

UNIVERSITY OF CAPE COAST

ASSESSING THE CHALLENGES IN THE IMPLEMENTATION OF THE
RELIGIOUS AND MORAL EDUCATION PROGRAMME: THE CASE OF
SELECTED TEACHER TRAINING COLLEGES IN GHANA.

BY

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A Thesis Submitted to the Department of Arts and Social Sciences Education of
the Faculty of Education, University of Cape Coast, in Partial Fulfilment of the
Requirements for the Award of Master of Philosophy Degree in Curriculum
Studies.

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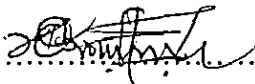
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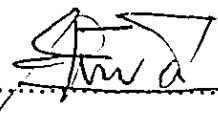
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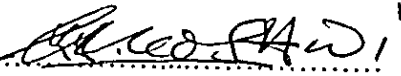
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SUPERVISORS' DECLARATION

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

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ABSTRACT

The investigation assessed the challenges inherent in the implementation of the Religious and Moral Education programme(RME) in some selected teacher training colleges in the Eastern and Volta Regions of Ghana. The descriptive survey design was employed to unearth the challenges there in. The simple random sampling, purposive sampling and the convenient sampling techniques were used to select the regions, colleges and respondents for the study respectively. In all, the sample for the study consisted of 319 respondents, comprising 34 RME tutors and 285 third year RME students. The sample was drawn from eight teacher training colleges with four from each of the two regions.

The instruments used in gathering relevant data for the study were two sets of questionnaires and an observation guide. Extant documents were also analysed. Data from the three sources were triangulated to draw conclusions. Nine research questions were posed and one hypothesis formulated to guide the study. Data gathered were analysed using frequencies, percentages and means. The directions of responses were determined by computing the mean of means and testing of a hypothesis using the independent sample t-test at an alpha of 0.05.

Some of the major findings of the study were that majority of the RME tutors were qualified and competent; both tutors and students had a favourable perception of RME though the colleges lacked the resources to make the subject interesting; RME tutors also lacked the skill in using other assessment techniques apart from exercises and quizzes. The aims and objectives of RME were clear to both tutors and students.

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Developing a treatise such as this is quite an arduous task. However, the venture becomes interesting as you buy into the knowledge of experts in the area of study and many others who place their knowledge at your disposal.

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Also to my parents and siblings who had to bear the brunt of my long absence from home to enable me finish the work on schedule, I am very grateful for their prayers, support and encouragement that gave me the strength to carry on.

DEDICATION

To my parents, Friedrich and Comfort Abroampa.

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CHAPTER ONE

INTRODUCTION

This chapter presents the general introduction to the research. It is divided into six (6) sections namely: the background of the study, statement of the problem, purpose of the study, research questions, significance of the study and definition of terms.

Background of the Study

Historically, education all over the world has had two main goals: to help learners master the skills of literacy and numeracy and to help them build good character. It has been understood that to create and maintain a civil society, there has to be education for character as well as for intellect, for decency as well as for literacy and for virtue as well as for skills and knowledge. It on this premise that societies since the time of Plato have made moral education one of the deliberate aims of education. This has necessitated the teaching and learning of religious, moral or character education in schools around the world for which that of Ghana has not been excluded.

For the past few decades, the critical role of moral or character education in an educational enterprise has been stressed and without exception it has been assumed that adults, either as parents or as teachers, are primarily responsible for shaping the character of learners. However, since some homes may not be able to provide this type of training adequately, it becomes the responsibility of the

school to provide this type of education in order to fill a need without which the learner may not grow into a religious, moral and responsible adult (Curriculum Research and Development Division, 1999).

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

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

read and use the hymnbook. Some of the students were later employed as clerks in businesses and as catechists who helped in the propagation of Christianity.

It is as a result of this that the first teacher training college in Ghana, Presbyterian Training College, was established in 1848 at Akropong-Akwapim by the Basel Missionary. Later, other missionaries such as the Wesleyan and the Roman Catholic followed suit to establish colleges like the Wesley College, Holy child training college and others. Since the primary purpose was ecclesiastical and evangelical, apart from the specialities, the Bible was the basis upon which religious, moral and character training was dispensed.

Ghana's teacher education programme went through a lot of metamorphosis but there was no structured curriculum for religious, moral or character development. The early training colleges established by the missionaries developed their own structures for training based on the Bible. Later, cultural studies was included in the certificate 'A' 3 year post secondary programme. However, in the face of rising religious pluralism and social dynamism, there was the need to broaden the scope of education in general and religious and moral education in particular. More importantly, in support of the growing consensus in society that schools needed to address the issue of moral education, there was the need for a concerted effort and a holistic approach to battle moral decadence which was eating deep into the social fabric of the country. It was also crucial to provide teachers with the ability to make ethically sound professional decisions. Since teachers make moral judgments daily and carry out decisions in their

complex, multidimensional role, if teacher education ignores the development of education and ethical decision making, it misses the heart of the work that teachers do since teaching has been described as “moral by nature”(Chang, 1994, p.81).

In this vein, in 1999 the Ghana Education Service in collaboration with the Curriculum Research and Development Division introduced the Religious and Moral Education (RME) programme throughout junior secondary schools and senior secondary schools. In 2000, the Institute of Education of the University of Cape Coast which presides over the educational activities of all teacher training colleges and runs the teacher education programme, replaced cultural studies with RME as part of the certificate ‘A’-3 year post secondary programme. Currently, RME is studied as part of the 3 year diploma in basic education at the teacher training colleges. The programme deals with common issues in Christianity, Islam and Traditional religion which are the three major religions in Ghana. It also consists of issues on morality and social life. Some psychological and developmental theories in religious and moral education are also delved into.

Statement of the Problem

Scholarship has confirmed the fact that teaching is fundamentally a moral endeavour (Chang, 1994; Oser, 1994; Tom, 1984). Teachers are regularly required to make decisions that have predictable long-term consequences for the people to whom they are professionally responsible. Until the recent implementation of religious and moral education in the junior, senior secondary

schools and teacher training colleges, students were exposed to what could best be referred to as Bible-centered teaching and later cultural studies. Predictably, the drift from the teaching of a Bible centered religious education and cultural studies to religious and moral education caused a problem. More seriously, in the teacher training colleges where the introduction of the subject is entirely new, some teachers teaching the subject are bound to face challenges since they might not have had any professional training and even in-service courses. Just as Ghanaian RME tutors may intimate, Forlow (2002) concludes from a study in U.S. that teachers say that their preparation in various teacher education programmes lacks adequate training in character education. Chu and Park's (1996) assessment of pre-service teachers and in-service elementary school teachers' teaching competencies in moral education revealed that the majority of the teachers lacked the necessary skills for effective teaching of Moral Education.

Also, one is tempted to ask whether tutors' and students' perceptions of RME pose a challenge. This is likely to affect their attitudes toward the programme thereby determining the extent to which teachers and students are committed to implementing it. Teachers' and learners' performance will not constitute the best if their perception of and attitude to what they do are not favourable (Kundu & Tutoo, 1988).

Another issue that provides enough grounds for concern is the discrepancy between the methods of teaching and learning of RME prescribed in the syllabus

and the one actually employed in the colleges to equip teacher trainees with the requisite skills to enable them use such techniques effectively.

Assessment is one of the core areas of every educational programme. Particularly, assessing students in religious and moral education is very difficult. As a result most teachers use the textbook content directly (Park, 1996) and also resort to the use of paper and pencil test which is based on the cognitive domain. Moral dilemmas are not used as an assessment strategy (Moon, 1995).

Additionally, the teaching of RME with such broad scope of content and objectives coupled with specific recommended interactive techniques pose a lot of challenges more especially to less experienced teachers. It, therefore, requires competent teachers specially trained for the subject. Experience has shown that the organization and teaching of an integrated subject as in the case of RME is not easy, especially where the integrated areas are many.

It seems there is a discrepancy between the syllabus for the teacher education programme and that of the basic schools. In an interaction between some RME tutors in some colleges, they raised concerns about the fact that the syllabus for the diploma programme does not make adequate provision for content in the basic school syllabus. They therefore realised that trainees on teaching practice found it difficult teaching RME. There is also the fear that contact hours allotted for the teaching and learning of RME will be inadequate considering the scope and content of the course.

Purpose of the Study

The primary focus of the study was to examine the challenges in the implementation of the religious and moral education programme in some selected teacher training colleges in Ghana. It is geared towards identifying the challenges inherent in the implementation process and to find out the extent to which they exist. Specifically, the study is designed to:

- i. Examine the professional qualification and competences of tutors teaching RME.
- ii. Gauge the perception of tutors and students towards RME.
- iii. Find out the availability and the use of resources for teaching RME.
- iv. Examine interactive techniques or approaches tutors employ.
- v. Find out how RME tutors assess students.
- vi. Assess the adequacy of time allotted to the subject.
- vii. Assess RME tutors' knowledge on the aims and objectives of the RME programme.
- Viii. Estimate the extent to which RME tutors are prepared in all the aspects which constitute the RME programme.

Research Questions

The following research questions were posed to guide the study.

1. What are the academic and professional competencies of RME tutors?
2. What are tutors' perceptions of RME?
3. What are students' perceptions of RME?
4. What teaching and learning resources are used for RME?
5. What interactive techniques are employed by RME tutors?
6. How do RME tutors assess students?
7. How adequate is the time allotted for teaching RME?
8. How clear are the aims and objectives of RME?
9. How adequate are tutors' preparation in all the aspects which constitute the RME programme?

Hypothesis

The following hypothesis was formulated and tested;

H₀: There is no significant difference between tutors' perceptions and students' perceptions of RME.

H₁: There is a significant difference between tutors' perceptions and students' perceptions of RME.

Significance of the Study

Generally, the study has revealed insights on the nature of the challenges inherent in the implementation of the religious and moral education programme in teacher training colleges in Ghana. Specifically, it has provided useful information to the teacher training colleges on areas where material and professional support such as in-service programmes are needed to keep tutors abreast of the current trends in the subject area thereby improving their competency.

Again, it has brought to the fore the various interactive techniques and instructional resources essential for the teaching of RME. Their usage in addition to the conventional ones would improve the teaching and learning of RME. Further, it unearthed other assessment procedures that can be employed to make learning of RME more relevant which would subsequently dispel the notion that it has become too academic.

The study has brought to light tutors' and students' perception of religious and moral education. These findings would help tutors and curriculum planners to identify areas that need review based on how favourable or unfavourable it is to learners. Finally, it has provided insight for participating tutors by helping them to clarify their understanding of religious and moral education and how best to help learners appreciate the need to develop the ability to make sound moral judgment.

Delimitation of the Study

The main focus of the study was to unearth the challenges in the implementation of the religious and moral education programme in teacher training colleges in Ghana. It therefore did not in anyway seek to evaluate the programme or determine the extent to which the programme objectives have been met. The study was limited to only the third year students in only eight teacher training colleges in the Eastern and Volta regions of Ghana.

Limitations of the Study

1. A study of this nature should have covered more training colleges, especially, with regard to the observation of lessons. At least, lessons should have been observed in all the eight teacher training colleges selected to enable the researcher gather enough data for triangulation.
Again, only one lesson was observed in the colleges sampled. This also limited the amount of data gathered which will not be enough to validate some data from the questionnaire and documents analysed. This was due to the fact that the colleges were preparing for the inter-colleges sports competition and some of the colleges sampled for the study had only one RME tutor.

Definition of Terms

Implementation: Transacting an educational programme in accordance with suggested principles laid down in the programme.

Religious and moral education: It is the study of the common themes in the three major religions in Ghana interlaced with issues on morality and social life. It also caters for psychological perspectives in religion and morality.

Organization of the Thesis

The first chapter of the work provides a background of the study. The statement of the problem, purpose of the study, research questions and the hypothesis that directed the study are also stated. The chapter also looks at the significance of the study, delimitations and the definition of terms.

Chapter two covers the review of related literature on issues such as curriculum implementation, prerequisites of curriculum implementation, religious and moral education in teacher education, qualification and competence of RME tutors, tutors' and students' perception of RME, teaching and learning interactions employed, assessment procedures used the aims and objectives of RME. The review will involve both theoretical and empirical studies.

Chapter three deals with the research design, techniques and procedures employed in the study. It further examines population, sample and sampling procedure, the instrument for data collection, administration of instrument and procedures used for analyzing data collected. Chapter four is devoted to the presentation and discussion of findings of the study while the last chapter looks at the results of the study, summarizes and draws conclusions. Recommendations have also been made based on the findings of the study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Overview

This review of literature involves the systematic identifications, location and analysis of documents containing information related to the research problem. It made the researcher aware of contributions of other researches that have been done and needs to be done in the area under investigation. In this chapter, therefore, attempts have been made to examine related literature on challenges in the implementation of religious and moral education programme. The review has been rendered in two segments. The first considers a theoretical discourse of the various themes while an empirical review is delivered in the second part. The following areas have been used in the design of the review.

1. The concept "curriculum implementation".
2. Prerequisites for curriculum implementation.
3. Approaches to curriculum implementation.
4. Factors that influence the implementation of a curriculum.
5. RME: Definition and characteristics
6. Religious and Moral Education in Ghana.

7. Religious and Moral Education in teacher education.
8. Aims, goals and objectives of the RME programme.
9. Scope and content of Teacher Training College RME programme.
10. Qualification and professional competence of RME teachers.
11. Perceptions of Religious and Moral Education.
12. Teaching and learning resources for RME.
13. Interactive techniques for RME.
14. Assessment procedures in RME
15. Contact hours allocated for the teaching and learning of RME.

Theoretical Review

The Concept "Curriculum Implementation"

Curriculum implementation basically refers to executing, carrying out or transacting of a designed instructional programme in the schools by teachers and their students. With special reference to Religious and Moral Education (RME) at the teacher education level the description above, is consistent with Lewy's (1977) submission on curriculum implementation. He views the concept as "the open use of a programme throughout an entire school system" (p.22). The reason is that the Religious and Moral Education programme was implemented

throughout all teacher training colleges in Ghana. Snyder, Bolin and Zumwalt (1992) as quoted in Cobbold (1999) in reviewing curriculum implementation consider it "as the process of implementing a proposed curricula change" (p.402). They agree that curriculum implementation is about how a proposed curriculum or programme of instruction is put into action. They further indicate that a planned curricular change may occur in at least one of the following areas; goals of the curriculum, its organization, the role of the teacher, content, instructional strategies, classroom management, teaching-learning resources and evaluation. For Fullan (1991) "curriculum implementation is a process of putting a change into practice" (p.378). He distinguishes curriculum implementation from curriculum adoption by stating that the latter is the decision to use new curriculum but the former focuses on the extent to which actual change in practice occurs and on those factors which influence the extent of change. Though, Fullan subscribes to the submission of most researchers that educational change process consists of three phases-initiation, implementation and institutionalization, he intimates that implementation is very crucial in the accomplishment of desired educational objectives. As a link between the two phases the amount and quality of change which occurs or fails to occur at the implementation stage significantly affects what outcomes are achieved in any given change endeavour.

In a different breath, Rogers (1978) as cited in Cobbold (1999) says implementation involves three stages; re-invention, clarification and routinization. He explains re-invention as the period during implementation when implementers modify a programme to suit their organization or institution. To start with, the

occurrence of re-invention is dependent on some factors which both on the nature of innovation and the implementers; these are:

1. Innovations that are more complex and difficult to understand are more likely to be re-invented.
2. Re-inventions occur when implementers have little knowledge about the new idea, perhaps due to relatively little contact between the implementer and the programme developer.
3. An innovation that is a general concept or tool with many possible implications is likely to be reinvented (Rogers, 1978).
4. When an innovation is implemented in order to solve a wide range of users' problems, re-invention is likely to occur. This is more so where there is a wide degree of differences in individual and organizational problems and each individual and organization matches the innovation with a different problem from another (Rogers, 1978).
5. Re-invention may occur when programme developers encourage implementers to modify or adapt the innovation as is often the case in decentralized educational system or under an adaptation and/or enactment approach in implementation. Even under the fidelity approach some degree of re-invention takes place because implementers are not passive accepters but active modifiers and adaptors of new ideas.

Additionally, clarification is identified by Rogers (1978) as the next stage in curriculum implementation. This hinges on a clear definition of the relationship between the innovation and the implementing institution. As the new ideas are put to full and regular use, they become clearer to the implementers.

Finally, "the new idea becomes an institutionalized and regularized part of the adopters' ongoing operation" (Rogers, 1983, p.175). The new programme then finally loses its distinctive quality as the separate identity of the new ideas disappear. Also, problems might have been overcome, criticisms and opposition abated and programme features internalized by implementers. This is what is referred to as routinization.

Leithwood (1981) as cited in Cobbold (1999) thinks "implementation is the process of reducing differences between existing practices and practices suggested by innovation" (p.445). This presupposes that implementation only relates to a new programme designed to replace or improve upon an extant programme. Thus, implementation may signify either of these two scenarios: modification made in an existing set of practices or a completely new set of practice being transacted. This assumption is consistent with the complete drift from the teaching of cultural studies to religious and moral education in teacher training colleges in Ghana.

Prerequisites for Curriculum Implementation

In any social system the costs of errors and defects tend to be passed downwards. Thus, the costs of defects in curricula will be passed down to the learners, where they will be translated into wasted time and missed opportunities for learning. Developers, therefore, make every effort to eliminate weaknesses in a curriculum before it is introduced on a large scale to ensure its success. Hence, the employment of the tryout (pilot) and field testing (Lewy,1977).

As the design of the instructional programme proceeds, it is tried and tested as when necessary in the classroom situation at the level for which, it is intended. These are formative evaluative techniques to ensure that what has been designed meets the desired objectives (Tamakloe, 1992). At this stage it may become necessary to take another look at the objectives stated, the content selected, the learning experiences suggested, ways of organizing content and learning experience. It may also be necessary to consider the resources suggested for use in the classroom. Bathory (1977) suggests the tryout and field trial stages as other formative evaluative techniques in the process of implementation. These enable the gathering of evidence during the processes of forming or developing parts of the curriculum.

Tryout Stage

The tryout stage involves pilot testing of curriculum. According to Pratt (1980) "pilot testing is a small-scale testing in which little emphasis is placed on reproducing the conditions of actual classroom use"(p.414). It is meant to obtain

data or information from a small group of learners. The curriculum is tried out in relatively small bits starting with segments of five to thirty minutes of instruction at a time.

It is advantageous if students selected for pilot-testing resemble the learners for whom the curriculum is designed but it is inevitable that they will be somewhat atypical. Branson, Rayner, Hannum and Cox (1975) intimate that the material should be tried out with learners of both high and low ability. The less able students will provide more data in the form of errors; the faster learners may be more articulate in identifying difficulties and suggesting revisions.

Lewy (1977) posits that there are three major types of evidences that are of enormous importance at this stage. These are judgmental data, observational data and data on student learning. Judgmental data is obtained through the opinions, judgments and reactions provided by experts, teachers, supervisors as well as students who have made use of the curriculum materials, equipment, procedures and methods (Lewy, 1977; Tamakloe, 1992). This type of evidence is gathered by ratings, questionnaires and interviews as well as by answering questions or other more open responses by the appropriate persons. Judgments are intended to provide specific help to the curriculum team in identifying aspects of the curriculum materials and procedures that are likely to be effective or those that need modification.

Observational data is the second type of evidence. Lewy (1977) intimates that trained or untrained observers may be used to gather data on teacher and

learner interactions in the classroom or elsewhere and report their observations. This type of evidence is obtained by recording direct observation in a free manner, by structured observation making use of particular teacher-student-material interactions, by rating questionnaire forms and even by judgments about opportunities to develop particular kinds of concepts, skills, abilities, interests and attitudes in particular learning situations. Observational data constitute a vital set of data that can be used to either validate or oppose some aspects of judgmental data. In support, Tamakloe (1992) states that "the observation takes into account the extent of the success of the methods of teaching demanded by the tenets of the instructional programme" (p.173).

The third type of evidence referred to as student-learning more nearly approaches the central problems of curriculum development. The data obtained are in connection with the kind of student learning that takes place while the curriculum materials and methods are being used. This can be determined by observation of students, interviews of students and the use of student reports. In most curriculum centres, structured or semi structured test questions, scales, oral examinations and other procedures are employed to determine what students can do, as well as how they feel in relation to particular kinds of learning relevant to the curriculum.

If the evidences in these three areas are well gathered and judiciously used, it can reveal the strengths and weaknesses of the material in appreciable details to help the curriculum designer to use the data or evidence as quickly as

time will allow. If during the tryout, only minor difficulties emerge the designers may correct the deficiencies detected in the programme and may come out with a modified version for wide spread dissemination throughout the school system. Conversely, if the tryout reveals many difficulties, a completely restructured programme and accompanying materials may be produced. It may be necessary to run another tryout on the programme so modified. For most parts however, curriculum centres produce only one tryout version of their programme (Lewy, 1977; Pratt, 1980; Tamakloe, 1992).

Field Trial Stage

A field trial is the next formative technique (Bathory, 1977). At this stage a large scale tryout is generally carried out before an instructional programme is considered ready for wide spread use in the system. This stage is considered very critical, since it concerns itself with the problems that remained undetected and thus unresolved in the small preliminary tryout stage. At the field trial stage, respondents who are very crucial are teachers and students. Variables in schools such as number of students on roll, student-teacher ratio and all types of resources, which would affect the implementation process, are also considered as a source of data (Tamakloe, 1992).

Bathory (1977) explains that the utilization of a new educational programme throughout an educational system may raise problems that do not appear at the tryout stage. It is necessary to extend the tryout to a wide-scale field trial, where conditions are atypical to that prevailing within the wide spread use of

the programme. Field trials are especially necessary to determine the conditions under which the programme will work well and those where it may be less satisfactory for teachers and students in the particular schools and classes. Pratt (1980) intimates that "field tests perform both experimental and political functions: they serve to evaluate the curriculum and to build support for it" (p.416).

According to Rudduck and Kelly (1976) and Tamakloe (1992) before the final implementation of a programme there need to be an effective dissemination strategy which should comprise of translocation, communication, animation and re-education.

Firstly, translocation bothers on the movement of people and materials required to implement a new aspect of or a new curriculum. There may be the need to reshuffle appointments or transfer personnel. Organized courses may be attended by individuals and groups who are directly or indirectly responsible for the successful implementation of the programme to equip them with the requisite skills needed. Communication has to do with the passage of information about the new programme from one person to another. This is done effectively through the circulation of printed materials, the media and through personal contact. The successful implementation of a curriculum is also to some extent dependent on the creation and provision of a stimulating and innovating environment. Personnel involved in the process motivated by the way of providing incentives to enable them have a positive attitude towards the programme. Pratt (1980) argues that it could be fatal to select a teacher who is hostile to the new curriculum. He further

explains that "generally, it is wise to enlist teachers who are open minded and flexible and whose previous experience with innovation has been positive"(p.416). This is referred to as animation.

The concept re-education implies that considerable understanding and commitment are required in the effective implementation of the new programme. Here, there is the need for experience beyond that provided by the experience in trying out the new programme. The establishment of rapport between designers and implementers are among the issues in this connection. The four components are highly complementary to one another.

When a thorough dissemination is done, there is the need to investigate if there is adequate input such as equipment and other teaching aids for an effective implementation of the programme. These should be adequately supplied if the implementation of the programme is to succeed. Another dimension is to see to it that teachers who will implement the programme are adequately prepared to handle the programme effectively. A short term measure is to run an in-service programme for service teachers. The long term one is to re-design the pre-service education programme so that the teachers can come out with the requisite knowledge and skills for an effective implementation of the programme.

Lastly, there is the need to re-design the end of course examination system to be consistent with the aims of the programme. This will provide the needed motivation for both students and teachers of the new programme.

Approaches to Curriculum Implementation

There are three approaches to curriculum implementation; fidelity, mutual adaptation and enactment. These levels constitute a continuum. The fidelity approach and curriculum enactment are at the extreme opposite ends while mutual adaptation represents a midpoint on the line. Though, all these approaches have different assumptions they all relate to curriculum knowledge, curriculum change and the role of the teacher (Cobbold, 1999).

The Fidelity Approach

The fidelity orientation as the label suggests, is concerned with the measurement of the degree to which a particular instructional programme is faithfully implemented as planned (Fullan & Pomfret, 1977; Snyder *et al.*, 1992). It is also interested in determining the factors that facilitate or inhibit the implementation process. Proponents of the fidelity or programmed orientation view the curriculum as "something concrete, something that can be pointed to, something that can be evaluated to see if its goals have been accomplished" (Zumwalt as quoted in Jackson, 1992, p.427). The teachers who are the consumers of the curriculum can implement it to the letter under certain appropriate conditions. There must be clear and consensual goals. The teachers must have professional training. The implementers must also attain the appropriate skills and knowledge in their subject area.

Additionally, the document that specifies and interprets the content of the programme-the syllabus, textbooks and the teacher's manual among others, must be readily available (Eash, 1991; Hawes, 1979). Snyder *et al.* (1992) as cited in Cobbold (1999) intimate that clearly defined innovation makes those charged with implementing to know exactly what to do. The faithfulness of the teacher to the curriculum implementation, therefore, depends on those conditions.

In analyzing the reality in the classroom, Berman (1981), Fullan and Pomfret (1977), Hall and Loucks (1977) admit that minor variations might be tolerated, but caution that the emphasis should clearly be on ensuring that the practice is consistent with the developer's intentions. When practice conforms to developer's intentions then the degree of implementation can be measured. The measurement of the degree of implementation with the fidelity orientation becomes necessary when there are signs that results of innovative instructional programme are disappointing. It also becomes necessary because the mere adoption on an innovation does not guarantee implementation (Hall & Loucks, 1978). Thus, the measurement of the degree to which tutors of religious and moral education implement the RME curriculum becomes necessary in the face of rising moral decadence, especially among the youth.

Assumptions under the Fidelity Model

The underlying assumptions of the fidelity model to curriculum implementation relate to curriculum knowledge, change and the role of the teacher. The advocates of the theory assume that curriculum experts primarily

create curriculum knowledge outside the classroom for teachers to implement in the way the experts have decided is best (Snyder et al., 1992). This assumption is practicable only in a centralized educational system like Ghana's. In such a system, the curriculum is centrally designed and distributed to teachers in the various institutions for implementation. This is typically the case for the implementation of the religious and moral education programme in teacher training colleges in Ghana. The curriculum is designed by a team of experts commissioned by the Institute of Education of the University of Cape Coast. The institute oversees the running of all teacher education programmes including the implementation and dissemination of curriculum materials in all teacher training colleges. This assumption is, therefore, at variance with what pertains in a decentralized educational system. In England, for instance, individual teachers have the right to design their own curriculum and implement it.

That a curriculum change is a rational, systematic and a linear process constitutes the second assumption. The more the curriculum team and implementers identify the factors that facilitate or inhibit the smooth operation of the linear process, the better the administration of the process (Fullan, 1991; Gross, Guicquinta & Bernstein 1971 as cited in Cobbold, 1999). The final assumption under the fidelity approach relates to the role of the teacher. The role of the implementing teacher, the proponents assume, is one of the consumers who should follow the directions and implement the curriculum as the experts have designed it (Snyder et al., 1992). The degree of success of the implementation of

the curriculum is, therefore, attributed to the degree of faithfulness of the teacher to the way the curriculum was intended to be implemented.

Mutual Adaptation

The Mutual adaptation emanated from the fidelity perspective. "it is a process whereby adjustments in a curriculum are made by curriculum developers and those who are actually using it in the school or classroom context" (Snyder et al., 1992). Here the advocates of this orientation are not interested in measuring the degree to which the innovation is implemented as planned but the implementer is interested in studying how the innovation is adapted to suit situational context. It, thus, sometimes subjects itself to the modification of a course of study by both the developers and the implementers.

Cobbold (1999) indicates that mutual adaptation represents a mid point of implementation strategies. Its scope is not, however, clear because it has no clear cut boundaries with the fidelity perspective and it merges with curriculum enactment. It is, therefore, sometimes referred to as mutual adaptation with fidelity orientation and at other times as "pure mutual adaptation". Curriculum implementers of a mutual adaptation orientation do not concern themselves with measuring the degree to which an innovation is implemented as planned, but are interested in studying how innovations are adapted to suit the situational context. They view curriculum as something adapted and shaped by the situation.

Assumptions under the Mutual Adaptation Paradigm

The advocates of the mutual adaptation assume that curriculum knowledge resides in the outside expert who develops the curriculum to be adapted by teachers to the situational context (Fullan & Pomfret, 1977; Fullan, 1991; Snyder *et al.*, 1992). It is also assumed that a true advocate of adaptation considers both external sources of knowledge and that knowledge which resides in practitioners, as a group or an individual.

With regard to curriculum change, the advocates assume that change is more unpredictable, less linear process with a more active consumer at the end of the process (Snyder *et al.*, 1992). According to Fullan and Pomfret (1977), the true advocates of mutual adaptation view the role of the teacher as more central, because he needs to help create the curriculum to suite classroom context. In other words, the teacher shapes the curriculum to meet the demands of learning situation.

Curriculum Enactment Approach

The last approach to curriculum implementation at the extreme end of the continuum is curriculum enactment. Snyder *et al.* (1992) posit that curriculum enactment is "the educational experiences jointly created by student and teacher" (p.418). Proponents of the curriculum enactment orientation are interested in describing how the curriculum is shaped as it is implemented. They are also interested in describing how the teacher and the student, in specific settings,

experience the curriculum. Teachers and students are, therefore, creators of the curriculum rather than primary receivers of curriculum knowledge (Fullan and Pomfret, 1977). The interest of enactment lies in the meaning that both the teacher and the student participate in the process.

Assumptions under the Curriculum Enactment Approach

The underlying assumptions of curriculum enactment relate to curriculum knowledge, curriculum change and the role of the teacher. The advocates of this approach assume that curriculum change is a personal developmental process for both the teacher and the student. The role of the teacher, the researchers assume, is to become more competent in constructing positive educational experience (Jackson, 1992). The teacher's role is viewed to be integral to the implementation process. It is both the teacher and the student who give form to the curriculum in the classroom or else there will be no curriculum (Snyder *et al.*, 1992). They, however, argue that to speak of a curriculum being 'implemented' implies that there is a plan to be carried out by teachers. Researchers, therefore, restrict curriculum implementation to the context of fidelity orientation more than mutual adaptation and curriculum enactment.

Factors that Influence Curriculum Implementation

Researchers argue that if inadequate implementation is a major reason why innovations introduced into educational organizations do not yield their intended outcomes, then it is important that conditions facilitating or inhibiting

implementation should be identified. Different views about factors that affect implementation of instructional programmes have been postulated by various researchers. Corwin (1974) believes that there is a combination of inhibiting forces at work in an educational environment and the more these factors are known the better the innovation could be managed. Elliot (1977) in an attempt to define implementation draws a distinction between implementation and adoption. He contends that adopting a proposal means a commitment to it as a guide however, that commitment does not necessarily end up in implementation in practice, since one may succeed or fail in an attempt to implement a proposal one is committed to.

Huberman (1983) has observed that the psychological state of a teacher can have either negative or positive effect on the implementation process. Bishop (1985) intimates that the task of curriculum innovation involves changing the attitude of people. Gross, Giacquinta and Bernstein (1971) conceive the problem as one of overcoming members' initial resistance to change. They posit that "in the first place there is usually resistance to change of any sort in any social organization. Patterns of behaviour become established and are of great stability because individuals work out derive reducing ways to adopting, and fear that any change will be to their disadvantage in some way..."(p.36). Gross et al. contend that it is impossible to bring about change under such circumstances unless the new scheme can be shown to be advantageous.

The extent to which an innovation affects the status of users tends to influence the degree of implementation. Thompson (1990) explains that teachers may view an innovation with suspicion especially when it is perceived as a criticism of what has been the old order. It is also noted that the introduction of a new instructional programme is frequently perceived by teachers as signaling more work and requiring them to learn more teaching skills, managing new resources and acquiring new skills in interpersonal relationship without extra remuneration. Hawes (1977) observes that an innovation which demands approaches and attitudes, quite at variance with those held by the teacher, constitutes a factor for weaknesses in implementation.

Fullan (1991) points out that, teachers frequently do not see the need for an advocated change. Thus, the extent to which innovations address what are perceived to be priority needs, the greater the success of implementation. Miles (1964) contends that the readiness to implement a programme is determined largely by the extent to which it is seen to meet a perceived need of the teachers. Roseblum and Louis (1979) in their study found out that the degree to which there was a formal recognition within the school system of needs not met was one of the four "readiness factors" associated with subsequent implementation. They further realized that implementation is effective when it is relatively focused on specific needs that are identified. However, McLaughlin (1976) believes that a fit between a new programme and school needs is essential but not sufficient for implementation to occur satisfactorily. He argues that what policy makers think teachers need and perceive to be their needs are not always congruent. New or

revised curriculum guidelines may be dismissed by some teachers on the grounds that they are already known, thus, the extent to which policy makers are able to identify what are perceived to be priority needs can be an inhibitor for maximum implementation to occur.

The quality of skills and knowledge of a teacher has also been identified as one of the factors that influence successful implementation of a curriculum. Gross, Giacquinta and Bernstein (1971) mention lack of teachers' knowledge and skill to conform to the new model as an inhibiting factor. Personal strength is an essential prerequisite of a good teacher. Fullan (1982), thus, admits that the greater sense of teachers' efficacy, the greater the degree of implementation. For instance, teachers own past and present experiences, their knowledge of the subject matter, teaching skills and abilities to conceptualize alternative procedure can influence the way they interpret the curriculum intentions. Fullan (1991) observes that some teachers, depending on their personality and influenced by their previous experience, are more self actualized and have a greater efficacy which leads to take action and persist in their effort required to bring about successful implementation.

Motivation is another factor which tends to influence implementation. Motivation has to do with teachers getting results and job satisfaction which can result in boosting their morale. Gross *et al.* (1971) mention lack of teachers' motivation as one of the factors inhibiting implementation of an innovation. McLaughlin (1976) also explains that without motivation by professional

concerns rather than tangible rewards, teachers will not make any extra effort required. Fullan (1991) stresses that all serious improvement programmes have problems. He observes that unsuccessful sites used shallow coping strategies such as avoidance, denial, and people shuffling while successful sites engaged in deep problem solving such as redesign, creating new roles, providing additional assistance and time.

Clarity about goals and means has been identified as a major problem in achieving maximum implementation and innovation. Problems related to clarity have been found in virtually every study of the implementation of innovations. Gross et al. (1971) mention teachers' lack of clarity about an innovation as one of the inhibiting factors of an implementation. Gross et al. and Charters and Pellegrin (1973) believe that when innovation is described in global terms, it results in ambiguity making it difficult for teachers to identify the essential features to allow effective implementation. Hall and Loucks (1982) indicate that implementation problems occur because designers and policy makers have not considered implementation of their policies in an operational sense. Robinson (1982) and Simms (1978) mention vagueness of goals and means of implementation as factors that impede effective implementation. They assert that false clarity occurs when teachers interpret curriculum materials in an oversimplified way. For instance, an approved text book may easily become the curriculum in the classroom, yet fail to incorporate significant features of the policy or goals that it is supposed to address. Reliance on textbooks may easily distract attention from behaviours and educational beliefs critical to the

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achievement of desired outcomes. Hawes (1979) identifies lack of clarity about the degree of adaptation as one of the problems contributing to the weaknesses in implementation. Hall and Loucks (1982) suggest that since research has proved that the degree of adaptation is associated with successful implementation, it will be important for curriculum designers to clarify how much adaptation will be allowed. For instance, what essential components must be implemented, how much and in what way teachers are free to vary the use of the programme must be identified and communicated earlier in in-service programme.

The complexity of change has also been identified as an inhibiting factor of successful implementation of an innovation. Some educational researchers believe that, the difficulty and extent of change required by users, the greater the success to be achieved. Fullan (1982) believes that the greater the complexity of change, the greater the degree of implementation. Crandall and Associates (1983) found that those attempting major changes accomplish more. They further assert that the larger the scope and personal demandingness of a change, the greater the chance of success. Other schools of thought affirm that trying to achieve too much, too fast, can have opposite results. Huberman and Miles (1984) note that attempting too much beyond the ability of the implementer results in massive failure. Berman and McLaughlin (1977) found that ambitious projects were less successful in absolute terms of the percent of the project goals achieved.

Hawes (1979) mentions the following characteristics of curriculum as inhibitors to successful implementation;

1. Heavily overloaded content

2. The scheme may be exceptionally ambitious in language, skills and concepts for the target group.
3. The scheme may represent experiences alien to the target group.
4. The scheme may make unrealistic demands on teachers both in preparation time and materials to be collected.
5. The syllabus may pre-suppose background knowledge which teachers do not possess.

Fullan (1991) (1982) points out that the success or failure of an innovation will by and large depend on the quality of the practicality of the programme. This refers to the quality and availability of materials. He contends that users must perceive that materials are going to meet important needs as well as be practical and usable. Gross et al. (1971) mention unavailability of materials as an obstacle to implementation.

Lack of commitment to curriculum materials on the part of teachers tends to influence the type of transformation of the curriculum which may occur in the classroom. Clark (1973) notes that curriculum materials externally developed and perceived by the teachers as being imposed on them can result in lack of commitment to it. He points out that this teacher behaviour is reflected in the classroom. It is common to find teacher removing the innovatory parts of an imposed curriculum to conform to their existing practices rather than attempting to work within the spirit of the whole. Elliot (1976), therefore, asserts that innovations based on an understanding of teacher situations tend to get more effectively implemented than those which lack this.

Lewy (1977) also notes that the conditions under which the curriculum is being implemented are relevant to the success of an innovation. He argues that any new curriculum may not be effective under any condition. This calls for an examination of both teachers' variables as well as external variables such as geographical location of schools, urban, rural, size of class availability of various facilities and teaching equipment and school climate.

Havelock and Huberman (1977) also contend that inadequate planning, failing to take into account the nature of the system into which an innovation is being introduced is one of the barriers of implementation. They point out that, schools as agents tend to lag behind social change largely because of the difficulty of responding to the divergent demands and often because the demands may be inappropriate to the organizational milieu of the school. Gross *et al.* mention that a compatibility of existing organizational arrangements such as rigid scheduling of school time undermines the success of the implementation. Clark (1973) argues that more often than not curriculum designers ensure that curriculum package designed and imposed externally would be appropriate to all classrooms. Contrarily, he admits that such constraints as time table, class size and insufficient resources may render it ineffective.

The results of previous attempts at innovation can also be a source of hindrance for successful implementation to occur. Fullan (1982) believes that the more positive the previous history with innovation, the greater the degree of implementation. Fullan (1991) notes that most attempts on educational innovation tend to fail and failure means frustration, wasted time, feelings of incompetence

and lack of support and disillusionment. The more teachers have had negative experience with previous implementation attempts the more skeptical or apathetic they will be towards the next change presented regardless of the merit of the new idea or programme. Further more, the extent to which previous attempts have benefited students can influence the way an innovated programme is implemented.

The role of the head of an institution in the implementation process cannot be de-emphasized. Berman and McLaughlin (1977) note that projects which have the support of the principal are the most likely to fair well. The principal's action indicates whether the change should be taken seriously and to support teachers psychologically and with resources. Staff development and participation are also vital to maximum implementation to occur.

Fullan (1982) states that the greater the quality of sustained interaction and staff development, the greater the degree of implementation. Berman and McLaughlin (1978), Huberman and Miles (1984) believe that pre-implementation training in which even intensive sessions are used to orient people to a new programme does not work. They assert that one shot workshops prior to and even during implementation is not helpful.

Fullan (1991) points out that no matter how advance staff development occurs, it is when people actually try to implement new approaches and reforms that they have the most specific concerns and doubts about the innovation. Thus, failure to realise that there is the need for in-service training during implementation may result in weak implementation of innovation.

Monitoring is also crucial to achieve maximum implementation. The success of implementation is highly dependent on the establishment of effective ways of getting information on how well or poorly a change is good in the classroom and school. Skillbeck (1984) mentions the following as some of the internal factors that affect curriculum implementation either positively or negatively. These are teachers' knowledge, and experience, the material resources, including equipment and learning materials and learner's aptitude, values and defined educational needs.

R M E: Definition and Characteristics

The human quest for meaning, for understanding the nature of existence, of the world around and the desire to understand the fundamental questions that all people have asked about death, suffering, goodness and freedom are central to what defines religion (Moon, 1996). Macgregor (1968) considers religion as a commitment to a kind or quality of life that purports to recognise a source beyond itself and that emerges in noticeable fruits in human conduct, culture and thought.

Religious education can be explained as the study of the beliefs and faiths of various religious groups in a scientific way. It aims at deepening and widening the individual's understanding on religious and moral issues so as to help society as well as individuals to make use of the study of religions in academic institutions, therefore, it is not intended to win converts or lead students to a confessional commitment of a particular faith. According to Cox (1972) religious education is "educating children to be informed and discriminating about the

many manifestations of religion and near religion, which they are likely to meet in a pluralistic society” (p.37).

Rossiter (1999) explains religious education as that which promotes the values of truth, justice, respect for all and care for the environment. Much premium is placed on people valuing themselves and others, the role of the family and the community and the celebration of diversity in society through understanding similarities and differences, and human stewardship on the earth. According to Digiacomia (1995) religious education enables the transmission of ideas, beliefs and practices in order for the individual to make religious choices to ensure peaceful co-existence. This is very vital, since in a pluralistic society there are varying shades of religious faiths competing for the allegiance of the people hence there is an element of conflict and freedom of choice. Religious education, thus offers the younger generation, especially, the opportunity to be informed about these different manifestations of religion which they are to meet in society.

Ryan (1993) mutters that all the world’s religions have sought not only to define what is good and what is bad, but also develop the inner faculty that can hold the individual to perceive and apply such ethic in difficult situations. This has a strong moral connotation. Religion, to some extent, provides the moral framework within which the mores of the adherents of the faith or the members of a society is defined.

Morality is generally considered as the accepted code of conduct in a society, or within a sub-group of society. Morality, thus, consists of the customs,

habits, values, and traditions adopted by a given society. It is about the rightness or wrongness of an action, or conformity to societal norms. This presupposes that morality consists of rules, principles and ideas that pronounce actions to be good or bad, right or wrong, simply because of the effect they have on the feelings, interest, or ideas of other people or centre of sentiment experience or perhaps simply because of their effects on people.

Ryan (1986) considers moral instruction as what the schools do to help the young become ethically mature adults, capable of moral thoughts and actions. It is the process of equipping someone with the knowledge that can help to determine the reasonableness of conduct, so as to make a person autonomous. Issues about moral education must be free from emotions, conditions and any form of authoritarian elements. It is not a matter of being instructed in the beliefs of someone but it aims at making one a moral agent and autonomous. Moral education is the process whereby a person develops responsible attitudes towards others and skills of moral judgment about what is right and wrong. Behaviours that are judged right are those that conform to the moral code of society. Park and Chu (1996) assert that there are always social criteria and value judgments in determining what good behaviour is or what is bad. The implication is that some behaviours are more acceptable than others. Morality can, thus, be said to be a social construct.

Though religious, moral, character or value education has been prescribed as the panacea to the moral decadence that has engulfed the world, most countries

in the world such as Korea, Japan, America and Britain have resorted to the others to the exclusion of religious education; divorcing morality from religion. The debate on the inclusion of religious education in the school curriculum and especially, its teaching in the public school has been ongoing for decades. The cloud of confusion surrounding the teaching of religion has led to the total avoidance of topics in religions. Gaustad (1992) identifies three factors that have motivated the neglect of the study about religions in schools. First, teachers are uncertain about the legality of teaching religion. The hue and cry over religious instruction in public schools especially, and the legal scrimmage has created an erroneous impression that religion in all its forms is not allowed. More so, religious issues are considered very sensitive and private and should not be discussed publicly. Teachers may feel uncomfortable discussing religion for fear of incurring the displeasure of students and parents. Finally, there remains a great deal of ignorance about religions of the world. Some religious groups have been branded radical and violent by the media. This ignorance of the true nature of religious groups, has led to some teachers disregard for them in the classroom. This has resulted in further misunderstanding, tension, divisiveness and prejudice among people.

However, in Ghana, the teaching of moral and character training has been interwoven with the common issues that exist within the three major religions (Traditional, Christianity, and Islam). Therefore, religious and moral education as it is called, attempts to address themes that are common to the three major religions, interlaced with moral and social issues. It does not in any way concern

itself with doctrines and getting learners to a confessional commitment to a particular faith. This is in line with Campbell's (1997) assertion that, "the starting point for moral development today lies in a concerted reflection on the commonalities inherent in the great religions and moral systems" (p.64). A reflection which inevitably reveals that each of the religions espouses unity, cooperation and harmony among people, establishes guidelines for responsible behaviour and supports the development of virtues, which are the foundation of trust-based and principled interactions.

Religious and Moral Education in Ghana

A western form of education was introduced into Ghana in the 16th century as the handmaid of Christianity to serve the primary purpose of evangelism and conversion. Precisely, the maiden attempt at providing formal education in Ghana was at the Elmina castle. The initiative came in 1529 when King John III of Portugal instructed the governor at the Elmina castle to teach the African children how to read and write. The subjects taught were reading, writing and religion with Portuguese as the medium of instruction. The operation of the castle school was the first attempt made at educating the local people in the then Gold Coast. Even then the school, for most part, was opened for the *mulattoes* (sons of the European merchants by African wives) and not to wholly African people. Teaching in such school was the responsibility of the chaplain assigned to the castle. Though attempts made at introducing education were sporadic, some

successes were chalked. Basically, the type of education offered was both academic and religious.

However, Antwi (1992) observes that even before the introduction of western education, "in Ghana as in most African communities, people educate the young ones in their own environment of the family, social structures and cultural traditions" (p.1). Within the traditional African society virtually all aspects of children's education were directed towards character building. Some of the virtues and values emphasized were respect for the elderly, honesty, chastity and hard work. Therefore, education, no matter the form it took, was seen to be intertwined with some aspects of religion and morality. To date, parents are considered the first educators of the children and continue to maintain this educative function throughout the child's upbringing. This traditional education is an integrated experience that combines not only physical training with character but also manual with intellectual training (Antwi, 1992; Foster, 1965). Learning, religion and moral training, thus, formed the bedrock of education. A move from the era of 'castle school' saw the establishment of elementary schools, secondary schools and later teacher training colleges by the various missionaries. Through all these various levels of education, religious, moral or character training was strictly enforced, though varyingly. The intent for its inclusion in the curriculum was ecclesiastical and evangelical. To the missionaries, the aim of their schools was to enable their students, who also formed the congregation, to read and use the hymnbook. Some who completed their course of studies were used as clerks in

businesses and as catechists who helped in the propagation of their religious belief.

Though, there were several education ordinances between 1852-1887, all were silent on the provision of religious, moral or character training in schools. However, in the education ordinance of 1925, Governor Sir Gordon Guggisberg (1919-1927) devoted principles seven (7) and eight (8) to religious teaching and character-training in his sixteen (16) principles of education. He explained that in any event, character is formed more at school than anywhere else. He felt that religious teaching was an important part of character training but cautioned that in government (public) schools, which cater for the population generally, irrespective of sects, religious teaching must be non-sectarian: Religious teaching in public schools means the teaching of religion, not of the dogma of any particular denomination. As in England, parents were given the right to send their children to schools of the churches they belong to if they were not satisfied with the directive. Like all the education committee reports that came later, Guggisberg's education ordinance did not provide any designed moral and character training curriculum to be used by all schools.

With the implementation of the 1974 New Structure and Content of Education in 1987, the cultural studies programme was introduced to cater for the moral and character training needs of learners. The subject was taught in all basic schools and in teacher training colleges. However, in the face of rising religious pluralism and social dynamism, there was the need to broaden the scope of

education in general and religious, moral education in particular. More importantly, in support of the growing consensus in society that schools needed to address the issue of morality, there was the need for a collaborative effort and a holistic approach to battle moral decadence. Consequently, the Ghana Education Service and the Curriculum Research and Development Division introduced the Religious and Moral Education (RME) programme throughout pre-tertiary institutions (JSS and SSS) in 1999. Later, the Institute of Education of the University of Cape Coast, which oversees the running of the teacher education programme in all teacher training colleges, introduced RME as part of the certificate 'A'-3year post secondary programme. Currently, RME is studied as part of the 3 year diploma in basic education at the teacher training colleges. The programme deals with common issues in Christianity, Islam and Traditional religion which are the three major religions in Ghana. It also consists of issues on morality and social life. Thus, inspite of the great diversity in religious and ethnic beliefs, there still exist common moral values that can be exploited.

Religious and Moral Education in Teacher Education

Chu (1996) intimates Koreans conviction that the inculcation of virtues is possible by way of continuous moral education and self discipline. They consider moral education as the core of every educational enterprise. The need to provide morally sound and responsible citizens is, therefore, put squarely at the door step of schools. Harms and Fritz (2001) opine that there is a positive correlation between the character education in schools and its positive ethical results in the

United States. They again argue that we can no longer depend on families to be the primary force in shaping the character of children today. Therefore, many would agree that some form of character education should be provided for all students in schools (Finney, 2002).

Holden (2001) admits that character education programmes are considered highly desirable by the majority of teachers. Most of these teachers believe that violence would be reduced and students would be better equipped to manage conflict through the implementation of character education. A similar study conducted by Hogg-Chapman (2003) indicates that school leaders have suggested the need to reclaim the moral mission of their schools and some support moral education as part of the solution to the perceived widespread of moral decline. Unfortunately, teachers also say that their preparation in various teacher education programmes lacks adequate training in character education (Forlow, 2002).

Since time immemorial, the concept of character formation-the duty of the older generation to form the character of the young-has been a basic principle underlining moral education. For instance, Aristotle (trans. 1962) wrote about the development of excellence stating that, to become excellent at any craft, including becoming virtuous, those behaviours have to be practiced. He stated: "we become just by the practice of just actions, self-controlled by exercising self-control and courageous by performing acts of courage. Hence it is no small matter whether one habit or another is inculcated in us from early childhood; on the contrary, it makes ... all the difference"(1962, p.34-35).

Professionals in education need objective knowledge about how learners form a basic sense of right and wrong and what schools can do to reinforce appropriate development. Damon (1996) explains that learners thrive on accomplishment, not on empty self-esteem messages. They need the guidance that can best be provided by able, caring and concerned teachers. The importance of moral education in teacher education expressed by Einstein (1966) when he intimates that it is not enough to expose people to their fields of speciality only. Through it they may become a kind of useful machine, but not a harmoniously developed personality. It is essential that trainees acquire an understanding of and a lively feel for values. They must acquire a vivid sense of the beautiful and the morally good. Otherwise, they with their specialized knowledge, more closely resembles a trained dog than a harmoniously developed person. Teacher trainees must learn to understand the motives of human beings, their illusions and their sufferings in order to acquire a proper relationship their students and the community. Teachers are believed to be the fulcrum around which an educational system revolves, they are, therefore, considered to have a direct impact on learners educational and social milieu. An appropriate training for teachers will go to create an appropriate classroom environment that can enhance positive dispositions in learners.

Effective teachers need to possess more than a set of skills or the ability to transmit knowledge. Daily, teachers make moral judgments and carry out decisions in their complex, multidimensional role. Furthermore, Beyer (1984) contends that becoming aware of the social, political, moral and philosophical

implications of teaching enhances the dignity and credibility of a teacher's status as a professional. Theorists such as Dewey (1936), Piaget (1965) Kohlberg and Turiel (1971) consider the process of moral deliberation as one legitimate aim of schooling and by implication, of teacher education. In emphasizing the teacher's role as a moral agent, Goodlad (1988) claims that the emerging professional teacher should be a "witting moral agent, with moral obligations derived from moral imperatives" (p.109). However, with decades of emphases on students' academic performance and technical skills of teachers, the meager literature available on the moral responsibilities of teaching attests to its neglect in teacher education and even if it exists, it has become too academic. Noddings (1984) argues that only recently have the goals of schooling, such as the teaching of academic skills, been detached from the development of character and explicit moral aims. Sirotnik (1990) opines that as an increasingly technological society, we are apt to really believe that science will provide all the answers, that all there is to do to improve schools is just develop the technical skills of those labeled teachers. There is the tendency to reject the importance of a moral ecology and the delicate balance of moral relationships between society, schooling, teaching and preparing to teach. Oser (1994) suggests that "professional morality has to be built up by the professionals themselves and has to manifest itself under the concrete conditions of a setting, in each classroom and each school" (p.11 6). Rogers and Webb (1991) warn that if teacher education ignores the development of educational and ethical decision making, it misses the heart of the work that teachers do. Moreover, Shulman (1986) argues that "norms, values, ideological

or philosophical commitments justice, fairness, equity and the like . . . occupy the very heart of what we mean by teacher knowledge" (p.11). A growing number of educational researches have recommended that ethical concerns be central in considering the approaches to teaching and schooling (Goodlad, Soder and Sirotnik, 1990; Noddings, 1984; Tom, 1984).

During the transitional period in Taiwan's educational history, significant changes were made to teacher preparation and development. In junior high schools, the moral education course (Civics and Morality) was partly taught by specialist teachers and partly taught by other teachers, who did not major in civic and moral education. Most specialist teachers in junior high school graduated from the Department of Civic and Moral Education (re-named Department of Civic Education and Leadership in 2001) of National Taiwan Normal University (NTNU). In Ghana, they can be equated to graduates from the University of Cape Coast (UCC) and University of Education (Winneba), who pursued Bachelor of Education in Basic Education and specialized in religious and moral education or read Bachelor of Education in Arts with religions as their major. NTNU provides initial professional training to prospective teachers of moral education, and civic and moral education to in-service teachers. Under the Teacher Education Law, first issued in 1995, colleges, universities, normal universities and teachers' colleges, with teacher education departments or programmes, are eligible to provide teacher training. Junior high school teachers need only take one or two optional courses, such as the foundation of moral education or ethics, in moral education in initial teacher training courses. There is now no longer any adequate

moral education training programme during the teachers' initial training period. Even in NTNU there are fewer optional moral education courses than previously.

In Ghana, the religious and moral education programme is now taught in all teacher training colleges which are offering diploma in basic education. All the teacher trainees take the RME course in the first year and it is examined externally by the Institute of Education at the University of Cape Coast. In the second year, RME becomes optional since students are given the opportunity to choose other subject areas they want to specialize. The RME programme at this stage focuses on only the methods of teaching and learning. In the final year when the teacher trainees are on out segment programme where they practice teaching in the basic schools, those who specialized in RME teach it in addition to other subjects on the time table and are also encouraged to write their project work in that area.

Aims, Goals and Objectives of the RME Programme

The terms 'aims', 'goals' and 'objectives' are used in educational literature to mean educational intentions or outcomes as if they are the same. Technically, they have different interpretations. "Aims" are extremely broad ends while goals are more focused into stage or institutional intentions. Objectives are lesson specific. They are written in terms of changed learner behaviour which could be readily measured.

Ornstein (1995) admits that aims are "broad guides for translating the needs of society into educational policy. It is, therefore, not out of place that throughout the various levels where RME is studied in Ghana, the course covers the basic principles of sound religious, moral and traditional values that are cherished by society. Wheeler (1980) refers to such broad educational intentions as ultimate goals while Holley (1978) calls them general aims. However, both agree that such broad intentions are general expected behavioural outcomes or end products of an educational programme. Holley aptly intimates that a general aim "does not seek to promote any one religious view point but it recognizes that the study of religion must transcend the merely informative" (p.10). Loukes (1965) and Cox (1966) agree that aims of RME should be sympathetic towards other faiths and make the subject open ended. Cox, thus, contends that there is a growing feeling that religious and moral education ought to be, in the jargon of today, 'open-ended'. This means, it should have as its aim the giving to learners a religious and moral view of life and then allowing them freely to make up their minds about how that view shall express itself in belief and practice. It is in this breath that the general aims of the religious and moral education programme Ghana is designed to enable learners:

1. Develop an understanding and tolerance of other people's religious faith.
2. Develop an awareness of their creator and the purpose of their existence.
3. 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.

4. Develop the religious and moral skills and judgments that will make them able to cope with the social pressures of today's changing society.
5. Become responsible citizens with the capacity for making positive contributions to the growth of society.

The aims advanced for teaching the subject suggest that they are educational when juxtaposed with Peter's (1960) criteria subjects need to meet to justify their inclusion into the school curriculum, which is another bone of contention. The proposals are that the subject must:

1. Incorporate unique mode of thought and awareness which is worthwhile to learners' understanding and their situation.
2. Widen and deepen learners' cognitive perspective in a unique and valuable way and to contribute to their total development.
3. Be taught in ways to ensure understanding and actively foster the learners' capacity to think for themselves.

In lending credence to this assertion, Alvis (1972) maintains that the purpose of religious and moral education is to help our pupils build up a

worthwhile sense of direction in life, to help them achieve a valid perspective on the whole business of living. It is fundamentally concerned with the education of attitudes, not with the study of cultures, nor with the assessment of systems of beliefs. The subject bothers on the development of faith in which to travel through life.

The proposed aims of religious and moral education suggest the use of a personal quest approach to the teaching and learning of the subject. This views religion as being primarily concerned with providing learners the opportunity to examine the religious interpretation of life in terms of meaning, value and purpose. Thus, the subject matter of religious and moral education becomes life itself and the aim to help learners to analyse their own experiences at greater depth and with clearer insight. This approach firmly coheres within the child-centered view of education for which there is strong philosophical and psychological support, making it justifiable on educational grounds.

A censorious look at the general aims of religious and moral education in Ghana reveals a possibility of the employment of the phenomenological approach in their achievement. The syllabus covers the common issues in the three major religions (Traditional, Christianity and Islam) in Ghana which is a multi-religious and cultural society. It is, therefore, not geared towards the getting learners converted and committed to a particular faith.

Scope and Content of the RME Programme

Content refers to the collection of information which comprises the learning materials for a particular course or given grade. Since the values, principles and attitudes that make up the content are intimately link with objectives, the objectives can conveniently be looked at in relation to the taxonomy of education.

Just like its objectives, the debate about what and whose religion and morality should be given a place in the syllabus is ongoing. Seshadri (1981) explains that as the Joint Study of Moral Education in Asian Countries report, when one looks at the wide variety of activities covered, a clear and cohesive picture does not easily emerge. Moral education as used in India encompasses religious training, training in physical health, mental hygiene, etiquette and manners, appropriate social behaviour, civic rights and duties and even training in aesthetics. No attempt has been made to map the logical boundaries of moral education or to identify its distinctive epistemological features.

The scope of RME throughout the basic school to the teacher training college covers the moral teachings of the three main religions in Ghana; Christianity, Islam and African Traditional Religion. It also covers the basic principles of the religious, moral and traditional values cherished in Ghana. Values such as love, honesty, respect, self-control, cleanliness and sincerity are dealt with in the syllabus. Also covered are objectives on leaderships, patriotism, responsible living, freedom, peace, commitment to duty, festivals, inheritance,

and responsible ways of dealing with peer pressure and social views such as substance abuse, sexual immorality etc. This suggests that the programme broadly deals with issues on Religions, Morality and social life. The religious and moral education programme in the teacher training colleges also considers psychological issues in religion and morality.

The course outline for the programme has six units each for the first and second year. Topics for the various units have been stated in blocks.

Topics to be discussed in year one are:

1. Meaning and scope of religious and moral education.
2.
 - i. Consideration of the aims of teaching religious and moral education.
 - ii. Indoctrination and commitment in religious and moral education.
3. Sources for the study of religious and moral education.
4. Contribution of developmental psychologists to religious education.
5. Contribution of developmental psychologists to morale education.
6. Factors affecting the teaching and learning of religious and moral education.

Topics for year two deal with the methods of teaching religious and moral education. These are:

1. The qualities and outcome of the RME teacher.

2. Modern approaches to the teaching of RME.
 - i. Existential approach.
 - ii. Educational drama.
 - iii. Values clarification.
3. Assessment in religious and moral education.
4. Lesson notes preparation in religious and moral education.
5. Critical study of the features and content/topics in the primary school RME syllabus.
6. Critical study of the features and content/topics in the JSS RME syllabus.

Qualification and Competence of RME Tutors

There has been assumptions that effective implementation of curriculum and therefore the competence of a teacher is based mostly on his or her firm knowledge of the subject matter (Shulman, 1987; Stanley, 1991). Stanley (1991) opines that, foremost among the factors, a teacher's knowledge of the content or subject matter leads to his or her competence and effectiveness. Shulman (1987) proposes seven different types of knowledge which a teacher must possess. They include content knowledge, general pedagogical knowledge, curriculum knowledge, and knowledge of learners and their characteristics among others.

Stanley concurs that, "the more knowledgeable teachers, not only know more subject matter, but also know about the relationship among other parts of this knowledge; how this disciplines or fields are related to other areas of knowledge and equally important, how best to represent this knowledge so that students would come to understand it." (p.253).

Grimmitt (1978) reports that despite the statutory status of religious instruction in English schools, "very little has been placed in a teacher's professional training in this subject-largely, as a result of the misguided belief that, "anybody can teach R.I." (p.1). As a result, secondary school teaching vacancies for RME advertised in the *Times Educational Supplement* are captioned "willingness to take R.I., an advantage". Therefore, "Religious Instruction has been taught in state schools over the years largely by teachers who have been either untrained or only partially trained in the Subject" (p.1). This exactly is the case in most parts of the world including Ghana.

An investigation conducted by Park (1995) on pre-service teachers' moral education programme in Korea revealed that the programme focused on theory at the expense of practical experience. The study further indicated that pre-service teachers are information-rich, but experience poor. The opportunities for in-service education do not suffice for the needs of moral education teachers. Voluntary participation in teacher education programmes for the purpose of enhancing the teaching competencies of the teacher as a specialist in moral education is not enough.

In Ghana, the training of teachers to teach religious and moral education at various levels is a recent phenomenon. There is that erroneous impression that the subject can be taught by anybody. As a result, especially at the basic level, it is taught by teachers who have specialized in different subject areas. The situation at the teacher training colleges may not be different. At the colleges, religious and moral education is taught by either the chaplain who is a reverend minister or anybody with a degree in religious studies. This amounts to nothing less than an exercise in sheer indoctrination. Grimmitt (1978) admits "it is therefore not surprising then, that the quality of religious teaching in schools has been, and, in many schools continues to be, very much inferior to that of other subjects in the curriculum" (p.2). Until this trend is reversed the aims of religious and moral education may not be achieved and the world will continue to sink in the quagmire of moral decadence.

Perception: Characteristics and Definitions

Perception is one of the oldest fields within psychology. Perceptions consist of one's interpretation of the world but as commonalities of perception trends towards 100 % it transmogrifies into reality. Reality then becomes a consensus of perception. Loftus and Worthman (1988) explain perception as a process by which the brain interprets the sensation it receives by giving them order and meaning. Perception can, therefore, occur when there is a sensation. Individuals differ in their perceptual capabilities due to variation in the structure of perceptual systems and how one 'sees' the world in terms of knowledge belief

and expectations. In the same vein, Gibson and Spelke (1983) advance that perception refers to a person's disposition, belief, opinion and notion attributed to an individual according to his or her thoughts, feeling and action tendencies which are organized with respect to an object. This presupposes that what a person scans and attends to become the seat of perceptions. This process can lead to discriminating, differentiation by individuals in a learning situation and can shape learners' attitude towards a particular stimuli. Thus, the attitude of an individual is dependent upon the way a person perceives things in the environment. In addition, the knowledge and belief systems as well as expectations of a person, to a large extent determine the kind of opinion the person has about an issue or some object. The implication, therefore, is that the development of religious and moral education in Ghana is highly dependent on how favourable the perceptions of stakeholders are to the programme.

Teaching and Learning Resources used for RME

Real-life experiences provide the most direct type of learning, but they are difficult to supply in the traditional classroom. Ornstein (1995) opines that most experiences in the classroom occur through verbal symbolism-written and spoken words. He further argues that this kind of classroom experiences may be easier for teachers to supply, but may be more difficult for many learners to understand. Ornstein contends that "verbal symbolism depends on the ability conceptualise and think in the abstract, while the impact of first hand experience is immediate and concrete" (p.200). Various multi- sensory instructional resources can be used

to provide first hand experiences and enhance understanding - they are an integral part of the teaching and learning enterprise. Tamakloe, Atta and Amedahe (1996) explain teaching-learning resources by first looking at teaching resources separately from learning resource. They consider the former as materials which teachers used to facilitate the teaching, learning, understanding or acquisition of knowledge, concepts, principles or skills by students. Where as the latter is viewed as that which the student or the learner himself prepares and or uses to make learning easier than it would have been if he had not prepared or used it.

Generally, teaching-learning resources are classified as visual, audio and audiovisual. The Ghana Education Service (1999) adds community resources, resource persons, teacher and student made materials, reading materials and activity based materials. Normally, visual resources are those that appeal to only the sense of sight. This may involve still or motion pictures and photographs by the use of projectors. Audio materials such as radio sets or any voice activated device appeals to only the ears. Whereas audio-visual resources may be categorized under materials that motion or still but are accompanied with sound. This employs films and television, internet transmission through satellite among others to cater for both audio and visual perception. The use of these audio and visual reinforcements makes a lasting impression on learners. Brooks and Kann (1993) agree that visual reinforcements are very important in classrooms where values are taught. They intimate that moral or values education is in competition with adverse desires, messages and pressures in society. Further, they explain that visual representations of character values is an advertising campaign intended to

keep the words, concepts and behaviours learned in class at the forefront of learners' attention. These visual displays illustrate and reinforce good character.

There is the need for the use of community or environmental resources when teaching and learning interaction take place outside the classroom. This enables learners to come into contact with as Aggarwal cited in Tamakloe et al. (1996) intimates "concrete, seeable and tangible resources which are extremely dynamic, interesting and meaningful for teaching and learning. . . (p.198)". In the case of RME it can be a place of religious or moral interest. The most important resource of a community is its people. Within the community there are individuals who possess special skills which can be tapped for the benefit of learners. A resource person is someone other than the regular class or subject teacher who is well versed or knowledgeable in an area of learning or experience who may be called upon to facilitate learning. The resource person is therefore supposed to have a richer experience in his area of speciality than the teacher. In teaching religious and moral education a resource person may be picked from the immediate locality or outside. The need for a resource person becomes necessary as the teacher may not have the first hand knowledge in an area he or she is teaching. Tamakloe et al. (1996) advance that the use of resource persons breaks the monotony of seeing and hearing the same teacher all the time. This break in monotony they say "brings in its wake, arousal of curiosity and excitement: conditions which bring about attention which in turn, promotes effective learning" (p. 87). Lickona (1993) therefore suggests that in classroom practice, a comprehensive approach demands that teachers use resource persons when

teaching values. He intimates that involving resource persons in character, values or moral education is very essential.

Whereas teacher and student made materials include models, symbols, puppets, moral charts, games among others, reading materials encompass textbooks, reference books, journals, magazines, news papers and pamphlet. In Lickona's (1993) opinion if schools wish to augment their moral influence, making an indelible difference in student's value and character and engage and develop their knowledge, feeling and behaviour, they need a comprehensive and a holistic approach. This calls for marshalling of all resources available.

However, the unavailability of resources relevant for effective teaching and learning has been the bane of the implementation of educational programmes of which religious and moral education is no exception. Pratt (1980) considers inadequate resources as a barrier to curriculum implementation. He identifies the four main resources as required as time, materials, resources, administrative support and expertise. He further contends that, material resources present few problems, provided the curriculum designers make a thorough inventory of what is required and budget accordingly, and the institution provides the necessary funds, facilities, equipment and materials. However, in the real world these requirements are often unmet. Researches conducted indicate that Religious and Moral Education continuous to be criticized because stories or examples in textbooks are often irrelevant, overly abstract, and dull to students' life experience. Moon (1995) sees problems in textbooks and teaching methods as key

problems hampering the realization of the goals of religious education and moral education.

Interactive Techniques used for RME

In the interaction which takes place between students and teachers, there are varied ways in which contrivance of learning is effected. Hence, one of the most paramount issues which readily comes to the fore in any teaching learning interaction is how to effect learning. The process through which learning is effected is the methods used (Tamakloe, Atta and Amedahe, 1996).

In educational literature, common instructional methods prescribed for teaching-learning process are lecture method, project, discussion, activity, discovery method etc. however, the use of any of these methods is largely determined by what to be taught, why it is being taught, and who are being taught. In recent times, most of these traditional methods of teaching have been found to be inappropriate for achieving the objectives for teaching religious and moral education. One is liable to be accused of indoctrination if the instructional technique is found not to be appropriate. Goldman (1974) observes that, in England, the implementation of the Education Act of 1944 made the attending of morning assembly and the teaching of religious instruction a requirement and "after twenty years of this kind of teaching the results are depressingly meager". He continues that various surveys conducted indicate that "at the end of secondary schooling, knowledge of the Bible and even what Christians believe is appallingly poor". Goldman further asserts that "the result has been, to put it mildly, a considerable amount of poor, uninspired teaching simply because the teacher has

been basically uninterested” (p.3). “Religion is a universal and supra-historical phenomenon essential in any whole-person education” (Curriculum Development Council, 1999, p.7), and therefore, it is considered to be a subject from which all learners can profitably study values education. However, it is not easy to motivate students to learn in this subject area.

Through researchers conducted, modern ways of teaching the subject have been postulated. Leming (1997) suggests three approaches to the teaching of values education, moral development and character education. Simon, Harmin and Rath (1978) proposes the values clarification approach, Grimmitt (1978) develops the Existential approach, dimensional approach and educational drama. Other suggested techniques are cooperative learning and the use of simulation. These scholars agree that learners be allowed to discover their own values to enable them develop the ability to make sound moral judgment.

Discussion

An important way to involve students actively in what they are supposed to learn is through discussion. This teaching strategy is characterised by the teacher raising a number of pertinent questions on a theme or topic and inviting students to share ideas, express their views or opinions on the topic or theme under discussion. Brookfield (1991) describes discussion method as “both inclusionary and participatory . . . because it implies that everyone has some useful contribution to make to the educational effort and because it claims to be successful with actively involving learners” (p.14). Arends (1998) sees the

discussion method as “an approach with three ingredients. First, both student and teacher talk are required; students are expected to enter into dialogue and conversation with academic materials; and students are expected to practice and publicly display their thinking” (p.352). According to Brookfield (1991) the purpose of discussion “is to engender change in learners, what teachers define as desirable attitudes” (p. 189). Discussion is most appropriate to those subjects concerned with controversial issues about which there are different but tenable opinions. This is true and most suitable for teaching religious and moral education which is full of controversial issues. Discussion of such themes in an environment devoid of “preaching” provides a platform for learners to contribute meaningfully to religious and moral issues in order to avoid indoctrination. It can be concluded that discussion ensures democracy in the classroom and also leads towards achieving affective ends.

Role Playing

Another technique which can be used in teaching concepts in religious and moral education is role playing. Clark (1973) intimates that role playing is an attempt to make a situation clear or to solve a problem by unrehearsed dramatisation. Shaftel and Shaftel (1982) describe role playing as “a group problem solving method that enables young people to explore human problems in a spontaneous enactment followed by guided discussion” (p.9). Mellinger (1981) defines role playing as structured activity permitting students to take the part of a person in an imaginary situation and to act the part in a realistic manner as

possible. Role play then could be described as a spontaneous acting out of a situation to show the emotional reaction of the people in a real situation. In religious and moral education this technique can be employed by making learners demonstrate a brief moral situation that will set a stage for discussion. Though, this can be used for learners of all levels it is most appropriate for young learners since the mere reading of moral dilemmas may seem abstract. The use of role play in the classroom trains students in effective problem solving as students deal with social and moral dilemmas in religion and morality.

Simulation

Closely related to role playing is simulation. ASSEP (1992) defines simulation as pretending an imitation. It further states that in some cases simulation is role playing an imaginary event that has a set of rules. Giley (1991) defines simulation as a technique which enables learners to obtain skill, competencies, knowledge or behaviours by becoming involved in situations that are similar to those in real situations. Clark (1973) states that simulation combines role playing and problem solving and it consists of students performing a contrived situation that duplicates a real situation so that children will understand the real situation. Simulation then is a model of physical reality. It tries to simplify a complex social reality. The term simulation game is some times encountered (ASSEP, 1992). According to Martorela (1994) simulations rely on gaming technique and consequently are sometimes called simulation games. A simulation game is therefore a blend of simulation and game which allows students to assume positions of other people and make decisions for themselves. It

does allow students to be less dependent on the teacher (VanSickle 1992). McKeachie (1994) notes that the chief advantage of simulation games is that students are active participants rather than passive observers and that they can make decisions solve problems and react to the result of their decisions. He explains that games typically create a high level of student involvement and thus can be worthy adjunct to many courses. This makes the technique very appropriate for RME lessons since it will help learners think critically and be able determine the reasonableness of their conduct.

Simulation games are considered to be more interesting and in which pupils are usually willing to participate. Chen and Sue (2004) conducted a research in which a computer-based simulation game software package was used as against the traditional methods of teaching religious education. The results indicated that 90% of the respondents had a positive attitude towards a computer-assisted instruction which consequently improved their performance in Christian religious education. In 1998, a five-year plan was introduced by the Hong Kong government to incorporate Information and Communication Technology (ICT) into the school curriculum for enhancing the quality of education. "This marked a significant milestone in the development of a clear vision and implementation strategy for promoting ICT application in education" (Law, 2000, p.3). This decision was based on the fact that ICT can have a significant impact on teaching and learning (Cook, 2002; Trinidad, 2004). As a result, combining the game approach with ICT may be a solution for teachers trying to enhance and motivate

students to learn and such results would provide an innovative direction for religious and moral education.

The Project Method

The varied approaches to teaching religious and moral education also call for the project method. The project method which had its origin in the professionalisation of an occupation was introduced in the curriculum so that students could learn at school to work independently and combine theory with practice. Knoll (1997) considers it as a means by which students develop independence and responsibility. Kilpatrick (1965) defines the project method as a "heartily purposeful act" to him what ever the learner does purposely is a project. The forgoing indicate that the project is a child centred activity carried on by learners to accomplish a definite goal .In a project method individual or group undertake a study which could be an independent observation to help them solve a problem. Learners in this way get to understand the meaning of the problem to be solved.

In teaching religious and moral education, the project method may involve a situation whereby learners are assigned to investigate and comment on any of the religious or moral psychological theories. Since proponents of the theories did not consider situations from the tropics, but the environment plays a significant role in the development of children, learners can be put into groups and be made to try the experiment with children in the local community and compare findings. The project method has varied advantages and helps to deal

with students who have different abilities. Also, teacher trainees can be given the preparation of teaching learning resources for RME such as semester project. According to the Peterson (1999) because of the combination of group and individual activities the more skilled students can help the lesser skilled student and in so doing both benefit, the student who is a good writer can help to revise and edit a weaker writer's essay, the learning process is integrated (cognitive, psychomotor, affective) students develop inductive skills by analysing, formulate hypotheses, through which a logical understanding of the problem or talk to be tackled helps acquire knowledge and skills to be retained.

Fieldwork

Fieldwork may be explained as the teaching and learning which takes place outside the classroom or laboratories, usually planned and organised to take place within the school, the environs of the school, the local community or outside the local community. Tamakloe *et al.* (1996) refer to that which takes place in the local community as local field work and the activity outside the community is considered as a distant field work. Hayford (1992) explains fieldtrips as planned excursions to sites beyond the classroom for the purpose of obtaining information and provide an opportunity for first hand observation of phenomena. Such field activities can, therefore, be described as "out of door education". Out of door education is the effective use of the natural environment both to reach those parts of the curriculum that can be taught outdoors and to visualise other parts through first hand experience. Such out of door activities are first hand experiences which

arise from direct learning situation. The implication is that classroom teaching should lead to some factual experience.

Kilpatrick (1965) uses the term fieldtrips, excursions, study trips and educated walks. Even though Kilpatrick uses the term excursions it does not mean fieldtrip is supposed to be sightseeing but "educated walks" which means the purpose of fieldwork is educational knowledge to be gained by learners. The trip will then provide educational experiences designed to help life problems. Fieldwork activities can be organised under three stages these include pre-fieldwork activities, fieldwork activities and post fieldwork activities (Tamakloe et al., 1996). Fieldwork is advantageous because it provides the student the technique of problem. Duration of fieldwork depends on the objectives and the amount of work to be studied. Phenomenon studied can be historical, religious or cultural importance. Like an integrated subject such as religious and moral education in order to make it less academic and more interesting, learners can be made to embark on trips to religious sites to enable them better appreciate the religion. If learning will be enjoyable it must not be "two by four"-it should go beyond the two ends of the book and the four walls of the class room. It is in this vein that Tamakloe (1991) recognises that the nature of the learning experience should therefore enable the student to collect information in his immediate and wider environment. The learning environment should seek to involve students in activities which most of the time, take them outside the classroom.

Inquiry/ Discovery Method

Hayford (1992) contends that inquiry is built and it includes discovery. The end product of inquiry may result in discovery. In inquiry, teachers help students to seek information. The teacher's role is to explain the purpose and implications of the lesson, students are then guided to formulate, hypothesis, gather data, analyse and evaluate. Lefrancois (1988) defines discovery learning as the learning that takes place when students are not presented with subject matter in its final form but rather are required to organize it themselves (p.88). The discovery or inquiry method promotes self-learning. In that, the learners generate ideas and concepts with very little intervention from the teacher. Because of the high level of student participation in the teaching-learning process, retention is improved tremendously.

Tamakloe, Atta and Amedahe (1996) opine that in the discovery learning approach, three cardinal educational dimensions are fulfilled. First, students are given the opportunity to venture into which had hitherto been unknown to them. More so, learners are given the chance to make intelligent guesses which may lead to arriving at clues for unraveling the "mysteries" of the unknown. Lastly, the method provides students the opportunity to develop and refine documentary evidence, schemes and measuring tools for use in the discovery process. Inquiry methods are advantageous because as students solve problems themselves they are able to retain and remember. It is therefore, a highly recommended method for handling religious and moral education lessons as it develops learners'

ability to inquire, investigate and discover. It is again this background that teachers are no longer expected to be in front of all knowledge instead they are becoming facilitators, guides, managers and mentors.

Lecture Method

The lecture method is one of the oldest instructional techniques. Long before printing was invented the lecture method was the "core of scholastic instruction" (Broudy, 1963 p. 18). Since it was difficult to come by information, enthusiastic scholars provided knowledge relevant to the social, religious and ideological needs of the times by reading from the original scripts to students without explanation and questioning from learners. With the advent of printing and the current explosion of knowledge due to information communication technology, the lecture method has undergone a lot of transformation. Foremost, some teachers allow their audience or students to ask questions on issues raised which have not gone down well with them. Lowman (1984) mentions various forms of lecture methods such as the formal oral essay, which is of the old order, provocative lecture, lecture-demonstration, question-lecture, lecture-discussion, lecture- recitation and the lecture-laboratory. The difference basically lies in the role played by the instructor. In the provocative lecture, the teacher raises issues regarding knowledge which students have already acquired, evaluates it and attempts to help the students get a higher order cognitive process of that knowledge.

The lecture-demonstration is characterised by an increase in the use of regalia, diagrams and charts to illustrate issues that emerges from the delivery. In

the lecture-question method like the name suggests, the teacher allows questions from students to clarify issues. The lecture discussion variety provides fora (twice during a delivery) where learners are encouraged to raise issues and contribute briefly. When learners are given the opportunity to expound what they have been asked to read about or touched upon, the lecture-recitation type is been employed. Finally, the use of the lecture-laboratory allows learners to do independent work, experiment and observe after a brief introductory lecture by the teacher.

In a different fashion, Ornstein (1995) distinguishes between three types of lectures based on the length of the period of delivery. He explains that, formal lectures last for most of or the entire class session. Limited time is allowed for questions and comments from students. Informal lectures spans between five and ten minutes, within which learners responses and questions may be permitted but not encouraged. Though, brief lectures do not go beyond five minutes, students responses are encouraged. Ornstein contends that "formal and informal lectures generally require extensive preparation; brief lectures involve less preplanning, perhaps only one- or two- sentence reminder in the lesson plan" (p.182). The lecture method has been referred to as teacher-centred and teacher dominated since it relegates learners to the background and reduces them to passive listeners and not active participants. It is, thus, described as unnecessarily dull and a waste of time especially for young learners. This presupposes its appropriateness for students in the teacher training college but may not be suitable for the teaching and learning or religious and moral education since it may make it too academic and the tendency that teaching will be reduced to preaching is great. Gage and

Berliner (1992) however admit that the lecture method is appropriate when the:

- i. Basic purpose is to disseminate information.
- ii. Information is not available elsewhere.
- iii. Information needs to be presented in particular way or adapted to a particular group.
- iv. Interest in a subject needs to be aroused.
- v. Information needs to be remembered for a short time, and
- vi. Purpose is to introduce or explain other learning tasks (p. 183).

Values Clarification Approach

Of the various approaches to moral education in the schools today, perhaps the most commonly discussed, widely used and most influential approach is the values clarification approach espoused by Raths, Harmin, and Simon (1966). Purpel and Ryan (1976) have attributed the growth and popularity of the values clarification approach to four factors. First, they suggested that the values clarification approach consists of a series of loosely related techniques that are easy to learn and easily accessible to teachers. Secondly, they observe that teachers have the satisfaction of considering openly and honestly very important issues, and cite as examples racial attitudes and an individual's life goals. Thirdly, the teacher does not have to be "didactic" that is, the teacher's views are not imposed on the students. No direct attempt is made to change the students' views. Rather, the teacher functions as one who provides opportunities for the learners to

think through some of the confusion with which they are confronted. Finally, many teachers report that “values clarification works” and that it “turns learners on” in what is otherwise a dreary and primarily irrelevant curriculum.

Raths *et al.* (1966) posit that a wide range of conflicting values present themselves to each person. In view of this medley of conflicting values, children seem to be confused in values. Those children who experience value confusion “... are often identifiable by idiosyncratic behaviour patterns — inconsistency, drift, over conformity, over dissension, and chronic posing and frequently, underachievement” (p. 8). The idea of clarifying values was built on Dewey’s (1934) suggestions that “reflection on life experiences would serve integration of sense, need, impulse, and action” (p. 23). This reflection, then, could be said to serve values clarity. He further submits that education should be experienced-based rather than academic-based. In Ghana, selected themes for RME cut across all the three major religions and have social and moral undertones. The application of the values clarification approach to the teaching of the subject makes it more relevant to the life of learners since it is based on their life experience. Dewey (1936) submits that education must guide the learners so that through their participation in different types of experience, their creativity and autonomy will be cultivated rather than stifled.

In using values clarification, values are based on three processes: choosing, prizing and acting. Accordingly, value is defined as that which results when all seven of the criteria given below are satisfied:

Choosing: 1. Freely

2. From alternatives

3. After thoughtful consideration of the consequences of
each alternative.

Prizing: 4. Cherishing, being happy with the choice

5. Willing to affirm the choice publicly

Acting: 6. Doing something with the choice

7. Repeatedly, in some pattern of life (Raths et al., 1966p. 30).

These processes collectively define valuing. Further, it is clear that it is not the aim of values clarification to teach a particular set of values, but instead to help students by means of different strategies to engage in one or more of the above processes and thus personally develop and clarify value confusion that they may have concerning already- formed convictions and behavior. The approach emphasizes the teaching of values in a democratic setting to enable learners explore their own preferences and decisions. It is based on the premise that the ability to value intelligently can be developed in an open, non-judgmental and non- threatening atmosphere where learners are encouraged to consider what they value and what are the consequences of and alternatives to what they value.

However, values clarification as an adequate approach to moral education is open to a dispute. Lipe (1992) asserts that the approach is superficial in its

Existential Approach

The existential approach to the teaching of religious and moral education was espoused by Grimmitt (1978). The approach focuses on the whole of learner's needs, interests and experiences and uses these as the basis for forming religious concepts and generally provide formidable building blocks for learning. As a result it is also referred to as the experiential approach. It is based on the principle that all experiences are essentially religious. The approach is geared towards helping learners to "know about depth" by encouraging them to look into their own life at depth in order to explore their natural experiences deeply. This is in consonance with Tillich's treatise on "the depth of existence" cited by Grimitt (1978). He observes that "he who knows about depth knows about God" (p. 6). Tillich (1962) contends that life must be examined deeply from the inside, Thus, the task of religious education is to help learners know about depth by encouraging them to look into their own lives at depth, to explore their existential experiences deeply. This is an attempt to demythologise religion by making them secular and relevant to the twenty-first century learner. The general observation is that if teachers can help learners to look into their own experiences deeply, and at the appropriate time bring religious and moral concepts within the ambit of their experience, it will help develop creative concepts. In a learning milieu, the application of this approach considers the ordinary, everyday experiences of learners and teachers and among learners as a spring board. Grimmitt (1978) identifies three themes that can be used when the existential approach is

employed. These are depth themes, symbol and language themes and situational themes.

Depth Themes

Depth themes normally take as their subject matter or topic the learner's immediate situation and experiences and seek to provide them with the opportunity to examine them more closely and to out new dimensions. The learners explore more deeply into secular experiences they are already familiar with to find out about things they have not seen before. Depth themes share several common characteristics with life themes espoused by Goldman (1974). Themes like homes and families, people who help us, friends and neighbours incorporate across-subject teaching and are both concerned with developing religious and moral concepts by encouraging learners examine their secular experiences. However, Grimmitt (1978) contends that unlike life themes, depth themes "... are not designed to lead the learner towards a particular religious position, moral stance or to provide him with traditional religious ideas or teaching. Rather they are designed to provide him with an opportunity to practice a particular skill-that of reflecting at depth on his own experiences. Accordingly, depth themes are purely secular: they do not make use of religious language nor do they necessarily incorporate distinctly "religious" subject matter" (p.55). Thus, as religious and moral education lesson using depth themes does not concern itself with religion. It is only intended to explore and examine life through the learner's own feelings, acts and experiences. To this end the religious and moral education

curriculum is inevitably integrated. It draws on any subject matter which can illuminate and inform the learner's experience at depth.

Symbol and Language Themes

It is a common knowledge that even though symbol and language themes may be used independently of depth themes, it is always possible to identify links between them in terms of the understanding each seeks to foster. Basically, symbols and language themes aim at promoting understanding of the nature and functions of symbols and the ability to use them. Grimmitt (1978) explains that it is geared towards redefining religious and moral concepts in ways which bring them in line with the thought-forms, language and experience of modern man. It, therefore, aims at providing learners the opportunity to:

1. Express their own ideas, thoughts and feelings in appropriate symbols and language.
2. Recognise the special characteristics of religious language and symbolism by:
 - a. acquainting them with language which is evocative, poetic, metaphorical and dramatic.
 - b. acquainting them with the context (country, life and customs) out of which the traditional language and symbols of religion have grown.
 - c. acquainting them with the feasts, festivals, ceremonies, ritual and myths of religion as symbolic expression of the faith of adherents.

Situation Themes

Situation themes may grow naturally out of both depth themes and symbol and language themes. The three are designed to contribute to the fulfillment of the wider aims of the existential approach. Situation Themes, as it suggests, provide learners with an opportunity to explore, examine and discuss situations which call for some sort of moral choice or judgment to be made, either about the situation itself or about the actions or people involved in the situation. Themes that are chosen should be based on real life situations. When learners are encouraged to analyze such situations carefully, especially in terms of the likely consequences of certain actions and decisions, and use the understanding which is provided thereof, they can be helped to become more critical of situations in which moral choices are required, and be more sensitive to those situations.

Grimmitt (1978) agrees that the prime task of the situation themes is, therefore, to extend the insight into needs, feelings and interests learners have already gained through the use of depth themes and symbol and language themes, by presenting examples of persons acting and behaving in accordance with the beliefs and values that they hold about themselves and about others. Through this the learner is placed in a position to appreciate connections which exist between the sort of beliefs and values a person holds, the attitudes that are displayed and the actions and behaviour adopted.

Situation themes have both moral and religious considerations. It therefore plays a dual role. Under moral development the use of situation themes implies

the promotion of moral insight and moral development which provides the opportunity for children to:

- a. Explore, examine and discuss situations which call for a moral choice to be made about the situation and about the attitudes and actions of persons involved in it;
- b. Learn how to assess situations in terms of the consequences of attitudes and actions;
- c. Perceive the need for principles which can provide guidelines for moral decision making.
- d. Formulate principles which can provide guidelines for moral decision-making;
- e. Perceive the connection between beliefs, values, attitudes and behaviour;
- f. Develop positive attitudes and values through identifying with characters displaying moral sensitivity;
- g. Accept or admit to their own emotional experiences and come to some conclusion about the sort of response they might reasonably adopt towards them.

To initiate learners into religion as a unique mode of thought and awareness, situation themes provide learners with an opportunity to:

- a. Explore, examine and discuss situations in which a religious belief is seen to provide the rationale underlying a person's attitudes, values and actions.
- b. Recognise that religious beliefs and attitude reflect a particular type of response to emotional experiences.
- c. Gain insight into the "implicit" or feeling side of religion by examining the ways in which it deals with emotions, especially those particularly characteristic of the religious attitude, that is, awe, reverence and worship (Grimmitt, 1978).

Assessment Procedures Employed in RME

Teaching and assessment are complex endeavours that can not be reduced to a routine set of practical manoeuvres. There are embedded in ideas, beliefs and theories about what is worth learning, how learning can take place and about the relevant characteristics of learning. Rowntree (1987) opines that "assessment in education can be thought of as occurring whenever one person, in some kind of interaction, direct or indirect with another, is conscious of obtaining and interpreting information about the knowledge and understanding or abilities and attitudes of that other person" (p. 14).

He argues that assessment of students should relate to the learning objectives set and cover "the skills, abilities, knowledge and understanding in which the teacher intends that students should improve as a result of his intervention" (p. 90). Basically, assessment provides comprehensive information on the learner (Tamakloe, Atta & Amedahe, 1996).

Farrant (1997) proffers that "assessment is the process by which the quality of an individuals work or performance is judged" (p.146). He further explains that in schools, assessment of learning is usually administered by teachers in the basis of impressions gained as they observe learners at work or by various kinds of tests given periodically. It is fundamental to teaching on the grounds that teachers need to check on the effectiveness of their teaching. Institutions may collect data concerning students' cognitive (knowledge and understanding), affective (attitudes and values) and behavioral (application of knowledge) performance or development. In Ghanaian schools, where RME is taught, the domains have been allotted different percentage weighting as regards the extent to which they must be assessed: knowledge and understanding (KU)-35%, application of knowledge (AK)-40%, attitude and values (AV)-25%.

Various methods are employed to collect assessment data. Comprehensive examinations or inventories; integrative or performance-based methods, demonstrations or portfolios can be used in this regard. Teachers are encouraged to use a combination of methods so as to make a RME lessons meaningful, effective, and enjoyable to students as well as to stimulate and develop the

thinking abilities of students. Recently, the inquiry mode, dilemma discussion, and student-centered instruction are strongly recommended in a moral education class in order to avoid indoctrinating students. However, most classes are teacher-oriented instruction, and thus such traditional methods as explanation, storytelling, modeling, and small group discussion are still broadly used (Chu & Park, 1996). The methods which are generally used in a moral education class are as follows:

1. Explanations designed to inculcate moral virtues
2. Presenting good moral behaviors through literature and history
3. Reading a textbook and finding moral lessons from it
4. Presenting a moral dilemma followed by a small group discussion
5. Moral dialogue by questions and answers
6. Case studies
7. Role playing and simulation games
8. Use of audiovisual materials
9. Making students write moral essay
10. Making students write value-oriented journals, and
11. Small group activities & projects.

Assessment methods have been classified into informal and formal by Tamakloe et al. (1996). Asking questions, observation, quizzes, examining homework, sociometric techniques and anecdotes have been mentioned as examples of the former. While teacher made tests and standardized test are

formal. These techniques have been recommended by the Curriculum Research and Development Division to RME teachers in Ghana. The scores obtained from the administration of these techniques are used for the two main types of assessment. While scores from the former are used for continuous assessment or formative purposes, the latter generates scores for terminal assessment or summative purposes, which in the case of teacher education in Ghana is the end of semester examinations conducted externally by the Institute of Education of the University of Cape Coast.

A cumulative assessment of the three domains will ensure that RME will not only be thought and studied at the cognitive level, but will also lead to a positive personality development. However, much of the efforts of RME are geared towards the development of value, behaviour, and attitudes which constitute the affective domain. Measuring the extent to which these have been internalized is very difficult.

Assessment in the Affective Domain

Dockerell and Black (1980) argue that assessment contributes to education in three ways,

1. By the evaluation of effectiveness either of the system as a whole or some point on it, e.g. a new instructional programme or a specific school or group of schools;
2. By assessing an individual pupil's achievement of the general aims or

specific objectives of the school so that appropriate remedial action may be taken;

3. By providing information which has a predictive value and can therefore be of help in guiding pupils; and, equally, that assessment in the affective domain can be applied to each of these purposes.

Assessing learners' affective characteristics is an on-going process through constantly interacting with the learners prior to, during and after instruction. Because of their general nature, affective characteristics are best drawn informally through non-confrontational conversations, diaries, incidental encounters, social gatherings and interacting with people who know the learners. More formal approaches can include administering a simple questionnaire, group therapy, discussion in support groups, counseling sessions and instructional activities using videos, games and simulations to determine the learners' levels of commitment to the affective objectives.

Affective characteristics can be learned capabilities that affect human performances. A two-prong strategy of 'taught and caught' are recommended. For affective characteristics to be 'taught or caught', 'performance support systems' must be first made easily accessible (Biggs & More, 1993). Affective characteristics can be best 'taught' in an instructional environment by integrating them into the formal and hidden curriculum. It can also be 'caught' from an informal environment like extracurricular activities, peer groups, field trips,

outings, social gatherings and the media. More structured activities can include sharing of success stories, conversational pieces, news highlights, meeting with actual role models, role playing, simulations, using videos, games, the media, case studies, moral dilemmas in news papers, personal encounters, autobiographies, biographies and testimonies from invited speakers to depict the desirable choices of affective characteristics.

Contact Hours Allotted for Teaching and Learning RME

The Institute of Education of the University of Cape Coast has put the courses taught in the teacher training college in Ghana into two main categories- the core and the elective. The former entails courses that are compulsory for all teacher trainees. These are English language, mathematics, integrated science, social studies and education. The latter covers courses such as religious and moral education, agricultural science, physical education, French, Ghanaian language and art from which student are supposed to choose in the second year.

The contact hours are, therefore, allotted based on the category within which a course is found. Whereas three credit hours are allotted for the teaching and learning of the core courses, two hours are provided for the electives. However, looking at the broad scope and content of the RME programme, some training colleges still add one or two hours to the existing contact hours to enable the tutors complete the course outline.

Empirical Review

Tutors' Perceptions of RME

Huberman (1985) has observed that the psychological state of a teacher can have either positive or negative effect on the implementation. Holden's (2001) investigation on the perception of teachers about moral education revealed that:

1. Moral education was highly favoured by the majority of the teachers.
2. Most of the teachers expressed their optimism about the fact that moral education can better equip students to manage conflict thereby mitigating violence.
3. A positive correlation existed between moral education instruction in school and its positive moral value results.
4. There was a positive correlation between the views of teachers concerning moral education and the successful implementation of the moral education programme.

In a similar fashion, Bever (2004) in assessing teachers' perceptions of and attitude towards moral education realised that teachers viewed moral

education as a tool for instilling moral virtues in the young. Teachers also considered moral education as the school's responsibility, but were concerned about parental and community involvement. The study further revealed a positive correlation between the moral education instruction in schools and its positive ethical results. Forlow (2002) investigated teachers' perceptions about the moral education programme in three states in the United States of America. The survey results indicated that majority of the respondents considered moral education as part of the solution to the perceived moral decline in the United States of America.

Students' Perceptions of RME

Sitton (1999) investigated prospective teachers' perception of religious education in two universities in America. The results of the study indicated that 79% of the respondent favoured the teaching of religious education while 21% of the teachers responding felt it was the primary responsibility of the church to inculcate spiritual values in the young. In investigating students' perception of moral education among Harding University undergraduate students, Thorton and White (2004) recorded that students' perceptions about moral education was positive. The results indicated the need for moral education to check indiscipline and sexual harassment in school. There was a positive correlation between the views of students about moral education instruction and its successful implementation.

A study conducted by Guyton (1995) and Dunn (1996) on students' perception of and attitude to moral education underscores the need for moral

education in schools. The findings of the study further indicated the prominent role moral education can play in the way young people work out their values and purpose in life. It worthy to note that the attitude of an individual is dependent upon a way a person perceives in the environment. Thus, people's performance will not constitute the best if their perception of and attitude to what they do are not favourable (Kundu & Tutoo, (1988). As a corollary, the success of the implementation of the religious and moral education programme is to some extent dependent on the perception of all parties.

In a study conducted by William (1993) on teachers' and students' perception of values or character education, the findings that emerged suggest that students' perceptions of the success of values education programme were at variance with the perceptions of teachers. Students disagreed with teachers that the values instruction and character training was part of their responsibility. In addition, students judged some teachers as insincere and inconsistent, holding double standards and giving preferential treatment. They further submit that they learnt respect through how teachers treated them rather than what teachers taught about respect.

RME in Teacher Education

A publication by the Character Education Partnership (2000) in the United States highlighted details of a national survey of 600 deans of schools of education to determine what their institutions were doing to prepare future teachers in character education. Although 90% of the surveys respondents agreed

that core values should be taught in schools, only 24.4% of the respondents reported that their institutions "highly emphasized" that content. However, the report identified three universities (Boston University, California State University and university of St. Francis) with teacher education programmes offering students the knowledge and professional skills to integrate character education into classroom practice.

In Boston University, character education is a theme running through the school of education's teacher education programme. As fresh students, teacher trainees are taken through moral themes that will offer "future teachers a pedagogically reflective engagement with texts and other artifacts fundamental to American culture" (p. 12). In California State University, since 1999, the Kremen School of Education and Human Development organize induction sessions for students. The sessions open with discussions of ethical dilemmas and ends with a choral recitation of the educator's affirmation. All student teacher supervisors meet regularly to discuss ethical issues that confront them as they supervise student teachers, often writing their own dilemmas for group discussions. The Kremens School's mission and vision statements attend to the professional ethical responsibilities of its students. The school sponsors a yearly conference on character and civil education for its student teachers. As a Catholic Franciscan University, the University of St. Francis has always included attention to values, ethics and service. Character education is part of both the formal curriculum and the ethos of the college of education. Several education classes examine moral development and ethics and the responsibilities of teachers as character educators,

while school and campus wide programmes habituate students to service and community involvement.

In another study, Mathison (1998) investigated teachers' feeling about character education. The study considered 159 teachers from 4 metropolitan areas in the United States of America and 137 student teachers at San Diego University. The focus of the study was to assess the attitude of teachers and students towards character education in the classroom. The respondents were asked to provide their thoughts about character education in public schools. The findings of the study revealed that teachers considered character education as very important, although they held different opinions about what constituted character education and how it should be taught.

Assessment in the Affective Domain

Though assessing learners in the affective domain is very difficult, studies have shown that teachers value information on affective attributes of their learners. Having elicited constructs which individual teachers felt it is important to assess using a repertory grid procedure, Wood & Naphali (1975) pose the question, "If you were taking over a new class, which pieces of information about pupils contained in these constructs would you find most useful?". The constructs used most frequently were: 'interest' (eight teachers out of sixteen), 'class participation' (six teachers), 'quietness' (six teachers), 'confidence' (six teachers), 'tidiness' and 'behaviour' (five teachers each) along with 'mathematics ability' (six teachers out often).

In an investigation conducted by Dockerell and Broadfoot, (1977), 375 teachers in seven schools were asked to express their views on the desirability of including non-cognitive characteristics in profile records of their pupils. Those characteristics, of which more than 50% felt some note should be made by each teacher, were interest (83%), perseverance (85%), reliability (77%), effort (77%), acceptance of discipline (74%), carefulness (76%), enterprise (72%), co-operation (64%), responsibility (60%), attendance (65%), punctuality (57%), confidence (55%) and self-reliance (50%). Raven (1977) asked 1500 randomly sample Irish teachers which of a wide range of general objectives would be 'very important' for 'more academic' pupils. Of the eleven considered important by more than 80% of the teachers, five were clearly affective, including the most popular, 'Help them to develop their characters and personalities' (93%). In Germany, Ingenkamp (1977) quoted a study conducted by Ulich & Mertens (1973). Amongst 261 elementary school teachers, only 21 limited themselves to achievement factors when selecting secondary school, 55% took attitude to work into consideration, and 33% took account of personal factors such as honesty, obedience, sincerity, politeness and truthfulness. More interestingly, the debate on whether learner's certificate should reflect their affective characteristics is still on going. Some studies conducted have indicated that there is a relationship between the affective characteristics of employees and job performance. New brain research suggests that Emotional Quotient (EQ) rather than Intelligent Quotient (IQ) is being considered as the true measure of one's intelligence. This goes to

buttress the aphorism "there may be no less original idea than the notion that our hearts hold dominion over our heads".

Summarily, there seem to be considerable evidence that teachers do want to take account of affective pupil characteristics in their assessment. But the evidence that this assessment actually takes place is less clear. It is on this score that the religious and moral education programme in Ghana has been labeled as too academic and has, therefore, not been able to make any significant impact since its implementation. Though this claim seem premature and not based on any empirical evidence, it is obvious that the haphazard approach, which appears to be typical of assessments in the affective, is strongly suggestive of a low priority accorded to these objectives and the subject as a whole. It is clear that affective intentions in education are widely acceptable to teachers, but the question of whether such assessments are actually made is less easily answered.

Summary of Literature Review

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

Curriculum implementation is considered as the execution of the designed instructional programme in the schools by teachers and their students. It is also explained as the open use of a programme throughout an entire school system. This is in line with the implementation of the RME programme in teacher training

colleges in Ghana since the programme was implemented throughout all teacher training colleges.

The successful dissemination of any educational programme requires that it goes through two stages. These are the try out stage which is rendered on a small scale and the field trial stage which is executed on a large scale under conditions that reflect that under which the programme will be used. The final implementation of the programme requires the use of effective dissemination strategies that comprise translocation, communication, animation and re-education. The review also brought to the fore the three different approaches to curriculum implementation. These are the fidelity, mutual adaptation and the enactment approach.

It further makes bare the fact that in implementing an innovation a lot of factors account for the success or otherwise of the exercise. Chief among them are the psychological state of a teacher, how the innovation affect status of users, the perceived priority needs the programme addresses, the quality of skills and knowledge of teacher, motivation, clarity of programme goals, the practicality of the programme among others.

The definition for religious, moral or values education was also considered. Religious education is viewed as the study of the beliefs and faiths or various religious groups in a scientific way. It is geared towards deepening and widening the individuals understanding on religious and moral issues so as to help society as well as individuals to make use of the study of religions in an academic

environment. However, moral education is the process of equipping someone with the knowledge that can help to determine the reasonableness of conduct, so as to make a person autonomous. Religious and moral education, therefore, explores the common issues and concepts that border on beliefs and faith that run through the three major religions in Ghana with special emphasis on their moral implications.

A review on the history of religious and moral education in Ghana showed that the traditional education given by families in the community provided character training and moral upbringing for the younger generation before the introduction of western education. Attempts at formal education in Ghana were made in the 16th century by the early Christian missionaries. Though efforts were made to give converts some character and moral training, it was unstructured and the purpose was ecclesiastical. Ghana's education ordinances did not make any formal statements about the teaching of religious or moral education except Guggisberg's sixteen principles of education meant for the basic schools.

The introduction of religious, values, character or moral education into teacher education is a recent development. The programme was introduced into teacher education on the account that teaching is basically moral by nature, therefore, professionals in education need objective knowledge about how learners form the basic sense of right and wrong and what schools can do to reinforce appropriate development.

As regards the content of the subject, there have been serious debates about whose religion or morality should be given a place in the syllabus since most countries now, including Ghana, are religiously pluralistic. It is on this score that the scope of RME throughout the basic school to the teacher training college covers the moral teachings of the three main religions in Ghana.

The review revealed that the effective implementation of curriculum is among other things dependent on the competence of a teacher which is based mostly on his or her firm knowledge of the subject matter. Therefore, the impression that anybody at all can teach RME is out of place. The teaching of integrated subjects such as RME is quite tasking. It thus demands that its teachers are well versed in all the integrated areas to enable them teach it efficiently.

In reviewing literature on the teaching learning resources for RME it came to light that resources used may be categorized into visual, audio, audio-visual and community resources including resource persons. Various multi-sensory instructional resources should be employed when teaching RME to reinforce values and morals in order to make the subject interesting, relevant and practical. However, more often these resources are either unavailable or woefully inadequate, making the implementation of the programme difficult.

The literature again brings to the fore the interactive techniques teachers employ when teaching RME. It reveals that, apart from conventional methods such as lecture, project, role play, simulation, discussion, activity and discovery methods, there are other techniques which are also deemed effective the teaching

and learning of RME. These are the values clarification and the existential approaches.

The review established that assessment is an inevitable aspect of teaching and learning. It is administered by teachers in order to judge the quality of an individual's work or performance. Assessment in RME especially has been considered as very complex since it basically deals with the development of the affective domain. Measuring the level of morality or the extent to which one has imbibed certain values is difficult. However, since the development of the 'heart' is crucial to the total development of the individual, some techniques that have been recommended to make the assessment of RME possible are the use of moral dilemmas, case studies, anecdotes and other unobtrusive measures.

From the empirical review, it is clear that both teachers and students in many countries had a favourable perception of religious, moral, values or character education and considered it as the panacea to the moral decadence which has engulfed especially the youth. The literature also showed that though assessing learners in the affective domain is very difficult, teachers value information on affective attributes of their learners since they play a very significant role in the development of learners. The basis upon which these conclusions were drawn, are studies conducted in some parts of world. This enabled the researcher to find their parallels in Ghana.

CHAPTER THREE

METHODOLOGY

Overview

This chapter discusses the research design, the population, the sample and the techniques of sample selection. It also describes the instruments used for data collection, pre-testing of instruments, the procedure followed in conducting the research and the method of data analysis.

Research Design

The study was a descriptive, non-experimental survey as it examined and analysed the challenges in the implementation of the Religious Moral Education (RME) programme in teacher training colleges. Since this could not be measured directly it involved eliciting responses from respondents to test hypothesis and to answer research questions. Descombe (2000) observes that the notion of a survey suggests that the researcher intends to get information "straight from the horse's own mouth" and is purposeful and structured. He maintains that surveys are associated with large scale research covering many people.

The descriptive survey was therefore employed to help produce a good amount of responses from a wide range of people since it was associated with large-scale research, covering many people or events. It therefore enabled the researcher to collect enough data to determine the nature of the group studied as it

existed at the time of the study. The strategy allowed the use of questionnaires, an observation guide and documentary evidence which generated large volumes of data that were analyzed statistically. This enabled the researcher to observe, describe and document certain occurrences that existed. It is on this score that Fink (2001) intimates that the descriptive survey seeks at describing, observing and documenting aspects of a situation as it naturally occurs rather than explaining it. McMillan (1996) concurs by stating that the use of the descriptive design "is a report of the way things are, what is or what has been" (p.1 98). The wide and suitable coverage gave credibility to generalized statements made on the basis of the research.

The design permitted the generalization of research findings about the population studied. In this regard, Oppenheim (1966) contends that, "the purpose of the descriptive survey is to count; when it cannot count everyone, it counts a representative sample and then makes inferences about the population as a whole" (p. 8). In a similar fashion, Best and Khan (1993) postulates that descriptive statistical analysis limits generalization to the particular group of individuals observed and that no conclusions are extended beyond this group. Further, the researcher employed descriptive statistical tools such as percentages, frequencies and the mean in the analysis of data collected. McMillan (1996) agrees that descriptive study simply describes and provides an understanding of a phenomenon usually with simple descriptive statistics and it is particularly valuable when an area is first investigated.

However, Fraenkel and Wallen (2000) indicate that the descriptive research design does have some weaknesses. These include the difficulty of ensuring that questions to be reacted to during interviews, especially, are explicit. Also, data gathered could produce untrustworthy result because they may delve into private and emotional matters in which respondents might not be completely truthful. They also point out that retrieving a sufficient number of questionnaires administered for meaningful analysis to be made is a problem of the descriptive survey design.

In order to mitigate the effects of the weaknesses associated with the use of descriptive survey on the study, the questionnaires were pilot tested. This offered the researcher the opportunity to reframe and sharpen ambiguous items. Further, respondents were assured of their anonymity and the confidentiality of responses provided to enable them to respond candidly and dispassionately. Also, in some instances after administering the instrument, the researcher waited for respondents to fill in their responses and collected them. As a result, the descriptive survey research design was considered most appropriate for assessing the challenges in the implementation of the religious and moral education programme in the teacher training colleges in Ghana.

Population

All RME tutors and third year students in teacher training colleges in Ghana constituted the target population. This was the group of interest to the researcher, the group to whom the researcher generalized the results of the study.

Since this group was rarely available, RME tutors and third year students in eight (8) randomly selected teacher training colleges from the Eastern and Volta regions were considered as the accessible population.

Table 1

Accessible population of RME students in Eastern and Volta Region

Training college	No. students	Selected students
Abetifi Presby. Trg. College	78	47
SDA Training College	137	82
Presbyterian Trg College	52	31
Presby Women Trg College	42	25
Dambai Training College	37	22
Peki Training College	38	23
St. Theresa Trg College	50	30
St. Francis Training College	42	25
Total	476	285

Sample and Sampling Procedure

Purposive, convenient and simple random sampling techniques were employed for the study.

Selection of Colleges

The Eastern and Volta regions were purposefully selected for the study. This was because the researcher needed regions with more than five (5) training

colleges in order for him to sample four (4) from each since the colleges had similar characteristics. Also, it was to enable the researcher work within the limited time frame.

Each of the two regions (Eastern and Volta) selected had seven (7) training colleges. Four (4) teacher training colleges were randomly selected from each of the two regions for the study by using the simple random sampling. From the eastern region the Presbyterian Women Training College in Aburi, Presbyterian Training College in Akropong, Abetifi Training College in Abetifi and the Seventh Day Adventist (SDA) Training College in Asokore, were selected. While from the Volta region the colleges selected were Peki Training College in Peki, St. Francis and St. Teresa's Training Colleges in Hohoe and Dambai Training College in Dambai. The simple random sampling provided a fair and equal chance of selecting all the fourteen (14) colleges in the two regions. In all, eight (8) colleges representing 21.1% of the thirty-eight (38) public training colleges were selected for the study.

Selection of Respondents

A total of three hundred and nineteen (319) respondents, comprising 34 RME tutors and 285 third year RME students were purposively sampled for the study. The researcher sought permission from the Institute of Education of the University of Cape Coast to administer questionnaires to RME tutors at a residential conference marking session at Komenda Training College in the Central region between 22nd February, 2007 and 10th March, 2007. In all about

forty- four (44) examiners were present at the marking session with at least one from each of the thirty-eight public teacher training colleges in Ghana.

Due to the enormity of work, the researcher started issuing out the questionnaires on 25th February, 2007 after the general coordination session. This was intended to provide the respondents ample time to fill in their responses while marking. The researcher did not have the opportunity to address the tutors as a group. Rather, they were contacted individually during lunch time and after the day's marking when they were a bit relaxed. The instrument was then given out and the purpose of the study explained. This strategy proved very successful since the researcher had the opportunity to explain certain issues further. In all thirty-four (34) questionnaires were given out to only examiners teaching RME in teacher training colleges. This is in consonance with Nwana's (1993) contention that every member of the population would be studied "when the entire size of the population is small" (p.58). Examiners from Akrokerri and Offinso Training College were exempted because they were team leaders and as a result were very busy. Also, questionnaires were not given to RME tutors from Komenda Training College and OLA training College since they were included in for the pilot study. All the questionnaires were retrieved by 8th March, 2007.

The third year students were purposefully picked for the study. This was informed by the fact that they had gone through the RME programme for at least two years and were teaching it while on the out segment programme. They were, therefore, better placed than the first and second years to appreciate the challenges therein and provide valid responses needed for the study. In all, two hundred and

eighty-five (285) third year RME students representing 60% of the accessible population was considered for the study. This is consistent with Nwana's (1993) assertion that "...if the population is a few hundreds, a 40% or more sample will do..." (p. 72).

The convenient sampling technique was employed in the selection of third year students. Fraenkel and Wallen (2000) suggest its usage when it is extremely difficult or impossible to select either a random or a systematic nonrandom sample. They explain a convenient sample as "a group of individuals who are available for study" (p.112). The technique was therefore employed since the third year students were scattered in the basic schools in the various regions for teaching practice and it was impossible to get all of them at a particular point. The researcher, therefore, selected 60% of the third year students as indicated in Table 1 and the corresponding number of questionnaires were given to each of the RME tutors of the eight (8) training colleges selected for the study. The tutors administered the questionnaires to students any time they went on teaching practice supervision and when the students came to the college with their project work for vetting. The researcher retrieved the completed questionnaires in bits. Out of the two hundred and eighty-five (285) questionnaires administered, two hundred and seventy-seven (277) representing 97.1% were retrieved.

Research Instruments

The most highly recommended instruments for analysing a curriculum are documentary evidence (study of documents), observation and questionnaire (Eraut, Goad & Smith, 1975). Since the focus of the study was to assess the challenges in the implementation of the RME programme in teacher training colleges, the instruments recommended by Eraut *et al.* were used to maximize information to validate the issues emerging out of data gathered with various instruments.

Documentary evidence

This was meant to collect data on existing documents regarding the teaching and learning of religious and moral education in teacher training colleges in Ghana. This provided an opportunity for the researcher to obtain data from the RME syllabus, course outlines and available books. These unearthed interactive techniques, assessment procedures and teaching-learning resources employed by RME tutors.

Questionnaire

Two sets of questionnaires were used, one for RME tutors and the other for students. All items were generated from the research questions. The questionnaires consisted of mainly close ended-ended items which demanded respondents to tick responses that best applied to them. It was anticipated that the caliber of respondents involved will supply true, genuine and reliable responses devoid of extraneous influence. The close-ended items also aimed at ensuring

uniformity in the response and thereby preventing subjectivity of any kind. Most of these were embodied in the likert-type scale. This was found suitable for gauging how strong respondents felt about a challenge. Also, it enabled respondents to indicate the degree of their beliefs in a given statement (Best & Khan,1993).

The four point likert scale was deemed more appropriate than the conventional five-point scale due to the recommendations of Casley & Kumar (1998). They explain that there is an increase in the tendency for respondents to select responses in the centre of the scale if an odd number response scale is used- respondents might use the “not sure” or “undecided” to avoid making a real choice. With an even number of responses, respondents are obliged to choose between favourable and unfavourable attitudes and perceptions.

Notwithstanding the lapse of close-ended items in restricting the responses of respondents, its adoption ensured effective editing and analysis of data. A few open-ended items were also included in the questionnaire to elicit free and unrestricted response from respondents on some of the issues of the study.

Structure of Main Instruments

The main instruments used to collect data for the study were the questionnaire and the observation guide. The questionnaire for tutors (Appendix B) was divided into nine sections; A to I with eighty-one items. The sections focused on the following;

Section A: Biographic data (items 1-4).

Section B: Teacher’s academic and professional competence (items 5-13).

Section C: Tutors' perceptions of RME (items 14-29)

Section D: Availability and use of teaching-learning resources (items 30-41).

Section E: Interactive techniques employed when teaching RME (items 42-52).

Section F: Assessment procedures employed by RME tutors (items 53-58)

Section G: Adequacy and the use of teaching time for RME (items 59-61)

Section H: Clarity of the aims and objectives of RME programme (items 62-69).

Section I: Conversance with scope and content of RME programme (items 70-81).

Apart from slight changes in section A and with the exception of section B, the questionnaire for students (Appendix C) had almost the same items as in the other sections. It consists of eight sections (A to H) with seventy-two items as follows;

Section A: Biographic data (items 1-4).

Section B: students' perceptions of RME (items 5-20)

Section C: Availability of teaching-learning resources for RME (items 21-32).

Section D: Interactive techniques employed when teaching RME (items 33-43).

Section E: Assessment procedures employed by RME tutors (Items 44-49).

Section F: Adequacy and the use of teaching time for RME (Items 50-52).

Section G: Clarity of the aims and objectives of RME programme (53-60).

Section H: Conversance with scope and content of RME programme (61-72).

Observation Guide

The observation guide (Appendix D) had four sections (A-D) with 30 items. It focused on the following areas;

Section A: Personal data of RME tutor-(items 1-5)

Section B: Teaching- learning resources used for teaching RME (items 6-15)

Section C: Teaching-learning interactions employed by RME tutors (16-25).

Section D: Assessment procedures used by RME tutors (26-30).

Pilot-testing of Questionnaire

The aim of pilot-testing was to sharpen and fine tune the instruments by correcting possible weaknesses, inadequacies and ambiguities that could characterise the items. Four RME tutors and 40 randomly selected students from OLA and Komenda Teacher Training Colleges in the central region were used for the exercise. These colleges were used because the researcher considered them as having similar characteristics with colleges sampled for the actual study in terms of curriculum and tutors. Extra sheets of paper were attached to the questionnaires for respondents to comment on identified inaccuracies and inadequacies. Based on these comments, the researcher scrutinized and evaluated unclear, biased and deficient items and came out with those that were simple worded, self explanatory and free of ambiguities.

Validity and Reliability of Instrument

To establish the content validity and reliability of the instrument, the principal supervisor of the study reviewed the items. The cronbach co-efficient alpha, a measure of internal consistency was used in the determination of the reliability of the main study. This measure yielded reliability co-efficient of .873 for tutors' questionnaire and .763 for student's questionnaire. This was considered

to be acceptable since according to Fraenkel and Wallen (2000), reliability should be at least .70 and preferably higher. The cronbach co-efficient alpha was deemed appropriate since the items in the questionnaire were multiple-scored especially on the likert-type scale. It is also applied on the merit of Ary, Jacobs and Razavieh's (1985) view that "cronbach alpha is used when measures have multiple scored items such as attitudinal scales. For instance on the likert-type scale, the individual may receive a score from 1 to 5 depending on which option was chosen" (p.235). However, as indicated earlier the researcher used a four point scale.

Data Collection Procedure

To enable the researcher collect relevant data for the study, an introductory letter (Appendix A) was collected from the Department of Arts and Social Sciences Education (DASSE) so that permission could be obtain from the principals of the selected colleges to conduct the study.

Questionnaire Administration

The questionnaires for the tutors were administered to them personally during a residential conference marking session at Komenda College between 22nd Febuary and 10th March, 2007. This afforded the researcher the opportunity to explain the purpose of the study and to clarify any doubt. It also enabled the researcher to establish a rapport with RME tutors of the colleges selected for the study since their assistance was helpful during the administration of questionnaires to third year students. The administration and collection of data

from third year RME students in the selected training colleges started from the 19th March, 2007 to 5th May 2007.

With the help of the introductory letter the principals of the colleges were contacted and the purpose of the study explained. Since the rapport had already been established with RME tutors in the selected colleges, they were just contacted and given copies of the questionnaires for the students. They administered them when they went on teaching practice supervision and when the students came to the college for their project work to be vetted.

Observation Guide

By using the lottery method of the simple random sampling technique, three colleges out of the four selected colleges in Eastern and Volta regions were sampled for lesson observation. Observation of teaching and learning was done in SDA Training College, Presbyterian Training College, Abetifi Training College in the Eastern region and St. Francis Training Colleges, St. Teresa's Training College and Dambai Training College in the Volta region. A two credit hour lesson of one RME tutor in each of the six randomly selected teacher training colleges were observed. This enabled the researcher to gather information on the interactive techniques and teaching-learning resources employed by tutors as well as how students were assessed. A schedule for observation of lesson is presented in Table 2.

Table 2

Schedule for lesson observation

College	Time	Day/Date for observation
SDA Training College	7.00 am-9.00am	Tuesday, 20/3/2007
Presby. Training College	11.30am-1.30pm	Wednesday, 21/3/2007
Abetifi Training College	1 1.45am-1.45pm	Friday, 23/3/2007
St. Francis Training College	1 1.30am-1.30pm	Wednesday, 2/5/2007
St. Teresa's Training	7.30am-9.30am	Wednesday, 2/5/2007
Dambai Training College	9.30am-1 1.30am	Friday, 4/5/2007

Documentary Evidence

Data was collected from existing documents such as syllabus and other essential teaching and learning resources for RME. Documents provided information on aims and objectives of RME as well as the various aspects of the programme. They also unearthed interactive techniques and assessment procedures tutors used.

Data Analysis

Questionnaire

Osuala (1993) describes data analysis as the ordering and breaking down of data into constituent parts and performing of statistical calculations with the raw data to provide answers to the research questions which initiate the research. The first step of data analysis in this study was to serially number filled in copies

of the questionnaires after which they were edited. The edited responses were then coded and scored. Since almost all the items were on a four point likert-type scale, they were scored 4, 3, 2 and 1 for items with responses very true, true, untrue and very untrue respectively. The same scores were applied to items with responses strongly agree, agree, disagree, strongly disagree and very clear, clear, partly clear and not clear at all. In the case of a few items with responses yes, no, sometimes and yes, no, don't know which were scored 3, 2 and 1, items with yes and no responses were scored 2 and 1 respectively.

The SPSS version 12.0 was used to analyse all items in the instrument. According to Ary, Jacobs and Razavieh (1985) descriptive surveys do not typically require complex statistical analysis. Therefore, research questions 1 to 9 were answered by using frequencies, percentages and the means. Mean ratings were created for some tables with likert-type scales to provide ranges for the means. These were; Tables 15 and 16: 1.00-1.50 very unfavourable; 1.60-2.50 unfavourable; 2.60-3.50 favourable; 3.60-4.00 very favourable.

Tables 17 and 22: 1.00-1.50 strongly disagree; 1.60-2.50 disagree; 2.60-3.50 agree; 3.60-4.00 strongly agree. Table 18: 1.00-1.50 not available; 1.60-2.50 available but not used; 2.60-3.50 available and used. Table 19: 1.00-1.50 never; 1.60-2.50 to some extent; 2.60-3.50 to a large extent; 3.60-4.00 to a very large extent. Tables 21 and 24: 1.00-1.50 weak; 1.60-2.50 fair; 2.60-3.50 good; 3.60-4.50 very good; 4.60-5.00 excellent. Table 27: 1.00-1.50 not clear at all; 1.60-2.50

partly clear; 2.60-3.50 clear; 3.60-4.00 very clear. Table 29: 1.00-1.50 very inadequate; 1.60-2.50 inadequate; 2.60-3.50 adequate; 3.60-4.00 very adequate.

The mean of means of all the items was also computed to ascertain the direction of responses. The mean of means is the average of the means of all the items for a particular research question. The independent samples t-test was used to test the hypotheses formulated from research questions 2 and 3 at a P-value of 0.05. This was considered appropriate because the scale of measurement of the test variable (teachers' and students perceptions of RME) is an interval scale. This helped to ascertain whether significant differences existed in the views of teachers and students.

Observation

The researcher observed RME lessons in the classroom. This provided insight on the nature of the challenges. Apart from the biographic data, the rest of the items were on a six point scale and were scored 0 for nil, 1 for weak, 2 for fair, 3 for good, 4 for very good and 5 for excellent. In analysing the data simple descriptive statistics such as percentages, frequencies and the means were used. Relevant data emerging from the study of documents, questionnaires and observation were triangulated to provide answers to the research questions.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND DISCUSSION OF DATA

Overview

This chapter is designed for the discussion of the results of the analysis of data gathered on the study. It comprises the analysis of available documentary evidence on syllabus, Religious and Moral Education (RME) books and other teaching learning resources. Data gathered from lesson observation which brought to light the teaching-learning resources, interactive techniques and assessment procedures RME tutors employed have also been dealt with.

Presentations under this section have been put into two categories. The first part deals with the results of the analysis of demographic data or background information of the respondents who took part in the study. The analysis of the main data to generate answers to the research questions and the hypothesis is covered in the second segment.

Background Information of Respondents

Three hundred and nineteen (319) respondents comprising two hundred and eighty-five (285) students from eight (8) teacher training colleges in the Eastern and Volta Regions were involved in the study. Thirty-four (34) RME tutors selected from the thirty-eight (38) public teacher training colleges in Ghana were also considered. However, eight (8) of the questionnaires given to students

could not be retrieved. Therefore, the presentation and analysis of data were based on three-hundred and eleven (311) respondents.

Details of personal information of teachers and students have been presented in frequencies and percentages in tables below.

Table 3

Gender distribution of respondents

Gender	Frequency			Percentages (%)		
	Tutors	Students	Total	Tutors	Students	Total
Male	24	131	155	7.72	42.12	49.9
Female	10	146	156	3.21	46.91	50.1
Total	34	277	311	10.93	89.03	100.0

Table 3 indicates that 49.9% of the respondents were males, while 50.1% were females. The tutors constitute 10.9% of the respondents. Out of this 7.7% were males and 3.2% were females. With respect to the students, the males, constituting 42.1%, were in the minority while 46.9% who were in the majority were females. It may, therefore, be deduced from the data that the females were a little more than the males in number.

Table 4 portrays the age distribution of respondents.

Table 4

Age distribution of respondents

Age range	Frequency			Percentage (%)		
	Tutors	Students	Total	Tutors	Students	Total
20-22 years	00	146	146	0.0	46.9	46.9
23-25 years	00	107	107	0.0	34.4	34.4
26-28 years	00	16	16	0.0	5.1	5.1
29-31 years	1	6	7	0.3	1.9	2.2
32-34 years	5	2	7	1.6	0.6	2.2
35-37 years	9	00	9	2.9	0.0	2.9
38-40 years	8	00	8	2.6	0.0	2.6
41 years and above	11	00	11	3.5	0.0	3.5
Total	34	277	311	10.9	88.9	100

It is evident from the data in Table 4 that 11 of the RME tutors who constitute 10.9% of the respondents drawn for the study were 41 years and above while only 1 was between 29 and 31 years. The majority of the RME tutors (7.1%) were therefore between the ages of 32 and 40. The table also illustrates that, in the case of the students who form 88.9% of the total respondents, the majority of them 46.9%, were between 20 and 22 years followed by 34.4% who were between 23 and 25 years. Only 2 (1.6%) of the students had their ages between 32 and 34 years.

The various religions practiced by the respondents are shown in Table 5.

Table 5

Religion practiced by respondents

Religion	Frequency			Percentage (%)		
	Tutors	Students	Total	Tutors	Students	Total
Traditional	00	1	1	00	0.3	0.3
Christian	30	256	286	9.6	82.3	91.9
Islamic	4	17	21	1.3	5.5	6.8
Other	00	4	4	0.0	1.3	1.3
Total	34	277	311	10.9	89.4	100

From Table 5 it can be realised that, 30 (9.6%) of RME tutors were Christian while 1.3% were Moslems. Similarly, those who practiced Christianity, constitute the majority (82.3%) among the students, 5.5% were Moslems while only 1 professed to be a Traditionalist. Four (1.3%) of the students claimed they did not practice any of the three major religions in Ghana. On the whole, the majority of the respondents practiced the Christian faith.

Table 6 shows number of RME tutors in colleges.

Tables 6

Number of RME tutors in colleges.

Number of Tutor	Frequency	Percentage (%)
One	184	59.2
Two	69	22.2
Three	58	18.6
Total	311	100.0

Table 6 reveals that 59.2% of the respondents indicated that their colleges had only one RME tutor; 22.2% said they had two RME tutors while 18.6% stated that their colleges had three RME tutors. It may be deduced from the foregoing that a majority of the teacher training colleges did not have enough trained RME tutors to teach the subject.

Analysis of Main Data

The following interpretations have been presented from data gathered with the questionnaire, observation guide and documentary evidence.

Qualification and Competencies of RME Tutors

Research Question 1: What are the academic and professional competencies of RME tutors?

Questionnaire

Items 5-13 on tutor's questionnaire sought to find out the professional and academic competencies of RME tutors.

Teaching Experience of RME Tutors

The general teaching experience of RME tutors is illustrated in Table 7.

Table 7

Teaching experience of RME tutors

Range of years	Number of Tutors	Percentage (%)
4-6 years	2	5.9
7-9 years	1	2.9
10-12 years	11	32.4
13-15 years	7	20.6

Table 7 (continued)

16-18 years	7	20.6
19-21 years	2	5.9
22 years and above	4	11.8
Total	34	100.0

The data in Table 7 portrays that whereas the majority of the RME tutors 11(32.4%) had taught between 10 and 12 years, only 1 (2.9%) had taught between 7 and 9 years. Also, 7(20.6%) each of the tutors had been teaching between 13 to 15 years and 16 to 18 years respectively while 4(11.8%) RME tutors had taught for over 22 years. These revelations imply that all the RME tutors had been teaching for more than 4 years and were likely to be equipped with the general principles of teaching which makes them experienced.

Highest Qualification of RME Tutors

The highest qualification of RME tutors is shown in Table 8.

Tables 8

Highest qualification of RME tutors

Qualification	Number of Tutors	Percentage %
Specialist/Diploma	00	00.0
Bachelors degree	32	94.1
Masters	2	5.9
Totals	34	100.0

11(32.4%) of the tutors responded "no" indicating that they did not have any professional training as regards the teaching and learning of RME. However, the majority of the RME tutors 23(67.6%) said they had been trained to teach RME by responding "yes".

This expose implies that most tutors teaching RME were qualified to teach it but it also gives a cause for worry since though some tutors had studied religions they were not well equipped to teach the subject the way it should.

Level of Professional Training

The level of professional training attained by RME tutors is shown in Table 10.

Table 10

RME tutors level of professional training in RME.

Level	Number of Tutors	Percentage %
None	11	32.4
Certificate A post-sec	00	00.0
Bachelors degree	23	67.6
Masters degree	00	00.0
Totals	34	100.0

As reported in Table 10, out of the 34 RME tutors drawn for the study, 23(67.6%) had acquired professional training in RME to the degree level, 11(32.4%) had no professional training at all in the teaching and learning of RME. Though, the data demonstrate that majority of the tutors had been trained to

teach RME, the situation was still disturbing since teaching the religions was different from teaching RME.

Item 11 in the tutors' questionnaire required RME tutors to state whether they had taken part in any in-service training on RME since they started teaching it. Out of the 34 RME tutors 23 of them constituting 67.6% said they had never attended any in-service training in RME while 11(32.4%) responded "yes", meaning they had taken part in some in-service training. The implication is that since the majority of them had not attended any in-service training at all they might not be abreast of the current trends in the subject area. It would even make it more difficult for those who had no professional training to effectively teach the subject.

Participation in In-Service Training Programmes

Table 11 shows the number of in-service training programmes RME tutors have participated in.

Table 11

Number of in-service training programmes RME tutors have participated in

No. of training programmes	Number of Tutors	Percentage %
None	25	73.5
One	6	17.6
Two	2	5.9
Three	1	2.9
Total	34	100.0

Table 11 demonstrates that out of the 34 RME tutors 25 (73.5%) had never had or taken part in any form of in-service training in RME, only 9(26.4%) indicated that they had participated in some form of in-service training.

The deduction is that the majority of RME tutors had never had any in-service training on the teaching and learning of RME since they started teaching the course. This implies that the tutors had lost touch with some of the current developments emerging in the area of study which might adversely affect their competence.

Item 13 on the questionnaire required that the RME tutors stated the content of in-service courses attended.

Though, the data in Table 11 indicate that only a few of the tutors had attended or participated in in-service training, the content or topics for the courses stated had no relationship with the teaching and learning of RME.

Some of the topics are:

- Capacity building in the new syllabus for diploma programme.
- In-service course on project work for DBE students.

A few of the respondents also admitted that brief training sessions were organised for them during residential conference marking sessions. It is worth noting that as much as such brief sessions are good since they provide the opportunity for tutors to know what is demanded or required of their student, they are not effective since not all RME tutors are invited for marking sessions.

Observation guide

Table 12 illustrates the general teaching experience of tutors observed.

Table 12

Teaching experience of tutors observed

Year ranges	Number of Tutors	Percentages (%)
Less than 1 year	0	00.0
1-3 years	0	00.0
4-6 years	2	33.3
7-9 years	0	00.0
10-12 years	1	16.7
13-15 years	0	00.0
16-18 years	2	33.3
19-21 years	1	16.7
21 years and above	0	00.0
Total	6	100.0

It is evident from Table 12 that only one (1) RME tutor each had taught between 10 to 12 years and 19 to 21 years respectively, while 2(33.3%) RME tutors each had been teaching between 4 to 6 years and 16 to 18 years respectively. The implication is that since all the tutors had been teaching for more than four years, they were experienced and could therefore teach effectively.

Number of Years Teaching RME

The number of years RME tutors have been teaching RME is shown in Table 13.

Table 13

Number of years tutors observed have been teaching RME.

Range of years	No of Tutors	Percentage %
1-3	0	00.0
4-6	2	33.3
7-9	4	66.7
Total	6	100.0

It is evident from Table 13 that while 2(33.3%) of the tutors observed had been teaching RME, between 4 and 6 years, 4(66.7%) had been teaching it between 7 and 9 years. This implies that majority of the tutors observed had been teaching RME since its implementation in 1999 and would have therefore gained a lot of experience to enable them teach the subject effectively.

Qualification of Tutors Observed

Table 14 depicts the qualification of tutors observed.

Table 14

Qualification of tutors observed

Qualification	No of Tutors	Percentage %
Specialist/Diploma	0	00.0
First Degree	5	83.3
Masters	1	16.7
Total	6	100.0

The Table portrays that out of the six (6) RME tutors whose lessons were observed, the majority (83.3%) had at least a first degree while only 1 has a masters degree. This suggests that the teachers were well equipped and would therefore be in the position to teach effectively.

Documentary evidence

A look at the course outline for RME did not reveal any stated qualities, qualification and competence that an RME tutor is supposed to possess. However, a study of other curriculum materials such as books brought to light some qualities an RME teacher ought to possess to be able to teach the subject effectively.

Basically, the RME teacher should be academically equipped in order to be able to handle the topics in the RME syllabus effectively. Secondly, the RME tutor should possess the requisite skills and professional know-how to be able to teach the subject objectively and dispassionately.

Thirdly, an instructor of the course should forge a good interpersonal relationship and rapport with the students. Fourthly, the RME teacher should be able to provide a 'safe' atmosphere for students to learn rather than feel threatened by the tutors approach to the subject. The teacher is, therefore, required to facilitate a lively atmosphere with an academic focus. Lastly, the RME teacher should not be dogmatic or fanatic when teaching. This implies that the subject should be taught without making any attempt to convert or get learners committed to a particular religious faith.

Data gathered from documentary analysis, observation and questionnaire made bare the fact that a successful implementation of any educational programme, to a large extent, rests on the shoulders of qualified and competent instructors. The study reveals that most of the tutors were highly educated and had been professionally trained to teach RME. They also wielded an avalanche of teaching experience to enable them teach effectively. This agrees with Fullan's (1982) observation that the greater sense of teachers' efficacy, the greater the degree of implementation. For instance, teachers own past and present experiences, their knowledge of the subject matter, teaching skills and abilities to conceptualize alternative procedure can influence the way they interpret the curriculum intentions. It is, however, contrary to Grimmit's (1978) assertion that very little has been placed in a teacher's professional training and religious, moral or character education.

However, the fact that there had not been enough in-service training for tutors to keep them abreast of new trends in the subject area is consistent with Park's (1995) conviction that the training of teachers in moral education is focused on theory at the expense of practical experiences. He also contends that the opportunity for in-service training or education is not sufficient for the needs of moral education teachers. It also confirms Farlow's (2002) findings that teachers say that their preparation in various teacher education programmes lacks adequate training for effective teaching.

Tutors' perceptions of RME

Research question 2: What are tutors' perceptions of RME?

The question sought to find out the perception of RME tutors of the teaching and learning of RME in teacher training colleges in Ghana. Items 14-29 on tutors' questionnaire (Appendix B) elicited information from respondents to this regard.

Table 15 depicts tutors' perception of the teaching and learning of RME.

Table 15

Tutors' perceptions of RME

Perception statements	Responses in percentages					
	Very true	True	Untrue	Very untrue	Percent rated	Mean
RME is the core of any educational enterprise	44.1	44.1	11.8	00.0	88.2	3.32
RME is necessary for the total development of an individual	85.3	14.7	00.0	00.0	100.0	3.85
RME can be taught by all teachers	00.0	00.0	41.2	58.8	00.0	1.41
There is no need for RME to be taught at the training colleges. So it should be discontinued.	00.0	00.0	23.5	76.5	00.0	1.23
RME should only be taught at the basic level.	00.0	00.0	38.2	61.8	00.0	1.38
The teaching of RME will promote religious tolerance	67.6	32.4	00.0	00.0	100.0	3.68

Table 15 (continued)

Perception statements	Very	True	Untrue	Very	Percent	Mean
	true			untrue	rank	
The teaching of RME will enable students make value judgment	55.9	44.1	00.0	00.0	100.0	3.56
RME can help stem the tide of moral decadence.	35.3	52.9	8.8	2.9	88.2	3.20
Religious education should be treated separately from moral education	5.9	29.4	58.8	5.9	35.3	2.35
RME will help teach without indoctrinating student	35.3	55.9	8.8	00.0	91.2	3.26
Religious and moral training should be left to the churches and parents since they can do it better	00.0	00.0	29.4	70.6	00.0	1.29
It is difficult to teach RME in the face of religious and cultural pluralism	14.7	32.4	38.2	14.7	47.1	2.47
RME helps teachers to make sensitive professional decisions	29.4	67.6	2.9	00.0	97.0	3.26
Provision of adequate teaching and learning resources will enhance the objective teaching of RME	73.5	26.5	00.0	00.0	100.0	3.73
It is difficult to teach RME as an integrated subject	8.8	55.9	26.5	8.8	64.7	2.65

Table 15 (continued)

Personal beliefs of teachers sometimes affect the objective teaching of RME	29.4	61.8	5.9	2.9	91.2	3.18
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Mean Ranges: 1.00-1.50 very unfavourable; 1.60-2.50 unfavourable; 2.60-3.50 favourable; 3.60-4.00 very favourable. A mean of means of 2.74 indicates tutors' perception as favourable.

Table 15 indicates that responses of tutors on their perception about RME were varied. In response to the statement "RME is the core of any educational enterprise", out of the 34 RME tutors, 44.1% responded "very true" or "true" against a minority of the respondents (11.8%) who responded "untrue". This implies that a large majority (88.2%) responded favourably with a mean of 3.32. This agrees with the views of Chu (1996) that moral education is considered as an integral part of any educational endeavour. The finding also confirms the conviction of Bever (2004), Hull (1998) and Mathison (1998) that moral education is worthwhile in schools. Huffman (1993) also states that teachers perceive values education as an intrinsic part of teaching. It further gives credence to Thorton's and White's (2004) assertion that "moral education is needed in schools because it enables students to have broad education" (p.47).

In reaction to whether RME is necessary for the total development of an individual, all the RME tutors (100%) responded in the affirmative with a mean rating of 3.85 corresponding to very favourable. The finding consolidates Einstein's (1966) opinion that apart from training learners in a speciality, they must be made to acquire an understanding of and a lively feel for values to enable them not become like useful machines but harmoniously developed persons. In

response to whether RME can be taught by all teachers, 41.2% replied "untrue" while 58.8% responded "very untrue" with none responding in the affirmative, this generated a mean of 1.41 depicting their reaction as very unfavourable. It presupposed that all the tutors (100%) were of the opinion that RME should be taught by those who have been trained to teach it.

In reply to the assertion that "There is no need for RME to be taught at the training colleges, so it should be discontinued", 23.5% of the tutors answered "untrue" while 76.5% indicated "very untrue" with a mean of 1.23 indicating their response as very unfavourable. This signifies that all the RME tutors (100%) were in favour of the teaching and learning of RME in teacher training colleges. The finding is consistent with the contention of Oser (1994) that professional morality should be built by the professionals themselves.

As a corollary, all the tutors (100%) again responded unfavourably with a mean of 1.38 to whether RME should only be taught at the basic school. In response to the statement "The teaching of RME will promote religious tolerance", 67.6% answered "very true" and 32.4% indicated "true". In effect, all the tutors (100%) were in favour of the notion with a mean rating of 3.68 that studying the subject will lead to a better appreciation of the varying renditions of religion. This finding is consistent with assertion of Amozlino (1996), Davidson and Stokes (2001) and Richardson (1996) that the study of religion engenders religious tolerance. The finding also endorses the first general aim of the basic and senior secondary school RME syllabus (CRDD, 1999) that RME will help learners develop an understanding and tolerance of other people's religious faith.

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However, it is not always the case since Haynes (1994) admits that the study of the world's religions is a controversial one because teachers, without any background in religious education, stir up conflicts with students and parents.

As to whether RME will enable students make value judgment, all the 34 (100%) RME tutors responded in the affirmative with 55.9% indicating "very true" and 44.1% deciding on "true". The statement generated a mean rating of 3.56 which depicts tutors' response as very favourable. Various investigations conducted by Berliner (1998), Thorton and White (2004) have proved that the major responsibility of moral education is to promote moral virtues which will subsequently help stem the tide of moral decadence. Though, a few of the tutors were against this preposition with 8.8% responding "untrue" and 2.9% "very untrue", a greater percentage of 88.2% answered "very true" and "true" with a mean rating of 3.20 which correspond to favourable..

This is in line with Ryan's (1991) explanation of values education that it is what schools do to help students think about issues of right and wrong, to desire to do good and to help them behave in an ethical manner. It is also consistent with the findings of Holden (2001) that the majority of teachers in America consider character education programmes highly desirable and they are convinced that violence would be reduced and students will be better equipped to manage conflict through the implementation of character education. The finding further agrees with Hoge's (1996) admission that many researches explicitly and impliedly propose the employment of moral education to stem the tide of moral decadence.

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As to whether religious education should be treated separately from moral education, 5.9% replied "very true", 29.4% indicated "true", again 5.9% decided on "very untrue" while the majority of tutors signifying 58.8% answered "untrue". This presupposes that, the majority of tutors favoured the teaching of religious and moral education as an integrated whole. This is in consonance with Campbell's (1997) submission that the starting point for moral development dwells in the concerted reflection on the commonalities that can be found in the great religions and moral systems. The submission by Richardson (1996) that religious education helps to teach without indoctrinating students is highly favoured by the majority of RME tutors (91.2%) who answered "very true" and "true" with a mean rating of 3.26. However, the few tutors who constitute 8.8% thought otherwise by responding "untrue". This may confirm Richardson's caution that if learners will not be indoctrinated it demands competent teachers.

On the issue of leaving religious and moral training to the churches and parents since they can do it better, 29.4% of the tutors replied "untrue" while the rest (70.6%) indicated "very untrue". This signifies that all the 34(100%) RME tutors subscribed to the view that the school should have a role to play in the religious and moral training of learners. This confirms the CRDD's (1999) recognition of the function and role of the school at complementing the efforts of the home and society in character development on religious and moral lines. The finding further corroborates the conviction of Harms and Fritz (2001) that families can no longer be depended on as the primary force in shaping the character of children today. The finding however, contradicts Sidney's (2004)

contentions. He argues that "morality is a life long process hence it takes place everywhere and throughout a persons' life" (p 16). Sidney further asserts that moral training in Africa was the responsibility of the extended family, peer groups and adults in the community.

The statement "It is difficult to teach RME in the face of religious and cultural pluralism almost engendered a split decision. Out of the 34 RME tutor 14.7% replied "very true" and "very untrue" respectively, 32.4% responded "true" while 38.2% answered "untrue". It is evident that the number slightly above half the number of RME tutors responded in the negative with a mean of 2.47 depicting their reply as unfavourable. In reaction to the statement "RME helps teachers to make sensitive professional decisions", 29.4% replied "very true", 67.6% responded "true" and the minority (2.9%) indicated "untrue". The mean rating of 3.26 signifies that tutors' response was favourable. The finding, therefore suggests that a majority of the tutors subscribed to the assertion. The notion that "Provision of a variety of teaching and learning resources will enhance the objective teaching of RME" generated a mean of 3.73. All the tutors replied very favourably with 73.5% and 26.5% for very true and true respectively. This suggests that with the provision of a variety of the requisite resources biases and indoctrination may be minimised in the teaching of RME. The finding emphasises the contention of Ornstein (1995) that various multi-sensory instructional resources can be used to provide first hand experiences and facilitate understanding.

As the majority of tutors subscribed to the separation of religious education and moral education, it was expected that they should have reacted negatively to the notion that "It is difficult to teach RME as an integrated subject". However, an overwhelming majority responded, "very true" (8.8%) and "true" (55.9%) respectively. As to whether the personal beliefs of tutors sometimes affect the objective teaching of RME, a vast majority of the RME tutors (91.2%) answered in the affirmative by responding "very true" and "true" while 5.8% indicated "untrue" with only 2.9% responding "very true". The mean of 3.18 signifies that tutors response to the statement was favourable.

Generally, as is evident in Table 15, out of the sixteen items, ten had means between 3.26 and 3.85 indicating responses as favourable and very favourable respectively. A mean of means of 2.74 depicts tutors overall perception of RME as favourable because it fell within the range of 2.60-3.50. This implies that RME tutors have a high or favourable perception of the teaching and learning of RME in the teacher training colleges. The findings corroborate that of Holden (2001), Bever (2004), Farlow (2002). They indicate that the teaching of moral education is highly favoured by teachers. They consider the subject as a tool for instilling moral virtues in learners. All their investigations reveal a positive correlation between the moral education instruction in schools and its positive ethical results. They further agree that if teachers have a positive view about the moral education programme it will lead to its successful implementation.

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Students' Perceptions of RME

Research question 3: What are students' perceptions of RME?

The question sought to measure students' perceptions of the teaching and learning of RME in teacher training colleges in Ghana. Items 5-20 in the students' questionnaire (Appendix C) required RME students to indicate their perceptions of the teaching and learning of RME.

Table 16 demonstrates how students perceive the RME programme.

Table 16

Students' perceptions of RME

Perception statements	Response in percentage					
	Very true	True	Untrue	Very untrue	Percent rated	Mean
RME is the core of any educational enterprise	37.9	49.8	10.8	1.4	87.7	3.24
RME necessary for the total development of an individual	63.9	28.9	2.2	5.1	92.8	3.51
RME can be taught by all teachers	2.9	5.1	53.8	38.3	8.0	1.72
There is no need for RME to be taught at the training colleges. So it should be discontinued.	3.2	2.9	33.9	59.9	6.1	1.49
RME should only be taught at the basic level.	10.8	6.9	41.2	41.2	17.7	1.87

Table 16 (continued)

Perception statements	Very			Percent		Mean
	true	True	Untrue	untrue	rated	
The teaching of RME will promote religious tolerance	63.2	33.9	1.4	1.4	97.1	3.59
The teaching of RME will enable students make value judgment	46.6	48.7	4.0	7.0	95.3	3.41
RME can help stem the tide of moral decadence.	40.8	45.5	9.7	4.0	86.3	3.23
Religious education should be treated separately from moral education	11.9	23.1	46.2	18.8	35.0	2.28
RME will help teach without indoctrinating student	42.2	38.3	10.5	9.0	80.5	3.14
Religious and moral training should be left to the churches and parents since they can do it better	4.0	6.5	41.9	47.7	10.5	1.67
It is difficult to teach RME in the face of religious and cultural pluralism	22.7	45.5	23.1	8.7	68.2	2.82
RME helps teachers to make sensitive professional decisions	38.3	51.3	8.3	2.2	89.6	3.26
Provision of adequate teaching and learning resources will enhance the objective teaching of RME	62.8	32.1	4.3	7.0	94.9	3.57
It is difficult to teach RME as an integrated subject	28.9	44.4	20.9	5.8	73.3	2.96

Table 16 (continued)

Perception statements	Very		Untrue	Very		Percent rated	Mean
	true	True		untrue	untrue		
The teaching of RME will promote religious tolerance	63.2	33.9	1.4	1.4	97.1	3.59	
The teaching of RME will enable students make value judgment	46.6	48.7	4.0	7.0	95.3	3.41	
RME can help stem the tide of moral decadence.	40.8	45.5	9.7	4.0	86.3	3.23	
Religious education should be treated separately from moral education	11.9	23.1	46.2	18.8	35.0	2.28	
RME will help teach without indoctrinating student	42.2	38.3	10.5	9.0	80.5	3.14	
Religious and moral training should be left to the churches and parents since they can do it better	4.0	6.5	41.9	47.7	10.5	1.67	
It is difficult to teach RME in the face of religious and cultural pluralism	22.7	45.5	23.1	8.7	68.2	2.82	
RME helps teachers to make sensitive professional decisions	38.3	51.3	8.3	2.2	89.6	3.26	
Provision of adequate teaching and learning resources will enhance the objective teaching of RME	62.8	32.1	4.3	7.0	94.9	3.57	
It is difficult to teach RME as an integrated subject	28.9	44.4	20.9	5.8	73.3	2.96	

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Table 16 (continued)

Personal beliefs of teachers affect the teaching of RME	49.5	37.5	7.9	5.1	87.0	3.31
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Mean Ranges: 1.00-1.50 very unfavourable; 1.60-2.50 unfavourable; 2.60-3.50 favourable; 3.60-4.00-very favourable. A mean of means of 2.82 depicts students' standing as favourable.

The data indicate that majority of the students perceive religious and moral education an integral part of any educational endeavour with 87.7% of the students replying "very true" and "true" with a mean of 3.24. This reflected their response as favourable while as low as 10.8% and 1.4 % replied "untrue" and "very untrue" respectively. Chu (1996), therefore, emphasises the need for religious and moral education in schools because it will reduce tribalism, ethnic conflict, nepotism and avarice that have become wide spread. He also perceives moral education as being vital for the total development of an individual. This is in consonance with the assertion by CRDD (1999) that religious and moral education is vital and an indispensable part of human growth and development in the Ghanaian society.

Furthermore, the notion that RME is necessary for the total development of an individual was highly favoured by students with a mean of 3.51. A vast majority of the students signifying 92.8% responded "very true" and "true" while only 2.2% and 51% responded "untrue" and "very untrue" respectively. In response to statement "RME can be taught by all teachers", as low as only 2.9% and 5.1% replied "very true" and "true" while the rest who constitute the majority (92.1%) answered "untrue" and "very untrue". A mean of 1.72 denotes students' unfavourable response. This implies that the majority of the students thought that RME could be taught by people who are trained to teach it. That there is no need

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for RME to be taught at the training college, so it should be discontinued, generated a mean of 1.49. This connotes a very unfavourable response by the majority of the students. Only 3.2% replied "very true", 2.9 % answered "true", while the majority (93.8%) responded "untrue" and "very untrue" respectively. Like the RME tutors, the proposition that RME should only be taught at the basic level was rated as low as 17.7 % for "very true" and "true" by students. The mean of 1.87 suggests an unfavourable response since the majority of students (41.2 % each) answered "untrue" and "very untrue". However, the statement "the teaching of RME will promote religious tolerance" was rated as high as 97.1% for "very true" and "true" by students with a mean of 3.59, while 1.4% each responded "untrue" and "very untrue" respectively. They also thought that the teaching and learning of RME will enable student make value judgment by 46.6% responding "very true", 48.7% answering "true" whereas only 4.0% and 0.7% replied in the negative. The statement generated a mean of 3.41 indicating that students' response was very favourable. This endorses the assertion by CRDD (1999) that the provision of sound religious and moral principles will develop in learners the appropriate attitudes and values that will help them to make the correct choices and decisions in their growth towards adulthood.

The majority of the students also subscribed to the assertion that RME can help stem the tide of moral decadence. They rated the statement 80.5% for "very true" and "true" as against 19.5% who answered "untrue" and "very untrue". This produced a mean of 3.23 denoting a favourable response. The finding agrees with that of Amanda (2002) on a study conducted on the attitude of Harding University

students. She intimated that "the students felt that moral education is needed in schools because it is a tool for resolving moral crises" (p.46). The students also supported the view that the teaching and learning of RME will help teach without indoctrinating students with as high as 80.5% responding "very true" and "true" that engendered a mean of 3.14 depicting it as favourable while 10.5% and 9.0% replied "untrue" and "very untrue". Though the majority of the students (65.0%) were not in favour of the proposition that religious education should be treated separately from moral education by indicating "untrue" and "very untrue", ironically, like their tutors, those who have the impression that it is difficult to teach RME as an integrated subject were in the majority (68.2%).

Sitton's (1999) investigation on prospective teachers' perception of religious education concluded that the majority of teacher trainees favoured the teaching of religious education as against the few who taught it was the primary responsibility of the church to inculcate values in young ones. This agrees with the finding that only 10.9% responded "very true" and "true" to the notion that religious and moral training should be left to the churches and parents since they can do it better. The majority (41.9% and 47.7 %) of students, thus, responded "untrue" and "very untrue" respectively, thereby, producing a mean of 1.67 that reflected students answer as unfavourable. Most of the students were also of the opinion that it is difficult to teach RME in the face of religious and cultural pluralism. The majority of 22.7% and 45.5% replied "very true" and "true" while 23.1% and only 8.7% responding "untrue" and "very untrue" respectively with a mean of 2.82. This indicated students standing as favourable. A vast majority of

the students highly favoured the conviction that RME helps to make sensitive professional decisions by rating it 89.6% for "very true" and "true" which generated a mean of 3.26. As few as 8.3% and 2.2% replied "untrue" and "very untrue" respectively.

Moreover, students' response to the view that the provision of teaching and learning resources will promotes the objective teaching of RME was in the affirmative. The mean (3.56) arrived at signifies a highly favourable response. The statement was rated 94.9% for "very true" and "true" as against 4.3% and 0.7% for "untrue" and "very untrue" respectively. With regard to the statement "Personal beliefs of teachers sometimes affect the objective teaching of RME", 49.5% constituting the majority answered "very true", 37.5% replied "true", 7.9% responded "untrue" and only 5.1% indicated "very untrue". A mean of 3.31 shows a favourable response.

Summarily, the data in Table 16 indicate that out of the 16 perception statements ten (10) recorded between 73.3% and 97.1% for "very true" and "true" with their mean scores ranging from 2.96 to 3.59. This denoted students' responses as favourable and very favourable respectively. With a mean of means of 2.82, it can be deduced that the students have a favourable perception of the teaching and learning of religious and moral education since it fell within the range of 2.60-3.50.

Teaching and Learning Resources used for RME

Research Question 4: What teaching and learning resources are used for RME?

Questionnaire

Items 30-41 and 21-31 on questionnaire for RME tutors and students respectively required respondents' views on the teaching and learning resources used for RME.

Teaching and learning resources used for RME are shown in Table 17.

Table 17

Teaching and learning resources used for RME

Responses in Percentages						
Resources		Strongly Agree		Strongly Disagree		Mean
		No.	%	No.	%	
		No.	%	No.	%	
Tutors sometimes use video and film shows to teach RME	T	2 (5.9)	11 (32.4)	15 (44.1)	6 (17.6)	2.26
	S	6 (2.2)	61 (22.0)	122 (44.0)	88 (31.8)	1.95
Resource persons are sometimes invited to teach specific topics in RME	T	0 (00.0)	9 (26.5)	20 (58.8)	5 (14.7)	2.21
	S	15 (5.4)	33 (11.9)	127(45.8)	102(36.8)	1.86
Tutors sometimes use posters and banners when teaching RME.	T	0 (00.0)	4 (11.8)	22 (64.7)	8 (23.5)	1.88
	S	10 (3.6)	38 (13.7)	134 (48.4)	95 (34.3)	1.87
Tutors and students use stipulated RME textbooks.	T	5 (14.7)	15 (44.1)	10 (29.4)	4 (11.8)	2.62
	S	56(20.2)	133 (48.0)	71(25.6)	17 (6.1)	2.82

Table 17 (continued)

Resources		Strongly Agree		Disagree		Strongly Disagree		Mean
		No.	%	No.	%	No.	%	
		No.	%	No.	%	No.	%	
Reference materials are usually used when teaching and learning RME	T	9 (26.5)	21 (61.8)	4 (11.8)	0 (00.0)	3.15		
	S	82(29.6)	159 (57.4)	29 (10.5)	7 (2.5)	3.14		
Pamphlet are used when teaching and learning RME	T	5 (14.7)	5 (14.7)	18 (52.9)	6 (17.6)	2.26		
	S	38(13.7)	69 (24.9)	101 (36.5)	69 (24.9)	2.27		
Tutors follow prescribed syllabus for teaching RME	T	23(67.6)	9 (26.5)	2 (5.9)	0 (0.0)	3.62		
	S	125(45.1)	113 (40.8)	31 (11.2)	8 (2.9)	3.28		
The basic school RME syllabus is sometimes used.	T	11 (32.4)	19 (55.9)	4 (11.8)	0 (0.0)	3.21		
	S	71(25.6)	135(48.7)	48(17.3)	23 (8.3)	2.91		
Tape recorders and cassettes are sometimes used during RME lessons.	T	1 (2.9)	9 (26.5)	19 (55.9)	5 (14.7)	2.18		
	S	18 (6.5)	62 (22.4)	110 (39.7)	87 (31.4)	2.04		
Moral dilemmas in news papers and magazines are used to teach RME.	T	4 (11.8)	19 (55.9)	8 (23.5)	3 (8.8)	2.71		
	S	15 (5.4)	106 (38.3)	94 (33.9)	62 (22.4)	2.27		
Tutors sometimes use exemplars to teach RME	T	2 (5.9)	13 (38.2)	11 (32.4)	8 (23.5)	2.27		
	S	10 (3.6)	65 (23.5)	89 (32.1)	113(40.8)	1.99		
The 1992 constitution is sometimes used to teach RME.	T	2 (5.9)	9 (26.5)	10 (29.4)	13 (38.2)	2.00		
	S	4 (1.4)	37 (13.4)	94 (33.9)	142(51.3)	1.75		

Mean Ranges: 1.00-1.50 Strongly disagree; 1.60-2.50 Disagree; 2.60-3.50 Agree; 3.60-4.00 Strongly Agree.

Table 17 indicates that only 5.9% and 32.4% of the tutors strongly agreed and agreed that video and film shows are sometimes used to teach RME. The majority of them, 44.1% and 17.6% respectively, replied in the negative. In a similar fashion, the vast majority of the students disagreed (44.0%) and strongly disagreed (31.8%) to the assertion. This generated means of 2.26 and 1.95 for tutors and students respectively, both corresponding to "disagree". In response to whether resource person are invited to teach specific topics in RME, 58.8% of the tutors signifying the majority disagreed and 14.7% strongly disagreed. Only a few of the respondent (26.5%) answered in the affirmative by responding "agree". In like manner, a few of the students (17.3%) answered in the positive, while the rest who formed the majority (82.6%) responded negatively. This produced means of 2.21 and 1.86 for tutors and students corresponding to "disagree". The statement "Tutors sometimes used posters and banners when teaching RME" engendered means of 1.88 and 1.87 for tutors and students respectively. This depicted their disagreement to the statement.

The reverse was the case for the use of stipulated RME textbooks. Most of the tutors, 14.7% and 44.1% replied "strongly agree" and "agree" respectively. In the same breath, 20.2% and 48.0% signifying the majority of the students indicated "strongly agree" and "agree". The generated means of 2.62 and 2.82 imply that the majority of respondents agreed to the assertion. This was not expected since as of the time of conducting the study there was no single RME book that had been approved by the Institute of Education of the University of Cape Coast to be used by training colleges as a text book. As regards the use of

reference materials for the teaching and learning of RME, 26.5% and 61.8% constituting the majority of the tutors answered in the affirmative by replying "strongly agree" and "agree" respectively. Majority of the students in a similar manner strongly agreed (29.6%) and agreed (57.4%). The responses produced means of 3.15 and 3.14 for tutors and students respectively connoting their agreement to the statement. This implies that tutors were very resourceful and, therefore, consulted other materials when teaching RME to make teaching effective. In answer to the statement "Pamphlets are used in teaching and learning RME", the majority of both tutors and students disagreed with the notion with a mean of 2.26 and 2.27 respectively.

An overwhelming majority of both tutors and students replied in the affirmative with 67.6% and 26.5%; 45.1% and 40.8% for "strongly agree" and "agree" respectively to the statement "Tutors follow prescribed syllabus or course outline for teaching RME". The responses generated high means of 3.62 and 3.28 reflecting their agreement to the statement. On the idea of whether the basic school RME syllabus is sometimes used for RME lessons, 32.4% of the tutors strongly agreed, 55.9% who formed the majority agreed, while 11.8% constituting the minority disagreed. With respect to the students, 25.6% and 48.7% strongly agreed and agreed. Their responses produced means of 3.21 and 2.91 respectively. This signifies that both tutors and students agree that the RME syllabus for basic schools was sometimes used. When respondents were reacting to the statement, "Tape recorders and cassettes are sometimes used for RME lessons", the total number of disagreements for both tutors (70.6%) and students (71.1%)

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overwhelmingly exceeded the number of agreements, thereby, turning out means of 2.18 and 2.04 respectively. This showed their disagreement to the assertion.

When respondents were asked whether moral dilemmas in newspapers, magazines and storybooks were used to teach RME, though, majority of the tutors constituting 67.7% replied in the affirmative, the students forming 56.3% said otherwise. The responses therefore delivered means of 2.71 for tutors and 2.27 for students, indicating differences in opinion as "disagree" and "strongly disagree" respectively. With respect to the use of exemplars in teaching RME, a vast majority of both the tutors and students were not in favour of the assertion as a result of which means of 2.27 and 1.99 depicting their disagreement were arrived at. The percentages of the disagreements were 55.9% and 72.9% for tutors and students respectively. In a similar vein, tutors and students responded unfavourably to whether the 1992 constitution was used for the teaching and learning of RME. Only 32.4% and 14.8% of the tutors and students strongly agreed and agreed, while the rest disagreed, yielding means of 2.00 and 1.75. This signify "disagree". It can be deduced from the data that out of the twelve resources the use of RME text books, reference materials, prescribed course outline and the use of the basic school syllabus had means above 2.60.

Observation Guide

Items 6-15 in the observation guide (Appendix C) sought to find out the teaching learning resources available for use in RME lessons. Their availability and usage have been rated: Available and used (3), Available but not used (2) and not available (1).

The availability and use of teaching and learning resource are illustrated in Table 18.

Table 18

Availability of teaching and learning resources for RME.

Resources	Responses of respondents			Mean
	Available	Available	Not	
	and used	but not used	Available	
	No. %	No. %	No. %	
Video and films	3(50.0)	2(50.0)	00.0	2.5
1992 constitution	00.0	2(33.3)	4(66.7)	1.3
Posters and banners	00.0	00.0	6(100)	1.0
Stipulated RME textbook	00.0	00.0	6(100)	1.0
Reference materials				
(scriptures)	6(100)	00.0	00.0	3.0
Pamphlets	6(100)	00.0	00.0	3.0
RME syllabus	6(100)	00.0	00.0	3.0
Basic school RME syllabus	6(100)	00.0	00.0	3.0
Tape recorders and cassette	1(6.7)	4(66.7)	1(16.7)	2.0
Newspapers, magazines and				
story books.	2(33.3)	3(50.0)	1(16.7)	2.3

Mean Ranges: 1.00-1.50 Not available; 1.60-2.50 Available and not used; 2.60-3.00 Available and used.

The data in Table 18 demonstrate a split decision on the availability and use of videos and films in RME lessons that yielded a mean of 2.5 which depicted

their availability and non usage. Whereas it was evident that 3(50%) of the colleges used videos and film shows, the other half (50%) did not use them though they were available. Though, the constitution of Ghana deals with a lot of moral issues and therefore serves as a useful material for teaching religious and moral education, the majority of the colleges observed 4(66.7%) did not have it. The rest of the colleges 2(33.3%) indicated its availability; it was however not used during RME lessons. This generated a mean of 1.3. It was observed in all the 6(100%) colleges that posters, banners and RME textbooks were not available. The responses, therefore, produced a mean of 1.0 each. At the time of conducting the study no RME books had been approved by the Institute of Education to be used by the training colleges.

However, in a different breath, it was evident that reference materials, pamphlets, RME syllabus or course outline and the basic school RME syllabus were available and used by all the 6(100%) colleges observed. Each of the items, therefore, yielded a mean of 3.0. On the use of tape recorders and cassettes a mean of 2.0 was arrived at. Only 1(16.7%) college used them, 4(66.7%) of the colleges signifying the majority did not use them though they were available while 1(16.7%) of the colleges did not have any tape recorders and cassettes at all. Newspapers, magazines and story books from which moral dilemmas were drawn for RME lesson were found to be available and used by 2(33.3%) colleges. The majority of the colleges (50%) did not use them though they were available, while only 1(6.7) college did not have them at all. This turned out a mean of 2.3 connoting "availability but not used". It can be gathered from the data that out of

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the 10 teaching and learning resources only 5 were available and used by all colleges. These were found to be fundamental to the teaching and learning of RME in teacher training colleges.

Documentary Evidence

A study of evidences from available documents revealed various teaching and learning resources that when employed would make the teaching and learning of religious and moral education very relevant, practical and interesting. The resources have been referred to as material and media and have been put into different categories;

1. Visual: Posters, films, videos, pictures
2. Reading materials: Pamphlets, magazines, newspapers, reports and books.
3. Listening media: Radio, records, tapes and television.
4. Construction activities: Maps, drawings.

From the documentary evidence, observation guide and questionnaire it is discernible that tutors used reference materials, pamphlets, RME syllabus or course outlines and the RME syllabus for basic schools during RME lessons. These are fundamental to the teaching and learning of any subject including RME. It came to light that other resources such as film shows, resources persons, banners, 1992 constitution and magazines that could make the learning of the subject interesting were either used minimally or not used at all. This suggests that the colleges had inadequate teaching and learning resources to make teaching and learning of RME effective.

With regard to video shows pictures and films, Brooks and Khan (1993) assert that it is important to use visual reinforcements where values are taught and values education is in competition with adverse desires, messages and pressures on societies. They contend that the visual representatives of character values is an advertising campaign intended to keep the words, concepts and behaviours learnt in class at the forefront of students attention. These visual displays reinforce good character. The findings revealed that to a large extent, RME tutors did not use teaching and learning resources thereby reducing the teaching learning activity into a "talking shop".

The findings of the study therefore confirm Orstein's (1995) assertion that since real-life experience is difficult to provide in a traditional classroom most experience occur through verbal symbolism. He argues that this kind of experience may be easier for teachers to supply but more difficult for learners to understand.

On the use of resource persons, Lickona (1993) advises that if schools wish to maximise their moral clout, making a lasting difference in students' values and character and develop their knowledge, learning and behaviour, they need a comprehensive and holistic approach. He explains that getting parents and people from the community as resource persons in moral character or value education is very important. Persons from the community can also help explain some of the values to learners during lessons.

The findings suggest that most of the colleges lacked the necessary teaching and learning resources to enhance the effective teaching and learning of RME in

teacher training colleges in Ghana. This circumstance will make it difficult to realise the full impact of the RME programme as Gross *et al.* (1971) and Pratt (1980) consider inadequate resources as a barrier to curriculum implementation. It also confirms Fullan's (1991) observation that the success or failure of an innovation will by and large depend on the quality of the practicality of the programme. This refers to the quality and availability of materials.

Interactive Techniques used for RME

Research Question 5: What teaching and learning techniques are employed by RME tutors?

Questionnaire

Items 42-52 and 33-43 in tutors' and students' questionnaire respectively sought to find out respondents view on the techniques employed during tutors' and students' interactions.

Interactive techniques employed for the teaching and learning of RME is presented in Table 19.

Data from Table 19 suggest that discussion as an interactive technique for teaching RME was highly favoured by both tutors and students. The responses therefore yielded means of 3.50 and 3.26 respectively suggesting that the technique was used to a very large extent. As to what extent the enquiry or discovery method was used the teaching and learning process, means of 2.50 and 2.41 emerged for tutors and students respectively. This implies that the technique was used only to some extent.

Table 19

Interactive Techniques used for RME

Interactive techniques		To a very large extent	To a large extent	To some extent	Never	Mean
		No. %	No. %	No. %	No. %	
Discussion	T	21 (61.8)	9 (26.5)	4 (11.8)	0 (0.0)	3.50
	S	139 (50.2)	81 (29.2)	48 (17.3)	9 (3.2)	3.26
Discovery	T	3 (8.8)	13 (38.2)	16 (47.1)	2 (5.9)	2.50
	S	32 (11.6)	82 (29.6)	130 (46.9)	33 (11.9)	2.41
Lecture	T	10 (29.4)	8 (23.5)	15 (44.1)	1 (2.9)	3.79
	S	62 (22.4)	85 (30.7)	80 (28.9)	50 (18.1)	2.57
Role play	T	1 (2.9)	10 (29.4)	17 (50.0)	6 (17.6)	2.18
	S	6 (2.2)	28 (10.1)	130 (46.9)	113 (40.8)	1.74
Simulation	T	0 (0.0)	3 (8.8)	16 (47.1)	15 (44.1)	1.65
	S	1 (0.4)	18 (6.5)	116 (41.9)	142 (51.3)	1.56
Values clarification	T	2 (5.9)	5 (14.7)	18 (52.9)	9 (26.5)	2.00
	S	3 (1.1)	40 (14.4)	138 (49.8)	96 (34.7)	1.82
Storytelling	T	2 (5.9)	9 (26.5)	14 (41.2)	9 (26.5)	2.12
	S	5 (1.8)	57 (20.6)	122 (44.0)	93 (33.6)	1.91
Fieldtrip	T	0 (0.0)	1 (2.9)	8 (23.5)	25 (73.5)	1.30
	S	0 (0.0)	5 (1.8)	59 (21.3)	213 (76.9)	1.25
Dramatization	T	0 (0.0)	0 (0.0)	9 (26.5)	25 (73.5)	1.26
	S	0 (0.0)	5 (1.8)	57 (20.6)	215 (77.6)	1.24
Existential approach	T	2 (5.5)	1 (2.9)	16 (47.1)	15 (44.1)	2.00
	S	3 (1.1)	10 (3.6)	89 (32.1)	175 (63.2)	1.43

Mean Ranges: 1.00-1.50 Never; 1.60-2.50 To some extent; 2.60-3.50 To a large extent; 3.60-4.00 To a very large extent.

The use of the lecture method for the teaching and learning of RME was popular with respondents. Whereas the responses of the tutors produced a mean of 3.79, students' responses generated a mean of 2.57. This indicates that the lecture was used to a very large extent and to a large extent. The result may be due to the fact that the technique is normally used for learners who are mature enough to do abstract thinking such as the teacher trainees. With respect to the use of role play,

computed means of 2.18 and 1.74 emerged from the responses provided. These suggest that while the tutors said the technique was used to some extent, the students felt it was never used. The same could be said about simulation. The responses provided by the tutors and students gave rise to means of 1.65 and 1.56 respectively. These denote that the technique was never used when teaching RME. Though, the values clarification approach is considered as one of the common approaches to the teaching of moral, value or character education the contrary was the case in this study. As low as 20.6% and 14.4% of tutors and students responded "to a large extent" and "to a very large extent". The means of 2.00 and 1.90 imply that the technique was used only to some extent. Storytelling was another interactive technique that was not common among RME tutors and students, perhaps as a result of the level of students. It, therefore, provided responses that yielded means as low as 2.12 and 1.91 showing that tutors used it to some extent. The use of fieldtrips and dramatisation were yet other techniques that were unpopular with respondents. Responses of tutors and students on the use dramatization realized very low means below 1.50 indicating that these techniques were never used. In response to whether the existential approach was used in teaching RME, only 5.5% and 2.9% of tutors said it was used to a very large extent and to a large extent respectively. In the same manner 1.1% and 3.6% of the students replied "to a very large extent" and "to a large extent". However, the means of 2.00 and 1.43 for tutors and students denotes "to some extent".

Table 19, therefore, demonstrates that only the discussion and lecture methods yielded means above 2.60. This indicated that there were only two

interactive techniques mostly employed during the teaching and learning of RME. This might be due to the fact that learners at their age are operating at Goldman's (1964) personal religious thought stage and Piaget's (1954) formal operational stage where they could hypothesize and do abstract thinking.

The Most Effective Interactive Technique

Items 52 and 43 in tutors' and students' questionnaire respectively sought to find out which of the teaching learning interactions listed seemed most effective to use with students. The interactive technique found to be most effective to use with learners is presented in Table 20.

Table 20

Interactive techniques found to be most effective to use with students

Techniques	Frequency	%	Order of choice
Discussion	203	65.3	1 st
Lecture	44	14.1	2 nd
Role play	35	11.3	3 rd
Enquiry/ discovery	21	6.8	4 th
Simulation	-	-	-
Values clarification	-	-	-
Storytelling	8	2.6	5 th
Fieldtrip	-	-	-
Dramatization	-	-	-
Existential approach	-	-	-

It is evident from Table 20 that out of the 311 respondents a vast majority of respondents signifying 203(65.3%) indicated discussion as the technique that was most effective to use with students. This was followed by the lecture method. However, instead of storytelling as suggested by the data on techniques used, role play was indicated as the 3rd technique that was effective to use with students during RME lessons.

Observation Guide

Items 16-25 in the observation guide (Appendix C) sought to find out the interactive techniques employed by teachers in the teaching and learning of RME. The extent to which techniques are used during lessons were illustrated in Table 21.

Table 21

Interactive techniques used by tutors observed

Techniques	Ratings in Percentage						Percent rated	Mean
	Nil	Weak	Fair	Good	Very Good	Excellent		
Discussion	00.0	00.0	00.0	66.7	33.3	.00	100.0	4.3
Discovery	66.7	33.3	00.0	00.0	00.0	.00	33.3	1.3
Lecture	33.3	00.0	16.7	00.0	00.0	.00	66.7	1.8
Role Play	100.0	00.0	00.0	00.0	00.0	.00	00.0	1.0
Simulation	100.0	00.0	00.0	00.0	00.0	.00	00.0	1.0
Values clarification	100.0	00.0	00.0	00.0	00.0	.00	00.0	1.0
Storytelling	83.4	16.7	00.0	00.0	00.0	.00	16.7	1.5

Table 21 (continued)

Fieldtrip	100.0	00.0	00.0	00.0	00.0	.00	00.0	1.0
Dramatization	100.0	00.0	00.0	00.0	00.0	.00	00.0	1.0
Existential approach	100.0	00.0	00.0	00.0	00.0	.00	00.0	1.0

Mean Ranges: 1.00- 1.50 Weak: 1.60-2.50 Fair: 2.60-3.50 Good: 3.60-4.50 Very good: 4.60-5.00 Excellent.

The data demonstrates that out of the 10 techniques, only discussion was rated 100% in the lessons observed to be good and very good with a mean of 4.3. This reflects its use as very good. The use of the lecture method also rated 66.7% in lessons observed to be weak and fair. The rest of the techniques rated below 50% with role play, simulations, values clarification, dramatization and existential approach not identified during any lesson observation. The data therefore suggest that the discussion and lecture methods were frequently used in the teaching and learning of RME in the teacher training colleges.

Documentary Evidence

Available documents studied revealed various teaching learning techniques that could be used for RME. The traditional techniques suggested are discussions, enquiry or discovery, role play, simulation, storytelling dramatization, brainstorming, fieldwork and lecture. Others which are referred to as modern approaches are values clarification, educational drama and existential approaches.

The findings provided by the analysis of data from questionnaire, observation guide and documentary evidence suggest that discussion, discovery,

lecture, simulation, role play, fieldwork, storytelling, dramatization, values clarification, educational drama and existential approach are techniques employed for the teaching and learning of RME in teacher training colleges. However, the study revealed that two techniques-the discussion and lecture methods were the most frequently used techniques for teaching RME.

The findings are consistent with the opinion of Aggarwal (2000), Steeves (1997), Tappan and Brown (1989) that stories, role play, modelling behaviour, dramatization and discussion should be used in teaching morals and values. Prager (1993) asserts that the use of these techniques ensure maximum student participation in lessons. It also consolidates Legg's (1971) contention that discussion is most appropriate to those subjects that deal with controversial issues in religious and moral education.

Assessment Procedures Employed in RME

Research Question 6: How do RME tutors assess students?

This question investigated the assessment procedures used by RME tutors in assessing students.

Questionnaire

Items 53 – 58 and 44 – 49 on tutors and students questionnaire required respondents to state their opinion on the assessment procedures used during RME lessons.

Table 22 indicates the respondents' views on the assessment procedure used during RME lessons.

Table 22

Assessment procedures employed in RME

Assessment procedure	Responses of respondents						Mean		
	Strongly Agree		Agree		Disagree			Strongly Disagree	
	No.	%	No.	%	No.	%		No.	%
Sometimes students present semester projects	T	5 (14.7)	12 (35.3)	17 (50.0)	0 (0.0)				2.65
	S	21 (7.6)	68 (24.5)	121 (43.7)	67 (24.2)				2.16
Quizzes are conducted periodically as part of assessment	T	23 (67.7)	9 (26.5)	2 (5.9)	0 (0.0)				3.62
	S	183 (66.1)	85 (30.7)	7 (2.5)	2 (0.7)				3.73
Students are sometimes given class exercises	T	19 (55.9)	11 (32.4)	4 (11.4)	0 (0.0)				3.44
	S	184 (66.4)	79 (28.5)	11 (4.0)	3 (1.1)				3.60
Tutors observe students' behaviour and pass judgment	T	1 (2.9)	12 (35.3)	16 (47.1)	5 (14.7)				2.26
	S	26 (9.4)	75 (27.1)	120 (43.3)	56 (20.2)				2.26
Students are sometimes assessed through seminar presentation	T	1 (2.9)	4 (11.8)	18 (52.9)	11 (32.4)				1.85
	S	7 (2.5)	23 (8.3)	122 (44.0)	125 (45.1)				1.68

Mean Ranges: 1.00 – 1.50 Strongly disagree; 1.60 – 2.50 Disagree; 2.60 – 3.50 Agree; 3.60 – 4.00 Strongly agree.

From Table 22, it is evident that assessing students through the presentation of semester projects generated a split decision for tutors. While half (50%) of them responded in the affirmative, the other half stated otherwise. A

mean of 2.65 computed signifies that tutors agree to its usage. Contrarily, as much as 43.7% and 24.2% of the students disagreed and strongly disagreed to the assertion that "Sometimes students present semester projects". This produced a mean of 2.16 indicating their disagreement. As to whether quizzes are conducted as part of assessment, an overwhelming majority of both the tutors and students responded positively, thereby , generating very high means of 3.62 and 3.73 respectively corresponding to "strongly agree". In a similar fashion, both the tutors and students replied favourably to the use of class exercises in assessing students. Means of 3.44 and 3.60 connoting "agree" and "strongly agree" emerged from the responses.

On the other hand, in reply to the statement "Tutors observe students behaviour and pass judgment", only 2.9% and 35.3% of the tutors strongly agreed and agreed. As few as 9.4% and 27.1% answered in the same manner. The replies provided a mean of 2.26 for both tutors and students indicating their disagreement. In a similar vein, the conviction that sometimes students are assessed through seminar presentation, received unfavourable responses from both tutors and students. This yielded very low means of 1.85 and 1.68 respectively implying "disagree". The data, thus, demonstrate that out of the five assessment procedures only quizzes and class exercises were highly rated by both tutors and students with means above 2.60. This presupposes that only these two were frequently used to assess RME students.

Items 58 and 49 on tutors' and students' questionnaire sought to find out the assessment procedures that were most preferred.

Table 23 shows which of the assessment procedures are most preferred.

Table 23

Assessment procedures which are most preferred

Procedures	Tutors		Students		Total		Ranking
	No.	%	No.	%	No.	%	
Class Exercises	16	47.1	191	69.0	207	66.6	1 st
Quizzes	2	5.9	57	20.6	59	19.0	2 nd
Observation	14	41.2	21	7.6	35	11.3	3 rd
Semester project	1	2.9	7	2.5	8	2.6	4 th
Seminar	1	2.9	1	0.4	2	0.6	5 th
Presentation							
Total	34		277		311	100.0	

The Table demonstrates that out of the 311 respondents 207(66.6%) indicated class exercises as what they found most preferable with 59 (19.0%) choosing quizzes. The data suggest that the use of class exercises as an assessment procedure was most preferable followed by quizzes. This confirms an earlier finding in the assessment procedures used. However, while the tutors thought that observation is more preferable than quizzes, the students thought otherwise.

Observation Guide

Items 26-30 in the observation guide required views on the assessment techniques tutors resort to when evaluating students' outcomes in RME.

Table 24

Assessment Procedures employed by RME Tutors observed

Assessment Procedure	Rating in Percentage						Percent Rated	Mean
	Nil	Weak	Fair	Good	Very good	Excellent		
Semester								
Project	66.7	33.3	00.0	00.0	.00	.00	33.3	1.3
Quizzes	66.7	00.0	33.3	00.0	.00	.00	33.3	1.7
Class								
Exercises	50.0	16.7	16.7	16.7	.00	.00	50.1	2.0
Observation	83.3	00.0	16.7	00.0	.00	.00	16.7	1.3
Seminar								
Presentation	100	00.0	00.0	00.0	.00	.00	00.0	1.0

Mean Ranges: 1.00 – 1.50 Weak; 1.60 – 2.50 Fair; 2.60 – 3.50 Good; 3.60 – 4.50 Very Good; 4.60 – 5.00 Excellent.

Table 24 demonstrates that out of the five procedures only class exercises was rated 50.1% with a mean of 2.0 as fair. All the other assessment techniques were rated far below 50%. This implies that class exercise was the most common assessment procedure used in assessing students in RME.

Documentary Evidence

The critical study of available documents revealed various types of assessment techniques that could be used in RME. Recommendation has been made for the use of informal observation, quizzes, homework and worksheet. Formal test, projects, end of term or semester examination may also be employed.

Summarily, the findings provided by the questionnaire, observation guide and documentary evidence indicated that various assessment procedures such as semester projects, quizzes, class exercises, observation of behaviour and presentation are used during the teaching and learning of RME. It was noted that the findings from the observation guide and questionnaire differ slightly. In that, though respondent seemed to agree that quizzes were used frequently, findings from the subsequent item suggest that class exercise was the most successful to use with students. The observation revealed that class exercises were used most. This might be as a result of the fact that quizzes were normally scheduled formally unlike class exercises. Tutors could not, therefore, had arranged for quizzes just on the spur of the moment because of the lesson observation.

These findings substantiate the conviction of Tamakloe *et al.* (1992) that other ways by which students can be assessed include questioning them in class, observing them in action, interviewing them, giving them quizzes, using sociometric techniques, anecdotes and rating scales. The findings also confirm Park's (1996) assertion that because assessment of moral education is difficult most teachers use textbook content directly and also resort to the use of pencil and paper test. The findings further corroborate the assertion of Chu, Park and Hoge (1996) that Paper and pencil tests are unavoidable because teachers are required to rank-order students for grading. Even though the use of various assessment techniques such as personal observation, interviews, check-lists, moral attitude scales, and questionnaires are recommended by the Ministry of Education, most

teachers exclusively use simple written tests in order to assess students' moral knowledge.

Contact Hours Allotted for RME

Research Question 7: How adequate is the time allotted for teaching RME?

Questionnaire

Items 59-61 and 52-54 on tutors' and students' questionnaire required respondents to indicate whether contact hours allotted for RME are enough.

Table 25 shows the responses of the respondents.

Table 25

Periods per week allotted for RME

	Level 100			Level 200		
	Tutors	Students	Total	Tutors	Students	Total
Periods per week	No.	%	No.	%	No.	%
2 periods	20	58.8	221	79.8	241	77.5
3 periods	9	26.5	5	1.8	14	4.5
4 periods	5	14.7	51	18.4	56	18.0
No response	0	0.0	0	0.0	0	0.0
Total	34		277		311	100

Table 25 shows that 241(77.5%) and 156(50.2%) of the tutors and students representing the majority indicated that only two periods had been allotted for the teaching and learning of RME for level 100 and 200 respectively. However, 14(4.5%) and 23(7.4%) of the tutors and students admitted that 3

periods were used for both levels, while 56(18.0%) and 129(41.5%) settled for four periods for level 100 and 200.

The extent to which contact hours for RME are adequate is shown in Table 26.

Table 26

Adequacy of contact hours allotted for RME

Responses	Tutors		Students		Total	
	Freq.	%	Freq.	%	Freq.	%
Very Adequate	2	5.9	17	6.1	19	6.1
Adequate	5	14.7	36	13.1	41	13.2
Inadequate	10	29.4	63	22.7	73	23.5
Very Inadequate	17	50.0	161	58.1	178	57.2
Total	34		277		311	100.0

Data from Table 26 show that 19(6.1%) of the tutors and students who form the minority indicated that the time allotted for RME was very adequate. Forty-one (13.2%) replied "adequate" while 73(23.5%) thought it was inadequate. However, an overwhelming majority of the respondents constituting 178(57.2%) said that the time allotted for teaching and learning of RME was woefully inadequate. This was not a healthy situation for a successful implementation of the programme since tutors would find it difficult completing the course outline. This endorses Clarks' (1973) admission that the constraints of time table may render the implementation of a programme ineffective.

Observation Guide

All the RME lessons observed in all the six (6) colleges lasted for two hours. The number of hours was dictated by what was stated on the time table.

Documentary evidence

A perusal of the RME course outline revealed that in view of the wide scope of the subject area, an additional one credit hour had been added to the initial one hour for both years one and two.

In summary, findings from the questionnaire, observation guide and documentary analysis demonstrate that two periods, which is two credit hours, had been allotted for the teaching and learning of RME in teacher training colleges in Ghana. However, due to the inadequacy of the time allotted, considering the wide scope and content of the subject, some of the colleges had added one or two hours more to enable them complete the syllabus.

Clarity of the Aims and Objectives of RME

Research Question 8: How clear are the aims and objectives of RME?

This question sought to assess the clarity of the aims and objectives of the religious and moral education programme.

Questionnaire

Items 62-68 and 53-59 in tutors and students respectively questionnaire required respondents to indicate how clear the aims and objectives of the religious and moral education programme are.

Table 27 shows how clear the aims and objectives of the RME programme are to respondents.

Table 27

Clarity of aims and objectives of RME programme to tutors and students

Aims and objectives	Responses of respondents					Mean
	Very		Partly	Not		
	clear	Clear	clear	clear at all		
	No. %	No. %	No. %	No. %		
To develop an understanding and tolerance of other people's faith	T	29(85.3)	4 (11.8)	1 (2.9)	0 (0.0)	3.82
	S	228(82.3)	41(14.8)	7 (2.5)	1 (0.4)	3.79
To develop an awareness of their creator and the purpose of their existence	T	24(70.6)	10(29.4)	0 (0.0)	0 (0.0)	3.70
	S	212(76.5)	60(21.7)	3 (1.1)	2 (0.7)	3.74
To appreciate the difference between good and bad behaviour	T	26(76.5)	7 (20.6)	1 (2.9)	0 (0.0)	3.74
	S	193(69.7)	79(28.5)	5 (1.80)	0 (0.0)	3.68
To enable students make the right choices	T	21(61.8)	11(32.4)	2 (5.9)	0 (0.0)	3.56
	S	146(52.7)	104(37.5)	22 (7.9)	5 (1.8)	3.41
To enable student live a moral and religious life	T	21(61.8)	11(32.4)	2 (5.9)	0 (0.0)	3.56
	S	170(61.4)	91(32.9)	12 (4.3)	4 (1.4)	3.54

Table 27 (continued)

To develop religious and moral skills and judgment that will make learners cope with the social pressures of today's changing society	T	17 (50.0)	11(32.4)	2 (5.9)	0 (0.0)	3.56
	S	138 (49.8)	99(35.7)	34 (12.3)	6 (2.2)	3.33
To become responsible citizens with the capacity for making positive contribution to the growth of society	T	21 (61.8)	11(32.4)	2 (5.9)	0 (0.0)	3.56
	S	160 (57.8)	90(32.5)	26 (9.4)	1 (0.4)	3.48
Mean of means	T					3.60
	S					3.56

Mean Ranges: 1.00 – 1.50 not clear at all; 1.60 – 2.50 partly clear; 2.60 – 3.50 clear; 3.60 – 4.00

very clear. A mean of means of 3.60 and 3.56 depicts tutors' and students' understanding of the aims and objectives as very clear.

The data from Table 27 illustrate that all the aims and objectives of RME yielded means above 2.60 portraying them as "clear" and "very clear". The mean of means of 3.60 and 3.56 for tutors and students illustrate their understanding of the aims and objectives of RME as very clear. This has positive implications crucial to the successful implementation of the RME programme in the teacher training colleges in Ghana. The findings are in consonance with the assertion of Robinson (1982) and Simms (1978) that vague or lack of clarity of goals and means of implementation is an inhibiting factor to a successful implementation. In other words clear statement of intentions facilitates an implementation process.

Items 69 and 60 on RME tutors' and students' questionnaire elicited responses on how adequately the scope and content of the RME programme had covered its aims and objectives.

How adequate the scope and content of the RME programme has covered its aims and objectives is shown in Table 28.

Table 28

Adequate coverage of the aims and objectives of RME by the RME programme

Response	Frequency			Percentage (%)		
	Tutors	Students	Total	Tutors	Students	Total
Very adequate	10	85	95	3.2	27.3	30.5
Adequate	19	152	171	6.1	48.9	55.0
Inadequate	5	38	43	1.6	12.3	13.9
Very inadequate	00	2	2	0.00	0.6	0.6
Total	34	277	311	10.9	89.1	100.0

Table 28 demonstrates that 95(30.5%) of the tutors and students indicated that the aims and objectives of the RME programme had been very adequately covered by the scope and content on the RME programme. The majority (55.0%) said the scope and content was adequate, 13.9% responded "very inadequate" while only (0.6%) who formed the minority thought the scope and content was very inadequate.

Adequacy of Tutors' Preparation to Teach RME

Research Question 9: How adequate are tutors preparation in all the aspects which constitute the RME programme.

Questionnaire

Items 70–79 and 61–70 in tutors' and students' questionnaire required respondents to indicate the extent to which tutors are conversant with all the aspects of the RME programme.

Table 29 shows the level of tutor's preparation to teach RME

Table 29

Rating tutors preparation to teach RME

		Responses of respondents								
		Very adequate		In adequate		Very in adequate				
Aspects of RME		No.	%	No.	%	No.	%	Mean		
Christian Religion	T	14	(41.2)	17	(50.0)	2	(5.9)	1	(2.9)	3.29
	S	151	(54.5)	115	(41.5)	8	(2.9)	3	(1.1)	3.49
Islamic Religion	T	10	(29.4)	18	(52.9)	4	(11.8)	2	(5.9)	3.06
	S	92	(33.2)	153	(55.2)	31	(11.2)	1	(0.4)	3.21
Traditional Religion	T	13	(38.2)	14	(41.2)	6	(17.6)	1	(2.9)	3.15
	S	84	(30.3)	147	(53.1)	41	(14.8)	5	(1.8)	3.12
Moral issues	T	10	(29.4)	20	(58.8)	4	(11.8)	0	(0.0)	3.18
	S	153	(55.2)	108	(39.0)	15	(5.4)	1	(0.4)	3.49
Social issues	T	9	(26.5)	22	(64.7)	3	(8.8)	0	(0.0)	3.18
	S	132	(47.7)	123	(44.4)	21	(7.6)	1	(0.4)	3.39
Psychological issues in religious education	T	3	(8.8)	15	(44.1)	15	(44.1)	1	(2.9)	2.59
	S	59	(21.3)	168	(60.6)	44	(15.9)	6	(2.2)	3.01

Table 29 (cont.)

Aspects of RME		Very	Adequate	Inadequate	Very in	Mean
		adequate	No. %	No. %	adequate	
		No. %			No. %	
Psychological issues in moral education	T	3 (8.8)	19 (55.9)	11 (32.4)	1 (2.9)	2.71
	S	68 (24.5)	163(58.8)	42 (15.2)	4 (1.4)	3.07
Knowledge and application of skills and special methods in teaching RME	T	2 (5.9)	23 (67.6)	8 (23.5)	1 (2.9)	2.76
	S	78 (28.2)	143(51.6)	49 (17.7)	7 (2.5)	3.05
Knowledge of purpose of RME in Ghana	T	8 (23.5)	22 (64.7)	3 (8.8)	1 (2.9)	3.09
	S	79 (28.5)	157(56.7)	39 (14.1)	2 (0.7)	3.13
Knowledge and use of procedures in assessing students learning in knowledge and understanding (cognitive)	T	7 (20.6)	24 (70.6)	3 (8.8)	0 (0.0)	3.12
	S	81 (29.2)	156(56.3)	36 (13.0)	4 (1.4)	3.13
values and attitudes (affective)	T	0 (0.0)	10 (29.4)	23 (67.6)	1 (2.9)	2.27
	S	3 (1.1)	93 (33.6)	158(57.0)	23 (8.3)	2.27
Application of knowledge (psychomotor)	T	0 (0.0)	5 (14.7)	20 (58.8)	9 (26.5)	1.88
	S	0 (0.0)	22 (7.9)	166(59.9)	89(32.1)	1.76
Mean of means					2.86	
					3.01	

Mean Ranges: 1.00-1.50 Very Inadequate; 1.60-2.50 Inadequate; 2.60-3.50 Adequate; 3.60-4.00

Very Adequate.

The data demonstrate that 41.2% and 50.0% of the tutors rated their preparation and knowledge in the Christian religion as very adequate and adequate, whereas only 5.9% and 2.9% constituting the minority said it was

“inadequate” and “very inadequate”. In the same breadth, 54.5% representing the majority of the students and 41.5% responded “very adequate” and “adequate”. These provided means of 3.29 and 3.49 respectively portraying tutors preparation as adequate. Also, 29.4% and 52.9% of RME tutors rated their level of preparation in Islamic religion as “very adequate” and “adequate”. The total number of students signifying 88.4% responded similarly. The means of 3.06 and 3.21 endorsed tutors preparation and knowledge as adequate. Tutors’ preparation in Traditional religion generated high means of 3.15 and 3.12 respectively for tutors and students. These signify tutors’ preparation and knowledge as adequate.

Tutors’ preparation on and knowledge of moral issues was rated as “very adequate” and “adequate” by 24.9% and 58.8% of the tutors while 55.2% and 39.0% of the students also answered in the same way. Means of 3.18 and 3.49 emerged indicating tutors’ conversance with the aspect as adequate. Ratings of preparation on social issues followed the same trend. The responses provided by tutors and students in this regard yielded means of 3.18 and 3.39. Tutors’ preparation in social issues was therefore rated as adequate.

Though, slightly more than half (52.9%) of the tutors measured their preparation and knowledge in psychological perspectives in religious education as “very adequate” and “adequate”, a vast majority of the students constituting 81.9% responded similarly. The means of 2.59 and 3.01 depict tutors’ preparation as adequate. By the same token RME tutors’ preparation and knowledge in psychological perspectives in moral education was ranked as adequate by both tutors and students with means of 2.71 and 3.07 respectively. With respect to

tutors' knowledge of the application of skills and special methods in teaching RME, as low as 5.9% of the tutors indicated "very adequate" while 67.6% signifying the majority replied "adequate". Likewise, as few as 28.2% and the majority of 51.6% of the students ranked their tutors' preparation and knowledge as "very adequate" and "adequate" respectively. In reaction to whether RME tutors are conversant with the purpose of RME in Ghana, an overwhelming majority of both the tutors and students forming 88.2% and 85.2% respectively rated tutors knowledge as "very adequate" and "adequate". This turned out means of 3.09 and 3.13 corresponding to "adequate".

The ranking of tutors' knowledge and use of appropriate procedures in assessing students learning in the cognitive domain also generated means of 3.12 and 3.13 for tutors and students. This portrays tutors preparation as adequate. On the contrary, only 29.4% and 34.6% of the tutors and students rated RME tutors' knowledge and use of procedures in assessing learners in the affective domain as "very adequate" and "adequate". The majority of the tutors and students, 70.5% and 65.3% respectively, answered "inadequate" and "very inadequate" hence the mean of 2.27 for each. This depicted tutors' preparation in this area as inadequate. In the same vein, RME tutors' knowledge and use of procedures in assessing learners' ability to apply knowledge (psychomotor domain) was rated very low by both groups. The responses provided turned out means of 1.88 and 1.76 for RME tutors and students respectively. These depicted their preparation and knowledge in this regard as very inadequate.

The data amply demonstrate that apart from assessing learners in values and attitudes and application of knowledge which were rated as very inadequate with means below 2.50, all the other aspects were rated highly with means ranging from 2.59 to 3.49. The data generated mean of means of 2.86 and 3.01 for tutors and students, implying that RME tutors preparation and knowledge in all aspects that constitute the RME programme were adequate enough to enable them teach the subject effectively in the teacher training colleges.

This had positive implications for the implementation of the religious and moral education programme in teacher training colleges in Ghana, since the tutors on the ground were competent. The findings corroborate the assumptions of Shulman (1987) and Stanley (1991) that the effective implementation of an instructional programme and the competence of a teacher are based mostly on their firm knowledge of the subject matter. The findings also agree with Stanley's (1991) conviction that teachers' knowledge of the content or subject matter leads to their competence and effectiveness. Therefore, tutors' "fair knowledge" of the various constituents of the RME programme will make them competent.

The findings on assessment in the affective domain are in line with the conviction of Awuah and Afriyie (2006) that assessing values and attitudes is the most difficult area for teachers to assess since it involves judging the learners ability to receive information, respond to it and valuing it hence they attract a very low attention from teachers.

Items 80 and 71 on tutors' and students' questionnaire required respondents to indicate whether the various aspects of the content are

comprehensive enough to achieve the set aims and objectives of the RME programme.

Table 30 illustrates how comprehensive the various aspect of RME is to achieve its aims.

Table 30

Comprehensiveness of aspects of the RME programme

Responses	Frequency		Total	Percentage		Total
	Tutors	Students		Tutors	Students	
Very comprehensive	1	61	62	0.3	19.7	19.9
Comprehensive	23	170	193	74	54.7	62.1
Fairy Comprehensive	9	45	54	2.8	14.5	17.4
Not Comprehensive	1	1	2	0.3	0.3	0.6
Total	34	277	311	10.8	89.2	100

Table 30 shows that 19.7% of both the tutors and students indicated that all aspects of the RME programme were very comprehensive enough to enable the set aims and objectives to be achieved. More than half of them (62.1%) constituting the majority said all the aspects were comprehensive. However, 17.4% thought the aspects were only fairly comprehensive while 20.6% indicated that the aspects were not comprehensive at all. Since an overwhelming majority of the respondents had the conviction that the aspects of the content were comprehensive enough to achieve the aims and objectives of the programme, the

tutors would have the enthusiasm to see to the sustainability of the RME programme.

Items 81 and 72 in both tutors' and students' questionnaire requested respondents to suggest ways by which the teaching and learning of RME in teacher training colleges in Ghana could be improved. Some of the responses provided were that:

1. In-service training programmes should be organised for tutors periodically to keep them abreast with new trends in the subject area.
2. Instructional hours or contact hours allotted for the RME is inadequate so it should be increased.
3. Religious and moral education should be taught by those who have acquired training in the area and not reverend ministers to avoid indoctrination.
4. Teaching and learning resources such as textbooks, film shows and other reference should be used during RME lessons to make the subject interesting and less difficult for students since at the moment only very few students in the colleges major in RME.
5. Field trips should be organised for students.
6. The subject should be taught in a way that it will not infringe on anyone's religious affiliation or tutors should not indoctrinate while teaching
7. The psychological issues should be taught well since they are too difficult.
8. RME tutors should lead exemplary life.

9. RME tutors should use the special methods when teaching and not only teach them as topics.
10. Resource persons must be invited to help teach some of the topics when necessary.
11. The content for level 100 first semester should be maintained. Then the content of primary and J.S.S. syllabus should be taught in the second semester so that only the methodology would be taught as elective in level 200 second semester.
12. Seminars, workshops and national conferences should be organized to build confidence in course tutors.
13. Total ban on the proliferation of pamphlets in the colleges.

Hypothesis Testing

One hypothesis was developed for testing. It was hypothesized;

H_0 : There is no significant difference between tutors' perceptions and students' perceptions of RME.

The research or the alternative hypothesis stated;

H_1 : There is a significant difference between tutors' perceptions and students' perceptions of RME.

The independent sample t-test was used to test the hypothesis at a p-value of 0.05. The findings are shown in Table 31.

Table 31

T-Test results on tutors' and students' perceptions of RME

Perception		No.	Mean	SD	t	df	Sig (2tailed)																																																																																
RME is the core of any educational enterprise	T	34	3.32	.684	.64	309	.520 ns																																																																																
	S	277	3.24	.699				RME is necessary for the total development of an individual	T	34	3.85	.360	2.50	309	.013 *	S	277	3.53	.771	RME can be taught by all teachers	T	34	1.41	.499	-2.57	309	.011 *	S	277	1.73	.689	There is no need for RME to be taught at the training colleges, so it should be discontinued.	T	34	1.24	.431	-2.08	309	.038 *	S	277	1.49	.710	RME should only be taught at the basic level.	T	34	1.38	.493	-2.97	309	.003 *	S	277	1.87	.949	The teaching of RME will promote religious tolerance	T	34	3.68	.475	.83	309	.410 ns	S	277	3.59	.599	The teaching of RME will enable students make value judgment	T	34	3.59	.503	1.36	309	.174 ns	S	277	3.41	.605	RME can help stem the tide of moral decadence.	T	34	3.21	.729	-.18	309	.859 ns
RME is necessary for the total development of an individual	T	34	3.85	.360	2.50	309	.013 *																																																																																
	S	277	3.53	.771				RME can be taught by all teachers	T	34	1.41	.499	-2.57	309	.011 *	S	277	1.73	.689	There is no need for RME to be taught at the training colleges, so it should be discontinued.	T	34	1.24	.431	-2.08	309	.038 *	S	277	1.49	.710	RME should only be taught at the basic level.	T	34	1.38	.493	-2.97	309	.003 *	S	277	1.87	.949	The teaching of RME will promote religious tolerance	T	34	3.68	.475	.83	309	.410 ns	S	277	3.59	.599	The teaching of RME will enable students make value judgment	T	34	3.59	.503	1.36	309	.174 ns	S	277	3.41	.605	RME can help stem the tide of moral decadence.	T	34	3.21	.729	-.18	309	.859 ns	S	277	3.23	.783								
RME can be taught by all teachers	T	34	1.41	.499	-2.57	309	.011 *																																																																																
	S	277	1.73	.689				There is no need for RME to be taught at the training colleges, so it should be discontinued.	T	34	1.24	.431	-2.08	309	.038 *	S	277	1.49	.710	RME should only be taught at the basic level.	T	34	1.38	.493	-2.97	309	.003 *	S	277	1.87	.949	The teaching of RME will promote religious tolerance	T	34	3.68	.475	.83	309	.410 ns	S	277	3.59	.599	The teaching of RME will enable students make value judgment	T	34	3.59	.503	1.36	309	.174 ns	S	277	3.41	.605	RME can help stem the tide of moral decadence.	T	34	3.21	.729	-.18	309	.859 ns	S	277	3.23	.783																				
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	S	277	3.23	.783																																																																																			

Table 31 (continued)

Perception		No.	Mean	SD	t	df	Sig.(2t)																																																																				
Religious education should be treated separately from moral education	T	34	2.35	.691	.44	309	.657 ns																																																																				
	S	277	2.28	.904				RME will help teach without indoctrinating student	T	34	3.26	.618	.78	309	.439 ns	S	277	3.14	.934	Religious and moral training should be left to the churches and parents since they can do it better	T	34	1.29	.463	- 2.77	309	.006 *	S	277	1.67	.770	It is difficult to teach RME in the face of religious and cultural pluralism	T	34	2.47	.929	-2.19	309	.029 *	S	277	2.82	.881	RME helps teachers to make sensitive professional decisions	T	34	3.26	.511	.07	309	.946 ns	S	277	3.26	.699	Provision of adequate teaching and learning resources will enhance the objective teaching of RME	T	34	3.74	.448	1.52	309	.130 ns	S	277	3.57	.613	It is difficult to teach RME as an integrated subject	T	34	2.65	.774	- 2.06	309	.040 *
RME will help teach without indoctrinating student	T	34	3.26	.618	.78	309	.439 ns																																																																				
	S	277	3.14	.934				Religious and moral training should be left to the churches and parents since they can do it better	T	34	1.29	.463	- 2.77	309	.006 *	S	277	1.67	.770	It is difficult to teach RME in the face of religious and cultural pluralism	T	34	2.47	.929	-2.19	309	.029 *	S	277	2.82	.881	RME helps teachers to make sensitive professional decisions	T	34	3.26	.511	.07	309	.946 ns	S	277	3.26	.699	Provision of adequate teaching and learning resources will enhance the objective teaching of RME	T	34	3.74	.448	1.52	309	.130 ns	S	277	3.57	.613	It is difficult to teach RME as an integrated subject	T	34	2.65	.774	- 2.06	309	.040 *	S	277	2.96	.854								
Religious and moral training should be left to the churches and parents since they can do it better	T	34	1.29	.463	- 2.77	309	.006 *																																																																				
	S	277	1.67	.770				It is difficult to teach RME in the face of religious and cultural pluralism	T	34	2.47	.929	-2.19	309	.029 *	S	277	2.82	.881	RME helps teachers to make sensitive professional decisions	T	34	3.26	.511	.07	309	.946 ns	S	277	3.26	.699	Provision of adequate teaching and learning resources will enhance the objective teaching of RME	T	34	3.74	.448	1.52	309	.130 ns	S	277	3.57	.613	It is difficult to teach RME as an integrated subject	T	34	2.65	.774	- 2.06	309	.040 *	S	277	2.96	.854																				
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	S	277	3.26	.699				Provision of adequate teaching and learning resources will enhance the objective teaching of RME	T	34	3.74	.448	1.52	309	.130 ns	S	277	3.57	.613	It is difficult to teach RME as an integrated subject	T	34	2.65	.774	- 2.06	309	.040 *	S	277	2.96	.854																																												
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religious and moral education, most of the colleges relied on only pamphlets, and the syllabus.

It also came to light that the discussion and lecture methods were mostly used during the teaching and learning interactions. The study revealed that apart from the end of semester examinations organized by the Institute of Education of the University of Cape Coast, RME tutors mostly used class exercises and sometimes quizzes to evaluate students' learning outcomes. It was found out that the contact hours allotted for RME was not adequate as a result of which some colleges added some extra hours to enable them complete the course outline. The investigation also disclosed that the aims and objectives of the RME programme were clear to both the tutors and students. Though RME tutors' preparation in some of the aspects of the programme seemed to be adequate, they lacked skills in assessing the affective domain and learners' application of knowledge. Finally, there was no statistically significant difference between the perceptions of RME tutors and students of RME.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Overview

This chapter is devoted to the summary, conclusions and recommendations drawn from the study. Limitations and suggested areas for further research have also been made.

Summary of Research Techniques

The framework for this study was based on the theories of curriculum analysis and evaluation model proposed by Eruat, Goad and Smith (1975). This entailed the gathering of data through the use of the questionnaire, observation and collecting of further evidence by analyzing extant documentary evidence. This was to help make inferences and draw valid conclusions on the challenges in the implementation of the religious and moral education programme in some selected teacher training colleges in the Eastern and Volta regions of Ghana.

Nine research questions relating to the academic and professional competence of RME tutors; tutors' and students' perceptions of RME; resources essential to the teaching and learning of RME and the teaching and learning interactions employed by RME tutors were designed to guide the study. The research included assessment procedures used to evaluate learning outcomes; adequacy of contact hours for RME; the clarity of aims and objectives of the subject and the extent of RME tutors' preparation and knowledge in all the

aspects that constitute the RME programme. One hypothesis was also formulated to ascertain the difference between tutors' and students' perceptions of RME.

Literature related to the study were theoretically and empirically reviewed under the following areas:

1. The concept "curriculum implementation".
2. Prerequisites for curriculum implementation.
3. Approaches to curriculum implementation.
4. Factors which influence the implementation of a curriculum.
5. RME: Definition and characteristics
6. Religious and Moral Education in Ghana.
7. Religious and Moral Education in teacher education
8. Aims, goals and objectives of the RME Programme.
9. Scope and content of Teacher Training College RME Programme.
10. Qualification and professional competence of RME tutors.
11. Tutors' and students' perceptions of Religious and Moral Education
12. Teaching and learning resources for RME.
13. Interactive techniques for RME.
14. Contact hours allotted for the teaching and learning of RME
15. Assessment procedures in RME

The study was a descriptive survey since it considered the gathering of data over a wide population to analyse and draw valid conclusions. The purposive, random and convenient sampling techniques were employed in the selection of the regions, colleges and respondents respectively. The investigation

involved a sample of 319 respondents, consisting 34 RME tutors from thirty-four training colleges and 285 third year RME students selected from eight teacher training colleges in two regions.

In order to gather enough data to answer research questions, two sets of questionnaires, an observation guide and documentary analysis were used. The items in both questionnaires were mainly close ended ones and likert-type scale items. The questionnaire for RME tutors (Appendix B) was divided into nine sections with eighty-one (81) items while that of the students (Appendix C) had eight sections consisting of seventy-four (74) items. The observation guide (Appendix D) was made up of four sections with thirty (30) items. All the instruments were designed based on the research questions.

The questionnaire for RME tutors and students were pilot tested in Komenda Training College and Our Lady of Apostle (OLA) Training College, both in the Central region of Ghana. Four RME tutors and forty students were involved. The data collected yielded reliability co-efficient of .873 and .763 for tutors' and students' questionnaires respectively.

Data gathered with the instruments were analysed and triangulated to provide answers to the research questions by using frequencies, percentages and means. The direction of responses was determined by computing the mean of means and the testing of a hypothesis using the independent sample t-test at a p-value of .05.

Main Findings

1. The study revealed that the majority of the RME tutors had been teaching at the training college for more than four (4) years. Most of the tutors in the teacher training colleges had at least a first degree and 97.1% had studied religions to the first degree level. However, 67.6% had been professionally trained to teach religious and moral education, though they formed the majority. It also came to light that since the implementation of the RME programme there had not been any in-service training programme for RME tutors to keep them abreast of the new developments in the subject area.
2. Perception statements for tutors generated a mean of means of 2.74 and 2.82 for tutors and students respectively indicating that both RME tutors and students had a favourable perception of the teaching and learning of religious and moral education in the teacher training college. This has a positive implication for teaching and learning of RME in the teacher training colleges in Ghana.
3. A variety of resources that made the teaching and learning of RME interesting and practical were suggested by the documents studied. Some of these were story books, magazines, video and films, maps, syllabi and other reference materials. Out of these only reference materials such as the Bible, Koran, basic school RME syllabus and the RME course outline were the resources used by tutors.

4. A study of the documents revealed that interactive techniques such as values clarification, existential approach, drammatization, role play, field work, discussion and lecture among others were suggested for use. However, RME tutors mostly employed the discussion and lecture techniques in the teaching and learning interactions.
5. The study also highlighted the assessment procedures tutors were to employ such as quizzes, class exercises, semester exams, observation of learners and anecdotes. It was evident that students' learning outcomes in RME were mostly assessed using class exercises and sometimes quizzes.
6. Contact hours allowed for the teaching and learning of RME was two credit hours since RME was an elective course. Considering the scope and content of the programme the contact hours was found not to be enough by both tutors and students as a result of which tutors found it difficult completing their course outline. Some of them therefore added one or two extra hours to suit their convenience.
7. Statements on the clarity of the aims and objectives of the RME programme for both tutors and students generated mean of means of 3.60 and 3.56 respectively. This implies that the aims and objectives of RME in Ghana were indicated to be very clear to both tutors and students. It also came to light that the scope and content of the programme adequately covered the aims and objectives of the programme.
8. RME tutors preparation in aspects of the RME programme was adequate with mean of means of 2.86 and 3.01 for tutors and students respectively.

However, the tutors lacked skills to assess students' values and attitudes which were fundamental to the teaching of religious and moral education.

9. The hypothesis tested showed a significant value of .084 which was more than the p-value of .05, the conventional marker of significant results. The null hypothesis was therefore accepted. Thus, there was no statistically significant difference between the perceptions of RME tutors and those of students of RME.

Conclusions

The findings of the investigation validated much of the research cited while others were refuted. The conclusions drawn from the study are that;

- RME tutors in the teacher training colleges were qualified and competent to teach the course but no in-service training, workshops or seminars had been organized for them since the implementation of the programme.
- Both tutors and students had favourable perceptions of RME yet the colleges lacked the resources essential for the effective teaching and learning of RME. Tutors did not use other interactive techniques apart from the discussion and lecture methods during teaching and learning as a result of which the subject became very sterile.
- RME tutors lacked the skills in using other assessment procedures apart from class exercises and quizzes. The contact hours allowed

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- Both tutors and students had favourable perceptions of RME yet the colleges lacked the resources essential for the effective teaching and learning of RME. Tutors did not use other interactive techniques apart from the discussion and lecture methods during teaching and learning as a result of which the subject became very sterile.
- RME tutors lacked the skills in using other assessment procedures apart from class exercises and quizzes. The contact hours allowed

for RME was inadequate as a result, some colleges added extra hours to enable tutors complete the course outline.

- The aims and objectives of the programme were clear to respondents but tutors lacked the skills for evaluating students' learning outcomes in the affective and psychomotor domains which were very vital to the total development of learners.
- Finally, the study established that there was no statistically significant difference between the perceptions of RME tutors and RME students of the RME programme in teacher training colleges.

Recommendations

1. The findings of the study indicated that though the RME tutors in the colleges were qualified and, thus, competent to teach the course, no in-service programmes had been organised for them since its implementation. It is, therefore, imperative that the subject association liaises with the Institute of Education of the University of Cape Coast to organise in-service training courses for RME tutors especially on techniques and procedures in assessment, among others, to enable them perform efficiently since the integrated nature of the subject requires the effective use of interactive techniques which are eclectic.
2. The study revealed that the colleges lacked resources to effectively teach RME. It is, thus, recommended that tutors should collaborate with their administration to provide common materials such as magazines and other teaching materials from which they can get issues on moral dilemmas.

The tutors should use television, radio sets and films to enhance teaching and learning. More so, the Institute of Education of the University of Cape Coast should adopt and recommend some RME textbooks for use to minimise the proliferation of pamphlets.

3. It was also realized that the time allotted for the teaching and learning of RME was inadequate. The contact hours should, therefore, be increased across board or the current system where tutors made extra time that would suit their convenience can be exploited further since all the courses are competing for time on the time table.

Areas for Further Research

In order to further extend the literature on assessing the challenges in the implementation of the religious and moral education programme in teacher training colleges in Ghana, a study can be carried out in the following areas:

1. A nation-wide evaluation of the implementation of the religious and moral education programme in teacher training colleges in Ghana. This will provide in-depth information on issues concerning RME in teacher training colleges.
2. A research should be conducted to examine the moral reasoning of pre-service teacher education students. In this study Defining Issues Test (DIT) and the Academic Misconduct Survey (AMS) may be employed to assess the impact of religious and moral education on RME students.

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APPENDICES

APPENDIX A

UNIVERSITY OF CAPE COAST
FACULTY OF EDUCATION

Department of Arts & Social Sciences Education

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Date: 21st November, 2006

TO WHOM IT MAY CONCERN

LETTER OF INTRODUCTION

WINSTON KWAME ABROAMPA..... is a postgraduate student
of the University of Cape Coast. He/She is required to carry out a research study towards
the fulfillment of the requirements for the award of M.Phil Degree in Curriculum Studies.

The research topic is... AN ANALYSIS OF THE CHALLENGES IN
THE IMPLEMENTATION OF THE RELIGIOUS AND
MORAL EDUCATION PROGRAMME: A CASE OF SELECTED
TEACHER TRAINING COLLEGES IN GHANA.

We will be grateful if you would give him/her the necessary assistance with collection of data.

Thank you.

Dr. Yaw Afari Ankomah
Head of Department

APPENDIX B

UNIVERSITY OF CAPE COAST, FACULTY OF EDUCATION
DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION

QUESTIONNAIRE FOR RME TUTORS

This questionnaire forms part of a study being conducted in connection with a thesis by a student from the department named above. You are kindly requested to read through the items and respond to them as frankly and objectively as possible. Every information provided shall be treated as confidential and used solely for academic purposes. Besides, your anonymity is guaranteed.

Thanks for being part of this study.

SECTION A: BIOGRAPHIC DATA

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

- | | | |
|---------|--------------------|-----|
| 1. Sex: | Male | [] |
| | Female | [] |
| 2. Age: | Less than 26 years | [] |
| | 26-28 years | [] |
| | 29-31 years | [] |
| | 32-34 years | [] |
| | 35-37 years | [] |
| | 38-40 years | [] |
| | 40 years and above | [] |

3. Teaching experience: Less than 1 year
- 1-3years
- 4-6 years
- 7-9 years
- 10-12 years
- 13-15 years
- 16-18 year
- 19-21 years
- 21 years and above
4. Religion practiced: Traditional religion
- Christian religion
- Islamic religion
- Other specify.....

SECTION B: ACADEMIC AND PROFESSIONAL QUALIFICATION

5. Highest qualification:
- Certificate 'A' post-secondary
- Specialist/Diploma
- Bachelors Degree
- Other specify.....
6. Aspect in which tutor is qualified:
- Traditional religion Christian religion Islamic religion

7. Indicate the highest level to which you have studied each of the religions listed below.

Religion	'O' level	'A'level	Specialist/Diploma	Degree	Masters
Traditional religion	[]	[]	[]	[]	[]
Christianity religion	[]	[]	[]	[]	[]
Islamic religion	[]	[]	[]	[]	[]

8. For how long have you been teaching RME at the training college?

Less than 1 year [] 1-3 years [] 4-6 years [] 7-9 years []

9. Did you have any professional education in RME before teaching the subject at the training college? Yes [] No [] Somehow []

10. Level of professional training in RME.

Certificate 'A' post-secondary []

Specialist/Diploma []

Bachelors Degree []

Masters Degree []

11. Have you taken part in any in-service courses on RME since you started teaching the subject? Yes [] No [] sometimes []

12. Number of in-service courses on RME tutor has participated in.

None []

One []

Two []

Three []

Four []

13. Content of inservice course(s) attended.

1st course

2nd course

3rd course

SECTION C: TUTOR'S PERCEPTION ABOUT RELIGIOUS AND MORAL EDUCATION

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

Statement	Very true	True	Untrue	Very untrue	Coding Do not write here
14. Religious and moral education is the core of any educational enterprise					
15. Religious and Moral education is necessary for the total development of an individual					
16. Religious and moral education can be taught by all teachers.					

Statement	Very true	True	Untrue	Very untrue	Coding Do not write here
17. There is no need for RME to be taught at training college. So it should be discontinued.					
18. RME should only be taught at the basic level.					
19. The teaching of RME will promote religious tolerance.					
20. The teaching of RME will enable students make value judgments.					
21. RME can help stem the tide of moral decadence.					
22. Religious education should be treated separately from moral education.					
23. RME will help to teach without indoctrinating students.					

Statement	Very true	True	Untrue	Very untrue	Coding Do not write here
24. Religious and moral training should be left to the churches and parents since they can do it better.					
25. It is difficult to teach RME in the face of Religious and cultural pluralism.					
26. RME helps teachers to make sensitive professional decisions					
27. Provision of adequate teaching and learning resources will enhance the objective teaching of RME					
28. It is difficult to teach RME as an integrated subject.					
29. Personal beliefs of teachers sometimes affect the teaching of RME					

SECTION D: TEACHING – LEARNING RESOURCES FOR RME

Tick (✓) the appropriate column in respect of the resources used for teaching and learning RME.

Teaching-Learning resources for teaching RME	Strongly agree	Agree	Disagree	Strongly disagree	Coding Do not write here
30. Tutors sometimes use video and film shows to teach RME.					
31. Resource persons are invited to teach specific topics in RME					
32. Tutors sometimes use posters and banners when teaching RME.					
33. Tutors and students use stipulated RME text books					
34. Other reference materials (scriptures of religions) are sometimes used for teaching and learning RME.					
35. Only pamphlets are used in teaching and learning RME					

Teaching-Learning resources for teaching RME	Strongly agree	Agree	Disagree	Strongly disagree	Coding Do not write here
36. Tutors follow the prescribed syllabus for teaching RME.					
37. Basic school (prim & JSS) RME Syllabus is sometimes used for teaching.					
38. Tape recorders and cassettes are sometimes used for teaching RME lessons.					
39. Moral dilemmas in Newspapers, magazines and storybooks are used to teach RME					
40. Tutors sometimes use exemplars to teach RME.					
41. The 1992 Constitution is sometimes used to teach RME.					

SECTION E: TEACHING AND LEARNING INTERACTIONS FOR RME.

Below is a list of interactive techniques and approaches for RME. Read the sentences carefully and indicate by ticking the extent to which tutors employ them.

Interactions	To a very large extent	To a large extent	To some extent	Never	Coding Do not write here
42. Discussion					
43. Inquiry / discovery					
44. Lecture					
45. Role play					
46. Simulation					
47. Values clarification					
48. Story telling					
49. Field trips					
50. Drammatization					
51. Existential approach					

52. Which of the teaching-learning interactions listed from items 42-51 seem most effective to use with your students?

SECTION F: ASSESSMENT PROCEDURES FOR RME

The following are assessment procedures for RME. Please read each item carefully and tick the appropriate responses.

Assessment Procedure	Strongly agree	Agree	Disagree	Strongly disagree	Coding Do not write here
53. Sometimes students present semester Projects.					
54. Quizzes are conducted periodically as part of assessment					
55. Students are sometimes given class exercises.					
56. Tutors sometimes observe student's behaviour and conduct and pass judgment during lessons					
57. students are sometimes assessed through seminar presentations					

58. Which of the procedures listed in items 53-57 do you find most preferable with your students.

SECTION G: ALLOCATION OF PERIODS FOR RME

59. Period (s) per week devoted to the teaching of RME at each level.

Level 100..... Period(s), Level 200 Period(s)

60. Duration per period.

40 mins [], 45 mins [], 50 mins [], 55 mins [], 60 mins []

61. How adequate are the contact hours allotted for the teaching and learning of RME considering its scope and content?

Very adequate [] Adequate [] Inadequate [] Very inadequate []

SECTION H: AIMS AND OBJECTIVES OF RME

Below are the aims and objectives of the RME programme . Read carefully and indicate by ticking how clear the aims and objectives are to you.

Aims/objectives	Very clear	Clear	Partly clear	Not clear at all	Coding Do not write here
62. To develop an understanding and tolerance of other people's religious faith.					
63. To develop an awareness of their creator and the purpose of their existence.					
64. To appreciate the difference between good and bad behaviour.					

Aims/objectives	Very clear	Clear	Partly clear	Not clear at all	Coding Do not write here
65. To enable students make the right choices.					
66. To enable students live a moral and religious life.					
67. To develop religious and moral/skills and judgments that will make them able to cope with the social pressures of today's changing society.					
68. To become responsible citizens with the capacity for making positive contributions to the growth of society.					

69. How adequate, would you say, the aims and objectives have been covered by the scope and content of the subject.

Very adequate [], adequate [], Inadequate [], Very inadequate []

SECTION I: RATING TEACHER'S PREPARATION ON TEACHING RME.

This section covers the scope and content of RME. Please read carefully and tick the column that approximates the extent of preparation.

Aspects	Very adequate	Adequate	Inadequate	Very inadequate	Coding Do not write
70. Christian religion					
71. Islamic religion					
72. Traditional religion					
73. Moral issues					
74. Social issues					
75. Psychological issues in religious education					
76. Psychological issues in moral education					
77. Knowledge of application of skills and special method in teaching RME					

Aspects	Very adequate	Adequate	Inadequate	Very inadequate	Coding Do not write
78. Knowledge and purpose of RME in Ghana					
79. Knowledge and use of appropriate procedures in assessing students learning in; i. Knowledge and understanding (cognitive) ii. Values and attitudes (affective) iii. Application of knowledge (psychomotor)					

80. How comprehensive are the various aspects of the content to achieve the set aims and objectives of RME?

Very comprehensive []

Comprehensive []

Fairly comprehensive []

Not comprehensive []

81. Suggest ways in which the teaching and learning of RME can be improved.

.....

.....

.....

3. Religion practiced.

Traditional religion []

Christian religion []

Islamic religion []

Other [] specify.....

4. Number of tutors for RME.

None []

One []

Two []

Three []

SECTION B: STUDENT'S PERCEPTION OF RELIGIOUS AND MORAL EDUCATION

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

Statement	Very true	True	Untrue	Very untrue	Coding Do not write
5. Religious and moral education is the core of any educational enterprise					
6. Religious and Moral education is necessary for the total development of an individual					

Statement	Very true	True	Untrue	Very untrue	Coding Do not write
7. Religious and moral education can be taught by all teachers.					
8. There is no need for RME to be taught at the training college. So it should be discontinued.					
9. RME should only be taught at the basic level.					
10. The teaching of RME will promote religious tolerance.					
11. The teaching of RME will enable students make value judgments.					
12. RME can help stem the tide of moral decadence.					
13. Religious education should be treated separately from moral education.					
14. RME will help teach without indoctrinating students.					
15. Religious and moral training should be left to the churches and parents since they can do it better.					

Statement	Very true	True	Untrue	Very untrue	Coding Do not write
16. It is difficult to teach RME in the face of Religious and cultural pluralism.					
17. RME helps teachers to make sensitive professional decisions.					
18. Provision of adequate teaching and learning resources will enhance the objective teaching of RME					
19. It is difficult to teach RME as an integrated subject.					
20. Personal beliefs of teachers sometimes affect the teaching of RME					

SECTION C: TEACHING -- LEARNING RESOURCES FOR RME

Tick (✓) the appropriate column in respect of the resources used for teaching and learning RME.

Teaching-Learning resources for teaching RME	Strongly agree	Agree	Disagree	Strongly disagree	Coding Do not write here
21. Tutors sometimes use video and film shows to teach RME.					
22. Resource persons are invited to teach specific topics in RME					
23. Tutors sometimes use posters and banners when teaching RME.					
24. Tutors and students use stipulated RME text books					
25. Other reference materials (scriptures of religions) are usually used for teaching and learning RME.					

Teaching-Learning resources for teaching RME	Strongly agree	Agree	Disagree	Strongly disagree	Coding Do not write here
26. Only pamphlets are used in teaching and learning RME					
27. Tutors follow the prescribed syllabus for teaching RME.					
28. Basic school (prim & JSS) RME Syllabus is sometimes used for teaching.					
29. Tape recorders and cassettes are sometimes used for teaching RME lessons.					
30. Moral dilemmas in Newspapers, magazines and storybooks are used to teach RME.					
31. Tutors sometimes use exemplars to teach RME.					
32. The 1992 Constitution is sometimes used to teach RME.					

SECTION D: TEACHING AND LEARNING INTERACTIONS FOR RME.

Below is a list of interactive techniques and approaches for RME. Read the sentences carefully and indicate by ticking the extent to which tutors employ them.

Interactions	To a very large extent	To a large extent	To some extent	Never	Coding Do not write here
33. Discussion					
34. Inquiry/discovery					
35. Lecture					
36. Role play					
37. Simulation					
38. Values clarification					
39. Story telling					
40. Field trips					
41. Dramatization					
42. Existential approach					

43. Which of the teaching-learning interactions listed from items 33-42 seems most effective to use with students?

SECTION E: ASSESSMENT PROCEDURES FOR RME

The following are assessment procedures in RME. Please read each item carefully and tick the appropriate responses.

Assessment Procedure	Strongly agree	Agree	Disagree	Strongly disagree	Coding Do not write
44. Sometimes students present semester Projects.					
45. Quizzes are conducted periodically as part of assessment.					
46. Students are sometimes given class exercises.					
47. Tutors sometimes observe student's behaviour and conduct and pass judgment during lessons.					
48. Students are sometimes assessed through seminar presentations					

49. Which of the procedures listed in items 44-48 do you find most successful with students.....

SECTION F: ALLOCATION OF PERIODS FOR RME

50. Period(s) per week devoted to the teaching of RME at each level.

Level 100..... Periods, Level 200 Periods,

51. Duration per period.

30 minutes [], 40 minutes [], 50 minutes [], 60 minutes []

52. How adequate are the contact hours allotted for the teaching and learning of RME considering its scope and content?

Very adequate [] Adequate [] Inadequate [] Very inadequate []

SECTION G: AIMS AND OBJECTIVES OF RME

Below are the aims and objectives of the RME programme. Read carefully and indicate by ticking how clear the aims and objectives are to you.

Aims/objectives	Very clear	Clear	Partly clear	Not clear at all	Coding Do not write here
53. To develop an understanding and tolerance of other people's religious faith.					
54. To develop an awareness of their creator and the purpose of their existence.					
55. To appreciate the difference between good and bad behaviour.					

Aims/objectives	Very clear	Clear	Partly clear	Not clear at all	Coding Do not write here
56. To enable students make the right choices.					
57. To enable students live a moral and religious life.					
58. To develop religious and moral/skills and judgments that will make them able to cope with the social pressures of today's changing society.					
59. To become responsible citizens with the capacity for making positive contributions to the growth of society.					

60. How adequate, would you say, the aims and objectives have been covered by the scope and content of the subject.

Very adequate [], Adequate []

Inadequate [], Very inadequate []

SECTION H: RATING TEACHER'S PREPARATION ON TEACHING RME.

This section covers the scope and content of RME. Please read carefully and tick the column that approximates the extent of preparation.

Aspects	Very adequate	Adequate	Inadequate	Very inadequate	Coding Do not write
61. Christian religion					
62. Islamic religion					
63. Traditional religion					
64. Moral issues					
65. Social issues					
66. Psychological issues in religious education					
67. Psychological issues in moral education					
68. Knowledge of application of skills and special method in teaching RME					
69. Knowledge and purpose of RME in Ghana					

Aspects	Very adequate	Adequate	Inadequate	Very inadequate	Coding Do not write
70. Knowledge and use of appropriate procedures in assessing students learning in; i. Knowledge and understanding (cognitive) ii. Values and attitudes (affective) iii. Application of knowledge (psychomotor)					

71. How comprehensive are the various aspects of the content to achieve the set aims and objectives of RME?

Very comprehensive []

Comprehensive []

Fairly comprehensive []

Not comprehensive []

72. Suggest ways by which the teaching and learning of RME can be improved.

.....

.....

.....

.....

APPENDIX D

OBSERVATION GUIDE

SECTION A: Personal data of RME tutor

1. Sex
2. Qualification
3. Teaching experiences
4. Number of years teaching RME
5. Religion practiced

SECTION B: Teaching-learning resources for RME

Teaching-Learning resources	Available and used	Available but not used	Not available
6. Television and film			
7. Posters and banners			
8. RME text books			
9. Reference materials (e.g scriptures of religions)			
10. Only pamphlets			
11. Prescribed syllabus			
12. Tape recorders and cassettes			
13. Newspapers and magazines			
14. Basic school RME Syllabus			
15. The 1992 Constitution			

SECTION C: Teaching and learning interactions for RME

Interactions	Weak	Fair	Good	Very good	Excellent
16. Discussion					
17. Inquiry/discovery					
18. Lecture					
19. Role play					
20. Simulation					
21. Values clarification					
22. Story telling					
23. Field trips					
24. Dramatization					
25. Existential approach					

SECTION D: Assessment procedures for RME

Assessment Procedure	Weak	Fair	Good	Very good	Excellent
26. Project					
27. Quizzes					
28. Class exercises					
29. Observation					
30. Seminar presentation					

APPENDIX E

REVIEWED COURSE OUTLINE FOR YEARS ONE AND TWO

RELIGIOUS AND MORAL EDUCATION

YEAR ONE

FDC 119

UNITS

CONTENT

1. Meaning and scope of religious and moral education (RME).
2.
 - i. Consideration of the aims of teaching of Religious and Moral Education.
 - ii. Indoctrination and commitment in Religious and Moral Education.
3. Sources to the study of Religious and Moral Education.
4. Contribution of developmental psychologists to Religious Education (R.E).
5. Contribution of developmental psychologists to Moral Education (M.E).
6. Factors affecting the teaching and learning of religious and moral education.

YEAR TWO

FDC 219

UNITS

CONTENT

1. The qualities and outcome of the RME teacher.
2. Modern approaches to the teaching of RME.
 - i. The existential approach
 - ii. The use of educational drama
 - iii. The values clarification approach
3. Assessment in religious and moral education.
4. Lesson notes preparation in religious and moral education.

5. Critical studies of the features and contents / topics in the primary school RME syllabus.
6. Critical studies of the features and contents/ topics in the J.S.S. RME syllabus.

NB: With the exception of the foregoing changes, the following aspects of the course outline remain unchanged.

- i. Course code
- ii. Course title
- iii. Course description
- iv. Course description / learning outcomes
- v. Reference list

**REPORT ON THE REVIEW OF DIPLOMA IN EDUCATION
SYLLABUS: RELIGIOUS AND MORAL EDUCATION**

After discussion by the RME panel members on the review of basic education syllabus, the following changes have been recommended in the years one and two syllabi.

YEAR ONE

- A. **Unit 4-** unit 4 on indoctrination and commitment in RME will be part of the current unit 2: consideration of the aims of teaching Religious and Moral Education. Indoctrination and commitment in RME will, therefore, not stand on its own as a unit.
- B. **UNIT 5-** the current unit 5: Contribution of developmental psychology to Religious and Moral Education will be split into two separate units.

- i. Contribution of developmental psychologists to religious education
(R.E).
- ii. Contribution of developmental psychologists to moral education
(M.E).

This will reduce the rather overloaded current unit 5 which has six (6) sub-sections.

- C. UNIT 6- UNIT 6 will now read: Factors affecting the teaching and learning of Religious and Moral Education.(examples shall include religion, home, environment, school, mass media and the teacher).

YEAR TWO

The following amendments are suggested:

- A. UNIT 5- UNIT 5 should now read: critical studies of the features and contents / topics in the primary school RME syllabus.

Unit 6- UNIT 6 should read: critical studies of the features and contents / topics in the J.S.S. RME syllabus.

GENERAL COMMENTS

In view of the wider scope of the subject area (covering the 3 major religions in Ghana, which are Christianity, Islam and African traditional religion in addition to moral and social issues) as an integrated subject, we, therefore, suggest that an additional one credit hour be added up to years one and two lesson periods to make it 2 credits each. This is to help relieve both tutors and students of the stress and strain associated with teaching and learning.

CONCLUSION

It is hoped that if these suggestions are adopted, it will go a long way to help ensure a smooth implementation of the Religious and Moral Education programme in the teacher training colleges.

