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the needs of the technological age. Any attempt to depend solely on the old age methods would defeat the aims and aspirations of the subject and society would be the ultimate loser.

Discipline in the schools

The parents' approach to discipline and to conflict resolution has important effects on the quality of the parent-child relationship and the child's early personality development. Generally, developmental scientists have found that when parents frequently exercise power and authority to overcome their children's assertiveness, the children comply but are also likely to become angry, frustrated and to be defiant when the parent is not present. Often, children of parents who use physical punishment act aggressively toward others. Parental strategies that emphasize communicating firm and consistent expectations and their rationale, as well as listening receptively to the child's views, foster the child's cooperation and a more harmonious parent-child relationship. An affectionate parent-child relationship, in turn, enhances the child's compliance and cooperation. Young children are motivated to comply with an adult's expectations when they are emotionally committed to maintaining a strong, warm relationship with that person (Microsoft Encarta 2006).

Kounin (1970) has said discipline is part of classroom management. He defined discipline as high rate of work involvement with low rate of deviancy in academic setting. He maintained that, discipline is 'how a teacher handles misbehaviour' (p. 5). Kvareceus (1945) believes that rules and regulation may

bring about misbehaviour in the schools. He said when rules operative in the school set up differ from those that are operational in the home, students become confused and misbehave as a result. However, Gnagey (1968) identified ignorance and lack of understanding of school rules as one of the reasons for students' misbehaviour especially during the early days in school. He maintained that 'even if a student is presented with a neatly organized set of bye- laws he never really knows which statutes are operational and which are just on paper' (p.14).

Asiedu- Akrofi (1978) identifies two types of discipline:

1. In the first type, students willingly support and obey rules and regulations of the school. They do not perceive any authoritative force on them towards obedience. They do not only welcome the rules readily, but even participate in making them.

2. The second type of discipline is externally imposed and thus does not offer students the chance to exercise their sense of judgment and responsibility. Students are always compelled to obey their teachers and other school authorities. Teachers perceive their role as discipline enforcers.

The importance of discipline should be of major concern to every moral educator. Mankoe (2002) had stated that "to be able to maintain discipline, heads and teachers must be role models in matters of discipline for pupils to emulate" (p.91). He emphasized that, to be able to deal effectively with discipline, a teacher must know something about the home of the students in his class, their physical

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capability, temperament, social qualities and relationships, their interest, and aspirations. In addition, the teacher should constantly investigate the difficulties of pupils and find appropriate remedies for them.

Empirical review

A study conducted by Taku (1996) on Moral Education in the United States revealed that in the United States, moral education has always been an issue in schools. Although the methodology and the content have changed over the past years, moral education was largely impacted on by social and cultural change, and had a huge influence on the society. Moral education became one of the biggest concerns of the public since society was facing an increasing amount of juvenile crime. The report pointed out to "lack of discipline" as what it saw as the biggest problem for local public schools. The report revealed that, in 1983, 2,951 children in the United States died from gunfire. Ten years later, in 1993, 5,951 people under the age of 20 died at the hand of a gun – a 94 percent of increase. The research finding revealed that, a new report by the Children's Defence Fund, based on data from the National Centre for health Statistic, revealed that the "morally unthinkable" killing of children by guns had not only become common, but continued to escalate.

The report also found that teenagers are much more threatening than adults because they will kill over trivial matters, he concluded that children learn the basis of what is regarded as social virtues at home and that, the primary cause of moral decline in the United States did not lie in moral education itself but decline of family foundation.

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Also, Owusu – Banahene (2005) found that, adolescents' aggressive behaviours occur in the senior secondary schools in Ashanti region but the situation was not alarming. According to the findings, the most common form of students' aggressive behaviours identified were verbal aggression such as insult, teasing and gossiping. Exchange of blows or fighting and destruction of property occur only occasionally.

However, a study conducted by Adu-Poku (2002) on Tutors' and Students' Perceptions of Indiscipline in the Teacher Training Colleges found that, as far as teacher training colleges in the Ashanti region were concerned, both tutors and students did not regard indiscipline as a major problem on college campus. This was because most college students were adults and tend to eschew many of the more violent adolescent tendencies associated with indiscipline in the secondary and basic schools.

Charlton & David (1993) conducted a survey on management of behaviour in schools. The survey revealed that teachers encountered problematic behaviours such as verbal abuse on teachers, physical aggression among students and physical destructions which were considered to be serious. Appiah (2007) in a survey among teachers and students in Oda secondary school found that, the majority of the students believed teachers were the main cause of school indiscipline due to teachers' inadequate preparation before going to teach.

There may be no doubt that the problems of discipline discussed above are prevalent in the research setting. The most urgent task is to build a moral society, and educators ought to take the leading roles in it. The world is now a global

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village, and whatever is happening in the America should be of concern to us here in Ghana. One could not deny the fact that "lack of discipline" may be the problem facing our society and that effort should be made to solve it.

Religious and social values emphasized in the schools

Adejuwon (1991) maintained that value is the worth which we give to a person, thing, idea or event. We value some people more than others. We show that we value a person by showing them respect, helping them, speaking well of them or avoiding to hurt them. We value things for many reasons; one may value a wrist-watch because it costs him a lot of money. Another may value an old dress because his mother gave it to him. Values imply that we have a positive attitude towards a person, things, ideas or events.

Carmody and Brink (2002), in commenting on religious values, said religion deals with values but not all values are religious. Religion deals with values that are relevant in the realm of the ultimate. Most of the things that we find relevant to us on a daily basis are less than ultimate, although they are important and sometimes essential or urgent. .

Teaching and learning values is very imperative because teaching and values intertwine in the sense that all teachings reflect someone's or a group of people's values. Nelson (1999) believes "it is impossible to teach a valueless curriculum in a valueless classroom" (p. 72). Keenan (1992) has given eleven different virtues necessary for all citizens no matter what society they belong to. Among them are friendship, magnanimity, respect and practical wisdom. Keenan

also mentions four cardinal virtues such as prudence, justice, temperance and fortitude or bravery. According to Hannon (1992), any immorality is capable in its nature of threatening a society's existence.

Young (1997) pointed out that there are seven essential values that can be transmitted with integrity by schools, colleges and universities. These essential values are "service, truth, freedom, individualism, equality, justice, and community service" (p. xiii). He concluded that these values are very essential for the growth and development of society.

Herbert (2002) contended that in a pluralistic society, schools should impart shared community values that all responsible people will accept. He explained that everyone in the world values respect, responsibility, honesty, fairness and compassion. However, teachers might easily lapse into a secular humanistic view that holds all moral choices valid.

Empirical review

Bulach (1999) conducted an extensive survey of parents, teachers and the clergy in a k-12 school system near Atlanta, Georgia to determine the character valued by the community. He asked the respondents to list traits they thought should be taught in the school system. He analysed the data for frequency with which each trait was listed. Based on the frequency analysis, he identified twenty-seven traits valued by the community. The traits were then consolidated into sixteen character traits because a number of the traits were similar. He then asked the respondents to rank the sixteen traits from the most important to the least important. Teachers and parents were in agreement on the three most important

character values to teach: (1) respect for self, others and property, (2) honesty and (3) self control/discipline. Members of the clergy preferred the following as the top three: (1) perseverance/diligence, (2) motivation and (3) empathy. The remaining thirteen values ranked in order of importance were as follows: cooperation, responsibility/dependability/accountability, integrity/fairness, kindness, forgiveness, perseverance/diligence/motivation, compassion/empathy, and courtesy/politeness, and patriotism/citizenship, tolerance of diversity, humility, generosity/charity and sportsmanship.

Judging from the above explanations and findings on values, it is clear that values are what individuals or society considers worthwhile. Examples of values are love, kindness, respect for the elderly and one another, hard work, honesty, loyalty, empathy, truthfulness, wisdom, humility and trust worthy

Annobil (2005) conducted a study on the evaluation of the implementation process of the junior secondary school Religious and Moral Education programme in Cape Coast schools. The study found that, the religious affiliations of RME teachers in Cape Coast schools did not affect the teaching and learning of the subject. This means teachers emphasised all the social, Traditional, Islamic and Christian values in the syllabus.

Strategies for improving teaching and learning in the schools

To achieve the aims for teaching Religious and Moral Education, there is the need to adapt strategies that could enhance the RME curriculum programme

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and stimulate the moral educator to possess moral, academic and professional competences needed for efficient and effective teaching of the subject.

McNamara (1994) has said that, the vital element within the educational system responsible for children's learning is the class teacher. He revealed that, 'no Act of Parliament, no reform in educational policy, no rhetoric from political platforms, no increase in resources, and no educational research or theory can have any impact upon the quality of children's learning or lead to improvements in children's educational opportunities unless in some way they enhance or inform the practice of the teacher in the classroom. He said, "Within the classroom there is, in the final analysis, only one expert and one person who can be responsible for children's learning - and that is the class teacher" (p. 29). This means there is the need for the teacher to be academically and professionally proficient.

Farrant (1982) agreed with McNamara and maintained that, efficient teachers should be able to:

(i)   Established a productive classroom atmosphere from the start by means of good organization and carefully planned teaching structures.

(ii)   Use friendly humour and create excellent teacher-pupils relations.

(iii)   Create specific kinds of climate for different lessons.

(iv)   Exercise good class control and discipline.

(v)   Give praise generously to pupils or students.

(vi)   Use pupils' ideas as much as possible.

(vii)   Explain things to pupils very clearly.

(viii)   Include a variety of children's misbehaviour but use appropriate
punishments.

Hilliard (1963) has said it is obvious that more is demanded of the good teacher of religion than merely strong personal convictions about religion. He needs also to be possessed of wide sympathies, which enable him to face the many –sided nature of religious faith and experiences. He must also be familiar with the most important work of scholars in the field of biblical studies and allied fields to enhance effective teaching. Ryans (1962) has stated that "if teachers are incompetent or are misfits, excellent material resources in the form of buildings, equipment and textbooks are likely to be ineffective, if not wasted" (p. 370).

Concerning professional competence of the teacher, Weigand (1999) has indicated that, the teacher needs to demonstrate the knowledge of the student's spiritual, moral, intellectual, physical, social and emotional development. Also, the teacher should understand how to promote learning. According to Weigand, the teacher should be able to demonstrate knowledge of the various ways in which students learn; and also demonstrate understanding of social, psychological, developmental and cultural influences on student's attainment.

. Hama (1998) agreed with Weigand and stated that "school effectiveness depends largely on teacher quality (p. 67). Hama explained that, competent teachers through their good teaching could compensate for many deficiencies in a school but ill-trained teachers by their poor teaching could render nugatory any other advantage. It is therefore important for the RME teacher to be conversant with the demands of his profession. In addition, Crandall & Associates (1982)

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have stated that the use of resource persons help to break the monotony in which students continually see and hear the same person. Anti & Anum (2003 also hold the same view and said that, teachers of religion, even though professionals yet they may lack adequate knowledge of some religious practices and rites and for effective teaching of such topics, the use of a resource person is most appropriate.

Tumwesigire (1993) contended that religiously educated person needs to have a good amount of knowledge of the many religions found in his society. Thus he must be well informed about African Tradition Religion first and foremost, Christianity, Islamic and other religions. He needs to know where to look for information. To Tumwesigire, there is no need for the religiously educated person to have all the information in his head all at a go provided that he or she knows where to find it and how to find it whenever he needs it. This means the educator must be able to know how to use the knowledge he has acquired and be able to morally discriminate and intelligently use his knowledge to the moral upbringing of his students. Finally the teacher should have adequate knowledge in the approaches for the teaching of religious and moral education.

Tumwesigire maintained that, the religiously educated person should treat all religions and religious beliefs equally and regard them as neither true nor false. In other words the teacher should assume a position of neutrality concerning religious truth and falsehood.

One could deduce from the views that, the teacher should recognize that religious beliefs have same value which they relatively offer to those who hold them to be true. Religions affect the feelings of the believers and that they

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determine and influence their choices, decisions and conduct. Finally the teacher should be well conditioned emotionally and be of a good role model for the students and society as a whole.

On enhancing the professional competency of the teacher, Morant (1981) recommended in-service education. He said in-service education aims to widen and deepen teachers' knowledge, understanding, and expertise (including skills, techniques and power of judgement) in respect of their professional work. He maintained that, "in-service education is intended to support and assist the professional development that teachers ought to experience throughout their working lives" (p.1). Its starting point thus should be marked by the occasion when the newly qualified entrant to the teaching profession takes up his first appointment in school and the finishing point coincides with retirement.

The views of Morant agree with Ivancevich (2001) who has said, training and development are processes that attempt to provide an employee with information, skills, knowledge and understanding of the institutions. In addition training and development are designed to help a person continue to make positive contributions in the form of good performance.

Mankoe (2002) advocated for planning and implementing learning experiences that will improve the instructional performance of teachers. These include workshops, seminars, conferences, consultations, field trips, training sessions as well as formal education.

A professional RME educator should have sufficient knowledge of the community in which he teaches for a better understanding of his students. This is

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in agreement with Mankoe (2002) when he said, collaboration between a school and its community creates learning environments that are more inclined to address the diverse needs of heterogeneous pupil population. The school becomes open to educational options that encourage administrators, teachers, parents and pupils to think beyond the limits of the organizational and educational paradigms (particular form or class) within which they are expected to function. Indicators of non-collaboration are infinite, including high school drop-out rate, truancy, poor examination results, preference of private schools by will-to-do families, particularly in urban areas and student indiscipline. To achieve these, it calls for appropriate RME educational programme.

According to Levin & Young (1994), a society establishes a school so that it could fulfil the society's goals and aspirations. They asked; how else could the school fulfil this mission without its close cooperation with the society that established it in the first place? A school that ignores its community is likely to go astray. And operate in a vacuum. Thus a school's success is closely related to the degree to which the culture of the home corresponds with the culture of the school. This means, the teacher should make every effort to understand his students by learning about the community.

Empirical review

Chu & Park (1996) conducted a survey in Georgia on 300 pre-service teachers and elementary school teachers to assess their teaching competencies in Moral Education. The result of the survey revealed that majority of the teachers lacked the necessary skills and professional competencies for teaching Moral

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Education. His findings are in line with a survey conducted by Park (1995) among pre-service teachers on Moral Education programme in Korea. The study revealed that, the programme focused on theory at the expense of practical experience and that the pre- service teachers were full of information but lacked practical experience. This means there is the need for the RME educator to possess practical skills for effective teaching.

In order to ascertain the teachers' and students' perception about Moral Education, Johnson (2002) conducted a comparative study among public high schools and private high schools in Korea. The result of the study showed that, teachers and students had positive perception of Moral Education in public high schools where it was taught as core. However, teachers and students had negative perception for Moral Education in private schools where it was not taught as core

Also a survey conducted by Moon (1995) studied the relevance of Moral Education in the era of information technology in four metropolitan areas in Korea and came out with the following findings. (a) the curriculum was criticised for been too age-grade oriented, (b) the curriculum failed to provide for the teaching of most issues of immediate concern of students and (c) the curriculum failed to promote diversity in teaching and learning Moral Education.

One could conclude that more need to be done about the RME curriculum programme to improve the teaching and learning of the subject. Also, the training and education of a competent teacher does not end on the college or university campus. The RME teachers for example need to go beyond all odd to enhance their academic and professional competences.

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Summary of the literature review

In summary, the review of the related literature provided parameter to the researcher to arrive at a conceptual and empirical framework for the study. The chapter reviewed topics such as, the goals of education; the goals of RME; the goals of RME and the national goals; Religious Education: definition and features; Moral Education: definition and features; Religion and Morality; some moral development theories; RME teaching and learning resources in the schools; assessment techniques used in the schools; some selected approaches that RME teachers could use; discipline in the schools; religious and social values emphasized in the schools and strategies for improving teaching and learning in the schools.

CHAPTER THREE

METHODOLOGY

Introduction

This chapter is devoted to explaining how the study was conducted. It describes briefly the research design, population and sampling, instruments used, the procedure adapted in the collection of data and the data analysis procedure.

Research design

The research design was a descriptive survey. The researcher studied the nature and root courses of the challenges in the teaching and learning of the subject at the junior secondary schools. The study was concerned with the present status of phenomena in the teaching of RME. Babbie (1990) explained that for the purpose of generalizing from a sample to a population, descriptive sample survey is appropriate design for a survey research. Also, Gay (1987) agreed with Babbie and noted that, the descriptive sample survey 'involves collecting data in order to test hypothesis or to answer questions concerning the current status of the subject of study' (p. 189)

Amedahe (2002) maintained that, in descriptive research, accurate description of activities, objects, and processes is the objective. Frankel and

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Wallen (2000) have said, a descriptive survey "involves asking the same set of questions (often prepared in the form of a written questionnaire or ability test) to a large number of individuals either by mail, by telephone or in person" (p. 11).

Osuala (1991) believed that, descriptive surveys are versatile and practical especially to administrators in that, they identify present conditions and point to present needs. He further said descriptive research is basic for all types of research in assessing the situation as a prerequisite for conclusion and generalization.

. Based on the aforementioned advantages of descriptive survey, the researcher considers it more appropriate for the study. The use of descriptive survey enabled the researcher to study the nature and root courses of the challenges facing teachers in the teaching and learning of the subject at the junior secondary schools in the Shama Ahanta East Metropolis.

Population

The population for the study was one hundred and eleven (111) public junior secondary schools of nine (9) circuits within the Shama Ahanta East Metropolis (Refer to Appendix C). This comprised one hundred and twenty-nine (129) teachers of Religious and Moral Education and one hundred and eleven (111) headmasters of the junior secondary schools. The total number of RME teachers in the metropolis was one hundred and twenty-nine (129) due to the fact that eighteen (18) of the schools had two (2) RME teachers each while the other schools had one (1) RME teacher each.

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Sample and sampling technique

A sample of the population was selected to represent the population through probability sampling (See Appendix D). The systematic sampling type of the probability sampling was used. Thirty-seven (37) JSS were sampled for the study (See Appendix E).The sample comprises forty-four (44) teachers [seven (7) of the schools had two (2) teachers each] and thirty-seven (37) headmasters making a total of eighty-one (81) respondents. The thirty-seven (37) schools which were 33.3% out of one hundred and eleven (111) schools were considered as a fair representation of the population.

Amedahe (2002) has explained that, a systematic sampling consists of the selection of Kth term from a list of all elements in a population beginning with a randomly selected element. In order to systematically sample the thirty-seven (37) schools, all the one hundred and eleven (111) schools were arranged in an alphabetical order. In a systematic sampling, one hundred and eleven (111) divided by thirty-seven (37) is equal to three (3) (111/37 = 3) therefore, the multiple of three (3) was used for the selection after the first element was randomly selected from the first three (3) positions as followed: **1,**2,3,**4**,5,6,**7**,8,9,**10**,11,12,**13**,14,15,**16**,17,18,**19**,20,21,…111. Fair socio-economic conditions do not exist in the metropolitan area. Therefore the systematic sampling was considered more appropriate to ensure high reliability, high degree of representative ness and high generalisation of the results.

Research instruments

The researcher used survey questionnaire and observation for the data collection since the study was a descriptive one (Refer to Appendices F, G and H). The survey questionnaire was considered as appropriate instrument for the collection of data from the teachers and the headmasters. Frankel & Wallen (1993) have explained that the basis of survey research is to generate responses from a large group of people through administrating carefully designed questions. The data collected through the questionnaire were authenticated through observation of daily routine of the school, as well as critical examination of the teacher's lesson notes and the student's exercises on the subject.

Questionnaire

The questionnaire consists of seven (7) parts which was made up of twenty-nine major items. The first part, which was made of six (6) items, was designed to elicit information about the respondent's background. The second part of two (2) items was aimed at seeking information on how effective the RME teaching and learning resources are. The third part contains three (3) items and it was meant to elicit response on what assessment techniques teachers find difficult to use. The forth part of three (3) items was to elicit information on which teaching approaches teachers find difficult to use. The fifth part made up of four (4) items was meant to gather information on what students' indiscipline behaviours are confronting teachers. The sixth part of five (5) items was to seek response on how teachers' religious and social values influence their teaching.

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The seventh part of six items was meant to gather information on strategies for improving teaching and learning of RME.

The questionnaire items used were mostly closed ended ones. The few open-ended ones were those which were designed to seek information on the respondent's opinion or explanation. Appropriate spaces were provided for the respondent's explanation or opinion. Responses to items in all section A, B, C, D, E, F and G followed the four point Likert scale in descending order of 4,3,2,1.

Observation guide

To enable the researcher observe critically, a thirty-six (36) item observation guide was developed by the researcher. The observation guides was adopted from Flanders' Interaction Analysis (Flanders, 1970). It comprised items that sought information on classroom interaction between teachers and students in real classroom situation

. The instrument which rating followed the four point Likert scale in descending order of 4,3,2,1 focused on the research questions of the study. The objective of using observation was to find out how respondents' responses on the questionnaire agreed with what was observed. Sections A of the observation guide on particulars of school and demographic data were included to provide background information. The items in Section B, C, D, E and F of the observation guide were rated as: 4 for Very Good; 3 for Good; 2 for Bad and 1 for Very Bad. Other ratings in the sections ranged from "Very Adequate" to "Not Available", "Very Appropriate" to "Never Appropriate" Very Familiar" to "Never Familiar"

and from "Very Regularly Used" to "Never Used". The draft observation guide was pre-tested after which the final one was developed.

Pre-testing of instruments

In order to ascertain the reliability of the instruments, both the questionnaire and the observation guide were pre-tested at the Ketan-Kojokrom and Sekondi circuits of the Shama Ahanta East Metropolis in the month of May 2007 for two weeks. Fourteen (14) RME teachers and twelve (12) headmasters, making a total of twenty-six (26) respondents were randomly selected from among schools not selected for the actual study within the two circuits. The two circuits were selected for the pre-test on the ground that they share common characteristics such as environment, socio-cultural and economic with all the other circuits within the Shama Ahanta East Metropolis.

After the pre-test data was gathered, the reliability of the instrument was found by using the Chronbach's co-efficient alpha a measure of internal consistency. The result was an Alpha of approximately 0.63. After the pre-test, the questionnaire and the observation guide were re-examined and few changes made to ensure consistency.

Data collection procedure

A letter of introduction (Appendix I) from the researcher's head of department was delivered to the Metro Director of education in the Shama Ahanta East Metropolis. Upon the demand of the letter, the Metro Director of education

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gave the researcher an introductory letter to be presented to the headmasters of the selected junior secondary schools within the Metropolis.

Questionnaire

McBurney (2001) had stated that, "there are essentially four different modes of administering survey: face to face, written, computerized, and by telephone" (p. 243). The researcher used face to face mode in the data collection. The researcher personally visited the selected schools and delivered the letter of introduction from the Metropolitan director of education (Appendix J) and the questionnaire by hand to the respondents. The purpose and the significance of the study were explained and assured the respondents that their responses would be held in confidence, therefore they should feel free to complete the questionnaire objectively. Some of the items in the questionnaire were well explained to the respondents. The researcher then entreated the respondents to complete the questionnaire within two weeks. The researcher visited the schools after every two weeks for three consecutive times to collect the completed questionnaire. The researcher also observed the climate of the school and arranged time with the teachers to observe the work of teachers and students in the classroom.

During the first two weeks, fifty-three (53) completed questionnaires were received; twenty-one (21) completed questionnaires were collected during the second two weeks and five (5) questionnaires were received during the last two weeks of the researcher's visits. The researcher was not able to retrieve two (2) of the questionnaires given out to the respondents. The total number of completed questionnaires received was seventy-nine (79) out of the eighty-one (81) given

out to the respondents which was approximately ninety-eight percent (98%) recovery rate.

Observation

The researcher arranged with the teachers to observed daily routine of the school, as well as critical examination of instructional resources, the teacher's lesson notes and the student's exercises on the subject. Classroom interactions were also observed. All what were observed were rated for the purpose of assessing what pertained in the schools in respect of the challenges facing teachers of the subject.

Data analysis procedure

The data collected was coded, described, analysed and interpreted. Since the study was a descriptive one and most of the items were categorical, the normal scale was considered appropriate. Quantitative analysis involving frequency, mean and percentage were used in the analysis of the data.

The responses to the various items in each section of the questionnaire were matched up with the observation, tallied and computed into frequency distribution tables and bar charts. Table one (1) to four (4) and figure one (1) and two (2) were used to analyse data about the respondent's background.

Figure three (3) and table five to nine (9) were used for the analysis of data on the research question, 'how effective are RME teaching and learning resources?'

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Figure four (4) and five (5) were used to answer research question: 'what assessment techniques do teachers find difficult to use?

Figure six (6) and table fifteen (15) to twenty (20) were for the analysis of the research question, 'What teaching approaches do teachers find difficult to use?'

Figure seven (7) and eight (8) and table twenty-one (21) to twenty-seven (27) were used to analyse information on the research question that seeks to find out, 'what students' indiscipline behaviours are confronting teachers?'

Figure nine (9) to figure fourteen (14) were used for the analysis of information meant to answer the research question, 'how do the teachers' religious and social values influence their teaching?'

Figure fifteen (15) and sixteen (16) and table twenty-eight (28) to table thirty-two (32) were used to analyse responses meant to answer the research question, 'what are the strategies for improving teaching and learning of RME?'

Numbers were calculated to the nearest whole number to make description and discussion of result clearer. Where the researcher encountered decimals, they were converted to one decimal place. The data from the questionnaire and the observation were triangulated (matched up) to provide detailed results of the views expressed or observed. Amedahe & Asamoah-Gyimah, (2003) maintain that observation approaches reality in its natural structure and studies events as they resolve. The questionnaire and the observation together helped to answer the research questions. The analysis and discussion of the results and findings of the research are provided in chapter four.

CHAPTER FOUR

RESULT AND DISCUSSIONS

Introduction

This chapter presents the data, the statistical analysis using tables and bar graph calculated in frequencies, and percentages, as well as interpretations arising out of the analysis.

Table one (1) to four (4) and figure one (1) and two (2) were used to analyse data about the respondent's background. Figure three (3) and table five to nine (9) were used for the analysis of data on the research question: 'how effective are RME teaching and learning resources?' Figure four (4) and five (5) were used to answer research question: what assessment techniques do teachers find difficult to use? Figure six (6) and table fifteen (15) to twenty (20) were for the analysis of the research question: 'What teaching approaches do teachers find difficult to use?' Figure seven (7) and eight (8) and table twenty-one (21) to twenty-seven (27) were used to analyse information on the research question that seeks to find out, 'what students' indiscipline behaviours are confronting teachers?' Figure nine (9) to figure fourteen (14) were used for the analysis of information meant to answer the research question: 'how do the teachers' religious and social values influence their teaching?' Figure fifteen (15) and sixteen (16) and table twenty-eight (28) to table thirty-two (32) were used to analyse responses meant to answer

the research question: 'what are the strategies for improving teaching and learning of RME?'

The study was conducted in the Shama Ahanta East Metropolitan area. Thirty-seven (37) schools were sampled through systematic sampling from one hundred and eleven (111) junior secondary schools for the study. The sample comprises forty-four (44) teachers and thirty-seven (37) headmasters. The sample size represents 33.3% of the total population.

Demographic Data

This section of chapter four examines the background characteristics of the teachers used for the study. This was based on the facts that, the background of teachers have strong influence on the teaching and learning of Religious and Moral Education (RME).

Table 1

Age distribution of respondents

Age(Years)	Frequency	Percent	Valid Percent	Cumulative Percent
20-29 yrs	15	19.0	19.0	19.0
30-39 yrs	21	26.6	26.6	45.6
40- 49 yrs	19	24.1	24.1	69.6
50-59 yrs	24	30.4	30.4	100.0
Total	79	100.0	100.0	

Table 1 shows that, out of seventy-nine (79) respondents, 15 (19.0%) were between the ages of 20-29, 21 (26.6%) were between the ages of 30-39, 19

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(24.1%) were between the ages of 40-49, and 24 (30.4%) were between 59-59 years old. The table depicts that 45.6% of the respondents were youth that is 20-39 years whilst 54.4% were in their middle age that is, 40 years and above.

Age was included in the categorization of the questionnaire because different age groups have different ideas toward morals, ethics and religious and moral education as a whole. Theses may influence their moral decisions in the course of their teaching.
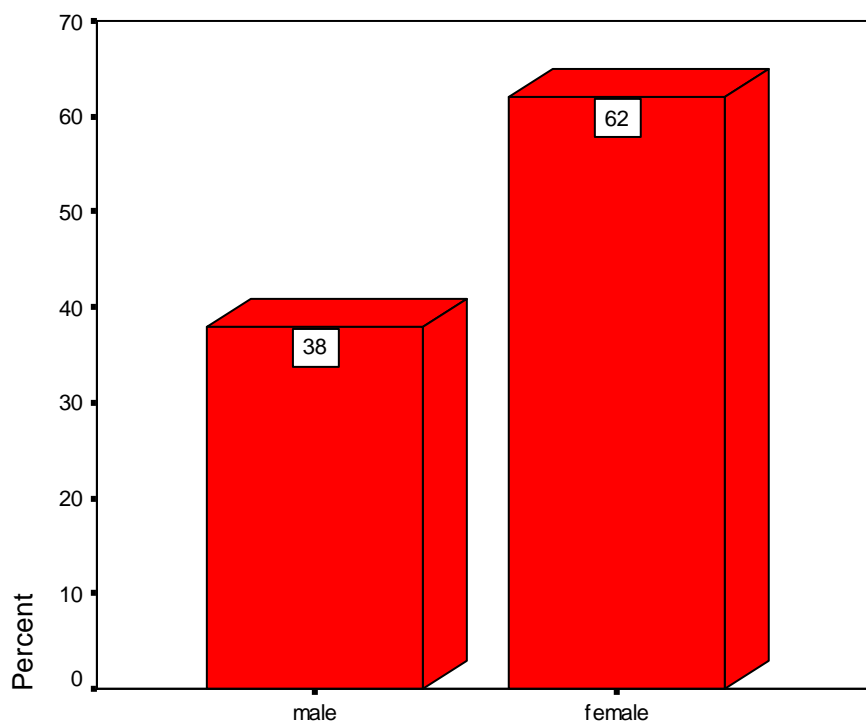

Figure 1. **Gender categorization of respondents**

In Figure 1, out of the seventy-nine (79) respondents, 38% were males and 62% were females. The figure shows that in respect of the teaching of RME in the Metropolis the number of female teachers far outnumbers the male teachers. Gender was included based on the researcher's assumption that, gender might

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influence the challenges of teaching religious and moral education in the junior secondary schools.

Table 2

Marital status of respondents

Marital status	Frequency	Percent	Valid Percent	Cumulative Percent
Married	54	68.4	68.4	68.4
Never married	18	22.8	22.8	91.1
Divorced	4	5.1	5.1	96.2
Widowed	3	3.8	3.8	100.0
Total	79	100.0	100.0	

Table 2 shows that, out of seventy-nine (79) respondents 54 (68.4%) were married, 18 (22.8%) had never married, 4 (5.1%) were divorced and 3 (3.8%) were widowed. The table revealed that the married teachers in the metropolis were more than the unmarried ones. Marital status was included because the researcher assumed that, marital status might influence the respondents' opinion on moral issues and their challenges as religious and moral educators.

Table 3

Educational level of respondents

Qualification	Frequency	Percent	Valid Percent	Cumulative Percent
SSS/'O' /'A' level	3	3.8	3.8	3.8
Cert 'A' 4yr	8	10.1	10.1	13.9
Cert 'A' Post Sec.	43	54.4	54.4	68.4

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(Table 3 *continued*)

Others	25	31.6	31.6	100.0
Total	79	100.0	100.0	

In Table 3, the survey questionnaire sought to determine the level of education of the respondents since educational level influences the skill, knowledge and the professional competences of the teacher. The table shows that, out of seventy-nine (79} respondents only 3 (3.8%) had no professional certificate, 51 (64.5%) had teacher Cert. 'A' and 25 (31.6%) had certificate higher than teacher certificate 'A' which shows that there were more professional and academically qualified teachers teaching or supervising RME in the metropolis.
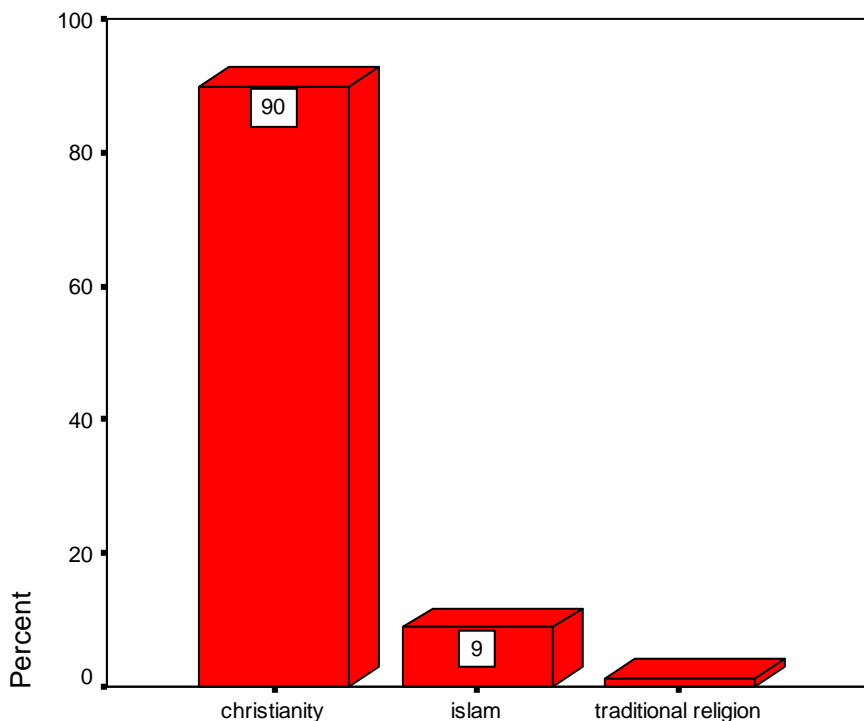

Figure 2. **Religious affiliation of respondents**

Figure 2 shows that '90% of the respondents in the metropolis belong to Christianity. The researcher included religious affiliation because the teacher's

religious affiliation may influence his or her disposition and perceptions of other religions, which may affect the teaching of the subject.

Table 4

Teaching experience of respondents

No of Years	Frequency	Percent	Valid Percent	Cumulative Percent
1-5 yrs	46	58.2	58.2	58.2
6-10 yrs	15	19.0	19.0	77.2
11-15 yrs	9	11.4	11.4	88.6
16+ yrs	9	11.4	11.4	100.0
Total	79	100.0	100.0	

The teaching experience of the respondents in table 4 shows that 46 (58.2%) of the teachers in the metropolis had taught RME for at most five (5) years, 15 (19%) had taught for 6-10 year, 9 (11.4%) had taught for 11-15 years and 9 (11.4%) had taught 16 years and above.

It is clear from the table that 41.8% of the respondents were experienced teachers. However, the majority, which is 58.2% of the respondents, were less experienced. It is a common knowledge that, experienced teachers most often handle moral issues better than the inexperienced ones. Harold (1965) had stated that religious education is conversation between older and younger or a dialogue between people who has had some experience in living it and persons who are beginning to engage in it. Park (1995) conducted a survey among pre-service teachers on Moral Education programme in Korea. The study revealed that, the programme focused on theory at the expense of practical experience. Again, the

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pre- service teachers were full of information but lacked practical experience to teach the subject. This implies that, practical experience is very vital in the teaching of RME.

Research question 1: How effective are the RME teaching and learning resources?

Observation and survey questionnaire for teachers and headmasters of the junior secondary schools were used to answer the research question: How effective are the RME teaching and learning resources?

Observation

The researcher's observation revealed that most of the instructional resources needed for the effective teaching and learning of the RME were not available in the schools. With the exception of the syllabus, handbooks and few textbooks, all other resources were either not adequate or available. The few books on RME observed included:

(i)   Religious and Moral Education for JSS by David Gbedy.

(ii)   R M E for JSS by Agyare Konadu.

(iii)   RME for JSS by K. K. Anti, B.A. Ntreh and M. Sey.

(iv)   R M E for JSS by Ebenezer Caeser Hayford.

Visual aids such as charts, pictures, wireless set, cassette/CD players, film strips and library were either not adequate or not available.

On the teachers' competences in the use of the syllabus, most of the teachers found it very difficult to set exercises based on the profile dimensions of

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the syllabus. However, most of them selected appropriate topics and set achievable objectives for their lessons. As regard the evaluation/testing techniques of the teachers, most teachers used multiple choices, filling in the blanks, true/false and short answer items but project work and essay questions were not used during the researcher's observation.

Questionnaire

Table 5

Quality of RME teaching syllabus

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very good	26	32.9	32.9	32.9
Good	48	60.8	60.8	93.7
Bad	5	6.3	6.3	100.0
Total	79	100.0	100.0	

On the question of quality of RME syllabus as shown in table 4, 26 (32.9%) of the respondents saw the syllabus to be very good, 48 (60.8%) of the respondents responded that the syllabus was good and 5 (6.3%) said the syllabus was bad. The table depicts that the majority of the respondents considered the RME syllabus as good working document that could be used to achieve the aims and objectives of the subject. A critical perusal of the RME syllabus by the researcher revealed that the syllabus has clear aims and objectives, well-defined contents, suggested activities and evaluation process. This is in conformity with the view of Wheeler (1967) that a curriculum process should have in it (a) the selection of aims, goal and objective; (b) selection of learning experiences; (c)

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selection of content; (d) organization and integration of learning experience and content and (e) evaluation process.

However, a survey conducted by Moon (1995) studied the relevance of Moral Education in the era of information technology in four metropolitan areas in Korea and came out with the following findings. (a) the curriculum was criticised for been too age-grade oriented, (b) the curriculum failed to provide for the teaching of most issues of immediate concern of students and (c) the curriculum failed to promote diversity in teaching and learning Moral Education. It is therefore very good that teachers who are the implementers of the RME curriculum find it to be appropriate.

Table 6

Quality of RME teachers' guides

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very good	12	15.2	15.2	15.2
Good	55	69.6	69.6	84.8
Bad	9	11.4	11.4	96.2
Very bad	3	3.8	3.8	100.0
Total	79	100.0	100.0	

In Table 6, 12 (15.2%) out of the respondents considered teachers' guides to be very good, 55 (69.6%) regarded the teachers' guides to be good, 9 (11.4%) responded that the teachers' guides were bad while 3 (3.8%) said the teachers' guides were very bad. The table depicts that the RME teachers guides were considered appropriate by the majority of the respondents thus 67 (84.8%) which

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meant the guides were in line with the syllabus. A teacher's guide written by David Gbedy was in line with syllabus. Park (1995) conducted a survey among pre-service teachers on Moral Education programme in Korea. The study revealed that, the programme focused on theory at the expense of practical experience. One would expect that the teachers' assessment of the RME teachers' guides to be good meant the guides were both theoretically and practically good in order to meet the needs of students and society.

Table 7

Quality of RME textbooks

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very good	25	31.6	31.6	31.6
Good	49	62.0	62.0	93.7
Bad	3	3.8	3.8	97.5
Very bad	2	2.5	2.5	100.0
Total	79	100.0	100.0	

As shown in Table 7, out of 79 respondents, 25 (31.6%) said the RME textbooks were very good, 49 (62.0%) said the textbooks were good, 3 (3.8%) said the textbooks were bad and 2 (2.5%) said the textbooks were very bad. Considering the number of respondents who assessed the textbooks to be either very good or good, thus 93.7% means the teachers have access to some textbooks in the school to meet the needs of the students and society as a whole. The few books on RME observed included Religious and Moral Education for JSS by

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David Gbedy, Religious and Moral Education for JSS by Agyare Konadu and Religious and moral Education for JSS by K. K. Anti, B. A. Ntreh and M. Sey. Concerning the need for instructional resources in the schools, Jarolimick & Foster (1989) have explained that in any learning environment there must be quantity of good quality materials suitable for a wide range of abilities and learning styles. They have maintained that the availability of a textbook to a student should be the principal concern of planners and administrators. According to Anti & Anum, (2003) the task of the teacher is to arrange instructional materials to meet the needs and interest of students. To Bruce (1987), greater availability of texts and reading materials raises the quality of learning activities thus increasing achievements. Thompson (2006) has found that teachers of RME in secondary schools in the Upper East Region of Ghana face the challenges of inadequate textbooks, the difficulty of teaching the subject, lack of in-service training and inadequate time allotted to RME on the time table. Also, Hoge (1995) conducted a study among pre-service teachers on educational programme in Korea. The study revealed that lack of textbooks was the major problems facing the schools.

Table 8

Quality of teaching and learning materials

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very good	1	1.3	1.3	1.3
Good	18	22.8	22.8	24.1
Bad	46	58.2	58.2	82.3
Very bad	14	17.7	17.7	100.0
Total	79	100.0	100.0	

On the quality of teaching and learning material in the schools shown in Table 8, the respondents were given options such as very good, good, bad and very bad. 1 (1.3%) of the respondents responded very good, 18 (22.8%) responded good 46 (58.2%) responded bad and 14 (17.7%) responded very bad.

The table shows that, most of the schools did not have enough teaching and learning material since 75.9% of the respondents responded either bad or very bad to the item. Findings from the observation show that Visual aids such as charts, pictures, wireless set, cassette/CD players, film strips and library were either not adequate or not available in the schools. Mankoe (2002) had stated that, to promote effective teaching and learning, there is the need for selection and obtaining of appropriate teaching and learning materials for use in implementing curricular designs. This view was emphasised by Morant (1981) when he said it is clear that in-service work, whether related to the needs of the teachers or not, will only make headway if appropriate and adequate resources are allocated. There can not be effective and efficient teaching and learning without appropriate resources.

Table 9

Quality of other RME reference materials

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very good	2	2.5	2.5	2.5
Good	31	39.2	39.2	41.8
Bad	31	39.2	39.2	81.0
Very bad	15	19.0	19.0	100.0
Total	79	100.0	100.0	

Table 9 shows the quality of other reference materials that could be used by RME teachers to enhance effective teaching and learning. Out of 79 respondents, 2 (2.5%) responded very good, 31 (39.2%) responded good, 31 (39.2%) responded bad and 15 (19.0%) responded very bad to the item.

A critical look at the table revealed that, the quality of other reference materials for RME teachers were not enough judging from the fact that 58.2% of the respondents responded either very bad or bad. The findings agree with the observation, which also revealed that libraries were not available in most of the schools.

The quality of reference materials in the school is very importance for quality education. Bruce (1987) emphasized the fact that, greater availability of texts and reading materials raises the quality of learning activities thus increasing achievements. Teachers should make efforts to look for reference materials outside the schools. News papers, the internet, university and public libraries may serve as good sources of reference materials for teachers.
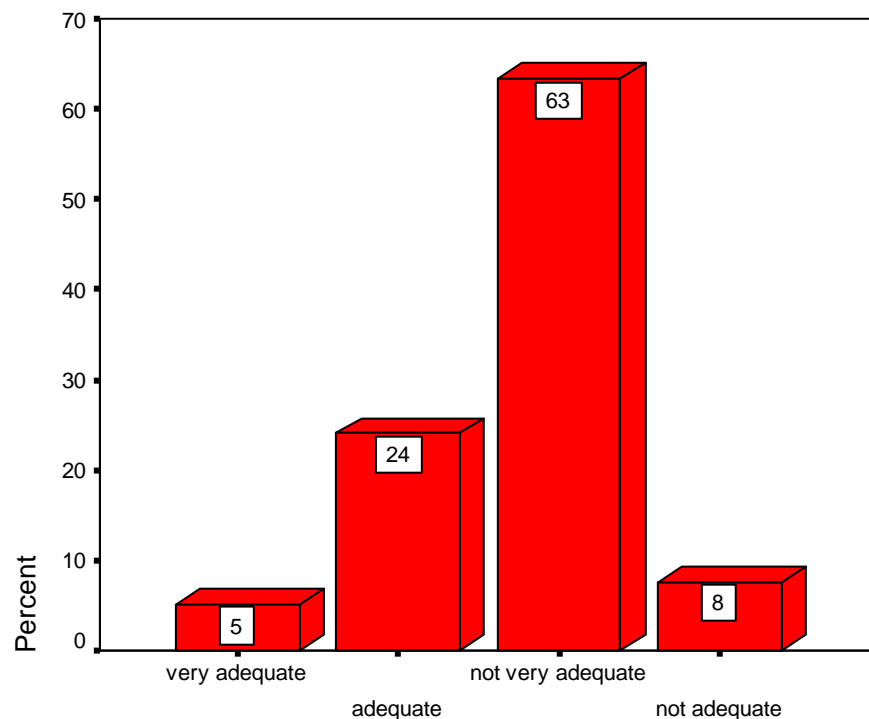
Figure 3. **Adequacy of RME teaching and learning resources**

Figure 3 revealed that, 5% of the respondents considered the teaching and learning resources in their schools to be very adequate, 24% found the resources to be adequate, 63 % said teaching and learning resources in their schools were not very adequate and 8% said the resources are not adequate.

The figure clearly shows that, most of the junior secondary schools in the Metropolis lack RME teaching and learning resources. This clearly agrees with the findings from the observation. The observation revealed that, only the syllabuses, the guides and few textbooks were available in the schools. Morant (1981) had said, "It is clear that in-service work, whether related to the needs of the teachers or not, will only make headway if appropriate and adequate resources are allocated" (p. 95). This implied that, there is the need to resource all schools with the appropriate and adequate instructional materials.

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Research Question 2: What assessment techniques do teachers find difficult to use?

Both observation and questionnaire were used to answer the research question: What assessment techniques do teachers find difficult to use?

Observation

The researcher observed teaching in the classroom and the students' exercise books to see at first hand the assessment techniques used the classroom. The assessment techniques noticed were multiple-choice items, filing in the blanks and short answer items.

Questionnaire
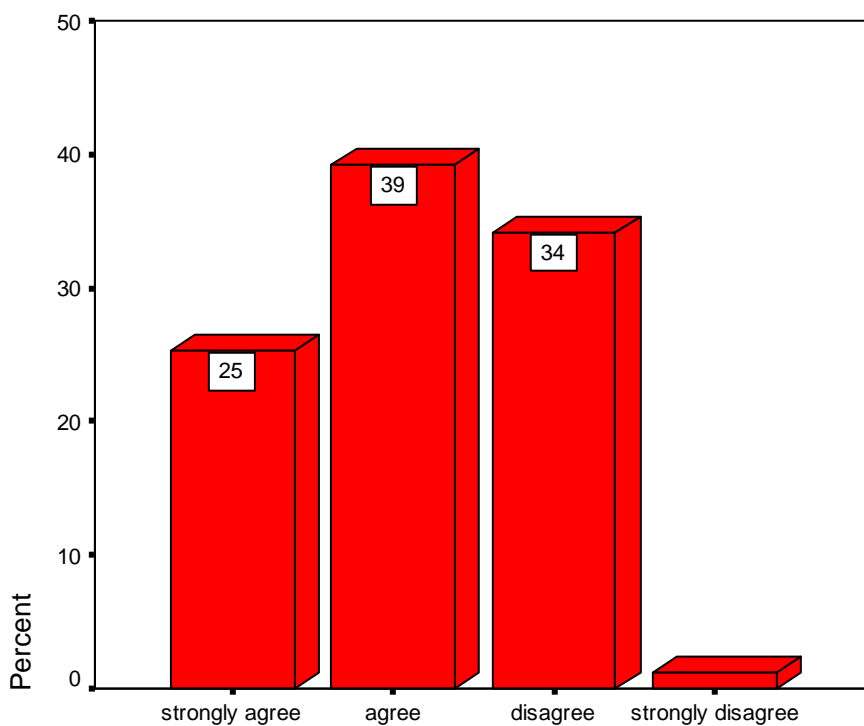
Figure 4. **Assessment based on profile dimensions of the syllabus**

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Figure 4 was on the statement that, assessment should be based on the profile dimensions of the syllabus. 25% of the respondents strongly agreed, 39% agreed. 34% disagreed and 2% strongly disagreed with the statement.

The RME syllabus clearly stated that, "it is important that both instruction and assessment be based on the profile dimensions of the subject" (M.O.E. 2000 p. x). Having 36% of the respondents disagreeing with the statement meant they have difficulties using the syllabus and that students might not be well assessed.
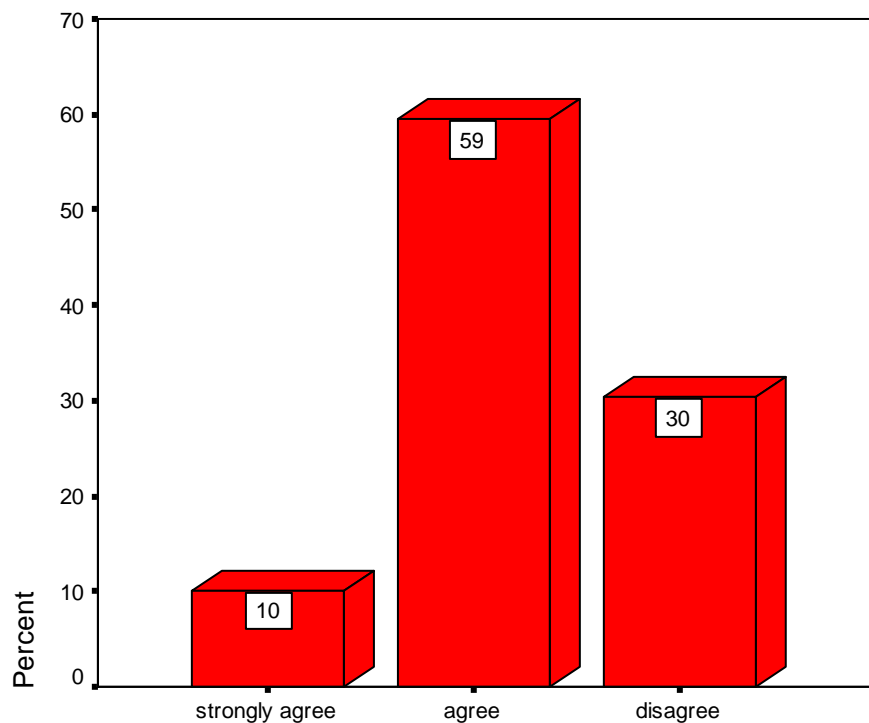
Figure 5. **Difficulty in assessing students based on the profile dimensions**

Figure 5 was on the survey item that sought to find out if teachers face difficulties in assessing students based on the profile dimensions. The figure shows that. 10% strongly agreed that teachers encounter difficulties, 59% agreed while 30% disagreed with the statement. Findings from the questionnaire depicts that, 69% of the respondents face difficulties in assessing students based on the

profile dimensions of the subject. A thorough observation of the teachers in the classrooms and examination of the students' exercise books also revealed that most teachers had difficulties assessing students based on the profile dimensions of the syllabus. The finding is in line with a survey conducted by Moon (1995) on assessment strategies in Moral Education in Korea which revealed that, assessment was solely based on the cognitive domain. Also no moral dilemma was used in assessing students. The profile dimensions describe the underlying behaviours for teaching, learning and assessment. In religious and moral education, the three profile dimensions specified for teaching, learning and testing are:

1. Knowledge and understanding   35%

2. Application of knowledge   40%

3. Attitudes and values   25%

(M.O.E. 2000)

Table 10

How often teachers face problem with multiple-choice testing method

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very often	7	8.9	8.9	8.9
Often	11	13.9	13.9	22.8
Not often	45	57.0	57.0	79.7
Never oft en	16	20.3	20.3	100.0
Total	79	100.0	100.0	

Table 10 shows that, out of 79 respondents, 7 (8.9%) very often face problem with the multiple-choice testing method. 11 (13.9%) often face problem, 45 (57%) do not often face problem and 16 (20.3%) never face problem.

The table revealed that, majority of the teachers (thus 77.3% of the respondents) do not have difficulty using the multiple-choice testing method. This agrees with the findings of the observation that teachers have little difficulties in using the multiple-choice items. Nitko (2001) explained that multiple-choice item consists of one or more introductory sentences followed by a list of two or more suggested responses. The student must choose the correct answer from among the responses. It could be used to assess both lower-order and higher-order thinking skills of students. It is therefore very important that majority of the teachers do not have difficulty using it.

Table 11

How often teachers face problem with filing in the blanks testing method

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very often	4	5.1	5.1	5.1
Often	10	12.7	12.7	17.7
Not often	54	68.4	68.4	86.1
Never often	11	13.9	13.9	100.0
Total	79	100.0	100.0	

On how often teachers face problem with filling in the blanks testing method, Table 11 shows that, 4 (5.1%) of the respondents very often face

problem, 10 (12.7%) often face problem, 54 (68.4%) do not often face problem and 11(13.9%) never face problem.

Like findings of the observation, the questionnaire also shows that most (82%) teachers do not have problem using the filling in the blanks testing method. Nitko (2001) has said the short answer items require a student to respond to each item with a word, short phrase, number, or symbol. It assesses students' performance of lower-order thinking skills such as recall and comprehension of information.

Table 12

How often teachers face problem with short answer items testing method

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very often	8	10.1	10.1	10.1
Often	21	26.6	26.6	36.7
Not often	35	44.3	44.3	81.0
Never often	15	19.0	19.0	100.0
Total	79	100.0	100.0	

Table 12 shows that out of 79 respondents, 8 (10.1%) very often face problem with short answer item testing method, 21 (26.6%) often face problem, 35 (44.3%) do not often face problem and 15 (19%) never face problem with short answer item. From the table, one could conclude that, most of the teachers (63.3%) do not encounter much problem using the short answer item. Findings from both the observation and the questionnaire show that teachers do not have much difficulty using the short answer item.

Table 13

How often teachers face problem with essay questions testing method

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very often	14	17.7	17.7	17.7
Often	34	43.0	43.0	60.8
Not often	17	21.5	21.5	82.3
Never Often	14	17.7	17.7	100.0
Total	79	100.0	100.0	

As regard the use of essay questions shown in Table 13, 14 (17.7%) of the respondents very often face problem, 34 (43%) often face problem, 17 (21.5%) do not often face problem and 14 (17.7%) never face problem using essay questions.

The table depicts that 60.8% of the teachers have problem using the essay questions to test the students. However, the observation revealed that no teacher was observed using essay question item in assessing the students. Nitko (2001) explained that essay items are used to assess higher-order thinking and writing skills of students. This implies that if teachers find it difficult to use the essay question item then the assessment of student's higher-order thinking and writing skills would be lacking.

Park (1996) studied the assessment techniques in Moral Education in Bradford public schools. The result showed that (a) teachers were not well prepared for moral discussions, (b) the content of the textbooks consisted of normative argument (c) most teachers used textbooks content directly in assessing

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the students. There is the need therefore for intensive in-service programme on assessment technique for RME educators.

Table 14

How often teachers face problem with projects work

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very often	34	43.0	43.0	43.0
Often	22	27.8	27.8	70.9
Not often	14	17.7	17.7	88.6
Never often	9	11.4	11.4	100.0
Total	79	100.0	100.0	

On projects, Table 14 shows that out of 79 respondents, 34 (43%) very often face problem by using projects to test the students 22 (27.8%) often face problem 14 (17.7%) do not often face problem and 9 (11.4%) never face problem in using project testing method.

It is clear from the table that, 70.9% of the teachers face problem in using project work to test their students. The finding agrees with the observation, which revealed that teachers did not use project work to assess students during the period of observation. The RME syllabus recommended projects, which include practical work and investigative study as one of the modes of assessing students (M.O.E. 2000) but most of the teachers face difficulty in the use of projects.

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Research Question 3: Which teaching approaches pose difficulties to teachers?

Teachers and headmasters responses on survey questionnaire together with researcher's observation were analysed to answer the research question; What RME teaching approaches do teachers face problems with?'

Observation

The researcher observed teaching and learning in the classrooms to ascertain the kind of teaching approaches used by the teachers. In the course of the researcher's observation, it was found that majority of the teachers were aware of some of the teaching approaches that the RME teachers could use. The teaching approaches mostly used by the teachers were moral development approach and the values analysis approach. Educational drama was rarely used. However, teachers were not familiar with the values clarification and the existential approaches. This was based on the fact that throughout the researcher's observation, no RME teacher was observed using either of the approaches in his/her lesson. Also, the researcher's discussions with the teachers revealed that they were not familiar with the values clarification and the existential approaches.

Teaching approaches are very important for efficient teaching and learning. It is therefore very necessary that RME teachers become conversant with all the teaching approaches they could use in their teaching in order to promote effective and efficient teaching and learning.

Questionnaire
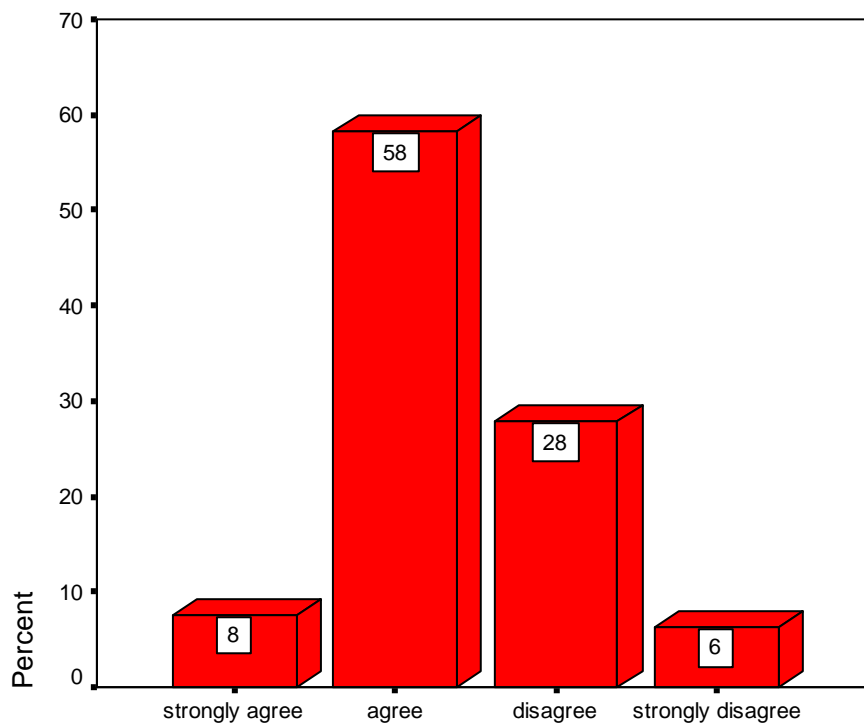
Figure 6. **Teachers' awareness of RME teaching approaches**

The questionnaire item shown in Figure 6 was meant to elicit information from the respondents on teacher's awareness of RME teaching approaches. The figure shows that, 8% strongly agreed that there are RME teaching approaches, 58% agreed, 28% disagreed and 6% strongly disagreed that there are RME teaching approaches. The figure proves that 66% of the teachers were aware of RME teaching approaches. Tamakloe, Amedehe & Atta (1996) regard methods of teaching as the process through which learning takes place. Simon, Howe & Kirschenbaum (1972) recommended value clarification approach as method of teaching. Grimmitt (1978) maintained that the existential approach and educational drama are effective methods of teaching. Adejuwon (1991) explained some general teaching methods which teachers may use either individually or in

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combination during moral education lesions. Few of these are Simulation, Indirect apprenticeship and Subject Method, It is very important that teachers are aware of RME teaching approaches so that they could use them to enhance effective teaching and learning.

Table 15

Teachers' familiarity with the existential teaching approach

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very familiar	1	1.3	1.3	1.3
Familiar	25	31.6	31.6	32.9
Not familiar	32	40.5	40.5	73.4
Never familiar	21	26.6	26.6	100.0
Total	79	100.0	100.0	

Table 15 shows that out of 79 respondents, 1(1.3%) was very familiar with the existential teaching approach, 25 (31.6%) were familiar, 32 (40.5%) were not familiar and 21(26.6%) were never familiar with the existential teaching approach.

From the table, one could find that 67.1% of the teachers were not using the existential teaching approach. The researcher's observation also depicts the similar finding. The existential teaching approach seeks to help children to "know about depth" by encouraging them to look into their own lives at depth, in order to explore their natural experiences deeply. The aim of the approach is to create in students the ability to understand and think about religion as a unique mode of thought (Grimmitt 1978).

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Table 16

Teachers' familiarity with the moral development teaching approach

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very familiar	17	21.5	21.5	21.5
Familiar	43	54.4	54.4	75.9
Not familiar	16	20.3	20.3	96.2
Never familiar	3	3.8	3.8	100.0
Total	79	100.0	100.0	

Table 16 shows that, 17 (21.5%) of the respondents were very familiar with the Moral Development teaching approach, 43 (54.4%) were familiar while 16 (20.3%) were not familiar and 3 (3.8%) were never familiar with the Moral Development teaching approach.

The table revealed that, majority (75.9%) of the teachers were familiar with the Moral Development teaching approach. The finding of the questionnaire was confirmed by the researcher's observation that teachers use the approach in teaching. Banks (1997) has said Moral Development approach guides students who choose or hold values that conflict with dignity to see how their values conflict with democratic values and ideologies. Students are also helped to understand and predict the possible consequences of the values they embrace. Piaget (1965) & Kohlberg (1975) maintain that children pass through various stages of moral development. Teachers should therefore identify the moral stages of their students in order to help them develop.

Table 17

Teachers' familiarity with the value clarification teaching approach

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very familiar	3	3.8	3.8	3.8
Familiar	32	40.5	40.5	44.3
Not familiar	33	41.8	41.8	86.1
Never familiar	11	13.9	13.9	100.0
Total	79	100.0	100.0	

Table 17 shows teachers familiarity with the Value Clarification approach. 3 (3.8%) of the respondents were very familiar, 32 (40.5%) were familiar, 33 (41.8%) were not familiar and 11 (13.9%) were never familiar with the approach.

The table depicts that, the number of teachers who do not use the value clarification approach was little above average thus 55.7%. However, the observation shows that teachers do not use the approach in their teaching. Leming (1997) stated that, the purpose of value clarification is to help students understand their values. He said if students understand their values, then their behaviour should also change. Gow (1985) considered Values Clarification as the only "democratic" route to psychological and ethical maturity that will make students to choose freely and create their own values. Simon, Howe & Kirschenbaum (1972) revealed that, students who have been exposed to the approach have become less apathetic, less flighty; less conforming and less over-dissenting. It is therefore very important that every teacher is familiar with the approach.

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Table 18

Teachers' familiarity with the value analysis teaching approach

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very familiar	5	6.3	6.3	6.3
Familiar	39	49.4	49.4	55.7
Not familiar	26	32.9	32.9	88.6
Never familiar	9	11.4	11.4	100.0
Total	79	100.0	100.0	

On teachers familiarity with the Value Analysis approach shown in Table 18, 5 (6.3%) were very familiar, 39 (49.4%) were familiar while 26 (32.9%) were not familiar and 9 (11.4%) were never familiar.

Both the researcher's observation and the responses from the questionnaire show that majority of the teachers use the Value Analysis approach in their teaching. Rundell & Fox (2002) explain values as principles and beliefs that influence the behaviour and way of life of a particular group or community. Value analysis approach helps students to apply techniques of logic and scientific investigation to matters involving values.

Tamakloe, Amedehe & Atta (1996) has said method of teaching is the process through which learning takes place. They explained teaching and learning strategy as "…the process which is adopted by both the teacher and the student to induce learning in a teaching learning interaction (p. 346). Teachers' familiarity with the values analysis approach is very good since it is a strategy that enhances proficient teaching and learning in the classroom.

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Table 19

Teachers' familiarity with the educational drama teaching approach

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very familiar	7	8.9	8.9	8.9
Familiar	21	26.6	26.6	35.4
Not familiar	38	48.1	48.1	83.5
Never familiar	13	16.5	16.5	100.0
Total	79	100.0	100.0	

Table 19 shows teachers familiarity with the educational drama teaching approach. Out of 79 respondents, 7 (8.9%) were very familiar, 21 (26.6%) were familiar, 38 (48.1%) were not familiar and 13 (16.5%) were never familiar to the educational drama teaching approach.

The table depicts that, the majority (64.6%) of the teachers have problem using the educational drama approach in teaching RME. The observation also shows that teachers seldom use the approach. Grimmitt (1978 had explained that, educational drama includes mime movement, play-acting, role-play or socio drama, dance drama and stylize drama. He maintained that the aim of educational drama is to develop the students' personality, powers of imagination, self-expression, communicative skills, awareness of other positions, and ability to empathies. From the view expressed by Grimmitt, it is clear that every effort should be made to make teachers familiar with the teaching approach to enhance effective teaching of the subject.

Table 20

The RME teacher's guides have enough suggested teaching methods

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	6	7.6	7.6	7.6
Agree	24	30.4	30.4	38.0
Disagree	37	46.8	46.8	84.8
Strongly disagree	12	15.2	15.2	100.0
Total	79	100.0	100.0	

In Table 20, the survey item was meant to elicit information from teachers as to whether there were enough suggested teaching methods in the teachers' guides to promote efficient teaching of the subject. 6 (7.6%) strongly agreed that there were enough suggested methods, 24 (30.4) agreed, 37(46.8%) disagreed and 12 (15.2%) strongly disagreed with the statement. The table depict that 62% of the respondents did not support the statement that the teachers' guides have enough suggested teaching methods for RME teachers.

It is not possible that the teachers' guide would have all the necessary methods that a teacher would need to teach the subject effectively. Tumwesigire (1993) has said religiously educated person needs to know where to look for information. This implies teachers should make efforts to search for teaching methods that could enhance their teaching. Acland (as cited in Mathews 1969) asserted that, a generation or two ago many people accepted simply what they were told but we live in a scientific age when adolescents question everything. This implies, methods that were effective years ago may not be effective today.

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Research Question 4: What students' indiscipline behaviours are confronting teachers?

To answer the research question: what students' indiscipline behaviours are confronting teachers, observation and responses from teachers and headmasters in the junior secondary schools on questionnaire were analysed to answer it.

Observation

The researcher observed the tone of the schools to have insight into general discipline in the schools. Students were also observed both in the classrooms and at play. It was found that students' engagement in aggressive behaviours were minimal. On respect, it was observed that students show respect for their teachers. No student was found stealing, smoking, drunk or pregnant during the period of the researcher's observation.

Questionnaire

Table 21

The frequency of students' engagement in aggressive behaviours

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very frequent	2	2.5	2.5	2.5
Frequent	16	20.3	20.3	22.8
Not frequent	57	72.2	72.2	94.9
Never frequent	4	5.1	5.1	100.0
Total	79	100.0	100.0	

Table 21 shows that 2 (2.5%) of the students very frequently engage in aggressive behaviours, 16 (20.3%) of the students frequently engage in aggressive behaviour, 57 (72.2%) of the students do not frequently engage in aggressive behaviours and 4(5.1%) of the students never engage in aggressive behaviours.

It is clear from the table that students engage in aggressive behaviours within the metropolis but the frequency was low. The researcher found few cases of fighting and insulting among students in few schools. The finding agrees with that of Owusu – Banahene (2005) when he found that, adolescents' aggressive behaviours occur in the senior secondary schools but the situation was not alarming.
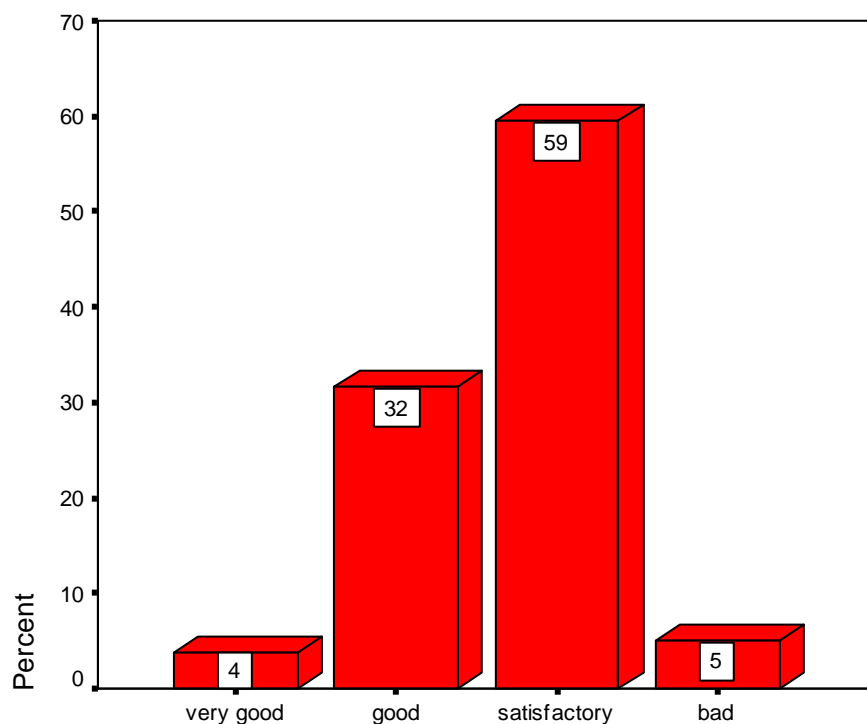

Figure 7. **Level of discipline among students**

On the level of discipline in the schools shown in Figure 7, 4% of the respondents responded that the situation was very good, 59% said the situation was

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satisfactory and 5% said the situation was bad. The figure depicts that there was problem of indiscipline in the schools since 64% of the respondents said the situation was either satisfactory of bad. . This should be a matter of concern to all moral educators and society as a whole. However, during the researcher's observation, it was found that discipline among students was good.

Taku (1996) research report pointed out to "lack of discipline" as what it saw as the biggest problem for local public schools in the United States. He concluded that the primary cause of moral decline in the United States did not lie in moral education itself but decline of family foundation. On the other hand, Gnagey (1968) has identified ignorance and lack of understanding of school rules as one of the reasons for students' misbehaviour especially during the early days in school. He maintained that even if students is presented with a neatly organized set of bye- laws he never really knows which statutes are operational and which are just on paper. Again, Kvareceus (1945) believes that rules and regulation may bring about misbehaviour in the schools. He has said when rules operative in the school set up differ from those that are operational in the home, students become confused and misbehave as a result.

However, Asiedu- Akrofi (1978) identifies two types of discipline: In the first type, students willingly support and obey rules and regulations of the school. They do not only welcome the rules readily, but even participate in making them. The second type is externally imposed and does not offer students the chance to exercise their sense of judgment and responsibility. To foster discipline in the school, it is necessary that students are involved in the formulation of rules.

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Table 22

Student's involvement in stealing

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very often	3	3.8	3.8	3.8
Often	13	16.5	16.5	20.3
Not often	56	70.9	70.9	91.1
Never often	7	8.9	8.9	100.0
Total	79	100.0	100.0	

In Table 22, the questionnaire item was meant to find out how often students get involved in stealing. The table shows that, out of 79 respondents 3(3.8%) responded students very often get involved, 1(16.5%) responded students often get involved, 56 (70.9%) responded students do not often get involved and 7 (8.9%) responded students never get involved in stealing.

The table revealed that, students do not often get involved in stealing thus 79.9% of the respondents. This finding agrees with the observation by the researcher. The menace of students stealing in the metropolis was not alarming but should be of concern to all stakeholders in education. Straughan (1989) asserted that, the educational problem of moral weakness, then, is concerned with how to teach or encourage children to act upon their moral judgments. He emphasized that, we are simply not strong enough to withstand pressures because either our will or our conscience is too weak. Seifert & Hoffunng (1981) has maintained that children must learn good moral judgment and how to select actions that truly help others but do not hurt them.

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Table 23

Student's involvement in drug abuse

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very often	1	1.3	1.3	1.3
Often	1	1.3	1.3	2.5
Not often	6	7.6	7.6	10.1
Never often	71	89.9	89.9	100.0
Total	79	100.0	100.0	

Table 23 shows that, out of 79 respondents, 1 (1.3%) responded that students involvement in drug abuse was very often, 1 (1.3%) responded that students involvement in drug abuse was often, 6 (7.6%) responded that students involvement in drug abuse was not often and 71 (89.9%) responded that students never get involved in drug abuse.

The table revealed that a vast majority of the students do not involve in drug abuse. This was confirmed by 89.9% of the respondents. In addition, the researcher did not find any case of drug abuse among students observed. It means most of the students could take good moral decisions on drugs. Downey & Kelly (1978) believed the moral educator should endeavour to promote understanding, critical awareness and an appreciation of the need for knowledge and skills of many kinds as a basis for making of autonomous moral decisions that are sound and for thinking for oneself, in the fullest possible way.

Table 24

Student's involvement in teenage pregnancy

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very often	2	2.5	2.5	2.5
Often	5	6.3	6.3	8.9
Not often	45	57.0	57.0	65.8
Never often	27	34.2	34.2	100.0
Total	79	100.0	100.0	

On students involvement in teenage pregnancy shown in Table 24, 2 (2.5%) of the respondents responded that students very often get involved in teenage pregnancy. 5 (6.3%) of the respondents said students often get involved. 45 (57.0%) of the respondents said students do not often get involve. 27 (34.2%) of the respondents said students never get involved in teenage pregnancy. One could deduce from the table that teenage pregnancy does occur in some schools within the metropolis but the situation was not often. The low level of prevalence of teenage pregnancy among school children was a good sign because teenage pregnancy is frown upon by society. Adejuwon (1991) maintained that, moral education ensures that we do not only derive intellectual value from education but also learn and practice the values of social living. Sacker (1988) has said the role of schools as the guardian of moral behaviour and transmitter of society's code of ethics should not be left to decline. This implies the school should play a major role in the moral upbringing of students by preventing behaviours that are frown upon by society.

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Table 25

The frequency of students' engagement in gossiping

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very frequent	11	13.9	13.9	13.9
Frequent	23	29.1	29.1	43.0
Not frequent	40	50.6	50.6	93.7
Never frequent	5	6.3	6.3	100.0
Total	79	100.0	100.0	

Table 25 shows that, out of 79 respondents 11 (13.9%) responded very frequent to the item, 23 (29.1%) responded frequent, 40 (50.6%) responded not frequent and 5 (5.3%) responded never frequent to the item.

The table revealed that gossiping in the schools was low (43%). It is good that the problem of gossiping among the students was low in the schools. However, efforts should be made to further reduce the situation.

Table 26

The frequency of students' engagement in insulting

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very frequent	19	24.1	24.1	24.1
Frequent	22	27.8	27.8	51.9
Not frequent	35	44.3	44.3	96.2
Never frequent	3	3.8	3.8	100.0
Total	79	100.0	100.0	

Table 26 shows that, 19 (24.1%) of the respondents responded very frequent and 22 (27.8%) responded frequent. However, 35 (44.3%) of the respondents responded not frequent and 3 (3.8%) responded never frequent.

The table depicts that the nuisance of students' engagement in insulting was little above average since 51.9% of the respondents responded either very frequent or frequent to the item. This finding agrees with a study conducted by Owusu – Banahene (2005) that, adolescents' aggressive behaviours occur in the senior secondary schools in Ashanti region but the situation was not alarming. According to the findings, the most common form of students' aggressive behaviours identified were verbal aggression such as insult, teasing and gossiping. Exchange of blows or fighting and destruction of property occur only occasionally.

Table 27

The frequency of students' engagement in fighting

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very frequent	2	2.5	2.5	2.5
Frequent	16	20.3	20.3	22.8
Not frequent	57	72.2	72.2	94.9
Never frequent	4	5.1	5.1	100.0
Total	79	100.0	100.0	

Table 27 shows that 2 (2.5%) of the respondents said students very frequently engage in fighting and 16 (20.3%) said fighting was frequent in the

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schools. However, 57 (72.2%) of the respondents said fighting was not frequent and 4 (5.1%) said fighting was never frequent in the schools.

The table revealed that fighting was not a problem in the schools since 77.3% of the respondents responded either not or never frequent. However, the researcher found students fighting in few schools which suggest that fighting among students in the metropolis may be high. Owusu – Banahene (2005) found that, adolescents' aggressive behaviours occur in the senior secondary schools in Ashanti region but the situation was not alarming. On the contrary, Charlton & David (1993) conducted a survey on management of behaviour in schools. The survey revealed that teachers encountered problematic behaviours such as verbal abuse on teachers, physical aggression among students and physical destructions which were considered to be serious.
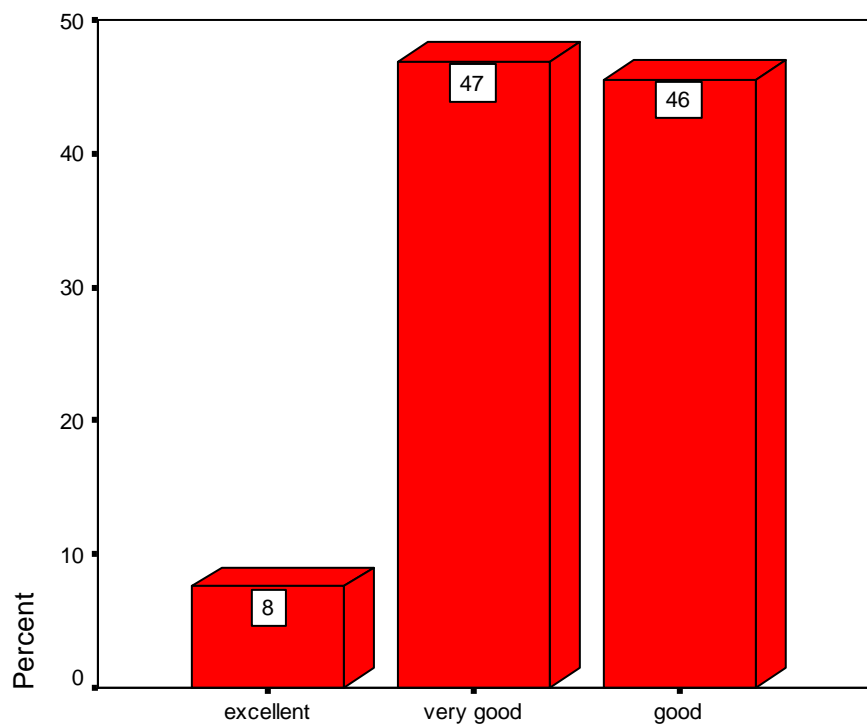
Figure 8. **Students' level of respect for RME teachers**

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Figure 8 shows the level of respect students have for RME teachers. The options were excellent, very good, good and bad. 8% of the respondents said the level of respect was excellent, 47% said it was very good and 46% said it was good.

From the figure, one could find that students have respect for RME teachers judging from the fact that no respondents choose the option 'bad. Observation of the researcher also revealed that students have some level of respect for RME teachers. Students respect for teachers implies that students value the teachers. In agreement, Adejuwon (1991) has said, we show that we value a person by showing them respect.

Herbert (2002) explained that everyone in the world values respect. Bulach (1999) conducted an extensive survey of parents, teachers and the clergy in a school system near Atlanta, Georgia to determine the character valued by the community. He found that, teachers and parents were in agreement that, the most important character values to teach are respect for self, others and property. It is therefore very important that students respect their teachers. However, Appiah, (2007) in a survey among teachers and students in Oda secondary school found that, the majority of the students believed that teachers were the main causes of school indiscipline due to teachers' inadequate preparation before going to teach. Moral educators should make efforts to lead an exemplary life to win the respect of their students. Teachers should be guided by the view of Kounin (1970) that, discipline is part of classroom management. He defined discipline as high rate of

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work involvement with low rate of deviancy in academic setting and that; discipline is how a teacher handles misbehaviour.

Research Question 5: How do teachers' religious and social values influence their teaching?

Research question 5 seeks to answer the question; how do teachers' religious and social values influence their teaching? Researcher's observation and Survey Questionnaire for both teachers and headmasters were used to answer the question.

Observation

As part of the study, the researcher found out through observation how teachers' religious and social values influence their teaching in the classroom. It was observed that, teachers' attitudes towards the subject were positive. Teachers teach the subject with interest. However, they had mix feeling for various aspects and topics of the subject most especially, some topics in the traditional and the Islamic aspects of the syllabus.

Even though teachers emphasise both religious and social values, their religious believes influence their teaching of the subject in the schools. Herbert (2002) contended that in a pluralistic society, schools should impart shared community values that all responsible people will accept. So, religious and moral educators should be professional in order to promote sound religious and moral development of the students.

Questionnaire
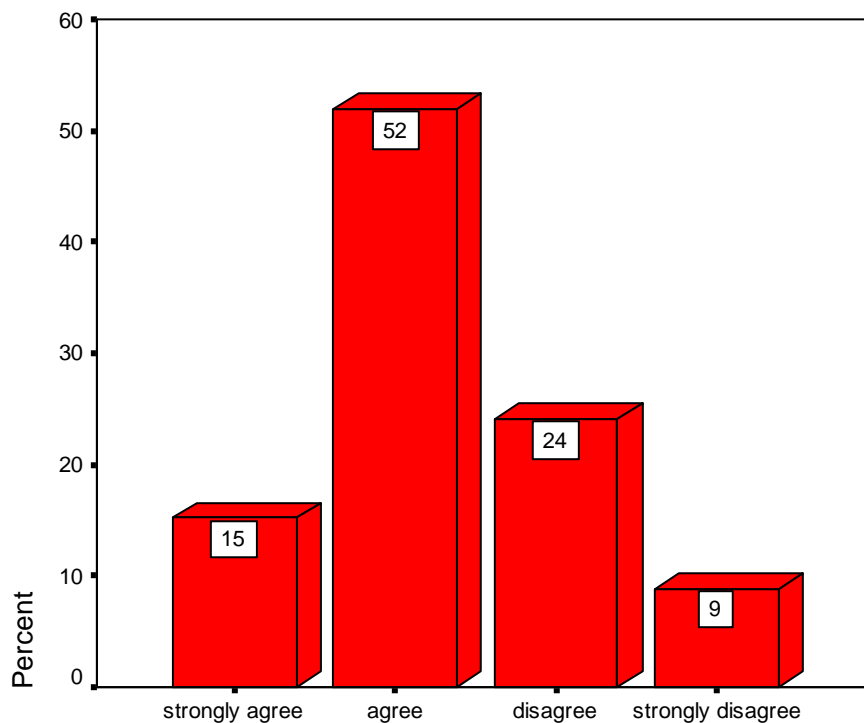
Figure 9. **Coverage of values of society in the RME syllabus**

Figure 9 shows respondents' responses on the statement that the values of society are fully represented in the RME syllabus. 15% of the respondents strongly agreed with the statement, 52% agreed, 24% disagreed and 9% strongly disagreed. The figure shows that 67% of the respondents were of the view that the values of society are fully covered in the RME syllabus. A critical look at the RME syllabus shows that it covers all the cherished values of society.

One would agree that the syllabus could only be effective document if it portrays the values of society. Some authorities also articulate this view. Adejuwon (1991) defined Moral Education as "the process of education in which we develop a learner's intellectual ability along with the values of the society" (p. 86). Herbert (2002) contended that in a pluralistic society, schools should impart

shared community values that all responsible people will accept. Levin & young (1994) said a society establishes a school so that it could fulfil the society's goals and aspirations.

Bulach (1999) conducted an extensive survey of parents, teachers and the clergy in a k-12 school system near Atlanta, Georgia to determine the character valued by the community. He asked the respondents to list traits they thought should be taught in the school system. He analysed the data for frequency with which each trait was listed. Based on the frequency analysis, he identified twenty-seven traits valued by the community. The traits were then consolidated into sixteen character traits because a number of the traits were similar. He then asked the respondents to rank the sixteen traits from the most important to the least important. Teachers and parents were in agreement on the three most important character values to teach: (1) respect for self, others and property, (2) honesty and (3) self control/discipline. Members of the clergy preferred the following as the top three: (1) perseverance/diligence, (2) motivation and (3) empathy. The remaining thirteen values ranked in order of importance were as follows: cooperation, responsibility/dependability/accountability, integrity/fairness, kindness, forgiveness, perseverance/diligence/motivation, compassion/empathy, and courtesy/politeness, and patriotism/citizenship, tolerance of diversity, humility, generosity/charity and sportsmanship. There is on reservation that these values are among the values emphasized in the schools.
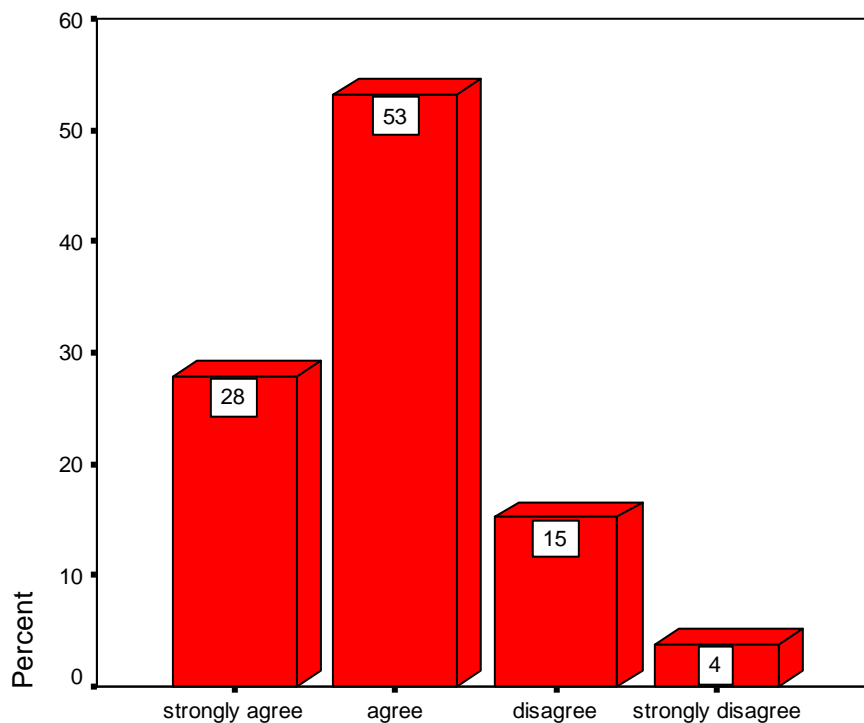
Figure 10. **Influence of teachers' religious background on RME**

The statement that the teacher's religious background influences his/her teaching of the subject is shown in Figure 10. The responses from the respondents show that, 28% of them strongly agreed, 53% of them agreed, 15% of them disagreed and 4% of them strongly disagreed with the statement.

The figure shows that 81% of the respondents upheld the statement. The researcher's observation of the teachers in the classroom also shows that teachers' religious background influence their teaching of the subject. However, Annobil, (2005) has found that, the religious affiliations of RME teachers in Cape Coast schools did not affect the teaching and learning of the subject. Tumwesigire (1993) has said, the religiously educated person should treat all religions and religious beliefs equally and regard them as neither true nor false. This implies that, the teacher should assume a position of neutrality concerning religious truth

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and falsehood. Hilliard (1963) has said that, it is obvious that more is demanded of the good teacher of religion than merely strong personal convictions about religion and that, Religious Education should not amount to indoctrination but should encourage the child to explore the significance of religion in the light of its value for others to whom it has meant something. Also Cox (1966) explained that, Religious education should have as its aim the giving to students a religious view of life and then allowing them freely to make up their minds on how that view shall express itself in belief. Judging from the views held by the above authorities it is obvious that the teachers' religious background should not influence the teaching of a professional teacher.
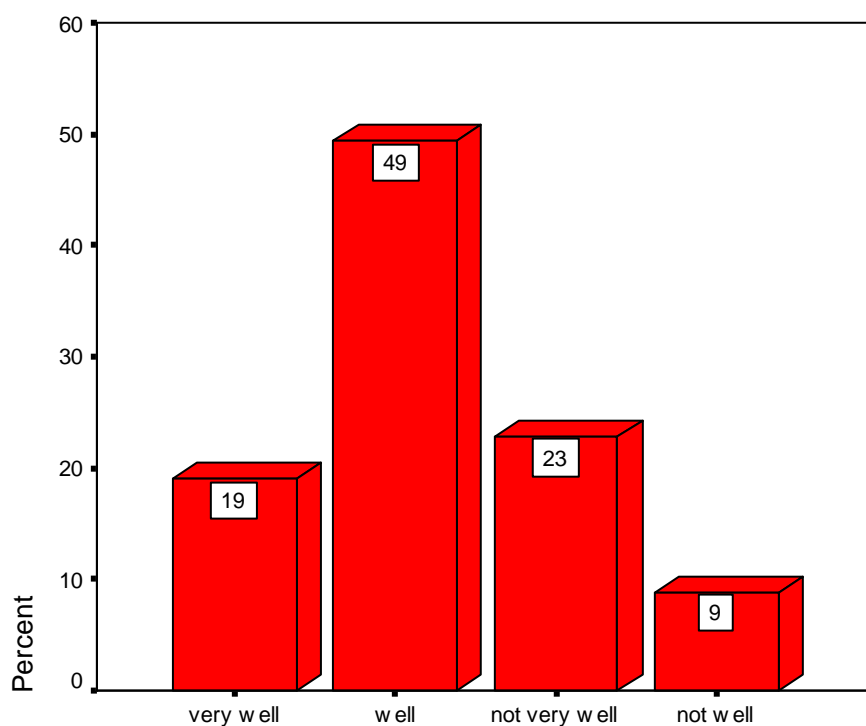
Figure 11. **How well Traditional religion is taught**

Figure 11 shows how well Traditional religion is taught in the junior secondary schools within the metropolis. 19% of the respondents responded it is

very well taught, 49% of the respondents responded it is well taught, 23% of the respondents responded it is not very well taught and 9% of the respondents responded it is not well taught. The figure depicts that 68% of the teachers do not encounter problem when teaching Traditional aspect of the RME syllabus while 32% of them encounter problem. Herbert (2002) contended that in a pluralistic society, schools should impart shared community values that all responsible people will accept. This implies teachers are to emphasised values that are accepted by society but not personal values that may not be shared by the community in which he teaches. To enhance effective teaching of the traditional aspect of the subject, there would be the need for in-service education.
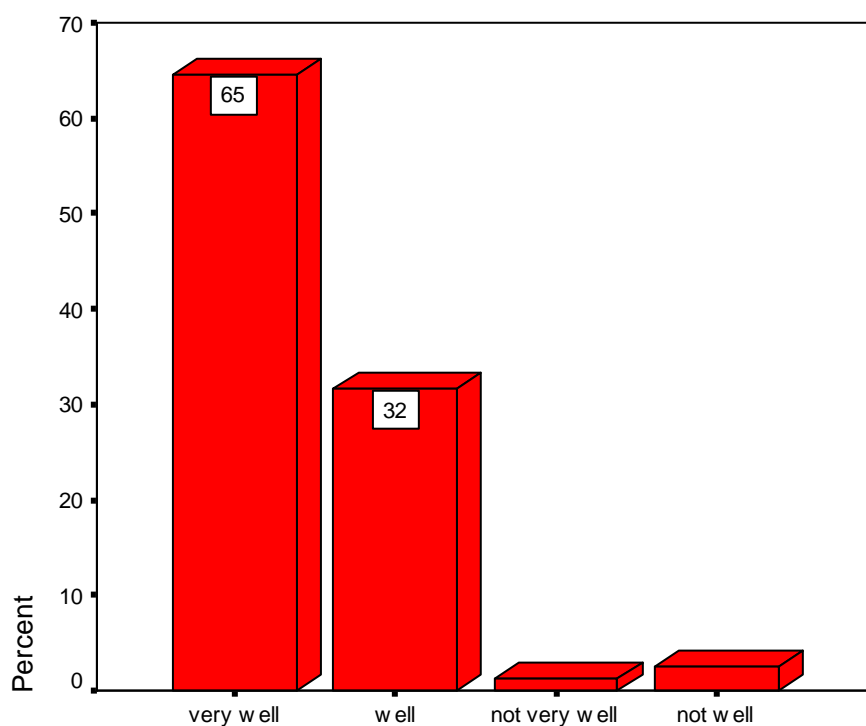
Figure 12. **How well Christian religion is taught**

On the question of how well Christian religion aspect is taught, Figure 12 shows that, 65% of the respondents teach it very well, 32% of the respondents

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teach it well, and 3% of the respondents either do not teach it very well or not well. The figure revealed that most (97%) of the teachers do not face difficulties teaching the Christian religion aspect of the subject. This is in line with the view of Tumwesigire (1993) when he said religiously educated person needs to have a good amount of knowledge of the many religions found in his society. Thus he must be well informed about African Tradition Religion first and foremost, Christianity, Islamic and other religions. The teacher needs to know where to look for information in order to effectively teach the students. He should know where to find information and how to find it whenever he needs it.
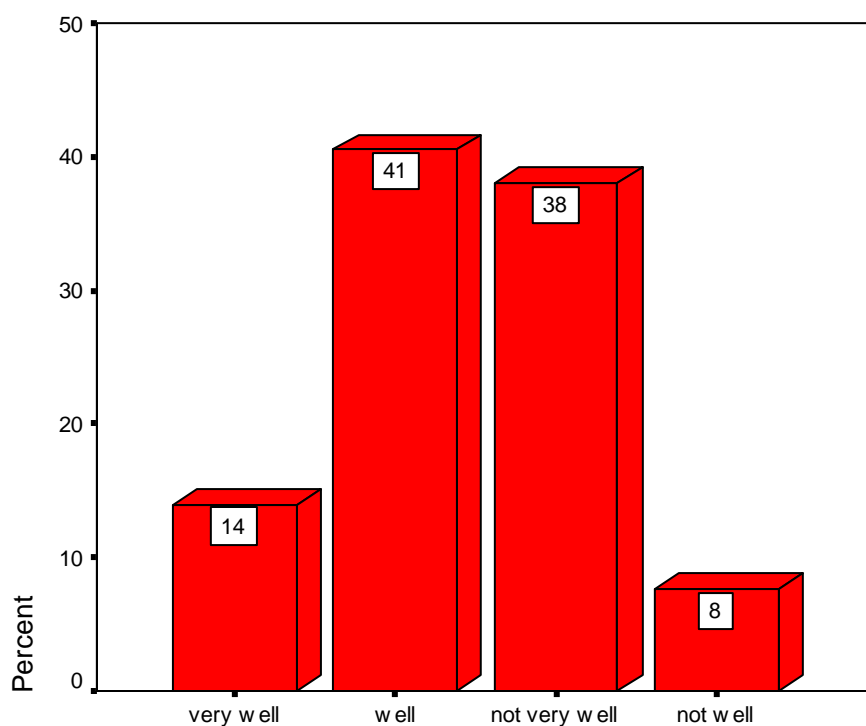
Figure 13**. How well Islamic religion is taught**

Figure 13 shows how well Islamic religion aspect of the syllabus is taught. 14% of the respondents responded it is very well taught, 41% of the respondents

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responded it is well taught, 38% of the respondents responded it is not very well taught and 8% of the respondents responded it is not well taught.

The Figure proves that, about 55% of the teachers do not face difficulties teaching the Islamic religion aspect of the subject whereas about 46% of them face difficulties. Even though the margin between teachers who do not face difficulties and teachers who face difficulties is very small, there is the need to address the difficulties. There would be the need for in-service education. Ivancevich (2001) asserted that training and development are processes that attempt to provide an employee with information, skills, knowledge and understanding of the institutions. In addition, training and development are designed to help a person continue to make positive contributions in the form of good performance
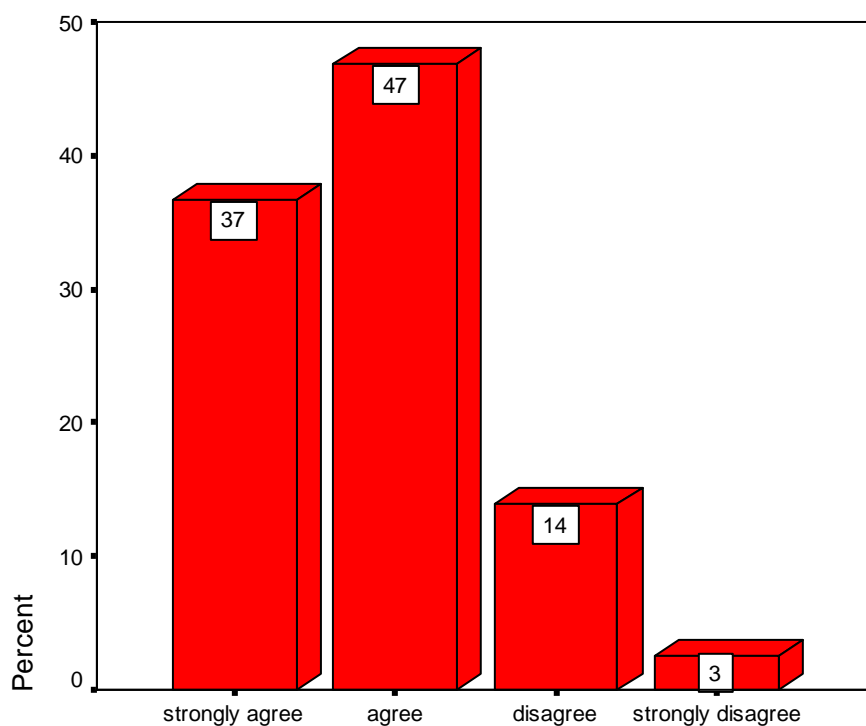
Figure 14. **Influence of teachers' moral standard on the students**

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Figure 14 is on the statement that, the teacher's moral standard influences the effect of RME on the students. The responses as shown by the figure has it that, 37% of the respondents strongly agreed, 47% of the respondents agreed, 14% disagreed and 3% strongly disagreed with the statement.

Figure 14 revealed that most (84%) of the teachers were aware of the effect of their conduct on the students. Skinner (as cited in Santrock 1994) maintained that, children learn to adopt acceptable behaviours through imitation or modelling. They do that by watching either their parents or other people. Mankoe (2002) has stated "to be able to maintain discipline, heads and teachers must be role models in matters of discipline for pupils to emulate" (p. 91). This means teachers should essentially serve as a mirror by their behaviour for students to see and emulate. Dewey (as cited in Santrock 1994) hinted that whether or not we offer specific programmes on moral education, schools provide moral education through the hidden curriculum. This means the teacher's moral standard in the school have a great influence in the moral upbringing of the students.

Research Question 6: What are the strategies for improving teaching and learning of RME?

Responses from the respondents on the questionnaire for teachers and headmasters were analysed to answer the research question; what are the strategies for improving teaching and learning of RME?

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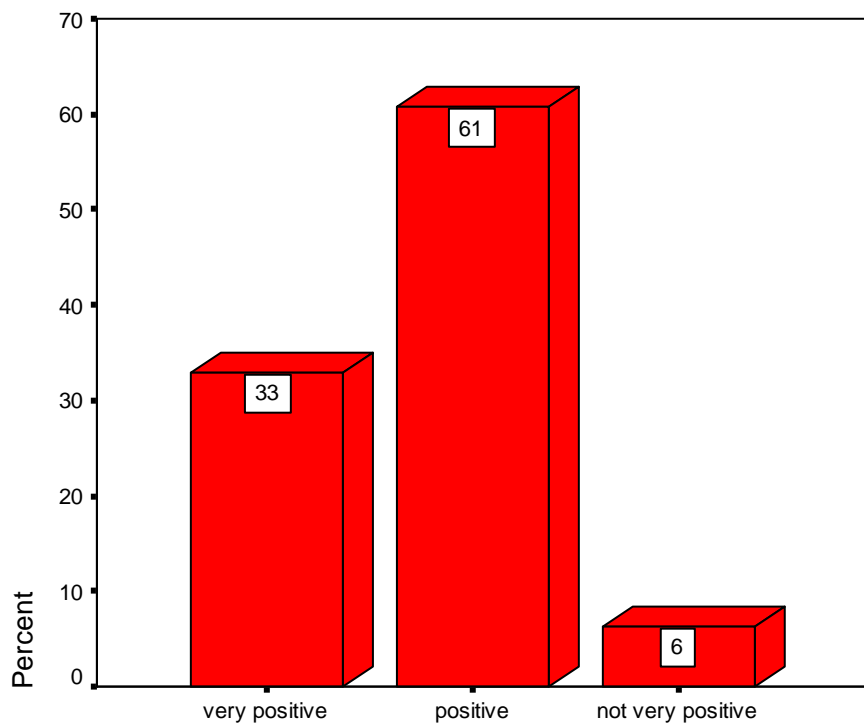
Figuee 15. **Relations between teachers and the communities**

Figure 15 shows that as regard the relations between teachers and the communities, 33% of the teachers said it was very positive, 61% of the teachers said it was positive and 6% of the teachers said it was not very positive. The figure depicts that the majority (94%) of the teachers have healthy relations with the communities. Levin & young (1994) cautioned that, a school that ignores its community is likely to go astray and operate in a vacuum. He said a school's success is closely related to the degree to which the culture of the home corresponds with the culture of the school. Mankoe (2002) hinted that, collaboration between a school and its community creates learning environments that are more inclined to address the diverse needs of heterogeneous pupil population.

Table 28

Influence of the teacher's knowledge of student's background

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	31	39.2	39.2	39.2
Agree	31	39.2	39.2	78.5
Disagree	16	20.3	20.3	98.7
Strongly disagree	1	1.3	1.3	100.0
Total	79	100.0	100.0	

The questionnaire item analysed in Table 28 was meant to gather data on the statement that, teachers' knowledge of the student's background enhances effective teaching and learning. 31 (39.2%) of the respondents strongly agreed, 31 (39.2%) agreed, 16 (20.3%) disagreed and 1 (1.3%) strongly disagreed.

The table revealed that, most of the teachers (thus 78.5%) shared the view of the researcher. This view was also held by Mankoe (2002) when he said a teacher must know something about the home of the students in his class, their physical capability, temperament, social qualities, relationships, their interest, and aspirations should be known by the teacher. Also, Weigand (1999) has indicated that, the teacher needs to demonstrate the knowledge of the student's spiritual, moral, intellectual, physical, social and emotional development. Also, the teacher should understand how to promote learning. According to Weigand, the teacher should be able to demonstrate knowledge of the various ways in which students learn; and also demonstrate understanding of social, psychological, developmental and cultural influences on student's attainment.

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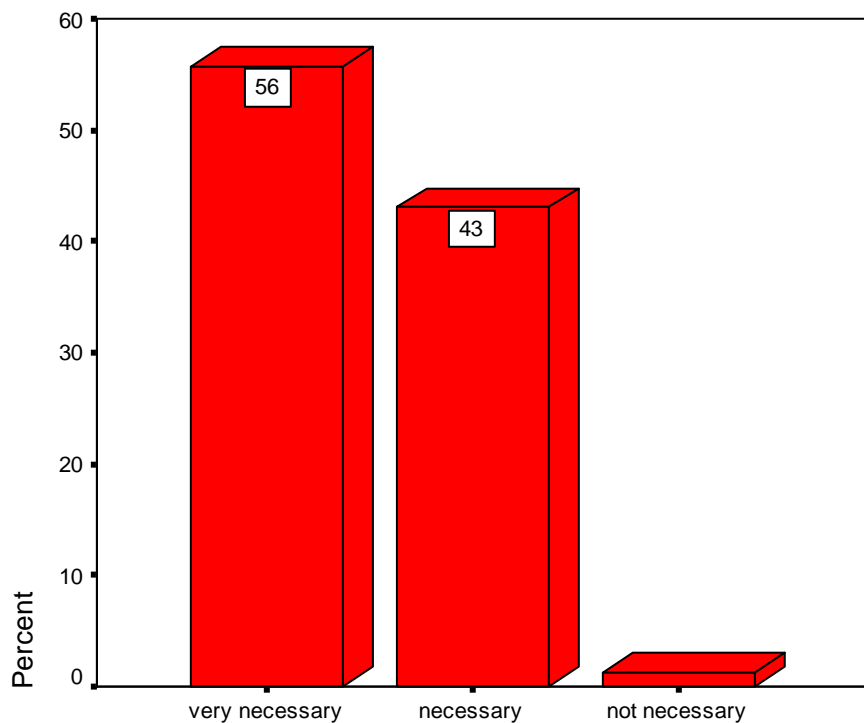
Figure 16. **The need for adequate knowledge in the three religions**

As regards the necessity for the teacher of Religious and Moral Education to have knowledge in the major religions in the country shown in Figure 16, 56% of the respondents responded very necessary to the item, 43% responded necessary and 1% responded it was not necessary.

The responses revealed that, the teacher needs to have adequate knowledge in all the major religions in the country. The responses from 99% of the respondents was in agreement with Hilliard (1963) when he said, religious educator must be familiar with the most important work of scholars in the field of biblical studies and allied fields to enhance effective teaching. Tumwesigire (1993) affirmed that, religiously educated person needs to have a good amount of knowledge of the many religious found in his society. Thus, he must be well

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informed about African Tradition Religion first and foremost, Christianity, lslam

and other religions

Table 29

Professional training of teachers could solve some of the difficulties teachers face

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	44	55.7	55.7	55.7
Agree	34	43.0	43.0	98.7
Disagree	1	1.3	1.3	100.0
Total	79	100.0	100.0	

Table 29 shows that 44 (55.7%) of the respondents strongly agreed, 34 (43%) agreed, and 1 (1.3%) disagreed to the statement that professional training of RME teachers could help solve some of the difficulties teachers face.

The table revealed that 98.7% of the respondents find professional training of teachers to be very important. Morant (1981) recommended in-service education. He said in-service education aims to widen and deepen teachers' knowledge, understanding, and expertise (including skills, techniques and power of judgement) in respect of their professional work. He maintained that, "in-service education is intended to support and assist the professional development that teachers ought to experience throughout their working lives" (p.1). Chu & Park (1996) conducted a survey in Georgia on 300 pre-service teachers and elementary school teachers to assess their teaching competencies in Moral Education. The result of the survey revealed that majority of the teachers lacked

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the necessary skills and professional competencies for teaching Moral Education.

Park also called for in-service training for teachers.

Table 30

How beneficial could the conference of RME teachers be to teachers?

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Very beneficial	45	57.0	57.0	57.0
Beneficial	30	38.0	38.0	94.9
Not very Beneficial	3	3.8	3.8	98.7
Not beneficial	1	1.3	1.3	100.0
Total	79	100.0	100.0	

On the benefits of conference of RME teachers shown in table 30, 45 (57%) of the respondents saw it to be very beneficial, 30 (38%) said it is beneficial, 3 (3.8%) said it is not very beneficial and 1 (1.3%) said it is not beneficial. The table depicts that 94% of the respondents regard the conference of RME teachers to be important. McNamara (1994) has said that, the vital element within the educational system responsible for children's learning is the class teacher. He revealed that, 'no Act of Parliament, no reform in educational policy, no rhetoric from political platforms, no increase in resources, and no educational research or theory can have any impact upon the quality of children's learning or lead to improvements in children's educational opportunities unless in some way they enhance or inform the practice of the teacher in the classroom. It is there clear that, teachers gain knowledge, skills, and professional competence when they attend conferences.

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Table 31

Major difficulties teachers face in teaching RME

Responses	Frequency	Percent	Valid Percent	Cum. Percent
Lack of INSET	28	35.4	35.4	35.4
Lack of reading mat.	25	31.6	31.6	67.1
Lack of Koran	14	17.7	17.7	84.8
Lack of resource person	12	15.2	15.2	100.0
Total	79	100.00	100.0	

Table 31 shows that, out of seventy-nine (79) respondents, 28 (35.4%) of them identified lack of in-service education as the major difficulty facing RME teachers. 25 (31.6%) of the respondents came out with lack of reading materials as the major difficulty facing teachers. 14 (17.7%) of the respondents complained about the unavailability of Koran in the schools for teachers to use. 12 (15.2%) of the respondents mentioned lack of RME resource person as the major difficulty facing teachers. On the importance of the use of resource persons, Crandall & Associates (1982) have stated that the use of resource persons help to break the monotony in which students continually see and hear the same person. Anti & Anum (2003) also hold the same view and said that, teachers of religion, even though professionals yet they may lack adequate knowledge of some religious practices and rites and for effective teaching of such topics, the use of a resource person is most appropriate

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Table 32

What could be done to solve or minimize the difficulties RME teachers Face?

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
INSET for RME teachers	28	35.4	35.4	35.4
Encourage RME writers	24	30.4	30.4	65.8
Provision of Koran to schools	14	17.7	17.7	83.5
Appoint RME organizer	13	16.5	16.5	100.0
Total	79	100.0	100.0	

The item in Table 32 was meant to elicit suggestions from the respondents on how to solve or minimize the difficulties identified in table 27. 28 (35.4%) of the respondents called for regular in-service education, 24 (30.4%) suggested the encouragement of RME writers to write more books, 14 (17.7%) called for the provision of Koran to all junior secondary schools and 13 (16.5%) suggested the appointment of RME subject organizer to serve as resource person for teachers.

The call for in-service education by the respondents is in agreement with Morant (1981) when he said in-service education is intended to support and assist the professional development that teachers ought to experience throughout lives.

The chapter was devoted to the analysis and discussion of findings of the results of the responses made by the respondents. The study revealed that the RME teacher faces many challenges. Teachers face problem with teaching approaches and in the use of the teaching syllabus. In addition, factors such as non-availability of resources prevented the effective teaching /learning of RME.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This final chapter presents the summary of the key findings, conclusions, recommendations as well as possible areas for further research. The research study found out the main challenges facing teachers of religious and moral education in the junior secondary schools within the Shama Ahanta East Metropolis. The study found answers to the following six (6) research questions.

7. How effective are the RME teaching and learning resources?

8. What assessment techniques do teachers find difficult to use?

9. Which teaching approaches pose difficulty to teachers?

10. What students' indiscipline behaviours are confronting teachers?

11. How do the teachers' religious and social values influence their teaching?

12. What are the strategies for improving teaching and learning of RME?

The study was a descriptive one therefore a survey questionnaire and observation were used for the collection of data from both the teachers and the headmasters. Quantitative analysis involving frequency, mean and percentage were used in the analysis of the data. Responses to various items on the questionnaire were tallied and computed into frequency distribution tables and bar charts for each research question.

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Chapter one of the theses dealt with the background to the study; the statement of the problem; the purpose of the study; the significance of the study; the delimitation of the study; definition of terms as well as the organisation of the thesis.

Chapter two was devoted to the review of available theoretical and empirical materials on the study. Areas covered under the review included topics such as, the goals of education; the goals of RME; the goals of RME and the national goals of education; Religious Education: definition and features; Moral Education: definition and features; Religion and Morality; some moral development theories; RME teaching and learning resources in the schools; assessment techniques used in the schools; some selected approaches that RME teachers could use; discipline in the schools; religious and social values emphasized in the schools and strategies for improving teaching and learning in the schools.

Chapter three discussed the various methodologies adopted in the study. They comprised the research design; population; sample and sampling techniques; instruments used; pre-testing of instruments as well as data collection and analysis procedures.

Chapter four was devoted to the results and discussion of findings of the research. The chapter presented the data and the statistical analysis using tables and bar graphs calculated in frequencies, and percentages, as well as interpretations arising out of the analysis.

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Summary

The descriptive survey was used. It was preferable because it could collect data from a large number of cases at a particular time and was not concerned with characteristics of individuals. It was also preferred because it guided the researcher in establishing the challenges facing teachers in the teaching of RME in the junior secondary schools.

The total population for the study was one hundred and eleven (111) public junior secondary schools of nine (9) circuits within the Shama Ahanta East Metropolis. This comprised one hundred and twenty-nine (129) teachers of Religious and Moral Education and one hundred and eleven (111) headmasters of the junior secondary schools Thirty-seven schools were systematically sampled from one hundred and eleven public junior secondary schools. The number of teachers from each school ranged from 1 to 2. In effect, every RME teacher was selected from the sampled schools. All headmasters in the sample schools were also selected for the study. The sampled population of teachers and headmasters together comprised forty-four (44) teachers and thirty-seven (37) headmasters making a total of eighty-one respondents. However, the actual number of teachers and headmasters who responded to the questionnaire was seventy-nine (79) out of the eighty-one (81) which was approximately ninety-eight percent (98%) of the research sample and about 32.9% of the total population of the study.

Two (2) main instruments were used to collect data in order to answer the research questions. The questionnaire was designed and distributed to RME teachers and headmasters to find out the challenges faced by the RME teachers,

while the observation guide was used by the researcher. The items were scored using the Four Point Likert Type Scale. The observation guide sought information on classroom interaction, teaching and learning resources and the climate of the schools as well as the actual instructional practices relating to students' performance.

After the instruments had been validated and refined to establish content validity they were pre-tested in Katan-Kojokrom and Sekondi circuits of the metropolis. (14) RME teachers and twelve (12) headmasters, making a total of twenty-six (26) respondents were randomly selected from among schools not selected for the actual study within the two circuits. The pre-test helped to uncover ambiguities and also ensured that the instruments were clear to the respondents. A colleague student of Master of philosophy (M.Phil) and other experts in educational research method at the University of Cape Coast also reviewed the items to establish their content validity.

The questionnaires were personally administered by the researcher to the forty-four (44) teachers and thirty-seven (37) headmasters making a total of eighty-one (81) respondents in the metropolis. All the forty-four (44) teachers returned their completed questionnaire while thirty-five (35) headmasters returned theirs. These gave high return rates of approximately ninety-eight percent (98%). The researcher personally observed teaching and learning process in all the thirty-seven (37) sampled schools with the aid of the observation guide. He also collected the syllabuses, textbooks and teacher's guides for analysis.

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The descriptive and analytical statistics were used in analyzing the data. The data were coded and then entered into the computer for analysis using the Statistical Package for Social Scientists (SPSS) after which responses were reduced to frequencies; percentages and means.

The results and findings of the research are presented in chapter four. The first part presented the results on demographic data while the second part was devoted to the discussion of the findings. The results revealed that, majority of the teachers find it difficult to assess students based on the profile dimensions of the syllabus. Also, teachers were not familiar with the existential and values clarification teaching approaches.

Conclusions

Out of the research work, the following conclusions came out after the data analysis, interpretations and discussion.

Academic and professional qualification of teachers

There were more professional and academically qualified teachers teaching or supervising RME in the metropolis. Most of the teachers (96.2%) in the schools had either teacher Certificate 'A' or higher qualifications and therefore qualify to teach in the junior secondary schools.

How effective are the RME teaching and learning resources?

In general, most of the junior secondary schools in the Metropolis lacked RME teaching and learning resources. Most of the schools did not have enough

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teaching and learning material for teachers to use in their teaching. Visual aids such as charts, pictures, wireless sets, cassette/CD players, film strips and library were either not adequate or not available. 63% of the respondents said the schools lack resources. Lack of instructional materials hinderd the ability of the teacher to effectively explain certain concepts and ideas to students.

What assessment techniques do teachers find difficult to use?

Most teachers (69%) had difficulties assessing students based on the profile dimensions of the syllabus. Most of the exercises given to the students were recall questions that do not promote critical thinking. Majority of the teachers find it difficult to use essay and project work to assess students.

Which teaching approaches do teachers find difficult to use?

The findings revealed that, teachers were not familiar with values clarification and the existential teaching approaches. The approaches enhance effective teaching and learning of RME therefore there is the need to educate teachers on the use of the methods.

What students' indiscipline behaviours are confronting teachers?

The findings from the study showed that there was problem of indiscipline in the schools but the situation was not alarming. The rate of students' engagement in indiscipline behaviours such as insulting, fighting and gossiping within the metropolis was low. The menace of students stealing was not alarming. The vast

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majority (89.9%) of the students do not involve in drug abuse. Teenage pregnancy does occur in some schools within the metropolis but the situation was not often (8.8%)

How do the teachers' religious and social values influence their teaching?

Most (81%) of the teachers are influenced by their religious values and as a result affect the teaching of the subject. Hence, the Christian religion aspect was well taught than Islam and Traditional religion even though the majority (67%) supported the view that the values of society are fully covered in the RME syllabus. Figure 2 on respondent's religious affiliation shows that 90% of the respondents were Christians. It is professionally wrong for the RME teacher to be influenced by his/her religious background since that may lead to indoctrination.

What are the strategies for improving teaching and learning of RME?

On strategies to improve teaching and learning, the respondents called for periodic professional training of teachers, the conference of RME teachers, and provision of Koran to schools and appointment of qualified RME resource person to assist teachers. It is hoped that if these are provided, some of the challenges facing RME teachers would be solved or minimised.

Limitations of the study

Ideally, a study of this nature should have covered all the districts in the Western region of Ghana to come out with authentic and reliable result for the region. Also

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restrictive weakness in the data collection may affect the findings of the study. The researchers used only questionnaire and observation. If other instruments such as interview, schedule and focus group discussion had been used the quality of the study could had been improve upon for better. However, these weaknesses may not limit the validity of the statistics and the generalisation of the findings of the study in the Shama Ahanta East Metropolis.

Recommendations

Based on the research findings the researcher made the following recommendations for the consideration of decision makers in Religious and Moral Education. It is hoped that the suggestions may help in finding solutions to some of the challenges facing teachers of RME.

(a) There is the need to introduce teachers to new development trends and changes in the RME syllabus. This could be done through a periodic in – service education and training to improve the skills, knowledge and professional competences of the RME teachers.

(b) The Ghana Education Service and the other stakeholders in education should see to the provision of adequate textbooks, teachers' guides and teaching and learning material on the subject. These will serve as a supplement to the RME syllabus in order to promote effective use of the syllabus.

(c) The education authorities should appoint RME subject organizers at the district offices to serve as resource persons to assist the teachers.

(d) Teachers of RME should try to be resourceful so that, they could make or procure some teaching and learning materials to augment those provided by the education authorities to enhance effective teaching and learning.

(e) Moral educators should make effort to update their skills and knowledge in all the major religions in the country since Ghana is a pluralistic State.

(f) There is the need for periodic workshops, seminars and conferences of RME teacher so that they could share ideas on the effective teaching of the subject and ultimately help to achieve the goals and objectives outlined in the syllabus.

(g) Students do not simply learn and internalize the norms for a group, but every individual defines morality individually through his struggles to arrive at fair solutions. In the classroom, the moral educator must provide students with opportunities for personal discovery through problem solving rather than indoctrinating students with norms. Also a conducive learning environment should be created to promote effective teaching and learning.

Research agenda

The researcher would like to state that, what is presented in this essay is not exhaustive in as much as issues relating to Religious and Moral Education in the JSS are concerned. The researcher then suggests that these areas stated below be researched into.

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(a) "Broken homes and their effects on the moral development of the child".

This research topic will give clear indication of how the home affects the

morality of the child and how RME teachers should handle these

students.

(b) The kind of teaching strategy and its effects on students' outcomes in the

learning of RME. This is recommended because different teaching

methods are known to have their effects on outcomes.

(c) The impacts of Christian religious activities on students' perception of

RME. This topic would find out if students are able to differentiate

religious activities and RME as a subject.

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APPENDIX A

Photocopy

APPENDIX B

Figure 1I. SOUTHERN PART OF GHANA SHOWING THE STUDY AREA

APPENDIX C

PUBLIC J.S.S. IN THE SHAMA AHANTA EAST METROPOLIS

S/N	CIRC.	NAME OF SCHOOL	MANGT. UNIT	LOCATION
1	ANAJI/ KWESIMINTSIM	Anaji Estate	M/A	Anaji Estate
2		Anaji M/A	M/A	Anaji
3		Apremdo Catholic	Catholic	Apremdo
4		Ilimin Naafie	Islamic	Kwesimintsim
5		Kwesimintsim M/A "A"	M/A	Kwesimintsim
6		K'mintsim M/A "B"	M/A	Kwesimintsim
7		Myohaung Barracks	Garrison	Apremdo
8		Myohaung Forces	Garrison	Apremdo
9		St. Anthony of Padua Cath'	Catholic	Kwesimintsim
10		Whindo /Assakae M/A	M/A	Assakae
11	AXIM ROAD/TAKORADI	Air Force Complex J.S.S.	Garrison	Takoradi
12		Air Force J.S.S.	Garrison	Takoradi
13		Archbishop Amissah J.S.S.	M/A	Takoradi
14		Axim road M/A J.S.S.	M/A	Takoradi
15		Bethel Methodist J.S.S.	Methodist	Takoradi
16		Korsah Complex J.S.S.	M/A	Takoradi
17		Nassiriyya Islamic	Islamic	Takoradi
18		Perry Hayford J.S.S.	Islamic	Takaradi
19		Services J.S.S.	M/A	Takaradi
20		Services J.S.S.	Garrison	Takaradi

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S/N	CIRC.	NAME OF SCHOOL	MANGT. UNIT	LOCATION
21	A.R/T	Woode Methodist J.S.S.	Methodist	Takoradi
22	EFFIA/TANOKROM	Effia Methodist J.S.S.	Methodist	Effia
23		Effia-Kuma M/A	M/A	Effia-Kuma
24		E"Kuma 7th Day Adventist	SDA	Effia-Kuma
25		Good Shepherd Ang. J.S.S.	Anglican	Effia-Kuma
26		Lagos Town STMA J.S.S.	M/A	Lagos Town
27		Nana Brempong Yaw iii J.S.S.	M/A	Effia-Kuma
28		Rev. Cobbah Yalley J.S.S.	M/A	Effia-Kuma
29		Rev. Dunwell Meth. J.S.S.	Methodist	Effia-Kuma
30		Rev.Grant Methodist J.S.S.	Methodist	Effia-Kuma
31		T.l.Ahmadiyya	Ahmadiyya	Tanokrom
32		Tanokrom M/A J.S.S. 'A'	M/A	Tanokrom
33		Tanokrom M/A J.S.S. 'B'	M/A	Tanokrom
34	ESSIKADU	Essawa M/A J.S.S.	M/A	Essikadu
35		Essikadu M/A J.S.S.	M/A	Essikadu
36		Essikadu Bethany Meth. J.S.S.	Methodist	Essikadu
37		Essikadu Catholic J.S.S.	Catholic	Essipon
38		Essipon M/A J.S.S.	M/A	Essipon
39		Nana Nketsiah J.S.S.	M/A	Essipon
40		Ngyiresia M/A J.S.S.	M/A	Ngyiresia
41		Sekondi Presby J.S.S.	Presby	Sekondi
42		St. Andrew's Ang. Complex	Anglican	Sekondi

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S/N	CIRC.	NAME OF SCHOOL	MANGT. UNIT	LOCATION
43	ESSIKADU	St. Mare's Anglican J.S.S.	Anglican	Essikadu
44		Wesley Methodist J.S.S.	Methodist	Sekondi
45		West Ridge S.T.M.A. J.S.S.	M/A	Sekondi
46	INCHABAN	Aboadze - Abuesi J.S.S.	M/A	Aboadze
47		Aboadze – Abuesi J.S.S. "A"	M/A	Aboadze
48		Aboadze – Abuesi J.S.S. "B"	M/A	Aboadze
49		Anapasu M/A	M/A	Anapasu
50		Assorku Essaman M/A J.S.S.	M/A	Assorku.
51		Assorku/Essaman Model J.S.S.	M/A	Assorku
52		Dwomo Methodist J.S.S.	M/A	Dwomo
53		Inchaban Methodist J.S.S	Methodist	Inchaban
54		Inchaban M/A J.S.S. 'A'	M/A	Inchaban
55		Inchaban M/A J.S.S. 'B'	M/A	Inchaban
56		Komfueku M/A J.S.S.	M/A	Komfueku
57		Kumase Catholic J.S.S.	Catholic	Kumase
58		Nana Kwesi Badu II J.S.S.	M/A	Sofokrom
59		Nyandrom M/A	M/A	Nyankrom
60		S'.Tdi School for the Deaf J.S.S.	M/A	Inchaban
61		Shama Junction M/A J.S.S	M/A	Shama Junc.
62	KETAN/KOJOKRPM...	Anoe M/A J.S.S.	M/A	Anoe
63		Mpintsin AME Zion	Anglican	Mpintsin
64		Kansaworado M/A J.S.S.	M/A	Kansaworado

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S/N	CIRC.	NAME OF SCHOOL	MANGT. UNIT	LOCATION
65	KETAN/KOJOKROM	Ketan Anglican J.S.S.	Anglican	Ketan
66		Ketan Catholic J.S.S.	Catholic	Ketan
67		Ketan M/A J.S.S. 'B' Complex	M/A	Ketan
68		Ketan M/A J.S.S. 'A'	M/A	Ketan
69		Ketan Methodist J.S.S.	Methodist	Ketan
70		Kojokrom New M/A J.S.S.	M/A	Kojokrom
71		Nana Katakra J.S.S. 'A'	M/A	Kojokrom
72		Nana Katabra J.S.S. 'B'	M/A	Kojokrom
73		Ntankoful M/A J.S.S.	M/A	Ntankoful
74		Prophet Nkansah M/A	M/A	Kojokrom
75		ST. James Anglican	Anglican	Eshiem
76		Diabene Catholic J.S.S.	Catholic	Diabene
77		ST. James Anglican	Anglican	Akromakrom
78	NEW TAKORADI/ACCRA ROAD	All Saints' Anglican J.S.S.	Anglican	Takoradi
79		Bedu Addo Meth. J.S.S.	Methodist	Takoradi
80		Bishop Essuah Cath. J.S.S.	Catholic	Takoradi
81		DR. Wilkie J.S.S.	M/A	Takaradi
82		Naval Base J.S.S.	Garrison	Takaradi
83		Nana Baidoo Bonsu Mem.	M/A	New Takoradi

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S/N	CIRC.	NAME OF SCHOOL	MANGT. UNIT	LOCATION
84	NEW TAKORADI/A.R.	Nav-West J.S.S.	Garrison	Takoradi
85		New Takoradi Meth.	Methodist	New Takoradi
86		Seventh-Day Advent. J.S.S.	S.D.A	Takoradi
87		ST. Mathias Catholic	Catholic	New Takoradi
88		Takoradi Presby J.S.S.	Presby	Takoradi
89	SEKONDI	Aggrey Memorial J.S.S	M/A	Sekondi
90		Ekuasi Methodist J.S.S.	Methodist	Ekuase
91		Gyandu M/A J.S.S.	M/A	Ekuase
92		Kweikuma M/A J.S.S.	M/A	Ekuase
93		Nana Anaisie Mem. J.S.S.	M/A	Kweikuma
94		Nana Anaisie Mem. J.S.S.	M/A	Adiembra
95		Nkotompo AME Zion J.S.S.	AME Zion	Adiembra
96		Old Hospital J.S.S.	M/A	Sekondi
97		Rev Akwa J.S.S.	M/A	Adiemdra
98		Rev Dr Pinanko Mem. J.S.S.	AME Zion	Kweikuma
99		St. Anne's Anglican J.S.S	Anglican	Sekondi
100		Sunniyya Islamic J.S.S.	Islamic	Sekondi
101	SHAMA	Anto-Aboso J.S.S.	M/A	Anto
102		Atwereboanda M/A J.S.S.	M/A	Atwereboanda
103		Awuna Beach J.S.S.	MA	Awuna Beach
104		Beposo S.A.E.M.A J.S.S.	M/A	Beposo
105		Bronikrom M/A	M/A	Bronikrom

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S/N	CIRC.	NAME OF SCHOOL	MANGT. UNIT	LOCATION
106		Obinyimokyena M/A J.S.S.	M/A	Obinyimokyena
107	S H A M A	Shama Catholic J.S.S.	Catholic	Shama
108		Shama Kedzi Methodist	Methodist	Kedzi
109		Shama Methodist J.S.S.	Methodist	Shama
110		Shama Model J.S.S.	M/A	Shama
111		Supo. /Dunkwa Meth. J.S.S.	Methodist	Supomu/Dunkwa

APPENDIX D

SYSTEMATIC SAMPLING OF SCHOOLS

Key: √ selected schools

1. Aboadze/Abuasi M/A 'A' √
2. Aboadze/ Abuesi M/A 'B'
3. Aboadze/ Abuesi M./A 'C'
4. Aggrey Memo. M/A 'C' √
5. Air Force J.S.S.
6. Air force complex J.S.S.
7. All Saints Anglican √
8. Anaji Estate M/A
9. Anaji M/A
10. Anapasa M/A √
11. Anoe M/A
12. Anto M/A
13. Apremdo Catholic √
14. Archbishop Amissah J.S.S.
15. Assorko Essaman M/A
16. Assorko Essaman model √
17. Atwere Boanda M/A
18. Axim Road M/A
19. Awuna Beach M/A √
20. Bethel Methodist

21. Bedu Addo Methodist
22. Beposo M/A √
23. Bishop Ammissah M/A
24. Bishop Essuah Memo.
25. Bronikrom M/A √
26. Diabene Catholic
27. Dr. Wikie Memo.
28. Dwomo Methodist √
29. Effia-Kuma S.D.A
30. Effia -Kuma M/A
31. Effia Methodist √
32. Ekuasi Methodist
33. Essawa M/A
34. Essikadu Catholic √
35. Essikadu M/A
36. Essipon M./A
37. Good Shepherd Anglican √
38. Gyandu M/A
39. Ilimin Naafie Islamic
40. Inchaban M/A 'A'√

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41. Inchaban M/A 'B'

42. Inchaban Methodist

43. Kansaworado M/A√

44. Ketan Anglican.

45. Ketan Catholic

46. Ketan Complex 'B' M/A√

47. Ketan M/A

48. Ketan Methodist

49. K' Mintsim M/A 'A√'

50. K' Mintsim M/A 'B'

51. Kojokrom New M/A

52. Komfueku M/A√

53. Korsah Complex M/A

54. Kumasi Catholic

55. Kweikuma M/A√

56. Lagos Town M/A

57. Mpintsin A.M.E. Zion

58. Myohaung Barracks√

59. Myohaung Forces

60. Nana Anaisie M/A

61. Nana Baidoo Bonsoe √

62. Nana Brempong yaw 111

63. Nana Katabra 'A'

64. Nana Katabra 'B'√

65. Nana Kobina Gyan M/A

66. Nana Kwesi Bedu 11

67. Nana Nketsiah M/A√

68. Nassiriyya Islamic

69. Naval Base

70. Nav- West √

71. New Takoradi Methodist

72. Ngyiresia M/A

73. Nkontonpo Zion√

74. Ntankoful M/A

75. Nyankrom M/A

76. Obinyim Okyena M/A√

77. Old Hospital

78. Perry Hayford M/A

79. Prophet Nkansah√

80. Rev. Akwa M/A

81. Rev. Cobbah Yalley

82. Rev. Dunwell Methodist√

83. Rev. Grant Methodist

84. Rev. Griffeon Catholic

85. Rev. Osam Pinanko √

86. S'TDI School for Deaf J.S.S.

87. St. Anthony Padua

88. St. Andrew's Comp 'B'√

89. St. Anne's Anglican

90. St. James Anglican 'A' Km

91. St Mark's Anglican√

92. St Mathias Catholic

93. St. Stephens Anglican

94. Sekondi Presby √

95. Services J.S.S.

96. Seventh Day Adventist

97. Shama Catholic √

98. Shama Junction M/A

99. Shama – Kedzi Methodist

100. Shama – Methodist√

101. Shama Model M/A

102. Suniyya Islamic

103. Supo/ Dunkwa Met.√

104. Takoradi Presby

105. Tanokrom M/A 'A'

106. Tanokrom M/A 'B'√

107. T.I Ahmadiyya

108. Wesley Methodist

109. West Ridge M/A √

110. Whindo/Assakae M/A

111. Woode Mem. Meth.

APPENDIX E

SAMPLED JUNIOR SECONDARY SCHOOLS FOR THE STUDY

1. Aboadze/Abuasi M/A'A'
2. Aggrey Memo. M/A 'C'
3. All Saints Anglican
4. Anapasu M/A
5. Apremdo Catholic
6. Assorko Essaman Model
7. Awuna Beach M/A
8. Beposo M/A
9. Bronikrom M/A
10. Dwomo Methodist
11. Effia Methodist
12. Essikadu Catholic
13. Good Shepherd Anglican
14. Inchaban M/A 'A'
15. Kansaworado M/A
16. Ketan Complex 'B' M/A
17. K' Mintsim M/A 'A
18. Komfueku M/A
19. Kweikuma M/A
20. Myohaung Barracks
21. Nana Baidoo Bonsoe
22. Nana Katabra 'B'
23. Nana Nketsiah M/A
24. Nav- West
25. Nkontonpo Zion
26. Obinyim Okyena M/A
27. Prophet Nkansah
28. Rev. Dunwell Methodist
29. Rev. Osam Pinanko
30. St. Andrew's Comp 'B'
31. St Mark's Anglican
32. Sekondi Presby
33. Shama Catholic
34. Shama – Methodist
35. Supo/ Dunkwa Meth.
36. Tanokrom M/A 'B'
37. West Ridge M/A

APPENDIX F

QUESTIONNAIRE FOR RME TEACHERS

UNIVERSITY OF CAPE COAST

FACULTY OF EDUCATION

DEPARTMENT OF BASIC EDUCATION

PROGRAMME: MASTER OF PHILOSOPHY (BASIC EDUCATION)

TELEPHONE: 0246448241

12th May, 2007

QUESTIONNAIRE FOR RME TEACHERS OF JUNIOR SECONDARY SCHOOLS

The questionnaire is meant to gather data on the challenges of teaching and learning religious and moral education in the junior secondary schools. You are kindly entreated to be objective as possible since your responses will be confidentially kept. Please tick [√] where applicable. Where spaces are provided you could write short answers when necessary.

Please, your response to the entire items on the questionnaire will be very much appreciated.

Thank you for agreeing to be part of a successful research project.

SECTION A

1. Age: 20 - 29 [ ]   30 - 39 [ ]   40 - 49 [ ]   50 - 59 [ ]

2. Sex: Male [ ]   Female [ ]

3. Marital status:

    Married [ ]

    Never married [ ]

    Divorced [ ]

    Widowed [ ]

4. Educational level:

    SSS/'O'/'A' level [ ]

    Cert'A' 4yr [ ]

    Cert'A'post sec [ ]

    Others: specify……...

5. Religious affiliation:

    Christianity [ ]

    Islam [ ]

    Traditional religion   [ ]

    Others: specify………………

6. Religious and Moral Education teaching experience

    1 – 5yrs [ ]

    6 – 10 yrs [ ]

    11 -15 yrs [ ]

    16 + yrs [ ]

SECTION B

7. How will you rate the adequacy of RME teaching and learning resources in your school?

      Very good [ ]

      Good [ ]

      Bad [ ]

      Very bad [ ].

8. What is the quality of the following RME teaching and learning materials?

	Very good	Good	Bad	Very bad	Don't write here. **Coding**
Teaching syllabus					
Teachers' guides					
Textbooks					
Materials for making TLM's					
Other reference materials					

SECTION C

9. The assessment of students should be based on the profile dimension of the syllabus.

      Strongly agree [ ]

      Agree [ ]

      Disagree [ ]

      Strongly disagree [ ]

10. Many RME teachers find it very difficult to assess students based on the profile dimension of the syllabus.

Strongly agree [ ]

Agree [ ]

Disagree [ ]

Strongly disagree [ ]

11. How often do you face problem with these testing methods.

	Very often	Often	Not often	Never	Don't write here. **Coding**
Multiple choice Filing in the blanks					
Short answer items					
Essay questions					
Projects					

SECTION D

12. There are RME teaching approaches for RME teachers.

Strongly agree [ ]

Agree [ ]

Disagree [ ]

Strongly disagree [ ]

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13. How familiar are you with the following teaching approaches?

	Very familiar	Familiar	Not familiar	Never	Don't write here. **Coding**
Existential approach					
Moral Development					
Value clarification					
Value analysis approach					
Educational drama					

14. The teachers' guides have enough suggested teaching methods for teaching RME.

      Strongly agree [ ]

      Agree [ ]

      Disagree [ ]

      Strongly disagree [ ]

SECTION E

15. How will you rate the level of respect students have for RME teachers?

      Excellent [ ]

      Very good [ ]

      Good [ ]

      Bad [ ]

16. How frequent do students engage in aggressive behaviours?

	Very frequent	Frequent	Not frequent	Never frequent	Don't write here. **Coding**
Gossiping					
Insulting					
Fighting					

17. How will you rate the level of discipline among your students?

Very good [ ]

Good [ ]

Satisfactory [ ]

Bad [ ]

18. How often do students get involved in the following indiscipline acts?

	Very often	Often	Not often	Never	Don't write here. **Coding**
Stealing					
Drug abuse					
Teenage pregnancy					

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SECTION F

19. The values of society are fully covered in the RME syllabus.

Strongly agree [ ]

Agree [ ]

Disagree [ ]

Strongly disagree [ ]

20. Teacher's religious background influences the teaching of the subject.

Strongly agree [ ]

Agree [ ]

Disagree [ ]

Strongly disagree [ ].

21. How well major aspects of RME are taught due to your religious background?

	Very well	Well	Not very well	Not well	Don't write here. **Coding**
Traditional religion					
Christian religion					
Islamic religion					

22. The moral standard of the teacher affects his/her teaching of RME.

Strongly agree [ ]

Agree [ ]

Disagree [ ]

Strongly disagree [ ].

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23. How would you describe your relations with the community?

        Very positive [ ]

        Positive [ ]

        Not very positive [ ]

        Not positive [ ]

24. The Teacher could effectively teach if the background of the students is known to him/her.

        Strongly agree [ ]

        Agree [ ]

        Disagree [ ]

        Strongly disagree [ ]

25. There is the need for teachers to have adequate knowledge in all the three main religions to effectively teach the subject?

        Very necessary [ ]

        Necessary [ ]

        Not very necessary [ ]

        Not necessary [ ]

SECTION G

26. Intensive professional training of teachers in the teaching of RME could help solve some of the difficulties teachers face.

        Strongly agree [ ]   Agree [ ]

        Disagree [ ]   Strongly disagree [ ].

27. How beneficial could the conference of RME teachers be to teachers?

       Very beneficial [ ]

       Beneficial [ ]

       Not very beneficial [ ]

       Not beneficial

28. What is the major difficulty your face in the teaching of RME?

       ………………………………………………………………………

       ……………………………………………………………………

       …………………………………………………………………………

       …………………………………………………………………

       ………………………………………………………………………

       ………………………………………………………………………

29. What could be done to solve or minimise the difficulty identified above?

       ………………………………………………………………………

       ……………………………………………………………………

       …………………………………………………………………….

       …………………………………………………………………………

       …………………………………………………………………………

       …………………………………………………………………

APPENDIX G

QUESTIONNAIRE FOR JSS HEADMASTERS

UNIVERSITY OF CAPE COAST

FACULTY OF EDUCATION

DEPARTMENT OF BASIC EDUCATION

PROGRAMME: MASTER OF PHILOSOPHY (BASIC EDUCATION)

TELEPHONE: 0246448241

12th May, 2007

QUESTIONNAIRE FOR HEADMASTERS OF JUNIOR SECONDARY SCHOOLS

The questionnaire is meant to gather data on the challenges of teaching and learning religious and moral education in the junior secondary schools. You are kindly entreated to be objective as possible since your responses will be confidentially kept. Please tick [√] where applicable. Where spaces are provided you could write short answers when necessary.

Please, your response to the entire items on the questionnaire will be very much appreciated.

Thank you for agreeing to be part of a successful research project.

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SECTION A

1. Age: 20 - 29 [ ]   30 - 39 [ ]   40 - 49 [ ]   50 - 59 [ ]

2. Sex: Male [ ]   Female [ ]

3. Marital status:

   Married [ ]

   Never married [ ]

   Divorced [ ]

   Widowed [ ]

4. Educational level:

   SSS/'O'/'A' level [ ]

   Cert'A' 4yr [ ]

   Cert'A'post sec [ ]

   Others: specify……...

5. Religious affiliation:

   Christianity [ ]

   Islam [ ]

   Traditional religion   [ ]

   Others: specify………………

6. Religious and Moral Education supervision experience:

   1 – 5yrs [ ]

   6 – 10 yrs [ ]

   11 -15 yrs [ ]

   16 + yrs [ ]

SECTION B

7. How will you rate the adequacy of teaching and learning resources for RME

teacher(s) in your school?

Very good [ ]

Good [ ]

Bad [ ]

Very bad [ ].

8. What is the quality of the following teaching and learning materials?

	Very good	Good	Bad	Very bad	Don't write here. **Coding**
Teaching syllabus					
Teachers' guides					
Textbooks					
Materials for making TLM's					
Other reference materials					

SECTION C

9. The assessment of students should be based on the profile dimension of the

syllabus.

Strongly agree [ ]

Agree [ ]

Disagree [ ]

Strongly disagree [ ]

178

10. Many RME teachers find it very difficult to assess students based on the profile

dimension of the syllabus.

Strongly agree [ ]

Agree [ ]

Disagree [ ]

Strongly disagree [ ]

11. How often does/do your teacher(s) face problem with these testing methods.

	Very often	Often	Not often	Never	Don't write here. **Coding**
Multiple choice					
Filing in the blanks					
Short answer items					
Essay questions					
Projects					

SECTION D

12. There are RME teaching approaches for RME teachers.

Strongly agree [ ]

Agree [ ]

Disagree [ ]

Strongly disagree [ ]

13. How familiar is/are your teacher(s) with the following teaching approaches?

	Very familiar	Familiar	Not familiar	Never	Don't write here. **Coding**
Existential approach					
Moral development					
Value clarification					
Value analysis approach					
Educational drama					

14. Teachers could effectively teach if the background of the students is known to him/her.

      Strongly agree [ ]

      Agree [ ]

      Disagree [ ]

      Strongly disagree [ ].

SECTION E

15. How will you rate the level of respect students have for RME teachers?

      Excellent [ ]

      Very good [ ]

      Good [ ]

      Bad [ ]

16. How frequent do students engage in aggressive behaviours?

	Very frequent	Frequent	Not frequent	Never frequent	Don't write here. **Coding**
Gossiping					
Insulting					
Fighting					

17. How will you rate the level of discipline among your students?

Very good [ ]

Good [ ]

Satisfactory [ ]

Bad [ ]

18. How often do students get involved in the following indiscipline acts

	Very often	Often	Not often	Never	Don't write here. **Coding**
Stealing					
Drug abuse					
Teenage pregnancy					

SECTION F

19. The values of society are fully covered in the RME syllabus.

Strongly agree [ ]

Agree [ ]

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Disagree [ ]

Strongly disagree [ ]

20. Teacher's religious background influences the teaching of the subject.

Strongly agree [ ]

Agree [ ]

Disagree [ ]

Strongly disagree [ ].

21. How well major aspects of RME are taught due to the teacher's religious background?

	Very well	Well	Not very well	Not well	Don't write here. **Coding**
Traditional religion					
Christian religion					
Islamic religion					

22. The moral standard of the teacher affects his/her teaching of RME.

Strongly agree [ ]

Agree [ ]

Disagree [ ]

Strongly disagree [ ].

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23. How would you describe your teacher's relations with the community?

       Very positive [ ]

       Positive [ ]

       Not very positive [ ]

       Not positive [ ]

24. The teachers' guides have enough suggested teaching methods for teaching RME.

       Strongly agree [ ]

       Agree [ ]

       Disagree [ ]

       Strongly disagree [ ]

25. There is the need for teachers to have adequate knowledge in all the three main religions to effectively teach the subject?

       Very necessary [ ]

       Necessary [ ]

       Not very necessary [ ]

       Not necessary [ ]

SECTION G

26. Intensive professional training of teachers in the teaching of RME could help solve some of the difficulties teachers face.

       Strongly agree [ ]   Agree [ ]

       Disagree [ ]   Strongly disagree [ ].

27. How beneficial could the conference of RME teachers be to teachers?

        Very beneficial [ ]

        Beneficial [ ]

        Not very beneficial [ ]

        Not beneficial

28. What is the major difficulty teachers are faced with in the teaching of RME?

        ……………………………………………………………………

        ……………………………………………………………………

        …………………………………………………………………………

        ………………………………………………………………..

        …………………………………………………………………

29. What could be done to solve or minimise the difficulty identified above?

        …………………………………………………………………………

        ………………………………………………………………..

        …………………………………………………………………………

        ………………………………………………………………..

        …………………………………………………………………………

        ………………………………………………………………

        ………………………………………………………………..

APPENDIX H

OBSERVATION GUIDE

SECTION A

Particulars of School/Teacher

1.　　Name of school: …………………………………….

2.　　Location (Town): ………………………………...

3.　　Class: …………………………………………….

4.　　Number of students: ……………………………..

5.　　Sex:　Male [ ]　　Female [ ]

6.　　Age: …………………………………………..

7.　　Highest academic qualification: ……………………...

8.　　Highest professional qualification: ……………………

9.　　Number of years of teaching RME in the JSS……………….

　　SECTION B

　　Verification of Available Instructional Resources:

10.　　Textbooks: …………………………………………..

11.　　Handbooks: ………………………………………….

12.　　Syllabus: …………………………………………

13.　　Charts/Pictures: …………………………………

14.　　Wireless set, Cassette/CD players, film strips: ………………:

15.　　Library: …………………………………………….

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SECTION C

Assessment Procedures:

16. The use of the profile dimensions of the syllabus ……………...

17. Multiple choice…………………………………………..

18. Filing in the blanks………………………………………..

19. Short answer items……………………………………………

20. True/False items…………………………………………..

21. Essay questions……………………………………………..

22. Project work……………………………………………………

SECTION D

Teaching/learning Approaches/Methods

23. Educational drama…………………………………………

24. Moral development………………………………………..

25. Values analysis………………………………………………

26. Values clarification…………………………………………

27. Existential approach…………………………………………

SECTION E

Discipline in the School

28. Students' respect for the RME teacher………………………

29. Students engagement in aggressive behaviours………………

30. General students discipline ……………………………………

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SECTION F

Values of the teacher

    31.   Attitude of the teacher towards the subject/topic: ………………

    32.   How do the teacher's believe influence his/her teaching………

    33.   What values are emphasized by the teacher………………………

SECTION G

Lesson/Exercise Books Observation

    34.   How appropriate is the topic…………………………

    35.   How well stated is the objective(s): ………………

    36.   Academic and professional competencies of the teacher

APPENDIX I

LETTERS OF INTRODUCTION FROM HEAD OF DEPARTMENT

University of Cape Coast

Department of Basic Education

Faculty of Education

Telephone No 233-042-33379   University of Cape Coast

Cables: DBE, University, Cape Coast   U.C.C.

E-Mail: Uccdbe @ Yahoo. Com .gh   Cape Coast

Our Ref: PED. /49.1No1.2/141   9th February, 2007

The Metro Director of Education

Shama Ahanta East Metropolis

Sekondi-Takoradi

Dear Sir/Madam,

The bearer of this letter Mr. Francis k. Dzikunu, is a Postgraduate student at the Department of Basic Education, University of Cape Coast.

He is undertaking a project on "The Challenges of Teaching and Learning Religious and Moral Education" in Sekondi-Takoradi Metropolis. In connection with this, he needs to conduct a pilot study and later collect data.

The project is academic in purpose and data collected will be treated as confidential

I should, therefore, be grateful if you could give Mr. Dzikunu the necessary assistance to enable him carry out his project.

Yours faithfully,

C. K. Agezo
Head

APPENDIX J

LETTER OF INTRODUCTION FROM METROPOLITAN DIRECTOR OF

EDUCATION

GHANA EDUCATION SERVICE

In case of reply the number and   METRO EDUCATION OFFICE

Date of this letter should be quoted   P. O. BOX MC. 405

My Ref. No. GES/WR/SD/Vol/12   TAKORADI

Your Ref. No

3rd May 2007

LETTER OF INTRODUCTION

Mr. Francis K. Dzikunu, the bearer of this note, is a Post-Graduate Student from the Department of Basic Education, University of Cape Coast.

He is currently conducting a study on "The Challenges of Teaching and learning Religious and Moral Education" in the metropolis.

He would therefore need your assistance in the collection of data from your school.

We hope the required co-operation will be forthcoming from your end.

Yours faithfully,

…………………….

(R. K. MENSAH)

For: METRO DIRECTOR OF EDU.

HEADS OF SELECTED J.S.S.

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APPENDIX K

RELIABILITY OF THE INSTRUMENTS

Please, Open file on SPSS Reliability