

UNIVERSITY OF CAPE COAST

TEACHERS' AND PUPILS' PERCEPTIONS OF THE RELIGIOUS AND
MORAL EDUCATION PROGRAMME IN THE JUNIOR HIGH SCHOOL;
IMPLICATION FOR CURRICULUM DESIGN

ABENA GYATOWA ASIEDU

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IMPLICATION FOR CURRICULUM DESIGN

BY

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Faculty of Education, University of Cape Coast, in partial fulfillment of the
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Studies

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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: Abena Gyatowa Asiedu

Supervisors' Declaration

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

Principal Supervisor's Signature:..... Date:.....

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Name: Dr. E. B. Anum

ABSTRACT

The purpose of the study was to find out teachers and pupils perceptions of the Religious and moral education programme in the junior high school in Cape Coast in the Central Region of Ghana and their implication for curriculum designed. The qualitative research design was used for the study. The population was all the teachers and pupils in the junior high school in the Cape Coast Metropolis. The sample random sampling was used to select twelve schools in Cape Coast and the purposive sampling technique was used to select twelve teachers and twelve pupils from the schools. The interview schedule was the instrument used and the data was manually analyzed. The findings revealed that both teachers and pupils has positive perceptions towards the religious and moral education programme. However the aims of the programme could not be achieves because they lacked teaching/learning materials/resources. Teachers mostly used discussion and dramatization methods in their teachings. Again, the study showed that some teachers had difficulty teaching certain aspects of the syllabus Also some pupils put up poor attitude towards the subject. It was therefore recommended that teachers be provided with teaching/learning materials/resources for effective teaching. Again, teachers should explore other teaching methods and use them for their lessons to arouse pupil's interest. Ghana Education Service should organize in-service training, workshops and seminars for teacher. The Curriculum Research and Development Division should seek the views of teachers and pupils when designing the syllabus.

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DEDICATION

I dedicate this thesis to my parents Mr. and Mrs. Ghartey

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CHAPTER ONE

INTRODUCTION

Background to the Study

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, ethnocultural 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). 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 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, 1986).

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, 1986).

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 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.

When foreign culture infiltrated the societies such that our own culture was undermined by our people, especially the youth cultural studies as a subject was introduced into the curriculum of our basic schools. This was to encourage pupils to learn about their culture and the culture of other tribes in the country. Pupils studied topics such as rites of passage and their significance, enstoolment and destoolment of chiefs, festivals and their significance etc. At the end of basic education students were examined in cultural studies as part of the Basic Education Certificate Examinations.

If the R.M.E. Programme is to succeed and the subject to gain the desired impact, the people for whom the programme is intended, as well as the implementers must be able to perceive clearly what the programme is all about. When this is achieved, the implementers would be in a better position to embrace the programme fully. In order to achieve this, a positive attitude must be developed towards the programme by both teachers and students to make the programme succeed. A concrete attempt should be made to examine how the teachers and students perceive the R.M.E. programme. A critical investigation of the programme is therefore necessary and crucial in an era where many innovations are taking place in the educational system of Ghana.

Statement of the Problem

The R.M.E. programme was introduced into the Junior High School curriculum in 1998. The aim of the programme was to develop an understanding and tolerance of other people's faith; develop an awareness of their creator and the purpose of their very existence; appreciate the difference between good and bad behaviours so that they can make the right choices and be able to live a moral and religious life; develop the religious and moral skills and judgment that will make them able to cope with the social pressures of today's changing society; and become responsible citizens with the capacity for making positive contributions to the growth of society. (J.H.S. Syllabus).

According to reports from teachers, there are inadequate teaching /learning materials in the schools for the R.M.E lessons. Again the subject is given the barest minimum of time allocation therefore, making it difficult for both teachers and students to have adequate time for their lessons.

There are regular media reports about students' misbehaviour in schools; for instance, the 2nd September edition of the Mirror (2006) reported that some students engage themselves in sexual immorality, vandalism, drug abuse, insubordination and disrespect for authority. The Vice President started a campaign against indiscipline in 2004. Sheik I. C. Quaye the Greater Accra Regional Minister in a speech at the 2005 Teachers' Awards day in Accra and stated that there should be a subject which will specifically teach moral values in schools to help reduce indiscipline in the society. This is an indication that there is degeneration of moral values in the society.

It is very important that the educational system contribute to finding solutions to these problems in schools. What students learn in school today will affect the kind of adults they become and the kind of society they will eventually create. (Sadker and Sadker, 1995). It is therefore necessary that religious and moral education be given the needed attention to enable it make an impact on students and the society at large. There is therefore, the need for a research into the problems that constraint the successful teaching and learning of religious and moral education in the Junior High School. It is also necessary to understand the extent to which both teachers and students of R.M.E. appreciate the impact of the subject on character formation.

Objectives of the Study

The broad objective of the study is to examine teachers and students perceptions of the R.M.E. programme in the junior secondary school. Consequently the purpose of the study has been designed specifically to:

1. Assess teachers' and students' perceptions of the R.M.E. programme.

2. Find out the teaching learning resources available for the RME programme.
3. Identify the teaching methods used for R.M.E lessons.
4. Identify the methods teachers use to evaluate RME lessons.
5. Find out the challenges that teachers' and students' face as they teach and study R.M.E in the Junior High School.
6. Examine the implication for curriculum design.

Research Questions

1. How do teachers' and pupils' perceive the aims of the R. M. E programme?
2. How do teachers' and pupils' perceive the content of the R.M.E. Programme?
3. What teaching / learning resources are available for the R.M.E. programme?
4. What teaching methods are used for R.M.E. lessons?
5. How do teachers' evaluate R.M.E lessons?
6. What challenges do teachers' and students' face in teaching and learning R.M.E.?

Significance of the Study

The findings will unearth the kind of perceptions both teachers' and pupils' have towards the teaching and learning of Religions and Moral Education. The teaching and learning materials available, the teaching methods used, the evaluation methods used and the challenges teachers' and students' face as they teach and study R.M.E.

The findings will be useful to educational planners, policy makers and administrators who wish to identify areas where support or materials are needed in the teaching and learning of R.M.E. The study will also serve as a reference point for further investigation into the perception of teachers and pupils in other subject areas. It may also serve as a supplement to the ongoing moves to reform the educational sector to make it more relevant to the aspirations of individuals and the society at large.

Limitation of the study

Restrictive weakness in the data collection may affect the study. The researcher had challenges with some teachers who were not willing to be interviewed and therefore postponed their time to be interviewed several times. Also some of the pupils could not express themselves well in the English Language therefore the researcher had to explain over and over again before they could give the right answers to the questions.

Delimitation of the study

The study was confined to selected Junior High Schools in the Cape Coast Metropolis in the Central Region of Ghana. The schools were randomly selected to cover pupils and teachers who study and teach R.M.E. in the Junior High Schools. The study was also confined to only third year pupils because they have experienced two academic years of R.M.E. teaching hence they were in the position to answer items in the interview schedule. The first and second year pupils did not have much experience as compared to the third year students. In addition the study topic, is delimited to R.M.E. teachers and pupils perception of RME programme in the selected Junior High School and not heads of these schools and the other teachers. The study is restricted to the

Cape Coast Metropolis therefore it may not be possible to generalize the results of the study beyond the Cape Coast Metropolis in the Central Region of Ghana.

Definition of terms

Perception

Perception in this study is the attainment of awareness and understanding by an individual on the R.M.E. programme depending on his or her experiences concerning R.M.E.

Moral Education

Moral education is what schools do to initiate the child into patterns of behaviour that are acceptable in the home, workplace and in the society.

Curriculum

Curriculum in this study is the planned experiences offered to the pupils under the guidance of the school.

Curriculum Design

Curriculum design is the statement which identifies the elements of the R.M.E. curriculum and states what their relationships are to each other. It includes the consideration of aims of the R. M. E. intended learning outcomes, the syllabus, teaching learning methods and the modes of assessment used.

Organization of the Thesis

The research was organized into five chapters. Chapter one of the study focused on the introduction of the study, which also included the background to the study, the statement of the problem, purpose of the study, research questions, significance of the study, limitation and delimitations.

Chapter two deals with the review of relevant literature on the topic under study. The third chapter describes the methods that were employed to collect the needed data for the study. The chapter also includes a description of the research design, the population, the sample and the sampling techniques used. It also includes a description of the methods used to analyze the data. Chapter four looked at the findings of the study and discusses the findings. The last chapter, provides a summary of the study, a summary of the findings, and draws conclusions and offers recommendations.

CHAPTER TWO

LITERATURE REVIEW

Overview of the chapter

This chapter is concerned with the review of literature related to the topic: Teachers' and pupils' perception of the Religious and Moral Education programme in the Junior High Schools: implications for curriculum design. The review of literature is organized under the following headings: the concept of religion, the concept of morality, the concept of curriculum, aims of the RME programme, the content of the RME programme, teaching methods used for RME, methods used for evaluating RME lessons, moral development in the information age, morality in traditional Ghanaian society, the hidden curriculum as a sources of moral education, perceptions on religion and moral education.

Concept of Religion

Religion is a broad phenomenon. The principles underlying its interpretation have multidimensional perspectives. The view of a sociologist may differ from that of an anthropologist or that of a theologian. Nukunya (1992) describes religion as the beliefs and practices associated with the supernatural. Macquarie (1977) writes that religion assumes a variety of forms that, attempts to give a successful definition covering them all have usually turned out to be unsatisfactory. This supports the view held by Tracy (1975) that there is no universally agreed upon single definition for the human

phenomenon called religion, Groome (1980) also asserts that the great variety of definition of religion is due to different definitions of religion by different academic disciplines.

People from different traditions of religion will define it from their own experience. And the anthropologist, sociologist or the scientist who may study this human phenomenon will define it from their specific interest. Groome goes further to define religion as the human quest for the transcendent in which one's relationship with an ultimate ground of being is brought to consciousness and somehow given expression.

Friedrick Schleiermacher writes in the New Dictionary of Religion that the essence of religion is the feeling of an absolute dependence on the sacred supernatural in which man has some form of relationship. In the same context Emile Durkheim (1956) expressed that religion is a unified system of beliefs and practices relative to sacred things.

Cox (1966) also asserts that the concept religion transcends human understanding, it is inexplicable. If anything at all, it is fundamentally man's attempt to explain himself and the meaning and purpose of his own existence. Yet since he is part of a much greater creation, he can only discover the purpose for himself by referring to the purpose of the world of creation. He went further to state that religion aims at presenting to students what is worthwhile to them and useful to the community. Undoubtedly, religion belongs to the realm of feeling values, judgment and opinions of people.

Idowu (1973) in a critical analysis of various definitions given to religion contends that it is better to describe religion than to attempt to define it. This is because it is an almost impossible task. It would only be described

as a system of relationship that has many implications for one's existence; it is a relationship between the individual and the society between people and their object of worship in terms of behaviour and conduct.

It can be said from the ongoing that no precise definition has been given to the concept religion. In applying the various points of view expressed to the field of education, one will support Cox's assertion that the concept transfers to students what is worthwhile and useful to the community. It is in the light of this that curriculum designers felt the need to introduce Religious and moral education into the school curriculum.

Concept of Morality

Morality is generally defined as a society's system of rules for distinguishing right conduct from wrong conduct. School rules and regulations governing personal behaviour constitute a component of this system. Dewey (1916) states that morality is concerned with conduct and that conduct has to do with the movement, which carry motifs. To Dewey morality can be identified with either the inner state of mind or the outer act.

The concept morality has also been defined and interpreted in many ways by philosophers, psychologists, commentators and writers each of whom makes analysis of the term according to his interest or concern. It has indeed become very difficult to exactly ascertain what constitute the general notion of morality. Downey and Kelley (1978) quoted Piaget that all morality consists in a system of rules and the essence of all morality is to be sought for in the respect which the individual acquires from these rules. Thus, in philosophy, morality is an exclusive concept which extends beyond specific mode of behaviour. It involves every aspect of human life experience for which a

person could be held responsible. Peters (1963) asserts that morality is concerned with what the reason for doing or not doing, for bringing into or removing from existence. It can be inferred that Peters is referring to the distinction between what is right and wrong. This morality depends on one's ability to differentiate good (right) from bad (wrong).

Fremka (1965) is also of the view that morality consists of judgments (rules, principles, ideas) that pronounce actions to be good, bad, right, wrong, etc simply because of that action on the feelings and experience of man. Barry (1973) however, makes a distinction between moral principles and moral values. According to him, moral principles are based on values but involve a different sort of proposition, for example, if A is preferred to B, then a moral principle indicates that one ought to strive for A since that is accepted by the society. Barry sees morality as the ability to gain social acceptance as a role partner which depends on good measure or conformity to societal expectations, being able to present oneself as an acceptable person. It is therefore clear from Barry's assertion that societal norms and values are necessary to be adhered to. In doing so, such values and norms regulate one's conduct in the society. Sainful and Dixon (1984) support the view of Barry. They are of the opinion that moral norms and values are not explicitly stated by law but whatever it is centres on man's interests and actions performed knowingly and freely, devoid of coercion. Adherence to good moral principles in society embodies on one's effort to become truly human and well accepted in the society. Genovesi (1987) also shares a similar view that living a morally good life is the expression of one's true desire to live as a full and authentic human being. To him, the struggle to be moral is in effect nothing

other than the on-going pursuit of one's true human dignity. His opinion is that morality involves a unique range of attitudes from sexual behaviour, integrity and honesty to such matters of selection of occupation and choice of friends, thus, the ability to acquire the right habits, values and attitudes of mind and patterns of behaviour, and experience that could ensure the individuals' moral suitability in society. The quality of goodness and badness is determined partially by code of rules in accordance with how people ought to live and by which their conducts and actions are judged. In line with this, Awuah (2000) intimates that the general code of conduct designed to ensure stability from society might be supported to justify explanation or motivate explanation. To justify explanation, according to him, is to show the consequence of obeying or otherwise of rules as society expects. To motivate explanation gives the individual a reason for doing what the rules demand. He further opines that morality may be followed thoughtfully or unthoughtfully. Thoughtfully because after analysis, people find that the existence of code of rules is justified. Unthoughtfully because people form a habit as they follow the code of rules.

Specific values and behaviours regarded as desirable vary among cultures, all societies have a system of rules about the rightness and wrongness of certain behaviour. This is to say that what may be acceptable in one society may not be acceptable in another. The child is expected to learn these values and to experience emotional discomfort or guilt when violating them and satisfaction when conforming to them. "Initial control over the young child's behaviour is maintained largely through immediate external social factors such as the presence of authority figures, or fear of punishment. However, with age

the child's behaviour seems to be increasingly maintained by internalized standards of conduct that lead to self control in the absence of external restraints. This shift from external factors to personal feelings and ethical beliefs as the basis of moral behaviour is called internalization. Many Psychologists believe that internalization is the basic process in the development of morality". Hetherington and Parke (1993).

Niblett (1963) discusses morality and states that actions that are moral imply choices that are conscious however, there are many unconscious elements in the situation and that there can be no morality without rational and personal decisions. He continues that an individual act is properly to be called moral only when a man or woman deliberately chooses to follow convention in spite of a temptation to deviate from it. For him morality involves individuals being awake to responsibility and a willingness to make personal choices.

Concept of Education

According to Kneller (1963) education may be considered in two senses one broad and the other technical. In its broad sense education refers to any act or experience that has a formative effect on the mind character or physical appearance of an individual. In this sense, education never ends because we "learn from experience" throughout over lives. All kinds of experience can be educative from reading a book to travelling abroad, from the views of our acquaintances to a chance remarked overheard in a cafeteria line. In its technical sense education refers to the process of deliberately handing down from one generation to another its cultural heritage, its

accumulation of knowledge, values and skills by means of schools, colleges, universities, adult education and other organized media.

Again, education is both a product and a process. As a product education is what we receive through learning - the knowledge, ideals and techniques that are taught. Also as a process, it involves the act of learning itself. Herman Horne an idealist defines education as the external process of superior adjustment of the physically and mentally developed, free, conscious human being to God, as manifested in the intellectual emotional and volitional environment to man. John Dewey defined "education as a process of continuous reconstruction of experience with the purpose of widening and deepening its social content while at the same time the individual gains control of the methods involved".

Farrant indicated that education may be seen as a process of changing behaviour patterns of people; dealing with knowledge which is worthwhile and capable of achieving a voluntary and committed response from the learner; leading to a quality of understanding that gives rise to new mental perspective in the educand and using methods that encourage the exercise of judgement by the learner and the use of his or her critical faculties.

Peters mentioned that education is concerned with "initiating" young people into "what is worthwhile". He identifies what is worthwhile as specific modes of thought and awareness such as science, history, mathematics, religious and aesthetic awareness together with moral prudential and technical form of thought and action. Furthermore Peter states that education requires that the outcomes of beings initiated into a mode of thought should be worthwhile valuable to the person concerned. It should make a difference to him

or her and that the difference should be considered desirable, He argues further that for something to count as education a minimum knowledge and understanding must be involved. Also the knowledge and understanding should have the capacity to widen and deepen the child's cognitive perspective in a unique way. Finally, Peters observed that education at least rules out some procedures on the ground that they lack willingness and voluntariness on the part of the learner".

The Concept Curriculum

The term curriculum is one which is often used when education comes under discussion. The concept may vary from one person to another or from one group to another, depending upon the angle from which education is viewed. "Definitions of the word curriculum do not solve problems; but they do suggest perspectives from which to view them". Stenhouse (1975 p.1) For example, the word when used by an administrator in say a curriculum development centre may differ in connotation from that of a politician. This brings us to the issue of definitions of the term. Few definitions as given by Balogun, Okon, Musaazi and Thakur (1984) are:

1. The curriculum is only the content of a subject in the classroom
2. It is the content of classroom subjects and outside activities in the schools
3. All the experiences of a child in and out of school make up the curriculum
4. The curriculum consists of all the activities planned for the child, the methods used in carrying out the activities and the help the teacher offers him (p.79)

From the above it can be realized that it is not easy to define the term curriculum because different people have different meanings for the term.

Also, views concerning education such as child-centred, teacher-centred, integration in education have direct consequences on the way people view the curriculum.

Furthermore, it is important to highlight on some core issues of the term curriculum. For instance we have the single subject curriculum. According to curriculum scholars, the single subject curriculum is regarded as the contents or topics that are planned to be taught in one subject. For example, what is learnt in religious and moral education (RME) is called the RME curriculum and the list of topics to be learnt in English is referred to as the English curriculum. There are as many curricula as there are subjects in the school (Apple, 1979; Gress, 1978; Sockett, 1976; Stenhouse, 1975).

Again these scholars talked about the curriculum of all subjects. The all subjects curriculum is regarded as the sum total of the contents of all the subjects taught in the school. Therefore, every learning activity planned by the school to take place inside the classroom forms part of the curriculum. So, no one talks about a religious and moral education curriculum but a school curriculum. They then talked about a good curriculum, which includes all that is taught in the school, i.e., RME, English, Mathematics, General Science and the other subjects in the Junior High School curriculum (Stenhouse, 1975; Gress, 1978; Sockett, 1976; Apple, 1979)

Additionally, one definition of curriculum hammered on is all school activities and in this instance, the curriculum is regarded as the total learning experiences of the child in the classroom, rather than simply contents of the various subject taught (Balogum, Okon, Musaaazi and Thakur, 1984, p.80).

Hence, according to Thakur et al (1984) the curriculum will consist of:

1. The plans for activities or subjects contents
2. The materials that are to be used in presenting the contents
3. The ways in which the activities are to be conducted (methods of presentation)
4. The evaluation (or test of success) of the subject taught (p.80).

From these expositions, very important teaching and learning issues arise. These are methods of teaching and learning, teaching- learning materials (TLMS), lessons plans, time tables for teaching and lessons to be taught from all the subjects in the curriculum.

More so, there is what is widely known in curriculum studies as all schools learning experiences. This view regards the curriculum as the total school learning experiences of a child, which include all the activities not only inside, the classroom, but also outside the classroom. (Stenhouse, 1975; Gress, 1978). The experiences of the child outside the classroom may include club and society activities, games, sports and athletics. Most of these activities are planned and others unplanned. It is worth noting that the organisation of the school and the attitudes of teachers as well as attitudes of other pupils are all part of the child's experience in the school, and are considered to be part of the curriculum. This approach to curriculum development is child-centred, rather than subject-centred (Oliver, 1992).

Again, some of the definitions of the concept curriculum indicated that, all learning experiences inside and outside the school comes into the curriculum discourse. Here, the child or the pupil and all the experiences that determine his development are seen as part of the curriculum (Apple, 1976; Sockett, 1976). They explained further that, "these experiences will include

not only those occurring inside and outside the classroom, but also those gained in the school environment for learning or enjoyment purposes, or through the activities of the home and community, and other agents of education such as the mass media, museums, religious organization, and so on". (p.81). This approach to curriculum design is a child-centred one. Even though it is child-centred curriculum if it meets the aspirations of the larger society then there is nothing wrong with it.

At the heart of the above discussions on the various definitions of curriculum are the goals of education of a nation. For instance Thakur et al (1984) highlighted on the Nigerian National Policy on Education .They stated that the goals of education in Nigeria are:

- i. The inculcation of national consciousness and national unity
- ii. The inculcation of the right type of values and attitudes for survival of the individual and Nigerian Society
- iii. The training of the mind in the understanding of the world around
- iv. The acquisition of appropriate skills, abilities and competences, both mental and physical, as equipment for the individual to live in and contribute to the development of his society.

Wheeler (1980) elaborated further that the kinds of experience that have to be provided in schools should include relevant knowledge of various types, skills, appropriate to the individual and the society, beliefs that promote development, values that are worthwhile thinking that frees the individual and consequently society, health which is a prerequisite for all activities, a sensitive response to the world, an appreciation of beauty, and a creativity that

will release the individual and his society from slavery of day-to-day needs and problems.

From the discussion so far on the concept curriculum, it can be deduced that, there cannot be a school without a curriculum and for that matter planned learning activities and experiences. Moral education is an important part of the African indigenous education. The teaching syllabus for the religious and moral education programme of the junior high schools in Ghana gives an ample testimony to the assertion above. The syllabus encompasses major sections that are enumerated below:

1. God His Creation and His Attributes
2. The Family, Religious Home and Obedience
3. Religious Practices and their Moral Implications
4. Manners: Dressing, Greetings and Eating Habits
5. Work, Money, Time and Leisure and Moral Teaching and Commitment
(Teaching syllabus for RME, Junior Secondary School 1 – 3, September 1999).

The major sections outlined above are just but a few, there are others that cover the entire social and moral life of the individual. Concluding this part of the literature review, a definition of curriculum by Stenhouse (1976) is appropriate, it states that, “curriculum is an attempt to communicate the essential principles and features of an educational proposal in such a form that it is open to critical scrutiny and capable of effective translation into practice” (p.4). The relevance of this particular definition is embedded in the fact that indigenous African education is largely on the religious and moral life of the

citizens. Besides, the major sections inherent in the JHS RME syllabus are enough evidence of what the African educational system embodies.

Finally, it has been stated elsewhere in this study that “The moral component involved learning to live within the norms or moral code of the society. Moral education is a lifelong process because it takes place everywhere and throughout a person’s life.”

Aims and objectives of Religious and Moral Education

Aims and objectives are the intended consequences or outcomes for pupils which are a result of their participation in the curriculum, Mathews (1989). It is generally accepted that schools should play a major role in the moral upbringing of the child even though the home will continue to shape the moral fibre of the growing child. In Africa and Ghana in particular, the society is composed of people with differing religious persuasions. For instance, in Ghana, there are three main religions, namely: Islam, Christianity and African Traditional Religion (traditional religion). Beside these three religious sects, there are other minority religious beliefs but not well pronounced. In view of this multiplicity of religious beliefs coupled with their moral underpinnings, there is a need to chart a straight path for the healthy development of the society.

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 (Hansen, 1995). 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 (Nissan, 1991). 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. Vincent (2001) 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.

The aims of the RME programme in the Junior Secondary Schools in Ghana gives a dimension that is almost the same as positions outlined above. First and foremost, the aim of the RME programme is to help pupils develop

understanding and tolerance of other people's faith and religious inclinations. Smith (1972) 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) mentioned 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. Secondly, pupils are expected to develop an awareness of their creator and the purpose of their very existence. Again the aim of RME is not simply to present any sacred book as a record of historical events, but to bring learners into an encounter with their creator. Matthews (1966) added that bad teaching about any sacred book can turn pupils away from religion, but good teaching of the sacred book surely opens the way to a comprehension of the truth of man's dependence upon God. They should equally appreciate the differences between good and bad behaviours so that they can make the right choices and be able to live morally and religiously upright lives. According to Anum and Anti (2003), when a person is taken through RME, he or she is equipped to make better moral judgment.

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. However, Awuah and

Afriyie (2004) argued that students, who study RME at school and acquire sound religious and moral principles, are not only guided in their behaviours, but they are also assisted to carry out their responsibilities as members of a social group.

The content of the R.M.E. Programme

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 believes are rejected there appears to be no longer any basis for moral principles Downey and 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”, “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 religion 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).

Content might be described as the knowledge, skills, attitudes and values to be learned, (Nicholls and 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:

- 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.
- 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 emphasize how to think and not simply what to think. Relevance gives curriculum its true cultural base and appropriate context.

- 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.
- 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.
- 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.

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. 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 as “facts” “knowledge” whose bases are highly problematic. Where links between morals and religion have been claimed, these links are forged with the doctrinal aspect of the religion, for example, it is because “God is love” that is why we are urged to love our neighbours. It is because “Jesus is the son of God” that we are encouraged to follow his moral teachings, not because he lived at the beginning of the first century AD, Downey and Kelly (1978).

The 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 religion 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).

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. Values 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).

Teaching Learning Resources/Materials

According to Zimmerman (1966) as cited in Annobil (2005) a resource is something, material or abstract in nature, which can be used to satisfy some human wants or deficiencies. Bruce (1987) also asserted that greater availability of text and reading materials raises the quality of learning activities, thus increasing achievements. In the view of Jarolimick and Foster (1989), in any learning environment, there must be a quantity of good quality material suitable for a wide range of abilities and learning styles.

The teaching learning resources or materials available in the schools include syllabi, textbooks, audiovisual aids, religious objects, religious sites and resource persons, (M. O. E., CRDD, 2000, and Awuah, 2000). Reading resources play a leading role in the teaching and learning of RME. These also include syllabi, religious literature, textbooks, manuals and magazines.

The syllabus is a list or plan of topics to be treated over a period of time. It indicates topics to be treated at each level of the school system. The basic RME syllabus indicates the general aims and rationale behind the teaching and learning of the subject.

The textbook is also the most widely used printed material in the process of teaching and learning of the subject. It provides additional information on topics outlined in the syllabus. Argarwal (2001) asserted that textbooks remain essential tools preserving and diffusing the world's storehouse of knowledge and wisdom. Altbach (1983) has cited that nothing has ever replaced the printed word as the key element in the educational process, and as a result, textbooks are central to schooling at all levels. He added that textbooks substitute for gaps in teachers' knowledge and skills. The availability of textbooks affords teachers and students the opportunity to read in advance before lessons are held. Heinemann 'et al' (1987) added that availability of textbooks to a student should be the principal concern of educational planners and administrators.

Another teaching learning resource or materials is visual aids. They include the chalkboard, photographs, illustrations, diagrams, charts, models and projectors. Photographs and charts can be a good source of teaching material for various topics in RME.

Audio aids are also an important resource to the RME teacher. They include tape recorders, radio cassette players and disc recorders. In the view of Tamakloe 'et al' (1996), radio broadcasts are powerful audio aids which seek to reach schools with programmes that are nationalistic in nature. They added that recordings on tapes are generally more suitable for class teaching than individual teaching. Again, programmes could be recorded on cassette players during school excursions and played back to the class at a suitable time. According to Farrant (1988) audiovisual resources are those which cater for both audio and visual perceptions. Examples include film strips, slide projectors and televisions. Lessons may be prepared based on these resources and broadcast outside school hours. Most of the vital information needed for effective teaching, which is out of reach because of distance and unavailability can be managed in the classroom through audiovisual aids. For example, a video clip or documentaries on traditional religious festivals, naming ceremonies, and puberty rites could be shown in class for students to see the process involved and their significance. Furthermore, religious objects are also used as teaching learning resources. These resources are referred to as religious objects because they are mostly used for religious purposes. They include rosaries, crucifix, cowries, whisks, candles, traditional drums, models of animals and plants considered as totems, sacred stools and animal skins (M.O.E., CRDD 2000; Anti and Anum, 2003).

With regards to religious sites, all the three main religions in Ghana have historic sites and worship centers which teachers and students could occasionally visit to acquaint themselves with what goes on there. These sites

include churches, mosques, shrines, archives, museums, cultural centers, and other places of great historic and geographical importance,

In addition, religious activities or ceremonies could also be used as teaching learning resources. They include religious festivals, rites of passage, enstoolment and enskinment of chiefs and other forms of drama.

Finally, resource persons are also important source of information for teaching and learning RME. Human resource constitutes an important instructional resource in the teaching and learning process. Resource persons are usually believed to have richer experiences or knowledge in their area of study than the teacher. They include leaders in the community such as chiefs, politicians, administrators and social workers. The appropriate use of resource persons in the teaching learning process helps in developing interest of students in what they learn. The approach helps to make lessons practical, meaningful and efficient. Also resource person may be invited to break the monotony which occurs when students continually see and hear the same person all the time, (Tamakloe 'et al', 1996; Crandall associates, 1982).

Teaching Methods for R.M.E.

Every subject has its own peculiar way of transmitting information to its learners and so is RME. Grimmit (1978) stated that, every teacher and educationist of experience knows that even the best curriculum and the most perfect syllabus remain dead unless quickened into life by the right methods of teaching and the right kind of teachers. Grimmit has laid a firm foundation for teaching methods used in teaching. He asserts that, sometimes even an

unsatisfactory and unimaginative syllabus can be made interesting and significant by the gifted teacher who does not focus his mind on the subject matter to be taught or the information to be imported but on his students - their interest and aptitudes, their reaction and response. He or she judges the success of his or her lesson not by the amount of matter covered but by the understanding the appreciation and the efficiency achieved by students (Colbey & Kohlberg, 1987; Ocitti, 1994).

Cullahan & Kellough (1992) made it clear that “there are no distinct teaching methods uniquely applicable to Religious and Moral Education” (p. 144). He explained that like the other subjects, the RME teacher makes use of the common pool of teaching methods available. Also they see the methods of teaching as the process through which learning takes place. They explain teaching-learning strategies as the processes which are adopted by both the teacher and the student to induce learning in a teaching-learning interaction. They include field trip, dramatization, role play, resource persons, project method, lecture method and question and answer method. These teaching methods are either learner-oriented or teacher-oriented. Learner-oriented methods enhance students’ participation in lessons through activities which are provided by the teacher. On the other hand, teacher-oriented methods provide the environment in classrooms for teachers to transmit knowledge to students. The teacher therefore adopts them to transmit the lesson as enshrined in the syllabus.

- **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, (Ward, 1957; Salts and Brodie, 1982; Lowenfield, 1952; and Clark & Star, 1986). 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 Shafteel and Shafteel (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 prevent 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 and Kuethe, 1968). 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 ensure 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, (Anti & Anum, 2003, 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, Flanders 1999. The limitations of this method includes lack of vocabulary, inattentiveness and ability to understand questions which may be posed to pupils.

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, sociodrama 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 (Majasan, 1967; Nduka, 1974). Ocitti (1994) 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 again 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.

Drama helps in creating personal and social awareness: Drama is useful in assisting in the growth of physical, emotional and intellectual confidence and independence of the child. At the same time, like play, it affords an acceptable means by which a child may satisfy some basic needs- the release of physical and mental energies, aggression, hate, fear, violence, wish fulfillment and many others (Woodhouse, 1985). Through drama, pupils can play themselves into their future adult roles to safely regress and give expression to unfulfilled infantile needs. Goldman (1964) also postulated that, through drama pupils can be themselves, as they feel they are, rather than what other people expect them to be. This is at the imaginative domain, pupils can overcome most of the problems that in real life would be insoluble or insurmountable.

On the role drama plays in the social awareness of the individual, Woodhouse (1985) indicated that it is useful as a means of promoting feeling for and awareness of other people and their attitudes and need. Explaining further, Goldman (1978) added that drama teaches pupils to adopt attitudes towards problems and situations faced by other people. It is a way of exploring other people, their needs, fears and joy, so making possible close empathetic identification just as drama has a therapeutic value for the socially maladjusted; it therefore helps to give pupils and young people confidence to face the ever-growing demands of modern life.

Still in the domain of Education drama, this review narrows down to the types of education drama that can be employed in teaching RME. The first to be tackled is Scripted Drama, followed by Extempore Drama

Scripted Drama: There may be occasions where the RME teacher may have his/her own script for the pupils to study and act it out. There may be occasions when a teacher may wish to offer his students an opportunity to write their own plays or incidents for dramatization. This will definitely provide pupils with an opportunity to improve their ability. Considerable discussion with the class on possible themes should obviously precede this work; the teacher should guide their choices rather than dictating to them Garvey (1999)

Once again, this initiative by the teacher if it continues will go a long way to help pupils to give much closer attention to a text than they would normally give if they were only asked to read it. Whatever, the teacher's reason in allowing pupils the leeway to write their own scripts, Garvey (1977) explained that he or she –the pupil- should recognize that it is the process of

creating and writing the play wherein the value of the creativity is to be found and not in its eventual performance

Extempore Drama: The Second type of education drama is extempore or improvised drama. This provides a much greater opportunity to pupils to play out their own feelings and look more deeply into character and situation than is provided by scripted drama Damon (1993) added to Garvey's and said with extempore drama, accuracy should not be sacrificed for imagination, for the child and his feelings are more important than any text or script. Additionally, Majasan (1967) noted: "this does not mean, however, that when using a Bible incident or symbol as the basis for improvisation, a careful reading of the text is unnecessary" (p. 139). On the contrary, a careful reading of the text (especially if the teacher is able to read it sensitively to the pupils) often provides a "spring board" for a great deal of imaginative, creative and original thinking.

Role Play: The third type of education drama is role play or socio drama. On

this one, Blege (1986) & Axline (1960) gives elaborate description of this type

of drama. According to them emotional stability or good mental health depends largely upon how successfully we play our different roles in accordance with the different demands of our role set. They continued that, how successful we are at this will depend upon two main factors:

- i. Our knowledge of the expectations of our role-set and why they have such expectations

- ii. Our ability to fulfill these expectations in our behaviour without undue stress and strain.

Ocitti (1994) indicates that role play has to be learned in the life often through individual experience. Fortunately, pupils and young people can be helped to gain knowledge of the feelings and attitudes of their role- set and practise the skill of adopting these responses in accordance with their experience by being involved in situational or social drama. Within the same situation, one individual or pupil can rotate his/her role- set by playing each role in turn, for example, in a family argument about being in at night on time, a student can play himself, then his father and finally his mother

In rotating through the roles, the student is able to objectify and analyse the distinctive characteristics of each position and so evaluate their view points in relation to his own. Work of this nature may eventually lead to the pupil acquiring a much greater flexibility in his adaptation to other people as well as to a greater sensitivity to their feelings and values. Thus, the approach is invaluable in helping pupils to deal with the conflicts and vision in loyalty which occur in adolescence.

Furthermore role play may provide the means by which anti-authority feelings and attitudes may be channeled into constructive rather than destructive behaviour.

Dance Drama: The last type of education drama is dance drama. Bayles and Henley (1992) pointed out that in playing out their feelings through physical movement, pupils objectify them and they are able to examine and evaluate them. This form of self- expression is particularly desired in RME where the

“Subject matter” is very difficult to translate into words, largely because “understanding” also depends on feeling.

Moreover, the physical symbolism of dance or movement assists in the development of the pupil’s awareness of the nature of symbolism- both physical and linguistic. Also, this can greatly facilitate the student’s development of religious concepts and his appreciations of nature of religious language.

Again, dance drama may be performed either with or without music and with or without a story, plot or incident. The older the pupils, the greater the freedom they are given to interpret the symbol, images, gestures and situations for themselves Brunner added that, “younger pupils may require the security of a story, whereas older pupils may say that this is a hindrance rather than a help” (p. 139). It is important to know that almost every symbol, image, gesture, movement and situation can be interpreted at different levels according to the maturity of the pupils. For example, even, very young pupils are able to explore through dance, such concepts as awe, wonder, mystery and worship, concepts which we have seen to be central to religion and moral education. Dance, however, may also provide pupils with new insights into well- known stories.

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 schools 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.

Methods used in evaluating R.M.E. lessons

Evaluation in the content of education is a process used to obtain information from testing, from direct observation of behaviour, from essays and from other devices to assess a student's overall progress towards some predetermined goals or objectives. It includes a qualitative judgment of overall student behaviour, (Nacino-Brown et al 1982.)

The process of evaluation is essentially the process of determining to what extent the educational objectives are actually being realized by the program of curriculum and instruction. However, since educational objectives are essentially changes in human beings, that is, the objectives aimed at are to produce certain desirable changes in the behaviour patterns of the pupils, and evaluation is the process of determining the degree to which these changes in behaviour are actually taking place.

The conception of evaluation has two important aspects. In the first place, it implies that evaluation must appraise the behaviour of students since it is change in these behaviours which is sought in education. In the second place, it implies that evaluation must involve more than a single appraisal at any one time and to see whether change has taken place, it is necessary to make an appraisal at an early stage and another at a later stage to identify changes that may be occurring. On this basis, one is not able to evaluate students only at the end of the programme by testing students without knowing where the students were at the beginning. It is not possible to tell how far changes have taken place. In some cases, it may be possible that students have made a good deal of progress on the objectives before they begin the instructional programme. In other cases, it may very well be that the students

have very little achievement before they begin the instruction, and almost all of that noted at the end took place during the instructional process. Hence it is clear that educational evaluation involves at least two appraisals – one taking place at the early stage and the other at the latter stage of the educational programme so that the changes may be measured. Evaluation is a process that pinpoints scope and suggests ways of enriching or improving the course, this is done by valuing the performance of the lessons taught with respect to the aims and objectives of the lessons and how far they have performed in meeting the educational needs of the students. Anti and Anum (2003). Evaluation in this context relates more closely to the individual students' terminal report which includes class exercises class assignment project work and end of term examination.

According to Wiley (1970) as cited by Stenhouse (1975), evaluation consists of the collection and use of information concerning changes in pupils' behaviour to make decisions about an educational programme. Evaluation is useful not only to the student but also to the parents, school authority and teachers as well. An evaluation of student is also an evaluation of the curriculum. According to Hopkins (1979) evaluation is the continuous inspection of all available information concerning the student, the teacher, educational programme and the teaching learning process to be sure of the degree of change in students and to form valid judgment. Tamakloe, Amedahe and Attah (1996) and Wheeler (1967) have explained evaluation to mean value judgment or determining the worthwhileness of a particular programme, a course or an educational system Wiles and Bondi (1979) have also referred to it as efforts to assess the effect of an educational programme.

Evaluation therefore includes not only the process of determining what the actual educational outcomes are and of comparing them with the expected outcomes, but it involves judgments about the nature and desirability of any demonstrated changes.

Furthermore, Macdonald (1973) posits that “evaluation is the process of conceiving obtaining and communicating information for the guidance of educational decision making with regards to specified programmes” (p.112). According to Macdonald it is concerned with securing evidence of the attainment of specified objectives of instruction.

Questions and answers: Questioning is a means of arousing the students’ curiosity, stimulates their imagination and motivates them to search out for new knowledge. Ornstein and Lasley (2000). According to them it can challenge the students, make them think and help them clarify concepts and problems related to the lesson. The type and sequence of the questions and how students respond to them influence the quality of classroom discussions and the effectiveness of instruction. The aim of asking questions is to motivate students, to create interest, to test what the child knows and what he or she does not know, to encourage and stimulate thinking and fact finding and to clear ambiguities and doubts. Ornstein and Lasley (2000) grouped questions into three categories, these are

1. According to thinking process involved from low level to high level or (according to the cognitive taxonomy) from knowledge to evaluation.
2. According to type of answer required convergent or divergent.
3. According the degree of personal exploration or valuing.

Aggarwal (1995) asserted that answers provide an important tool to make necessary changes in the teaching learning process. Aggarwal puts type of answers into six categories:

1. Right and correct answer
2. Correct but incomplete
3. Partially correct and partially wrong
4. Wrong but intelligent
5. Ridiculously wrong
6. Mischievous

Moral Development in the Information Age

There is no doubt the world is in the information technology and communication age (referred to as ICT age). This is buttressed by a postulation given by Willard (1997). Willard postulated that families and schools must assume a leadership role in preparing the youth for success in the emerging ICT age. This preparation, claimed Willard, goes beyond skills in mathematics, understanding of scientific principles and effective writing. The internet contains much information that, any one who pops into an internet café can, with a little effort access the latest information on any subject. This unlimited and uncontrolled access as it were, has a negative implication for the growing child who may take advantage of the new freedom. It is worrying that most of the information on the information super highway is offensive to the social and moral fibre of the individual.

It is against such background that people of the ICT age are calling for some sort of control over the information that is spewed out for public

consumption. For instance, some have suggested that, preparation for success in the information age must include guiding principles. One of such principles is that there should be respect for the laws and standards that society has agreed upon for governing behaviour related to the use information technologies, including appropriate ways to work with others to change laws which are not in the best interest of society. Secondly, the ability to engage in moral reasoning and decision-making, especially when there are conflicts in values and interests.

Third and last principle is that, the moral motivation and self-control to engage in appropriate and ethically accepted behaviour, even in situations where there is the freedom to do otherwise (Forester & Morrison, 1994; Nissan, 1991; Baumrid, 1989, Barlow, N.D.; Willard, 1997). The last aspect of the third principle is concerned with moral uprightness. If someone, in spite of all the freedom available to him/her will still behave appropriately, is what should constitute a moral guiding post in an immoral environment.

In more specific sense, the use of ICT has enormous advantages. However, beyond these advantages come in its wake moral questions. Willard (1997) in a paper presented on ICT and its consequences in moral development was worried about young people in their interaction in cyberspace. He said, research in moral development, while not specifically addressing issues related to information technologies, brings insight to factors that affect behaviour. This insight, according to Willard, includes:

- a. an understanding of underlying moral/ cognitive development process and issues related to moral reasoning
- b. moral motivation and the role of empathy

c. The factors influencing moral control and behaviour (p.13).

Adding more impetus to the ICT versus moral behaviour controversy, Baumrid (1919) hammered home the issue of inappropriate use of the internet. He said some users of the internet attempt to rationalize the unlimited access they have on the internet for their individual or corporate use. For instance, on the complaint of “Hacking”, these rationalists statements, such as, companies and governments agencies have no right keeping any information secret in the first place. Again, there is massive copyright infringement and here again Willard gives the evidence on the excuse of those who infringe the copyright laws. The infringers most often say “Nobody ever gets caught”, “Everybody does it”, “This is not the same as stealing, because I really didn’t take anything”. And finally, those who make irresponsible speeches on the internet make statements, such as, “you can say anything you want on the internet” and “You can’t censor my free speech” (Willard, 1997).

Willard concluded that there are four factors that account for these infringements. These are the lack of effective feedback and remoteness from harm; reduced fear of risk of detection and punishment; new environment means new rules; and perceptions of social injustice and corruption.

Morality in Traditional Ghanaian Societies

Morality as has been defined earlier in this study means the principles of right and wrong behaviour and by extension an individual doing and following the approved standard of behaviour. According to Rushdy, Bonsu and Kokobealowe (2005) “moral teachings deal with the knowledge of doing what is right or just” (p. 1). These moral teachings help us to do what is right

and exhibit good behaviour and they are mostly concerned with issues like honesty, justice, righteousness, fairness, integrity, truthfulness and so on

This belief overview of morality brings us to the main concern of this section of the literature review, that is, morality in the Traditional Ghanaian setting. Traditional religion, like Christianity and Islam, has several moral teachings that guide the life and thought of the adherents. They made it clear that every traditional believer acknowledges the fact that God, the Supreme Being is a moral Being. This is because, all moral codes in the Traditional Ghanaian Societies are believed to emanate from the Supreme Being, who is the ultimate source of morality. To the traditional believers, the moral teachings of the Supreme Being promote law and order, peace and harmony in the communities. They believe also that God, the Supreme Being hates evil and that He accordingly punishes those who do evil and in turn bless those who do what is right; this is amply illustrated by the Akan saying “Onyame mpe kɔne” – to wit, God hates evil.

The review of this section is divided into subsections to highlight on few moral lessons.

Truthfulness/ Honesty: These two terms are one of the basic moral values that the traditional Ghanaian upholds right from birth. This stems from the fact that, every new born child is imbued with a virtue or moral value during the naming ceremony. “During out-dooring and naming ceremonies among the Akan, Ga, Ewe and other ethnic groups, the new born child is exhorted to be truthful and honest. Instilling in the child good morals during the naming ceremony is an important event in the annals of the people of Ghana. During

the ceremony, drops of water and alcohol are dropped on the child's lips to symbolically distinguish truth from falsehood.

Kindness and Generosity: Rushdy, Bonsu and Kokobealowe (2005) start by stating that “these virtues are often expressed in the everyday sayings of the Akans, Gas, Ewes, Dagombas, Walas, Mamprusis among others” (p. 18). In fact, these revelations sum up what the traditional believers in Ghana believe and follow. It also shows that, everybody in Ghana, be he/she a Christian, a Moslem or a traditional believer holds certain values constant; because among the tribes mentioned are people of different religious persuasions yet they do not sharply disagree on core moral values as what is under discussion.

In the daily life of the traditionalist, there is the belief that, kind and generous persons are rewarded by God (the Supreme Being), the ancestors and the various gods within a society. On the other hand, “It is important to note that wicked and close fisted persons are punished by humankind, the smaller gods, ancestors and the Supreme Being” They added that if one wants to be commended by human beings, God and the other spirits, the traditional adherent should cultivate kindness and generosity towards other persons irrespective of where they come from.

Proverbs and Wise Sayings: Proverbs and wise sayings are prevalent in the life of the traditional Ghanaian all the time. Most moral lessons are taught through speech, music, drum language and drama. “For instance, the Akans, Ewes and Gas impart important moral virtues to their young ones through wise saying or proverbs” According to Gyasi-Appiah (1998)“Proverbs are short,

wise statements drawn from the sundry experiences of everyday life and contain some general moral truths, which are not always apparent” (p. 18). The moral lessons that are learnt from proverbs are implied and they are not direct language- this is buttressed by an Akan adage that “Oba nyansafoɔ wɔbu nobɛ, na wɔnka n’asɛm” meaning “a word to the wise is enough.” It must be emphasized that proverbs originate from different perspectives. For example, sometimes it may originate from a personal but common experience as it is testified by an Ewe proverb which translates into English as “If you keep water too long in your month it turns into saliva”, what this means is that whatever one plans to do should be done as early as practicable, otherwise you may lose interest or focus.

Two more proverbs will be cited to explain the point that proverbs are used to teach moral lessons in traditional Ghanaian societies and most of part of Africa. There is an Akan and Ewe proverb (they carry the same meaning) which translate into English as “if you dissect an ant patiently you see its entrails”. What this proverb means is that with patience you can accomplish seemingly impossible tasks. Consequently, in Akan and Ewe societies, patience is a virtue and it is the secret to success in life. Once again, it must be pointed out that patience alone will not let one succeed but patience coupled with hard work will be the key to success. Also, with patience one will be able to endure unpleasant situations, but in the end one will be victorious.

The last proverb comes from the Dagaare a language in the northern part of Ghana and it is literally translated into English as “if you are not focused on whatever you are doing, do not expect positive results”, this proverb has its counterpart in English, that “A rolling stone gathers no moss”.

According to Rushdy, Bonsu and Kokobealowe (2005), this proverb is said to people who constantly change jobs in search of better remunerations. They are urged to stay on one job and get the requisite experience which will enable them get the benefits that come with experience.

Finally, proverbs and wise sayings form the basis of living a good moral life in the traditional societies. Proverbs also help to promote social cohesion and every individual is encouraged to apply the virtues they teach in their lives. Gyekye (1998)

Religious and Social Sanctions

Morality is generally defined as a society's system of rules for distinguishing right conduct from wrong conduct. This sets the tone for the deliberations on religious and social sanctions and this brings to the fore that in so far as there are rules, there is bound to be infringement on the rules, hence sanctions are put in place to correct those who may deviate to fall in line. Osuji (2004) buttressed this point that, "from childhood to adulthood and till death, the ethnic norms and fear for impending punishment attendant to contravention of the norms made people to live within the norms of society" (p. 59).

In this section the emphasis is on sanctions in the African traditional societies. Some of the religious sanctions include cursing, which is used to enforce morality in various aspects of life including marital infidelity. Some of the punishments inflicted are physical illness, death,

insanity or inability to leave the scene of the offence. The use of curses is very effective in enforcing morality in the community. He noted further that the practice of test of innocence (trial by ordeal) administered at a shrine or by a medicine man was and is still the most effective deterrent of immoral act or anti-social practices in areas where this was or is practiced.

Idowu (1962) on his part gave a vivid exposition on religious sanctions. He said that the Igbo earth goddess (Ala) is the minister or the custodian who is regarded as the living- dead, so the death of one's father is not the end of his life. The father just joins the blessed company of ancestors to continue protecting the family against injustices. Hence, the cult of ancestral worship which helps to guard morality; laws and customs are in the custody of Ala. In effect, any contravention or abomination of the norms of society, such as incest, stealing of planted yam seedlings, murder, patricide, willful abortion, suicide, killing of sacred animals and bestiality are regarded by the Igbo as sin against the earth goddess (Idowu, 1962). The sanctions that come with breaking of any of these customs or norms is offering of a propitiatory sacrifice using a ram or a fowl and sometimes the culprit is castigated in public.

On the social sanctions Wiredu (1980) intimated that there are several of them. They include family/clan renunciation, disinheriting, swearing oaths/curses, public disgrace and execution. He explains that with the family/clan renunciation, a family may hold a special meeting to talk to a member who is notoriously immoral in order to advise, reprimand, threaten or give him, "his own life", that is, renounce him and have nothing to do with him. This means that if a renounced person dies, the family will not take

responsibility for the deceased (Wiredu, 1980). Another common social sanction is disinheritance; a family or clan may disinherit a member who has brought disgrace to the family (Wiredu, 1980). In a more extreme form a member of the society will be executed in some primitive societies for breaking a moral injunction. Notorious criminals are sometimes made to disappear on the authority of the elders for such people are considered to be destroyers of society (Idowu, 1962).

In summing up this section, Wiredu (1980) and Idowu (1962) indicated that sanctions used to be very effective instruments for the enforcement of morality in traditional societies. Furthermore, it is not the physical hardship or emotional hardship of going through the punishments that keep the people observing the moral codes, as the threat of disgrace to one's self, one's family and above all one's offspring that matters.

The hidden curriculum as a source of Moral Education

Philip W. Jackson is generally acknowledged as being the first person to use the term *hidden curriculum* in life and in the classroom, (Neary, 2002).

The hidden curriculum is the pervasive moral atmosphere of a school. This atmosphere includes school and classroom rules, attitudes towards academics and extra curricular activities, the moral orientation of teachers and school administrators and text materials. Santrock (1998). John Dewey 1933 recognized that whether or not they offer specific programmes in moral education, schools provide moral education through the hidden curriculum. Schools like families are settings for moral development. Teachers serve as

models of ethical or unethical behaviour. Classroom rules and peer relations at school transmit attitudes about cheating lying, stealing and consideration of others. The school administration represents a value system to students. The functions of the hidden curriculum have been variously identified as the inculcation of values, political socialization, training in obedience and docility, the perpetuation of the class structure and functions that may be characterized as social control, (Vallance, 1974, p51)

“Our development as moral agents takes place throughout our experience and not merely lessons planned to encourage moral development”, Barnes (1982). It is not usual to find teachers who link the idea of social education with moral education though the relationship between the two is far from simple. It is clearly appropriate for schools to teach the knowledge and skills which will eventually enable pupils to take a full part in adult life. It is equally clear that schools should attempt to establish habits of conformity or to persuade pupils to accept particular sentiments values and live by them. Many teachers will reply unhesitatingly that this is part of the schools duty. Others could hold that this is the business of the home. Of the former teachers, some take a wide view of their moral and cultural responsibility from an insistence on truthfulness to the use of cutlery. Some teachers of older pupils limit their ethical responsibility to the development of pupils’ moral autonomy; and seek to achieve this through discussion in which alternative moral view point are considered. Yet other teachers will regard this as an abdication of the responsibility to communicate by precept and example the highest values that our culture provides. Teachers of young pupils might in any case judge that their pupils are not old enough to reflect upon their own behaviour and that

they should therefore be trained in good habits until they are old enough to reflect upon their own behaviour. They should also be trained in good habits until they are old enough to take responsibility for themselves.

Teachers can observe certain behaviours exhibited by pupils and help them to acquire desirable values. The following are some bad behaviours that teachers can help correct. For example:

1. A child who cheats has not mastered the value of honesty;
2. The bully who picks on smaller pupils has not learned concern for other people;
3. The child who expresses the desire to suppress freedom of speech has not learned what democracy means;
4. The normal child who habitually feels that he or she cannot do the work has developed a low self concept, Oliver (1982)

Teachers can spot these pupils and through group or individual counseling can perhaps bring about a change in behaviour. However teachers can play this role effectively if they exhibit such qualities themselves. Students will listen to them and be prepared to change if they find them exhibiting the same values that they want pupils to acquire.

Moral development in schools is determined by the same cognitive and social processes that apply to moral development in other settings. This means that adolescents acquire moral values by actively participating in adult – adolescents and peer relationship that support enhance and guide their natural moral tendencies. According to Damon (1988,1995) as cited in Santrock

(1998), adolescents' morality is not enhanced by lessons or lectures in which adolescents are passive recipients of information or even worse capture and recalcitrant audiences but rather the quality of social interaction in a school setting communicates a moral message that is more enduring than direct declarative statements and lectures by teachers.

To receive a competent moral education in a democratic society adolescents need to experience egalitarian interactions that reflects democratic values-among them equality fairness and responsibility.

Moral Education is the responsibility of every teacher, and indeed of every adult, and truly runs right through, as well as across the curriculum (Downey and Kelly, 1978). The development of moral values and attitudes begin at birth and is fed from many sources. Moral learning is a function of everything that we do in schools and not just of the content of certain kinds of lessons. It permeates all aspects of school life, both formal and informal. It is as much a result of how we organize and plan the activities of the school as of any decisions we make about the content of individual syllabuses; and it is probably influenced far more by the examples teachers offer students through their own attitudes and behaviour than by any amount of moral exhortation or open and free discussion of moral issues.

Perceptions on Religious and Moral Education

The word perception is defined by the New Choice English Dictionary (1999) as “the act or faculty of perceiving, discernment, insight; a way of perceiving view” (p. 238). The emphasis in this section of the review is the

latter part of the definition, which is a way of perceiving and view. Actually, the main focus is on the 'view' component of the definition.

To be precise, this section is highlighting the 'views' held by various people on Religious and Moral Education within the school curriculum. The discourse will be done in subsections that cover Indian perspective, British perspective, and Developed nations perspective comparing Japan and America and African perspective with Nigeria as a case study.

Indian Perspective

The Indian point of view is amply ated by Aggarwal (1985). According to him, Mahatma Gandhi in his article on "Harijan" as far back as 1939 remarked that, fundamental principles of ethics are common to all religions, these should certainly be taught to the pupils and that should be regarded as adequate religious instruction in so far as schools under the "Wardha Scheme" are concerned. Gandhi was further cited as remarking that religion as they are taught and practised lead to conflict rather than unity. He then cautioned that care should be taken so that the teaching of religion in schools does not become a point of confusion. He said because there is the tendency for the teachers to teach their own religions as either superior to the others or as the true religion.

Furthermore, a Committee set up in 1959 in Indian, indicated in its report that, the educational systems should lay special emphasis on the teaching of moral values. According to the Committee, moral values particularly referred to the conduct of man towards man in the various situations in which human beings come together in the home, in social and economic fields and in the life of the outside world generally. It is also

essential that from the earliest childhood, moral values be inculcated in the educands. The committee intimated that, educators have to influence the home first and foremost; the fear that our homes are not what they ought to be, the habit of both mind and body, formed in the early years at home persist and influence our life afterwards. Since good manners are very important part of moral education (Aggarwal, 1985).

British Perspective

The British viewpoint on RME is given by Grimmit (1978). He states that, “In English Education system, Religious Education (that is R.I) is the only subject which appears in the curriculum by law, that is, part 2 section 56 of the 1944 Educational Act”. (p1). In England it is generally agreed by pupils and teachers alike that Religious Education, (RI, religious instruction as it came to be known after the 1944 Act) is about the worse taught subject in the curriculum. It is seen by pupils and teachers as an unfortunate ‘chore’ and accordingly they give it the barest minimum of time allocation.

Also, despite the statutory nature of the RI, very little emphasis has been placed on a teacher’s professional training in this subject- largely as a result of the misguided belief that “ anyone can teach RI you can just open the Bible, read it a bit and get pupils to write or draw something about it”

On the contrary, no one dare treat the other subjects in the curriculum as is done to Religious Instruction (RI). Subjects like French, Physics, Mathematics or Chemistry cannot be treated with contempt. The lackadaisical attitude towards RI still persists, since a look at some of the secondary posts advertised in the Times Educational supplement revealed the frequency with

which a post in English or History carries the statement “Willingness to teach RI an advantage” Foster (1965) Again, many posts, specifically in RI also expect candidates to offer subjects such as English, French, Music and Games. So, possession of training in especially RI is rarely a priority in the minds of appointing authorities when interviewing candidates for posts. This is similarly the case with appointments in the primary schools. Here, appointing authorities assume that a candidate is not willing but also professionally able to deal with an RI class.

As a result, RI has been taught in state schools over the years largely by teachers who have been either untrained or partially trained in the subject. The teachers attitudes towards RI are varied some have been anxious to teach the subject well and have approached it imaginatively and sympathetically. Others have been uninterested, openly opposed to it or worse of all, over- zealous for it. It is not surprising then that the quality of teaching religious education in our schools has been and continue to be inferior to that of other subjects. RI therefore amounts to nothing less than an exercise in sheer indoctrination- a teaching of religion as if they were facts.

In another development, Hyde (1967) reported that in England, Research has shown that after receiving ten years of traditionally agreed syllabus, RI from five to fifteen plus, pupils are almost completely uniformed about the Christian faith and have largely failed to grasp any of the traditional concepts. In order words, the effects of the traditional religious education syllabus and approach on pupils’s religious thinking is to cause it to become increasingly retarded as they progress through the stages of formal education so that the majority leave school theologically illiterate at fifteen plus. Drawing the

curtain on the English perspective on RME, indicated that what is even more disturbing is that they leave school either having rejected religion as meaningless, childish and irrelevant or feeling totally apathetic or distinctly antagonistic towards religious claims or statements or towards any religious position. In actual fact, pupils have often rejected religion as defined and taught by the schools (Grimmit, 1978).

The Japanese and American Perspective

Ikemoto (1996) stated that, “In the United States, moral education has been always an issue in schools, although the methodology and the content have changed over the past years” (p. 6). He added that, after World War II, moral education was largely impacted on by social and cultural change and it also had a huge influence on the American society. Continuing the exposition, Ikemoto noted that, moral education became one of the biggest concern of the public since the American society is facing an increasing amount of juvenile crime. According to the twenty seven annual Phi Delta Kappa/Gallup Poll of the public’s attitudes towards the public schools, the American public has pointed out to “lack of discipline” as cited by Ikemoto (1996). Giving examples to support the rising juvenile crime wave, Hoose (2000) quoted the Christian Science Monitor newspaper that, “In 1983, 2,951 pupils and teens in the United States died from gunfire. Ten years later, in 1993, 5751 people under the age of 20 died at the hand of a gun, 94 percent increase (p. 7). A new report by the Pupils’s Defense Fund, based on data from the National Center for Health Statistics reveals that the “morally unthinkable” killing of pupils by guns has not only become common, it continues to escalate. The

report further indicated that the 5,751 youth killed in the United States in 1993 were more than three times the total number of gun homicides in Australia, Belgium, Canada, the United Kingdom, France, Germany, Holland, Norway, Spain, Switzerland and Finland combined (Ikemoto, 1996).

Turning the attention to Japanese moral education perspective, Ikemoto (1996) intimated that Japan as one of the industrialized nations as America is implementing moral education under the strong administration of the government. He said sometimes, Japanese moral education is viewed as the counterpart of the one in the United States in terms of the perception of values. Japanese education aims to preserve social values and transmit them to the next generation,, while American schools try to be neutral in terms of values. Ikemoto suggested in his discourse that “Japanese moral education currently being implemented can give meaningful suggestions to American education facing moral confusion” (p. 8). Ikemoto made this suggestion based on the fact that several educational research dealing with Japanese moral education have been done by both Western and Japanese researchers. He cited Thomas whose work introduces Japanese moral education not only based on curriculum but in relation to whole life; Beauchamp and Klaus who did their works at separate periods but these works are about the same topic, that is, examining the moral education in a historical, cultural and social context, referring to the impact of religion. Also Naito and Takahashi describe several characteristics of moral education in Japan from the view of Japanese educators.

Finally, Lickona (1991) reported that, “in a study Japanese moral education was discussed based on the course of study published by the Ministry of Education, Science and Culture. The course of study is based on

national laws” (p. 8). He added that all schools regardless of whether they are public or private are expected to comply with the law. The law provides academic standards of all academic subjects, moral education inclusive. In Japan, moral education is implemented only in elementary and junior high schools and that moral education may vary from classroom to classroom, that is flexibility is allowed in the teaching process.

African Perspective: Nigeria, a case study

This exposition is given by Aisha Lemu (2002), a scholar in Islamic studies. She begins by giving an elaborate historical account. National curricular for religious education do not spring from nowhere. They evolve over time as a reflection of the need perceptions and historical development for the societies concerned. Nigeria is a country with a population believed to be over 120 million of various ethnic groups. Religion often coincides with the ethnic group but not always. Basically most Hausa-Fulani in the north are Muslims and most Ibos in the South- west are Christians.

However, Yorubas in the south- west are both Muslims and Christians with Muslims slightly in the majority and there is a fair amount of inter-marriages. Exact census figures are hard to come by but it would be safe to say that Muslims are over 50% of the population, the remainder being Christians and followers of Africa traditional religions.

Furthermore, Aisha Lemu (2002) revealed that in Nigeria, the way of teaching Islam and Christianity is expected to be confessional, that is, students are taught how to ‘practise’ their religion. Because of this revelation, syllabi for Islamic and Christian religious knowledge are drawn by state and federal

ministries of education and this has gone on since the 1950s. Probably this apparent disregard for African traditional religions in the curriculum prompted some Agnostic Humanists in some of the southern universities to call for a neutral curriculum titled 'moral education' that is detached from Islam and Christian religions as are taught in classes as at the 1980s when they launched their campaign. This call of change did not succeed because there was the question of who to determine what is "moral" or "immoral" and what would be the religion or belief of the teacher of the subject. Consequently and unanimously, Muslims and Christian Organisations protested against the claim on the grounds that "religion is the source and ultimate sanction of moral values in this world" She reported further that, these Islamic and Christian anti-change organisations advised the agonistics that if they wanted their syllabus for the small minority of unbelievers they could campaign for it, but the vast majority of Nigerians are believing Christians and Muslims who want morality to be embedded in the context and teachings of religion. The Government accepted this position

Concluding, Aisha Lemu pointed out that, religion is a very emotive issue in Nigeria and whatever change may be considered to make teaching of religion in schools to promote religious harmony must be done with sensitivity and in full consultation with all the stakeholders, otherwise it may backfire.

CHAPTER THREE

METHODOLOGY

Overview

This chapter focuses on the research design and deals with the population, sample for the study, data collection instruments, procedure for gathering data and how the data was analysed.

Research Design

Qualitative research is a field of inquiry that cross cuts disciplines and subject matter. The aim is to help in gaining an in-depth understanding of human behaviour. The discipline investigates the why and how of decision making, and not just what, where and when. (Alder and Alder (1987)

Best and Kahn (1998) opined that qualitative research seeks to understand human and social behaviour from the insiders' perspective, that is, as it is lived by participants in a particular social setting, for example a culture, a school, community, group or institution. It is an intensely personal kind of research; one that freely acknowledges and admits the subjective perception and biases of both participants and researchers into the research frame.

In qualitative studies, sampling sizes are usually small and typically not random but purposive in design. The role of the researcher is given critical

attention because in such studies there is the possibility for the researcher to take a 'neutral' position. Patton (2002).

Qualitative studies deal with data in the form of words rather than numbers and statistics, but sometimes data may be collected in numeric form.

Rather than presenting tables of statistics and graphic display of numerical data reports, qualitative studies present the natural language of the participants in a study as drawn from interview data and documents. (Beaker and Howard 1996, De Walt and De Walt 2002, Denzin and Lincoln 2000) Again qualitative studies consist of those studies in which the description of observation is not ordinarily expressed in quantitative terms. Here numerical measures are used sparingly, for example percentages or proportions may be used to describe situations, no hypothesis are needed, research questions are raised and answered in a descriptive way. Also human behaviour is context bound; that is human experience takes its meaning from social, historical, political, and cultural influences and therefore is inseparable from these influences. Fischer (2005)

Qualitative studies have the advantage of allowing for more diversity in responses as well as the capacity to adapt to new developments or issues during the research process itself.

Population

Population means all the members of the target of the study as defined by the aims and objectives of the study. Nwana (1981) According to Lokesh Coul (1997) population refers to any collection of specified group of human

beings or of non human entities such as objects, educational institutions, time units, and geographical areas, prices of wheat or salaries drawn by individuals.

All the teachers and pupils in the Cape Coast Metropolis form the population for the study. The target population for the research was all R.M.E. teachers and Form three pupils in the Cape Coast Metropolis. R.M.E teachers were selected because the topic was on R.M.E. and again the researcher wanted to find out teachers and pupils perceptions of the subject and areas where support was needed for the subject. It is only teachers' in the subject area who will be in the position to provide such information. Form three students were selected because they had studied the subject for two years and will be able to provide adequate information for this research.

Pupils Sampled

Name of Circuits

Cape Coast

Aboom

Bakanoo

Pedu/Abura

Ola

Efutu

Name of circuit and schools

Cape Coast

1. Ghana National
2. Amanful Catholic Boys A&B
3. St Michael's Catholic Girls
4. Eton M/A

5. Nkamfoa Catholic
6. Mensah Sarbah A/B
7. School for the Deaf
8. Rev Alec Jones Memorial

Aboom

1. Antem M/A
2. Aboom A.M.E. Zion B& C
3. Christ Church Anglican
4. Catholic Jubilee Boys
5. St. Monica's M&S
6. St Nicholas Anglican N & S
7. Kwegyir Aggrey
8. Falahiya

Bakaano

1. Wesley Girls
2. Cape Coast A.M.E. Zion A&D
3. Church of Christ M/A
4. Philip Quaque Girls A&B
5. Philip Quaque Boys A&B
6. Cherubim & Seraphim
7. St Augustine's Practice A&B
8. Cape Coast Presby A

9. Bakatsir Methodist A, B, C & D
10. Jacob Wilson Sey

Pedu Abura

1. Pedu M/A A&B
2. Kakomdo M/A
3. Esuekyir M/A A&B
4. Ebubonko M/A
6. Abura Ahamadiya A&B
7. Abura English /Arabic
8. Ayifua St Mary's Anglican
9. St. Lawrence Catholic A, B&C

OLA

1. OLA Presby A&B
2. Amamoma Presby Model
3. Apewosika M/A A&B
4. Kwaprow M/A
6. Archbishop Amissah
7. Abakam Cran Presby
8. OLA Boarding Girls O,L&A
9. Imam Khomeini

Efutu

1. Kubease M/A
2. Efutu M/A
3. Nyinasin M/A
4. Dehia English Arabic
5. Mpeasem Zion
6. St Peters Anglican
7. Koforidua St Cyprians
8. St Andrews Anglican
9. Efutu Mampong M/A
10. Ankafu M/A
11. Hassayina Islamic

Sample and Sampling Technique

Sample is the small group that is observed. Sample also refers to any group on which information is obtained. Frankel and Wallen (1993) Sampling is the process by which a relatively small number of individuals or measures of individuals, objects or events is selected and analysed in order to find out something about the entire population from which it was selected. (Lokesh Koul, 1999, p.111). The sample for study was twelve teachers and twelve pupils selected from twelve schools.

Most of the schools selected for the study were public schools because the researcher wanted to find out how pupils in these schools appreciate moral education. There are six circuits in the Cape Coast Metropolis and two schools

were selected from each circuit for the study. The names of the schools in the circuit were written on pieces of paper and placed in a container, two schools were picked from the container and the schools picked were selected for the study. This was done for all the circuits and the schools were selected. Teachers and pupils were purposively selected from each school for the study. In schools where there were more than one teacher for the subject, the teacher who had taught the subject for a longer period was selected for the study. Pupils who could communicate well in English were selected for the study

Circuits and Schools selected

Cape Coast

1. St Michael's Catholic Girls
2. Mensah Sarbah A'

Aboom

1. Aboom A.M.E. Zion C'
2. St Nicholas N'

Bakaano

1. Cape Coast A.M.E. Zion A'
2. Bakatsir Methodist C'

Pedu / Abura

1. Pedu M/A B'
2. Ayifua St Mary's Anglican

OLA

1. OLA Presby
2. University

Efutu

1. Efutu M/A
2. St Peters Anglican

Data Collection Instrument

The basic data collection instrument for the study was the interview schedule (mostly open ended questions). Two sets of interview schedules (one for teachers and one for pupils) were designed and administered in the schools. The researcher designed thirty-one (31) items for teachers and twenty-seven (27) items for pupils. This was to enable her obtain the necessary information from the teachers and pupils who taught and studied the subject. The items were written to cover the research questions for the study. The items in the interview schedule were mostly open-ended questions. The interview schedule was structured into seven (7) main sections, section one sought for the Biographic data of the respondents and sections B-G elicited information on the research questions for the study.

The teachers' interview schedule focused on the following

- Section A: Biographical data (items 1-8)
- Section B: Perception of the aims of R.M.E. (items 9-12)
- Section C: Perception of the content of R.M.E. (items 13-18)

Section D: Teaching methods used for R.M.E. (items 19-21)

Section E: What teaching/learning materials/resources are available in the schools for R.M.E. lessons? (items 22-24)

Section F: Evaluation of R.M.E. lessons (items 25-28)

Section G: Challenges of R.M.E. (items 29-31)

The instruments were administered by the researcher, English language used for the data collection.

Procedure for collecting data

The researcher interviewed the respondents (teachers and pupils) based on the interview schedule for the study. The questions and the responses given were recorded they were later played back and written down according to individual responses. This formed the data collected for the study. Data was manually analysed.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

The chapter four (4) presents the analysis of data and discussions of findings of the research. The research sought for the perception of teachers' and pupils' on the Religious and Moral Education programme in the junior high school.

Data was analysed with respect to the research questions for the study. The analysis was done based on the following themes.

1. How teachers and pupils perceive the aims of the R.M.E. programme.
2. How teachers and pupils perceive the content of the R.M.E. programme.
3. What teaching/learning resources/materials were available for the R.M.E. programme?
4. What teaching methods are used for R.M.E. lessons?
5. How teachers evaluate R.M.E. lessons.
6. Challenges teachers and pupils face in teaching and learning R.M.E.

Teachers' Responses

Background Characteristics of Respondents

There were twelve respondents who were teachers. They are Frank Abiti of St. Michaels' Catholic Girls', William Wilson of Mensah Sarbah 'B', Jemimah Coleman of Aboom A.M.E. Zion, Joyce Buampong of Bakatsir Methodist, Joan Daniels of OLA Presby and Richard Assumaning Bimpong of Pedu M/A. The rest are Vincent Lawoe of St Nicholas Anglican, Hasiya Rufai of A.M.E. Zion, Faustina Aboagye of Ayifua St Mary's Anglican, Prince Donkoh of St. Peters' Anglican, Dawud Saeed of Efutu M/A, and Abigail Asafuah of University.

The sex of the respondents was seven [7] females and five [5] males. Their ages range from twenty-six [26] to fifty-two [52] years. There were ten Christians and two Moslems. The highest academic qualification of the respondents were as follows, six of the respondents had Bachelors' Degree, one had Diploma in Basic Education, one had city and Guilds and four had 3-year certificate 'A'

The duration of teaching R.M.E. range from one [1] to ten [10] years. In addition to R.M.E. respondents taught subjects such as Pre-technical skills, Agricultural Science, Social Studies, Information Communication and Technology (ICT), English Language and Basic Design Technology. Three out of the twelve respondents do not teach any other subject apart from R.M.E.

Perception of the Aims of R.M.E Programme.

According to Frank Abiti R.M.E. aims at inculcating into pupils good moral and religious values. To him the aims of the R.M.E. programme has been achieved to some extent, his reasons were that the subject has some impact on the pupils. He also indicated that the time allocated for the teaching of R.M.E. was inadequate. He again added that apart from the school-parents should assist in teaching pupils about God and moral life.

William said the aims of R.M.E. is to help pupils to know good and bad behaviour, develop an awareness of their creator and help pupils to become useful citizens. He believed that the aim of the R.M.E. programme has been achieved because some pupils lead good moral life. He mentioned that differences in religious backgrounds has prevented the aims of the R.M.E. programme from being achieved.

Jemimah stated that the aims of R.M.E. was to develop an awareness and tolerance for other peoples' faith, it helps pupils to understand good and bad behaviour in the society and creates awareness of pupils creator. In her opinion the aim of R.M.E. has not been achieved, because the periods allocated for teaching R.M.E. was inadequate and so she was unable to complete the syllabus. She indicated that her inability to complete the syllabus affected the pupiled and this prevents the aims of the programme from being achieved.

Joyce said the aims of R.M.E. are to help pupils acquire good moral behaviour. She believes the aims have been achieved somehow because most of the pupils are applying what she had been teaching them. She stated that truancy on the part of pupils has prevented the aims of the programme from being achieved.

Joan indicated that the aim is to make pupils tolerate the religions practices of others and then to instill good moral values in them. She said the aims of R.M.E. has somehow been achieved, to her the aims have not been achieved completely because pupils do not understand some of the practices for example why Moslems perform ablution before prayers but she added that when they are taught they learn to tolerance them. To her lack of text books prevent the aims of R.M.E. from being achieved.

According to Richard the aims of R.M.E. is to prepare the pupils to face challenges in life, learn more about types of religions, morality and social life. He also state that the aims have been achieved somehow. His reason was that people consider R.M.E. necessary in the education of pupils; he indicated that when the R.M.E. programme was eliminated from the curriculum of the new educational reforms the public impressed upon the government to bring it back. He added that some of the pupils were not serious with the lessons.

Vincent said the aim of R.M.E. was to help the pupils' identity their creator and be able to live with their colleagues from other religious groups peacefully. He stated that the aim of R.M.E. has been achieved because pupils know their creator. He added that the materials necessary for the programme are not available apart from the text book; this he thought had prevented the aims of the programme from being achieved.

Hasiya stated that the aim is for students to acquire basic skills, develop a creative mind capable of identifying a variety of problems within their environment and acquire problem solving skills through the use of the R.M.E. subject. She said the aims have been achieved somehow because some of the pupils are applying it to their daily life's, she added that lack of text

books and teaching materials prevent the aims of the programme from being achieved.

Faustina indicated that the aims of R.M.E. are to help the pupils build on their moral aspect of life and help them in their religious life. She thinks the aims have been achieved, she added that there are three religions in Ghana and if pupils are able to identify themselves with any of them that they think they like, it will help them in their daily life. According to her some teachers teach one religion at the expense of the others. She said she taught the Christian aspect more than the other religions because she knew more about the Christian aspects. She added that this does not help in the achievement of the aims.

According to Prince the aim is for the students to be morally upright and be responsible in the community. He said the aims of R.M.E. have been achieved because he had seen that the attitude of some of the students towards certain things had changed and they are being morally upright. He added that some of the pupils do not take the subject seriously which prevents the aims from being achieved.

Dawud stated that the aim is to mould the pupils to be morally upright after the programme and to tolerate other religious bodies' views so that there will not be conflict. He said the aims of the programme have been achieved in a way not wholly. His reason was that the students pass through the programme yet most of them still behave in ways that are not acceptable. He indicated that care for the students at home and in school was a factor. He said when pupils are in school teachers teach them how to behave as a responsible

child when they go home parents should supplement what has been done but this is not the case, to him this attitude prevent the aims from being achieved.

Abigail on her part said the aim is to develop an understanding and tolerance for each others' faith and to create awareness of one's creator. To her the aims have been achieved because the syllabus is designed in such a way that after treating all the topics all the aims will be achieved. She added that there is nothing that can prevent the aims of the programme from being achieved.

Perception of the Content of R.M.E Programme.

Frank indicated that the content reflected on the aims of the programme. He said we have religious, moral and social aspects of life and these are the main pillars on which students' life are built on so they should be added to the curriculum. He was interested in all the topics especially the ones on morality. There were no topics he had difficulty teaching. He mentioned that more topics should be added to the syllabus so none should be taken out; he said that topics on the civic right of students should be added to the syllabus.

William stated that the content reflected on the aims of the programme because the content teaches about moral values of different religions. He was interested in the religious practices of Moslems. He said traditional religious practices should be taken out of the syllabus but did not suggest any topic to be added to the syllabus.

Jemimah affirm, that the content reflected on the aims of the programme. Her reasons were that a topic on moral values teaches students

good and bad things in the society. She was interested in money, creation and family systems. She indicated that she had difficulty teaching the creation story. She said all the topics in the syllabus were good and will not like to take any of them out she would like to add good grooming to the R.M.E. syllabus.

According to Joyce the content somehow reflected on the aims of the programme. She said the topics talk about moral training leading to good and righteous life. To her, she did not have difficulty teaching any of the topics. She would not take any topic out of the syllabus. She would rather add how to apply moral teaching in our daily life and how students will comport themselves in school and the society to the R.M.E. syllabus.

Joan said the content reflected on the aims of the programme. She supported her claim by saying that the aim is to instill moral values in students. She added that there are topics like punishment, moral values good deeds and responsibility which when taught will achieve the aims of the programme. She was interested in the creation story and environmental degradation; however, she had difficulty teaching caliphs, prophets and the Islamic topics. She would therefore take the Islamic topics out of the syllabus but will not add any topics to it.

Again Richard supported the view that the content reflected on the aims of the programme. His reasons were that a topic on decency for example helped pupils to be decent in their dressing. He was interested in all the topics especially the religious and moral aspects. He added that he had no difficulty teaching any of the topics. He said topics on the environment and agriculture should be taken out of the syllabus. He then suggested that topics in former cultural studies books should be added to the R.M.E. syllabus.

Vincent indicated that the content reflected on the aim of the programme. His reason was that a topic on God and creation dealt with the various religions and their God and this brought the students to their God. He was interested in the topics related to the Christian religion. He had difficulty teaching the topics on Patriarchs and topics related to Islamic religion. He added that he would not take any of the topics out of the syllabus but would rather add environmental problems for example environmental degradation.

Hasiya confirmed that the content reflected on the aims of the programme. She said the aim is for students to know their creator. She was interested in the topic attributes of God. She had difficulty teaching topics on worship, traditional religion and Christian religion. She added that she would take AIDS out of the syllabus and suggested that teenage pregnancy be added to the syllabus.

Faustina also indicated that the content reflected on the aims of the programme. Her reason was that a look at the syllabus reveals that teachers were to teach both religious and moral aspects of the subject and the syllabus talks about morality and religion. She was interested in topics on chastity, decency, good and bad deeds. She said she did not have difficulty teaching any of the topics but some of the topics were not interesting. She gave Patriarchs and religious leaders as examples. She added that she would neither take away nor add any topics to the R.M.E. syllabus.

Prince stated that the content reflected on the aims of the programme. He said some of the topics helped the students to lead good moral life; he gave honesty as an example. He was interested in topics on chastity and good eating habits. He added that he had difficulty teaching puberty rites. He said he

would not take any of the topics out of the syllabus but suggested that a topic on peace be added to the syllabus.

Dawud said the content reflected on the aims of the programme because the content is about moulding the individual to be upright and the aims are the same. He was interested in topics on moral values. He had difficulty teaching topics on Christian religion. He added that the historical parts of the various religions were very porous and had no bearing on the knowledge being sought for. He did not suggest any topics to be added to the syllabus.

According to Abigail the content reflected on the aims of the programme because the teaching of creation will make the students become aware of who created them. She was interested in topics on substance abuse decency and creation. She would neither take away nor add any topic to the R.M.E. syllabus.

Teaching Methods used for R.M.E. Lessons

Frank Abiti said he used the discussion method because he thought it helped students to understand what the topic is actually talking about. He would like to use the child centered method for teaching R.M.E. He added that students are able to discuss issues for a better understanding of the topics. He recommended the discussion method for R.M.E. lessons.

William indicated that he used the group discussion method for his lessons. He would not use any other method apart from that one and recommended the same method for R.M.E. lessons.

Jemimah stated that she used the discussion, lecture and group work methods for R.M.E. lessons. She is okay with the methods she has been using and recommended them for R.M.E. lessons.

Joyce also used questions and answers for her R.M.E. lessons. She would not use any other method apart from that and recommended it for R.M.E. lessons.

Joan used the discussion and lecture methods for her lessons. She would also like to use brainstorming, and recommended the discussion method for R.M.E.

Richard said he explained the concept to the students. He did not mention any other method he would like to use. He recommended dramatization, films and tapes for R.M.E lessons; he however added that they were not available in Ghana.

According to Vincent, he used dramatization and discussion methods for R.M.E. lessons. He would also like to use resource persons. He recommends the discussion method for R.M.E. lessons.

Hasiya stated she used discussion, dramatization and role play. She would also like to use insight and discovery learning. She recommended the insight and discovery learning for R.M.E. lessons.

Faustina indicated that she used group discussion for her lessons. She would also like to use role play and discussion. She recommended discussion and role play for R.M.E. lessons.

Prince also used the discussion method for his lessons. He would like to use the lecture method and recommended the discussion method for R.M.E. lesson.

Dawud used the discussion and lecture method for his lessons. He would not like to use any other method. He recommended the discussion method for R.M.E.

Finally, Abigail said she used discussion role play, questions and answers. She would not like to use any other methods apart from these ones. She recommended role play for R.M.E. lessons.

What Teaching/Learning Resources/Materials are Available in the schools for R.M.E. Lessons

According to Frank he does not have teaching/learning materials in his school. He said he used real objects and the pupils for dramatization. He recommended pictures, charts, bibles, Quran and films for R.M.E. lessons.

William on his part said he had teaching/learning materials in his school. He used Bibles, the syllabus and text books. He recommended bibles and Quran for R.M.E. lessons.

Jemimah also said she had teaching/learning materials in her school. She used textbooks, teachers' hand book and work book. She recommended the textbook. Poster colours, cards' brown papers and other real objects for R.M.E. lessons.

Joyce also said she had teaching/learning materials in her school. She used the textbook and past questions and recommended the text book for R.M.E. lessons.

Joan said she had teaching/learning materials in her school. She used the text book, card boards for drawing and pamphlets from other writers. She recommended the text book for R.M.E. lessons.

Richard said he does not have teaching/learning materials in his school. He used drawings on cardboard for his lessons. He recommended television, radio players and tapes for R.M.E. lessons. She used the syllabus and text book. She recommends text books, field trip and resource persons for R.M.E. lessons

Vincent also said he does not have teaching/learning materials in his school. He used drawings on cardboards for his lessons. He recommended television, radio players and tapes for R.M.E. lessons.

Again Hasiya said she did not have teaching/learning materials in her school for her lessons. She used the syllabus and R.M.E. textbook for her lessons. She recommended the textbooks, field trips and resource persons for R.M.E. lessons.

Faustina also did not have teaching/learning materials in her school. She used the bible for her R.M.E. lessons. She did not recommend any teaching/learning materials for R.M.E. lessons.

Prince equally did not have teaching/learning materials in his schools. He used card- board for charts and pictures. He recommended the textbook charts and pictures for R.M.E. lessons.

Dawud on his part said he had teaching/learning materials in his school. He used the syllabus textbook and other supplementary books; he recommended audio visual aids for R.M.E. lessons.

Abigail also said she had teaching/learning materials in her school. She used charts pictures, bibles and Qur'an. She recommended charts pictures bibles Qur'an and text- books for R.M.E. lessons.

Evaluation of R.M.E. Lessons

Frank stated that he used questions and answers and exercises to evaluate his lessons. To him the written questions were suitable as compared to the oral questions. He said he would stick to the written questions. He recommended written exercises for evaluating R.M.E. lessons.

According to William he used class assignment and observation to evaluate his R.M.E. lessons. He found observation most suitable. The other method he would like to use was dramatization because students learn better if they participated in the learning process. He recommended class assignment for evaluating R.M.E. lessons.

Jemimah said she used oral questions and exercises to evaluate her R.M.E. lesson, she found the class exercises most suitable. She would not use any other method apart from what she has stated above. She recommended group discussion and project work for the evaluation of R.M.E.

Joyce also indicated that she used class exercises quizzes class test and home work to evaluate her R.M.E. lesson. She found class exercises most suitable. She did not state any other method she would like to use. She recommended oral questions and objective type questions for evaluating R.M.E. lessons.

Joan on her part used oral questions and written exercises for her R.M.E. lessons. She found written exercises suitable and would also like to use quizzes which the students were interested in. she recommended class exercises for evaluating R.M.E. lessons.

Richard said he used questions and answers to evaluate his R.M.E. lessons. He found assignments, homework and class test suitable for

evaluating R.M.E. lessons. He would like students to ask questions after his lessons because he is able to find out whether students have understood his lessons or not. He recommended class test and end of term examinations for evaluating R.M.E. lessons.

Vincent on his part used exercises and oral questions for his lessons. He found exercises most suitable for evaluating R.M.E lessons. He would also like to use the research method; to him it affords students the opportunity to find out issues for themselves.

Hasiya indicated that she used exercises, short quiz and class test for her R.M.E. lessons. She found class test most suitable. She did not state any other method she would like to use. She recommended class test for evaluating R.M.E. lessons.

According to Faustina, she used questions and answers for evaluating her R.M.E. lessons, she found that one most suitable. She did not state any other method she would like to use. She recommended questions and answers for evaluating R.M.E. lessons.

Prince said he used written questions for evaluating his R.M.E. lessons. He found that most suitable. He would also like to use oral questions. He recommended questions and answers for evaluating R.M.E. lessons.

Dawud on his part used class exercises, project work, questions and answers. He found the questions and answers most suitable. He would also like to use end of term examinations this is to find out at the end of the term whether students understood what was taught. He recommended both formative and summative evaluation for R.M.E. lessons.

Finally Abigail said she used oral questions and answers and written questions. She found written questions most suitable. She did not state any other method she would like to use. She recommended written questions for evaluating R.M.E. lessons.

Challenges of R.M.E.

Frank said he did not have any materials apart from the texts books and even the text book was in short supply. He also stated that there was the need to send more teachers to his school in order to reduce the burden in only one teacher teaching all the time. He recommended that R.M.E. should be taught in the JHS; his reasons were that students are being drawn to their creator. He also added that there is the need for parents as well as teachers to teach their pupils about God and moral life.

Williams' challenge was that there were disagreements between pupils with different religious backgrounds. He recommended the teaching of R.M.E. in the JHS. his reason was that the subject in changing the bad character of students for the better.

According to Jemimah the periods allocated for R.M.E. was inadequate and also students were not interest in the subject. She recommended the teaching of R.M.E. in the JHS; her reason was that students needed counseling at school through R.M.E. She added that students will benefit from it if they are taught.

Joyce said students do not pay attention during R.M.E. lesson due to that some of them are not applying what is being taught. She also

recommended the teaching of R.M.E. in the JHS and said it will help mould the life of the students as they progress in school.

Joan indicated that there are questions set at the Basic Education Certificate Examinations which are not found in the text books and she had difficulty teaching such topics. She recommended the teaching of R.M.E. in the JHS because it minimized bad behaviour among the students.

Richard said he had no challenges. He recommended the teaching of R.M.E. in the JHS. His reason was that students needed to know their culture. Vincent on his part said teachers needed to be firm in class in order not to be partial to the Moslem students. He also recommended that R.M.E. should be taught at the JHS; his reason was that the aim of R.M.E. was to help the pupils to lead good moral life so the subject should be taught to enable the students acquire moral values.

According to Hasiya, the students made fun of her because she was a Moslem and also misbehave during lessons. She recommended that R.M.E. should be taught at the JHS because the students acquire so many skills which can be applied to their daily life.

Faustina stated that she was not competent in the colonies and traditional religious aspect of the subject, she had difficulty teaching them. She recommended that R.M.E. should be taught in the JHS because the students need to be taught moral lessons so that it will straighten their life.

Prince said he had no challenges; he recommended that R.M.E. should be taught in the JHS because it will shape the students and help them to lead good moral life.

Dawud indicated that if he did not have in-depth knowledge on a topic he found it difficult to involve the students in a discussion. He recommended the teaching of R.M.E. in the JHS. According to him teachers should not leave the work to the church or the mosque alone. He said some students do not attend church or mosque and their parents will not talk to them about moral values, the school is therefore the only place that they can be morally educated.

Finally Abigail said students refused to read after lessons. She recommended that R.M.E. should be taught in the JHS because it helped the pupils to understand and tolerate each others' faith.

Students Responses

Background Characteristics of Respondents

Twelve respondents were students; they were Joana Koomson Arhin of St. Michaels' Catholic Girls', John Annan of Mensah Sarbah 'B', Leticia Akua Mensah of Aboom A.M.E. Zion 'B', Adrina Akua Taylor of St. Nicholas Anglican, Judith Wendy Badoe of Cape Coast A.M.E. Zion and Sandra Otoo of OLA Presby. The rest are Augustine Musah of Bakatsir Methodist, Sharon Sam Amoah of University, Paul Arthur of Pedu M/A, Maxwell Sydney of Ayifua St. Marys' Anglican. Mabel Ama Bediako of St. Peter's Anglican and Joseph Mensah of Efutu M/A. There were five (5) males and seven (7) females. Their age range was thirteen (13) to eighteen (18) years. There were eleven Christian and one Moslem.

Perception of the aims of R.M.E Programme.

Joana said R.M.E. helps students to behave well in the society and helps them to know more about other religions. She said the aims of R.M.E. has been achieved, her reason was that if students do what they have been taught the aims of the programme will be achieved. She added that if students fail to do what they have been taught to do it will prevent the aims of R.M.E. from being achieved.

John indicated that R.M.E. helps students to know their rights. He said the aims had been achieved because some of the students had changed their behaviour for the better. He added that the aims have not been achieved because students do not read their notes.

Leticia stated that R.M.E. exposed students to what is good from what is bad and provide an understanding and tolerance for other peoples' faith she said the aims had been achieved because it has exposed students to their object of worship. Again, she said the period allocated for R.M.E. lessons were inadequate, this prevented the aims of R.M.E. from being achieved.

According to Adrina R.M.E. helps students to know their responsibility at home and to know their creator. She said the aims had been achieved because students did not know their religion but now they know their religion. She added that students do not pay attention in class so they do not understand the lessons, this prevent the aims of R.M.E. from being achieved.

Judith said R.M.E. helps students to know their creator and to tolerate other people's religion. To her the aims of R.M.E. have not been achieved because of lack of text books for the subject.

Sandra stated that R.M.E. educate the students on what they should do and enable them to do the right thing. She said the aims have been achieved because it has helped students to know what is right. She added that students do not study the subject and this prevents the aims of the subject from being achieved.

Augustine indicated that R.M.E. helped them to be obedient and to lead acceptable life. He said the aims have been achieved because he sees to it that he stayed away from bad behaviours. He added that what prevented the aims from being achieved was the fact that students do not pay attention in class and also do not listen to advice.

According to Sharon the aims are to make the youth morally upright, to curb the rate of social vices in the society, to educate students about good moral activities and to know more about the religion they belong to. To her the aims have not been achieved because the youth are engaging themselves in social vices like stealing rape and teenage pregnancy. She added that the inability of students to learn R.M.E. properly and peer pressure prevent the aims of the programme from being achieved.

Paul said the aim of R.M.E. is to help students to become somebody in future. He added that he was sure the aims will be achieved but students do not pay attention in class and this could prevent the aims from being achieved.

Maxwell states that the aim is to educate students about the moral values in this country and make them responsible adults in future. To him the aims have not been achieved because students do not use what they have been taught in their daily life's due to foreign life style in the system. He added that the media showcase foreign video clips which contain profane things and the

youth copy those thing and leave what they have been taught in school, this prevent the aims from being achieved.

Mabel indicated that R.M.E. helps students to achieve permanent skills and help them in their future life. She also said R.M.E. helped students to know about their religion. She added that lack of knowledge and lack of learning prevent the aims of R.M.E. from being achieved.

Finally Joseph said R.M.E. helped students to know their responsibility and other things from the bible and also helped them to be decent in the community. He stated that the aims have been achieved because they are taught by their teacher but laziness on the part of students prevents the aims from being achieved.

Perception of the Content of the R.M.E Programme.

According to Joana the content reflected on the aims of the programme because under each topic there are statements which help to know more about the topics. She was interested in creation, moral topics and decent dressing. She did not have difficulty learning any of the topics. She will not take any topic out of the syllabus neither will she add to it.

John indicated that the content of the programme reflected on the aims of the programme but he did not give any reason why he said the aims reflect on the programme. He was interested in rites of passage and did not have difficulty learning any of the topics. He also added that he will not take any topic out of the syllabus neither will he add to it.

Adriana also stated that the content of R.M.E. reflect on the aims of the programme. She said students did not know their responsibilities and their

creator but now they know their responsibility, and their creator. She was interested in responsibility of pupils money and creation. She also did not have difficulty learning any of the topics. She will not take any topic out and will not add to it.

Judith said the content of the programme reflected on the aims of the programme. Her reason was that pupils learn about other religion which helps them to tolerate other people's religion. She was interested in rites of passage and decency. She did not have difficulty learning any of the topics. She will not take any topic out of the syllabus but will add HIV to it.

Sandra also stated that the content of the programme reflected on the aims of the programme, her reason was that it had helped students to do the right thing. She was interested in money, work and creation. She had difficulty learning topics under Islamic religion. She will not take out any of the topics in the syllabus and will also not add to it.

Augustine also affirmed that the content reflected on the aims because it helped students to be obedient to their guardians. He was interested in social view and currency. He had difficulty learning the patriarchs and the Islamic topics. He added that he would take out the Islamic topics but would not add any topic to the syllabus.

Sharon also stated that the content reflected on the aims of the programme because students are taught morals in school and the content is aimed at teaching students moral values . She was interested in decency, substance abuse and commitment. She did not have difficulty learning any of the topics. To her the topics were okay so she would not add to or take out any of the topics.

Again, Paul said the content reflected on the aims of the programme because the topics teach about how to behave. He was interested in all the topics and had no difficulty in learning any of the topics. On his part all the topics are interesting and so will not take any away neither will he add to it.

Maxwell indicated that the content reflected on the aims because a topic like teenage pregnancy for instance helped the students especially the girls to abstain from teenage pregnancy so that they can continue their education to achieve their set goals. He was interested in comportment, family and teenage pregnancy. He did not have difficulty learning any of the topics. He would not take any topic out or add any topic to the syllabus.

Mabel stated that if students study R.M.E. they will be able to answer questions on Islamic, traditional and Christian religions. She was interested in responsibility, work and the right of parents. She had difficulty learning moral teaching on traditional region. She added that what students were learning was okay so she would not take out any topics and will also not add any topic to the syllabus.

Joseph also said the content reflected on the aims of the programme because the lessons helped them to be decent. He was interested in creation responsibilities and decency. He did not have difficulty learning any of the topics. He would not take out any of the topics and would also not add any topic to the syllabus.

Leticia indicated that the content reflected on the aims of the programme. She said the creation story has given her an idea about her creator. She was interested in moral values, the creation story and

responsibility. She did not have difficulty learning any of the topics. She will not take any out of the syllabus and will also not add to it.

Teaching Methods used for R.M.E. Lessons

According to Joana the discussion method was used for R.M.E. lessons. She would also like to use demonstration and recommended the discussion method for R.M.E. lessons.

John also used the discussion method. He would like to use drama and recommended the discussion method for R.M.E. lessons.

Leticia said she used the group discussion for R.M.E. lessons but would also like to use dramatization. She also recommended the discussion method for R.M.E. lessons.

Again, Adriana used the discussion method for R.M.E. lessons. She would also like to use dramatization and recommended the discussion method for R.M.E. lessons.

Augustine used group discussion for his lessons. He would not like to use any other method and recommended question and answers for R.M.E. lessons.

Furthermore Sharon used the discussion method. She would not like to use any other method and recommended that teachers should teach in a sequential order and slowly so that pupils can understand.

Paul said his teacher explained the text book to the students. He said he would not like to use any other method and recommended that the teacher summarized the notes for the pupils.

According to Maxwell he used discussion and dramatization. He would like to watch video clips on moral values as part of his lessons. He recommended the discussion and dramatization for R.M.E. lessons.

Mabel also used the discussion method. She said she was okay with the method. She would not use any other method and recommended the group discussion and lecture method for R.M.E. lessons.

Joseph used discussion and asking of questions for his lessons. He would not use any other method apart from that and recommended the discussion method for R.M.E.

Judith said questions were asked and the textbook was read she said that method was alright for her. She recommended the discussion method for R. M. E. lessons.

Sandra indicated that she used oral. She said she will like to copy notes and have discussions method for R. M. E. lessons.

What Teaching/Learning Resources/Materials are Available in the Schools for R.M.E. Lessons

Joana said she had teaching learning materials in her school. She used the text book for her R.M.E. lessons.

John stated that he had teaching learning materials in his school. He also said he used the text book and recommended the text book for R.M.E. lessons.

Leticia indicated that she had teaching learning resources in her school she used the text book and work book for her lessons. She also recommended the text book for R.M.E. lessons.

According to Adriana she had teaching learning materials in her school. She used the text book for her R.M.E. lessons

Judith said she had teaching learning materials in her school. She also used the text book for her lessons and recommended field trip and resource persons for R.M.E. lessons.

Sandra said she had teaching learning materials in her school. She used the text book and work book for her R.M.E. lessons. She also recommended the text book for R.M.E. lessons.

Augustine stated that he had teaching learning materials in his school. He used the text book and pictures for her lessons.

Maxwell stated that he did not have teaching / learning resources / materials in his school. He used the R.M E. textbooks, film shows and pictures for R. M. E. lessons.

Sharon indicated that she did not have all the teaching learning materials. She used the text book for her lessons and recommended educational trips and films for R.M.E. lessons.

Paul said he did not have teaching/learning materials in his school. He used the textbook for his R.M.E. lessons and recommended the text book for R.M.E. lessons.

Mabel stated that she had teaching/learning materials in her school. She used the text books and charts for her lessons. She recommended pictures, charts and the text book for R.M.E. lessons.

Finally, Joseph also said he had teaching/learning materials in his school. He used the text book for his lessons and recommended the text book for R.M.E. lessons.

Evaluation of R.M.E. Lessons

According to Mabel she used class exercise, questions and answers for her lessons. She found class exercises most suitable. She would also like to use demonstration because when pupils demonstrated what they had been taught it helped them to apply it in their daily life. She recommended class exercises for evaluating R.M.E. lessons.

John indicated that he used questions and answers for his R.M.E. lessons. He found questions and answers most suitable. He would also like to use class exercises for his lessons. He recommended questions and answers for evaluating R.M.E. lessons.

Leticia stated that she used questions and answers and group discussions for her lessons. She found group discussion most suitable. She would also like to use what they have learnt and write them down for class exercises. She therefore recommended class exercises for evaluating R.M.E. lessons.

Adriana indicated that she used questions and exercises. She found the exercises most suitable. She would also like to use class test because it helped the teacher to know whether they have understood what had been taught. She recommended class exercises for evaluating R.M.E. lessons.

Judith said she used questions and class test for her R.M.E. lessons. She found class test most suitable. She would also like to use class exercises because it helped the teacher to know if pupils have understood the topic or not. She recommended class test for evaluating R.M.E. lessons.

Sandra stated that she used class text, questions and answers for her lessons. She found questions and answers most suitable. She would like to use

class test because it will make their minds sharp. She however recommended oral work for evaluating R.M.E. lessons.

Augustine used questions, class test and class exercises for his lessons. He found class test most suitable. He would also like to use end of term examinations because it helped pupils to know if they understood what the teacher taught. He recommended questions and answers for evaluating R.M.E. lessons.

According to Sharon, she used class exercises, homework, class test and trial test for her lessons. She found class test most suitable. She would like to use trial test because if pupils are given trial test from time to time they can remember what they have learnt. She recommended exercises for evaluating R.M.E. lessons.

Maxwell also used class test, homework and end of term examination. He found class test suitable. He would like to use end of term examination because it helped the teacher to find out if students understood what had been taught. Again, he recommended class test for evaluating R.M.E. lessons.

Paul used class test for her lessons. He found class work most suitable. He would like to use class work because it helped students to understand the topic. She recommended class work for evaluating R.M.E. lesson.

Mabel said she used questions and class exercises for her lessons. She found exercises most suitable. She would like to use class exercises because if pupils are giving class exercises it helped the teacher to find out if pupils understood what was taught. She recommended questions and class exercises for R.M.E. lessons.

Joseph used group discussion for his lesson. He found questions and class exercises most suitable. He would like to use exercises because it helped the teacher to know whether pupils understood the topic. He recommended exercises for R.M.E. lesson.

Challenges of R.M.E.

Joana indicated that she had no challenges. She recommended the teaching of R.M.E. in the J.H.S. her reason was that it helped pupils to know about other religions.

John also said he does not face any challenges. He recommended the teaching of R.M.E. because it talked about their rights and helped them to know their rights and responsibilities.

Leticia said her challenge was that they were not able to complete the syllabus before they go to the next class. She also recommended the teaching of R.M.E. because it helped them to know what they should do and what they should not do. It exposed them to what is good and what is bad and also provides an understanding of their creator.

Adriana stated that she had no challenges. She recommended the teaching of R.M.E. in the J.H.S. Her reason was that pupils did not know their responsibilities and their creator but as they study R.M.E. They learn about their creator and their responsibilities.

Judith also stated that some of the pupils did not have the text books so it was difficult for them to study R.M.E. She recommended the teaching of R.M.E. in the J.H.S. She acknowledged that through R.M.E. pupils are able to

know some petty things in their communities and also learn about personal hygiene in school.

According to Sandra she had no challenges. She recommended the study of R.M.E. in the J.H.S. she stated that if R.M.E. does not continue the pupils will behave anyhow.

Augustine indicated that he had no challenges. He also recommended that the study of R.M.E. would make pupils stay away from bad things like stealing things from friends.

Paul also did not have any challenges. She recommended the study of R.M.E. in the J.H.S. and stated that if pupils study R.M.E. as youth when they grow they will not depart from it.

Maxwell said he did not have any challenge. He recommended that study of R.M.E. would help pupils to know what they are expected to do and make them responsible as they grow.

Mabel indicated that pictures and charts were not available for R.M.E. lessons. She also recommended the study of R.M.E. in the J.H.S. She stated that primary school pupils learn R.M.E. so J.H.S. pupils should also learn R.M.E. so that if they grow up and they want to know their religion they will know because they have studied R.M.E.

Sharon stated that she did not have any challenge. She recommended the teaching of R. M. E. In the Junior High School her reason was that if the youth study R.M.E. When they grow up they will not depart from it.

Finally, Joseph also said he had no challenges. He recommended the study of R.M.E. in the J.H.S. He indicated that the study of R.M.E. helped students to be decent and responsible in the community.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The study investigated the teachers' and students' perceptions on the Religious and Moral Education programme in the Junior High School and the implications for curriculum design. The purpose of the study was to find out whether both teachers' and pupils' have positive perceptions on the Religious and Moral Education programme and see it as a subject that could offer pupil moral education.

Summary

A survey was conducted in twelve Junior High Schools in the Cape Coast Metropolis in the Central Region. A sample of twelve R.M. E. teachers and twelve form three pupils were selected for the study. An interview schedule was designed for both teachers and pupils. There were thirty-one items for teachers and twenty-seven items for pupils, they were mainly open-ended questions.

The outcomes of the findings were that: teachers and pupils had positive perceptions towards the R.M.E. programme. They were sure that the aims of the programme had been achieved; however one pupil indicated that the aims of the programme had not been achieved because pupils still engaged in social vices such as stealing, rape, and teenage pregnancy in the communities.

Again some Christian teachers stated that they had difficulty teaching the topics on Islamic religion, the two Moslem teachers interview also mentioned that they had difficulty teaching the topics on Christian religion.

Also teachers mostly used the discussion methods and dramatization for their lessons and recommended these methods for R.M.E. lessons. The teaching/learning resources/materials available in the schools were the teaching syllabus, the R.M.E text books, Bibles, and Qurans. Some teachers stated that they used charts and pictures but most of the schools used the R.M.E text book for their lessons. Almost all the students recommended the text book for R.M.E. lessons because that is what they knew. However a few of the respondents recommended the use of field trips, resource persons, television, films and tapes for R.M.E. lessons.

Furthermore teachers mostly used questions and answers and written exercises to evaluate their lessons. They indicated that it gave them feedback on their lessons as to whether students understood the lessons or not.

Finally, most of the respondents stated that they had no challenges with the teaching and learning of R.M.E. However a few of the respondents mentioned lack of teaching/learning materials, inadequate time allocated for the subject and the poor attitude of some of the student towards the subject as a challenge to the successful teaching and learning of the subject.

Conclusions

On the bases of the findings made by the study the following conclusions were arrived at:

1. Both teachers and students were sure that the aims of the R.M.E. programme could be achieved. There is therefore the need to put structures in place for successful teaching and learning of the subject.
2. Both teachers and students did not have much difficulty teaching and learning R.M.E. There is the need for teachers to explore other teaching methods and use them for lessons to arouse pupils' interest in the subject.
3. Teaching/learning materials/resources should be made available for the teaching and learning R.M.E. in the schools especially audio and audio visual aids.
4. The teachers' who teach R.M.E have the basic qualifications for teaching the subject, however in-service training and workshops could be organized for them to enhance their teaching.
5. Both teachers' and students' have positive perception of the R.M.E programme this could also create interest in the subject which will help to achieve the aims of the programme.

Recommendations

1. In designing the R.M.E. programme, provision should be made for teaching/learning materials/resources for the teaching of the subject. The findings of the study revealed that the only teaching/learning materials available in the schools were the R.M.E syllabus and the textbook. The successful teaching and learning of a subject depends on teaching/learning materials and resources available for the subject.

2. The Ghana Education Service should organize workshops, in-service training and seminars for R.M.E. teachers to help solve the challenges they face as they teach the subject.
3. Teachers should explore new ways of evaluating R.M.E. lessons, instead of using class test and exercises. They could also use project work to assess students understanding of the subject and to encourage creativity.
4. The views of pupils and teachers should be considered in designing the R.M.E. programme. If one accepts the assumption that what one is interested in greatly affects the quality of teaching and learning then it follows that the views of teachers and students at various levels should be considered in designing the R.M.E. programme.
5. The R.M.E. programme should be designed such that teachers could teach the totality of the subject and not aspects of it to the neglect of other topics for example some teachers taught the Christian aspects more than the Islamic aspects because they claim they did not understand.

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Teachers' Response

Respondent One

Section A: Background Characteristics

1. Frank Abiti
2. Name of School: St. Micheal's Catholic Girls Junior High School
3. Sex: Male
4. Age: 38 years
5. Religious Affiliation: Christian
6. What is your highest academic qualification?

Response: Bachelor of Education

7. How long have you been teaching R.M.E.?

Response: five years

8. Do you teach any other subject apart from R.M.E?

Response: Yes

9. If yes, please specify.

Response: English Language and Agricultural Science.

Section B: Perception of the aims of the R.M.E. Programme.

10. What are the aims of the R.M.E. in the J.H.S.?

Response: It aims at inculcating into pupils good moral and religious values.

11. In your opinion has the aims of the R.M.E. programme been achieved?

Response: Yes, to some extent

12. What is your reason?

Response: I think there is some impact that the teaching of R.M.E. in the J.H.S. have on the pupils.

13. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: Time allocated for teaching R.M.E. is not adequate. Apart from the school, parents should assist in teaching pupils about God and moral life.

Section C: Perception of the Content of the R.M.E. Programme.

14. Do you think that the content of the R.M.E. programme reflects on the aims of the programme?

Response: Yes, I think the content reflect on the aims

15. Give reasons for the answer?

Response: We have religious, moral and social aspect of life, these three are the main pillars on which pupils's life are built on, so I think it is necessary to add it to their curriculum.

16. What are the topics you are interested in?

Response: I am interested in almost all the topics but I am mostly interested in those that talk about morality. One which talks about pupils living good and moral life where ever they find themselves.

17. Mention topics that you find difficult teaching?

Response: There are no topics I find difficult teaching

18. If you were asked to take some topics out of the syllabus which ones would you take?

Response: There is the need to add more topics to the syllabus so I think none should be taken away

19. If you were asked to add some topics to the syllabus which topics would you add.?

Response: A topic on the civic rights of pupils should be added to the R.M.E. syllabus.

Section D: Teaching Methods used for R.M.E. Lessons

20. What method do you use for your R.M.E. lessons

Response: I normally use the discussion method which I think will help pupils to understand what the topic is actually talking about.

21. Is there any other method you would like to use apart from what you have been using?

Response: Yes, the pupil centered method. Where the pupils themselves will be grouped to discuss topics that they are not very sure of, for instance we have moral issues, when they discuss they will understand it better, instead of the teacher doing all the talking.

22. What teaching method would you recommend for the teaching of R.M.E?

Response: The discussion method will be the one I will recommend.

Section E: What Teaching/Learning Resource/Materials are Available in the Schools for R.M.E. Lessons?

23. Do you have teaching/learning materials/resources for the teaching of R.M.E. in your school?

Response: Not at all

24. What teaching/learning resources/materials do you use in your school?

Response: At times, I use the pupils, this is where the topic demands dramatization, I normally use the pupils. Apart from that I use real objects to help the pupils to understand what the topic is talking about.

25. What teaching/learning resources would you recommend for the teaching of R.M.E. at the J.H.S.?

Response: pictures, charts, bibles, Quran, films.

Section F: Evaluation of R. M. E Lessons

26. What evaluation method do you use for R.M.E. lessons?

Response: Usually I use the oral questions where pupils will give oral answers and then at times I give them exercises to do for marking.

27. Which method do you find most suitable?

Response: The written question is very suitable as compared to the orals.

28. Which other method would you like to use and why?

Response: Then, may be I will stick to the written questions.

29. What evaluation method would you recommend for R.M.E. lessons

Response: Pupils doing exercises in their exercise books

Section G: Challenges of R. M. E.

30. What are some of the challenges you face as you teach R.M.E.?

Response: We don't have any materials apart from the text books and we have shortage of R.M.E. text books. The teachers too are not many I think if they can send more teachers it will reduce the burden on only one teacher teaching all the time.

31. Would you recommend the teaching of R.M.E in the J.H.S.?

Response: Yes

32. If yes, state reasons?

Response: Pupils are being drawn to their creator this is according to the religious aspect. There is the need for parents as well as teachers to teach their pupils about God and moral life

Respondent Two

Section A: Background Characteristics

1. Name William Wilson Mensah.
2. Name of School: Mensah-Sarbah 'B' Junior High School
3. Sex: Female
4. Age: 52 years
5. Religious Affiliation: Christian
6. What is your highest academic qualification: City and Guilds
7. How long have you been teaching R.M.E.: 3 years
8. Do you teach any other subject apart from R.M.E.:

Response: Yes

9. If yes, please specify: Pre-technical Skills

Section B: Perception of the Aims of the R.M.E. Programme

10. What are the aims of the R.M.E. programme in the J.H.S.?

Response: It helps pupils to know good and bad behaviours, it develop an awareness of their creator, and it help pupils to become useful citizens

11. In your opinion has the aims of the R.M.E. been achieved?

Response: Yes, it has helped some pupils to lead good moral life.

12. What are some of the things that prevent the aims of the R.M.E. from being achieved?

Response: Differences in religious backgrounds.

Section C: Perception of the Content of R.M.E.

13. Do you think the content of the R.M.E reflects the aims of the programme?

Response: Yes

14. Give reasons for your answer.

Response: Because the content teaches about moral values of different religions.

15. What are the topics you are interested in?

Response: Religious practices of Moslems.

16. If you were asked to take some topics out of the syllabus which ones would you take?

Response: Traditional religious practices

17. If you are asked to add some topics to the syllabus which ones would you add?

Response: I will not add anything.

Section D: Teaching Methods Used for R.M.E. Lessons

18. What teaching method do you use for your R.M.E. lessons?

Response: Group discussion.

19. Is there any other method you would like to use apart from what you have been using?

Response: No

20. What method would you recommend for the teaching of R.M.E.?

Response: Group discussion

Section E: What Teaching/Learning Materials /Resources are Available in the Schools for R.M.E. Lessons

21. Do you have teaching learning resources/materials for the teaching of R.M.E. in your school?

Response: Yes, bibles, syllabus, text books.

22. What teaching/learning resources/materials do you use in your school?

Response: Bibles, syllabus and text books

23. What teaching/learning resources would you recommend for the teaching of R.M.E. at the J.H.S.?

Response: Bibles, Qur'an

Section F: Evaluation of R. M. E. Lessons

24. What evaluation method do you use for R.M.E. lessons?

Response: Class assignment, observation

25. Which of the method do you find most suitable?

Response: Observation.

26. Which other method would you like to use and why?

Response: Dramatization, because pupils learn better if they participate in the learning process.

27. What evaluation method would you recommend for R.M.E lessons?

Response : Class assignments.

Section G: Challenges of R. M. E

28. What are some of the challenges you face as you teach R.M.E.?

Response: Disagreement between pupils with different religious backgrounds.

29. Would you recommend the teaching of R.M.E in the J.H.S.?

Response: Yes.

30. If yes, state reason?

Response: Because the teaching of the subject is changing the bad character of pupils to become good ones.

Respondent Three

Section A: Background Characteristics

1. Name Jemima Coleman
2. Name of School: Aboom A.M.E. Zion Junior High School
3. Sex: Female
4. Age: 35 years
5. Religious Affiliation: Christian
6. What is your highest academic qualification:

Response: Diploma in Basic Education.

7. Do you teach any other subject apart from R.M.E.?

Response: Yes.

8. If yes, please specify?

Response: English language and Basic design technology.

Section B: Perception of the Aims of the R.M.E. Programme

9. What are the aims of the R.M.E. programme?

Response: To develop an awareness and tolerance for other peoples' faith.

And it also helps the pupils to understand good and bad behaviour in the society. It creates awareness of pupils' creator.

10. In your opinion has the aims of the R.M.E. been achieved?

Response: Some how.

11. Give reasons for your answer?

Response: The periods allocated for R.M.E. is not enough so they are unable to complete the syllabus before they go to the next class?

12. What are some of the things that prevent the aims of R.M.E from being achieved.

Response: Well as I said, we are unable to complete the syllabus before they move to the next class and the uncompleted syllabus is not taught. This affects the pupils at the end of the programme.

Section C: Perception of the Content of the R.M.E. Programme

13. Do you think that the content of the R.M.E. programme reflects the aims of the programme?

Response: Yes.

14. Give reasons for your answer?

Response: A topic like moral values teaches pupils good and bad things in the society.

15. What are the topics you are interested in?

Response: Money, creation and family systems.

16. Mention topics you find difficult teaching.

Response: With the creation stories there are some names in the other religion which the pupils must know but are not known to me the teacher especially pronouncing it.

17. If you were asked to take some topic out of the syllabus which ones would you take?

Response: I will not take any of them, all of them are good.

18. If you were asked to add some topics to the syllabus which topics would you add.?

Response: Good grooming.

Section D: Teaching Methods Used for R.M.E. Lessons

19. What teaching methods do you use for your R.M.E. lessons?

Response: Discussion, lecturing and Group work.

20. Is there any other method you will like to you use apart from what you have been using?

Response: I am okay with the ones I have been using.

21. What teaching method would you recommend for the teaching of R.M.E.?

Response: Discussion, lecture, group work.

Section E: What Teaching/Learning Resources/Materials are Available in the Schools for R.M.E. lessons?

22. Do you have teaching/learning materials/resources for the teaching of R.M.E. in your school?

Response: Yes, text book, teachers hand book and work book.

23. What teaching/learning resources/materials do you use in your school?

Response: Test books, teachers hand book and work book.

24. What teaching/learning resources would you recommend for the teaching of R.M.E. in the J.H.S.?

Response: The text book and the teachers hand book. Well we need Poster colours, cards, brown papers, colour chalk and other real objects.

Section F: Evaluation of R. M. E Lessons

25. What evaluation method do you use for R.M.E. lesson?

Response: Sometimes I do give them oral questions to find out whether they have understood what I have taught, then I give them exercises mark them to see whether they were able to understand the concept I have taught them.

26. Which of the methods do you find most suitable?

Response: The discussion method and the lecture method, the pupils need to sit down and listen to all what you say then at the end of what you talk about you invite them to come out with questions to see whether they have understood what you taught them.

27. Which other method would you like to use and why?

Response: I don't have any other method.

28. What evaluation method would you recommend for R.M.E. lessons?

Response: Group discussion and project work.

Section G Challenges of R. M. E

29. What are some of the challenges you face as you teach R.M.E.?

Response: The number of periods allocated to R.M.E is not enough. Because forms 1 and 2 are not studying R.M.E the forms 3 are also not interested in reading even though they are going to write exams on it.

30. Would you recommend the teaching of R.M.E in the J.H.S.?

Response: Yes

31. State reasons for your answer?

Response: There are so many bad behaviours going on in the society, these pupils need counseling at school through R.M.E. so if we teach them it is going to benefit them.

Respondent Four

Section A: Background Characteristics

1. Name Joan Daniels
2. Name of school: OLA Presby Junior High School
3. Sex: Female
4. Age: 26 years
5. Religious Affiliation: Christian
6. What is your highest academic qualification.

Response: 3-Year Cert 'A'

7. How long have you been teaching R.M.E.?

Response: 2 years.

8. Do you teach any other subject apart from R.M.E.?

Response: Yes.

9. If yes, please specify.

Response: English Language.

Section B: Perception of the Aims of the R.M.E. Programme

10. What are the aims of the R.M.E. programme in the Junior High School?

Response: To make pupils tolerate the religious practices of others and then to instill good moral values in the pupils.

11. In your opinion has the aims of the R.M.E. programme been achieved?

Response: Somehow

12. Give reasons for your answer?

Response: Sometimes they don't understand some of the practices of others especially the Islamic religious practices, e.g. why they should perform ablution before prayers, but when we teach them they learn to tolerate them.

13. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: There are not enough text books.

Section C: Perception of the Content of the R.M.E. Programme.

14. Do you think that the content of the R.M.E. programme reflects the aims of the programme.

Response: Yes.

15. Give reasons for your answer?

Response: As I said the aims is to instill moral values, so we have a topic like punishment, moral values, good deeds, responsibilities and others. For example when they learn of the punishment that go with certain bad deeds in the society they learn to change.

16. What are the topics you are interested in?

Response: Creation stories and environmental degradation.

17. Mention topics you find difficult teaching?

Response: Caliphs, prophets and then the Islamic topics.

18. If you were asked to take some topics out of the syllabus which ones would you take?

Response: The Islamic topics.

19. If you were asked to add some topics to the syllabus which ones would you add?

Response: I will not add anything

Section D: Teaching Methods Used for R.M.E. Lessons

20. What teaching methods do you use for your R.M.E. lessons?

Response: Discussion and lecture methods.

21. Is there any other method you would like to use in teaching apart from what you have been using?

Response: Brain storming

22. What teaching method would you recommend for the teaching of R.M.E.?

Response: Discussion

Section E: What Teaching/Learning Resources/Materials are Available in the Schools For R.M.E. Lessons?

23. Do you have teaching/learning materials/resources for the teaching of R.M.E. in your schools?

Response: Yes.

24. What teaching/learning resources/materials do you use your school?

Response: Text books, card boards for drawing, pamphlets from other writers.

25. What teaching learning resources would you recommend for the teaching of R.M.E. at the Junior High School?

Response: Text books.

Section F: Evaluation of R. M. E. Lessons

26. What evaluation method do you use for R.M.E. lessons?

Response: Oral questioning and written exercises.

27. Which of the methods do you find suitable?

Response: Written exercises.

28. Which other methods would you like to use and why?

Response: Quizzes, it is more interesting for pupils

29. What evaluation method would you recommend for R.M.E lessons?

Response: Class exercises.

Section G: Challenges of R. M. E.

30. What are some of the challenges you face as you teach R.M.E.?

Response: There are questions set at the Basic Education Certificate Examinations which are not found in the text books, it is difficult to teach such topics.

31. Would you recommend the teaching of R.M.E. in the Junior High School?

Response: Yes.

32. State reasons for your answer?

Response: It minimizes bad behaviour among the student.

Respondent Five

Section A: Background Characteristics

1. Name Joyce Buampong
2. Name of school: Bakatsir Methodist Junior High School
3. Sex: Female
4. Age: 41 years
5. Religious Affiliation: Christian
6. What is your highest academic qualification

Response: 3-Year certificate 'A'

7. How long have you been teaching R.M.E.?

Response: Three years

8. Do you teach any other subject apart from R.M.E.?

Response: No

Section B: Perception of the aims of the R.M.E. Programme

9. What are the aims of the R.M.E. programme in Junior High School?

Response: To help the pupils acquire good moral behaviour.

10. In your opinion has the aims of the R.M.E. programme been achieved?

Response: Somehow.

11. Give reasons for your answer?

Response: Most of the pupils are applying what we have been teaching them.

12. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: Truancy on the part of pupils.

Section C: Perception of the Content of the R.M.E. Programme

13. Do you think that the content of the R.M.E. programme reflects on the aims of the programme?

Response: Somehow.

14. Give reasons for your answer?

Response: Because the behaviour of some of the pupils reflects on what has been taught in school. The topics also talk about moral training leading to good and righteous life.

15. Mention topics you find difficult teaching?

Response: I don't think the topics are difficult.

16. If you were asked to take some topics out of the syllabus which ones would you take?

Response: I will not take out any.

17. If you were asked to add some topics to the syllabus which topics would you add.

Response: How to apply moral teaching in our daily life. How students will comport themselves in school and the society.

Section D: Teaching Methods used for R.M.E. Lessons

18. What teaching method do you use for R.M.E. lessons?

Response: Asking questions, practical questions outside the school

19. Is there any other method you would like to use in teaching apart from what you have been using?

Response: No.

20. What teaching methods would you recommend for the teaching of R.M.E.?

Response: Asking questions and finding solutions to those questions.

Section E: What Teaching/Learning Resources/Materials are Available in the Schools for R.M.E. Lessons?

21. Do you have teaching/learning materials/resources for the teaching of R.M.E. in your school?

Response: Yes, text books and past questions.

22. What teaching learning resources/materials would you recommend for the teaching of R.M.E. at the Junior High School?

Response: Text books.

Section F: Evaluation of R. M. E lessons

23. What evaluation method do you use for your R.M.E. lessons?

Response: Class exercises, quizzes, class test and home work

24. Which of the methods do you find most suitable?

Response: Class exercises.

25. Which other method would you like to use and why?

26. : Homework, because it helps pupils to think for themselves and write simple sentences.

27. What evaluation method would you recommend for R.M.E. lessons?

Response: Asking questions and objective type questions.

Section G: Challenges of R. M. E

28. What are some of the challenges you face as you teach R.M.E.?

Response: From my observation what I see is that the pupils do not pay attention in class due to that some of them are not applying what has been taught.

29. Would you recommend the teaching of R.M.E. in the Junior High School?

Response: Yes

30. State reasons for your answer?

Response: It will help mould the life of the pupils as they progress in school.

Respondent Six

Section A: Background Characteristics

1. Name: Abigail Asafuah
2. Name of school: University Junior High School
3. Sex : Female
4. Age: 30 years
5. Religious Affiliation: Christian
6. What is your highest academic qualification?

Response: Bachelor of Education Basic Education

7. How long have you been teaching R.M.E.?

Response: 8 years

8. Do you teach any other subject apart from R.M.E.?

Response: No

Section B: Perception of the Aims of the R.M.E. Programme

9. What are the aims of the R.M.E. programme in the Junior High School?

Response: To develop an understanding and tolerance for each others faith and to create awareness of ones creator.

10. In your opinion has the aim of the R.M.E. programme been achieved?

Response: I think so

11. Give reasons for your answer?

Response: The syllabus is designed in such a way that after treating all the topics all the aims will be achieved.

12. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: For me, there is nothing that can prevent the aims of the programme from being achieved

Section C : Perception of the Content of the R.M.E. Programme.

13. Do you think that the content of the R.M.E. programme reflects on the aims of the programme?

Response: Yes.

14. Give reasons for your answer?

Response: Because for instance the teaching of creation will make them become aware of the one who created them.

15. What are the topics you are interested in?

Response: Substance abuse, decency and creation.

16. If you were asked to take some topics out of the syllabus which ones would you take?

Response: I will not take any.

17. If you were asked to add some topics to the syllabus which topics would you add?

Response: I don't think I will add anything to it.

Section D: Teaching Methods Used for R.M.E. Lessons

18. What teaching methods do you use for your R.M.E. lessons

Response: Discussion, role play, questions and answers

19. Is there any other method you would like to use in teaching apart from what you have been using?

Response: No.

20. What teaching methods would you recommend for the teaching of R.M.E.?

Response: Role play.

Section E: What Teaching/Learning Resources/Materials are Available for R.M.E. Lessons?

21. Do you have teaching/learning materials/resources in your school?

Response: Yes.

22. What teaching /learning resources/materials do you use in your school?

Response: Charts, pictures, bibles, Quran etc.

23. What teaching/learning resources/materials would you recommend for the teaching of R.M.E.?

Response: Charts. Pictures, bibles, Quran, text books.

Section F: Evaluation of R. M. E. Lessons

24. What evaluation method do you use for R.M.E. lessons?

Response: Questions and answers, written questions.

25. Which of the methods do you find most suitable?

Response: Written questions.

26. Which other method would you like to use and why?

Response: Written questions that is what I like.

27. What evaluation method would you recommend for R.M.E. lessons?

Response: Written questions.

Section G: Challenges of R. M. E

28. What are some of the challenges you face as you teach R.M.E.?

Response: Pupils refusing to read after teaching.

29. Would you recommend the teaching of R.M.E. in Junior High School?

Response: Yes.

30. State reasons for your answer?

Response: Because it helps the pupils to understand and tolerate each others faith.

Respondent Seven

Section A: Background Characteristics

1. Name Vincent Lawoe
2. Name of school: St. Nicholas Anglican Junior High School
3. Sex: Male
4. Age: 38 years
5. Religious Affiliation Christian
6. What is your highest academic qualification?

Response: Bachelor of Arts Degree

7. How long have your been teaching R.M.E.?

Response: 10 years.

8. Do you teach any other subject a part from R.M.E

Response: No.

Section B: Perception of the Aims of the R.M.E. Programme

9. What are the aims of the R.M.E. programme in the Junior High School?

Response: The aim is to help the pupils identify their creator. And then be able to live with their other colleagues from other religious groups peacefully.

10. In your opinion has the aims of the R.M.E. programme been achieved?

Response: To some extent it has been achieved. The pupils actually know more about their creator.

Section C: Perception of the Content of the R.M.E. Programme.

11. Do you think that the content of the R.M.E. programme reflects on the aims of the programme?

Response: Yes.

12. Give reasons for your answer?

Response: We have a topic like God and creation this deals with the various religions and their God and indirectly it brings the pupils to their God.

13. What are the topics you are interested in?

Response: Topics related to the Christian religion.

14. Mention topics you find difficult teaching?

Response: Patriarchs and topics related to Islamic religion so I bring in resource persons.

15. If you were asked to take some topics out of the syllabus which ones would you take?

Response: I don't think I will take any out

16. If you were asked to add some topics to the syllabus which topics would you add?

Response: Environmental problems e.g. degradation

Section D: Teaching Methods Used For R.M.E Lessons

17. What teaching methods do you use for your R.M.E. lesson?

Response: Dramatization and discussion

18. Is there any other method you would like to use in teaching apart from what you have been using?

Response: Resource person then may be visits to places of interest eg. The Castle.

19. What teaching method would you recommend for the teaching of R.M.E.?

Response: Discussion method.

Section E: What Teaching/Learning Resources/Materials are Available in the Schools for R.M.E. Lessons?

20. Do you have teaching/learning resources/materials for the teaching of R.M.E. in your school?

Response: No

21. What teaching/learning resources/materials do you use in your school?

Response: We normally depend on cardboards. We draw on cardboards for our lessons. There are no special resources/materials for teaching.

22. What teaching/learning resources/materials would you recommend for the teaching of R.M.E. at the Junior High School?

Response: I think we need television, radio players and tapes.

Section F: Evaluation of R.M. E Lessons

23. What evaluation method do you use for R.M.E. lessons?

Response: I give exercises and oral questioning.

24. Which of the methods do you find most suitable?

Response: Exercises, because at the end of the day you can know the child performance.

25. Which other method would you like to use and why?

Response: I will also like to use research method where the pupils go out themselves to find out about the topics and come back and tell the class.

26. What evaluation method would you recommend for R.M.E. lessons?

Response: Written exercises.

Section G: Challenges of R.M.E

27. What are some of the challenges you face as you teach R.M.E.?

Response: You have to be firm because if you are not careful you will be partial to the Moslems e.g. you can't pray because if you pray the Christian prayer then you should also pray the Moslem prayer.

28. Would you recommend the teaching of R.M.E. in the Junior High School?

Response: Yes.

29. State reasons for your answer?

Response: Actually, one of the aims is to help the pupils to lead good moral life's so I think the subject should be taught so that pupils can acquire moral values.

Respondent Eight

Section A: Background Characteristics

1. Name Hasiya Rufai
2. Name of School Cape Coast A.M.E. Zion
3. Sex: Female
4. Age: 33 years
5. Religious Affiliation: Islam
6. What is your highest academic qualification?

Response: B.Ed Basic Education.

7. How long have you been teaching R.M.E.?

Response: One [1] year

8. Do you teach any other subject apart from R.M.E.?

Response: Yes.

9. If yes, please specify: English Language and I.C.T.

Section B: Perception of the Aims of the R.M.E. Programme.

10. What are the aims of the R.M.E. programme?

Response: The aim is for the pupils to acquire basic skills. And then also to develop a creative mind capable of identifying a variety of problems within his or her environment. Acquire problem solving skills through the use of the R.M.E. subject.

11. In your opinion has the aims of the R.M.E. programme been achieved?

Response: Somehow yes.

12. Give reasons for your answer?

Response: If the pupils are applying it to their daily life then I think some of the aims have been achieved.

13. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: We don't have enough text books or teaching/learning materials for R.M.E. lessons.

Section C: Perception of the Content .of the R.M.E. Programme.

14. Do you think the content of the R.M.E. programme reflect on the aims of the programme?

Response: Yes.

15. Give reasons for your answer?

Response: One of the aims is for the pupils to know their creator

16. What are the topics you are interested in?

Response: Attributes of God.

17. Mention topics that you find difficult teaching?

Response: Worship, topics on traditional religion and Christian religion.

18. If you were asked to take some topics out of the syllabus which ones would you take?

Response: AIDS.

19. If you were asked to add some topics to the syllabus which one would you add?

Response: Teenage pregnancy.

Section D: Teaching Methods Used for R.M.E. Lessons

20. What teaching methods do you use for your R.M.E. lessons?

Response: Discussion, dramatization and role play.

21. Is there any other methods you would like to use in teaching apart from what you have been using?

Response: Insight learning and discovery learning.

22. What teaching methods would you recommend for the teaching of R.M.E.?

Response: The insight and discovery learning.

Section E: What Teaching/Learning Resources/Materials are Available in the Schools for R.M.E. Lessons?

23. Do you have teaching/learning materials/resources for the teaching of R.M.E. in your school?

Response: No.

24. What teaching/learning resources/materials do you use in your school?

Response: The only one we have is the teaching syllabus and the text book.

25. What teaching/learning resources/materials would you recommend for the teaching of R.M.E. at the Junior High School?

Response: The text books, field trip and resource persons.

Section F: Evaluation of R.M.E Lessons

26. What evaluation methods do you use for R.M.E. lessons?

Response: Exercises, short quiz, class test.

27. Which of the methods do you find most suitable?

Response: Class test.

28. Which other method would you like to use and why?

Response: Class test, it helps the teacher to access the students

29. What evaluation method would you recommend for R.M.E. lessons?

Response: Class test.

Section G: Challenges of R.M.E

30. What are some of the challenges you face as you teach R.M.E.?

Response: The pupils sometimes consider my religion and make fun of me, example, I asked them how many types of religious do we have in Ghana? And one pupil said Zongo religion. Pupils sometimes don't take the subject serious. They know I am a Moslem so when I am teaching they misbehave.

31. Would you recommend the teaching of R.M.E. in the Junior High School?

Response: Yes.

32. State reasons for your answer?

Response: The pupils acquire so many skills and also learn oral lessons from R.M.E. which they apply to their daily life.

Respondent Nine

Section A: Background Characteristics.

1. Name: Faustina Aboagye
2. Name of school: Ayifua St. Mary's Anglican J.H.S.
3. Sex: Female
4. Age: 29 years
5. Religious Affiliation: Christian
6. What is your highest academic qualification.

Response: Bachelor of Education.

7. How long have you been teaching R.M.E.?

Response: 5 years.

8. Do you teach any other subject apart from R.M.E.?

Response: Yes.

9. If yes, please specify

Response: Agricultural Science, Social Studies and I.C.T.?

Section B: Perception of the Aims of the R.M.E. Programme.

10. What are the aims of the R.M.E. programme of the Junior High School?

Response: I think one of the aims of R.M.E. is to help the pupils to build on their moral; aspect of life and also help them in their religious life.

11. In your opinion has the aims of the R.M.E. programme been achieved?

Response: I think so

12. Give reasons for your answer?

Response: I think as we have three religions in Ghana, they are able to find themselves with any of them that they think they like and it will help them in their daily lives.

13. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: I think some of the teachers teach one religion at the expense of the others, for instance I teach the Christian aspect more than the other religion because I know more about the Christian aspect as compared to the Islamic and traditional religious aspect, so I think because of that it is not helping the achievement of the aims.

Section C: Perception of the Content of the R.M.E. Programme

14. Do you think that the content of the R.M.E programme reflect on the aims of the programme?

Response: Yes

15. Give reasons for your answer?

Response: I think it reflect on the aims in the sense that when we look at the syllabus we are to teach both religion and moral aspect of the subject so I think it reflects. I think the syllabus talks about moral and religious aspect of the subject.

16. What are the topics you are interest in?

Response: I am interested in chastity, decency good deeds and bad deeds.

17. Mention topics that you find difficult teaching?

Response: Not that I find it difficult but they are not interesting, some of the topics are not interesting. For instance Patriarchs religious leaders.

18. If you were asked to take some topics out of the syllabus which one would you take?

Response: I will not take any of the topics out,

19. If you were asked to add some topics to the syllabus, which topics would you add?

Response: I will not add any topics to the syllabus.

Section D: Teaching Methods Used for R.M.E. Lessons

20. What teaching methods do you use for your R.M.E. lessons?

Response: Group discussion

21. Is there any other method you would like to use in teaching apart from what you have been using?

Response: I think role play, if I have the time I will use role play because of time I normally use discussion.

Section E: What Teaching/Learning Resources/Materials are Available in the Schools for R.M.E. Lessons?

22. What teaching methods would you recommend for the teaching of R.M.E.?

Response: Discussion and role play method

23. Do you have teaching/learning materials/resources for the teaching of R.M.E. in your school?

Response: It is only the Bible.

24. What teaching/learning resources/materials do you use in your school.

Response: Bible

25. What teaching learning resources would you recommend for the teaching of R.M.E. at the Junior High School?

Response: If you want to may be use role play method you are going to use the pupils. I think it depends on the topic for example responsibility; you will need bowls and brooms. The pupil should know what he or she must do in the morning before coming to school.

Section F: Evaluation of R.M.E Lessons

26. What evaluation method do you use for R.M.E. lessons?

Response: Questions and answers.

27. Which of the methods do you find most suitable?

Response: Questions and answers.

28. Which other methods would you like to use and why?

Response: Demonstration.

29. What evaluation method would you recommend to R.M.E. lessons?

Response: Questions and answers.

Section G: Challenges of R.M.E

30. What are some of the challenges you face as you teach R.M.E.?

Response: I am not competent in the Islamic and Traditional religion so teaching that aspect I find it difficult.

31. Would you recommend the teaching of R.M.E. in the Junior High School?

Response: Yes.

32. Please state reasons for your answer?

Response: Because the pupils need to be taught moral lessons so that it will straighten their lives.

Respondent Ten

Section A: Background Characteristics.

1. Name: David Saeed
2. Name of school: Efutu M/A Junior High School
3. Sex: Male
4. Age: 43 years
5. Religious Affiliation: Islam
6. What is your highest academic qualification?

Response: Bachelor Education.

7. How long have you been teaching R.M.E.?

Response: Two years.

8. Do you teach any other subject apart from R.M.E.?

Response: Yes.

9. If yes, please specify.

Response: Social studies and Agricultural Science.

Section B: Perception of the Aims of the R.M.E. Programme.

10. What are the aims of the R.M.E. programme in the J.H.S.?

Response: The aim is to mould the individual to be morally upright after the programme. Also to tolerate other religious bodies views so that there will not be conflict

11. In your opinion has the aims of the R.M.E. programme been achieved?

Response: It has been achieved in a way not wholly.

12. Give reasons for your answer?

Response: The pupils pass through the programme yet most of them still behave in ways that are not acceptable.

13. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: The care for the pupils at home and in school. When pupils are in school teachers will tell them this is how you should behave as a responsible child, when pupils go home parents should supplement what has been done but this is not the case.

Section C: Perception of the Content of the R.M.E. Programme.

14. Do you think that the content of the R.M.E. programme reflect on the aims of the programme?

Response: Yes, it reflects.

15. Give reasons for your answer?

Response: Because the content is about moulding the individual to be upright and the aim is the same.

16. What are the topics you are interested in?

Response: Moral values

17. Mention topics that you find difficult teaching?

Response: Topics you don't have basic knowledge on for example I am a Moslem so I find it difficult teaching topics that are on Christianity even though I ask friends to help me.

18. If you were asked to take some topics out of the syllabus which ones would you take?

Response: Mostly the historical part of the various religions some of them are very porous that they don't have any bearing on the knowledge we are seeking for.

19. If you were asked to add some topics to the syllabus, which ones would you add?

Response: I can't tell as at now

Section D: Teaching Methods Used For R.M.E. Lessons

20. What teaching methods do you use for your R.M.E. lessons?

Response: We mostly use the discussion method and scarcely have I used the lecture method. Is there any other method you would like to use apart from what you have been using?

21. Is there any other method you would like to use apart from what you have been using?

Response: No.

22. What teaching method would you recommend for the teaching of R.M.E?

Response: The discussion method, so that the pupils will be involved

Section E: What Teaching/Learning Resources/Materials are Available in the Schools for R.M.E. Lessons.

23. Do you have teaching/learning resources/materials in your school?

Response: Yes

24. What teaching/learning resources/materials do you use in your school?

Response: The syllabus and text book and we buy other supplementary books.

25. What teaching/learning materials/resources would you recommend for the teaching of R.M.E. in the J.H.S?

Response: If we get audio visual aids it will help them, we will add it to the discussion and it will help.

Section F: Evaluation of R.M.E Lessons

26. What evaluation method do you use for R.M.E. lessons?

Response: I give them class exercises and project work, questions and answers.

27. Which of the methods do you find most suitable?

Response: The questions and answers, as the lessons goes on you try to find out whether they are catching what you are discussing.

28. Which other method would you like to use and why?

Response: End of term examinations, this is to find out at the end of the term whether they understood what was taught.

29. What evaluation method would you recommend for R.M.E. lesson?

Response: Formative and summative evaluation.

Section G: Challenges of R.M.E

30. What are some of the challenges you face as you teach R.M.E.?

Response: If I don't have in-depth knowledge on a topic, I find it difficult to involve the pupils in a discussion.

31. Would you recommend the teaching of R.M.E. in the J.H.S?

Response: Yes, I will.

32. State reasons for your answer?

Response: We don't have to leave the work to the Church or the Mosque alone. Some pupils do not attend church or mosque and their parents will not

talk to them about moral values the school is the only place where they can be morally educated.

Respondent Eleven

Section A: Background Characteristics

1. Name: Prince A. Dontoh
2. Name of school: St. Peter's Anglican J.H.S.
3. Form: Three
4. Sex: Male
5. Age: 27 years
6. Religious Affiliation: Christian
7. What is your highest academic qualification?

Response: Certificate 'A'.

8. How long have you been teaching R.M.E?

Response: Five years.

9. Do you teach any other subject apart from R.M.E?

Response: Yes

10. If yes, please specify?

Response: English Language.

Section B: Perception of the Aims of the R.M.E. Programme.

11. What are the aims of the R.M.E. programme in the J.H.S?

Response: We want the pupils to be morally upright and then also to be responsible in the community?

12. In your opinion has the aims of the R.M.E. programme been achieved?

Response: Yes, I could see that some of the pupils their attitude towards certain things have changed and they are being morally upright.

13. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: Some of the students do not take the subject serious.

Section C: Perception of the Content of the R.M.E. Programme.

14. Do you think that the content of the R.M.E. programme reflect on the aims of the programme?

Response: Yes.

15. Give reasons for your answer?

Response: Some of the topics help the pupils to lead moral life something like being honest.

16. What are the topics you are interested in?

Response: Chastity, good eating habits.

17. Mention topics you find difficult teaching?

Response: Puberty rites.

18. If you were asked to take some topics out of the syllabus which ones would you take?

Response: There is no need to take any topic out.

19. If you were asked to add some topics which ones would you add?

Response: Peace.

Section D: Teaching Methods Used for R.M E. Programme

20. What teaching methods do you use for your R.M.E. lessons?

Response: I normally use the discussion method.

21. Is there any other method you would like to use in teaching apart from what you have been using?

Response: Yes, I intend to use the lecture method

22. What teaching method would you recommend for the teaching of R.M.E?

Response: The discussion method.

Section E: What Teaching/Learning Resources/Materials are Available in the Schools for R.M.E Lessons

23. Do you have teaching /learning materials/resources for teaching R.M.E. in your school?

Response: There is no teaching material apart from the text book

24. What teaching learning resources/material do you use in your school?

Response: I use cardboards use for charts and pictures.

25. What teaching/learning resources/materials would you recommend for the teaching of R.M.E. at the J.H.S?

Response: Text books, charts and pictures

Section F: Evaluation of R.M.E Lessons

26. What evaluation method do you use for R.M.E. lessons?

Response: I set questions on the board for students to answer

27. Which of the methods do you find most suitable?

Response: Written questions

28. Which other method would you like to use and why?

Response: Oral method

29. What evaluation method would you recommend for R.M.E. lessons?

Response: Questions and answers.

Section G: Challenges of R.M.E

30. What are some of the challenges you face as you teach R.M.E.?

Response: I don't have any challenges.

31. Would you recommend the teaching of R.M.E. in the J.H.S.?

Response: Yes.

32. State reasons for your answer?

Response: The teaching of R.M.E. will shape the students and help them to lead good moral life.

Respondent Twelve

Section A: Background Characteristics.

1. Name: Richard Assumaning Bimpong

2. Name of school: Pedu M/A/ J.H.S

3. Sex: Male

4. Age: 46 years

5. Religious Affiliation: Christian

6. What is your highest academic qualification?

Response: Certificate 'A'.

7. How long have you been teaching R.M.E?

Response: Six years.

8. Do you teach any other subject apart from R.M.E?

Response: Yes.

9. If yes, please specify.

Response: Social Studies.

Section B: Perception of the Aims of the R.M.E. Programme

10. What are the aims of the R.M.E. programme in the J.H.S?

Response: To prepare the pupils to face challenges in life and to know much about types of religions. To learn much about morality, social life and part of cultural studies.

11. In your opinion has the aims of the R.M.E. programme been achieved?

Response: Yes, somehow.

12. Give reasons for your answer?

Response: The people taught R.M.E. was necessary because recently we all saw how people who influence the new education reform wanted to eliminate R.M.E. and the people impress upon the government to bring it back. People thought learning religion was not necessary because most of us are Christians, Muslims or traditionalist so there is no need to learn it in school, that is why Professor Anamuah Mensah taught it was not necessary to learn R.M.E.

13. In your opinion has the aims of the R.M.E. programme been achieved?

Response: Learning most of the topics in R.M.E. has some effect on the pupils.

14. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: Some of the students are not serious with the lesson.

Section C: Perception of the Content of the R.M.E. Programme.

15. Do you think the content of the R.M.E. programme reflect on the aims of the programme?

Response: Yes

16. Give reasons for your answer?

Response: For example the topic on decency helps pupils to be decent in their dressing.

17. What are the topics you are interested in?

Response: Religious side and moral side in fact all.

18. Mention topics that you find difficult teaching?

Response: I don't have difficulty teaching any of the subjects.

19. If you were asked to take some topics out of the syllabus which ones would you take?

Response: Topics on the environment and agriculture should be taken out.

20. If you were asked to add some topics to the syllabus which topics would you add?

Response: Most of the topics in former cultural studies book should be added to R.M.E.

Section D: Teaching Methods Used for R.M.E. Lessons

21. What teaching method do you use for your R.M.E. lessons?

Response: I explain the concept to the pupils example the topic creation, you have to explain the mystic nature of God

22. Is there any other methods you would like to use in teaching apart from what you have been using?

Response: Bible stories, pictures and oral tradition

23. What teaching method would you recommend for the teaching of R.M.E?

24. **Response** Dramatization, watch films and listen to tapes, all these are not available in Ghana.

**Section E: What Teaching/Learning Resources/Materials
are Available in the Schools for R.M.E. Lessons**

25. Do you have teaching/learning materials for the teaching of R.M.E. in your school?

Response: May be my own pictures or I draw something.

26. What teaching/learning resources/materials do you used in your school.

Response: Teachers own resource and pictures on cardboard.

27. What teaching/learning resources would you recommend for the teaching of R.M.E. at the J.H.S?

Response: Films, Tape and Television.

Section F: Evaluation of R.M.E Lessons

28. What evaluation method do you use for R.M.E. lessons?

Response: Pupils ask teacher questions and at the same time teacher also ask students questions.

29. Which of the methods do you find most suitable?

Response: Assignment, homework, class test asking students questions. The other method is dramatization and pupils own experience at times they have witnessed some of the programmes, example, naming ceremonies.

30. Which other methods would you like to use and why?

Response: It is important to allow the pupils to ask questions, this will let the teacher know that they have understood the topic.

31. What evaluation method would you recommend for R.M.E. lesson?

Response: Class test and end of term examination.

Section G: Challenges of R.M.E

32. What are some of the challenges you face as you teach R.M.E?

Response: There are no challenges

33. Would you recommend the teaching of R.M.E. in the J.H.S?

Response: Yes

34. State reasons for your answer?

Response: R.M.E. should be taught in the J.H.S. the pupils should know their culture. We have now moved from colonial mentality to modern, there are a lot of things that the pupils should know.

Students' Response

Respondent One

Section A: Background Characteristics

1. Name: Joana Koomson Arhin
2. Name of School: St. Michael's Catholic Girls' Junior High School
3. Form: Three
4. Sex: Female
5. Age: 16 years
6. Religious Affiliation: Christian

Section B: Perception of the Aims of the R.M.E. Programme

7. What are the aims of the R.M.E. programme in the Junior High School?

Response: It helps us behave well that is moral behaviour in the society. And also it helps us to know more about other religion.

8. In your opinion has the aims of the R.M.E. programme been achieved?

Response: Yes, when we do what we have been taught it helps us to achieve the aim of the programme in the Junior High School.

9. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: If students fail to do what they have been taught to do.

Section C: Perception of the Content of the R.M.E. Programme

10. Do you think that the content of the R.M.E. programme reflect on the aims of the programme?

Response: Yes

11. Give reasons for your answer?

Response: Because under each topic they have given sentences which help to know more about the topic.

12. What are the topics you are interested in?

Response: Creation, moral topics, decent dressing.

13. Are there topics you find difficult learning?

Response: No.

14. If you were asked to take some topics out of the syllabus which ones would you take?

Response: None.

15. If you were asked to add some topics to the syllabus which ones would you add?

Response: None.

Section D: Teaching Methods used for R. M. E. Lessons

16. What teaching method do you use for your R.M.E. lessons?

Response: Discussion method.

17. Is there any other method you would like to use apart from what you have been using?

Response: Demonstration.

18. What teaching method would you recommend for the teaching of R.M.E.?

Response: Discussion method.

Section E: What Teaching /Learning resources /Materials are available in the schools for R.M.E. Lessons?

19. Do you have teaching/learning materials/resources for learning R.M.E. in your school?

Response: Yes

20. What teaching/learning resources/methods do you use in your school?

Response: Text book.

21. What teaching/learning resources/methods would you recommend for teaching R.M.E. at the J.H.S?

Response: Text books.

Section F: Evaluation of R.M.E. Lessons

22. What evaluation method do you use for R.M.E. lessons?

Response: Class exercises, questions and answers.

23. Which of the method do you find most suitable?

Response: Class exercises.

24. Which other method would you like to use and why?

Response: Demonstration, when we demonstrate what we have been taught it helps us to apply it in our daily life?

25. What evaluation methods would you recommend for R.M.E lessons

Response: Class exercises.

Section G: Challenges of R.M. E

26. What are some of the challenges you face as you learn R.M.E.?

Response: No challenges

27. Would you recommend the teaching of R.M.E. in the J.H.S.?

Response: Yes.

28. State reasons for your answer.

Response: Because it helps students to know about other religions.

Respondent Two

Section A: Background Characteristics

1. Name: Leticia Akua Mensah
2. Name of School: Aboom A.M.E. Zion 'B' Junior High School
3. Form: Three
4. Sex: Female
5. Age: 15 years
6. Religious Affiliation: Christian

Section B: Perception of the Aims of the R.M.E. Programme

7. What are the aims of the R.M.E. programme in the J.H.S.?

Response: It exposes us to what is good from what is bad. It provides an understanding and tolerate for other peoples' faith.

8. In your opinion has the aims of the R.M.E. programme been achieved?

Response: Yes.

9. Give reasons for your answer?

Response: It has exposed me to my object of worship.

10. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: The time given to R.M.E. is not enough.

Section C: Perception of the Content of the R. M. E. Programme.

11. Do you think that the content of the R.M.E. programme reflect on the aims of the programme?

Response: Yes.

12. Give reasons for your answers?

Response: The creation story has given me idea about my creator?

13. What are the topics you are interested in?

Response: Moral, values, creation story, responsibility.

14. Are there topics you find difficult learning?

Response: No.

15. If you were asked to take some topics out of the syllabus which ones would you take?

Response: I will not take any out.

16. If you were asked to add some topics to the syllabus which ones would you add?

Response: I will not add any.

Section D: Teaching Methods used for R.M.E. Lessons

17. What teaching methods do you use for your R.M.E lessons?

Response: Group discussion

18. Is there any other method you would like to use in learning apart from what you have been using.

Response: Dramatization

19. What teaching method would you recommend for the teaching of R.M.E?

Response: Discussion.

Section E: What Teaching /Learning resources /Materials are available in the Schools for R.M.E. Lessons?

20. Do you have teaching/learning materials/resources for learning R.M.E. in your school?

Response: Yes.

21. What teaching/learning resources/materials do you use in your school?

Response: Text books and work books.

22. What teaching/learning resources/materials would you recommend for the teaching of R.M.E. at the J.H.S.?

Response: Text books.

Section F: Evaluation of R.M.E. Lessons

23. What evaluation method do you use for R.M.E. lessons?

Response: Questions and answers, group discussion.

24. Which of the methods do you find most suitable?

Response: Group discussion

25. Which other methods would you like to use and why?

Response: Class exercises, because we are able to remember what we have learnt in class and we write it down for class exercise

26. What evaluation method would you recommend for R.M.E. lessons?

Response: Class exercise.

Section G: Challenges of R.M.E

27. What are some of the challenges you face as you learn R.M.E.?

Response: We are not able to complete the syllabus before we go to the next class.

28. Would you recommend the teaching of R.M.E. in the J.H.S.?

Response: Yes.

29. State reasons for your answer?

Response: It helps us to know what we should do and what we should not do. It exposes us to what is good and what is bad. It provides an understanding of our creator.

Respondent Three

Section A: Background Characteristics

1. Name: Sandra Otoo
2. Name of school: OLA Presby Junior High School
3. Form: Three
4. Sex: Female
5. Age: 17 years
6. Religious Affiliation: Christian

Section B: Perception of the Aims of the R.M.E. Programme

7. What are the aims of the R.M.E. programme in the Junior High School?

Response: To educate the pupils on what they should do. It also enables pupils to do the right thing.

8. In your opinion has the aims of the R.M.E programme been achieved?

Response: Yes .

9. Give reasons for your answer?

Response: My reason is that it has helped us to know what is right.

10. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: By not studying.

Section C: Perception of the Content of the R.M.E. Programme.

11. Do you think that the content of the R.M.E. programme reflect on the aims of the programme.

Response: Yes .

12. Give reasons for your answer?

Response: It has helped us to do the right thing.

13. What are the topics you are interested in.

Response: Money, work, creation.

14. Are there topics you find difficult learning?

Response: Yes, topics under Islamic religion.

15. If you were asked to take some topics out of the syllabus which ones would you take?

Response: None.

16. If you were asked to add some topics to the syllabus which ones would you add?

Response: None.

Section D: Teaching Methods used for R.M.E. Lessons

17. What teaching method do you use for your R.M.E. lessons?

Response: Oral work.

18. Is there any other method you will like to use in learning apart from what you have been using?

Response: By copying notes and discussion.

19. What teaching methods would you recommend for the teaching of R.M.E?

Response: Discussion.

Section E: What Teaching /Learning Resources/Materials are available in the Schools for R.M.E. Lessons?

20. Do you have teaching learning resources/materials do you use in your school?

Response: Text books.

21. What teaching/learning resources/materials do you use in your school?

Response: Text books and work book

22. What teaching/learning resources/materials would you recommend for the teaching of R.M.E. at the Junior High School?

Response: Text book.

Section F: Evaluation of R.M.E. Lessons

23. What evaluation method do you use for R.M.E. lesson?

Response: Class text and questions and answers.

24. Which of the method do you find suitable?

Response: Questions and answers.

25. Which other methods would you like to use and why?

Response: Class test because it will make our mind sharp.

26. What evaluation method would you recommend for R.M.E. lesson?

Response: Oral work.

Section G: Challenges of R. M. E

27. What are some of the challenges you face as you learn R.M.E

Response: I have no challenges.

28. Would you recommend the teaching of R.M.E. in the Junior High School?

Response: Yes.

29. State reasons for your answer?

Response: If it does not continue the pupils will behave any how.

Respondent Four

Section A: Background Characteristics

1. Augustine Musah

2. Name of school: Bakatsir Methodist Junior High School

3. Form: Three

4. Sex: Male
5. Age: 17 years
6. Religious affiliation: Islam

Section B: Perception of the Aims of the R.M.E. Programme.

7. What are the aims of the R.M.E. programme in the Junior High School?

Response: It helps us to be obedient. It helps us to lead acceptable life.

8. In your opinion has the aims of the R.M.E. programme been achieved?

Response: Yes

9. Give reasons for your answer?

Response: Because nowadays I see to it that I stay away from bad behaviours.

10. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: Not paying attention in class and not listening to advice.

Section C: Perception of the Content of the R.M.E. Programme.

11. Do you think that the content of the R.M.E. programme reflect on the aims of the programme?

Response: Yes, because it has helped us to be obedient to our guardian.

12. What are the topics you are interested in?

Response: Social vices and currency.

13. Are there topics you find difficult learning?

Response: Yes, the patriarchs and the Islamic topics.

14. If you were asked to take some topics out of the syllabus which one would you take?

Response: The Moslem topics.

15. If you were asked to add some topics to the syllabus which ones would you add?

Response: I will not add any topics.

Section D: Teaching Methods used for R.M.E. Lessons

16. What teaching method do you use for your R.M.E. lessons?

Response: Group discussion.

17. Is there any other method you would like to use in learning apart from what you have been using?

Response: No.

18. What teaching method would you recommend for the teaching of R.M.E.?

Response: Questions and answers.

Section E: What Teaching /Learning Resources /Materials are available in the Schools for R.M.E. Lessons?

19. Do you have teaching/learning method/resources for learning R.M.E. in your school?

Response: Yes, R.M.E. text book and pictures.

20. What teaching method/learning resources/materials do you use in your school?

Response: R.M.E. text books and pictures.

21. What teaching/learning resources/materials would you recommend for the teaching of R.M.E. at the Junior High School?

Response: Textbooks and pictures.

Section F: Evaluation of R.M.E. Lessons

22. What evaluation methods do you use for R.M.E. lessons?

Response: She asks questions, gives class test and class exercises.

23. Which of the methods do you find most suitable?

Response: Class text.

24. Which other methods would you like to use and why?

Response: End of term exams because it helps us to know if we have understood what the teacher taught.

25. What evaluation method would you recommend for R.M.E. lessons?

Response: Asking questions after teaching.

Section G: Challenges of R. M. E

26. What are some of the challenges you face as you learn R.M.E?

Response: I don't have any challenge

27. Would you recommend the teaching of R.M.E. in the Junior High School?

Response: Yes

28. State reasons for your answer?

Response: Because if we learn R.M.E. it will make us stay away from bad things like not stealing our friend's things.

Respondent Five

Section A: Background Characteristics

1. Name: Sharon Sam Amoah
2. Name of school: University Junior High School
3. Form: Three
4. Sex: Female
5. Age: 13 years
6. Religious Affiliation: Christian

Section B: Perception of the Aims of the R.M.E. Programme.

7. What are the aims of the R.M.E. programme in the Junior High School.

Response: To make the youth morally upright.

To curb the rate of social vices in the society.

To educate pupils about good moral activities.

To know more about the religion they belong to.

8. In your opinion has the aims of the R.M.E. programme been achieved.

Response: No

9. Give reasons for your answer?

Response: Because one of the aims of R.M.E. is to develop good morals but nowadays the youth are engaging themselves in social vices like stealing rape and teenage pregnancy.

10. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: The stubbornness of the pupils not to learn R.M.E. properly and peer pressure.

Section B: Perception of the Content of the R.M.E.

11. Do you think that the content of the R.M.E. programme reflect on the aims of the programme?

Response: Yes.

12. Give reasons for your answer?

Response: Because we are being taught the morals in schools, so I think that the aims reflect on the programme the content are aimed at teaching us morals.

13. What are the topics you are interested in?

Response: Decency, substance abuse and commitment.

14. Are there topics you find difficult learning?

Response: No

15. If you were asked to take some topics out of the syllabus which ones would you take?

Response: I think all the topics are okay so I would not take any out.

16. If you were asked to add some topics to the syllabus which topics would you add?

Response: At our level the topics are okay.

Section D: Teaching Methods used for R.M.E. Lessons

17. What teaching methods do you use for your R.M.E. lessons?

Response: Discussion

18. Is there any other method you would like to use in learning apart from what you have been using?

Response: No.

19. What teaching method would you recommend for the teaching of R.M.E.?

Response: I recommend that the teacher should ask questions after the lesson. The teacher should teach what we are going to learn in a sequential order and slowly so that we can understand.

Section E: What Teaching /Learning Resources /Materials are available in the Schools for R.M.E. Lessons?

20. Do you have teaching/learning materials/resources for learning R.M.E. in your school.

Response: Not all of them.

21. What teaching/learning resources/materials do you use in your schools?

Response: Text books.

22. What teaching/learning resources/materials would you recommend for the teaching of R.M.E. at the Junior High School?

Response: We should go on educational trips and watch films.

Section F: Evaluation of R.M.E. Lessons

23. What evaluation methods do you use for R.M.E. lessons?

Response: Class exercises, homework, class test and trial test

24. Which of the methods do you find most suitable?

Response: Class exercises

25. Which other methods would you like to use and why?

Response: Trial test, we should be given trial test from time to time so that we can remember what we have learnt.

26. What evaluation method would you recommend for R.M.E. lessons

Response: Teachers should give us more exercises.

Section G: Challenges of R.M.E.

27. What are some of the challenges you face as you learn R.M.E.?

Response: I don't face any challenges.

28. Would you recommend the teaching of R.M.E. in the J.H.S.?

Response: Yes.

29. State reasons for your answer?

Response: If we study R.M.E. as youth when we grow up we will not depart from it.

Respondent Six

Section A: Background Characteristics

1. Name: Adrina Ekua Taylor
2. Name of School: St. Nicholas Anglican Junior High School
3. Form: Three
4. Sex: Female
5. Age: 13 years
6. Religious Affiliation: Christian

Section B: Perception of the Aims of the R.M.E. Programme

7. What are the aims of the R.M.E. programme in the Junior High School?

Response: To know our responsibilities at home. To know our creator.

8. In your opinion has the aims of the R.M.E. been achieved?

Response: Yes.

9. Give reasons for your answer?

Response: At first, we did not know our religion but now we know our religion.

10. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: The teacher will be teaching but students will not pay attention so they will not understand.

Section C: Perception of the Content of the R.M.E. Programme.

11. Do you think that the content of the R.M.E. programme reflect on the aims of the programme?

Response: Yes.

12. Give reasons for your answer?

Response: Because at first we did not know our responsibilities as pupils and we also did not know our creator but now we know about our responsibility and our creator.

13. What are the topics you are interested in?

Response: Responsibilities of pupils, money and creation.

14. Are there topics you find difficult learning

Response: No .

15. If you were asked to take some topics out of the syllabus which ones would you take?

Response: I will not take any topic.

16. If you were asked to add some topics to the syllabus which ones would you add?

Response: I will not add any topic

17. What teaching method do you use for your R.M.E. lessons?

Response: Discussions.

18. Is there any other method you would like to use in learning apart from what you have been using?

Response: Yes, dramatization.

Section D: Teaching Methods used for R.M.E Lessons

19. What teaching method would you recommend for the teaching of R.M.E.?

Response: Discussion.

Section E: What Teaching /Learning Resources /Materials are available in the Schools for R.M.E. Lessons?

20. Do you have teaching/learning materials/resources for learning R.M.E. in your school.

Response: Yes, text books.

21. What teaching/learning resources do you use in your school?

Response: Text books.

22. What teaching/learning material/resource would you recommend for the teaching of R.M.E at the Junior High School?

Response: Text books.

Section F: Evaluation of R.M.E Lessons

23. What evaluation methods do you use for R.M.E. lessons?

Response: Asking of questions and exercises

24. Which of the methods do you find most suitable?

Response: Exercises

25. Which other method would you like to use and why?

Response: Class test. It helps the teacher to know if we have understood what he has taught.

26. What evaluation method would you recommend for R.M.E. lessons

Response: Exercises

Section G: Challenges of R.M.E

27. What are some of the challenges you face as you learn R.M.E.?

Response: There are no challenges

28. Would you recommend the teaching of R.M.E in the Junior High School?

Response: Yes

29. State reasons for your answer?

Response: As the pupils are in the Junior High School they do not know their responsibilities and their creator but when they taught R.M.E. they will know their responsibilities and their creator.

Respondent Seven

Section A: Background Characteristics

1. Name: Judith Wendy Badoe
2. Name of school: Cape Coast A.M.E. Zion J.H.S
3. Form: Three
4. Sex: Female
5. Age: 16 years
6. Religious Affiliation: Christian

Section B: Perception of the Aims of the R.M.E. Programme.

7. What are the aims of the R.M.E. programme in the Junior High School?

Response: It helps us to know our creator. It helps us to tolerate other peoples' religion.

8. In your opinion has the aim of the R.M.E. being achieved?

Response: No.

9. Give reasons for your answer?

Response: Lack of text books and the abandon of R.M.E. in the Junior High School.

10. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: No response.

Section C: Perception of the Content of the R.M.E. Programme.

11. Do you think the content of the R.M.E. programme reflect on the aims of the programme.

Response: Yes

12. Give reasons for your answer

Response: Pupils learn about other religions which help them to tolerate other people's religion.

13. What are the topics you are interested in.?

Response: Rites of passage and decency.

14. Are there topics you find difficult learning?

Response: No.

15. If you were asked to take some topics out of the syllabus, which one would you take?

Response: None.

16. If you were asked to add some topics to the syllabus which topics would you add?

Response: H.I.V.

Section D: Teaching Methods used for R.M.E Lessons.

17. What teaching methods do you use for your R.M.E. lessons?

Response: By asking questions and reading the text book

18. Is there any other method you would like to use in learning?

Response: It is alright the methods that we use is okay

19. What teaching method you recommend for the teaching of R.M.E.?

Response: Discussion

Section E: What Teaching / Learning Resources /Materials are available in the Schools for R.M.E. Lessons?

20. Do you have teaching/learning resources/materials for learning R.M.E. in your school?

Response: Yes.

21. What teaching/learning resources/materials do you use in your school?

Response: Text book.

22. What teaching/ learning resources/materials would recommend for the teaching of R.M.E at the Junior High School?

Response: Field trip and resource persons.

Section F: Evaluation of R.M.E. Lessons

23. What evaluation methods do you use for R.M.E. lessons?

Response: Asking questions, class text.

24. Which of the methods do you find most suitable?

Response: Class test.

25. Which other method would you like to use and why?

Response: Class exercises because it will help our teacher to know if we have understood the topic or not.

Also in school we know personal hygiene.

Respondent Eight

Section A: Background Characteristics

Name Maxwell Sydney

1. Name of school: Ayifua St. Mary's Anglican J.H.S.
2. Form: Three
3. Sex: Male
4. Age: 16 years
5. Religious Affiliation: Christian

Section B: Perception of the Aims of the R.M.E. Programme.

6. What are the aims of the R.M.E. programme in the Junior High School?

Response: It is to educate students about the moral values in this country.
Make them responsible adults in future.

7. In your opinion has the aims of the R.M.E. been achieved?

Response: No, students do not use what they are taught in R.M.E. in their daily life, due to invasion of foreign life style in the system.

8. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: The meeting e.g. the television showcase foreign video clips which contain profane thing and the youth copy and leave what they are taught in school.

Section C: Perception of the Content of the R.M.E. Programme.

9. Do you think that the content of the R.M.E. programme reflect on the aims of the programme?

Response: Yes.

10. Give reasons for your answer?

Response: A topic like teenage pregnancy help the youth especially the girls to abstain from sex to prevent teenage pregnancy so that they can continue their education to achieve their set goals.

11. What are the topics you are interested in?

Response: Comportment, family, teenage pregnancy

12. Are there topics you find difficult learning?

Response: No

13. If you were asked to take some topics out of the syllabus, which ones would you take?

Response: I will not take any If you were asked to add some topics to the syllabus, which topics would you add?

Response: I don't think I will add any topic.

Section D Teaching Methods Used for R.M.E Lessons

14. What teaching methods do you use for your R.M.E. lessons?

Response: Discussion and dramatization.

15. Is there any other method you would like to use in teaching apart from what you have been using?

Response: Watching video clips so that students will watch the various moral values and decide on what life to lead.

16. What teaching method would you recommend for the teaching of R.M.E.?

Response: Discussion and dramatization.

Section E: What Teaching /Learning Resources /Materials are available in the Schools for R.M.E. Lessons?

17. Do you have teaching/learning materials/resources for learning R.M.E. in your school?

Response: No.

18. What teaching/learning resources/materials do you use in your school

Response: R.M.E. text book.

19. What teaching/learning resources/materials would you recommend for the teaching of R.M.E at the J.H.S?

Response: Text books, film shows and pictures for R.M.E. lessons.

Section F: Evaluation of R.M.E Lessons

What evaluation method do you use for R.M.E. lessons?

Response: Class test, homework end of term examination

20. Which of the methods do you find most suitable?

Response: Class test.

21. Which other method would you like to use and why?

Response: End of term examination because it helps the teacher to find out if students understood what he taught.

22. What evaluation method would you recommend for R.M.E. lessons

Response: Class test.

Section G: Challenges of R.M.E

23. What are some of the challenges you face as you learn R.M.E.?

Response: I don't face any challenge.

24. Would you recommend the teaching of R.M.E. in the J.H.S.?

Response: Yes.

25. Give reason for your answer?

Response: R.M.E. taught in the J.H.S. will help students to know what they are expected to do and make them responsible as they grow.

Respondent Nine

Section A Background Characteristics

1. Name: Joseph Mensah
2. Name of school: Efutu M/A Junior High School
3. Form: Three

4. Sex: Male
5. Age: Fourteen years [14]
6. Religious Affiliation: Christian

Section B Perception of the Aims of the R.M.E. Programme.

7. What are the aims of R.M.E. programme in the Junior High School?
Response: It helps us to know our responsibilities and other things from the Bible. It also helps us to be decent in the community.
8. In your opinion has the aims of the R.M.E. programme been achieved?
Response: Yes, because our teacher teaches us in class.
9. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?
Response: Laziness on the part of the students.

Section C: Perception of the content of the R.M.E. Programme.

10. Do you think that the content of the R.M.E. programme reflect on the aims of the programme?
Response: Yes, because when we talk of decency it helps us to be decent.
11. What are the topics you are interested in?
Response: Creation, responsibilities and decency
12. Are there topics you find difficult learning?
Response: No.
13. If you were asked to take some topics out of the syllabus which ones would you take?
Response: I will not take anything.

14. If you were asked to add some topics to the syllabus which ones would you add.

Response: I will not add anything.

Section D: Teaching Methods used for R.M.E. Lessons.

15. What teaching methods do you use for your R.M.E. lessons?

Response: Discussion and asking of questions.

16. Is there any other method you would like to use apart from what you have been using?

Response: No.

17. What teaching method would you recommend for the teaching of R.M.E.?

Response: Discussion.

Section E: What Teaching /Learning Resources/Materials are available in the schools for R.M.E. Lessons?

18. Do you have teaching/learning resources materials for learning R.M.E. in your school?

Response: Yes.

19. What teaching/learning resources/materials do you use in your school?

Response: Text book.

20. What teaching/learning resources would you recommend for the teaching of R.M.E. at the J.H.S?

Response: Text books.

Section F: Evaluation of R.M.E Lessons

21. What evaluation methods do you use for R.M.E. lessons?

Response: Group discussions.

22. Which of the methods do you find most suitable?

Response: By asking questions and giving exercises.

23. Which other method would you like to use and why?

Response: By giving exercises, because it will help the teacher to know that students understand the topic.

24. What evaluation method would you recommend for R.M.E. lessons?

Response: Giving exercises.

Section G: Challenges of R.M.E

25. What are some of the challenges you face as you learn R.M.E?

Response: No challenges.

26. Would you recommend the teaching of R.M.E. in the J.H.S?

Response: Yes.

27. State reasons for your answer?

Response: Because if you talk about decency it helps us to be decent and if you talk about responsibilities it helps us to be responsible in the community.

Respondent Ten

Section A: Background Characteristics

1. Name: Mabel Ama Bediako
2. Name of school: St. Peter's Anglican J.H.S.
3. Form: Three
4. Sex: Female
5. Age: Fourteen [14] years
6. Religious Affiliation: Christian

Section B: Perception of the Aims of the R.M.E. Programme.

7. What are the aims of the R.M.E. programme in the J.H.S?

Response: To achieve our personal skills. It helps us in our future life.

8. In your opinion has the aims of the R.M.E. programme been achieved?

Response: If we study R.M.E. it will help you to know about your religion.

9. What are some of the things that prevent the aims of the R.M.E. from being achieved?

Response: Lack of knowledge and lack of learning.

Section C: Perception of the Content of the R.M.E. Programme.

10. Do you think that the content of the R.M.E. programme reflect on the aims of the programme?

Response: If you study R.M.E. and some questions come on R.M.E. you can answer them for example questions on Islam, traditional religion and Christianity.

11. What are the topics you are interested in?

Response: Responsibility, work, the right of parents

12. Are there topics you find difficult learning?

Response: Yes, moral teachings of traditional religion

13. If you were asked to take some topics out of the syllabus which ones would you take?

Response: All what we are learning is okay.

14. If you were asked to add some topics to the syllabus which ones would you add?

Response: I will not add anything.

Section D: Teaching Methods used for R.M.E. Lessons.

15. What teaching methods do you use for your R.M.E. lessons?

Response: Discussion method.

16. Is there any other method you would like to use in learning apart from what you have been using?

Response: What we are using is okay.

17. What teaching method would you recommend for the teaching of R.M.E?

Response: Group discussion method and lecture method.

SECTION E: What Teaching / Learning Resources /Materials are available in the Schools for R.M.E. Lessons?

18. Do you have teaching/learning materials/resources for learning R.M.E. in your school?

Response: Yes.

19. What teaching/learning materials/resources do you use in your school?

Response: Text books and charts

20. What teaching/learning resources/materials would you recommend for the teaching of R.M.E.at the J.H.S?

Response: Pictures, charts and text books.

Section F: Evaluation of R.M.E Lessons

21. What evaluation method do you use for R.M.E. lessons?

Response: Asking of questions, class exercises

22. Which of the methods do you find suitable?

Response: Giving of exercises

23. Which other method would you like to use and why?

Response: Class exercises because if the teacher gives us exercises he is testing us to see if we understand what he has taught.

24. What evaluation method would you recommend for R.M.E. lessons?

Response: The teacher should ask questions and give class exercises

Section G Challenges of R.M.E

25. What are some of the challenges you face as you learn R.M.E?

Response: Pictures and charts are not available for R.M.E. lessons

26. Would you recommend the teaching of R.M.E. in the J.H.S?

Response: Yes

27. State reasons for your answer?

Response: The primary pupils are learning R.M.E. so the Junior Secondary School students should also learn R.M.E. so that if you grow up and you want to know your religion you will know because you have studied R.M.E.

Respondent Eleven

Section A: Background Characteristics

1. Name: Paul Arthur
2. Name of school: Pedu M/A J.H.S
3. Form: Three
4. Sex: Male
5. Age: 18 years
6. Religious Affiliation: Christian

Section B: Perception of the aims of the R.M.E. Programme.

7. What are the aims of the R.M.E. programme in the J.H.S?

Response: The aims are that we are to learn R.M.E. so that in future we become some body.

8. In your opinion has the aims of the R.M.E. programme been achieved?

Response: It is still on.

9. Give reasons for your answer?

Response: We are sure to achieve the aims

10. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: The pupils don't pay attention to the teacher and that will prevent the aims from being achieved.

Section C: Perception of the content of the R.M.E. Programme.

11. Do you think that the content of the R.M.E. programme reflect on the aims of the programme.

Response: Yes.

12. Give reasons for the answer?

Response: Because if you look at the topic it teaches about how we are to behave and all that.

13. What are the topics you are interested in?

Response: As for the topics I am interested in all of them

14. Are there topics you find difficult learning?

Response: No.

15. If you were asked to take some topics out of the syllabus which ones would you take?

Response : All the topics are interesting.

16. If you were asked to take some topics to the syllabus which topics would you add?

Response: The topics are all better so I will not add any topic.

Section D: Teaching Methods used for R.M.E. Lessons

17. What teaching methods do you used for your R.M.E. lessons?

Response: Teacher explains the text book to us.

18. Is there any other method you would like to use in learning apart from what you have been using?

Response: No, it's okay

19. What teaching method would you recommend for the teaching of R.M.E?

Response: The teacher should summarize the notes for us.

Section E: What Teaching /Learning Resources /Materials are available in the Schools for R.M.E. Lessons?

20. Do you have teaching learning materials/resources for learning R.M.E. in your school?

Response: No.

21. What teaching/learning resources/materials would you recommend for R.M.E lessons in the Junior High School.

Response: Text books.

Section F: Evaluation of R.M.E Lessons

22. What evaluation method do you use for R.M.E. lessons?

Response: After every topic he makes sure that he gives us class work to test whether we have understood the topic.

23. Which of the methods do you find most suitable?

Response: Class work, as soon as we finish teaching he gives us work and this helps us to understand the topic.

24. What evaluation method would you recommend for R.M.E. lesson?

Response: Class work

Section G: Challenges of R.M.E

25. What are some of the challenges you face as you learn R.M.E?

Response: I don't have any challenge.

26. Would you recommend the teaching of R.M.E. in the J.H.S?

Response: Yes

27. State reasons for your answer?

Response: Because R.M.E. helps students to understand life and how to control themselves and avoid such things like having sex.

Respondent Twelve

Section A: Background Characteristics

1. Name: John Annan
2. Name of school: Mensah Sarbah B'
3. Form: Three
4. Sex: Male
5. Age: 17 years

6. Religious Affiliation: Christian

Section B: Perception of the aims of the R.M.E. Programme.

7. What are the aims of the R.M.E. programme in the J.H.S?

Response: R.M.E. helps students to know their rights.

8. In your opinion has the aims of the R.M.E. programme been achieved?

Response: The aims of R.M.E has not been achieved because students do not read their notes.

9. Give reasons for your answer?

Response: We are sure to achieve the aims.

10. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

Response: The pupils don't pay attention to the teacher and that will prevent the aims from being achieved

Section C: Perception of the content of the R.M.E. Programme.

11. Do you think that the content of the R.M.E. programme reflect on the aims of the programme.

Response: Yes

12. Give reasons for the answer?

Response: Because if you look at the topic it teaches about how we are to behave and all that.

13. What are the topics you are interested in?

Response: I am interested in rites of passage.

14. Are there topics you find difficult learning?

Response: I do not have difficulty learning any of the topics.

15. If you were asked to take some topics out of the syllabus which ones would you take?

Response : I will not take any topic out.

16. If you were asked to add some topics to the syllabus which topics would you add?

Response: I will not add anything.

Section D: Teaching Methods used for R.M.E. Lessons

17. What teaching methods do you use for your R.M.E. lessons?

Response: The discussion method.

18. Is there any other method you would like to use in learning apart from what you have been using?

Response: Drama

19. What teaching method would you recommend for the teaching of R.M.E?

Response: Discussion method.

Section E: What Teaching /Learning Resources /Materials are available in the Schools for R.M.E. Lessons?

20. Do you have teaching learning materials/resources for learning R.M.E. in your school?

Response: Yes

21. What teaching/learning resources would you recommend for the teaching of R.M.E. at the J.H.S?

Response: The text books

22. What teaching/learning resources/materials would you recommend for R.M.E lessons in the Junior High School.

Response: Text books

Section F: Evaluation of R.M.E Lessons

23. What evaluation method do you use for R.M.E. lessons?

Response: Question and answer.

24. Which of the methods do you find most suitable?

Response: Question and answer.

25. What evaluation method would you recommend for R.M.E. lesson?

Response: Question and answer.

Section G: Challenges of R.M.E

26. What are some of the challenges you face as you learn R.M.E?

Response: I have no challenges

27. Would you recommend the teaching of R.M.E. in the J.H.S?

Response: Yes

28. State reasons for your answer?

Response: Because it talks about our rights and responsibilities and help us to know our rights and responsibilities.

APPENDIX A

INTERVIEW GUIDE FOR TEACHERS

INTRODUCTION

The information in this questionnaire is being sought purposely for research work. You will be contributing towards the successful teaching of Religious and Moral Education (R.M.E). If you answer the following questions candidly.

Thank you for your co-operation

Abena Gyatowa Asiedu

SECTION A: BACKGROUND CHARACTERISTICS

1. Name of School
2. Sex:
3. Age:
4. Religious affiliation:
5. What is your highest academic qualification?
6. How long have you been teaching R. M. E?
7. Do you teach any other subject apart from R.M.E?
8. If Yes, please specify

**SECTION B: PERCEPTION OF THE AIMS OF THE R.M.E
PROGRAMME.**

9. What are the aims of the R.M.E programme in the J.H.S?
10. In your opinion has the aims of the R.M.E programme been achieved?
11. Give reasons for your answer.
12. What are some of the things that prevent the aims of the R.M.E programme for being achieved?

**SECTION C: PERCEPTION OF THE CONTENTS OF THE R.M.E
PROGRAMME**

13. Do you think the content of the R.M.E. programme reflect on the aims of the programme?
14. Give reasons for your answer
15. What are the topics you are interested in?
16. Mention the topics that you find difficult in teaching
17. If you were asked to take some topics out of the syllabus which ones would you take?
18. If you were asked to add some topics to the syllabus which ones would you add?

SECTION D: TEACHING METHODS USED FOR R.M.E LESSONS

19. What teaching methods do you use for your R.M.E Lesson?
20. Is there any other method you would like to use in teaching apart from what you have using?

21. What teaching methods would you recommend for the teaching of R.M.E?

SECTION E: WHAT TEACHING/LEARNING MATERIAL/RESOURCES ARE AVAILABLE IN THE SCHOOLS FOR R.M.E LESSONS?

22. Do you have teaching/learning resources for the teaching of R.M.E in your school?
23. What teaching/learning resources do you use in your school?
24. What teaching/learning resources would you recommend for the teaching of the R.M.E at the J.H.S?

SECTION F: EVALUATION OF THE R.M.E LESSONS?

25. What evaluation method do you use for R.M.E lesson?
26. Which of the methods do you find most suitable?
27. Which other methods would you like to use and why?
28. What evaluation method would you recommend for R.M.E lesson?

SECTION G: CHALLENGES OF R.M.E

29. What are some of the challenges you face as you teach R.M.?
30. Would you recommend the teaching of R.M.E in the J.H.S?
31. State reasons for your answer.

APPENDIX B

INTERVIEW GUIDE FOR STUDENTS

INTRODUCTION

The information in this questionnaire is being sought purposely for research work. You will be contributing towards the successful teaching of Religious and Moral Education (R.M.E). If you answer the following questions candidly.

Thank you for your co-operation

Abena Gyatowa Asiedu

SECTION: A BIOGRAPHICAL DATA

1. Name of School
2. Sex:
3. Age:
4. Religious affiliation:

SECTION B: PERCEPTION OF AIMS OF R.M.E. PROGRAMME

5. What are the aims of the R.M.E programme in the J.H.S?
6. In your opinion has the aim of the R.M.E programme been achieved?
7. Give reasons for your answer?
8. What are some of the things that prevent the aims of the R.M.E. programme from being achieved?

SECTION C: PERCEPTION OF THE CONTENTS OF THE R.M.E PROGRAMME

9. Do you think the content of the R.M.E. programme reflect on the aims of the programme.
10. Give reasons for your answer
11. What are the topics you are interested?
12. Are there topics you find difficult learning?
13. If you were asked to take some topics out of the syllabus which ones would take out?
14. If you were to add some topics to the syllabus which ones would you add?

SECTION D: TEACHING METHODS USED FOR R.M.E LESSON

15. What teaching methods do you use for your R.M.E. lessons?
16. What teaching methods you would like to use in learning apart from what you have been using?
17. Is there any other method you would like to use in learning apart from what teachers use in the classroom.
18. What teaching methods would you recommend for R.M.E lessons?

SECTION E: WHAT TEACHING /LEARNING MATERIAL/RESOURCES ARE AVAILABLE IN THE SCHOOLS FOR R.M.E LESSONS?

19. Do have teaching learning materials / recourses for the learning of R.M.E. in your school?
20. What teaching and learning resources are used in your school?
21. What teaching and learning resource would you recommend for the teaching and learning of R.M.E at the J.H.S. level?

SECTION F: EVALUATION OF R.M.E. LESSONS

22. What evaluation methods are used by your teacher during R.M.E. lessons?
23. Which of the methods do you find most suitable?
24. Which other methods would you like to use and why?
25. What evaluation method would you recommend for R.M.E. Lesson?

SECTION G: CHALLENGES OF R.M.E

25. What are some of the challenges you face as you learn R.M.E.?
26. Would you recommend the teaching of R.M.E. at the J.H.S. level?
Yes [] No []
27. State reasons for your answer.