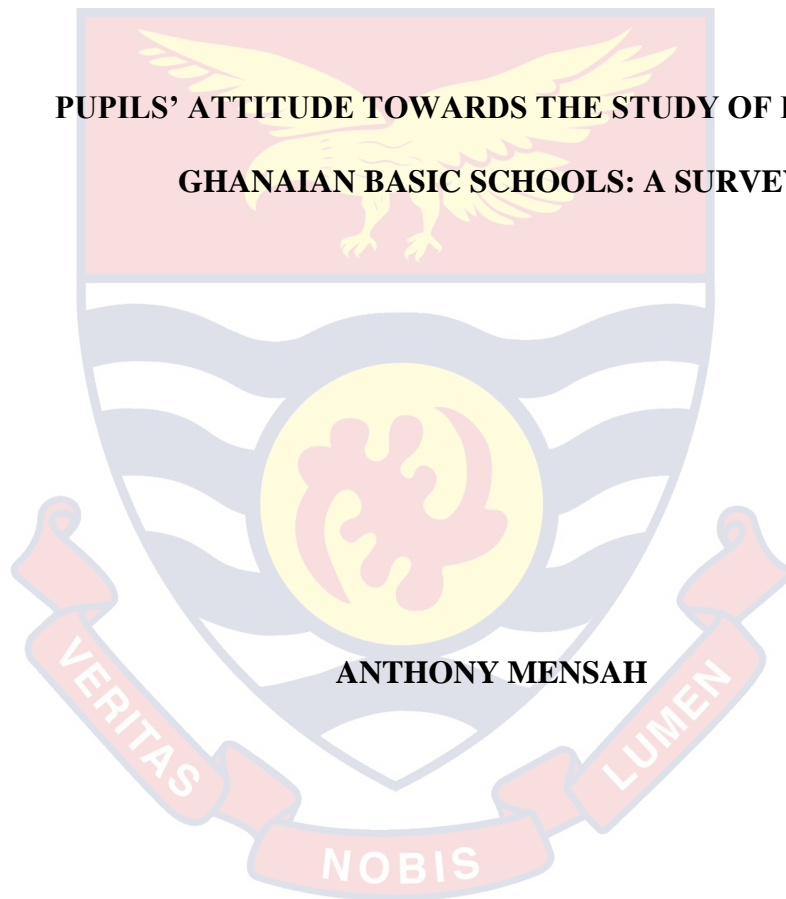


UNIVERSITY OF CAPE COAST

**PUPILS' ATTITUDE TOWARDS THE STUDY OF ISLAM IN  
GHANAIAN BASIC SCHOOLS: A SURVEY**



**ANTHONY MENSAH**

**2021**

UNIVERSITY OF CAPE COAST

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BASIC SCHOOLS: A SURVEY

BY

ANTHONY MENSAH

Thesis submitted to the Department of Arts Education of the College of Education  
Studies, University of Cape Coast, in partial fulfilment of the requirements for the  
award of Master of Philosophy Degree in Arts Education

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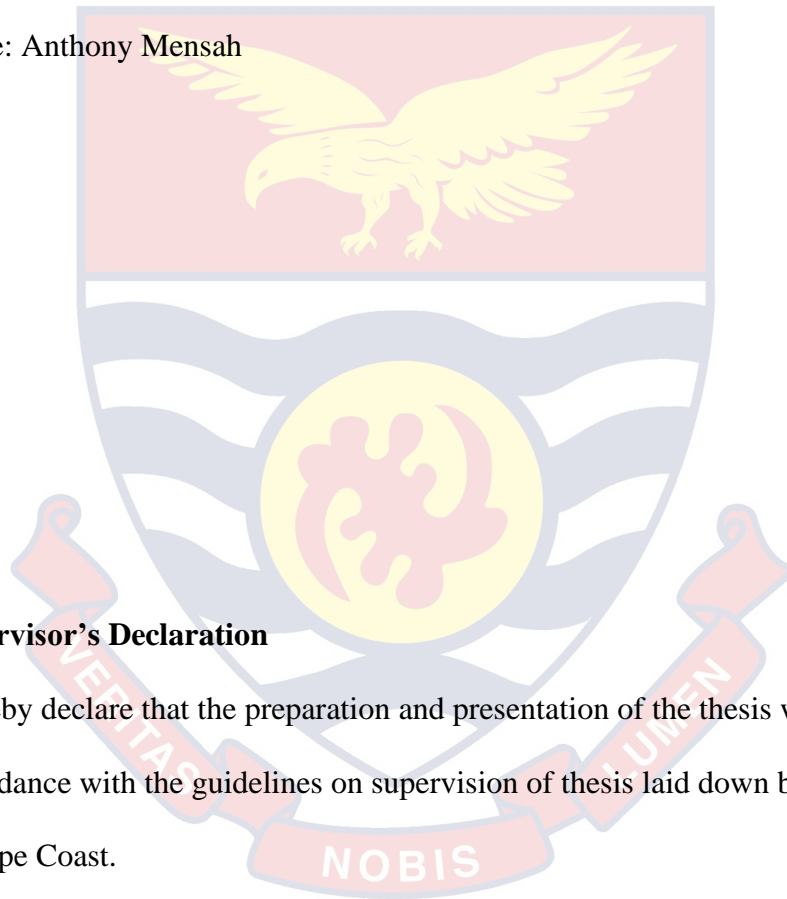
## DECLARATION

### 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: Anthony Mensah



### Supervisor's Declaration

I 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: Rev. Prof. Seth Asare Danso

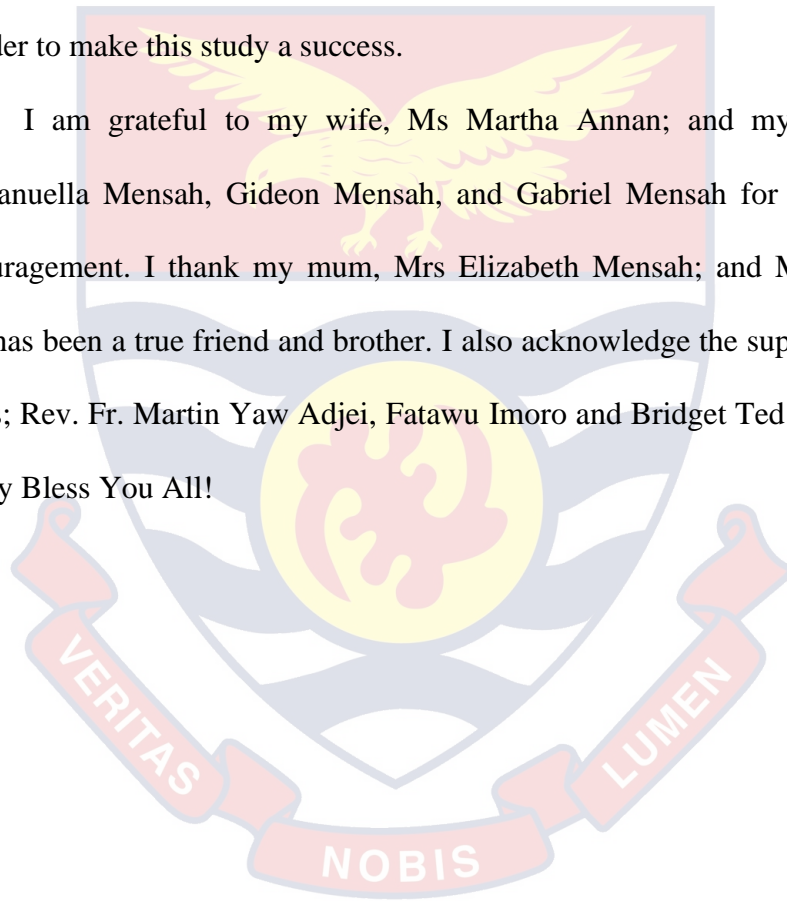
## ABSTRACT

The study sought to explore the attitude of pupils towards the study of Islamic content in Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. The convergent mixed method research design was adopted for the study. Using the cluster sampling, multi-stage involving the proportional allocation of sample size and simple random sampling as well as the census method, 339 respondents consisting of 285 JHS 3 pupils and 54 R.M.E teachers were selected for the study. The questionnaire and observation guide were used to gather the requisite data for the study. The data was analysed using frequencies, percentages, means and standard deviation, independent samples t-test as well as ANOVA. The study found out that the pupils were familiar with the Islamic content of Religious and Moral Education, and the RME teachers used the appropriate methods to deliver the Islamic content of RME. Yet, the teachers failed to use most of the pedagogies available at their disposal such as: the use of a resource person; field trip method; role-play method; learner-centred method; and failed to relate the Islamic content of RME to the real life experiences of pupils. Again, it was found out that, pupils were indifferent towards the study of Islamic content of Religious and Moral Education. The study recommended that, RME teachers should identify areas/topics in the Islamic content of RME that pupils face difficulties with and assist them. Also, RME teachers should look for captivating ways to deliver the Islamic content of RME lessons in order to stimulate learners' interest. Again, RME teachers should adopt the learner-centred method and should endeavor to call on a resource person for assistance.

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I am grateful to my wife, Ms Martha Annan; and my lovely children, Emmanuella Mensah, Gideon Mensah, and Gabriel Mensah for their support and encouragement. I thank my mum, Mrs Elizabeth Mensah; and Mr. Peter Johnson who has been a true friend and brother. I also acknowledge the support of my course mates; Rev. Fr. Martin Yaw Adjei, Fatawu Imoro and Bridget Ted Brown. May God Richly Bless You All!



## DEDICATION

To Martha, my wife; and Emmanuella, Gideon and Gabriel, my children



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## CHAPTER ONE

### INTRODUCTION

#### Background to the Study

In the name of Allah, the most Gracious, the Most Merciful. All thanks are to Allah (SWT), the author of Islamic religion. May the peace and blessings of Allah be upon the Prophets (AS) who taught man the true guidance of life, which is recorded and constitute Islamic content of Religious Education (Abdul-Rahmon, 2008). Thus, the importance and value of Islamic content of Religious Education cannot be overemphasized. In a nutshell, the stipulated objective of Islamic studies is to help man know the way to happiness in both the life of the world and in the hereafter. Islamic content of Religious Education has significant qualities in the realization of the objectives of creation of man and his responsibility on the earth. In the face of rising religious pluralism and social dynamism, there was the need to broaden the scope of education in general and religious and moral education in particular. More importantly, in support of the growing consensus in society that schools needed to address the issue of moral education, there was the need for a concerted effort and a holistic approach to battle moral decadence which was eating deep into the social fabric of the country (Adegoke, 2014).

Historically, education all over the world has had two main goals: to help learners master the skills of literacy and numeracy and to help them build good character. It has been understood that to create and maintain a civil society, there has to be education for character as well as for intellect, for decency as well as for

literacy and for virtue as well as for skills and knowledge. It is on this premise that societies have made moral education one of the deliberate aims of education. This has necessitated the teaching and learning of religious, moral or character education in schools around the world for which that of Ghana has not been excluded (Akintola, 2013).

For the past few decades, the critical role of moral or character education in an educational enterprise has been stressed and without exception it has been assumed that adults, either as parents or as teachers, are primarily responsible for shaping the character of learners. However, since some homes may not be able to provide this type of training adequately, it becomes the responsibility of the school to provide this type of education in order to fill a need without which the learner may not grow into a religious, moral and responsible adult (Curriculum Research & Development Division, 2010).

A study conducted by Hogg-Chapman (2013) indicated that school leaders have suggested the need to reclaim the moral mission of their schools and some support moral education as part of the solution to the perceived widespread moral decline. It implies that professionals in education need knowledge about how learners form a basic sense of right and wrong and what schools can do to reinforce appropriate development. The responsibility is, thus, put squarely at the door step of teachers. Hence, the inclusion of religious, moral, values or character education programmes in the basic education syllabus in most countries in the world including Ghana.

In Ghana, before the coming of the European and even throughout the colonial period education has been a trilogy: Learning, religion and moral training formed the bedrock of education. However, the inclusion of religious education in the school's curriculum was based not only on educational grounds but also on historical, ecclesiastical or moral grounds. From the beginning, the Christian church was the main provider of education in Ghana. The formal education provided was a by-product of the sporadic attempts by the Europeans to convert the people of the "Gold Coast" to Christianity. To the missionaries, the aim of their schools was to enable their students, who also formed the congregation, to read and use the hymnbook. Some of the students were later employed as clerks in businesses and as catechists who helped in the propagation of Christianity.

When the founding missionaries came, they brought with them the long-standing tradition of conducting education under the auspices of Christian churches. An important objective of most of the founding religious groups in Ghana was to instruct pupils in the tenets of their particular denomination. According to Graham (1971), Portugal was one of the first European countries to make an impact on the economic and educational life of this country. They were probably the first to open a school in the country and their aim was to convert the people at Elmina to the Catholic faith. King John III had given instruction to the Governor at Elmina in 1529 "to provide reading, writing and religious teaching for African pupils", (p1). In 1637, the Dutch seized the Elmina Castle and they restarted the school in the Castle. The Dutch Charter of 1621 (renewed in 1640) had also given instruction for the setting up of Christian Schools. McWilliam



(1959) stated that in 1701 the Society for the Propagation of the Gospel (S.P.G.) founded in England sent Rev. Thomas Thompson to Cape Coast and he started a School at the Cape Coast Castle. His aim was to convert his students to the Protestant faith. In 1737 the Danes started a school at the Christiansburg Castle; this school was established by the Moravian church. The French missionaries who came to the Gold Coast also founded a school at Axim between 1638-1641. Education in Ghana, both public and private, therefore, had a religious dimension from the beginning.

According to the Anfom Commission (1986), the fundamental flaw of the education which was introduced into the country was that, it was an effective agent to cultural disorientation and confusion with very serious disabling effects on too many aspects of the country's social, political and economic affairs. The committee also indicated that the country has a rich culture which is a repository of the intellectual political, ethical and creative development of its people. It varies in expression from group to group. It was necessary to research into, find out and teach the essence of what is basic so that it becomes the basis of re-orientation of the culture. This will enable the educational system to produce citizens imbued with a culture which is Ghanaian and can stand the test of time, (MOE, 2010).

As a result of the recommendation of the Commission, in 1987, the erstwhile Provisional National Defense Council (PNDC) implemented a new Educational Reform Programme. In order to have an educational system which will reflect the culture of the people, cultural studies as a subject was introduced



at the Basic Level of Education. This new innovation was put in place to widen the scope of the religious studies course to make it comprehensive, hence Religion, Culture (or Social life) and Music were integrated into the Cultural Studies programme. Again, in 1998, the Cultural Studies Programme was changed to Religious and Moral Education at the Basic and Senior High School Levels of Education.

The subject is one of the examinable subjects at the Basic Education Certificate Examination. It is believed that the inculcation of human values, ideas of man and religious and moral beliefs should be an integral part of the educational system. This area of study produces a solid base for the development of the personality and good character, (MOE, 2010). The many ills that the world of education and the society as a whole is suffering today resulting in widespread disturbance and dislocation of life are mainly due to the gradual disappearance of the hold of the basic principles of religion on the hearts of the people. The old bonds that kept men together are fast loosening; various new ideologies that are coming to the country and which the people are outwardly accepting without inwardly digesting their meaning are increasingly worsening the situation. The only cure, it seems to us, is in the deliberate inculcation of moral and spiritual values from the earliest years of our lives. If this is lost, the country shall be a nation without a soul: and attempt to imitate the outer forms of other lands, without understanding their inner meaning or psychologically attuning ourselves to them would only result in chaos and confusion, the first sign of which are

already distinctly visible on the horizon. The nation of tomorrow is going to be what the young people at school, college or University today will make it.

The edifice of our future entirely depends, for its beauty, dignity, utility and stability on the foundations we lay today in the form of education and training that our youth receive (Aggarwal, 1985). Media reports indicated an increase in social vices in the societies and the country at large. This brought about the need for curriculum change; consequently, Cultural Studies, which was taught at the Basic Level was changed to Religious and Moral Education. In Africa, most people believe in one religion or the other and most of these religions teach moral values which abhor social vices and encourage positive values such as love, unity, peace, honesty, and faithfulness and so on to be practiced by its members. If all these values are adhered to, the society and the country at large would be a relatively peaceful place for one to live in.

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

encompasses religious beliefs, religious practices, ceremonies, and religious personalities whereas the moral deals with values such as cleanliness, honesty, respect, hard work, love, justice and self-control (Asare –Danso & Annobil, 2016). It also deals with critical and contemporary issues in today’s world such as bribery and corruption, chastity, immorality, substance abuse, sexually transmitted diseases, and teenage pregnancy which society seeks to fight against (Asare-Danso, Annobil, Afriyie, & Agyemang, 2014). Finally, the subject deals with cultural and environmental issues. The cultural and environmental issues highlight need for decency, proper eating habits, proper greeting habits, good dressing habits, good table manners as well as good human relations which emphasizes good environmental practices (MOE, 2010).

The Kwahu-East District is one of the thirty-three Districts in the Eastern Region of Ghana. Originally, it was part of the then-larger Kwahu-South District in 1988. Later, part of the district was split off to create Kwahu-East District on February 19, 2008. The district is predominantly Christian, therefore, the District provided a fertile ground for the researcher to find out whether the religious backgrounds of the pupils affected their attitudes towards the study of Islamic content of Religious and Moral Education. Thus, whether the pupils in the district being predominantly Christians would have a positive inclination towards the study of another religion (Islam), and their tolerance for people from other religious faiths which of course is one of the aims for the teaching of Religious and Moral Education in our basic schools in Ghana.

## Statement of the Problem

One of the aims of the R.M.E programme in the Junior Secondary Schools in Ghana is to help pupils develop understanding and tolerance of other people's faith and religious inclinations (MOE, 2010). Smith (2012) posits that religions must acknowledge their need of each other if the full truth about God is to be made available to mankind. Smart (1968) stated that all the religions come from God and each presents some facts of God's truth. Race (1960) supporting this view, added that respect for the freedom and integrity of other faiths is compulsory for people of all faiths if the struggle to protect the reality of spiritual faith itself is to succeed.

Several evaluation studies by the curriculum experts in Religious and Moral Education at the Junior High Schools and Colleges of Education levels in Ghana (Annobil, 2005; Abrampa, 2006; Asare-Danso, 2011; Adarkwah, 2013) indicate that, results were divided in terms of whether the aims of the subject were being attained or not. While Annobil (2005) and Asare-Danso (2011) indicated that the implementation of the subject was successful and that Junior High school pupils had positive attitudes towards the subject, Abrampa (2006) saw otherwise. Abrampa (2006) indicated that a lot of factors including teacher preparedness, availability of teaching learning resources, and entry characteristics of learners are militating against the implementation of the subject. But none of these studies investigated the attitude of pupils towards any of the religious components of R.M.E programme be it Christianity, Islamic or African Traditional Religion, and this is something that this study seeks to achieve. Students need to develop the

right attitude and perception about the R.M.E. subject in order for the subject to make to gain the desired impact, and achieve the purpose for which in was intended for.

However, most students tend to have low interest in the Islamic component of R.M.E and this is as a result of a number of factors. For instance, Saulawa (2014) conducted a study which investigated the nature of attitude of female students toward the learning of Islamic studies in some selected Unity Colleges of the North West Zone of Nigeria. It was concluded from the findings of this study that a great number of female students' display a negative attitude toward Islamic Studies because they considered it not relevant to their financial ambition. It was also discovered that there was lack of available and relevant textbooks and other instructional materials that aid the teaching and learning of Islamic Studies. More so, school authorities have their contributions to the problems faced by Islamic Studies as a subject in their various schools. Similarly, Ayobami (2012) asserts that, there has been public concern over the paradoxical attitude of students towards Islamic studies in Senior High Schools in Nigeria. Students agitate for the inclusion of Islamic studies on schools' curriculum in south western Nigeria and yet official statistics show low enrolment for Islamic studies by students. Despite the large population of Muslim students in schools, there was low enrolment for Islamic studies reported by West African Examination Council (WAEC, 2012). Furthermore, WAEC (2012) also reported low academic performances of candidates in Islamic studies at the final certificate

examination of Senior Secondary schools. This is contrary to the value placed by the Muslim parents and students on the subject.

These issues coupled with the researcher's observations on the lower attempts by students to answer questions from the Islamic content of RME during the Basic Education Certificate Examinations raise a lot of questions. Could it be that pupils have not developed an understanding and tolerance of other people's faith and religious inclinations (Islamic religion) which happens to be one of the aims for the teaching of the R.M.E programme? Do factors including teacher preparedness, availability of teaching learning resources, and entry characteristics of learners militate against pupils' development of the right attitude towards Islamic component of the R.M.E programme? In an attempt to find answers to these questions, coupled with the literature gap on the subject, the researcher had the motivation to conduct this study and find out the attitude of pupils towards the study of Islamic content in Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana.

### **Purpose of the Study**

The purpose of the study was to explore the attitude of pupils towards the study of Islamic content in Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. Specifically, the study sought to:

1. find out pupils' familiarity with the Islamic content of Religious and Moral Education syllabus in Junior High Schools in the Kwahu-East District of the Eastern Region.



2. assess pupils' description of the mode of delivery of instruction in Junior High Schools in the Kwahu-East District of the Eastern Region.
3. examine pupils' attitude towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region.
4. examine the extent to which instructional resources influence students' attitude toward the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region.
5. find out whether male pupils hold different attitude from their female counterparts towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region.
6. find out whether the religious background of pupils influence their attitude towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region.

### **Research Questions**

The following research questions guided the study:

1. How familiar are pupils with the Islamic content of Religious and Moral Education syllabus in Junior High Schools in the Kwahu-East District of the Eastern Region?
2. How do pupils describe the mode of delivery of instruction in Junior High Schools in the Kwahu-East District of the Eastern Region?

3. What attitudes are exhibited by pupils towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region?
4. To what extent does the use of instructional resources influence students' attitude toward the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region?

### Research Hypotheses

1. **H<sub>0</sub>**: There is no statistically significant difference between male and female pupils' attitude towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region.  
**H<sub>1</sub>**: There is a statistically significant difference between male and female pupils' attitude towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region.
2. **H<sub>0</sub>**: Pupils' religious background does not influence their attitude towards the study of Islamic content of Religious and Moral Education significantly.  
**H<sub>1</sub>**: Pupils' religious background influences their attitude towards the study of Islamic content of Religious and Moral Education significantly.

### Significance of the Study

This study is geared towards providing information or blueprint on improving the attitude of pupils in the study of Islamic content in R.M.E by



exposing the various factors that influence pupils which in turn, affect pupils' performance. To National Council for Curriculum and Assessment (NaCCA) and Ministry of Education (MoE), this will serve as a guide to the practice of teaching the subject at the Basic School level. The study would also serve as a guide to NaCCA and Ministry of Education (MoE) to provide the needed instructional resources and professional training for teachers to enhance the effective teaching of the subject. Also, teachers will benefit from this study because the challenges that they encounter in the teaching of the Islamic content of R.M.E would be brought to the limelight so that appropriate measures would be put in place to address it. Again, pupils would benefit from the study because when their needs are addressed, they will develop interest in the study of Islamic content of R.M.E and this will enhance their academic performance. To future researchers, the study would contribute to research by filling the gaps in literature as virtually no study seems to have been done on the topic so far as RME is concerned.

### **Delimitation of the Study**

The study was conducted in basic schools in the Kwahu-East District in the Eastern Region of Ghana. The study explored the attitude of pupils towards the study of Islamic content in Religious and Moral Education. Specifically, the study examined pupils' familiarity with the Islamic content of Religious and Moral Education syllabus; pupils' description of the mode of delivery of instruction; pupils' attitude towards the study of Islamic content of Religious and Moral Education; the extent to which instructional resources influence students' attitude toward the study of Islamic content of Religious and Moral Education;

find out whether male pupils hold different attitude from their female counterparts towards the study of Islamic content of Religious and Moral Education; as well as whether the religious background of pupils influence their attitude towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region. Theoretically, the self perception theory (Bem, 1972), theory of planned behaviour (Fishbein & Ajzen, 1975), as well as the theory of reasoned action (Eiser, 1994) constituted the theoretical basis for the study. Again, the questionnaire was one of the instruments for data collection. The justification for using the questionnaire was that, the respondents (pupils and RME teachers) were literates who could read and write and the number of RME teachers (54 respondents) and RME pupils (4794 respondents) who were involved in the study was large and hence, it was appropriate to use the questionnaire rather than interviewing them one after the other.

### **Limitations of the Study**

There were some significant problems that were encountered during this research which had the tendency of affecting the result of the study. First and foremost, some of the teachers were reluctant to divulge information to the researcher, due to fear of loss of job. But the researcher assured the respondents of their anonymity and confidentiality. Again, the issue of respondents responding to the questionnaire untruthfully was bound to arise but this problem was dealt with by using the observations of lessons. In addition, the use of closed ended questionnaire with pre-defined answers without allowing room for teachers and

pupils to freely express their perceptions about the topic may affect their answers. The researcher however, provided an exhaustive list of responses that were relevant to the study.

### **Organisation of the Study**

The study was organised into five main chapters. The first chapter dealt with the introduction of the study, covering the background to the study, statement of the problem, purpose of the study, research questions, and significance of the study, delimitation of the study as well as limitations of the study. Chapter Two dealt with the review of related literature. It covered the theoretical, conceptual and empirical review, conceptual framework as well as chapter summary. Chapter Three also dealt with the methodology which include: research design; population; sample and sampling procedure; research instrument; validity and reliability of instrument; data collection procedure; as well as data analysis. Chapter Four dealt with the presentation of results/findings of the study. The final chapter, chapter five, covered the summary of the study, conclusions based on the findings, and recommendations.

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

#### Introduction

This chapter takes into consideration relevant previous works and ideas that are in consonance with this study. The researcher reviewed various books, discoveries, thoughts and ideas that have been expressed by many scholars from different persuasions relating to the attitude of pupils towards the study of Islamic content in Religious and Moral Education. The review of related literature was done in three areas; theoretical review, conceptual review as well as empirical review. The self perception theory (Bem, 1972), theory of planned behaviour (Fishbein & Ajzen, 1975), as well as the theory of reasoned action (Eiser, 1994) constituted the theoretical bases for the study. Conceptual review included a review of concepts from the following selected areas: historical development of R.M.E.; the concept of religious education; the concept of moral education; the concept of religious and moral education; teaching methods for Religious and Moral Education; instructional resources for the teaching of Religious and Moral Education; Religious and Moral Education: Definition, Scope of content and characteristics; as well as teacher preparedness for teaching Islamic content of Religious and Moral Education. The empirical review included: attitude of male and female pupils towards the learning of Islamic content of R.M.E; as well as the influence of the religious background of pupils on their attitude towards the learning of Islamic content of R.M.E.

## Theoretical Review

The self perception theory (Bem, 1972), theory of planned behaviour (Fishbein & Ajzen, 1975), as well as the theory of reasoned action (Eiser, 1994) constituted the theoretical bases for the study.

### Self-Perception Theory

Perception according to Marion (2000) is our recognition and interpretation of sensory information. Hence, it is the process where sensory information are taken from the environment and used in order to interact. The theory of self-perception theory was initially formulated, in parts, to address empirically certain questions in the philosophy of mind (Bem, 1972). The tentative evidence for its validity appeared to reside already in the forced compliance experiments conducted with Festeners theory of cognitive dissonances (Kamischke, 2010). The crux of the self-perception interpretation is that the individual will use his or her own behaviour as a source of evidence for his or her belief and attribute to the extent that the contingencies or reinforcement for engage in the behaviour are made more subtle or less discriminatory (Bem, 1972). The self-perception theory leads to a prediction that no attitude change will occur if the behaviour advocacy lies anywhere along the attitude continuum other than the person's preferred position. As the self-perception hypothesis predicts that subjects changed their attitudes significantly more when they made their statements in the presence of the "truth" light than when they made the statement in the presence of lies light. Bem (1972) proposed the self-perception theory as an alternative to the cognitive dissonance theory in

explaining how attitudes are shaped. The radical element of Bem's theory is the hypothesis that behaviour causes attitudes, as opposed to the more conventional motion that attitudes shape behaviours. The self-perception theory therefore is a process of catering attitudes based on observing one's own behaviour (Donsbach, 2004). The theory asserts that a person functions as an observer of his or her own behaviour, and then makes attributions to either an external (situational) or internal (disposition) (Nishii, Lepak & Schneider, 2008). An empirical demonstration of the self-perception process was conducted by Harré and Moghaddam (2003). The result of the demonstration showed that those subjects who had been conducted into reporting pro-environmental behaviour later rated themselves as pro-environmental than those who have been introduced into reporting anti-environment.

In the context of this study, pupils may tend to use their own behaviour as a source of evidence for his or her belief and attribute to form behaviour towards the learning of Islamic content of Religious and Moral Education. This behaviour of the pupil after a while develops into attitudes towards Islamic content of R.M.E., as opposed to the more conventional motion that attitudes shape behaviours. In the nutshell, the attitudes of pupils towards Islamic content of R.M.E can be explained by pupils' own individual behaviours or perceptions about Islam.

### **The Theory of Planned Behaviour**

The Theory of Planned Behaviour (TPB) is an expansion on the Theory of Reasoned Action (TRA), first introduced by Fishbein and Ajzen in 1975. TRA



describes measures of attitudes and social normative perceptions of a specific behaviour that lead to an intention to perform the behaviour (Montano & Kasprzyk 2002). Likewise, TPB was developed out of the principle of aggregation, a model which posits that the collection of specific behaviours across occasions has better predictive validity of attitudes and other traits than simply analyzing perceived locus of control alone. Put simply, TPB seeks to address individual motivational factors within unique contexts to explain the overall execution of a specific behaviour (Ajzen 1991).

It is assumed that intentions will capture motivational factors that influence behaviour, following that an intention is an indication both of how hard a person is willing to work, and how much effort a person will exert, in order to perform the behaviour (Ajzen, 1991). Ajzen (1991) suggests as a general rule, the stronger a person's intention to engage in a behaviour, the more likely the behaviour will be performed. The behaviour, however, must be under a person's volitional control, or will, to decide whether or not to perform the behaviour (Ajzen, 1991).

An attitude towards a behaviour is an individual's beliefs about what will happen if he or she performs the behaviour (Edberg, 2015). Attitudes are shaped by an individual's judgment, either positive or negative, of the expected outcomes of performing a behaviour (Ajzen, 2011). A behavioural belief is the individual's perception of the likely consequences of performing the behaviour (Ajzen, 2011). Let's say a person may be interested in Islamic content of Religious and Moral Education because she or he holds specific attitudes about this behaviour (Islam).

For instance, she or he may feel that studying Islam may serve help him/her to develop competencies acceptable by both society and hereafter. The person's overall belief is then shaped by those individual attitudes which may lead the person to believe that Islamic content supports the total wellbeing of the country as a whole.

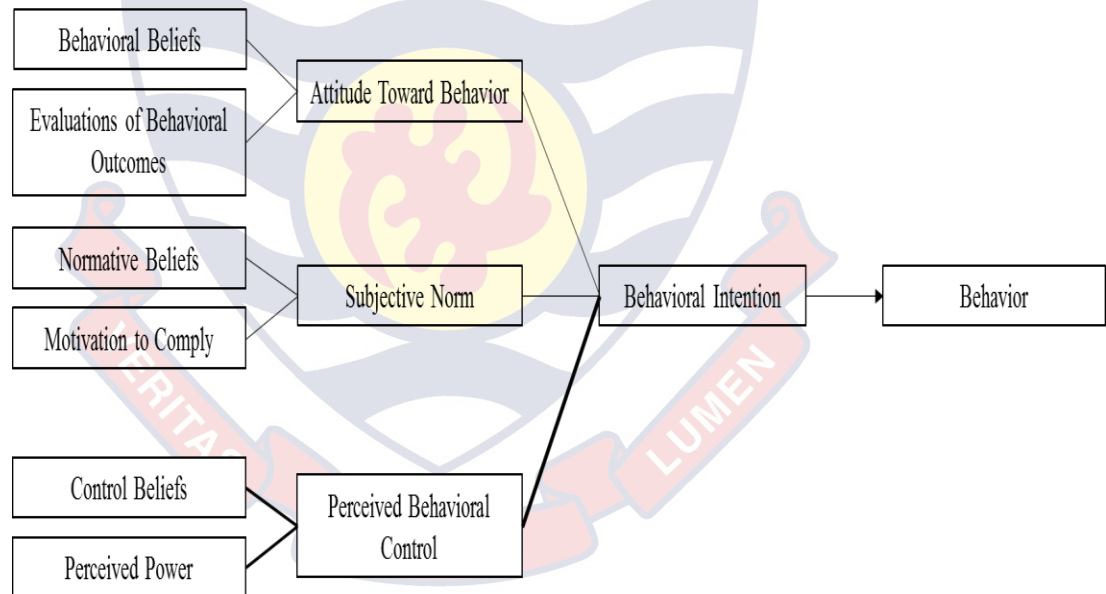
A normative belief is a person's perception of social normative pressures, or a relevant other's (i.e. a partner or spouse, child, parent, doctor, etc.) beliefs that she or he should perform the behaviour (Ajzen 2011). The subjective norm is an individual's own perception of a particular behaviour and the strength of motivation to comply, or to conform, with relevant others' beliefs (Ajzen 2011). For example, does a person think her or his family or friends support their decision to study Islam? And if so, how does that perceived normative belief influence that person's actual intention to follow through with the study? Will she or he conform to her or his family or friend's perceived norm?

The TPB builds on the TRA by introducing a person's control beliefs, or the presence of factors that can assist or hinder the performance of a behaviour (Ajzen, 2011). Perceived behavioural control is an individual's evaluation of her or his ability to engage in the intended behaviour based on her or his perceived power, or perceived difficulty or ease, of performing the behaviour (Ajzen, 2011). For instance, how does a person perceive potential barriers to studying Islamic content of Religious and Moral Education? Does she or he perceive her or his capacity to study Islamic content of Religious and Moral Education as positively or negatively affecting their intention to study Religious and Moral Education?



Perceived behaviour of control differs from locus of control in that it can vary across situations and actions rather than remaining stable across situations and forms of action (Ajzen, 1991). It is similar to Bandura's concept of perceived self-efficacy which is concerned with judgments of how well one can execute courses of action required to deal with prospective situations (Bandura, 1982). The concept of self-efficacy differs from perceived behaviour control in that self-efficacy is concerned with an individual's ability to perform behaviour regardless of how much control over performing a behaviour or how easy or difficult it is to perform the behaviour (Hayden 2014). Figure 1 represents the basic TPB model.

**Figure 1:** *Theory of Planned Behaviour Model*



**Source:** Ajzen (1991)

Ajzen (1991) specifies several conditions that need to be met in order to accurately predict perceived behavioural control and intentions to carry out a behaviour. First, measures of intentions and perceived behavioural control must

either correspond or be compatible with the intended behaviour and must share the same context (Ajzen, 1991). Second, intentions and perceived behavioural control must remain steady between the time of assessment and observation of the behaviour (Ajzen, 1991). Lastly, in order for greater predictive validity, the perceptions of behavioural control should realistically reflect actual control (Ajzen, 1991). The more realistic perceptions of behavioural control is, the greater the prediction of behaviour.

As with all theories, several critiques of TPB are worth noting. First, the TPB assumes that an individual's behaviour is performed in a rational manner characterized by linear decision-making processes (Edberg, 2015). While rational in this context does not imply 'correctness', it does imply that decisions are made only through a step-by-step procedure. However, real world applications are messy and not every decision an individual makes goes through the motions outlined in the TPB. Consider emotion for example. Some decisions can be made based on 'gut' instincts or reactions to highly stressful or intense situations (Edberg, 2015). Further, other non-linear processes may be affected and altered based on different cultural norms, social classes, genders, ages, or individual habits (Edberg, 2015).

Secondly, individual constructs within the TPB model lack lucidity. Edberg (2015) discusses the issues with a person's perceived behavioural control and the "relationship to the actual control a person might have or his or her behaviour" arguing that "it may or may not have much to do with a person's ability to exercise control, just their belief about it" (p. 44). For example, what if

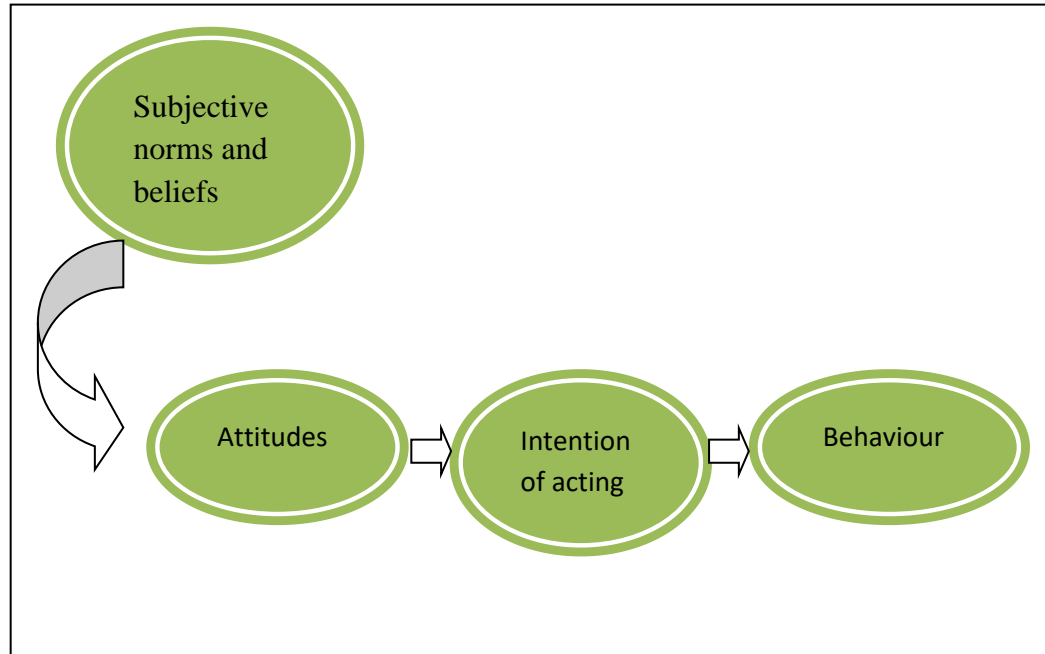
an individual believes in destiny, fate, luck, or fortune? Any number of choices a person may have about their intention to carry out a behaviour could be outside their realm of control; instead leaving control to a higher being or power. Similarly, many factors contribute to a person's belief about control that it appears difficult to really assess this construct (Edberg, 2015). What if someone has little confidence, self-esteem, or self-respect? Deficits such as these may take precedence over other social or physical factors a person may use to assess the ability to carry out a behaviour effectively dismissing their control over the behaviour. Further, social norms with which the person operates are different and may even be in competition with one another including religious norms, peer norms, workplace norms, parental norms among others (Edberg, 2015). Despite these drawbacks, the TPB is very useful in highly contextual situations.

### **Reasoned/Responsible Action Theory**

This theory was proposed by Ajzen and Fishbein (1980). The Reasoned Action Theory assumes that human behaviour is grounded in rational thought, and the model uses the Principle of Compatibility, which predicts that attitudes reflect behaviour only to the extent that the two refer to the same valued outcome state of being (evaluative disposition) (Ajzen & Fishbein, 1980). The theory stipulates that the intention of acting has a direct effect on behaviour, and that it can be predicted by attitudes. These attitudes are shaped by subjective norms and beliefs, and situational factors influence these variables' relative importance. Reasoned Action Theory accounts for times when people have good intentions, but translating intentions into behaviour is thwarted due to lack in confidence or

the feeling of lack of control over the behaviour (Hanna, 1995). Figure 2, illustrates these relationships graphically.

**Figure 2:** *Theory of Reasoned/Responsible Action*



**Source:** Stern, Dietz & Abel (1999)

The theory of Reasoned Action is important to the extent that it provides a foundation for the understanding of why people may not act in favor of about studying Islamic content of R.M.E, despite having good intentions either due to their lack of confidence or for the reason that they feel they lack control above the behaviour. Furthermore, as asserted by Azjen and Fishbein (1980), on the basis of different experiences and different normative beliefs, people may form different beliefs on the consequences of performing a behaviour. These beliefs, in turn determine attitudes and subjective norms which then determine intention and the corresponding behaviour. As illustrated in figure 2, better understanding of a behaviour can be gained by tracing its determinants back to

underlying beliefs, and thus influence the behaviour by changing a adequate number of these beliefs.

The model gives further explanations as to how good intentions about studying Islamic content of R.M.E are not enough in themselves to propel an action. Attitudes and subjective norms, as seen in figure 2, contribute to behavioural intentions, which can be used to predict behaviour. Subjective norms in this context denote an individual's beliefs about whether their society's members—family, friends, and co-workers—believe that the individual should or should not participate in a specific behaviour. The social environment has been proven to mediate the consequence of environmental attitude on environmental behaviours (Ajzen, 1991). Similarly, Hanna's proposition gives a foundation for the incorporation of demographic characteristics as they influence individuals' attitudes towards studying Islamic content of R.M.E, positively or negatively.

### **Conceptual Review**

#### **The Concept of Religious Education**

Religious education (RE), which replaced religious instruction (RI), evolved out of religious schooling and has been part of the school curriculum since the Elementary Education Act 1870, which established elementary education of all children aged 5–13. The Education Act 1944 (often called “the Butler Act” after the Secretary of State responsible for it) established religious instruction as a compulsory subject in order to lay the basis for a morally stable society rooted in its common Christian heritage (Chadwick, 1997).

RE is a statutory part of the basic curriculum and all maintained schools by law and academies and free schools, by virtue of their funding agreement, must provide RE for all children attending school. Parents have the right to withdraw their child from all or any part of RE. This includes parents whose children attend a faith school. If pupils are withdrawn from RE, schools have a duty to supervise them, though not to provide additional or alternative teaching (School Standards & Framework Act, 1998).

Religion is the experience and expression of faith. Learning about religion and learning from religion are important for all pupils, as religious education (RE) helps pupils develop an understanding of themselves and others. RE promotes the spiritual, moral, social and cultural development of individuals and of groups and communities (Qualifications & Curriculum Authority, 2009). In particular, RE offers pupils with learning difficulties opportunities to: develop their self-confidence and awareness, understand the world they live in as individuals and as members of groups, bring their own experiences and understanding of life into the classroom, develop positive attitudes towards others, respecting their beliefs and experience, reflect on and consider their own values and those of others, deal with issues that form the basis for personal choices and behaviour. In response to these opportunities, pupils can make progress in RE: by moving from a personal to a wider perspective, by increasing their knowledge of religious beliefs, practices and experiences, through developing understanding of the meaning of stories, symbols, events and pictures, and through developing and communicating their



individual responses to a range of views (Qualifications & Curriculum Authority, 2009)

Good planning is essential if RE is to be delivered effectively. One of the criticisms that used to be made of RE provision, particularly when it was delivered entirely through the thematic approach, was that it often lacked continuity and progression. According to Bates (1992), the main criticisms of this approach were 'its lack of coherent structuring, its piecemeal approach to knowledge, its repetitiveness and lack of progression'. Happily, the situation has now changed for the better. Today, all schools are aware of the need for careful long, medium and short term planning in RE as well as in other subjects.

Recognizing good practice in primary school religious education is easier today than it has ever been. One reason for this is that several publications have been produced in recent years outlining in specific terms what is meant by good practice (Bastide, 1999). These publications suggest a number of teaching strategies for developing concepts, attitudes, skills and knowledge (CASK), which are appropriate for learning in religious education. Key skills vary slightly from publication to publication but typically include empathy, reflection, communication, reasoning, enquiry, analysis and evaluation. The following are characteristic of the key attitudes included for development: self-esteem, respect, open-mindedness, sensitivity, critical awareness, appreciation and wonder (Langtree, 1997). There is therefore a strong emphasis in most recent RE publications and in agreed syllabuses on giving pupils first-hand experience of religion. This will almost certainly include providing pupils with opportunities to

visit places of worship, to receive visits from members of different faith communities, and to explore religious artefacts.

During the years following the 1988 Education Reform Act there was considerable debate regarding the desirability of assessing religious education. Those who argued against the idea pointed to the private nature of religion, the undesirability of assessing children's spirituality and the demands that such assessment would make on teachers' time. However, the view taken by the majority today is that if RE is to be taken seriously and given equal standing to other subjects then it should be assessed. Furthermore, it is argued that assessment enables 'teachers, governors and parents to know what is being achieved in religious education' and 'promotes professional efficiency, giving clarity to hard-pressed, often non-specialist teachers' (Watson, 1993). There is general agreement that assessment in RE should not involve any evaluation of pupils' private beliefs or their spiritual development.

It would therefore be important that, when developing the RE curriculum, schools will take into consideration local requirements and regional variations in cultural and religious experiences, as this subject guidance is intended to support the guidance available through agreed syllabuses and the national curriculum programs of study and show ways of teaching RE to pupils with learning difficulties.

### **The Concept of Moral Education**

The concept of morality has been variously defined by philosophers and psychologists but in common terms it can be interpreted to mean a person's or



society's view of what is perceived to be the highest good. In line with this, Devine (2006), postulates that such a view is based on a set of principles, ideas and norms that are used to distinguish between 'right' and 'wrong'. The 'highest good' is often defined as those actions, behaviours, and mindset that contribute to what Aristotle calls eudaimonia, that is human flourishing or happiness. Devine claims that, though the notions of what is 'good' and what constitutes happiness has a definite cultural bias, morality generally refers to attitudes and predispositions that foster respect, responsibility, integrity and honesty.

According to Lickona (1996), respect and responsibility are the two core components of morality from which any other principle derives. The term respect includes two aspects, that is respect for oneself and respect for others (their beliefs, opinions and culture). Responsibility involves an acceptance for one's own life and deeds and the commitment to the welfare of society generally through an active participation in the socio- economic, political and cultural activities of the community.

Education appears to be the most appropriate vehicle to help change and build a worldview that is more in line with the aspirations of people in the context of globalisation with its market compulsions, increased cultural contact and accelerated pace of technological change. The school, as the chief agent of social transmission, has a key role to play in perspective building, in equipping the child with the necessary intellectual, emotional, social and moral resources to engage in a common process of valuation and decision taking in a multicultural context (Leming 1994).

Moral education refers to the processes through which the relevant knowledge, attitudes, values and skills are transmitted and developed in children. As such, it focuses on the development of the cognitive, social and emotional skills which are necessary for moral thinking, action and feeling. Moral education concerns thus the practices and strategies that socializing agents use to equip children with the resources to address issues about right and wrong in their everyday life. The aim of moral education in the school is thus to help students become autonomous decision makers but, at the same time, to create an attachment to fundamental values like respect and responsibility (Hamm, 1989).

Moral education has always been a perennial aim of education. The function of schools, it was believed, was not only to make people smart but also to make them good. However, with industrialization, the moral aim of education receded to the background as the demands of capitalist markets centered mainly around the provision of skilled manpower, culturally ready to integrate into labour markets. The return of moral education to the limelight is attributable to the fact that modern societies increasingly have to deal with disturbing trends both within schools, and in the wider society. Mounting discipline problems culminating in violent outbursts, alarming rates of teenage pregnancy and drug abuse are phenomena often explained by the breakdown of the family or are generally situated in the aftermath of industrialization (Straughan, 1992).

According to Alomari, Abu-Jerban, and Al-Awamleh, (2011), as far as moral education is concerned, there are several observations to make. Moral education aims at making people morally good, since it is not enough to learn

about virtue, but rather to act on what we have learnt, and to translate our knowledge of virtue into action by doing virtuous acts, in moral education, instruction may benefit only those people who are already enlightened (those whose character has been trained in such a way that they love to do what is right or good, and hate what is bad or wrong), and not everyone else. For many people do not do what is right because they like it, but because they fear punishment. Alomari et. al (2011), further emphasize that, moral education encompasses habit, nature and teaching. They claim that human nature has a divine origin, but habits are acquired by nurture and teaching. “We must already in some way have a character suitable for virtue, fond of what is fine and objecting to what is shameful” useful for them. It is therefore pertinent to place much emphasis on moral education, as it impacts on the youth is necessary for societal stability and development.

### **Historical Development of Religious and Moral Education as a subject of study in Ghana**

The study of religion in Ghanaian public schools has evolved to include the study of ideas and practices of a variety of religious traditions. The population of Ghana today includes significant numbers of people from diverse racial, ethno cultural and religious backgrounds and pupils of Ghanaian public schools seek to foster respect for and understanding of different cultures, including their forms of religious expressions (Wiredu, 1980).

According to Graham (1971), Portugal was one of the first European countries to make an impact on the economic and educational life of this country.

They were probably the first to open a school in the country and their aim was to convert the people at Elmina to the Catholic faith. King John III had given instruction to the Governor at Elmina in 1529 “to provide reading, writing and religious teaching for African pupils”, (p1). In 1637, the Dutch seized the Elmina Castle and they restarted the school in the Castle. The Dutch Charter of 1621 (renewed in 1640) had also given instruction for the setting up of Christian Schools. McWilliams (1959) stated that in 1701 the Society for the Propagation of the Gospel (S.P.G.) founded in England sent Rev. Thomas Thompson to Cape Coast and he started a School at the Cape Coast Castle. His aim was to convert his students to the Protestant faith. In 1737 the Danes started a school at the Christiansburg Castle; this school was established by the Moravian church. The French missionaries who came to the Gold Coast also founded a school at Axim between 1638-1641. Education in Ghana, both public and private, therefore, had a religious dimension from the beginning.

However, it is very difficult to determine when Religious Education began in the Gold Coast, now Ghana, for its beginnings is as old as the Indigenous Religion of Ghana (African Traditional Religion) of which, the main mode of instruction was formal training for the functionaries (priests and priestesses) and participant-observation for ordinary adherents of the faith. But Religious Education as we understand it today (being part of formal education) could be traced to the time that the Gold Coast people, now Ghanaians, had contact with the Western Europeans. That is, from 1471 when the Portuguese landed on the shores of the country (Buah, 1998). Formal education was started by the colonial

administrators in collaboration with the missionaries. The school education was to train people for the systematic economic exploitation of local resources and the extension of European civilization. Christian missionaries saw education as means of proselytizing indigenous people (Hagan, 2009, p.3) and to bring Christianity to bear on the pupils (Wise, 1956). In other words, it was meant to make their converts good Christians. The history of the castle schools attests to this (Anti & Anum, 2003, p. 34).

The Education Ordinance of 1887 made provision for mission- or church-initiated schools to benefit from government financial support under certain conditions. It is on record that many of the good Senior Secondary Schools (now Senior High Schools) in Ghana were begun by the Christian missionaries before they became government assisted (government took full control by way recruiting teachers and other supporting staff and paying their salaries). Some examples could be cited here: Wesley Girls School in 1836 and Mfantshipim College in 1876 (Methodist), Adisadel College in 1910 (Anglican), St. Augustine College in 1935 and Holy Child in 1945, (Roman Catholic), all in Cape Coast, the citadel of education in Ghana, the Presbyterian Boys School, formerly at Odumasi-Krobo, and now in Legon in Accra in 1938. It is important to note that Religious Education in these mission schools before government interventions was geared towards Christian theology with special emphasis on the doctrines of their respective denominations.

Moreover, according to the Anfom Commission of 1986, the fundamental flaw of the education which was introduced into the country was that, it was an

effective agent to cultural disorientation and confusion with very serious disabling effects on too many aspects of the country's social, political and economic affairs. The committee also indicated that the country has a rich culture which is a repository of the intellectual political, ethical and creative development of its people. It varies in expression from group to group. It was necessary to research into, find out and teach the essence of what is basic so that it becomes the basis of re-orientation of the culture. This will enable the educational system to produce citizens imbued with a culture which is Ghanaian and can stand the test of time, (MOE, 1987).

As a result of the recommendation of the Commission, in 1987, the erstwhile Provisional National Defense Council (PNDC) implemented a new Educational Reform Programme. In order to have an educational system which will reflect the culture of the people, cultural studies as a subject was introduced at the Basic Level of Education. This new innovation was put in place to widen the scope of the religious studies course to make it comprehensive, hence Religion, Culture (or Social life) and Music were integrated into the Cultural Studies programme.

Again, in 1998, the Cultural Studies Programme was changed to Religious and Moral Education at the Basic and Senior High School Levels of Education. The subject is now one of the examinable subjects at the Basic Education Certificate Examination. It is believed that the inculcation of human values, ideas of man and religious and moral beliefs should be an integral part of the



educational system. This area of study produces a solid base for the development of the personality and good character, (MOE, 1987).

### **Religious and Moral Education: Definition, Scope of Content and Characteristics**

Religious and moral education is a process where children and young people engage in a search for meaning, value and purpose in life. This involves both the exploration of beliefs and values and the study of how such beliefs and values are expressed. Religious and Moral Education was introduced at the Basic Level to replace Cultural Studies. The subject concentrated on the moral values of the three main religions in the country namely, African Traditional Religion, Christianity and Islamic religion. It also included certain social and moral issues affecting the country such as individual and community's rights and responsibilities, bribery and corruption, teenage pregnancy, drug abuse, etc (Asiedu, 2009).

Consequently, the scope of content of the R.M.E. programme covers the religious and moral principles underlining the universe and the world of humankind. Among the issues covered are: creation of the world, role of humankind in caring for the environment, moral values like humility, compassion, honesty, trustworthiness, selflessness, respect, hard work among others, through the study of religious institutions and the exemplary lives of religious leaders. More critical and deeper religious and moral reflections on issues like: work, time and leisure, rituals of transition in the cycles of life, the usage and abuse of substances, types of socialization, decency and discipline, sexuality, mentorship



from religious leaders and the meaning and accountability for life and death and the hereafter that are also treated at the junior High School level (Curriculum Research and Development Division (CRDD), 2008).

Content might be described as the knowledge, skills, attitudes and values to be learned (Nicholls & Nicholls, 1972). They further stated that it is usually acknowledged that there is far more to be learned than is possible during the period of school education. According to Igwe (2003) before the selection of content for a course, it should satisfy certain criteria. These are:

1. Significance – this refers to the potentials of the curriculum to contribute to the essential skills, knowledge, abilities and values. The criterion addresses the issues of value, worth and foundational knowledge. Examples of content that provide basic skills are reading and writing for literacy and communication, arithmetic for numeracy, history for cultural heritage and identity.
2. Relevance – content is selected on the basis of the educational purposes and goals decided upon by the society served by the school. It ensures that the content reflects the cumulative traditions, values, needs and aspirations of the society. The emphasis is on inculcating creativity and problem solving skills which emphasises how to think and not simply what to think. Relevance gives curriculum its true cultural base and appropriate context.
3. Utility – utility or functionality means the content must have direct contribution to an individual's personal life and role in the society.

Education through the school must be useful to the individual and the society.

4. Interest – it refers to the needs of the individual in terms of motives, readiness, capacity, attitudes, etc. Students’ interests relate the curriculum to the child and promote self-esteem, personal fulfillment and mastery learning.
5. Continuity – this demands the selecting of the basis which could progressively be built upon. It involves building appropriate connections in curriculum content either on the basis of prerequisite or a progression from simple to complex, known to unknown, general to specific or progressive differentiation and refinement of concepts.

Consequently, the scope of content of the R.M.E. programme in the junior high school covers the moral teaching of the three main religions in Ghana – Christianity, Islam and African Traditional Religion. It also covers the basic principles of the religion, moral and traditional values cherished in the country such as: love, honesty, respect, self control, sincerity and cleanliness. Again, it covered objectives on leadership, patriotism, responsible living, freedom, peace, commitment to duty, festivals, inheritance and responsible ways for dealing with peer pressure and social vices such as substance abuse, sexual immorality, etc (Teaching Syllabus for R.M.E., JSS).

According to School Standards and Framework Act (1998), Religious and Moral Education as it is taught in the schools has three main strands as it seeks to enable pupils to develop a knowledge and understanding of religious beliefs and

practices, contributes to pupils' spiritual development and lastly, exploring and responding to religion. This involves the development of positive attitudes and skills including investigation, empathy, synthesis, interpretation, evaluation, application, reflection, analysis, and expression. Indicating that Religious and Moral Education programme consisting of these strands can make a very positive contribution to children's spiritual, moral, social and cultural development. It can also help to prepare them for life. Such an educational programme is relevant to all children, regardless of their religious or cultural background.

In the context of Ghana's Educational system, Religious and Moral Education is seen as a vital and indispensable part of human growth and development in the Ghanaian society. It is believed that the subject reinforces the informal religious and moral training young people acquire from their homes and communities. This is because many homes and communities may be unable to provide this type of training adequately. It therefore becomes the task of the school to provide this type of education in order to help pupils become morally responsible and patriotic citizens. Furthermore, the spread of education across all sectors of the Ghanaian society, and the changes in the way of life of people as a result of population growth, contact with the outside world, tend to introduce all manner of influences. Some of the influences tend to be unhealthy for young people. Since young people readily and unconsciously assimilate all types of influences, good or bad, if they do not have proper guidance, it is important that society provides them with a type of education that will make them acquire sound religious and moral principles, and also develop appropriate attitudes and values

that will help them to make good choices and decisions in their adulthood (Curriculum Research and Development Division (CRDD), 2008).

Consequently, RME has been tasked to propagate certain fundamental virtues and values, accepted globally. Some of these are that the individual should cultivate the principle of tolerance on a wide variety of issues (Lemu, 2002). There is a need for the individual to eschew religious intolerance. RME teaches the pupil to accept that there is more than one religion as they already know from their home backgrounds. When they have known and accepted the existence of other religions and their right to exist, the better it will be for society. Race (1960) has supported a similar view when he argued that respect for the freedom and integrity of other faiths is compulsory for people of all faiths if the struggle to protect the reality of spiritual faith is to succeed.

Also, education about religion and moral values can help reduce barriers of ignorance among groups and hence increase their mutual understanding and respect (Marvel, 2006). In effect, studying different faiths and getting to know their religious practices and norms are important means of acquiring insights into people of different backgrounds. Again he added that, greater comprehension of similarities and differences gives students the opportunity to develop values and attitudes that contribute to social harmony, such as, appreciation of diversity, and respect for those of different backgrounds.

Another virtue that RME teaches is fairness and balance in decision making. Willard (1997), indicated that “the importance of maintaining fairness and balance in presenting different religious traditions cannot be emphasized

strongly” (p.20). He explained that where there is a religious conflict, for instance, students need to be encouraged to work beyond specific religious differences and rather become aware of the political manipulation of religious allegiances, the ignorance and the lack of understanding beyond such conflicts. In other words, students should not play to the gallery in terms of religious beliefs in the interest of peaceful society.

Finally, pupils after going through the programme will develop the religious and moral skills and judgment that will make them rational beings to be able to cope with the social pressures of today’s changing society. Consequently, they will become responsible citizens with the capability for making positive contributions to the development and growth of the larger society. Hannon (1992) posits that immorality in a given society is capable in its very nature of threatening a society’s existence.

### **Contemporary Pedagogies for Teaching Islamic Content in Religious and Moral Education**

In this work, the life theme approach, existential approach, as well as the value clarification approach to the teaching of Religious and Moral Education have been elaborated on in addressing teachers pedagogical knowledge in teaching RME.

#### **The Life Themes Pedagogy**

One of the skills that is pertinent to a particular method is the teacher’s “ability to relate content to past and future experiences of learners” (Oliva, 1992, p.142). The heart of the Life-Approach method navigates around this statement.

Meanwhile, an attempt needs to be made to examine this method as it is used in teaching RME in the Junior High Schools. The following are what some scholars have to say about the meaning of the Life-Approach method.

Langtree (1997) asserted that the confessional approach of teaching religion failed because it made false assumptions about learners' religiosity and failed to relate religion meaningfully to pupils' lives. This is, very unfortunate because "within several of the great world religions moreover, there is wide variety of sects and schools of thought" (Anderson, 1984, p. 13). So is it right for a teacher to try to convert his or her learners to their faith where learners come from diverse religious denominations in teaching RME through the methods they employ?

Kerry (1984) made his stance clear about the Life-Approach method when he posited that "children need to find passages within the Bible which are *related to their own experience and understanding of life*, as well as being within their own verbal comprehension" (p. 23) (emphasis added). This is a sure way of helping the learners to learn for life and also facilitate the transfer of what has been learnt in real life situations that they face. Kerry (1984) continues to say that:

perhaps it would be useful too, to try to step into the child's shoes. Again as series of questions might help the teacher to do this, she might ask:

Following this method will the pupils

1. be active rather than passive learners?
2. handle real objects and materials?



3. be stimulated to explore ideas, problems and issues?
4. see the relevance of the task to their own lives?
5. come to share in the planning of their own learning? (p. 69)

There is no way the learner cannot participate actively, and see the relevance of the content of the Bible to their lives, when the teacher is able to link what is to be learnt with the real life experiences of the learners.

Loukes (1965) defined the Life-Approach method as starting to teach with the real, concrete and the present situation of the learners and letting them arrive at a religious understanding of those experiences. In the same way Muthoni (1992) defines it as the approach which emphasises the human person as receiver of Gods' self-revelation to humanity. The approach demands that God speaks to people through situations and experiences. According to Grimmit (1973), "Religious concepts 'only come alive' when we are able to relate them sometimes partially, sometimes completely to our life experience" (p. 52). From the foregoing definitions of the Life-Approach method, it is obvious that the method essentially emphasises the use of the learner's day-to-day experience as the basis of teaching Religious Studies.

Onsongo (2002) gave the steps involved in the use of the method as follows:

1. Introduction



The teacher involves the learners in reflecting on their day to day experiences related to the subject matter. This stage arouses their interest in the content.

## 2. Lesson Development

This stage involves four steps where learners are taken through Human experience, The Biblical experience, Explanation and Application and then Response. According to her, these are ideally the steps to go through in using the Life-Approach.

There is a very strong justification for the relevance of the use of the Life-Approach method. Its chief advocates are Harold Loukes, Ronald Goldman and Michael Grimmit. These people saw it as an attempt to correct the body-of-knowledge emphasis of the Religious Education syllabi existing in Britain during the time (Onsongo, 2002). Some reasons why the Life -Approach method is preferred to other methods of teaching are given in the following statements:

- i. According to DiGiacomo (1989),  
the topics should be introduced and illustrated, not just from the Bible and official church but also from a variety of sources, including the minor world of teen, the small world of teens together, the outside world of ordinary people, as well as events featuring famous people (p. 45).
- ii. Religious beliefs cannot be taught as if they were facts; but they are by nature experiential (Grimmitt, 1973).

- iii. The pluralist and materialistic nature of the present-society cannot allow for the use of traditional methods of teaching religion. To some extent, religion has a private affair so the approach in teaching it should be one that can help the learner to make his/her own free choice (Onsongo, 2002). She continues to say that the most important justification for the Life-Approach is that Jesus Christ, the gospel teacher, used the approach.
- iv. The presence of religious education in the school curriculum must be justified on educational grounds. This means a shift from the traditional faith-fostering role to a life-centred education (Loukes, 1965).
- v. “Ideally, education ought to prepare students to face the challenges of life. For this, education has to be linked with different life skills to measure up to these challenges”(Singh & Rana, 2004, p. 201).

On the whole as stated earlier, the degree of participation of the learner (learner centeredness) and how the content is related to the relevant previous knowledge of the learner makes this method a preferable one. Thus “the unique characteristic of the Life-Approach is that it would be performance oriented, based on action and behaviour modification” (Singh & Rana, 2004, p. 201).

Onsongo (2002) conducted a research on how to use the Life-Approach method in teaching Christian Religious Education in Kenyan Secondary Schools. The study found out that teachers were not adequately professionally trained to use the approach in terms of pre-service training. As a result, the teachers used the approach to a limited extent in teaching Christian Religious Education. It was also found out that the teachers encountered a number of problems in their

attempts to use the Life-Approach, namely, shortage of time, an overloaded syllabus; inadequate guidance on how to use the approach, and inadequate teaching-learning resources to support the use of the method. It was suggested at the end of the study that, to improve on the use of the method, the inspectorate division of the Kenyan Education Service should intensify supervision of teachers in Secondary Schools so as to guide teachers, organise seminars and workshops on how to implement the syllabi using Life-Approach. Again, curriculum developers and book authors need to update the main Christian Religious Education text books to make it Life centred in approach.

The little problem that I have on the use of the Life-Approach method is the question of how to make up for the diversity or variations in learners' individual experiences because they come from different religious and social backgrounds. What should be done in a situation where learners have contradictory experiences because, they come from different religious, economic, and social backgrounds? Here a common life experience which applies to a greater number of them will best suit them for their maximum participation. Learners should be given the opportunity to share their experiences with others and relate what is being learnt to their personal experiences.

Particular attention has been given to this method because undoubtedly, it is a teaching method:

“-that builds on the foundation of knowledge already possessed by pupils

-that encourages children to learn by doing

-that ensures that learning grows out of useful experiences

-that uses teaching aids effectively” (Farrant, 1980, p. 170).

### **The Existential Pedagogy**

The existential pedagogy emphasises individual responsibility, individual personality, individual existence and individual freedom of choice. All people are fully responsible for the meaning of their own existence and creating their own essence of self-definition. Knowledge, as perceived by the existentialist, originates in and is composed of what exists in an individual’s consciousness and feelings as a result of one’s experiences (Anonymous, n. d.).

According to the *Cambridge Advanced Learner’s Dictionary* (2008), “existentialism is the modern system of belief made famous by Jean-Paul Sartre in the 1940s in which the world has no meaning and each person is alone and completely responsible for their own actions, by which they make their own character” (p. 489). In the same way, Kelly (2004) posits that “every human being, it is claimed, must be defined as a unique individual and not as a mere representative of some wider grouping” (p. 29). In this case the individual must be held responsible for his actions and inactions. In fact, for the existentialist, “The highest interest of the individual must be his own existence” (Onwuka, 1996, p. 153).

Having talked about the meaning of existentialism, the question is what is the role of the teacher in using the existential approach? The teacher must not exert his/her wishes on the members of the class. Each student is an individual and has his or her own personality as reiterated in the explanations above. For a teacher to try to determine what is best for students is effectively to impose his or

her wishes on the students, to dominate them. This is destructive of individuality and personality and is wrong in teaching religion. The teacher should rather act as a resource person or a facilitator in the course of teaching RME in Junior High Schools so that he or she will develop understanding of concepts by encouraging creativity and discovery learning. The learner's individual personality, forming the centre stage of RME lessons, is a sure way of preventing the teachers from implanting their own beliefs into the learners through non rational means.

In the personalist and existentialist approach, religious education offers itself as a contribution to the young person's quest for meaning in life. This is the religious education which deals with ultimate problems, with mystery and awareness that which seeks to provoke an enquiry into values and commitments in living. This is another important strand in the British tradition of religious education (Hull, 1993, pp. 16-17).

Thus in teaching RME in the Junior High Schools, the attention of the teacher should be on trying to help the learners to find meaning in their individual lives and not the teacher's own life. We cannot draw a very sharp line between the life of the teacher and the life of the learner because there are cases where the learner's life is influenced partially by the teacher's life. Nevertheless, the RME teacher is expected to teach and not preach.

In the mean time, in teaching RME, there is the need to use the pedagogy that:

- i. seeks to create in pupils certain capacities to understand and think about religion as a unique mode of thought and awareness,
- ii. starts with the child's own feelings, acts and experiences and helps children to build conceptual bridges between their existential experiences and the central concepts of religion" (Grimmitt, 1973, p. xv).

The core of the existential approach to the teaching of Religious and Moral Education centres on these three points stated by Grimmitt (1973). This approach to Religious and Moral Education is grounded in making the learner's characteristics, namely the existential experiences become the basis for forming religious concepts. Although it is as important and necessary to the RME teacher to follow the existential approach in teaching, existential approach has its own limitations in its attempt to enable learners to discover meaning and purposes in their lives, the personal/existential approach tends to become excessively individualistic (Hull, 1993). Obviously this approach tends to personalise religion extremely. Though this would promote peaceful coexistence of the numerous variations in the various religions, it does not capitalise on the strong similarities and commonalities that exist in various religious denominations. After all "All religions have theology of other religions' whether expressed or not, and today we are all under pressure to review it, relate more positively to people of other faiths and grow, in togetherness and as a community" (World Council of Churches, 1986, p. ix). The question which then comes to mind is: is it possible to



individualize the work of the teaching process to provide specifics for each student? What happens if the existential experiences contradict?

In a nutshell, “Religion permeates into all the departments of life so fully that it is not possible to isolate it. A study of these religious systems is, therefore, ultimately a study of the people themselves in all the complexities of traditional and modern life” (Mbiti, 1979, p. 1). Therefore an approach that focuses on the individual lives of the learners is a laudable one which must as a necessity, be employed in teaching RME.

### **Other Pedagogical Strategies for Teaching Islamic Content in Religious and Moral Education**

**The discussion method:** Myers (1986) stated that the discussion method is used in “engaging students’ interest, challenge students, present thinking process and create the atmosphere where active reflection and interchange replaces caution and passivity”, (p 54). This method provides an excellent opportunity for students to practice their oral skills, it helps to clarify students’ thinking and listening. It also provides good practice for problem solving. On the contrary, the method is not suitable for all topics. It is likely to be dominated by a few students and it may involve unnecessary argument which may result in waste of instructional time.

**Field trip:** Bwatwa (1990) asserts that a field trip is a carefully-arranged event and or method in which a group of people visit places of interest for first-hand observation and study. The field trip can range from a short visit to one single location to a tour of several days, covering several areas. Therefore, a field trip method is a method of teaching by organising trips for on-the-spot study,



investigation and discovery, (p 38). Nacino, “et al”, (1982) contend that field trips are often planned to places where the students will be able to see in practice or reality what they have studied in class. The method provides first-hand learning experiences, makes learning more meaningful and lasting. It also gives opportunity for improving social relationship among students and between students and teachers, (Nibbelt 1980). Unfortunately, many teachers lack the skills to organize field trips; it is time consuming, it is usually costly to be undertaken and can throw the programme of the school out of gear. In spite of the cost involved teachers should occasionally organize field trips for students.

**Dramatization:** It is the most structured dramatic activity. It is used to assist students to identify themselves with persons, activities and situations that are being studied. It requires a prepared script, memorization of sets of lines, rehearsal and an audience. It is principally used to show linguistic events, to present life in another period or demonstrate some problems of living and to prevent growth of a movement or an idea. Dramatization helps sharpen the students’ power of observation, gives students insight into the feeling of others, provide experience in democratic living and contributes to development of positive values and attitudes. It also releases emotions and channels them into constructive use; it fosters group identification and social skills by allowing the young to practice a variety of social roles, (Salts & Brodie, 1982). The demerits of this method include lack of funds, lack of time, lack of resources and language constraints.

**Role play:** Role play is described by Shaftel and Shaftel (1982) as “a group problem solving in spontaneous enactment, followed by guided decision.” They describe role play as a spontaneous acting out of a situation. It is an efficient technique for gaining insight into sensitivity and awareness. It is a potent technique for training in leadership, human relationship skills and developing skills in decision making and problem solving. It makes dull students active and maintains students’ interest in a lesson. It is also very useful for extension of vocabulary, (Lee, 1978). The demerits of this method include lack of time, lack of resources, dominance of brighter students and language constraints.

**Resource persons:** A resource person helps in providing detailed information about topics which then leads to proper understanding of lessons. By this, lessons then become meaningful, efficient and concretized. The use of resource persons prevents teachers from giving wrong information on a topic. Lessons become interesting, lively and understandable, (Awuah, 2000). Lack of funds, lack of resources and non-availability of resource persons are some of the limitations of this method.

**Project method:** The project method promotes a democratic way of life, enhances problem solving, promotes cooperation, creativity, freedom of speech and generates meaningful and purposeful activities. The method is also good for character training, and creates in learners a sense of responsibility (Akinpalu, 1981). On the other hand, the method may lack competent teacher who would use the method. It may not be suitable for students who shirk responsibility, it may be

time consuming and there may be lack of requisite books to guide the use of the project work.

**Lecture method:** The lecture method provides information on topics which are not readily available or easily obtainable to students. It trains learners to be good listeners; it ensures the maximum use of students' time and efforts; it improves the recall ability of learners; it has high motivational and inspirational values and provides students excellent opportunities to learn to take down notes, (Tamakloe, "et al", 1996). The limitations of this method are that there is very little scope for pupils' activity; it does not take into consideration individual differences; it spoon-feeds the students without developing their power of reasoning and the speed of the lecturer may be too fast for the learner to grasp the line of thought.

**Question and answer method:** It is a way of teaching and learning, where a teacher asks a series of questions that demands responses from learners. It is used to stimulate thought and lead to a deeper understanding. It is used to clarify misunderstandings, and difficult issues which otherwise might not be understood through the normal teaching method. It also gives opportunities for students to go and carry out further research and enquiry about a topic. The limitations of this method includes lack of vocabulary, inattentiveness and ability to understand questions which may be posed to pupils (Flanders, 1999).

Fontana (1981) again made a revelation that there are some teaching methods, which are least explored by many teachers within the context of teaching RME. These unexplored teaching methods are Education drama with its sub components

- scripted and extempore drama, socio drama or role play and Dance drama. Others are Music and Art, and Films, Tapes and Communication Media.

In further search for teaching methods for the adoption for RME teachers Fontana and some other scholars in moral and religious education argued for the adoption of the unexplored teaching methods pinpointed earlier. In fact, these methods have been explained and their accompanying advantages highlighted.

**Education Drama:** Education drama is very broad, it includes mime, movement improvisation, play acting, role playing socio drama, dance and storytelling. Education drama as method of teaching has to do with dramatization and its value on the person engaging in it. It has an important contribution to make in schools at all levels (Nduka, 1974). Ocitti (1994) emphasizes that, most teachers are aware that drama has the capacity to capture and stimulate interest and it makes it a good motivator, Drama should however, not be seen merely as an educational aid or a teaching method. On the contrary, drama is an imaginative living learning experience (p.138).

Furthermore, drama is a learning experience or learning situation in its own right. Through drama, we seek to provide the child with an opportunity, not only to expand his personal experiences, but also to examine them in depth from a number of different viewpoints. Majasan, (1967) comes in on drama exposition and states that the aims of education drama serve to indicate how drama as a process seeks to contribute to personal and social awareness. The aims of education drama therefore are: to develop the personality of the growing child or learner; to develop the powers of imagination, self-expression and

communication; to develop an awareness of the other's position and the ability to empathise; and to foster group identification. There are other roles that education drama features and these are personal awareness and social awareness.

**Music and Art:** Music and art play important roles in the importation of moral lessons to the people of Africa. Consequently, many songs deal with topics or ideas which in essence are religious or moral or both. Indeed, songs or music are remarkably successful in communicating in the language of today some of the “truths” which traditional moral and religious language fails to communicate. It is clear that music has an important contribution to make to our task of educating pupils towards moral and religious understanding (Foster, 1965). Goldman also noted that, at different levels, RME lessons should provide students with an opportunity to examine moral and religious culture in terms of the values and attitudes which underlie it. He added that there are various approaches or modes, such as, listening to songs, and exploring their lyrics; incorporating songs within lessons to illustrate and develop points; involving the class in writing their own songs and then perhaps introducing them during school's assembly.

The other part of this subsection- art, can be used through series of lessons to teach moral and religious values. For example, on how different artists have depicted Christ and the Christian faith would not only help older pupils to appreciate the nature of symbolism but also how symbols change to meet man's changing circumstances and demands. Lastly, a consideration of trends within contemporary cinema and theatre might also help pupils (pupils) to understand

how man's beliefs and values, and how they may be expressed "evolve" in accordance with the present existential situation (Gula, 1989).

**Films, Tapes and Communication Media:** The last but not the least of the unexplored methods of teaching are the use of films, tapes (compact discs) and communication media in general are discussed in this subsection of the review.

**Films:** To start with, a good film is one which is able to project into the classroom something of the "feel" or atmosphere of a religion as well as portraying its distinctive external features. Extensive examples are given to buttress the above point. He said, for example, a film dealing with pilgrimage in Islam should communicate something of the atmosphere of pilgrimage; the feelings of those participating, the brotherhood existing among pilgrims, the holy actions and prayers, the sacrifice and the ensuing celebrations. Additionally, "the noise" of pilgrimage is distinctive; it has a character of its own; it is part of the experience of pilgrimage. To replace this with the monotonous description is to reduce the effectiveness of even the very best of photography" (Woodhouse, 1985, p. 127)

**Tapes:** The other aspect of this subsection is the using of tape recorders in teaching. Here, Hirst (1968) gives a graphic description of what the tape recorders can do in teaching RME and other subjects in the 'arts' domain. He indicated that, "the tape recorder is an important teaching tool in the classroom. Furthermore, there can be distinction between the use of tape recorder as a means of presenting material to pupils and its use by pupils to present their work. Teacher- made tapes often take a long time and much patience to produce, but they are very useful in presenting a 'stimulus' or development in the lesson. He gave examples to



buttress the above point, thus, a Depth Theme in 'sounds' for a class of infant may be introduced by a tape of home, street and street sounds for the pupils to identify and discuss. Again pupil-made tapes are not easily produced but the time and effort expended on overcoming the technical difficulties is easily compensated for by the enthusiasm and enjoyment with which work of this kind arouse in the pupils. The enthusiasm and enjoyment which is transferred to the topic or subject matter from simply recording their own poems and songs, description of their homes and families and accounts of their experiences; by this token, young pupils contribute to their own linguistic development as well as practise the skill of looking more deeply into the things around them.

**Communication Media:** The last part of this subsection is communication media and these include radio, telephone, newspapers (magazines included) and the internet. One of the commonest medium of communication media is newspaper producing a class newspaper with junior high school students is another way in which they can be involved in a learning experience which has ramifications beyond their immediate situation Hyde (1967). He added that working on a class newspaper especially with junior high school pupils, should begin with a careful consideration of the reason for newspapers; what a newspaper tries to do; what a newspaper should contain; and what goes to make a good newspaper. Hoose (2000) on the other hand indicated that, "if a class newspaper is decided upon, it is essential that care is taken over the allocation of different tasks to pupils. Initially, it was a good idea for the paper to reflect the class' or the schools' news" (p. 67). This will involve work being produced in class, interviews with teachers,



care takers and kitchen staff if there is any, school sports results, articles by pupils on their hobbies reports of visits, photographs, cartoons, crossword puzzle, advertisements and information on forth coming events.

Finally, Hyde (1967) postulates that, topics that appear in a class newspaper or schools' newspaper is likely to become an integrated curriculum on its own right. He suggests that, pupils can be put into groups of six and each of these groups can be made to produce one page covering certain specified topics.

### **Teacher Preparedness for Teaching Islamic Content of Religious and Moral Education**

In recent decades, educational research has provided compelling evidence that the quality of the learning opportunities created by teachers affects students' learning and motivation (Hattie, 2009). Particular interest has been directed toward teachers' knowledge of subject matter: their content knowledge and pedagogical content knowledge. Both types of knowledge have been shown to affect teachers' instructional practice as well as student learning in the domain of mathematics (Baumert, Kunter, Blum, Brunner, Voss, Jordan & Tsai 2010).

Given the importance of teacher knowledge for student progress, teacher education can be regarded as a key target and lever of educational reform. However, the understanding of how teacher education programs affect the development of professional knowledge remains limited (Cochran-Smith & Zeichner, 2005). One of the main challenges for research on teacher education lies in the assessment of teacher knowledge. In fact, it is only recently that test

instruments have been developed to proximally assess components of teacher knowledge (Tatto & Senk, 2011).

Teacher preparedness constitutes teachers' understanding of the subject matter taught. According to Shulman (1986), "the teacher need not only understand that something is so, the teacher must further understand why it is so" (p. 9). Thus, the emphasis is on a deep understanding of the subject matter taught at school. Consequently, teachers' preparedness differs from the academic research knowledge generated at institutes of higher education as well as from mathematical everyday knowledge that adults retain after leaving school (Krauss, Brunner, et al., 2008).

Many people look up to religion for moral guidance. There cannot be a successful moral education without religion. However, if the content of a moral education programme is based on a particular religion it becomes dangerous because when the religious beliefs are rejected there appears to be no longer any basis for moral principles (Downey & Kelly, 1978). They further explained that there is no justification for teaching religious doctrines or for attempting to establish faith or belief in them since to do so is to discourage the open and critical approach to knowledge which is the essence of education and to offer us "facts", and "knowledge" whose basis are highly problematic. Where links between morals and religion have been claimed, these links are forged with the doctrinal aspects of the religion, for example it is because "God is love", that is why we are urged to love our neighbours. This general development draws our attention to the problem surrounding moral assertions as well as those of religious

knowledge; it puts religious knowledge at risk. If we cannot justify teaching doctrinal aspects of religion, then we cannot justify teaching moral precepts that are based on them. If our approach to the teaching of religious and moral education is liberal and open ended, the implication of this is that students are to be encouraged to make up their own minds on religious issues to accept or reject, to stand on their own feet in such matters (Smart, 1968).

If however their considered choice is to reject religion, the result of linking religion and morality will be rejection of morality too. Not only is it undesirable, it is also a logical and psychological impossibility. For while it is possible to live without religion, it is clearly not possible to live except at a level of animal existence, without any set of moral values or principles to guide one's behaviour or one's human choice, (Kirk, 1979). It needs to be mentioned however, that, religion is not the only means to a moral life as people can be morally upright without necessarily being religious.

#### **Attitude of Pupils towards Religious and Moral Education**

A multitude of factors influence pupils' attitude towards the RME. This ranges from individual ability, motivation, background, attitudes as well as the larger influences of the educational institution attended by the individual. Effective learning occurs when teachers provide students with varied learning experiences that fall within their abilities in order that they can address their individual needs (Thomas & Carver, 2010). Curriculum developers address students' needs through provision of relevant content because teacher decisions about what content to present probably have a substantial effect on the pattern of

student achievement. There is therefore evidence to suggest that particular characteristics of school culture, teachers, and leadership contribute, at least in part, to students' achievement gains.

Attitudes are clusters of related beliefs that express likes and dislikes, general feelings, opinions about some individual, group, object or event (Rokeach, 2008). The individual's attitude toward anything is largely influenced by the usefulness of that thing. Thus, the attitude of students towards the implementation of a school curriculum can be determined, among other things, by their perception of the programme and the envisaged benefits they are likely to derive from it. Behavioural forces, cultural forces, concepts and social norms as some of the determinants of one's attitudes towards a particular curriculum (Annobil & Addison, 2009). In the same vein, the way young people perceive the RME curriculum determines their level of commitment to its implementation.

A study carried out by Cullahan and Kellough (1992) reveals that students put much effort in their learning activities when they see that they would achieve their aim and be rewarded for their efforts. On the contrary, individual learners may have the requisite ideas but bad and unhealthy attitude would not motivate them to do their best. Educational research has shown, time and time again, that the success of innovations is determined to a considerable extent by the attitudes of teachers and students. Thus the nature of the RME curriculum demands an adjustment in attitude on the part of both teachers and students (Harmin, 2010; Sewall, 2005). They assert that successful teachers can impact positively on their students' academic performance and behaviour because they have professional

attitudes. Two important researches by Shkedi (2008) in the field of religious teaching indicated that teachers who apply various curriculum adaptation models are able to improve the reading, writing, speaking and listening skills of their students and this motivates or creates their interests in classroom learning. In contrast, material transmission neither motivated nor improved their religious learning.

The RME curriculum recognizes some developmental limitations and so the information teachers provide to young pupils ought to match their immaturities and limitations. The curriculum seeks to facilitate the systematic development of mental capacities of pupils, to facilitate their manipulative or psychomotor skills, and also to develop their values and attitudes (Mumuni & Annobil, 2016). In implementing the RME curriculum, teachers need to consider the level of development and maturity of pupils. Pupils' attitude towards the RME curriculum will significantly affect what they see, what they do and how they feel about the implementation of the curriculum (Champman & McKnight, 2002; Harmin, 1990; Sewall, 1995). Based on these statements it is important for teachers to motivate students through addressing their needs, wants and interests because when teachers ignore such needs or interests, their good courses become halted and pupils subsequently lose motivation. They are supposed to plan their teaching around what learners like and to increase motivation. Interests involve students' readiness or tendency to approach learning and so creating student interest in learning is a key factor to effective learning (Asare-Danso & Annobil, 2016; Scriven, 1991). Motivation is a key factor for effective teaching and

learning, because motivation makes people do what they do. When students are motivated, their behaviour is directed toward a specific target, and is very much purposive (Gross, 1996). Thus teachers motivate their students to enable them to consciously and willingly tackle learning tasks and to actively respond to these tasks with willingness and commitment.

Many studies have investigated the relationships that exist between pupils' attitudes and achievements and performance in Religious and Moral Education. Loukes (1961) found that high achievement and intellectual readiness were related to pupils' readiness for religion. Acland (1963) and Loukes (1961) used young children and adolescents ranging between 5 and 19 years in structured interviews and found that effective teaching and learning of RME related significantly to children's performance in religious and moral education. Goldman (1964) studied about 50 children and found that high achievement and interest were related to their physical, emotional and intellectual readiness for religion. He found that underachievers had significantly poorer mental attitude than overachievers. Differences that approached statistical significance were sheer inexperience, immaturity of all kinds, emotional instability, and feelings of inadequacy. Grimmit (1978) also studied the relationship between pupils' religious characteristics and performance in RME in grades three through six. He investigated 40 pupils and found a relationship between immaturity and readiness for religion with correlation .72 at the third grade and .62 at the sixth-grade level.

Goldman (1965) also found not only a significant relationship between readiness for religion and religious achievement and understanding but also



children were highly motivated to study religion when they are of right ages. Studying some young children and adolescents, Goldman (1964) found that the group with limitations in their religious thinking had more negative conception about religion than the groups who had no limitations in their religious growths and thinking. It was for this reason that Goldman called the stages of their religious development as pre-religious thinking and sub-religious thoughts stages I & II. His study revealed that the younger the child, the lower his religious reasoning (judgements) and the older he or she is, the more complex his/her religious reasoning. In an investigation of the relationship between pupils' attitudes and implementation, Acland (1963) and Loukes (1961) found that good academic achievement and successful implementation of the RME curriculum was more likely to be influenced by positive attitude and high level interest by pupils. They also concluded that a pupil was more likely to consider himself/herself well-adjusted and well-motivated by exposure to a lot of religious experiences and rate of natural growth. Acland (1963) found evidence of young children making immature judgements about problems, situations and people due to restricted religious experience; and Loukes (1961) found a significant difference in favour of adolescents in the areas of giving in-depth meaning of religious statements, hypothetic thinking and consistency in religious thinking and how these influence their study of religion. Investigating the relation between pupils' perceptions, opinions and interests in the kindergarten prior to their performance and their subsequent achievement in lower primary, both Myers

(1986) and Wright (1999) found that self-perception scores correlated as high with academic achievement.

Together, the scores were found to be better predictors of academic achievement than either scores taken separately. Other investigations of children and adolescents support the finding that a relationship exists between implementation of the RME curriculum and mental or chronological age of pupils. Researchers (Anti & Anum, 2003; Asare-Danso & Annobil, 2016; Grimmitt, 1978; Smart, 1968) found that young people who are successful in their study of RME are those who have positive perception, dispositions and passion and vice versa.

The findings enumerated above suggest that some measure of readiness is necessary for the effective performance and development among children through the study of religious education. For instance, in developing the skill of writing in RME, varied experiences such as scribbling, drawing and painting should be selected to help young children control their hand movements. In a study, Wilson (1971) found that teachers who selected and systematically introduced their students to preliminary experiences relevant to their learning needs contributed to make their pupils happy and were highly motivated to study religion. Thus incremental stages in religious teaching should reflect the child's increasing capacity to deal with religious ideas of increasing complexity in order to make religious education relevant to the learner. Sound religious teaching will exploit a child's natural interest rather than to impose upon him an artificial and irrelevant series of ideas. Wilson (1971) also cautions teachers to avoid brain- washing so

that it does not lead pupils to accept certain beliefs against their will. For this reason he encouraged teachers to support any kind of beliefs with “publicly accepted evidence” and not simply what believers like to consider as evidence. By this teachers are not required to force their pupils to accept a religion or belief (faith) of which they are not convinced. Many other researchers hold the view that beliefs are as it were, implanted by any technique which by-passes proper critical exercise of reason. Hence to teach to indoctrinate or to convert or is therefore to deny the child the right to decide what religion or faith he or she should uphold. This denies the autonomy or freedom to choose. Both Goldman (1965) and Wilson (1971) share a similar opinion that it is improper for teachers to attempt to pass on a body of beliefs which rests on false assumptions or for which no publicly acceptable evidence is or can be provided. In another study, Goldman (1965) recommended that learning experiences should increase in intensity and complexity with increased manipulative skills because they could not understand such lessons in terms of depth and quantity. Thus the physical condition of the learner also helps to influence the selection of topics and experiences. For instance, after an intended outcome has been determined, for example, to produce children with inquiring minds, the developers need to select content that will help achieve that objective. The .designers aim at identifying content that correspond to the maturity and development levels of the learners. The developers select learning experiences which will enable the learner to understand and appreciate the content of the RME curriculum. Learning experiences are organized in the

same manner in which the content is organized and arranged according to their complexity.

An important study by Loukes (1961) on teenage religion in the late 1950's revealed that religious education (RE) did not become attractive to the learners because the syllabus did not contain life themes and so many adolescents could not solve certain important life problems which related to personal relation, personal responsibility and problem of meaning. As a result many of the adolescents were not ready to pursue RE further. In a related study on religion of the young in the early 1960's, Acland (1963) reported that the students did not see religious education as a unique subject because adolescents found it difficult to understand the mythological and metaphorical language which were presented to them by the teachers. Also, the school time table, the teacher, the syllabus, and the content were all problematic and so a majority of the students expressed their lack of interest in the subject and were not ready to take it up to higher level. The report also revealed that the students were highly indoctrinated because unprofessional approaches and teaching methods were used. Wilson (1971) has therefore suggested that the content of RME needs not be chosen in the light of not only what promotes growth for each individual in an immediate, public, and discernable sense, but in a long-range, private, and less easily discernable sense as well. Since growth can never be quite the same for each pupil, the implementation of the curriculum should take into account individual experience and maturity. The assertions of Loukes (1961), Acland (1963) and Wilson (1971) seem to suggest that not all is well with respect to pedagogies that are used in delivering

the content of religious education. It is for this reason that the content of RME must be based on the needs and maturity of young children and adolescents. This study would examine influence of the learner factor on the implementation of the Basic school RME curriculum.

### **Teacher Factor**

The school has been identified as a vehicle of direct instruction. It is a social institution in which is embedded a rich of norms, customs and ways of thinking of which the teacher is a conveyer. Teachers are considered the most important elements of the education system because they share in the overall task of general curriculum planning, design and implementation (Cochran-Smith & Zeichner, 2005). Any curriculum which has been constructed is essentially a set of proposals of intended learning; and it is the teacher who in the final analyses determines which of the proposed experiences learners must acquire. Their education and qualification levels play a decisive role in facilitating students' learning (Darling-Hammond & Bransford, 2005; Hama, 1998; Kennedy, 2008).

Teachers can be evaluated using the competences they possess. Teacher competences outline the professed skills and understanding teachers should have if they are to be effective in their teaching. Competency can be explained as the level of skill and knowledge necessary to perform work efficiently, according to the standards accepted by a profession or occupation at a given time. Teacher competences can be grouped into to four areas; namely, understanding the curriculum and professional knowledge; subject knowledge and subject application; teacher strategies and techniques, and classroom management

(Ornstein, 1995); and assessment and recording of students' progress (Weighand, 1999). Teachers' competence is significant in the implementation of the RME curriculum because the more competent teachers are, the greater the degree of implementation. Gross et al. (1971) consider lack of teacher knowledge and skill to meet the challenges as one of the inhibiting factors.

Flynn (1985) found that the quality of teachers is integral to the effectiveness of the school. Since the quality of the education system is measured by the quality of its educators, it is imperative that preparation and educator development be put in place to meet the demands and expectations of curriculum implementation. Researchers have drawn attention to how professional careers and personal lives of teachers influence how they participate in curriculum implementation (Hargreaves & Fink, 2000; Wise, 2000). Goodson (1992) emphasizes the importance of teachers' life histories and has been highly critical of curriculum implementation that depersonalizes teachers.

One factor that affects implementation is the issue of clarity. Clarity in this sense is the understanding of the goals of a programme or curriculum. Where implementers understand the goals and the benefits to be derived from the adopted change, the degree of implementation is greater. Gross, Giaquinta and Bernstein (1971) list lack of clarity as one of the major inhibitors of implementation. The RME teacher plans and employs a variety of strategies to teach the subject taking into account the cultural differences among learners. Whether pupils will be innovative and productive, whether they would be able to generate knowledge or utilize knowledge, whether they can be competitive at the



national level or not, all depend on the quality of education offered by teachers, as well as the calibre of the teachers themselves. 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 (Ryans, 1962, p. 370). Thus when teachers become agents of enquiry they tend to become owners of the knowledge rather than mere consumers of other people's knowledge. The professional status of teachers is enhanced because teachers actively help to generate and shape the knowledge base of their profession. If teachers are competent enough to assess learning outcomes in the various domains, then they can teach to bring out the desired changes in students' total personality (Anti & Anum, 2003; Johnson, 1993; Miller & Pine, 1990).

Teachers' conceptions of their role are also informed by their expertise, both in terms of academic understanding of religious and moral education and subject-pedagogical knowledge. This has long been considered an issue, particularly the dependency on non-specialist teachers (Ofsted, 1997). A recent study by Awuah and Afriyie (2006) seeks to advise teachers to embrace contemporary technologies and educational strategies in order to engage with young people who are immersed in the Ghanaian culture.

Preparation of teachers is regarded as a necessity so far as teaching and learning of RME is concerned. Unfortunately, some teachers who lack formal qualifications in the subject area are made to teach it (Engebretson & Rymarz, 2004) but this makes it difficult for such teachers to become well grounded in the theory and content of the subject (Kennedy, 2008). Until recently, the major

qualification for teaching religious and moral education was a willingness to do so because teaching of the subject did not require any major qualification (Acland, 1963; Loukes, 1961). This still remains an issue for some schools, but there are now a growing number of teachers who have specific qualifications (diploma and degree) to teach the RME.

Over the last decade, graduates from a wide variety of subject areas have been welcomed into schools to teach religious and moral education. Their academic perspectives contribute to religious and moral education generally, but will probably differ from those of a graduate of religious education studies (Everington, 2009a). Beyond this group of teachers, there are non-specialists in the sense of teachers trained in other subjects. At primary school, it falls to the class teacher, where the lack of training in religious and moral education generally is of concern (McCreery, 2005; Revell, 2005), and who are often drawn to it because of their religious commitments (Francis, Astley, Wilcox, & Burton, 1999). The Warwick report investigated the expertise of subject coordinators and found that 71% of primary coordinators had some qualification, though it emphasized that over a quarter did not (Jackson, 2010).

A study by Hockings (1990) shows that the issue of sensitivity to other ethnicity, religious affiliation, age, sex, and deformities of people can be affected through the teaching and learning of RME. He found that religious differences or diversity often promote conflicts misunderstanding and destructions among families, societies and nations and therefore called for both teachers and students to learn to tolerate moral and religious views of other people. What he is saying

here is that as they learn to maintain their religious faiths, they would at the same time respect other religions. These findings agree with the report of the Commission on Education in Moral and Ethics (1994) which stated among other things that people should learn to be tolerant and steadfast in their own religions without disparaging other faiths. This calls for objectivity and neutrality on the part of teachers. This also means that in teaching RME the teachers need to distinguish facts from matters of faith (Anti & Anum, 2003; Asare-Danso & Annobil, 2016; Awuah & Afriyie, 2006; Wilson, 1971). The teacher is to be seen as a classroom teacher and not a preacher or any other religious practitioner.

### **Instructional Resources for the Teaching of Religious and Moral Education**

Resources, both human and material, play important role in curriculum implementation efforts, including that of Religious and Moral Education. A resource is something material or abstract which can be used to satisfy some human wants or deficiencies (Ornstein, 1995). Schools have rich resources in the communities in which they are located. In any learning environment, there must be quantity of good quality materials suitable for a wide range of abilities and learning styles. Curriculum development endeavors in the United States in the early 1960s and early 1970s failed because less attention was paid to quality and usability of materials. Changes in financial, material or technical resources can affect implementation efforts (Glatthorn et al., 2006) and as a result, it becomes very appropriate for teachers to select specific resources (both human and material) that will enhance their teaching. RME teachers are therefore required to exploit the resources that are found in the communities.

Categories of instructional resources can be identified for use in RME lessons. These may be school-related or community-related resources. The school-related include reading materials, visual resources, audio resources, and audio-visual resources that can be used in RME lessons. On the contrary, the community-related resources come in the form of religious objects, religious sites, religious ceremonies, and use of resource persons (Anti & Anum, 2003; Awuah & Afriye, 2006).

## **(ii) School-Related resources**

### **Reading Resources**

Reading resources play a leading role in the teaching and learning of RME in Ghanaian Basic schools. They include the syllabuses, textbooks, religious literature, the teachers' manual, selected magazines, newspapers and the holy books of the major religions in Ghana. These reading resources play very important role in the teaching and learning of RME simply because as is in comparative studies, teachers need to make extensive researches from these sources to enable them collate comprehensive information for their lessons. For instance, the Basic school RME syllabus contains a list of topics to be treated over a period of time at each level of the basic school system (MOE, 2008). The syllabus indicates among other things, the general aims and rationale for teaching and learning RME.

Textbooks are perhaps the most widely used printed materials in the process of teaching and learning any subject at the basic school level. Textbooks do not only provide additional information on topics outlined in the various

syllabuses but also serve as basis for imparting knowledge and concepts as well as the development of skills and values (Annobil, 2009; MOE, 2008). In the absence of any other widely available sources of information, the textbook becomes the most important and often the only source of content and pedagogic information for the teacher. The pupils' textbooks also serve as basis for examining and assessing what pupils learn at school. Many countries in the world including Ghana, base important school leaving and school promotion examinations entirely on textual recall from established and prescribed textbooks (Annobil, 2009; Anti & Anum, 2003). The availability of textbooks afford teachers and pupils the opportunity to read far in advance before lessons are held and as a result teachers are required to familiarize themselves with the content of recommended RME textbooks to enable them make easy references for successful delivery of their lessons. For example, RME teachers must be familiar with the content of the holy books and other traditional resources and to locate information from them without difficulty. Bruce (1987) posits that greater availability of texts and reading materials raise the quality of learning activities, thus increasing pupils' achievements and successful implementation.

There is positive correlation between availability of materials and pupils' achievement. Heyneman, Farrel and Sepulveda-Stuardo (1981) have concluded that the availability and provision of textbooks should be the principal concerns of planners and administrators. Unfortunately, however, many basic schools do not have access to appropriate materials apart from few textbooks which might be found in the markets. Following the lack of appropriate textbooks in the various

schools, Finch and Crunkilton (1993) have remarked that “the logistic associated with maintaining any curriculum are often complex and time consuming and this may lead to success or failure” (p.16). This assertion implies that resources can facilitate or retard implementation of a curriculum. Teaching manuals (guides) provide teachers with practical teaching ideas. They indicate among other things, the activities teachers can engage students in when teaching RME. Indeed, manuals provide teachers with confidence and mastery in any lesson delivery. Newspapers contain the most current information on varied issues, which may be relevant to the content of RME (Ornstein, 1995).

### **Visual Resources**

Visual aids constitute another major source of resources for teaching and learning Religious and Moral Education. They include pictures, illustrations, diagrams, sketches, drawings, charts, models, photographs and projections (Annobil, 2009). For instance, a collection of photographs can be used to teach various topics in RME while charts and photographs serve as visual symbols for summarizing, comparing, contrasting or for explaining subject matter relating to teaching and learning of RME (Anti & Anum, 2003).

### **Audio Resources**

Audio resources form other components of resources available to RME teachers. They include tape recorders, radio cassette players, disc recorders and teachers’ voice (Annobil, 2009; Anti & Anum, 2003). Video and audio tape recordings provide very useful means for evaluating the quality of teacher-pupil relationship. Recordings of class sessions offer the teacher a richness of data



unequaled through any other procedures. Through video and audio tape recordings teachers can capture the dynamism and the fluidity of personality, behaviour, as well as human emotions (p. 27). Tamakloe, Amedahe and Atta (2005) found radio broadcasts to be powerful audio aids which seek to reach schools with programmes that are nationalistic in character. According to Tamakloe, et al. (2005), recordings on tapes are generally more suitable for class teaching than individual teaching. For example, programmes could be recorded on cassette players during school excursions and played back to pupils at the most suitable times. Thus information from tape recordings helps to foster self-discovery and personal confrontation of teachers and for them to become more sensitive and more attuned to their pupils.

#### **Audio-Visual Resources**

Audio-visual aids also form another major type of resources available for use by RME teachers in the schools. Audio-visual resources are those which cater for both audio perception and visual perception (Anti & Anum, 2003). Examples of these resources are film strips, slide projectors and televisions. By using these resources, the teacher attempts to excite as many sense areas in their pupils, as much as possible, in order to bring them into complete involvement in the learning situation. Awuah and Afriyie (2006) have observed from a study that a multiple approach, through hearing, seeing, touching, smelling and tasting makes for more complete understanding of a lesson. On the contrary, their findings revealed that teachers who relied solely on oral presentations found their pupils frequently unable to relate effectively to new learning in any well-founded basic

experience. These statements imply that RME lessons could be prepared based on audio-visual resources and broadcast outside school hours so that much of the vital information which are out of reach of pupils because of distance and unavailability can be managed in the classroom through audio-visual aids (Annobil, 2009; Tamakloe, Amedahe & Atta, 2005).

### **Community-Related Resources**

Community resources constitute another important source for teaching RME lessons in the schools. They are in the form of religious objects, religious sites and religious ceremonies or activities (Awuah, 2000; Hammond, 2001). These resources are being referred to as “religious” because they have religious connotations and are widely used for religious purposes.

### **Religious Objects**

Making use of religious objects is another way teachers can make teaching of RME effective. Such resources include rosaries, model crucifix, cowries, whisks, candles, traditional drums, models of animals and plants, idols, statutes as well as sacred stools and animal skins (Anti & Anum, 2003; MOE, 2008). Annobil (2009) investigated into instructional resources which can be used in teaching Religious and Moral Education in Junior High Schools in Abura- Asebu-Kwamankese District of the Central region of Ghana. He concluded that some of these objects could be brought into the classrooms for demonstration purposes with the aim to make RME lessons real and practical.

## Religious Sites

These resources are in the form of religious sites, historic sites, cultural sites, worship centres and other places considered to be the abodes of spirits, which teachers and students often visit to acquaint themselves with. They include local sites and structures such as chapels, mosques, shrines, archives, museum exhibits, cultural centres, zoos, town halls, theaters, departments, and historical societies, other places of great historic and religious importance (Anti & Anum, 2003; Awuah, 2000). These can also be cataloged as resources for field trips, projects, and information resources. Religious sites can be utilised effectively in RME lessons through planned visits (Anti & Anum, 2003).

Accessing all these resources within the community can make learning more relevant to pupils and enable them to see a connection between teaching and learning of RME and the real world. Establishing community resource collections also results in stronger business and community partnerships with the school. Teachers become successful in using community resources. Firstly, teachers need to determine which community resources would be most beneficial to the subject and pupils and which resources are also accessible. Secondly, they also need to organize the community resources for easiest access by the school community and thirdly to publicize and promote the community resources to ensure full use by those who would benefit most (Heyneman, et al., 1981; Tamakloe, et al., 2005).

Determining which community resources are the most beneficial can be a daunting task, especially in large metropolitan areas such as Cape Coast and its surroundings. To ensure efficient use of these resources, RME teachers are

encouraged to first conduct needs assessment to determine which community resources would be of the most benefit to the subject. This can be done by teachers by first identifying key areas in the RME curriculum where resources would be readily available and most useful. Teachers can easily accomplish this through assessment surveys with administrators, pupils, and parents and through knowledge of the school's curriculum and pupils' needs (Annobil, 2009; Asiedu, 2009). Since community resources exist to meet the needs of pupils, it makes sense to begin this process with the pupils' needs. This will help to sensitize learners to the feelings which underlie religious beliefs and principles rather than teaching them mere formal RME concepts. Asiedu (2009) investigated teachers' and pupils' perceptions of the religious and moral education programme in the junior high school and its implication for curriculum design in the Cape Coast municipality of the central region of Ghana. Her findings revealed that good teachers become better teachers when they use resources relevant to the needs and interests of students. Learning what resources to use, and how to use them, comes with experience; because once teachers have used surveys and other tools to create a list of the information needs of pupils and teachers, it is then possible to brainstorm resources beyond the walls of the school that could meet those needs.

Unfortunately, there is the problem organizing these intangible resources for effective access by users. Bruce (1987) recommends organized access to these resources through centralized bibliographic control as the most effective method for both student and staff use. Both human and material resources can be listed through the school's online public catalog (OPAC).

## Resources Persons

The final type of resource that can be used in teaching RME involves employing the services of resource persons. Human resources constitute important instructional resources in the teaching and learning process. Resource persons are considered having richer experiences or richer knowledge in their areas of study than the normal classroom teacher (Asiedu, 2009; Tamakloe, et al., 2005). They include leaders in the community such as chiefs, religious leaders, politicians, administrators, social workers, local artists, actors, business leaders, researchers, professors, doctors, attorneys, veterinarians and community activists. These individuals can serve as very good resources for interviews, field trips, and projects (Tamakloe, et al., 2005). The appropriate use of resource persons in the teaching and learning process does not only help in developing interests of students and pupils in their classroom learning, but also helps to make lessons practical, meaningful and efficient. A resource person may be invited also to break the monotony in which students continually see and hear the same person—the teacher (Crandall, 1982; Tamakloe, et al., 2005). The teachers' knowledge about the vast resources in the community and drawing on these resources would enhance effective implementation of the RME curriculum. It appears however, that many RME teachers are yet to realize the importance of resource persons available in the communities.

## Empirical Review

### Attitudes of Students towards Religious Education

Researchers in the field of education have long studied on the factors of interest that has been linked to the achievement of students in a particular subject.

Nasir (2007) conducted a study which was aimed at analyzing the factors influencing the achievements of students in the subject of Islamic Studies for Form 5 SPM (KBSM) in schools in the area of Samarahan, Sarawak. The factors analysed is attitude and interest. This is a survey based study and data was compiled from the survey forms which had the topic “Factors influencing Students’ Achievement”, which consisted 26 items and 1 set of questions with 40 items to measure the achievements of students, which comprised of 200 Form 5 students from five (5) schools in the district of Samarahan. Five students involved as interviews’ respondents in this study. Interview technique was also utilised to analyse and clarify the issues under study. Data analysis were performed using software Statistical Packages For Social Science (SPSS) involving frequency, percentage, mean and standard deviation. The research found that interested did not have significant relationship with the achievement of the students while the attitude factor has a significant relationship with the students’ achievement in the subject of Islamic study.

Many studies had been conducted in relation to the factors affecting the performance of students in various subjects. Based on studies conducted by Fitt (2007) in Auckland, New Zealand, it was found that the relationship between the students’ attitude towards the subject, has a positive effect on the performance of



that subject. This was found after he employed a question and answer technique amongst the 1244 students in the city. Othman (2012) in his studies also found that attitude was tied to the performance in the subject of Economy.

Saulawa (2014) conducted a study which investigated the nature of attitude of female students toward the learning of Islamic studies in some selected Unity Colleges of the North West Zone of Nigeria. The target populations were senior secondary school students of three selected Unity Colleges of the North West Zone, the sample was selected using stratified random sampling technique. The instrument used for data collection was questionnaire using likert scale type. A total of 369 respondents were used. The information gathered were analyzed and interpreted in a tabular form. It was concluded from the findings of this study that a great number of female students' display a negative attitude toward Islamic Studies because they considered it not relevant to their financial ambition. It was also discovered that there was lack of available and relevant textbooks and other instructional materials that aid the teaching and learning of Islamic Studies. More so, school authorities have their contributions to the problems faced by Islamic Studies as a subject in their various schools.

Sitton (2009) investigated prospective teachers' perception of religious education in two universities in America. The results of the study indicated that 79% of the respondent favoured the teaching of religious education while 21 % of the teachers responding felt it was the primary responsibility of the church to inculcate spiritual values in the young. In investigating students' perception of moral education among Harding University undergraduate students, Thorton and

White (2004) recorded that students' perceptions about moral education was positive. The results indicated the need for moral education to check indiscipline and sexual harassment in school. There was a positive correlation between the views of students about moral education instruction and its successful implementation.

Daud (2003) conducted a study on “Between the Students’ Interest and Attitude Towards Arabic Language: A Study on the Bachelor of Arabic Students at the Public Institutes of Higher Learning in Malaysia” and discovered that 62.5% students were not interested in learning Arabic. This was because 45% of them continued their studies in Secondary Religious School (Arabic) due to family pressure and most of them held the view that Arabic was difficult to master. A study by Siti-Nurhanim (2006) found that generally, the students’ interest was critical to measure the effectiveness of the teaching and learning process in any subject. The study conducted by Ismail and Tamuri (2006), found that the interest of students in mass media resources for Islamic studies, general knowledge, and education gave a positive impact on their values and also perception of the teaching of Islamic studies at their school. Aiiri (2003), surveyed the aspect of interest of a student towards Islamic Studies, and found that 54.5% of them had said they were less interested in this subject while 54.7% said it was boring. A majority of the students agreed that they were not interested in the subjects because the curriculum was hard to understand and also due to the factor of one way teaching (teacher-centric).

Senin (2007), in her studies of factors influencing the students' performance in History, carried out on 250 students including Malay, Chinese and Indian from five schools in Batu Pahat, Johor had found that students who did well in the subject of History were those who were actually interested in the subject. Basar (2006), who conducted a study on the response and effectiveness of Islamic education at the Sultan Abdul Halim College, Jitra, Kedah had found that 77.7 percent of students had shown a positive attitude and interest in the subject of Islamic studies. Only a small number of students were absent from class due to their involvement in outside activities. In his research, Hassan (2007) found that most study and teaching programmes were produced more as a result of the earnestness and attitude of the students learning, that what is taught formally. The study by Mohamad and Sulong (2013) called "Study between a Student's Interest and Attitude towards Arabic Language: A Case Study on the Bachelor of Arabic Students at the Public Institutes of Higher Learning in Malaysia" had found that the students' interest in the said language was high.

A study conducted by Arham et al. (2006) in the form of descriptive explanations and survey using a quantitative approach on factors which influence the academic excellence of students of University Technology Malaysia, found that the attitudes of students towards learning could also contribute towards academic excellence. However, the students did not show attitude that are compatible with their course. Khalid (2002) stated about the internal influence on actions, achievement, and others on the individual. The study found that there was a significant relationship between the attitude and achievement of the student.

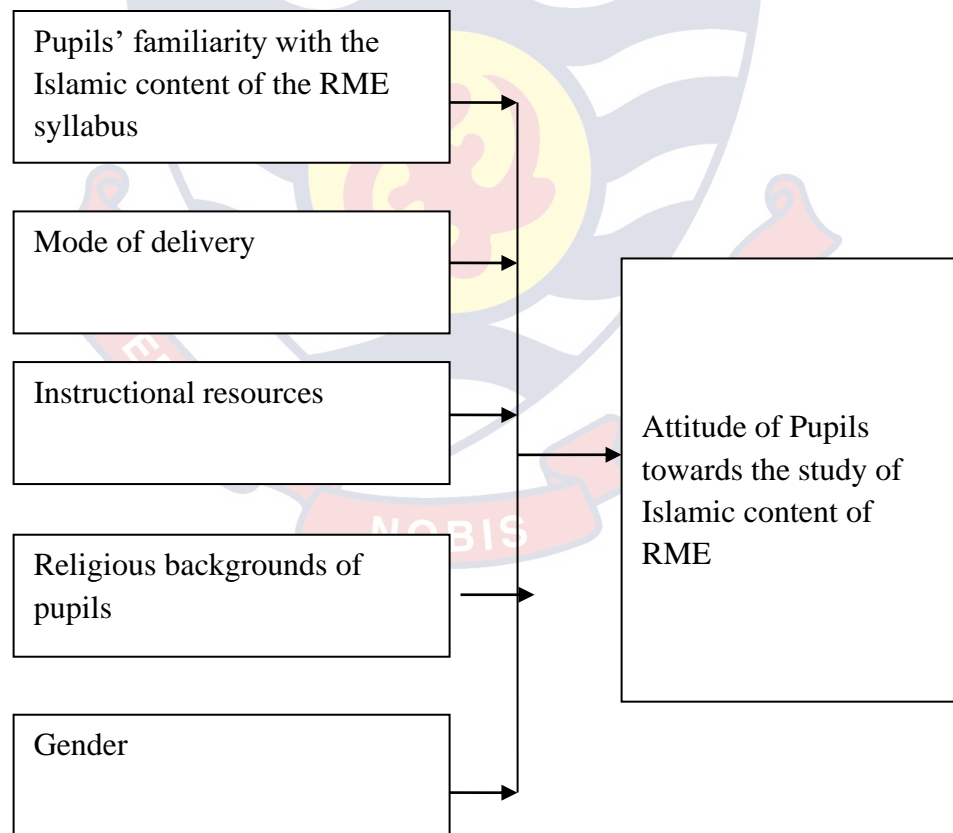
This study also found that one of the main reasons why a positive attitude is required towards any particular subject is that attitude would have a motivational impact towards the students. If a person has a positive attitude towards learning any particular subject then he would study that subject in depth.

A study conducted by Guyton (2005) and Dunn (2006) on students' perception of and attitude to moral education underscores the need for moral education in schools. The findings of the study indicated the prominent role moral education can play in the way young people work out their values and purpose in life. It worthy to note that the attitude of an individual is dependent upon a way a person perceives in the environment. Thus, people's performance will not constitute the best if their perception of and attitude to what they do are not favourable (Kundu & Tutoo, 2008). As a corollary, the success of the implementation of the religious and moral education programme is to some extent dependent on the perception of all parties. In a study conducted by William (2003) on teachers' and students' perception of values or character education, the findings that emerged suggest that students' perceptions of the success of values education programme were at variance with the perceptions of teachers. Students disagreed with teachers that the values instruction and character training was part of their responsibility. In addition, students judged some teachers as insincere and inconsistent, holding double standards and giving preferential treatment. They further submit that they learnt respect through how teachers treated them rather than what teachers taught about respect.

### Conceptual Framework

The purpose of this study was to explore the attitude of pupils towards the study of Islamic content in Religious and Moral Education. Figure 3 shows that, the various variables as indicated by the objectives of the study (pupils' familiarity with the Islamic content of the RME syllabus, mode of delivery, use of instructional resources, religious backgrounds of pupils, and gender) employed in the study influenced the attitude of pupils towards the study of Islamic content in RME. Therefore, a conceptual framework developed was illustrated in Figure 3

Fig. 3: Conceptual Framework



Source: **Author's Own Construct (2020)**

## Chapter Summary

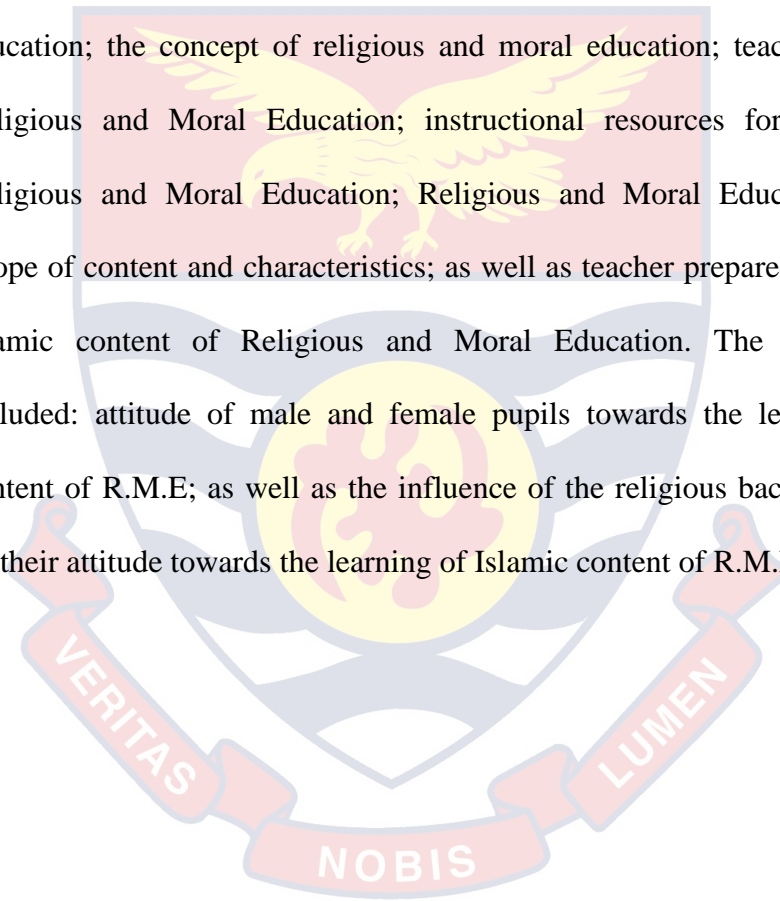
The chapter dealt with the review of literature related to the attitude of pupils towards the study of Islamic content in Religious and Moral Education. The review was done under three themes thus, theoretical, conceptual and empirical review.

The self perception theory (Bem, 1972), theory of planned behaviour (Fishbein & Ajzen, 1975), as well as the theory of reasoned action (Eiser, 1994) constituted the theoretical bases for the study. The crux of the self-perception interpretation is that the individual will use his or her own behaviour as a source of evidence for his or her belief and attribute to the extent that the contingencies or re-enforcement for engage in the behaviour are made more subtle or less discriminatory (Bem, 1972). The self-perception theory leads to a prediction that no attitude change will occur if the behaviour advocacy lies anywhere along the attitude continuum other than the person's preferred position. Also, the theory of Planned Behaviour builds on the TRA by introducing a person's control beliefs, or the presence of factors that can assist or hinder the performance of a behaviour (Ajzen, 2011). Perceived behavioural control is an individual's evaluation of her or his ability to engage in the intended behaviour based on her or his perceived power, or perceived difficulty or ease, of performing the behaviour (Ajzen, 2011). The Reasoned Action Theory assumes that human behaviour is grounded in rational thought, and the model uses the Principle of Compatibility, which predicts that attitudes reflect behaviour only to the extent that the two refer to the same valued outcome state of being (evaluative disposition) (Ajzen & Fishbein,



1980). The theory stipulates that the intention of acting has a direct effect on behaviour, and that it can be predicted by attitudes. These attitudes are shaped by subjective norms and beliefs, and situational factors influence these variables' relative importance.

Review on the conceptual review included a review on the historical development of R.M.E.; the concept of religious education; the concept of moral education; the concept of religious and moral education; teaching methods for Religious and Moral Education; instructional resources for the teaching of Religious and Moral Education; Religious and Moral Education: Definition, Scope of content and characteristics; as well as teacher preparedness for teaching Islamic content of Religious and Moral Education. The empirical review included: attitude of male and female pupils towards the learning of Islamic content of R.M.E; as well as the influence of the religious background of pupils on their attitude towards the learning of Islamic content of R.M.E.



## CHAPTER THREE

### RESEARCH METHODS

#### Introduction

This chapter presents the methodology followed in carrying out the study. It gives a description of the research design, population, sample and sampling procedure, data collection instruments, validity and reliability of instruments, data collection procedures as well as data processing and analysis.

#### Research Design

Convergent mixed method design was adopted for the study. The design enabled the researcher to explore the attitude of pupils towards the study of Islamic content in Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region. Convergent mixed method design is used when the researcher converges or merges quantitative and qualitative data in order to provide a comprehensive analysis of the research problem (Creswell, 2009). Mixed methods research has become an increasingly used and accepted approach to conducting social research (Bryman, 2012). The method was adopted for this study because the questionnaire and observation guide were used. Quantitatively, questionnaires were given out to the RME teachers and pupils in the Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. Qualitatively, the researcher used the observation guide in order to ascertain whether the claims made by the teachers when responding to the questionnaire was actually so.

This design was adopted due to its ability to provide answers to a broader and more complete range of research questions because the researcher is not confined to a single method or approach (Johnson & Onwuegbuzie, 2004). Again, mixed-methods can provide stronger evidence for a study's conclusions through convergent and corroboration of findings (Johnson & Onwuegbuzie, 2004). Thus, the main rationale for the use of mixed methods for this study is for the sake of completeness of data gathering, in that a more comprehensive picture would be generated (Bryman, 2012). It is also believed that the inherent biases in any single method could be neutralized through mixed method approach (Jick, as cited in Creswell, 2009). Also, mixed methods design allows the use of triangulation to collect data to answer the research questions posed. In triangulation, two or more data collection instruments are administered within the same time frame (Bryman, 2012, Sarantakos, 2013) to gather data. Some of the instruments used to gather data in a mixed methods design include questionnaires and interviews.

### **Population**

Polit and Hungler (as cited in Kothari, 2004) describe a population to mean the entire aggregation of cases that meets a designated set of criteria. In this case, whatever the basic unit, the population always comprises the entire aggregation of elements in which the research is interested. There were 1,136 JHS 3 pupils together with 52 R.M.E teachers in the 49 Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana (Kwahu-East District Assembly, 2019). R.M.E teachers were used because they provided information

on the mode of delivery of instruction as well as the extent to which the instructional resources influence students' attitude toward the study of Islamic content of R.M.E. Again, JHS 3 pupils were involved in the study because they had enough information on the content and mode of delivery of instruction of the Islamic content of R.M.E compared with their JHS 1 and JHS 2 counterparts. Again, the JHS 3 pupils provided information on the attitudes they exhibit towards the study of Islam in Religious and Moral Education.

### **Sample and Sampling Procedures**

A sample size is basically the subset of actual number of individuals of the population. A sample size helps considerably to define the accuracy of the research results. It has been assumed by scholars that the larger the sample size, the more the accuracy or precision of the results of the study, conversely sample size tends to decrease with relatively large population (Welman, Kruger & Mitchell, 2005). In all, 337 respondents consisting of 285 JHS 3 pupils and all the 52 R.M.E teachers were selected for the study according to Krejcie and Morgan (1970) table for determining a sample size. These constituted the sample size of respondents for the study.

The cluster sampling technique was used to select the various basic schools to participate in the study. The cluster sampling technique was used due to the large and widely dispersed nature of the population, which poses administrative problems gathering a simple random sample. Therefore, the various schools (49) were broken down into clusters of 7 based on the 7 circuits in the area.

Following this, the multi-stage sampling technique was employed to select 285 JHS 3 pupils for the study. Firstly, a list of all the 49 basic schools in the Kwahu-East District was obtained from the Kwahu-East District Assembly. Secondly, a list of all the pupils in each school was obtained. The third phase involved proportional allocation of the sample size among each school such that schools with large population size obtained large sample size (i.e. the total population of JHS 3 pupils in each school was divided by the total population of JHS 3 pupils for all 49 basic schools and the result was multiplied by the total sample size for all the schools i.e. 285). This procedure was applied to all the 49 basic schools until the total sample for each school was obtained. Finally, the simple random sampling procedure was employed to select the pupils from each of the schools for the study. This sampling procedure gives equal chance to each of the respondents for being selected.

Again, the census survey was employed to involve all the 52 R.M.E teachers in the Kwahu-East District in the study due to their limited number. Census surveys are the types of surveys involving the process of collecting information about each member of a given population. The use of census surveys is usually employed for statistical research and population count. One of the advantages of census surveys over the other types of surveys is accuracy. Since the respondents involved in census surveys are the members of a given population, the survey data to be collected will be more reliable and accurate than the data gathered from sampling surveys. However, among the other types of surveys, census surveys are considered to be the most time consuming and

physically demanding. Unlike sampling surveys, census surveys require statistical data from each member of the population and not just a portion of it. Researchers need to gather information from every single member of the given population in order to come up with accurate results so encountering reluctant respondents will be very difficult. Since the researchers need to travel often to gather data, census surveys tend to be more costly too.

### **Data Collection Instruments**

Questionnaire and observation guide were the instruments used for data collection. Deng (2010) says that a questionnaire is a form prepared and distributed to secure responses to certain questions. It is a systematic compilation of questions that are submitted to a sampling population from which information is desired. A self-designed likert scale questionnaire (for R.M.E teachers and JHS 3 pupils) was employed in this study. Reasons for the choice of the instrument were that, questionnaire affords greater assurance of confidentiality and anonymity to respondents (Sarantakos, 2005). Again, questionnaire is described as structured instrument for gathering data from a potentially large number of respondents, within a shorter possible time when especially the population is easily accessible to make it uneconomical for reasons of time or funds to interview every subject in the study (Osuala, 2005; Deng, 2010). The questionnaire is also appropriate when the respondents are literates and since both the RME teachers and pupils could read and write, the study adopted the questionnaire.



The questionnaire for the pupils consisted of 61 items in five sections (A, B, C, D, & E). The A part was geared towards obtaining information about the demographic characteristics of the respondents and it entailed three (3) items. Section B consisted of fourteen (14) items which aimed at obtaining information on the pupils' familiarity with the Islamic content of Religious and Moral Education. Section C had eleven (11) items which looked at pupils' description of the mode of delivery of instruction. Section D was made up of sixteen (16) items which looked at the attitudes exhibited by pupils towards the study of Islamic content of Religious and Moral Education. Finally, Section E had seventeen (17) items which considered the extent to which the instructional resources available influence pupils' attitude toward the study of Islamic content of Religious and Moral Education.

The questionnaire for teachers consisted of 37 items in three sections (A, B, & C). The A part was geared towards obtaining information about the demographic characteristics of the respondents and it entailed five (5) items. Section B consisted of fifteen (15) items which looked at the attitudes exhibited by pupils towards the study of Islamic content of Religious and Moral Education. Finally, Section C had seventeen (17) items which considered the extent to which the instructional resources available influence pupils' attitude toward the study of Islamic content of Religious and Moral Education.

In order to ensure quick and easy response to the items, the questionnaire was the closed ended type and was drafted on a five-point Likert scale (1=Strongly Disagree (SD); 2= Disagree (D); 3= Uncertain (U); 4= Agree (A) and

5= Strongly Agree (SA). This made it possible for analysis of data using both descriptive and inferential statistics.

Again, the study adopted the observation guide. According to Sarantakos (2005), “observation is one of the oldest methods of data collection” and “it literally means ... a method of data collection that employs vision as its main means of data collection” (p. 208). The study employed a structured non-participant observation. The observation guide was structured and demanded the open-ended responses. The observation guide considered the mode of delivery of instruction with five (5) items; attitude of pupils with four (4) items; as well as the instructional resources with four (4) items. The application of observation was due to the fact that the researcher wanted to make up for the deficiencies that might occur with the use of only a questionnaire. Besides, the use of observation was relatively inexpensive, not time consuming and first hand information could be gathered with that.

### **Validity and Reliability of the Instrument**

The research instruments were subjected to a validity and reliability test. The instruments were given to an expert (my supervisors) to ascertain how they met content validity. The suggestions as given by the expert were used to effect the necessary changes to improve upon the instruments. Thereafter, a pilot test of the instruments was conducted in the fifteen (15) Junior High schools in the Cape Coast Metropolis in the Central Region of Ghana. This is because basic schools in the Kwahu-East District had common features as those in Cape Coast Metropolis because, the curriculum and RME syllabus implemented in Junior High Schools

in the Cape Coast Metropolis are similar to that of Junior High Schools in the Kwahu-East District and hence pupils were exposed to similar RME content and learning experiences. The data gathered was analysed and the Cronbach's alpha established for each of the items that fall under the four research questions formulated to guide the study.

The questionnaire for the RME teachers consisted of three (3) sections i.e. sections A, B and C covering various relevant areas such as demographic characteristics; attitudes exhibited by pupils towards the study of Islamic content of Religious and Moral Education; and the extent to which the use of instructional resources influence students' attitude towards the study of Islamic content of Religious and Moral Education. The homogeneity values (Cronbach's alpha) of the scales vary between .73 and .89. The Cronbach's alpha of .86 was obtained for the RME teachers' questionnaire. The 3 sections covered the following areas: demographic information (items no. 1, 2, 3, 4; 5; Cronbach's alpha 0.72). This area covers background information such as gender, age of respondents, years of teaching experience, highest academic qualification and highest professional teaching qualification. Section B (items no. 6, 7, 8, 9, 10, 11; 12; 13; 14; 15; 16; 17; 18; 19; 20; Cronbach's alpha 0.86) included the attitudes exhibited by pupils towards the study of Islamic content of RME. Section C (Items no. 21; 22; 23; 24; 25; 26; 27; 28; 29; 30; 31; 32; 33; 34; 35; 36; 37; Cronbach's alpha 0.89) consisted the extent to which the use of instructional resources influence students' attitude towards the study of Islamic content of RME.

Similarly, the questionnaire for the pupils consisted of five (5) sections i.e. sections A, B, C, D, and E covering various relevant areas such as demographic information; pupils' familiarity with the Islamic content of RME; pupils' description of the mode of delivery of instruction; attitudes exhibited by pupils towards the study of Islamic content of Religious and Moral Education; and the extent to which the use of instructional resources influence students' attitude towards the study of Islamic content of Religious and Moral Education. The homogeneity values (Cronbach's alpha) of the scales vary between .72 and .91. The Cronbach's alpha of .91 was obtained for the pupils' questionnaire. The 5 sections covered the following areas: demographic information (items no. 1, 2, 3; Cronbach's alpha 0.72). This area covered background information such as gender, age, and religion. Section B (items no. 4; 5; 6; 7; 8; 9; 10; 11; 12; 13; 14; 15; 16; 17; Cronbach's alpha 0.89) included pupils' familiarity with the Islamic content of RME. Section C (Items no. 18; 19, 20; 21; 22; 23; 24; 25; 26; 27; 28; Cronbach's alpha 0.91) consisted pupils' description of the mode of delivery of instruction. Section D (items no. 29; 30; 31; 32; 33; 34, 35, 36, 37, 38, 39, 40; 41; 42; 43; 44; Cronbach's alpha 0.86): This section covered attitudes exhibited by pupils towards the study of Islamic content of RME. Finally, Section E (items no. 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56; 57; 58; 59; 60; 61; Cronbach's alpha 0.79) included the extent to which the use of instructional resources influence pupils' attitude towards the study of Islamic content of RME.

Fraenkel and Wallen (2000, p. 17), posited that "For research purposes a useful rule of thumb is that reliability should be at .70 and preferably higher".

With this, the instruments could be said to be of good quality capable of collecting useful data for the study. The queries that came out of the item analyses were catered for. The reliability of the instruments was determined using Statistical Product for Service Solutions (SPSS). All these actions were taken to ensure that the instrument was capable of collecting quality and useful data for the study.

### **Data Collection Procedure**

In order to ensure a high return rate, the instruments were self administered. Before data collection, the researcher presented an introductory letter from the Head of the Department of Arts Education, to the head teachers and teachers in the basic schools in the Kwahu-East District in the Eastern Region of Ghana. The purpose of this introductory letter was to solicit for cooperation and also to create rapport between the researcher and the heads of the various basic schools and RME teachers in the selected basic schools for the study. A convenient time was arranged with the teachers on when to administer the instruments to both the teachers and the pupils. The researcher used four (4) weeks for the entire data collection exercise.

### **Data Processing and Analysis**

This study sought to explore the attitude of pupils towards the study of Islamic content in Religious and Moral Education. To answer the research questions formulated to guide the study, both the descriptive statistics (frequencies, percentages, means and standard deviations) and inferential statistics (paired sample t-test and ANOVA) were employed in the analysis. Specifically,

the background characteristics of the respondents was analysed using frequencies and percentages. Also, research question 1 (pupils' familiarity with the Islamic content of R.M.E syllabus); research question 2 (pupils' description of the mode of delivery of instruction); research question 3 (pupils' attitude towards the study of Islamic content of R.M.E); and research question 4 (the extent to which instructional resources influence students' attitude toward the study of Islamic content of R.M.E) were analysed using means and standard deviations. Inferential statistics was used to analyse hypothesis 1 (whether male pupils hold different attitude from their female counterparts towards Islamic content of R.M.E) using the independent sample t-test as well as hypothesis 2 (whether the religious background of pupils influence their attitude towards study the Islamic content of R.M.E) using ANOVA. These were done with the use of computer software called Statistical Product for Service Solutions (SPSS). The data was analysed under six headings as indicated in chapter one of the study.

### **Ethical Consideration**

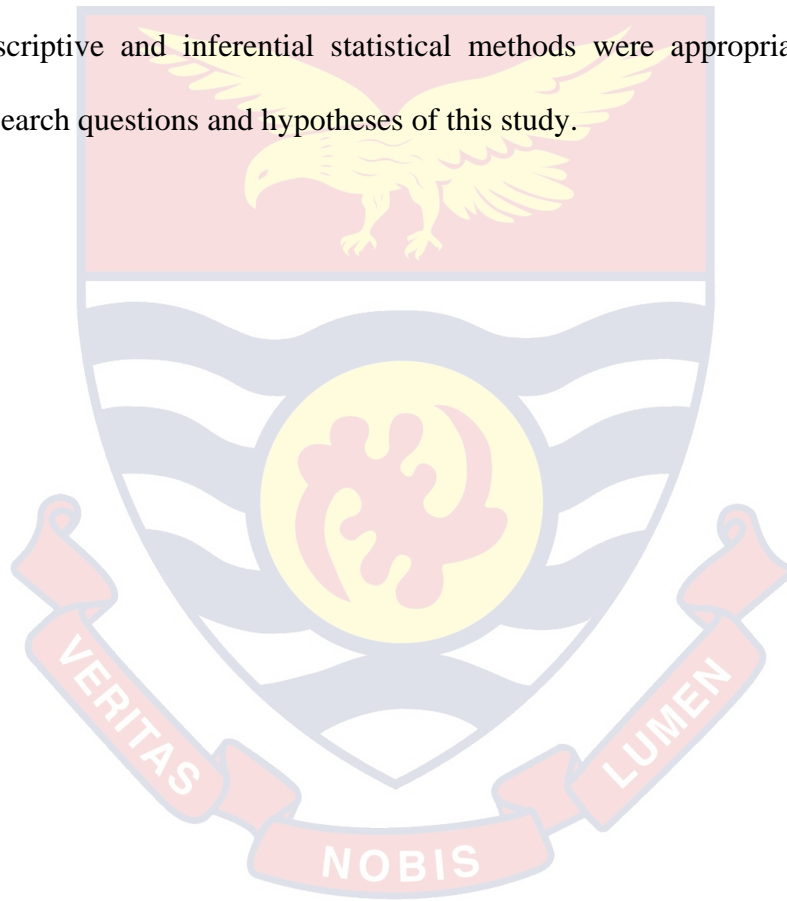
Researchers need to protect their research participants, they must develop a trust with respondents, promote the integrity of research, guard against misconduct and impropriety that might reflect on their institution or organizations (Cresswell, 2009). In compliance with these requirements, the consent of the selected participants was sought before the questionnaires were administered. No participant was compelled to participate or answer to the questionnaire. Also, the questionnaires for the study made no provision for the name of respondents rather; the questionnaires were coded to prevent identification of information by



respondents. Thus, the study ensured that all ethical issues concerning confidentiality and anonymity of participants were adhered to.

### **Chapter Summary**

The purpose of this chapter was to discuss the methods and procedures employed to achieve the aim of this study. Per the purpose of this study, population and scope, adoption of the mixed method research design with both descriptive and inferential statistical methods were appropriate to answer the research questions and hypotheses of this study.



## CHAPTER FOUR

### RESULTS AND DISCUSSION

#### Introduction

The purpose of the study was to explore the attitude of pupils towards the study of Islamic content in Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. Questionnaires and observation guide were employed to gather the requisite data for the study. The data from the teachers and pupils were analyzed through the computation of frequencies, percentages, and mean of means distributions, independent samples t-test as well as ANOVA. The descriptive and inferential statistics were employed in the data analysis. This chapter presents the interpretations discussions and inferences that were made from the output.

#### Analysis of Data from Respondents

Table 1 shows the characteristics of RME teachers from the Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana, who served as respondents for the study.

**Table 1: Characteristics of Teachers (n=52)**

Variable	Subscale	No.	%
Gender	Male	26	50.0
	Female	26	50.0
Age	20-29 years	26	50.0
	30-39 years	16	30.8
	40-49 years	10	19.2
Years of teaching experience	Less than a year	2	3.8
	1-5 years	21	40.4
	6-10 years	17	32.7

Table 1 continued

	11-15 years	7	13.5
	16 years and above	5	9.6
Highest Academic	WASSCE	3	5.8
Qualification	Diploma	15	28.8
	Bachelors Degree	32	61.5
	Master of Philosophy	2	3.8
Highest Professional	Diploma in Education	27	51.9
Qualification	PGDE	3	5.8
	Bachelor of Education	20	38.5
	Masters in Education	2	3.8

**Source: Field Data, 2020**

From Table 1, 52 out of the 54 RME teachers were involved in the study. This represents a return rate of 96.3%. Concerning the gender of the teachers involved in the study, 50.0% were males, while 50.0% were females. So the number of respondents who were males was the same as that of the females. Also, the majority of the respondents were between 20-29 years. This is because, 50.0% were between 20-29 years, 30.8% were between 30-39 years, and 19.2% were between 40-49 years. In line with years of teaching experience, 3.8% had worked for less than a year, 40.4% had between 1-5 years of teaching experience, 32.7% had between 6-10 years of teaching experience, 13.5% had between 11-15 years of teaching experience, and 9.6% had teaching experience of 16 years and above. Therefore, the majority of the teachers had taught between 1-5 years. This means that the majority of the teachers had not taught for a good number of years. However, it anticipated that the teachers can provide enough information on the attitude of pupils towards the study of Islamic content of Religious and Moral Education in Junior High Schools. Regarding highest academic qualification,

5.8% had WASSCE as their highest academic qualification, 28.8% had Diploma, 61.5% had Bachelors Degree, and 3.8% had Master of Philosophy. Thus the majority of the respondents had Bachelors Degree as their highest academic qualification. In line with professional teaching qualification, 51.9% had Diploma in Education, 5.8% had Post Graduate Diploma in Education (PGDE), 38.5% had Bachelor of Education, and 3.8% had Masters in Education. This means that the majority of the respondents were professional teachers who had Diploma in Education.

Table 2 presents the demographic information of pupils in Junior High Schools in the Kwahu-East District who were involved in the study.

**Table 2: Characteristics of Pupils (n=265)**

Variable	Subscale	No.	%
Gender	Male	155	58.5
	Female	110	41.5
Age	10-14 years	82	30.9
	15-18 years	177	66.8
	Above 18 years	6	2.3
Religion	Christianity	244	92.1
	Islam	8	3.0
	African Traditional Religion	13	4.9

**Source: Field Data, 2020**

Out of the targeted sample size of 285 JHS pupils, the accessible sample size was 265 indicating 93.0% return rate. This was due to the fact that some of the pupils were not available at the time of data collection due to the Corona virus (COVID-19) pandemic. From Table 2, out of the 265 pupils who were involved in the study, 58.5% were males, while 41.5% were females. Thus most of the pupils

were males. Concerning the age of the respondents, 30.9% were between 10-14 years, 66.8% were between 15-18 years, and 2.3% were above 18 years. Thus, the majority of the pupils were between 15-18 years. With regards to the religion of the respondents, 92.1% were Christians, 3.0% were Moslems, and 4.9% were African Traditionalists. This means that the majority of the pupils were Christians. With the majority of the pupils being Christians, the study would ascertain whether the religious backgrounds of the pupils influence their attitude towards the study of Islamic content of Religious and Moral Education.

This section presents the results and discussions of data collected to answer the four research questions and two hypotheses formulated to guide the study. It comprised data from the questionnaire.

### **Pupils' Familiarity with the Islamic Content of Religious and Moral Education Syllabus**

Research Question 1: How familiar are pupils with the Islamic content of Religious and Moral Education syllabus in Junior High Schools in the Kwahu-East District of the Eastern Region?

The aim of this research objective was to find out pupils' familiarity with the Islamic content of Religious and Moral Education syllabus in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The responses given by the pupils are shown in Table 3.

**Table 3: Pupils' Familiarity with the Islamic Content of RME Syllabus (n=265)**

<b>Statements</b>	<b>Strongly Disagree N(%)</b>	<b>Disagree N(%)</b>	<b>Uncertain N(%)</b>	<b>Agree (%)</b>	<b>Strongly Agree (%)</b>
I have sufficient knowledge about RME	0(0.0)	19(7.2)	28(10.6)	164(61.9)	54(20.4)
The content of RME consists of topics from Christian religion, Islam, African Traditional religion, and social life.	2(0.8)	0(0.0)	15(5.7)	106(40.0)	142(53.6)
The Fajr is the Muslim prayer observed after sunset.	164(61.9)	14(5.3)	20(7.5)	49(18.5)	18(6.8)
The Holy Quran describes angels as creatures who act on the order of Allah.	2(0.8)	19(7.2)	44(16.6)	151(57.0)	49(18.5)
Zakat is the practice by which Muslims show concern for the poor.	2(0.8)	6(2.3)	8(3.0)	22(8.3)	227(85.7)
The second Caliph of Islam was Abubakar.	106(40.0)	71(26.8)	13(4.9)	22(8.3)	53(20.0)
Jumuah is the congregational prayer observed by Muslims on Friday.	5(1.9)	18(6.8)	22(8.3)	68(25.7)	152(57.4)
The teachings of Muhammed are found	6(2.3)	2(0.8)	42(15.8)	98(37.0)	117(44.2)



in the Qu’ran.					
Tawaf is the belief in the oneness of Allah.	13(4.9)	6(2.3)	89(33.6)	104(39.2)	53(20.0)
Aminah is popular among Muslims because she married Muhammed.	153(57.7)	3(1.1)	2(0.8)	31(11.7)	76(28.7)
A chapter of the Qu’ran is called the Surah.	13(4.9)	17(6.4)	12(4.5)	130(49.1)	93(35.1)
Caliph Abubakar led prayer in the lifetime of Prophet Muhammad because the Prophet was sick.	144(54.3)	18(6.8)	34(12.8)	32(12.1)	37(14.0)
The washing of feet, hands and face by Muslims before prayer is known as Zuhr.	159(60.0)	18(6.8)	6(2.3)	31(11.7)	51(19.2)
The janazah prayer is performed when a Muslim dies.	32(12.1)	8(3.0)	14(5.3)	28(10.6)	183(69.1)

**Source: Field Data, 2020**

The finding depicts that, the majority (164, 61.9%) of the pupils agreed to the statement: “I have sufficient knowledge about RME”. Concerning whether the content of RME consists of topics from Christian religion, Islam, African Traditional religion, and social life, the majority (142, 53.6%) of the pupils strongly agreed to the statement. When the pupils were asked whether Fajr is the Muslim prayer observed after sunset, the majority (164, 61.9%) of the pupils strongly disagreed. In relation to the statement; “The Holy Quran describes angels

as creatures who act on the order of Allah”, the majority (151, 57.0%) of the pupils agreed. With regards to the statement; “Zakat is the practice by which Muslims show concern for the poor”, the majority (227, 85.7%) of the pupils strongly agreed. Also, most (106, 40.0%) of the respondents strongly disagreed to the statement; “The second Caliph of Islam was Abubakar”. Also, the majority (152, 57.4%) of the pupils strongly agreed to the statement; “Jumuah is the congregational prayer observed by Muslims on Friday”. Many (117, 44.2%) of the respondents strongly agreed to the statement; “The teachings of Muhammed are found in the Qu’ran”. Again, when students were asked whether Tawaf is the belief in the oneness of Allah, the majority (104, 39.2%) agreed. Also, from Table 3, the majority (153, 57.7%) of the pupils strongly disagreed to the statement: “Aminah is popular among Muslims because she married Muhammed”. Regarding the statement; “A chapter of the Qu’ran is called the Surah”, the majority (130, 49.1%) of the respondents agreed. As to whether Caliph Abubakar led prayer in the lifetime of Prophet Muhammad because the Prophet was sick, the majority (144, 54.3%) of the pupils strongly disagreed. In line with the statement: “The washing of feet, hands and face by Muslims before prayer is known as Zuhr”, the majority (159, 60.0%) of the pupils disagreed to the statement. Concerning the statement; “The janazah prayer is performed when a Muslim dies”, the majority (183, 69.1%) of the pupils strongly agreed.

From the foregoing, it can be concluded that, the majority of the pupils were familiar with the Islamic content of Religious and Moral Education. This is because, the pupils had sufficient knowledge about RME, and they agreed that the

content of RME consists of topics from Christian religion, Islam, African Traditional religion, and social life. To attest that the pupils were familiar with the Islamic content of RME, the majority of the pupils disagreed that Fajr is the Muslim prayer observed after sunset, agreed that the Holy Quran describes angels as creatures who act on the order of Allah, and that Zakat is the practice by which Muslims show concern for the poor. Also, they disagreed that the second Caliph of Islam was Abubakar, agreed that Jumuah is the congregational prayer observed by Muslims on Friday, and that Tawaf is the belief in the oneness of Allah. Again, they disagreed that Aminah is popular among Muslims because she married Muhammed, and disagreed that the washing of feet, hands and face by Muslims before prayer is known as Zuhr, and agreed that Janazah prayer is performed when a Muslim dies; and a chapter of the Qu'ran is called Surah. However, the majority of the pupils indicated that the teachings of Muhammed are found in the Qu'ran which is not so because it is the Hadith instead; and Caliph Abubakar led prayer in the lifetime of Prophet Muhammad because the Prophet was sick.

### **Pupils' Description of the Mode of Delivery of Instruction**

Research Question 2: How do pupils describe the mode of delivery of instruction in Junior High Schools in the Kwahu-East District of the Eastern Region?

The study sought to ascertain pupils' description of the mode of delivery of instruction in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The responses given by the pupils are shown in Table 4.

**Table 4: Pupils' Description of the Mode of Delivery of Instruction (n=265)**

Statements:	M	SD
My RME teacher is able to explain the Islamic content of RME to my understanding.	3.78	.89
My RME teacher is able to give examples that enhance my understanding of the Islamic content of RME.	3.52	1.07
My RME teacher provides appropriate answers to questions which promote my interest in Islamic content of RME.	3.56	.96
My RME teacher uses appropriate methods to explain aspects of the Islamic content of RME in order to enhance my knowledge and understanding.	3.44	1.06
My RME teacher cites fewer examples when teaching the Islamic content of RME so I also dislike Islamic content of RME.	2.11	1.24
My RME teacher cites negative instances from Islam so I also dislike Islamic content of RME.	1.77	1.08
My RME teacher invites a resource person to assist with the teaching of Islamic content of RME which enhances my understanding a lot.	2.57	1.26
I have developed interest in Islamic content of RME because my RME teacher uses field trip method.	2.05	1.34
My RME teacher uses real life experiences to explain the Islamic content of RME.	2.54	1.49
My RME teacher uses role-play in teaching the Islamic content of RME.	3.14	1.03
The teaching of Islamic content of RME is teacher-centred so that affects my interest.	3.38	1.01

**Source: Field Data, 2020**

Scale:

1 = Strongly Disagree;      2 = Disagree;      3 = Uncertain;

4 = Agree;      5 = Strongly Agree

Mean of means = 2.90

Mean of standard deviation = 1.13

Table 4 sought to find out pupils' description of the mode of delivery of instruction in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The means and standard deviation were obtained based on the responses recorded for each of the items on the questionnaire that were given to the respondents. The computation was done with the use of the Statistical Package for Service Solutions version 21. The coding of the items were done in line with the scale provided under Table 4 (1= Strongly Disagree; 2=Disagree; 3= Uncertain; 4= Agree; and 5= Strongly Agree). A mean of means of 2.90 and a mean of standard deviation of 1.13 were realized. Further discussions of individual items are presented in the paragraphs below.

From Table 4, a mean of 3.78 and a standard deviation of .89 were achieved for the statement: "My RME teacher is able to explain the Islamic content of RME to my understanding". This means that, the respondents agreed to the statement. In line with this finding, Baumert, Kunter, Blum, Brunner, Voss, Jordan and Tsai (2010) assert that, teachers' knowledge of subject matter, their content knowledge and pedagogical content knowledge have been shown to affect teachers' instructional practice. Similarly, Shulman (1986) explains that, the teacher need not only understand that something is so, the teacher must further

understand why it is so. Thus, the emphasis is on a deep understanding of the subject matter taught at school. Again, when the pupils were asked whether their RME teachers were able to give examples that enhance their understanding of the Islamic content of RME, they agreed to the statement. Here, a mean of 3.52 and a standard deviation of 1.07 were obtained for this item showing the respondents agreed to the statement. Also, from Table 4, the respondents agreed that their RME teachers provide appropriate answers to questions which promote their interest in Islamic content of RME. This is evidenced by the mean score of 3.56 and a standard deviation of .96 for this item. The mean is approximately 4, showing that the respondents agreed to the statement. Regarding the statement; “My RME teacher uses appropriate methods to explain aspects of the Islamic content of RME in order to enhance my knowledge and understanding”, the majority of the pupils were uncertain about the statement. This can be seen from the mean of 3.44 and a standard deviation of 1.06 that were realized. In line with this finding, Thomas and Carver (2010) assert that, effective learning occurs when teachers provide students with varied learning experiences that fall within their abilities in order that they can address their individual needs. Also, a mean of 2.11 and a standard deviation 1.24 were recorded for the item “My RME teacher cites fewer examples when teaching the Islamic content of RME so I also dislike Islamic content of RME”. This means that, the majority of the pupils disagreed to this statement. This is because the mean falls on scale 2 (disagree) looking at the scale under Table 4.



The finding depicts that, most of the pupils disagreed to the statement: “My RME teacher cites negative instances from Islam so I also dislike Islamic content of RME”. With a mean of 1.77 and a standard deviation of 1.08 it could be concluded that the mean falls into the scale of 2 (disagree). Again, when the respondents were asked whether their RME teacher invites a resource person to assist with the teaching of Islamic content of RME which enhances their understanding a lot, they were uncertain about the statement. Here, a mean of 2.57 and a standard deviation of 1.26 were obtained for this item showing the respondents were uncertain about the statement. Awuah (2000) explains that, a resource person helps in providing detailed information about topics which then leads to proper understanding of lessons. By doing this, lessons become interesting, lively and understandable. Also, from Table 4, the pupils disagreed that they have developed interest in Islamic content of RME because their RME teacher uses field trip method. This is evidenced by the mean score of 2.05 and a standard deviation of 1.34 for this item. The mean is approximately 2, showing that the respondents disagreed. The high standard deviation obtained which is higher than the mean of standard deviation of 1.13 indicates that there were variations in the responses and that not all the pupils disagreed to the statement. Yet it still holds that the majority of the pupils disagreed to the statement. Field trip method provides first-hand learning experiences, makes learning more meaningful and lasting. It also gives opportunity for improving social relationship among students and between students and teachers, (Nibbelt 1980). Regarding the statement; “My RME teacher uses real life experiences to explain the Islamic

content of RME”, the majority of the pupils were uncertain about the statement. This can be seen from the mean of 2.54 and a standard deviation of 1.49 that were realized. The high standard deviation obtained indicates that there were variations recorded for this item. However, it still remains that the majority of the respondents were uncertain about the statement. However, according to Grimmit (1973), “Religious concepts ‘only come alive’ when we are able to relate them sometimes partially, sometimes completely to our life experience” (p. 52). One of the skills that is pertinent is the teacher’s “ability to relate content to past and future experiences of learners” (Oliva, 1992, p.142). Also, a mean of 3.14 and a standard deviation 1.03 were recorded for the item “My RME teacher uses role-play in teaching the Islamic content of RME” This means that, the majority of the pupils were uncertain as to whether their RME teacher uses role-play in teaching the Islamic content of RME. This is because the mean falls on scale 3 (uncertain) when approximated to the nearest whole number looking at the scale under Table 4. This finding confirms that of Fontana (1981) that there are some teaching methods, which are least explored by many teachers within the context of teaching RME. These unexplored teaching methods are Education drama with its sub components - scripted and extempore drama, socio drama or role play and Dance drama. Lee (1978) contends that, the role-play method makes dull students active and maintains students’ interest in a lesson. Again, the majority of the respondents were uncertain as to whether the teaching of Islamic content of RME is teacher-centred so that affects their interest. With this, a mean of 3.38 and a standard deviation of 1.01 were achieved. This finding supports that of Aiiri

(2003) who surveyed the aspect of interest of a student towards Islamic Studies, and found that, a majority of the students agreed that they were not interested in the subjects because of the factor of one way teaching (teacher-centric).

### **Analysis of Data from Observation Sessions Conducted in the Selected Schools**

The observation guide was used to complement data that was obtained with the use of the questionnaire in order to ascertain the authenticity of the responses that were gathered from the respondents. In doing this, observation sessions were conducted where the researcher observed the mode of delivery of instruction of RME lessons in some selected schools. From the observation sessions that were held with the selected schools, it was realized that, some of the RME teachers were able to relate Islamic content of Religious and Moral Education lessons to real life experiences of pupils. Other RME teachers tried to do so by making certain comparisons to the Christian faith. As to whether RME teachers handle Islamic content of RME objectively and dispassionately, it was observed that most of the RME teachers handled lesson without bias. A few others also handled content very objectively with some elements of passion at some point in time. In terms of questioning techniques, most of the RME teachers demonstrated the use of proper questioning techniques, with a few probing and leading questions in order to encourage pupils' participation. A few others too could not use the questioning skills appropriately. Concerning teachers' use of repertoire of instructional strategies that stimulate learners' interest in Islamic content of RME lessons, it was realized that, the RME teachers mostly used the lecture method, and occasionally used the discussion method, as well as the

question and answer method. On the use of reinforcement techniques, it was observed that a few of the RME teachers used the reinforcement techniques appropriately but most of the RME teachers did not vary the use of reinforcement strategies.

From the above discussions, it can be concluded that, although teachers used the appropriate methods to deliver the Islamic content of RME, they failed to use most of the pedagogies available at their disposal. This is because, RME teachers were able to: explain the Islamic content of RME to the understanding of their pupils; gave examples that enhance pupils' understanding of Islamic content of RME; provided appropriate answers to questions which promote pupils' interest in Islamic content of RME; did not cite fewer examples when teaching the Islamic content of RME; and did not cite negative instances from Islam during the teaching of RME. However, the teachers failed to use a number of the pedagogies available because the pupils were uncertain as to whether their RME teachers use appropriate methods to explain aspects of the Islamic content of RME in order to enhance their knowledge and understanding. Again, pupils were uncertain as to whether RME teachers made use of a resource person; field trip method; role-play method; learner-centred method; as well as using the real life experiences of pupils to explain the Islamic content of RME.

## **Pupils' Attitude towards the Study of Islamic Content of Religious and Moral Education**

Research Question 3: What attitudes are exhibited by pupils towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana?

The aim of this research objective was to find out the attitude of pupils towards the study of Islamic Content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The responses given by the pupils are shown in Table 5.

**Table 5: Views of Pupils on their Attitude towards the Study of Islamic Content of Religious and Moral Education (n=265)**

Statements:	M	SD
I think that the study of Islamic content of RME is useful/ relevant.	3.76	.88
I find the learning of Islam in RME very interesting.	3.20	1.00
I become happy if it is time to study the Islamic content of RME.	2.94	1.08
I am willing to study the Islamic content of RME.	3.13	1.01
I tolerate the study of Islamic religious topics through the study of RME.	3.65	.93
I have the intention of pursuing Islamic religious studies to the highest level.	2.50	1.19
I participate actively when it is time for Islamic religious studies lessons.	3.33	1.07

Table 5 continued

I will rather select/choose questions on Islam rather than questions on Christianity or Traditional religion.	2.86	.91
I submit homework on Islamic aspect of RME in time.	3.47	.98
I am satisfied with the materials available to support the study of Islamic content of RME.	2.92	1.38
I am satisfied with the support I receive from teachers when studying the Islamic content of RME.	3.16	1.00
My religious beliefs affect my attitude towards Islamic content of RME.	3.08	1.19
I dislike the Islamic content of RME because it is difficult to understand.	3.15	2.25
I simply dislike Islamic content of RME.	2.58	1.23
I prefer to skip class when it is time for Islamic content of RME.	2.27	1.21
I would be happy if Islamic content of RME is taken away from the syllabus.	2.87	1.53

**Source: Field Data, 2020**

Scale:

1 = Strongly Disagree;      2 = Disagree;      3 = Uncertain;

4 = Agree;      5 = Strongly Agree

Mean of means = 3.05

Mean of standard deviation = 1.18



Table 5 sought to find out the views of pupils on their attitude towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The means and standard deviation were obtained based on the responses recorded for each of the items on the questionnaire that were given to the pupils. A mean of means of 3.05 and a mean of standard deviation of 1.18 were realized. This means that the majority of the pupils were uncertain about most of the statements that were posed to them. Further discussions of individual items are presented in the paragraphs below.

From Table 5, a mean of 3.76 and a standard deviation of .88 were achieved for the statement: “I think that the study of Islamic content of RME is useful/relevant”. This means that, the pupils agreed to the statement. This finding confirms that of Thorton and White (2004) who found out that, that students' perceptions about moral education was positive. Similarly, Rokeach (2008) assert that, the individual's attitude toward anything is largely influenced by the usefulness of that thing. Behavioural forces, cultural forces, concepts and social norms as some of the determinants of one's attitudes towards a particular curriculum (Annobil & Addison, 2009). In the same vein, the way young people perceive the Islamic content of RME determines their level of commitment. Again, when the pupils were asked whether they find the learning of Islam in RME very interesting, the respondents were uncertain about it. Here, a mean of 3.20 and a standard deviation of 1.00 were obtained for this item showing the respondents were uncertain about the statement. This finding resonates with that

of Aiiiri (2003) who surveyed the aspect of interest of a student towards Islamic Studies, and found that 54.5% of them had said they were less interested in this subject while 54.7% said it was boring. Similarly, Asare-Danso and Annobil (2016) assert that, RME teachers are supposed to plan their teaching around what learners like and to increase motivation. Interests involve students' readiness or tendency to approach learning and so creating student interest in learning is a key factor to effective learning. Also, from Table 5, the pupils were uncertain as to whether they become happy if it is time to study the Islamic content of RME. This is evidenced by the mean score of 2.94 and a standard deviation of 1.08 for this item. The mean is approximately 3(uncertain) according to the scale under Table 5. This finding contradicts that of Annobil (2005) who indicated that the implementation of RME was successful and that Junior High school pupils had positive attitudes towards the subject. Regarding the statement; "I am willing to study the Islamic content of RME", the majority of the pupils were uncertain about the statement. This can be seen from the mean of 3.13 and a standard deviation of 1.01 that were realized. Also, a mean of 3.65 and a standard deviation .93 were recorded for the item "I tolerate the study of Islamic religious topics through the study of RME". This means that, the majority of the pupils agreed that they tolerate the study of Islamic religious topics through the study of RME. This is because the mean falls on scale 4 (agree) looking at the scale under Table 5. One of the aims of the R.M.E programme in the Junior Secondary Schools in Ghana is to help pupils develop understanding and tolerance of other people's faith and religious inclinations (Teaching Syllabus for Religious and Moral

Education, 2010). The finding depicts that, most of the pupils were uncertain as to whether they have the intention of pursuing Islamic religious studies to the highest level. With a mean of 2.50 and a standard deviation of 1.19 it could be concluded that the mean falls into the scale of 3 (uncertain). Thus, the majority of the pupils were uncertain about the statement.

Again, when the respondents were asked whether they participate actively when it is time for Islamic religious studies lessons, they were uncertain about the statement. Here, a mean of 3.33 and a standard deviation of 1.07 were obtained for this item showing the respondents were uncertain about the statement. Also, from Table 5, the pupils were uncertain as to whether they will rather select/choose questions on Islam rather than questions on Christianity or Traditional religion. This is evidenced by the mean score of 2.86 and a standard deviation of .91 for this item. The mean is approximately 3, showing that the respondents were uncertain about the statement. Regarding the statement; “I submit homework on Islamic aspect of RME in time, the majority of the pupils were uncertain about the statement. This can be seen from the mean of 3.47 and a standard deviation of .98 that were realized. Again, when the pupils were asked whether they are satisfied with the materials available to support the study of Islamic content of RME, they were uncertain about the statement. Here, a mean of 2.92 and a standard deviation of 1.38 were obtained for this item. Also, from Table 5, the pupils indicated that they were uncertain as to whether they were satisfied with the support they received from teachers when studying the Islamic

content of RME. This is evidenced by the mean score of 3.16 and a standard deviation of 1.00 for this item.

The finding also depicts that, most of the pupils were uncertain as to whether their religious beliefs affect their attitude towards Islamic content of RME. With a mean of 3.08 and a standard deviation of 1.19 it could be concluded that the mean falls into the scale of 3 (uncertain). Regarding the statement; “I dislike the Islamic content of RME because it is difficult to understand”, the majority of the pupils were uncertain about the statement. This can be seen from the mean of 3.15 and a standard deviation of 2.25 that were realized. The high standard deviation obtained which is higher than the mean of standard deviation of 1.18 indicates that there were variations in the responses recorded for this item. However, it still remains that the majority of the pupils were uncertain about the statement. This finding supports that of Aiiri (2003) who surveyed the aspect of interest of a student towards Islamic Studies, and found that, a majority of the students agreed that they were not interested in the subjects because the curriculum was hard to understand. Concerning the statement; “I simply dislike Islamic content of RME”, a mean of 2.58 and a standard deviation of 1.23 were achieved. Thus, the majority of the pupils were uncertain about the statement. Race (1960) posits that respect for the freedom and integrity of other faiths is compulsory for people of all faiths if the struggle to protect the reality of spiritual faith itself is to succeed. Also, the majority of the respondents disagreed that they prefer to skip class when it is time for Islamic content of RME. This is because, a mean of 2.27 and a standard deviation of 1.21 were achieved for the statement. In

line with the statement; “I would be happy if Islamic content of RME is taken away from the syllabus”, a mean of 2.87 and a standard deviation of 1.53 were obtained indicating that the respondents were uncertain about the statement.

The views of RME teachers on pupils’ attitude towards the study of Islamic content of Religious and Moral Education are presented in Table 6.

**Table 6: Views of RME Teachers on Pupils’ Attitude towards the Study of Islamic Content of Religious and Moral Education (n=52)**

Statements:	M	SD
Pupils think that the study of Islamic content of RME is useful/ relevant.	3.88	.83
Pupils find the learning of Islamic content of RME very interesting.	3.10	.99
Pupils become happy if it is time to study the Islamic content of RME.	2.75	.97
Pupils are willing to study the Islamic content of RME.	3.33	.90
Pupils tolerate those who practice Islamic religion through the study of RME.	4.12	.43
Pupils have the intention of pursuing Islamic religious studies to the highest level.	2.73	.89
Pupils participate actively when it is time for Islamic religious topics to be taught.	3.08	1.04
Pupils will rather select/choose to answer questions on Islam rather than questions on Christianity or Traditional religion.	2.73	1.16
Pupils submit homework on Islamic aspect of RME in time.	3.54	.90
Pupils are satisfied with the materials available to support the study of Islamic content of RME.	2.79	1.07
Pupils’ religious beliefs affect their attitude towards Islamic content of RME.	3.83	1.13

Table 6 continued

Pupils dislike the Islamic content of RME because it is difficult to understand.	3.13	.97
Pupils simply dislike Islamic content of RME.	2.46	.90
Pupils prefer to skip class when it is time for the teaching of Islamic content of RME.	2.31	1.11
Pupils would be happy if Islamic content of RME is taken away from the syllabus.	3.13	1.16

**Source: Field Data, 2020**

Scale:

1 = Strongly Disagree; 2 = Disagree; 3 = Uncertain;

4 = Agree; 5 = Strongly Agree

Mean of means = 3.13

Mean of standard deviation = .96

From Table 6 a mean of means of 3.13 and a mean of standard deviation of .96 were obtained indicating that the majority of the RME teachers were uncertain about most of the statements that were posed to them concerning pupils' attitude towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The means and standard deviation were obtained based on the responses recorded for each of the items on the questionnaire that were given to the teachers. Details of the individual items are discussed in the subsequent paragraphs.

A mean of 3.88 and a standard deviation of .83 were achieved for the statement: "Pupils think that the study of Islamic content of RME is useful/relevant". This means that, the teachers agreed to the statement. Again, when the teachers were asked whether pupils find the learning of Islamic content



of RME very interesting, the respondents were uncertain about it. Here, a mean of 3.10 and a standard deviation of .99 were obtained for this item showing the respondents were uncertain about the statement. Also, from Table 6, the teachers were uncertain as to whether pupils become happy if it is time to study the Islamic content of RME. This is evidenced by the mean score of 2.75 and a standard deviation of .97 for this item. The mean is approximately 3(uncertain) according to the scale under Table 6. Regarding the statement; “Pupils are willing to study the Islamic content of RME”, the majority of the teachers were uncertain about the statement. This can be seen from the mean of 3.33 and a standard deviation of .90 that were realized. Also, a mean of 4.12 and a standard deviation .43 were recorded for the item “Pupils tolerate those who practice Islamic religion through the study of RME”. This means that, the majority of the teachers agreed that pupils tolerate those who practice Islamic religion through the study of RME. This is because the mean falls on scale 4 (agree) looking at the scale under Table 6. Lemu (2002) asserts that, some of the fundamental virtues for teaching RME is that the individual should cultivate the principle of tolerance on a wide variety of issues.

The finding depicts that, most of the teachers were uncertain as to whether pupils have the intention of pursuing Islamic religious studies to the highest level. With a mean of 2.73 and a standard deviation of .89 it could be concluded that the mean falls into the scale of 3 (uncertain). Thus, the majority of the teachers were uncertain about the statement. This finding confirms that of Ayobami (2012) who asserts that, there has been public concern over the paradoxical attitude of

students towards Islamic studies in Senior High Schools in Nigeria. Students agitate for the inclusion of Islamic studies on schools' curriculum in south western Nigeria and yet official statistics show low enrolment for Islamic studies by students. Again, when the respondents were asked whether pupils participate actively when it is time for Islamic religious topics to be taught, they were uncertain about the statement. Here, a mean of 3.08 and a standard deviation of 1.04 were obtained for this item showing the respondents were uncertain about the statement. Also, from Table 6, the teachers were uncertain as to whether pupils will rather select/choose to answer questions on Islam rather than questions on Christianity or Traditional religion. This is evidenced by the mean score of 2.73 and a standard deviation of 1.16 for this item. The mean is approximately 3, showing that the respondents were uncertain about the statement. Regarding the statement; "Pupils submit homework on Islamic aspect of RME in time, the majority of the teachers agreed to the statement. This can be seen from the mean of 3.54 and a standard deviation of .90 that were realized. Again, when the teachers were asked whether pupils are satisfied with the materials available to support the study of Islamic content of RME, they were uncertain about the statement. Here, a mean of 2.79 and a standard deviation of 1.07 were obtained for this item.

Also, from Table 6, most of the teachers agreed that pupils' religious beliefs affect their attitude towards Islamic content of RME. With a mean of 3.83 and a standard deviation of 1.13 it could be concluded that the mean falls into the scale of 4 (agree). Regarding the statement; "Pupils dislike the Islamic content of

RME because it is difficult to understand”, the majority of the teachers were uncertain about the statement. This can be seen from the mean of 3.13 and a standard deviation of .97 that were realized. Concerning the statement; “Pupils simply dislike Islamic content of RME”, a mean of 2.46 and a standard deviation of .90 were achieved. Thus, the majority of the teachers disagreed to the statement. Also, the majority of the respondents disagreed that pupils prefer to skip class when it is time for Islamic content of RME. This is because, a mean of 2.31 and a standard deviation of 1.11 were achieved for the statement. In line with the statement; “Pupils would be happy if Islamic content of RME is taken away from the syllabus”, a mean of 3.13 and a standard deviation of 1.16 were obtained indicating that the respondents were uncertain about the statement.

#### **Analysis of Data from Observation Sessions Conducted in the Selected Schools**

In order to have a vivid description of issues concerning the attitude of pupils towards the Islamic content of Religious and Moral Education, instructional processes were observed. The data collected with the use of the observation guide was to serve as back-up information to check whether the data gathered with the questionnaires were truly reflecting the situation on the ground. From the observation sessions that were held with the selected schools, it was realized that, interest level varied from pupil to pupil and whilst some of the pupils’ interest level was high because the topic seemed familiar from Christian point of view. Other pupils seemed to be confused at certain part of the lesson. In terms of participation of pupils, pupils were not actively involved because they were not familiar and did not have such Islamic experiences and in other schools,

only a few of the pupils took active part in the lesson, therefore, pupils' participation in those schools was fairly good. Concerning the usefulness/relevance of Islamic content of RME, it was realized that pupils appreciated the content of the lesson as it was similar to the other religions and were able to relate with some moral lessons learnt from the topic and this was evidence in the responses pupils gave in the course of the lesson. Again, it was realized that pupils tolerated the study of Islamic religious faith through the study of RME. This was due to the fact that, pupils shared similar views on commitment in all the major religions.

From the above discussions, it can be concluded that, pupils' were indifferent towards the study of Islamic content of Religious and Moral Education. This is because, the pupils were uncertain as to whether they find the learning of Islam in RME very interesting; unsure whether they become happy if it is time to study the Islamic content of RME; and were uncertain as to whether they were willing to study the Islamic content of RME. Also, pupils were not sure whether they have the intention of pursuing Islamic religious studies to the highest level; uncertain whether they participate actively when it is time for Islamic religious studies lessons; and were unsure as to whether they will rather select/choose questions on Islam rather than questions on Christianity or Traditional religion. Again, the pupils were uncertain as to whether they were satisfied with the materials available to support the study of Islamic content of RME; and were not sure whether they would be happy if Islamic content of RME is taken away from the syllabus. However, it was realized that, pupils perceived

the study of Islamic content of RME to be useful/relevant; tolerate the study of Islamic religious topics through the study of RME; and do not dislike the Islamic content of RME. However, teachers agreed that pupils' religious beliefs affect their attitude towards Islamic content of RME.

**Extent to which the Use of Instructional Resources Influence Pupils' Attitude toward the Study of Islamic Content of Religious and Moral Education**

Research Question 4: To what extent does the use of instructional resources influence students' attitude toward the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana?

The aim of this research objective was to find out the extent to which the use of instructional resources influence students' attitude toward the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The views of pupils are presented in Table 7.

**Table 7: Views of Pupils on the Extent to which the Use of Instructional Resources Influence Pupils' Attitude toward the Study of Islamic Content of Religious and Moral Education (n=265)**

Statements:	M	SD
Textbooks are available for teaching Islamic content of RME.	3.20	1.24
Syllabus is available for teachers to use in teaching Islamic content of RME.	3.77	.89
Teachers' manuals are available for teachers to use in teaching Islamic content of RME.	2.82	1.07
Visual resources such as charts, pictures and photographs are available for teaching Islamic content of RME.	1.48	1.01

Table 7 continued

Audio resources such as radios and cassette players for the teaching of Islamic content of RME are available.	1.38	.85
Religious objects for the teaching of Islamic content of RME (e.g. Islamic jug, veil “mayaafi”, clothings, etc.) are available.	1.51	1.06
Religious sites for the teaching of Islamic content of RME (e.g. worship centres, archives, historic sites, sacred sites, etc.) are available.	1.69	1.22
Resource persons are available to assist teachers in teaching the Islamic content of RME.	2.09	1.10

**Source: Field Data, 2020**

Scale:

1 = Strongly Disagree;                      2 = Disagree;                      3 = Uncertain;  
 4 = Agree;                                      5 =Strongly Agree

Mean of means = 2.24

Mean of standard deviation = 1.06

Table 7 sought to find out the extent to which the use of instructional resources influence students’ attitude toward the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. A mean of means of 2.24 and a mean of standard deviation of 1.06 were realized. This means that the majority of the pupils disagreed to most of the statements that were posed to them. Further discussions of individual items are presented in the paragraphs below.

From Table 7, a mean of 3.20 and a standard deviation of 1.24 were achieved for the statement: “Textbooks are available for teaching Islamic content of RME”. This means that, the pupils were uncertain as to whether textbooks



were available for teaching Islamic content of RME. However, the high standard deviation obtained indicates that there were variations and that not all the pupils were uncertain about the statement. However, it still remains that the majority of the pupils were uncertain about the statement. Again, when the pupils were asked whether syllabus is available for teachers to use in teaching Islamic content of RME, the respondents agreed to the statement. Here, a mean of 3.77 and a standard deviation of .89 were obtained for this item showing the respondents agreed that syllabus is available for teachers to use in teaching Islamic content of RME. Also, from Table 7, the pupils were uncertain as to whether teachers' manuals are available for teachers to use in teaching Islamic content of RME. This is evidenced by the mean score of 2.82 and a standard deviation of 1.07 for this item. The mean is approximately 3, showing that the respondents were uncertain about the statement. Regarding the statement: "Visual resources such as charts, pictures and photographs are available for teaching Islamic content of RME", the majority of the pupils strongly disagreed to the statement. This can be seen from the mean of 1.48 and a standard deviation of 1.01 that were realized. This finding supports that of Abrampa (2006) who indicated that a lot of factors including teacher preparedness, availability of teaching learning resources, and entry characteristics of learners are militating against the implementation of the subject.

Also, a mean of 1.38 and a standard deviation .85 were recorded for the item "Audio resources such as radios and cassette players for the teaching of Islamic content of RME are available". This means that, the majority of the pupils

strongly disagreed to the statement. This is because the mean falls on scale 1 (strongly disagree) looking at the scale under Table 7. The finding depicts that, most of the pupils disagreed that religious objects for the teaching of Islamic content of RME (e.g. Islamic jug, veil “mayaan”, clothings, etc.) are available. With a mean of 1.51 and a standard deviation of 1.06 it could be concluded that the mean falls into the scale of 2 (disagree). Again, when the respondents were asked whether religious sites for the teaching of Islamic content of RME (e.g. worship centres, archives, historic sites, sacred sites, etc.) are available, they disagreed to the statement. Here, a mean of 1.69 and a standard deviation of 1.22 were obtained for this item showing that religious sites for the teaching of Islamic content of RME (e.g. worship centres, archives, historic sites, sacred sites, etc.) were not available. Also, from Table 7, resource persons were not available to assist teachers in teaching the Islamic content of RME. This is evidenced by the mean score of 2.09 and a standard deviation of 1.10 for this item. The mean is approximately 2, showing that the respondents disagreed to the statement. However, the high standard deviation obtained indicates that there were variations and that not all the pupils disagreed to the statement. However, it still remains that the majority of the pupils disagreed to the statement.

The responses from the teachers on the extent to which the use of instructional resources influence pupils’ attitude toward the study of Islamic content of Religious and Moral Education are shown in Table 8.

**Table 8: Views of Teachers on the Extent to which the Use of Instructional Resources Influence Pupils’ Attitude toward the Study of Islamic Content of Religious and Moral Education (n=52)**

Statements:	M	SD
Textbooks are available for teaching Islamic content of RME.	3.69	1.00
Syllabus is available for teachers to use in teaching Islamic content of RME.	4.12	.32
Teachers’ manuals are available for teachers to use in teaching Islamic content of RME.	3.02	1.06
Visual resources such as charts, pictures and photographs are available for teaching Islamic content of RME.	2.92	1.08
Audio resources such as radios and cassette players for the teaching of Islamic content of RME are available.	2.40	1.00
Religious objects for the teaching of Islamic content of RME (e.g. Islamic jug, veil “mayaafi”, clothings, etc.) are available.	3.33	1.23
Religious sites for the teaching of Islamic content of RME (e.g. worship centres, archives, historic sites, sacred sites, etc.) are available.	2.67	1.25
Resource persons are available to assist teachers in teaching the Islamic content of RME.	3.00	1.28

**Source: Field Data, 2020**

Scale:

1 = Strongly Disagree;                      2 = Disagree;                      3 = Uncertain;  
 4 = Agree;                                      5 =Strongly Agree

Mean of means = 3.14

Mean of standard deviation = 1.02

A mean of means of 3.14 and a mean of standard deviation of 1.02 that were achieved indicates that, the majority of the teachers were uncertain about

most of the statements that were posed to them concerning the extent to which the use of instructional resources influence students' attitude toward the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. Details of the individual items are presented in the subsequent paragraphs.

Table 8 depicts that, a mean of 3.69 and a standard deviation of 1.00 were achieved for the statement: "Textbooks are available for teaching Islamic content of RME". This means the teachers agreed that, textbooks were available for teaching Islamic content of RME. In line with this finding, Annobil (2009) explains that, textbooks do not only provide additional information on topics outlined in the various syllabuses but also serve as basis for imparting knowledge and concepts as well as the development of skills and values. Similarly, Heyneman, Farrel and Sepulveda-Stuardo (1981) found out that, there is a positive correlation between availability of materials and pupils' achievement. Again, when the teachers were asked whether syllabus is available for teachers to use in teaching Islamic content of RME, the respondents agreed to the statement. Here, a mean of 4.12 and a standard deviation of .32 were obtained for this item showing the respondents agreed that syllabus is available for teachers to use in teaching Islamic content of RME. Also, from Table 8, the teachers were uncertain as to whether teachers' manuals were available for teachers to use in teaching Islamic content of RME. This is evidenced by the mean score of 3.02 and a standard deviation of 1.06 for this item. The mean is approximately 3, showing that the respondents were uncertain about the statement. Regarding the statement:

“Visual resources such as charts, pictures and photographs are available for teaching Islamic content of RME”, the majority of the teachers were uncertain about the statement. This can be seen from the mean of 2.92 and a standard deviation of 1.08 that were realized.

Also, a mean of 2.40 and a standard deviation 1.00 were recorded for the item “Audio resources such as radios and cassette players for the teaching of Islamic content of RME are available”. This means that, the majority of the teachers disagreed to the statement. This is because the mean falls on scale 2 (disagree) looking at the scale under Table 8. The finding depicts that, most of the teachers were uncertain as to whether religious objects for the teaching of Islamic content of RME (e.g. Islamic jug, veil “mayaanfi”, clothings, etc.) were available. With a mean of 3.33 and a standard deviation of 1.23 it could be concluded that the mean falls into the scale of 3 (uncertain). Again, when the respondents were asked whether religious sites for the teaching of Islamic content of RME (e.g. worship centres, archives, historic sites, sacred sites, etc.) are available, they were uncertain about the statement. Here, a mean of 2.67 and a standard deviation of 1.25 were obtained for this item showing that the respondents were uncertain as to whether religious sites for the teaching of Islamic content of RME (e.g. worship centres, archives, historic sites, sacred sites, etc.) were available. Also, from Table 8, the majority of the teachers were uncertain as to whether resource persons were available to assist teachers in teaching the Islamic content of RME. This is evidenced by the mean score of 3.00 and a standard deviation of 1.28 for this item. However, the high standard deviation obtained indicates that there were

variations and that not all the teachers were uncertain about the statement. However, it still remains that the majority of the teachers were uncertain about the statement.

From the above discussions, it can be concluded that, with the exception of syllabus that was available for the teaching of Islamic content of RME; teachers' manuals; visual resources such as charts, pictures and photographs; audio resources such as radios and cassette players; religious objects; religious sites such as worship centres, archives, historic sites; and resource persons were not available to assist teachers in teaching the Islamic content of RME. Although teachers indicated that textbooks were available for the teaching of Islamic content of RME, the pupils were uncertain about it.

**Table 9: Views of Pupils on the Frequency at which RME Teachers Use Instructional Resources in the Teaching of Islamic Content of RME (n=265)**

Statements:	M	SD
Textbooks.	3.74	1.39
Syllabus.	4.33	.96
Teacher's manuals.	2.51	1.34
Visual resources.	1.48	1.04
Audio resources.	1.35	.85
Religious objects in the community.	1.72	1.31
Religious sites in the community.	1.62	1.17
RME lessons are made to coincide with religious ceremonies.	1.62	1.17
Resource persons in the community.	1.57	1.15

**Source: Field Data, 2020**



Scale:

1 = Never;                      2 = Rarely;                      3 = Sometimes;

4 = Often;                      5 = Very Often

Mean of means = 2.22

Mean of standard deviation = 1.15

From Table 9, a mean of means of 2.22 and a mean of standard deviation of 1.15 were realized showing that the majority of the RME teachers rarely used the instructional resources to support the teaching of the Islamic content of RME. Further discussions of the individual items are discussed below.

The finding depicts that, most of the pupils agreed that their RME teachers use textbooks often in the teaching of Islamic content of RME. With a mean of 3.74 and a standard deviation of 1.39 it could be concluded that the mean falls into the scale of 4 (often). Again, when the respondents were asked whether their RME teachers use syllabus in the teaching of Islamic content of RME, they indicated “often”. Here, a mean of 4.33 and a standard deviation of .96 were obtained for this item showing that RME teachers use syllabus often in the teaching of Islamic content of RME. Also, from Table 9, the pupils indicated that RME teachers sometimes use teacher’s manuals in the teaching of Islamic content of RME. This is evidenced by the mean score of 2.51 and a standard deviation of 1.34 for this item. The mean is approximately 3 (sometimes) according to the scale under Table 9. Regarding the use of visual resources, the majority of the pupils indicated that their RME teachers rarely used visual resources in the teaching of Islamic content of RME. This can be seen from the mean of 1.48 and

a standard deviation of 1.04 that were realized. In line with this finding, Asiedu (2009) asserts that, good teachers become better teachers when they use resources relevant to the needs and interests of students. Again, when the pupils were asked whether their RME teachers use audio resources in the teaching of Islamic content of RME, they indicated “Never” to the statement. Here, a mean of 1.35 and a standard deviation of .85 were obtained for this item.

Also, from Table 9, the pupils indicated that their RME teachers rarely used religious objects in the community in the teaching of Islamic content of RME. This is evidenced by the mean score of 1.72 and a standard deviation of 1.31 for this item. The mean falls on scale 2 (rarely) looking at the scale under Table 9. In contrast to this finding, Anti and Anum (2003) explain that, making use of religious objects is another way teachers can make teaching of RME effective. Such resources include rosaries, model crucifix, cowries, whisks, candles, traditional drums, models of animals and plants, idols, statues as well as sacred stools and animal skins. The finding also depicts that, most of the RME teachers rarely used religious sites in the community. With a mean of 1.62 and a standard deviation of 1.17 it could be concluded that the mean falls into the scale of 2 (rarely). Nacino, “et al”, (1982) contend that field trips are often planned to places where the students will be able to see in practice or reality what they have studied in class. Regarding the statement: “RME lessons are made to coincide with religious ceremonies”, a mean of 1.62 and a standard deviation of 1.17 were obtained for the statement. Thus, the majority of the RME teachers rarely make RME lessons to coincide with religious ceremonies. In line with the use of

resource persons in the community, a mean of 1.57 and a standard deviation of 1.15 were achieved. This means that the majority of the teachers rarely use resource persons in the community in the teaching of the Islamic content of RME. In contrast to this finding, Tamakloe, et al. (2005) assert that, the appropriate use of resource persons in the teaching and learning process does not only help in developing interests of students and pupils in their classroom learning, but also helps to make lessons practical, meaningful and efficient. The responses from the RME teachers on the frequency at which they use instructional resources in the teaching of Islamic content of RME are shown in Table 10.

**Table 10: Views of RME Teachers on the Frequency at which They Use Instructional Resources in the Teaching of Islamic Content of RME (n=52)**

Statements:	M	SD
Textbooks.	4.21	.78
Syllabus.	3.77	1.08
Teacher's manuals.	2.96	1.31
Visual resources.	2.98	.98
Audio resources.	2.10	.72
Religious objects in the community.	2.44	1.19
Religious sites in the community.	2.12	1.11
RME lessons are made to coincide with religious ceremonies.	2.65	.86
Resource persons in the community.	1.92	.79

**Source: Field Data, 2020**

Scale:

1 = Never;                      2 = Rarely;                      3 = Sometimes;

4 = Often;                      5 = Very Often

Mean of means = 2.79

Mean of standard deviation = .98

A mean of means of 2.79 and a mean of standard deviation of .98 were realized showing that the majority of the RME teachers sometimes used the instructional resources to support the teaching of the Islamic content of RME. Details of the individual items are discussed in the subsequent paragraphs.

Most of the RME teachers use textbooks often in the teaching of Islamic content of RME. With a mean of 4.21 and a standard deviation of .78 it could be concluded that the mean falls into the scale of 4 (often). Again, when the respondents were asked whether they use syllabus in the teaching of Islamic content of RME, they indicated “often”. Here, a mean of 3.77 and a standard deviation of 1.08 were obtained for this item showing that RME teachers use syllabus often in the teaching of Islamic content of RME. Also, from Table 10, the RME teachers sometimes use teacher’s manuals in the teaching of Islamic content of RME. This is evidenced by the mean score of 2.96 and a standard deviation of 1.31 for this item. The mean is approximately 3 (sometimes) according to the scale under Table 10. Regarding the use of visual resources, the majority of the RME teachers sometimes used visual resources in the teaching of Islamic content of RME. This can be seen from the mean of 2.98 and a standard deviation of .98 that were realized. Again, when the RME teachers were asked

whether they use audio resources in the teaching of Islamic content of RME, they indicated “rarely” to the statement. Here, a mean of 2.10 and a standard deviation of .72 were obtained for this item.

Also, from Table 10, the RME teachers rarely used religious objects in the community in the teaching of Islamic content of RME. This is evidenced by the mean score of 2.44 and a standard deviation of 1.19 for this item. The mean falls on scale 2 (rarely) looking at the scale under Table 10. The finding also depicts that, most of the RME teachers rarely used religious sites in the community. With a mean of 2.12 and a standard deviation of 1.11 it could be concluded that the mean falls into the scale of 2 (rarely). Field trip method provides first-hand learning experiences, makes learning more meaningful and lasting. It also gives opportunity for improving social relationship among students and between students and teachers, (Nibbelt 1980). Regarding the statement: “RME lessons are made to coincide with religious ceremonies”, a mean of 2.65 and a standard deviation of .86 were obtained for the statement. Thus, the majority of the RME teachers sometimes make RME lessons to coincide with religious ceremonies. In line with the use of resource persons in the community, a mean of 1.92 and a standard deviation of .79 were achieved. This means that the majority of the teachers rarely use resource persons in the community in the teaching of the Islamic content of RME.

### **Analysis of Data from Observation Sessions Conducted in the Selected Schools**

The observation guide was used as a back-up data to complement data that was gathered from the respondents using the questionnaire. From the observation sessions that were held with the selected schools, it was realized that, the RME teachers did not use audio-visual resources at all in the teaching of Islamic content of RME. Visual resources were mainly board illustrations and a few of the teachers showed pupils some pictures in the textbook. No audio resource was used in the delivery of the lesson with the exception of the teacher's voice which could be heard loud and clear. Again, the researcher observed that none of the RME teachers made use of community resources in their delivery of the Islamic content of Religious and Moral Education.

From the foregoing, it can be concluded that, RME teachers often used textbooks and syllabus; and sometimes used teacher's manuals in the teaching of Islamic content of RME. However, they rarely used visual resources, audio resources, religious objects in the community, religious sites in the community, resource persons in the community, and rarely made RME lessons coincide with religious ceremonies.

#### **ANALYSES OF HYPOTHESES**

##### **Gender and Pupils' Attitude towards the Study of Islamic Content of RME**

**H<sub>0</sub>:** There is no statistically significant difference between male and female pupils' attitude towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region.



**H<sub>1</sub>:** There is a statistically significant difference between male and female pupils' attitude towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region.

This research hypothesis sought to find out whether there was a significant difference between male and female pupils' attitude towards the study of Islamic content of Religious and Moral Education. The independent sample T-test was used in the analysis. Findings from the study are presented in Table 11.

**Table 11: Independent Samples T-test on Male and Female Pupils' Attitude towards the Study of Islamic Content of RME**

Gender	Group	N	Mean	Std. Dev.	Df	t-value	p-value
Pupils' Attitude towards the Study of Islamic Content of RME	Male	155	49.0	8.26	259.9	.413	0.069
	Female	110	48.7	6.52			

**Source: Field Data, 2020**

**\*\* significant at p=0.05 (2-tailed)**

Table 11 shows the results of the independent sample t-test on male and female pupils' attitude towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. From Table 11, it was realized that the male pupils had a mean score of ( $M=49.0$ ;  $SD=8.26$ ) while the female pupils had a mean score of ( $M=48.7$ ;  $SD=6.52$ ). This means that the male pupils had a more positive attitude towards the study of Islamic content of RME compared with their female counterparts. Again, the standard deviation ( $SD=8.26$ ) of the male pupils indicates that the attitude towards the study of Islamic content of RME by the individual male pupils varied more than that of the female pupils ( $SD=6.52$ ). However, when the mean scores

of the two groups were tested using the independent samples t-test at 5% significant level, two-tailed, the results revealed that there is no statistically significant difference between male and female pupils attitude towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana ( $t(259.9)=0.413, p = 0.069$ ). Therefore, the null hypothesis which stated that, there is no statistically significant difference between male and female pupils' attitude towards the study of Islamic content of Religious and Moral Education fails to be rejected.

This finding contradicts that of Saulawa (2014) who conducted a study which investigated the nature of attitude of female students toward the learning of Islamic studies in some selected Unity Colleges of the North West Zone of Nigeria. It was concluded from the findings of the study that a great number of female students display a negative attitude toward Islamic Studies because they considered it not relevant to their financial ambition. It was also discovered that there was lack of available and relevant textbooks and other instructional materials that aid the teaching and learning of Islamic Studies.

### **Influence of Religious Background of Pupils on Their Attitude towards Islamic Content of Religious and Moral Education**

**H<sub>0</sub>:** There is no statistically significant difference between the religious background of pupils and its influence on their attitude towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region.

**H<sub>1</sub>:** There is a statistically significant difference between the religious background of pupils and its influence on their attitude towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region.

This research hypothesis sought to find out whether there was a statistically significant difference between the religious background of pupils and its influence on their attitude towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. The ANOVA was used in the analysis. Results are illustrated in Table 12.

**Table 12: Descriptive Statistics of Religious Background and Pupils' Attitude towards the Study of Islamic Content of RME**

Religious Background	N	Mean	Std. Dev	Min	Max
Christianity	244	48.41	7.50	32.00	70.00
Islam	8	60.00	7.13	49.00	67.00
African Traditional Religion	13	51.00	0.00	51.00	51.00
<b>Total</b>	<b>265</b>	<b>48.88</b>	<b>7.57</b>	<b>32.00</b>	<b>70.00</b>

**Source: Field Data, 2020**

Table 12 gives information about the religious background of pupils and its influence on their attitude towards the study of Islamic content of Religious and Moral Education. It was found that the respondents who were Christians had a mean score of (M=48.41; SD=7.50; n=244), respondents who were Moslems had a mean score of (M=60.00; SD=7.13; n=8), and respondents who were African Traditionalists had a mean score of (M= 51.00; SD=0.00; n=13). From the statistics, the respondents with Islamic religious background had the highest mean score regarding their attitude towards the study of Islamic concept of

Religious and Moral Education and this was followed by respondents with African Traditional religious background and finally Christianity.

From the preliminary analysis, the Levene’s test was used to ascertain whether the variance in the scores is the same for each of the religious background of the pupils, from the analysis, the Significance value (Sig) for Levene’ test is 0.000 which is lesser than the alpha or critical value of 0.05. This implies that the assumption of homogeneity has been violated for this sample [ $F(2, 262)= 10.285, p= .0000$  at the .05 alpha level.

**Table 13: Summary of One-way ANOVA**

	Sum of Squares	Df	Mean Square	F	Sig
Between Groups	1102.542	2	551.271	10.285	.000
Within Groups	14042.832	262	53.599		
<b>Total</b>	<b>15145.374</b>	<b>264</b>			

**Source: Field Data, 2020**

The Table 13 shows whether the overall *F* ratio for the one-way ANOVA is significant. It noted that the *F* ratio (10.285) is significant ( $p =.000$ ) at the .05 alpha level. This implies that there is a statistically significant difference among the mean scores on the religious background of the pupils regarding their attitude towards the Islamic content of Religious and Moral Education. Therefore, the study concluded that there is a statistically significant difference at the  $p < .05$  level in religious background of pupils regarding their attitude towards the Islamic content of Religious and Moral Education [ $F (2, 262) = 10.285, p = 0.000$ ]. Therefore, the null hypothesis which stated that there is no statistically significant

difference between the religious background of pupils and its influence on their attitude towards the study of Islamic content of Religious and Moral Education is rejected.

### **Chapter Summary**

The main aim of the study was to explore the attitude of pupils towards the study of Islamic content in Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. It was realized that, the pupils were familiar with the Islamic content of Religious and Moral Education. This is because, the pupils had sufficient knowledge of RME, and they agreed that the content of RME consists of topics from Christian religion, Islam, African Traditional religion, and social life. To attest that the pupils were familiar with the Islamic content of RME, the majority of the pupils agreed that Zakat is the practice by which Muslims show concern for the poor; disagreed that the second Caliph of Islam was Abubakar; and agreed that Jumuah is the congregational prayer observed by Muslims on Friday. Again, the pupils agreed that Tawaf is the belief in the oneness of Allah. However, the pupils were unfamiliar with a few of the Islamic content of RME because the majority of the pupils indicated that the teaching of Muhammed are found in the Qu'ran which is not so because it is the Hadith instead; a chapter of the Qu'ran is called Ayah and not the Surah; and Caliph Abubakar led prayer in the lifetime of Prophet Muhammad because the Prophet was sick.

The findings of the study depict that, teachers used the appropriate methods to deliver the Islamic content of RME. Yet, they failed to use most of the

pedagogies available at their disposal. This is because, RME teachers were able to: explain the Islamic content of RME to the understanding of their pupils; gave examples that enhance pupils' understanding of Islamic content of RME; provided appropriate answers to questions which promote pupils' interest in Islamic content of RME; and cited enough examples when teaching the Islamic content of RME. However, the teachers failed to use a number of the pedagogies available such as: the use of a resource person; field trip method; role-play method; learner-centred method; as well as failed to relate the Islamic content of RME to the real life experiences of pupils. It was found out that, pupils were indifferent towards the study of Islamic content of Religious and Moral Education. This is because, the pupils were uncertain as to whether they find the learning of Islam in RME very interesting; unsure whether they become happy if it is time to study the Islamic content of RME; and were uncertain as to whether they were willing to study the Islamic content of RME. Again, pupils were not sure whether they have the intention of pursuing Islamic religious studies to the highest level; and were uncertain whether they will rather select/choose questions on Islam rather than questions on Christianity or Traditional religion. Yet, pupils perceived the study of Islamic content of RME to be useful/relevant; and tolerated the study of Islamic religious topics through the study of RME. However, teachers agreed that pupils' religious beliefs affected their attitude towards Islamic content of RME.

Also, it was realized that, with the exception of syllabus and textbooks that were available for the teaching of Islamic content of RME; teachers' manuals;



visual resources such as charts, pictures and photographs; audio resources; religious objects; religious sites such as worship centres, archives, historic sites; and resource persons were not available to assist teachers in teaching the Islamic content of RME. On the frequency at which RME teachers used instructional resources, it was realized that the RME teachers often used textbooks and syllabus; and sometimes used teacher's manuals in the teaching of Islamic content of RME. However, they rarely used visual resources, audio resources, religious objects in the community, religious sites in the community, resource persons in the community, and rarely made RME lessons coincide with religious ceremonies. Again, it was realized that, although the male pupils had a more positive attitude towards the study of Islamic content of RME compared with their female counterparts, yet, there was no statistically significant difference between male and female pupils' attitude towards the study of Islamic content of Religious and Moral Education. Therefore, the null hypothesis which stated that, there is no statistically significant difference between male and female pupils' attitude towards the study of Islamic content of Religious and Moral Education fails to be rejected.

It was found out that, pupils with Islamic religious background had the highest mean score regarding their attitude towards the study of Islamic concept of Religious and Moral Education and this was followed by respondents with African Traditional religious background and finally Christianity. Hence, there was a statistically significant difference among the mean scores on the religious background of the pupils regarding their attitude towards the Islamic content of

Religious and Moral Education. Therefore, the null hypothesis which stated that there is no statistically significant difference between the religious background of pupils and its influence on their attitude towards the study of Islamic content of Religious and Moral Education is rejected.



## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### An Overview

This chapter marks the concluding part of the study. It aims at highlighting the main findings. It also presents a summary of the research process, the conclusions and offers the implications for future research.

#### Summary of the Study

Religious and Moral Education (RME) has become a distinct subject within the Basic school curriculum in many other educational institutions in Ghana. It is an integrated subject made up of Christianity, Islam, and African Traditional religion (Anti & Anum, 2003; Awuah & Afriyie, 2006). One of the aims of the R.M.E programme in the Junior Secondary Schools in Ghana is to help pupils develop understanding and tolerance of other people's faith and religious inclinations (Teaching Syllabus for Religious and Moral Education, 2010). Students need to develop the right attitude and perception about the R.M.E. subject in order for the subject to make the desired impact, and achieve the purpose for which it was intended for. However, most students tend to have low interest in the Islamic component of R.M.E and this is evident in the lower rates at which students select questions on Islam so far as R.M.E is concerned during Basic Education Certificate Examinations. This problem may not be peculiar to Ghana, as Ayobami (2012) asserts that, there has been public concern over the paradoxical attitude of students towards Islamic studies in Senior High Schools in Nigeria. Furthermore, WAEC (2012) also reported low academic performances of

candidates in Islamic studies at the final certificate examination of Senior Secondary schools. Therefore, there is the need to explore the attitude of pupils towards the study of Islamic content in Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana.

In order to find answers to the research questions and hypotheses that were formulated to guide the study, the convergent mixed method research design was adopted for the study. The study covered all the JHS 3 pupils together with RME teachers in the Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. In all, 339 respondents consisting of 285 JHS 3 pupils and 54 R.M.E teachers were selected for the study. The cluster sampling, multi-stage involving the proportional allocation of sample size and simple random sampling as well as the census method were used to select the various basic schools, JHS 3 pupils and RME teachers in the study. The questionnaire and observation guide were the instruments used in collecting data to address the research questions and hypotheses. The questionnaire was the five point Likert scale type to ensure quick and easy response to the items. It is worthy to note that, the instruments were subjected to reliability and validity test. The data gathered was analysed using the computation of frequencies, percentages, means and standard deviations, independent samples t-test as well as ANOVA. The following were the main findings of the study.

### **Key Findings**

1. It was realized that the pupils were familiar with the Islamic content of Religious and Moral Education. This is because, the pupils had sufficient

knowledge of RME, and they agreed that the content of RME consists of topics from Christian religion, Islam, African Traditional religion, and social life. To attest that the pupils were familiar with the Islamic content of RME, the majority of the pupils agreed that Zakat is the practice by which Muslims show concern for the poor; disagreed that the second Caliph of Islam was Abubakar; and agreed that Jumuah is the congregational prayer observed by Muslims on Friday. Again, the pupils agreed that Tawaf is the belief in the oneness of Allah. However, the pupils were unfamiliar with a few of the Islamic content of RME because the majority of the pupils indicated that the teaching of Muhammed are found in the Qu'ran which is not so because it is the Hadith instead; a chapter of the Qu'ran is called Ayah and not the Surah; and Caliph Abubakar led prayer in the lifetime of Prophet Muhammad because the Prophet was sick.

2. The findings of the study depict that, teachers used the appropriate methods to deliver the Islamic content of RME. Yet, they failed to use most of the pedagogies available at their disposal. This is because, RME teachers were able to: explain the Islamic content of RME to the understanding of their pupils; gave examples that enhance pupils' understanding of Islamic content of RME; provided appropriate answers to questions which promote pupils' interest in Islamic content of RME; and cited enough examples when teaching the Islamic content of RME. However, the teachers failed to use a number of the pedagogies available

such as: the use of a resource person; field trip method; role-play method; learner-centred method; as well as failed to relate the Islamic content of RME to the real life experiences of pupils.

3. It was found out that, pupils were indifferent towards the study of Islamic content of Religious and Moral Education. This is because, the pupils were uncertain as to whether they find the learning of Islam in RME very interesting; unsure whether they become happy if it is time to study the Islamic content of RME; and were uncertain as to whether they were willing to study the Islamic content of RME. Again, pupils were not sure whether they have the intention of pursuing Islamic religious studies to the highest level; and were uncertain whether they will rather select/choose questions on Islam rather than questions on Christianity or Traditional religion. Yet, pupils perceived the study of Islamic content of RME to be useful/relevant; and tolerated the study of Islamic religious topics through the study of RME. However, teachers agreed that pupils' religious beliefs affected their attitude towards Islamic content of RME.
4. It was realized that, with the exception of syllabus and textbooks that were available for the teaching of Islamic content of RME; teachers' manuals; visual resources such as charts, pictures and photographs; audio resources; religious objects; religious sites such as worship centres, archives, historic sites; and resource persons were not available to assist teachers in teaching the Islamic content of RME. On the frequency at which RME teachers used instructional resources, it was realized that the RME teachers often



used textbooks and syllabus; and sometimes used teacher's manuals in the teaching of Islamic content of RME. However, they rarely used visual resources, audio resources, religious objects in the community, religious sites in the community, resource persons in the community, and rarely made RME lessons coincide with religious ceremonies.

5. It was realized that, although the male pupils had a more positive attitude towards the study of Islamic content of RME compared with their female counterparts, yet, there was no statistically significant difference between male and female pupils' attitude towards the study of Islamic content of Religious and Moral Education. Therefore, the null hypothesis which stated that, there is no statistically significant difference between male and female pupils' attitude towards the study of Islamic content of Religious and Moral Education fails to be rejected.
6. It was found out that, pupils with Islamic religious background had the highest mean score regarding their attitude towards the study of Islamic concept of Religious and Moral Education and this was followed by respondents with African Traditional religious background and finally Christianity. Hence, there was a statistically significant difference among the mean scores on the religious background of the pupils regarding their attitude towards the Islamic content of Religious and Moral Education. Therefore, the null hypothesis which stated that there is no statistically significant difference between the religious background of pupils and its

influence on their attitude towards the study of Islamic content of Religious and Moral Education is rejected.

### Conclusions

The following conclusions could be drawn from the findings of the study. In the first place, it can be concluded that, the pupils were familiar with the Islamic content of Religious and Moral Education. This is because, the pupils had sufficient knowledge of RME, and they agreed that the content of RME consists of topics from Christian religion, Islam, African Traditional religion, and social life. However, as to whether pupils' familiarity with the Islamic content of RME would make them develop a positive attitude towards the learning of Islamic content of RME is another question and the other objectives of this study sought to ascertain that. Also, pupils were not familiar with a few of the Islamic content of RME and this raises a lot of questions. Perhaps, pupils are not conversant with some components of the Islamic content of RME; or that pupils face difficulties with some components of the Islamic content of RME.

Also, it can be concluded that teachers used the appropriate methods to deliver the Islamic content of RME. Yet, they failed to use most of the pedagogies available at their disposal. This is because, the teachers failed to use pedagogies such as a resource person; field trip method; role-play method; learner-centred method; and failed to relate the Islamic content of RME to the real life experiences of pupils. This raises a lot of questions. It could be that, the teachers do not know how to use such methods to deliver their lessons in teaching the Islamic content of RME; or that, time constraints do not permit them to use such

pedagogies. Again, the fact that RME teachers failed to use the learner-centred method to deliver their lessons is a great source of worry in contemporary times where trends have changed and all emphasis now are being placed on the learner and not on the teacher.

Again, it can be concluded that, pupils' were indifferent towards the study of Islamic content of Religious and Moral Education. It is surprising to learn that pupils were familiar with the Islamic content of RME; and also perceived the study of Islamic content of RME to be useful/relevant; but did not seem to be very enthusiastic about the Islamic content of RME. This raises a lot of questions. Perhaps, RME teachers do not present Islamic content of RME lesson in such captivating ways that would stimulate learners' interest. Also, the teachers indicated that pupils' religious beliefs affected their attitude towards Islamic content of RME. This is not surprising because the pupils were predominantly Christians and it could be that they did not find it relevant to study Islamic content of RME; or that the pupils had some negative perceptions about Islam in its entirety.

Concerning the extent to which the use of instructional resources influence pupils' participation toward the study of Islamic content of RME, it can be concluded that, with the exception of syllabus and textbooks that were available for the teaching of Islamic content of RME; teachers' manuals; visual resources such as charts, pictures and photographs; audio resources such as radios and cassette players; religious objects; religious sites such as worship centres, archives, historic sites; and resource persons were not available to assist teachers

in teaching the Islamic content of RME and were rarely used. It could mean that support from the government does not reach the schools or even if it does, it may not be enough. If this is the case then, what can the schools do to help themselves if adequate support is not coming from government? Because, these instructional resources when used can help pupils develop interest in the Islamic content of RME lessons.

In relation to gender and pupils' attitude towards the study of Islamic content of RME, it can be concluded that, although the male pupils had a more positive attitude towards the study of Islamic content of RME compared with their female counterparts. Hence, there was no statistically significant difference between male and female pupils' attitude towards the study of Islamic content of Religious and Moral Education. This could mean that gender does not influence pupils' attitude towards the study of Islamic content of Religious and Moral Education.

Concerning the influence of religious background of pupils on their attitude towards Islamic content of RME, it can be concluded that, pupils with Islamic religious background had the highest mean score regarding their attitude towards the study of Islamic concept of Religious and Moral Education and this was followed by respondents with African Traditional religious background and finally, Christianity. Hence, there was a statistically significant difference among the mean scores on the religious background of the pupils regarding their attitude towards the Islamic content of Religious and Moral Education. This presupposes

that, the religious backgrounds of pupils influence their attitude towards the study of Islamic content of Religious and Moral Education.

### **Recommendations**

Based on the findings and conclusions drawn from the study, the following recommendations have been made.

1. It is commendable that, pupils were familiar with the Islamic content of RME. However, pupils were not conversant with some components of the Islamic content of RME. Therefore, it is recommended that, RME teachers identify areas/topics in the Islamic content of RME that pupils face difficulties with especially, topics like prophets and caliphs and Islamic teachings and practices and assist pupils to better understand those areas.
2. It is recommended that, Ghana Education Service and the Ministry of Education should encourage RME teachers to adopt the learner-centred method of teaching instead of teacher-centred methods. Also, RME teachers who may have difficulties in teaching some topics in Islamic content of RME should endeavor to call on a resource person for assistance. This would help provide learners with the experiences, knowledge and clarifications that they may require and this will go a long way of helping them develop interest for the Islamic component of RME. Again, Ghana Education Service and Ministry of Education should organize frequent in-service training programmes and workshops on the use pedagogies such as: field trip method, role-play method, as well as how to relate the Islamic content of RME to the existential experiences of learners.

3. Again, since the pupils were half-hearted and indifferent towards the study of Islamic content of RME, it is important that RME teachers look for captivating ways to deliver the Islamic content of RME lessons in order to stimulate learners' interest. In doing this, RME teachers should make pupils see the lesson as part of their daily lives, make the study of Islamic content of RME fun, encourage participation by every pupil, assign marks for active participation of Islamic content of RME in class, show the relevance of the content of Islam to their lives, and employ a repertoire of strategies such as brainstorming, discussion method, and other methods that tend to make learners active participants of the lesson. Also, RME teachers can dress himself or herself in a Moslem outfit, sing Islamic songs to introduce lessons and assign Islamic names to pupils during Islamic lessons in order to stimulate learners' interest and participation in Islamic content of RME lessons.
4. The Ministry of Education in collaboration with headteachers, parents and teachers need to ensure adequate provision and supply of both school and community-based resources that would enhance effective teaching and learning of Islamic content of RME. Teachers could be trained to develop and improvise simple teaching and learning materials for their lessons. This will reduce the over dependence of teachers on the Ministry of Education (MOE) for the supply of teaching-learning materials. The National Council for Curriculum and Assessment (NaCCA) of Ghana Education Service can employ competent teachers to write standard RME textbooks for basic



schools. For instance, resource persons with special expertise could be invited from the communities to help in teaching of Islamic content of RME topics. This could serve as means to help pupils develop interest in Islamic content of RME topics. Also, RME teachers should endeavor to use frequently instructional resources such as: visual resources, audio resources, religious objects in the community, and visit religious sites in the community. Again, RME teachers can make Islamic content of RME topics coincide with Islamic religious ceremonies such as Ramadan, Eid-ul-adha, or Eid-ul-Fitr so that pupils can appreciate such topics the more.

5. It is suggested to MOE and curriculum developers to provide a policy direction which will guide effective teaching and learning of Islamic content of Religious and Moral Education at the basic school level. This will compel both teachers and pupils to play their respective roles so as to ensure that the best is derived from teaching and studying of the subject.
6. RME teachers should encourage pupils to appreciate the Islamic content of RME lessons irrespective of their religious backgrounds. They should disabuse the minds of pupils on perhaps the erroneous notions they may have about Islam so that they can appreciate Islamic content of RME.

#### **Areas for Further Research**

This study explored the attitude of pupils towards the study of Islamic content in Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. The study could be replicated in colleges and institutions in the country to find out what persists there. Also, the research was

conducted using the questionnaire and the observation guide as the instruments for data collection so future studies should incorporate the interview in order to have first hand information and in-depth information. This will also make the study interactive with the respondents.



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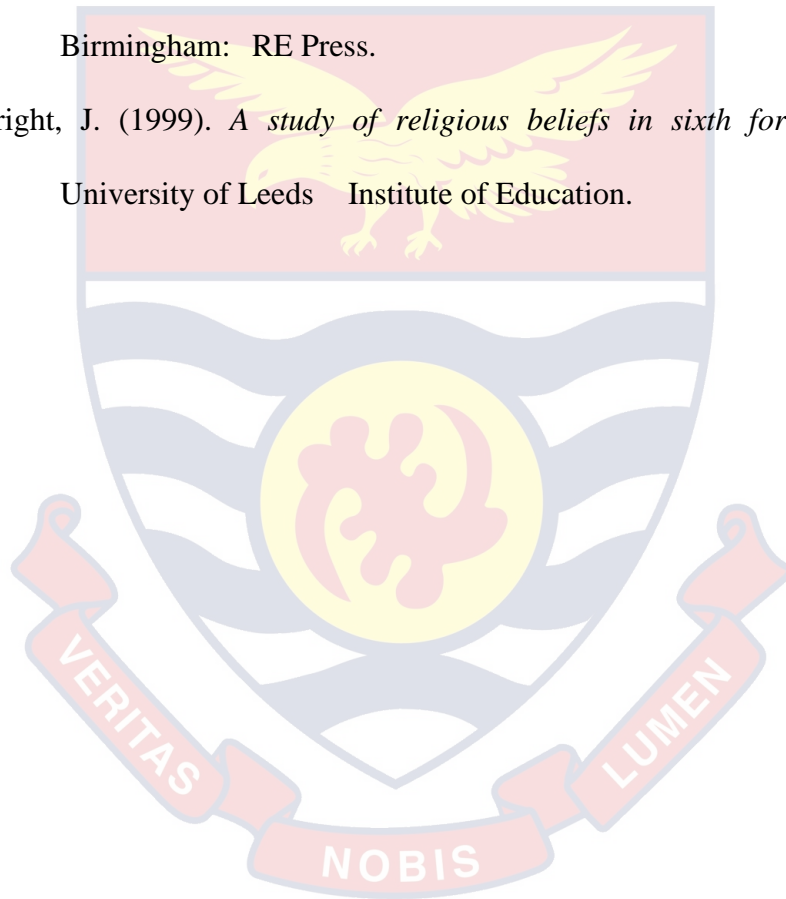
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## APPENDICES

### APPENDIX A: QUESTIONNAIRE FOR PUPILS

#### UNIVERSITY OF CAPE COAST

#### DEPARTMENT OF ARTS EDUCATION

This questionnaire explores the attitude of pupils towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. This questionnaire is purely for academic work. I therefore ask for your maximum co-operation and assure you that information provided here will be treated with outmost confidentiality.

#### SECTION A: DEMOGRAPHIC INFORMATION

Please respond to each of the following items by ticking (✓) the appropriate response box.

1. Gender:

a. Male

b. Female

2. Age:

a. 10-14 years

b. 15-18 years

c. Above 18 years

3. Religion:

a. Christianity

b. Islam

c. African Traditional Religion

Other (specify).....

**SECTION- B: PUPILS’ FAMILIARITY WITH THE ISLAMIC CONTENT  
OF RELIGIOUS AND MORAL EDUCATION SYLLABUS**

Please tick (√) the appropriate box to indicate your opinion on these statements  
key: Strongly Agree (SA); Agree (A); Uncertain (U); Disagree (D); Strongly Disagree (SD)

Statement	SA	A	U	D	SD
4. I have sufficient knowledge about R.M.E.					
5. The content of RME consists of topics from Christian religion, Islam, African Traditional religion, and social life.					
6. The Fajr is the Muslim prayer observed after sunset.					
7. The Holy Quran describes angels as creatures who act on the order of Allah.					
8. Zakat is the practice by which Muslims show concern for the poor.					
9. The second Caliph of Islam was Abubakar.					
10. Jumuah is the congregational prayer observed by Muslims on Friday.					
11. The teachings of Muhammed are found in the Qur’an.					
12. Tawaf is the belief in the oneness of Allah.					
13. Aminah is popular among Muslims because she married Muhammed.					



14. A chapter of the Qur'an is called the Surah.					
15. Caliph Abubakar led prayer in the lifetime of Prophet Muhammad because the Prophet was sick.					
16. The washing of feet, hands and face by Muslims before prayer is known as Zuhr.					
17. The janazah prayer is performed when a Muslim dies.					

**SECTION- C: PUPILS' DESCRIPTION OF THE MODE OF DELIVERY  
OF INSTRUCTION**

Please tick (√) the appropriate box to indicate your opinion on these statements  
key: Strongly Agree (SA); Agree (A); Uncertain (U); Disagree (D); Strongly Disagree (SD)

Statement	SA	A	U	D	SD
18. My RME teacher is able to explain the Islamic content of R.M.E. to my understanding.					
19. My R.M.E. teacher is able to give examples that enhance my understanding of the Islamic content of R.M.E.					
20. My R.M.E. teacher provides appropriate answers to questions which promote my interest in Islamic content of R.M.E.					
21. My R.M.E. teacher uses appropriate methods to					

explain aspects of the Islamic content of R.M.E. in order to enhance my knowledge and understanding.					
22. My R.M.E. teacher cites fewer examples when teaching the Islamic content of R.M.E. so I also dislike Islamic content of R.M.E.					
23. My R.M.E. teacher cites negative instances from Islam so I also dislike Islamic content of R.M.E.					
24. My R.M.E. teacher invites a resource person to assist with the teaching of Islamic content of R.M.E. and that enhances my understanding a lot.					
25. I have developed interest in Islamic content of R.M.E. because my R.M.E. teacher uses field trip method.					
26. My R.M.E. teacher uses real life experiences to explain the Islamic content of R.M.E.					
27. My R.M.E. teacher uses role-play in teaching the Islamic content of R.M.E.					
28. The teaching of Islamic content of R.M.E. is teacher-centred so that affects my interest.					

Others, please specify.....

.....

**SECTION D: ATTITUDES EXHIBITED BY PUPILS TOWARDS THE  
STUDY OF ISLAMIC CONTENT OF RELIGIOUS AND MORAL  
EDUCATION**

Please tick (√) the appropriate box to indicate your opinion on these statements

key: Strongly Agree (SA); Agree (A); Uncertain (U); Disagree (D); Strongly

Disagree (SD)

Statement	SA	A	U	D	SD
29. I think that the study of Islamic content of R.M.E. is useful/relevant.					
30. I find the learning of Islam in R.M.E very interesting.					
31. I become happy if it is time to study the Islamic content of R.M.E.					
32. I am willing to study the Islamic content of R.M.E.					
33. I tolerate the study of Islamic religious topics through the study R.M.E.					
34. I have the intention of pursuing Islamic religious studies to the highest level.					
35. I participate actively when it is time for Islamic religious studies lessons.					
36. I will rather select/choose questions on Islam rather than questions on Christianity or Traditional religion.					
37. I submit homework on Islamic aspect of R.M.E. in					

time.					
38. I am satisfied with the materials available to support the study of Islamic content of R.M.E.					
39. I am satisfied with the support I receive from teachers when studying the Islamic content of R.M.E.					
40. My religious beliefs affect my attitude towards Islamic content of R.M.E.					
41. I dislike the Islamic content of R.M.E. because it is difficult to understand.					
42. I simply dislike Islamic content of R.M.E.					
43. I prefer to skip class when it is time for Islamic content of R.M.E.					
44. I would be happy if Islamic content of R.M.E. is taken away from the syllabus.					

Others, please specify.....

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**SECTION- E: EXTENT TO WHICH THE USE OF INSTRUCTIONAL RESOURCES INFLUENCE PUPILS’ ATTITUDE TOWARD THE STUDY OF ISLAMIC CONTENT OF RELIGIOUS AND MORAL EDUCATION**

Please tick the appropriate box to indicate your opinion on these statements. Key: Strongly Agree (SA); Agree (A); Uncertain (U); Disagree (D); Strongly Disagree (SD)

Statement	SA	A	U	D	SD
45. Textbooks are available for teaching Islamic content of R.M.E.					
46. Syllabus are available for teachers to use in teaching Islamic content of R.M.E.					
47. Teachers’ manuals are available for teachers to use in teaching Islamic content of R.M.E.					
48. Visual resources such as charts, pictures and photographs are available for teaching Islamic content of R.M.E.					
49. Audio resources such as radios and cassette players for the teaching of Islamic content of R.M.E. are available.					
50. Religious objects for the teaching of Islamic content of R.M.E (e.g. Islamic jug,					

veil “mayaan”, clothings, etc.) are available.					
51. Religious sites for the teaching of Islamic content of R.M.E. (e.g. worship centres, archives, historic sites, sacred sites, etc.) are available.					
52. Resource persons are available to assist teachers in teaching the Islamic content of R.M.E.					

Others, please specify.....

.....

Please tick (✓) the appropriate box to indicate your opinion on the frequency at which your R.M.E teacher uses instructional resources to support his teaching of the Islamic content of R.M.E

Key: Very Often (VO); Often (O); Sometimes (S); Rarely (R); and Never (N) to the statements below.

	Statement	VO	O	S	R	N
53.	Textbooks					
54.	Syllabus					
55.	Teacher’s manuals					
56.	Visual resources					
57.	Audio resources					



58.	Religious objects in the community					
59.	Religious sites in the community					
60.	R.M.E lessons are made to coincide with religious ceremonies					
61.	Resource persons in the community					

**Thank You**



## APPENDIX B: QUESTIONNAIRE FOR RME TEACHERS

### UNIVERSITY OF CAPE COAST

#### DEPARTMENT OF ARTS EDUCATION

This questionnaire explores the attitude of pupils towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. This questionnaire is purely for academic work. I therefore ask for your maximum co-operation and assure you that information provided here will be treated with outmost confidentiality.

#### SECTION A: DEMOGRAPHIC INFORMATION

Please respond to each of the following items by ticking (✓) the appropriate response box.

1. Gender:

a. Male [ ]

b. Female [ ]

2. Age of Respondents:

a. 20-29 years [ ]

b. 30-39 years [ ]

c. 40 -49 years. [ ]

d. 50-59 years [ ]

e. 60 years and above [ ]

3. Years of teaching experience:

a. less than a year [ ]

b. 1 - 5 years [ ]

c. 6 -10 years [ ]

d. 11 – 15 years [ ]

e. 16 years and above [ ]

4. Highest academic qualification:

a. Bachelor’s Degree [ ]

b. Master of Arts [ ]

c. Master of Philosophy [ ]

d. Other (specify).....

5. Highest professional teaching qualification:

a. Teacher’s Cert ‘A’ [ ]

b. Diploma in Education [ ]

c. Post Graduate Diploma in Education [ ]

d. Bachelor of Education [ ]

e. Masters in Education [ ]

f. Other (specify).....

**SECTION- B: ATTITUDES EXHIBITED BY PUPILS TOWARDS THE  
STUDY OF ISLAMIC CONTENT OF RELIGIOUS AND MORAL  
EDUCATION**

Please tick (√) the appropriate box to indicate your opinion on these statements

key: Strongly Agree (SA); Agree (A); Uncertain (U); Disagree (D); Strongly

Disagree (SD)

Statement	SA	A	U	D	SD
6. Pupils think that the study of Islamic content of					

R.M.E. is useful/relevant.					
7. Pupils find the study of Islamic content of R.M.E very interesting.					
8. Pupils become happy if it is time to study the Islamic content of R.M.E.					
9. Pupils are willing to study the Islamic content of R.M.E.					
10. Pupils tolerate those who practice Islamic religion through the study of R.M.E.					
11. Pupils have the intention of pursuing Islamic religious studies to the highest level.					
12. Pupils participate actively when it is time for Islamic religious topics to be taught.					
13. Pupils will rather select/choose to answer questions on Islam rather than questions on Christianity or Traditional religion.					
14. Pupils submit homework on Islamic aspect of R.M.E. in time.					
15. Pupils are satisfied with the materials available to support the study of Islamic content of R.M.E.					
16. Pupils' religious beliefs affect their attitude towards Islamic content of R.M.E.					
17. Pupils dislike the Islamic content of R.M.E. because					

it is difficult to understand.					
18. Pupils simply dislike Islamic content of R.M.E.					
19. Pupils prefer to skip class when it is time for the teaching of Islamic content of R.M.E.					
20. Pupils would be happy if Islamic content of R.M.E. is taken away from the syllabus.					

Others, please specify.....

.....

**SECTION- C: EXTENT TO WHICH THE USE OF INSTRUCTIONAL RESOURCES INFLUENCE STUDENTS' ATTITUDE TOWARD THE STUDY OF ISLAMIC CONTENT OF RELIGIOUS AND MORAL EDUCATION**

Please tick the appropriate box to indicate your opinion on these statements. Key: Strongly Agree (SA); Agree (A); Uncertain (U); Disagree (D); Strongly Disagree (SD)

Statement	SA	A	U	D	SD
21. Textbooks are available for teaching Islamic content of R.M.E.					
22. Syllabus are available for teachers to use in teaching Islamic content of R.M.E.					

23. Teachers’ manuals are available for teachers to use in teaching Islamic content of R.M.E.					
24. Visual resources such as charts, pictures and photographs are available for teaching Islamic content of R.M.E.					
25. Audio resources such as radios and cassette players for the teaching of Islamic content of R.M.E. are available.					
26. Religious objects for the teaching of Islamic content of R.M.E (e.g. Islamic jug, veil “mayaafi”, clothings, etc.) are available.					
27. Religious sites for the teaching of Islamic content of R.M.E. (e.g. worship centres, archives, historic sites, sacred sites, etc.) are available.					
28. Resource persons are available to assist teachers in teaching the Islamic content of R.M.E.					

Others, please specify.....



Please tick (✓) the appropriate box to indicate your opinion on the frequency at which your R.M.E teacher uses instructional resources to support his teaching of the Islamic content of R.M.E

Key: Very Often (VO); Often (O); Sometimes (S); Rarely (R); and Never (N) to the statements below.

	<b>Statement</b>	<b>VO</b>	<b>O</b>	<b>S</b>	<b>R</b>	<b>N</b>
29.	Textbooks					
30.	Syllabus					
31.	Teacher's manuals					
32.	Visual resources					
33.	Audio resources					
34.	Religious objects in the community					
35.	Religious sites in the community					
36.	R.M.E lessons are made to coincide with religious ceremonies					
37.	Resource persons in the community					

**Thank You**

**APPENDIX C: OBSERVATION GUIDE**

**UNIVERSITY OF CAPE COAST**

**DEPARTMENT OF ARTS EDUCATION**

**OBSERVATION GUIDE FOR ISLAMIC CONTENT OF RME LESSONS**

Item	Field notes
<p><b>Mode of Delivery of Instruction</b></p> <ol style="list-style-type: none"> <li>1. Teacher relates Islamic content of R.M.E to real life situations.</li> <li>2. Teacher handles Islamic content of R.M.E objectively and dispassionately.</li> <li>3. Teacher uses appropriate questioning techniques.</li> <li>4. Teacher's use of repertoire of instructional strategies that stimulates learners' interest in Islamic content of RME lessons.</li> <li>5. Teacher varies and appropriately uses reinforcement techniques.</li> </ol>	
<p><b>Attitude of Pupils</b></p> <ol style="list-style-type: none"> <li>6. Pupils find the learning of Islam in R.M.E very interesting.</li> <li>7. Pupils participate actively when it is time for Islamic religious lessons.</li> <li>8. Pupils find the study of Islamic</li> </ol>	

<p>content of R.M.E. is useful/relevant.</p> <p>9. Pupils tolerate the study of Islamic religious faith through the study R.M.E.</p>	
<p><b>Instructional Resources</b></p> <p>10. Teacher's use of audio-visual resources</p> <p>11. Teacher's use of visual resources</p> <p>12. Teacher's use of audio resources</p> <p>13. Teacher's use of community resources</p>	

