UNIVERSITY OF CAPE COAST

TEACHERS' AND STUDENTS' PERCEPTION OF AND ATTITUDE TOWARDS
THE RELIGIOUS AND MORAL EDUCATION PROGRAMME IN SECLECTED
SENIOR SECONDARY SCHOOLS IN THE UPPER EAST REGION OF GHANA

BY

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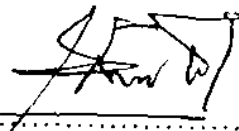
# DECLARATION

## Candidate's Declaration

I hereby declare that this thesis is the result of my original work and that

no part of it has been presented for another degree in this University or elsewhere.
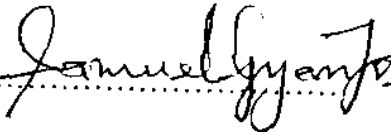
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## Supervisors' Declaration

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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Name: Dr. Samuel Gyanfosu

# ABSTRACT

This study was conducted to find out teachers' and students' perception of and attitude towards the religious and moral education programme in senior secondary schools in the Upper-East Region of Ghana. The sample for the study consisted of 344 respondents comprising 50 teachers and 294 students. Purposive and simple random sampling techniques were used to select the participants for the study.

Six research questions and two hypotheses were formulated to guide the study. Two sets of questionnaire: one for teachers and the other for students was the research instrument used. The internal reliability co-efficient of the teachers' questionnaire and students' questionnaire were .80 and .61 respectively. The Independent sample t-test, frequencies and percentages were the main statistical tools used in the analysis of the data.

The study established that (1) a majority (62.0%) of senior secondary schools RME teachers in the Upper- East Region had favourable perception of RME; (2) a majority (66.3%) of students in senior secondary schools in the Upper East Region had favourable perception of RME; (3) a greater number (60.0%) of senior secondary school teachers in the Upper East Region had favourable attitude towards RME; and (4) a considerable number (71.8%) of students in senior secondary schools in the Upper East Region had unfavourable attitude towards RME.

The major challenges of teaching RME in senior secondary schools in the Upper East Region were that (1) 62.0% of the teachers stated inadequacy of other instructional materials apart from textbooks and that (2) 56.0% of the teachers stated the lack of in-service training for teachers.

The study also unveiled the challenges of learning RME in senior secondary schools in the Upper-East Region. These were that (1) 72.0% of the students stated inadequate students' textbooks and that (2) 69.0% of the students stated inadequate teaching and learning resources apart from textbooks.

The recommendations included the following: (1) The need to provide a conducive teaching and learning environment to sustain the positive perception that students have about RME; (2) the need to put in an implementation process so that students will develop positive attitude towards RME ; (3) the need to organise in-service training courses for RME teachers in senior secondary schools; (4) provision of instructional materials apart from textbooks for effective teaching and learning of RME; and (5) adequate provision of students' textbooks.

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# ACKNOWLEDGEMENTS

# DEDICATION

I dedicate this work in memory of my late father, Akasem Adile Akologo.

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# CHAPTER ONE

## INTRODUCTION

### Background of the Study

Current global concerns point to the need for a renewed emphasis on developing in every individual an inner guide, an ethical vision or, as Barcena, Gil and Jorer (1993) posit, " a moral compass" (p.14). This will position the individual in a better frame of mind to make sound moral judgements and to withstand the storm of moral decadence, which has engulfed the world. Consider the degree to which emerging democracies will require the vigorous, enlightened and principled participation of their citizenry in national development. There is the necessity of business people to moderate their concern for profit with human centred-values if the world's current catastrophic polarization of wealth through capitalism is to be averted. Again, consider the dissipation of human capital that now occurs in the quest for an intemperate and selfish materialism driven by aggrandizement. The attitudes conveyed by such an outlook implicitly condone drug and alcohol abuse, unrestrained sexual appetites, and other self-centred pursuits. Such attitudes ultimately degrade the individual and bring harm to families, friends and neigbours.

Howe (1996) contends that these and other trends cry for collective reflection on the necessity of and the means for the promotion of moral

development on a global scale. Accordingly, many have called recently for the adoption of a global ethic, a universal moral vision appropriate for the new age of human interdependence (Hanson, 1995). Yet the idea of promoting specific morals or values is a controversial one, especially in the age of humanistic relativism (Joseph & Efron (1993). Too often in the past, campaigns to promote morality have been with repressive religious practices, oppressive political ideologies or narrow and limited visions of the common good, as based on a particular nationalistic cultural or ethnic framework.

Churchill (2000) asserts that the key to resolving these controversies lies in recognising that there are essentially two approaches to the promotion of moral behaviour. The first, which is the traditional approach, lies in the formulation of a code of conduct in which "rules" are given to individuals and "enforced" by various authorities (such as the police or the priest). Sadly, according to Nash (1993) despite the good intentions of the authoritarian approach, it has often failed utterly, as when the so-called "civilized" societies engage in genocide. However, Howe (1996) maintains, "our nascent world civilization requires new institutions to promote justice" (p.24).

The second approach to moral development according to Socket (1993) lies in a direction that seeks to empower individuals to develop their own moral conscience, such that they will make the right decisions and follow the right way of life, even at the sacrifices of their immediate interest. Hansen (1995) thinks that it is this second approach, which needs to be examined and pursued in any course of action to promote moral education because this approach upholds the inherent

dignity of all individuals and indeed recognizes their intrinsic worth and capacity, of the oneness of humanity. Campbell (1997) posits that the principle of oneness must become the foundation of all ethics because there are common moral principles that have been in the past and will continue to become important elements in any programme of moral education. Reflecting on these two concepts, Chu (1996b) thinks that each individual must develop his or her own inner guide and that all morality today must be viewed through lenses of human oneness by recognizing the spiritual nature of humanity.

According to Rossiter (1995) all the worlds' religions have sought not only to define what is good and what is bad, but also to develop the inner faculty that can hold the individual to perceive and apply such ethics in difficult situations. The moral teachings of religions, also offer the basic framework for moral development once people look beyond the differences in religious rituals, cultural practices or theological dogma that have blinded so many people to the inherent oneness of religious truth. Campau (1998) agrees with the above statement when he states, "the starting point for moral development today, lies in a concerted reflection on the commonalities inherent in religions and moral system" (p.64). A reflection, which inevitably reveals that each one espouses unity, co-operation and harmony among people, establishes guidelines for responsible behaviour and supports the development of virtues that are the foundations of trust-based and principled interactions.

A number of research findings tend to suggest that in a moral crisis situation, moral education could be employed to stem the tide. Facing a moral

crisis of the young, many citizens in the US, including educators and researchers concerned with education for democratic citizenship, are calling for effective moral education of the youth (Hoge, 1996). There is a growing consensus in the US that schools need to strengthen ethical standards in the young. Moreover, the rapid social changes accompanied by economic development produce unpredicted value crises among Koreans. A "me-first" philosophy arose and materialism greatly increased. Egoism, nepotism, and regionalism became frequent justification for breaking moral rules. Money especially shaped the ultimate value and goals of Koreans (Park, 1993). At the same time, crime, drugs and violence increased rapidly. Koreans began to realize that as they become affluent, they became impoverished in the moral and spiritual aspects of life. However, Park and Chu (1996) maintain that research findings opened the eyes of Koreans to realize that moral education is the core of every educational enterprise. According to Chu (1996b) Koreans strongly believe that cultivating moral virtues is possible by way of continuous moral education and sincere self-discipline.

For a decade, researchers (Bennet. 1993; Kilpatrick, 1992) have proposed moral education as a remedy to moral decay among American youth. Hansen (1995), on the contrary, maintains, "Morals are caught, not taught" (p.124). This stems from the fact that they take shape not through precept, but rather through the uncountable ordinary and informal contacts people have with other people. No single event or deed causes people to become patient or impatient or attentive or inattentive to others. One's behaviour within a particular time cannot be a sound basis for judging the virtues or otherwise of a person. Rather, these dispositions

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emerge unevenly, as people act in environments such as the home, the school and the community. Moreover, the process can work both ways. Over time, a patient person can lose that virtue and become impatient. Regardless of which way the process goes, however, the point is that it cannot be forced. It cannot be preset according to a timetable or schedule. Character and personal disposition materialise over time. They form through potentially any contacts an individual has with others. Jackson (1993) also, asserts that moral education cannot be exercised as a separate type of education but must always be seen as woven throughout all the happenings in the daily fabric of school life. As Socket (1993) notes, "every educational and teaching context remains a moral context" (p.14). What teachers say to pupil does matter, and because of this, classroom discourse is moral. Sidney (2004) also shares a similar view with the assertion that morality cannot be taught through the single subject approach because, "Moral education is a lifelong process hence it takes place everywhere and throughout a person's life" (p.16). He further contends that moral education was not taught as a single subject in African setting rather, members, of the immediate and the extended family, peer groups and the adults in the community taught the child the values of godliness, truthfulness, cleanliness, chastity, respect for humanity and human dignity, mutual aid and hospitality, respect for elders and legitimate authority in an ecleccletic way. However, Campau (1998) maintains that the single-subject approach is the most excellent way of inculcating values in young people. This stems from the fact that even though values permeate the curriculum of schools and are inculcated when teachers teach history, the sciences, the language arts and

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mathematics as well as every curricular and hidden-curricular endeavour that schools nurture and promote; the paradox is that most of the time those values are hidden or overlooked or ignored.

Hoge (1996) posits that a great and continuing purpose of education has been the development of moral and spiritual values. To fulfil this purpose, society calls upon all its institutions. Special claims are made on the home and the school because of the central role of these institutions in the nurture of the young. The National Council of churches in America (2002) in a five-year analysis of religious values in public education concludes "the public should recognize the function of religions in American life and maintain a climate friendly to religious education" (p.14). However, Marisa (1993) points out that those teachers of religion in a number of Western countries are suggesting that young people do not see religions, including their own tradition, as likely to have prominent place in the way they work out their values and purpose in life. However, young people of today in that social milieu are at the crossroads because they are subjected from birth to an electronically conditioned, "global village culture", which is pivoted around avarice, greed and nepotism. These factors have an important bearing on the way the spirituality and moral fabric of the youth are shaped. While adults' lives are exposed to the same culture that influences young people, they are not paying enough attention to the distinctive ways in which young people forge meaning and purpose and develop their spirituality and morality.

Rossiter (1995) argues that any religious education that does not take this into account, "risks irrelevance and ineffectiveness" (p.44). In Ghana, religious

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and moral education has been introduced at almost all the levels of education as one of the media for fighting moral decadence in the society as well as providing answers to some of the riddles of life.

According to the Ghana Education Service (2002) the aims of teaching the subject in Ghanaian schools are to:

1. Develop understanding and tolerance for other peoples' faith.

2. Help students to acquire good moral values

3. Understand differences between good and bad.

4. Provide good and responsible future leaders.

5. Expose students to their creator and purpose of existence.

6. Promote moral teachings of the major religions

7. Enable students to learn about the secret of life and man.

Meanwhile, survey results of Chu (1996c) on teacher perception of and attitude to religious education strongly underline the need for religious education in schools because it will reduce tribalism, ethnic conflicts, nepotism and avarice that have become widespread in the social fabric and the body politic of many countries of the world. However, Ellwood (1998) asserts that religious education cannot be a tool for resolving moral crisis. He maintains that concern for one another is innate. A small child for example, is already equipped by evolution to live in a community. Therefore, it is not values that the young lack; rather it is that in the absence of truth-carrying traditions, they quickly succumb to immorality and alienation (Park & Chu, 1996). Socket (1993) argues that they become ready victims of distorting effects of commercial and popular culture that lead the heart

to desire the wrong things. Moon (1995c) maintains that when there is absence of purpose and meaning in life any superficially glamorous idea may find its place in the heart.

Meanwhile, problems in textbooks and teaching methods are hampering the realization of the goals of religious and moral education. As a result, all students learn the same moral messages. However, the diversity of needs and situations may not be taken seriously in transmitting those moral messages.

As Dewey (1936) says the disharmony between textbooks and students' life experiences creates problems with motivation and transfer of learning. Religious and moral education continues to be criticised because stories or examples in textbooks are often irrelevant, overly abstract, and dull to students' life-experiences.

Perception and attitude are important concepts, which impinge on human behaviour. Perception as a concept refers to designate inferred disposition, belief, and opinion attributed to an individual, according to his or her thoughts, feelings and perhaps action tendencies which are organized with respect to a psychological object (Flavel, 1963). Gibson and Spelke (1983) assert that the way a person scans and what he attends to are the bases of his perception. Flavel (1963) points out that perception is one of the basis upon which a person's attitude toward something is formed.

Generally speaking, attitude means how one feels and behaves towards things, situations or people. It strongly affects how people perceive and respond to other people, events and ideas. It is a key to success. It is important to note that

attitudes do not show a one-to-one association with real behaviour because behaviour is complex and is determined by a number of factors which attitude is just one (Otchey, 2000). Binnet and Simon (1991) maintain that a person's attitude has much to do with his ability to perform. Unfavourable attitude usually causes one to react aggressively or become evasive, whereas a favourable attitude will cause a seeking behaviour.

Kundu and Tutoo (1988) posit that the performance of people will probably not represent the best unless they have the right attitude towards what they do. Hilgard (1983) contends that people are likely not to put forth their best effort when they act half-heartedly. However, when they act with the whole heart, the force of habit and their emotions pull them.

The underlying principle for the introduction of religious and moral education in senior secondary schools in Ghana will not be achieved if the perceptions and attitudes of teachers and students towards the subject are not favourable. There is therefore, the need to examine teachers' and students' perception of and attitude towards the RME programme.

## Statement of the Problem

The high incidence of moral decadence is reported in the media across the globe. Media reports of increased violent juvenile crime, teenage pregnancy and suicide have caused many to declare a moral crisis in many nations (Lickona, 1997). Many at time, there are reports of students having rioted, destroying school properties in the process, occultism in schools and some female students

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virtually running brothels in towns and cities, many parents and guardians have shuddered what these hold for nations and the world at large. In Ghana, a member of parliament is languishing in jail for alleged drug trafficking in the US (Daily Graphic, November 22, 2005). This affirms the extent to which the moral fabric of some Ghanaians has degenerated. Money especially shapes the ultimate goals and values of many Ghanaians. Rich men and women are worshipped to the high heavens even in churches and other religious groupings without people questioning the source of their wealth. Most of these are not only moral in nature but also complex in origin. However, there is a growing trend towards linking the solutions to these and related social problems to the teaching of moral and social values in public schools.

Ghana, for the past years, has given priority attention to religious and moral education (RME), which is seen as a tool for re-engineering the moral fabric of society. The curriculum for RME has been designed and is being implemented at the basic, the secondary and tertiary levels of education. This is to emphasise the seriousness government place on the programme. RME is examined externally at the basic level of education however, at the second cycle level; the subject is taught throughout the various levels but not examined externally by the West African Examination Council. Many senior secondary students therefore, tend not take RME lessons seriously. This stems from the fact that RME is not one of the subjects, which determines the final grade of a student at the end of a three-year programme. RME teachers also find themselves in a state of despondency as a result of students' lack of interest in the subject.

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Therefore, the underlying principles for the introduction of RME in senior secondary schools may not be achieved if the perception and attitude of teachers and students towards the subject are not favourable. This agrees with the assertion by Kundu and Tutoo (1988) that "the performance of people will not constitute the best if their perception of and attitude towards what they do are not favourable" (p214). However, it is not known how the perception and attitude of teachers and students towards RME have been. In the light of this, the study intends to investigate teachers' and students' perception of and attitude towards the RME Programme.

## Purpose of the Study

The general purpose of this study is to investigate and analyse teachers' and students' perception of and attitude towards the religious and moral education programme in selected senior secondary schools in the Upper-East Region of Ghana.

Specifically, the study intends to focus on the following areas;

1. The perception held by teachers about RME.

2. The perception held by students about RME.

3. The attitude of teachers to RME.

4. The attitude of students to RME.

5. The challenges teachers face in teaching RME.

6. The challenges students face in learning RME.

# Research Questions

To address the issue of how teachers' and students' perception and attitude towards RME would be the study focussed on the following research questions;

1.    What is the perception of teachers about RME?

2.    What is the perception of students about RME?

3.    What is the attitude of teachers towards RME?

4.    What is the attitude of students towards RME?

5.    What challenges do senior secondary school teachers face in teaching RME?

6.    What challenges do senior secondary school students face in learning RME?

# Hypotheses

The following null and alternative hypotheses, which have been formulated, were tested:

1. $H_O$    There is no significant difference between the perception of teachers about RME and the perception of students about RME.

   $H_1$    There is a significant difference between the perception of teachers about RME and the perception of students about RME.

2. $H_O$    There is no significant difference between the attitude of teachers towards RME and the attitude of students towards RME.

   $H_1$    There is a significant difference between the attitude of teachers towards RME and the attitude of students towards RME.

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## Significance of the Study

First, the study has unveiled teachers' and students' perception of the Religious and Moral Education Programme in senior secondary schools. The knowledge would help curriculum planners to identify moral values that should be inculcated in schools. Teachers would also make informed choices of moral values they instiled in students.

The study has unearthed teachers' and students' attitude towards the Religious and Moral Education Programme in senior secondary schools. The revelation would help curriculum and educational policy makers and implementers to improve upon the RME curriculum and the mode of its implementation.

Third, the study has brought to the fore the challenges that teachers who teach RME in senior secondary schools encounter. This revelation would help curriculum planners to modify the curriculum. In addition, school authorities in collaboration with Parent-Teacher Associations would provide the needed teaching and learning resources for RME teaching.

Finally, the study has brought to light the challenges that students who study RME in senior secondary schools face. This knowledge would help teachers, curriculum planners and educational policy makers to adopt the appropriate approaches for the inculcation of moral values in students.

## Delimitation of the Study

The study was confined to selected senior secondary schools in the Upper-East Region of Ghana. The regions were randomly sampled and the Upper-East Region was selected. Besides, the study was also confined to only form two students in senior secondary schools in the Upper-East Region. This stems from the fact that students have experienced one academic year of RME teaching hence they were in a position to respond to the items in the questionnaire. The first year students and the third year students were not used for the study because the former were yet to settle down for serious academic work but with respect to the latter, they were busy preparing for their final year examinations. In addition, the study topic is delimited to RME teachers' and students' perception and attitude towards the RME programme in selected senior secondary schools and not heads of these schools and other teachers. Therefore, it may not be possible to generalize the results of the study beyond the Upper -East Region of Ghana but the study offers opportunities for further studies.

## Limitations of the Study

Restrictive weakness in the data collection may affect the study: The researcher used only one instrument. If other instruments such as the interview schedule and focus group discussion had been used, the quality of the study could have been improved upon. In addition, the sample used for the study is taken from one geographical area hence, the findings of the research are tentative and cannot be generalised.

## Definition of Terms

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

Perception:    In this study is an individual's view of RME depending on his level of experiences and awareness concerning RME.

Attitude: This is a positive or negative feelings or ideas that an individual holds about religious and moral education.

Moral Education: refers to what schools do to help the young become ethically mature adults, capable of moral thought and actions.

Religious Education: refers to what schools do to help students to know their creator and find meaning in life.

Morals: These are accepted behaviour patterns in society.

Values: The judgement or state of feelings that accompany morals.


## Organization of the Study

This research has been organised under five chapters. Chapter one is the introduction. It traces the background to the problem, states the problem and outlines the purpose of the study. It deals with the significance of the study, the delimitation, limitations of the study and the definitions of terms used in the study. The chapter ends with the pattern of organisation of the study.

Chapter two, deals with the review of related literature on issues such as religious education, moral education, perception, attitude, teachers' and students'

perception of and attitude towards RME as well as the challenges of teaching and learning of RME.

Chapter three is devoted to a discussion of the research techniques and methodology. It examines the population of the study, the sample and sampling procedure, the instrument for data collection and the administration of the instrument, and data analysis.

Chapter four deals with the presentation, analysis and discussion of the collected data. It also deals with responses from teachers and students. Finally, chapter five, the concluding chapter includes summary, conclusions and recommendations of the whole study.

# CHAPTER TWO

# REVIEW OF RELATED LITERATURE

## Introduction

This literature review stresses on theoretical review and empirical review. The theoretical review discusses the concepts: religious education, moral education, perception and attitude. The empirical review consists of many recent works on teachers' and students' perception and attitude towards the religious and moral education (RME) programme as well as the challenges of teaching and learning of religious and moral education in senior secondary schools.

## Theoretical Review

### Religious Education: Definition and Characteristics

Religious education is an aspect of the Religious and Moral Education Programme (RME) in Ghana. In most instances, as human values are challenged by monetary values, there is an urgent sense of need for the values of the human spirit. This is the context in which there is a worldwide revival of interest in spiritual and religious education (English, 1999a). 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 part of what defines religion

(Ellwood, 1998). According to Rossiter (1995) religious education actively promotes the values of truth, justice, respect for all and care for the environment. It places specific emphasis 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 of the earth. Ellwood (1998) maintains that religious education also recognises the changing nature of society, including changes in religious practice and expression and the influence of religion in the community and the country as a whole. Digiacomo (1995) points out that religious education involves transmitting religious ideas, beliefs and practices and religious groups in order for the individual to make religious choices to ensure peaceful co-existence.

English (2000) argues that religious education provides a process for young ones to be informed about the different manifestations of religion, which they are to meet in society. Campbell (1997) explains that in a pluralistic society there exists more than one religious faith competing for the allegiance of the people hence there is an element of conflict, freedom of choice and awareness of co-existence. Religious education is therefore, pertinent in pluralistic society.

According to Crawford and Rossiter (1999) religious education involves many types of information. There are facts of what people believe and what sort of sacred scripture they accept, the judgement of the rationality of belief, the sensitiveness to those parts of experience that are susceptible to misinterpretation and skills involved in expressing that sensitivity. Campbell (1977) argues that the religious education teacher has the options to decide which diverse types of

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materials are worth using to contribute to religious education and avoid the problem of indoctrination. It can therefore be concluded that 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 ethics in difficult situations. This can only be achieved if the religious educator adopts the right approaches in teaching the subject.

**Historical Background**

In Ghana, religious education has been part and parcel of the school curriculum since the advent of formal education in the country. During the colonial days, the inclusion of religious education in the curriculum was based on historical, ecclesiastical or moral grounds (Wilson. 1971). For instance in 1925, Sir Gordon Guggisberg, the governor of the Gold coast outlined sixteen (16) principles of education with religious education forming the core part of school life. However, Peters (1966) maintains that the cooperation between the government and the missions in the provision of religious education in the schools was absent. Thus, religious education during this period under review was not given the needed push hence the rationale for the introduction of the programme could not be achieved.

Wilson (1971) argues that the Mills-Odoi Commission report of 1967 recommended that in the interest of efficiency and economy of management of public representation in the field of education, and ensuring a liberal progressive approach to educational content and programmes. The management of all primary

and middle schools finance from public funds were to become the responsibility of government. This restricted religious bodies in the establishment of educational institutions. The religious bodies were expected to seek prior approval from the central government. A greater number of schools were to be handed over to the government. This provision by the government of the National Liberation (NLC) to tighten controls over education was interpreted as a threat to the teaching of religion in schools.

According to Wilson (1971) the inclusion of religious education in the school curriculum during this period under review was not justified on educational grounds because of the following reasons:

1. The religious education was mainly centred on the bible to the total exclusion of other religions

2. There was a deliberate attempt to use the bible to destroy the cultural or traditions of the people in the name of Christianity

3. Religious beliefs were taught as if they were well-digested facts. That therefore, constituted indoctrination

Peters (1966) asserts that the titles, scripture, religious knowledge, religious instruction and Divinity were used to describe he philosophical approaches to religious teaching, which were narrowly bible, based. They reflect on the assumption that religious teaching should be Christian, should lead pupils to Christian commitment and that the bible is the textbook par excellence for achieving these ends. Wilson (1971) argues that this confessional approach to religious teaching is educationally objectionable because religious education in

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this vein tends to lead the child towards confessional commitment to the Christian faith, as if it is the only faith that people live by. In addition, it was assumed that the basis of school in relation to religious teaching is identical with that of the church. However, the religious education which forms part of the current Religious and Moral Education Programme in senior secondary schools in Ghana has three major religions(Christianity, Islam and African traditional religion) integrated into it. This is an improvement over previous forms of religious education studied in the schools.

Religious Education (RE) has played a part in education in England ever since the earliest attempts, in the nineteenth century to establish a national school system (English, 2000). The first schools mainly had a charitable or religious foundation; local authorities ran the new schools set up under the 1870 Education Act and their curriculum was to include religious education of a non-denominational character. The Education Act of 1944 required that all schools (other than public schools) should provide religious instruction, while, allowing both teachers and parents the right to withdraw. A careful analysis of the 1870 Education Act and the 1944 Education Act reveal that religious education was recognised as one of the subjects for shaping up the moral fabric of the British society. English (1999a) argues that this arrangement survived largely unchanged until the 1988 Educational Reform Act.

Crawford and Rossiter (1999) maintain that the 1988 Educational Act made many provisions, including the establishment of a national curriculum of ten subjects. Religious education did not form part of the subjects classified under the

national curriculum but was added to other subjects, which constituted the basic curriculum: It stands outside as one of the subjects from which teachers or pupils may withdraw. Religious education was not a core subject hence was not considered as a tool for instilling the desired educational outcomes in the learner.

The religious education in England is characterised by three key features First, the Educational Acts of 1870 and 1944 made religious education mandatory. The implementation of the syllabus was locally based. This was the only aspect of the curriculum, which was decided by teachers and parents.

Second, religious education in England within the period under review was secular. This means that the purpose of the subject was not to proselytise or evangelise, nor even to deepen faith in any particular religion. English (2000) contends that the purpose of religious education is to make a contribution to the human and educational development of children by enabling them to understand something of religion and religions and to develop their sense of values in living through an encounter with the values and the spirituality of the religions of the world.

## Studying About Religion in Schools

Public school teachers, in general, and social studies teachers in particular, are faced with the issues of teaching about the beliefs of world religious groups. It is important to note the difference between studying religion and studying about religion. The latter involves the study of world religions with presentation, but without advocacy, of the belief systems of the religion considered. The study of

world religions as they relate to literature, history, politics, art, music, and culture is vital, yet controversial, aspect of a public school education (Haynes, 1994).

The confusion over the appropriate place of religion in the public school curriculum has led some teachers to avoid the topic of religions altogether. Three factors have been identified which account for the neglect of the study about religion in public schools (Gaustad, 1992). First, there is confusion on the part of teachers as to the legality of teaching about religion. The uproar over religious practices in the public schools and subsequent Supreme Court cases has incorrectly led many to believe that religion is not allowed in any form. Second, many people view religion as a private issue that should not be discussed publicly. Teachers may feel uncomfortable discussing religion for fear of offending students and parents. Finally, there remains a great deal of ignorance concerning religions of the world. Some religious groups have been characterised as radicals or terrorists in media reports. This ignorance of the true nature of religious groups among some teachers leads to a neglect of these groups in the classroom. This neglect results in further misunderstanding and prejudice.

Those in favour of studying about world religions argue that students must understand the powerful role of religion in order to develop insight into the cultures of the world. This insight is critical to creating a more tolerant society free from tension, suspicion, and prejudice (Haynes, 1994; McMillan, 1994). In the case of Ghana, Christian religious studies, Islamic studies and African traditional religion are the key major religions operating in the country. In order to promote religious tolerance in the country the key major religions have been

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integrated into the religious and moral education programme. McMillan (1994) presents several arguments supporting the inclusion of the study of world religions in the public schools. First, the school cannot provide a comprehensive education if major influential aspects of the human experience are omitted. McMillan asserts that students cannot effectively respond to the world as adults without an understanding of the powerful role of religion. Second, it is important for students to develop a sensitive insight into the cultures of the world. The tension, suspicion, and prejudice that result from cultural ignorance will be reduced through a multicultural education; creating a more tolerant society. McMillan also cites curriculum concerns as a primary argument in favour of studying about world religions. Religion is an important element of culture and historical development, as well as a major motive in literature, art, music and drama. Without an understanding of religion, these subjects would be incomplete. The omission of religion from the curriculum implies that religion is peripheral and dispensable. However, this has not been the case in Ghana. McMillan believes this to be a dangerous implication, because religion is undeniably a major political influence in the world. Denying students this understanding, denies them of an understanding of the world in which they live (McMillan, 1994).

Those opposed to the study about religion in public schools present several arguments (McMillan, 1994). First, some people argue that teachers will be tempted to teach religion as fixed knowledge and will not provide the necessary opportunities for free inquiry. Furthermore, it is argued that many religious groups will view critical thought and open-inquiry as destructive

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because religions have closed-value systems which are not open to analysis. Others contend that teaching religion in an objective and non-sectarian way will dilute the religious beliefs of the students by implying that all religions are equally valid. Second, still others doubt the ability of teachers to teach about religion in an objective and non –sectarian manner. It is argued that teachers may be unable to approach the study of religion objectively because of their own values and commitments (McMillan, 1994). Teachers with strong religious convictions may have difficulty presenting an objective perspective on world religions whose beliefs systems conflict with those of the teacher. This concern about the objectivity of teachers is the crux of this study.

## The Characteristics of the Religious Educated Person

According to Raymond (1978) and Power and Higgins (1990) every religiously educated person should have the following traits:

The religiously educated person should have adequate information about religions in the society. The knowledge such a person acquires should provide enough background on the basis of which one can think and talk about religious education confidently and intelligently. In addition, one should have the skill and technique of how to acquire more information about religions. Such a person should know where to find the information and the ability to approach people and scholars in the various religions intelligently and with respect.

Again, a religiously educated person appreciates the function of religion in the lives of individuals and in the ordering of society. Such people generally

appreciate religion and accept why human beings have beliefs and why they respond to them as they do.

In addition, a religiously educated person should be able to make informed religious decisions, when he thinks about religions. This could be done in a balanced, indiscriminating and unprejudiced manner whether or not he agrees with certain religious beliefs and practices. The implication is that religiously educated person must know what questions are to be asked about religion, and the basis upon which it can be compared and judged.

Finally, a religiously educated people know and are conscious of what they believe. The effects of the beliefs they adhere to with respect to choices and actions in life are, well known to them. They must also know what they disbelieve about a particular religion or religions and the effect of this on the choices and actions that they take in life.

## Moral Education: Definition and Characteristics.

In this segment, the writer intends to discuss moral education, which is an aspect of the religious and moral education programme in Ghana. According Ryan and Lickona (1992) moral education is what the schools do to help the young become ethically mature adults, capable of moral thought and action. Lickona (1994) maintains that morality consist of judgments (rules, principle, ideas) that pronounce actions to be good or bad, right or wrong simply because of the effects they have on the teachings, interests or ideas of other people. Morality therefore is acceptable and unacceptable behaviours of human conduct. It

involves the ability to differentiate between what is good from what is bad. In the light of this it can be argued that morality is a social construct. Societies have set moral codes by which human conducts are judged. Behaviours that are judged right are the ones that conform to the moral code of society.

According to Park and Chu (1996) there are always social criteria and value judgments in determining what is good behaviour or what is bad. What this implies is that some behaviour is more acceptable than other behaviours.

Campau (1998) maintains that very little of moral education that inevitably occurs in the schools is formally recorded in lesson plans, curriculum guides or behavioural objectives. Many aspects of moral education are part of the hidden curriculum. And though there are no "moral aptitude test" scores to verify this fact, students do learn. Park (1996) maintains that students develop conceptions of what being a good person entails. That is their obligations to the group (if any) and to the larger society.

## Historical Background

The questions of how and the why of moral education have changed over the years. These can be illustrated by a brief examination of periods in the history of Ghana, Korea and the history of the United States of America

In Ghana, from the introduction of western education throughout the colonial times to present, moral education has been fundamental to education in general and has been at the centre of educational programme. Even before the introduction of western education or school education in various parts of the

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country, communities had a form of education: traditional or informal education. In Ghana, as in most African communities, people educate their young ones in their environments on the family, social structures and cultural traditions (Antwi, 1992). Parents are the first educators of the children and continue to maintain this educative experience that combines not only physical training with character but also manual with intellectual training (Antwi, 1992; Foster, 1975).

Within the traditional society nearly all the various aspects of education of children are directed towards character training. Ghanaian parents prefer their children to be upright, honest, sociable, courageous, humble, considerate, preserving, truthful and well-behaved at all times and will spare no pain to inculcate these qualities in the children. Telling stories and legends to children contribute to the character formation of children in that both stories and legends serve as an inexhaustible source of teaching about the results of good behaviour and misbehaviour of individuals. Another aspect of character training inculcated in children is the respect for elders, those in authority, relatives and peers. Generally, children are expected to obey their elders without question and to accept their judgement on all issues as seasoned wisdom (Foster, 1975; McWilliam & Kwamena-Poh, 1975; Pecku, 1998).

During the fifteenth century, when the castle schools were established and the various missions also established schools in the country, character training was the main focus of schooling. Character training was focused on values such as truthfulness, trustworthiness, faithfulness, obedience to rules and respect for authority. This was because the European traders needed people who could

handle their trading activities for them with commitment. In the mission schools, what was taught were values based on Christian principles, that is, moral and religious, values. Religious instruction was one of the subjects in which these values were taught (Mc William & Kwamena-Poh, 1975).

At present, moral education which is a facet of the Religious and Moral Education Programme in senior secondary schools in Ghana aims at reinforcing time tested traditional values such as truthfulness, honesty, respect, love and a host of others in the young. Thus, from colonial days to the present day, moral education has been one of the main objectives of formal education in Ghana. In the moral education curriculum, the aims of education has been to develop positive attitudes and values in individuals towards social issues, develop in individual the ability to differentiate between good and bad and to make individuals good and responsible leaders (Ghana Education Service, 2002).

According to Chu, Hoge and Park (1996) through nearly a 5000– year - old history, Koreans have cherished the cultivation of moral character as a focal point of human life. Traditionally, Koreans have considered themselves as the recipients of bright light from the East as the foundation of life. For them, the heaven was regarded as the foundation of moral order and human conscience. These strong beliefs in the East and heaven led to ethical consciousness based on the ideas that "The heavens know the people completely "or Heaven is the author of the virtue that is in the people". This in turn led to a strong sense of moral shame before the heaven. Even in modern – scientific community, many Koreans

become frightened of heaven's vengeance when people do unjust acts (Korea Ethics Studies Association, 1993).

Koreans typically view moral upbringing as the central feature of human life. Moral education was thus seen as the very core of the educational process. Koreans strongly believe that cultivating moral virtues is possible by way of continuous moral education and sincere self-discipline (Chu, Park & Hoge, 1996). For instance, the Hwarang-do (Flowery Youth Groups) in Shilla dynasty (8.57 BC to 935 AD) gave a high priority to moral education. Hwarang-do was organised to train bodies and minds of the young and to build up their characters through academics and military training in order to be patriotic, honest, sociable, humble, considerate, truthful, well-behaved and courageous citizens of the Shilla dynasty (Park, 1993).This presupposes that Koreans and Ghanaians cherish almost the same moral values.

Chu and Park (1996b) maintain that in the more recent Choseon dynasty (1392 AD to 1910 AD), moral education was the most important separate subject matter in such traditional forms of educational institutions such as the Sungkunkwan, Hyanggyo, Seodan and Seowon.

Hoge (1996) argues that after Korea was liberated from Japanese imperialism at the conclusion of World War II, Korea was influenced by the western educational system. At that time, moral education in schools was not an independent subject matter but a function of the total school curriculum. Following western educational ideas, Koreans had a vague expectation that moral education would permeate the total school curriculum. Unfortunately, according

to Chu and Park (1996b) such a rosy expectation was not well realised. Under this infused approach to moral education, no one paid much attention to moral education per-se. Generally, teachers paid attention only to teaching their own subject matter. In a word, most teachers stood aloof from their subject area as if they were moral bystanders (Hoge, 1996).

During the Korean War (1950 to 1953) and the process of modernization, the spectre of moral disorder gradually became a hot issue among Koreans (Chu, Park & Hoge, 1996). Observers sensed that the gradual erosion of the traditional values, which had oriented Koreans to be moral persons, had brought about a loss of canons regarding morality and important matters. Hoge (1996) argues that the traditional value system such as respect, piety and the, sense of community, integrity and respect for life became degraded, and simultaneously social disorder spread all over the country. The war between North and South Korea brought a deep sense of distrust, and facilitated a wave of "survival – first policy" regardless of aims and methods of life (Park, 1993). Moral education was therefore, de-emphasized as a result of the war.

Meanwhile, the rapid social change accompanied by economic development produced unpredicted value crisis among Koreans. A "me – first" philosophy arose and materialism greatly increased (Chu, Park & Hoge, 1996). Less emphasis was therefore, placed on the individual. Egoism, nepotism and regionalism became frequent justifications for breaking moral rules. Money especially shaped the ultimate values and goals of Koreans (Park, 1993). At the same time, crime, drugs and violence increased rapidly. Koreans began to realise

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that as they become affluent, they became impoverish in the moral and spiritual aspects of life. This presupposes that people see the lack of moral education as a result of economic growth in Korea. Following the Korean War and rapid industrialization, the need of loyalty to democratic values emerged (Hoge, 1996). Korean educators began to propose the need to instill the democratic ways of life at the early stages through systematic education. At that time, Park (1996) points out that several democratic values often collided with traditional values. For example, Korean's ways of life were based on close affection and loyalty. But, such values as affective relationships and close friendship often collided with rational solution and due process as democratic values in public life. There was therefore, a clash of cultural values.

According to Chu and Park (1996) resurgence of moral education today in Korea is a reflection of these situational historical factors. The need for solidifying a national identity as Korean people, cultivating democratic values and creating a moral consensus through a synthesis between traditional values and democratic values were important causes for the implementation of moral education as a separate subject matter in schooling. In the history so far narrated, the notion that values emanated from education has been a chequered one. Therefore, they advocated for a single subject approach to the teaching of moral education in schools.

In the case of United States of America, Ryan and Lickona (1992) argue that the 1940's and the 1950's brought a cultural change, spawned by steady growth and increase in leisure time. A baby boom and the rapid growth of the

suburbs cause the educational system to grow significantly. However, Park (1993) maintains that moral education did not change substantially. The schools were expected to reflect the best values of the communities, and generally this expectation was met. This presupposes that the communities negated moral education to the background. American and the democratic ways of life were taught as the last great hope of a world threatened by an aggressive godless communism (Hoge, 1996). Schooling, according to Park (1993) was a gift that had strings attached: it was a limited right. If one did the work and followed the rules, one stayed. But a student who could not follow the rules either walked out or was pushed out. There were injustices in the system, but these were considered the exceptions. This implies the school system taught justice over and above injustices.

The moral education curriculum was planned in such a way that students learned to follow rules such as setting disputes with words, but not fist (Hoge, 1996). The cultural values of hard work and the love of country were strongly endorsed and were emotionally reinforced through such rituals as "Honour roll" and American legion citizenship awards.

However, Chu and Park (1996b) argue that the Vietnam War wound down to its costly and notorious conclusion brought in its wake a new anti-authority spirit, which weakened the influence and powers of teachers. Teachers shared with the rest of the nation much moral confusion over such issues as the limits of protest, the new sexual mores and the meaning of patriotism. Many teachers surrendered their authority and retreated to the role of technicians; which centred

on conveying of information and skills. The concept of teachers as special people responsible for character and moral development of the young began to erode. However, Park (1993) points out that some teachers tried to find new ways to play a role in the moral development of the young. The academic community supported them along by providing three new approaches: value classification, cognitive – development, moral education and ethical reasoning for children (Hoge, 1996). This presupposes that the Vietnam War eroded the government own attitude towards other nations with respect to values.

According to Ryan and Lickona (1992) the early 1980's brought a flurry of reports by national commissions and tasks forces on the state of schools in the United States of America. These reports stressed failings related to achievement, but many schools failings were moral in nature: poor discipline, vandalism, physical abuse of students and of teachers, students escape from serious academic effect through television and drugs. Butts (1988) points out that although the commissions and tasks forces shied away from suggesting that the schools re-assert their traditional role in moral education of the young, the public did not. Butteau (1998) asserts that in September 1980, a Gallup poll posed the question, "would you favour or oppose instruction in the schools that would deal with morals and moral behaviour". A vast majority (79%) of the total sample was in favour of such instruction.

Facing a moral crisis of the young, many citizens in the United States of America, including educators concerned with education for democratic citizenship, are calling for effective moral education for the youth (Hoge, 1996).

There is a growing consensus in the United States of America that schools need to strengthen ethical standards in the young (Chu, Park & Ryan, 1996). However, the growing consensus on the need for moral education of the young does not imply an agreement on the proper aim, content and method of moral education. Disputes about the proper aim, content and method of moral education in the United States of America occupy the forefront of the public concerns. In the history so far narrated, the notion that values emanated from moral education is a chequered one.

## Sources of Morality

According to Gyamerah (2002) religious sources and non-religious sources are the two main sources of morality. The religious sources of morality include traditional religion, Christianity and Islam. The non-religious sources include the constitution, the home and the school.

## Morality in Traditional African Religion

Boye (2001) points out that the Supreme Being, lesser gods and the ancestors are the determinants of morality in African traditional religion. In African traditional religion morality is the bedrock. A proverb in Akan, which says "onyame mpe bone", which is literally translated, as "God abhors evil", shows that God is the source of morality and demands humanity to lead a pure life.

Gyamerah (2002) maintains that the worship of lesser gods by traditionalists play a prominent role in the promotion of morality. Boye (2001) posits that in the Ghanaian societies the gods are believed to abhor actions, which may upset the peace and unity of the society or ruin family. Therefore, the focus of traditional religion is unification.

The ancestors also act as invisible guardians of morality (Boye, 2001). Ancestors are supervisory guardians who give approval to any action, which aims at promoting the well being of society and show displeasure to any action, which tend to destroy the peace and harmony of society. They have power to punish evildoers and reward people who lead upright life.

According to Mettle-Nunoo (1990) the word taboo is derived from a Polynesian word "tabu" which simply means forbidden thing or person and can apply to any sort of prohibitions. When certain objects are declared as "tabu" then they ought not to be touched because they are regarded as unclean. Taboos are instituted to regulate and check immorality and behaviours in traditional religion. Most taboos in Ghanaian societies are related to certain foods and drinks, which are prohibited by certain gods. Among the Akans, the Pra River does not like water yam. In the Anlo-Ewe society, members of the "Afa" cult do not eat anything from the palm tree (Gaba, 1973). However, there are certain taboos, which are related to certain occupations. For example, it is a taboo for a hunter to see two animals engaged in sex during the course of hunting. The belief is that disaster may befall the hunter if he does not return home immediately. The value

inherent in this is that human beings should not engage themselves in acts, which are unacceptable to the gods.

## Morality in Christianity

Mettle-Nunoo (2002) posits that the belief in God is one of the determinants of morality. God is moral hence he hates sin and has power to reward or punish. Christians ponder over this belief and behave morally well to avoid the wrath of God. In addition, Gyamerah (2002) asserts that the life and teachings of Jesus Christ serve as a source of morality. Jesus led a life of piety, humility and blamelessness. Therefore, followers of Jesus Christ are expected to follow suit. Boye (2001) points out that people who fail to obey and follow the teachings of Jesus would be judged as sinners. Mettle-Nunoo (2002) argues that the book of revelation is a source of morality. Apostle John authored the book and it catalogues events such as wars, pestilence famine, floods, false prophets, earthquakes and a host of others, which would take place to herald the end of the world. Boye (2001) points out that the book of revelation gives an account of the war between evil and good, and promised victory over evil through Jesus Christ. The theme of the book is the "End of all present mundane things and the coming of the new heaven and earth".

## Morality in Islam

Boye (2001) postulates that Muslims belief that the Quran is a revealed book and is part of the scriptures in heaven, which were partly revealed to Prophet

Mohammed. Believers of Islam make frantic efforts to live by the teachings of the Quran to avoid the wrath of God. Gyamerah (2002) points out that the five pillars of Islam, which form the fundamental doctrines of Islam, provide a basis for morality. Muslims are enjoined to observe the five pillars to show how committed they are to Allah. The five pillars of Islam include: The belief in the oneness of God; Prayer; fasting; Alms giving and Pilgrimage to Mecca.

## Non-Religious sources of Morality

Mettle-Nunoo (2002), Gyamerah (2002) and Boye (2001) argue that the home, the constitution and the school constitute the non-religious sources of morality. Parents serve as the source of morality at home. Children imitate what parents and close relatives do. Parents used reward and punishment, rules and regulations and language skill to instill values into children (Boye, 2001). In addition, Mettle-Nunoo (2002) posits that the constitution of a country, which is the supreme law of the land, provides rules and laws to guide the conduct of people: every human conduct, behaviour and activities must be consistent with the constitution. The constitution upholds the rule of law, protection and preservation of fundamental human rights and freedom and the stability of the nation. The constitution therefore, provides the moral values and code to regulate the behaviour and activities of people in a country.

Boye (2001) points out that the school provides an environment where rules and regulations are observed. These rules help mould the moral fabric of pupils. The kind of teacher – teacher interaction, teacher – student interaction and

the school atmosphere determine the kind of relationships that exist among students. A good school environment such as a well-disciplined teaching staff and students engenders good moral values.

## Studying about Moral Education in Schools

Moral education is not a new idea. It is, in fact, as old as education itself. Down through history, in all countries all over the world, education has two goals: to help the young became smart, and to help them become good (Lickona, 1993). Realising that "smart" and good are not the same, wise societies since the time of Plato have made moral education deliberate aim of schooling.

Before the introduction of oriental and Western cultures into Ghana, indigenous moral values such as respect and obedience to elders and other authority figures were inculcated in Ghanaian youth. For example, children were not allowed to intrude into the discussions and arguments of elders and they were taught without questioning the responsibilities and duties assigned to them. In exercising social control, traditional African societies stressed that children obey instructions implicitly and deviations from cultural norms were severely frowned upon. Traditional African society also emphasized a strong s nse of communal life, reflected on community ownership and social justice and social control through the family, age groups and elders (Amadi, 1982; Nduka, 1980; Sofola, 1973). Individual actions were to be carried out in harmony with nature, and the needs and interests of the individual were secondary to those of the group.

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Thus from childhood to adulthood and till death, the ethic norms points out for impending punishment attendant to contravention of the norms made people to live within the norms of the society. However, Woodhouse (1985) criticised the traditional moral education in Ghana for being authoritarian in that the needs and interests of the individual members were secondary to those of the community. Woodhouse further argues that a useful moral education recognises the right of the individual to choose values that are useful in real life experiences. In addition, he sees moral education that emphasizes the development of the scientific method in the domain of moral values as a necessary condition for the full and free development of a healthy Ghanaian society.

In this criticism, authoritarianism emanated from the submergence of the needs of the individual to those of the society. This criticism is an attack on the communalism and humanism, which characterized the indigenous value system. But the moral education scheme served the individual members' interests, kept the communities afloat morally and ensured social cohesion.

With the introduction of western education into Ghana, adolescents were encouraged to disregard traditional beliefs and customs that placed emphasis on values such as communalism, respect and obedience (Nduka, 1975). As Nduka (1974) notes, traditional African moral values constituted an obstacle to the western system of thought aimed at empowering individuals to engage in critical thinking for individualised self-development and self-actualisation.

As intimated in the historical perspective of Korea and the United States of America, the idea of promoting particular moral or values in schools is a

contentious one especially in the age of egalitarianism. Nucci (1997) points out that the heart of the matter is the question of a set of moral values that would form the basis of overlapping consensus that would permit approaches to moral education that appeal to more than particularistic values. Without such consensus the incommensurable qualities of local values would render shared notions of a moral community impossible. In the case of Ghana, moral education, which is an aspect of the Religious, and Moral Education Programme, is centred on solidifying the Ghanaian identity, cultivating moral values and creating a moral consensus through a synthesis between traditional values and democratic values.

## Perception: Definition and Characteristics

Perception is not completely novel, or an unknown concept in the literature of religious and moral education (RME). In a wider outlook, the term appears to be a difficult one to define because it is a word imbued with several tenors in common speech therefore, cannot be well defined (Loftus & Worthman, 1988). In all cases its meaning resides in the function it plays within a specific circumstance. In acceptance of this, Dember (1968) concludes that any definition of perception must automatically be to some extent hazy and provisional.

Fieldman (1987) defining perception from a psychological perspective maintains that it is the sorting out, analysis, interpretation and integration of stimuli from the sensory organs. In other words, it is the process underlying people's ability to give meaning to stimuli. In this vein, it can be said to be the process by which a person interprets sensory stimuli into understandable forms.

This process is akin to discriminating, differentiation and observing by an individual in a learning process. In the same psychological milieu, Gibson (1998) argues that perception as a concept refers to designate inferred deposition, belief, opinion and notion attributed to an individual, according to his or her thoughts, feeling and perhaps action tendencies which are organised with respect to an object. This tends to suggest that the way a person scans and what the person attends to are the bases of his/her perception.

In another context, Loftus and Worthman (1988) submit that perception is a process by which the brain interprets the sensations it receives by giving them order and meaning. In this vein, sensations and perception work together. This stems from the fact that as soon as the brain receivers sensations, it automatically interprets or perceive them. Hence without sensation of a kind, perception cannot occur. Based upon this, it can be concluded that perceptual capabilities may then differ from one individual to another due to variation in how perceptual systems are structured and how each individual "sees" the world in terms of knowledge, beliefs and expectations (Loftus & Worthman, 1988). These processes in all cases can work to shape the way people perceive, attend to and interpret in coming sensory data. 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 objects.

The implication is that the significance of religious and moral education to the socio-economic development of Ghana depends on the knowledge,

experiences, beliefs and opinions (i.e. perception) of teachers and students about the Religious and Moral Education Programme.

## Theories of Perception

The theory, which is relevant to this study, is the core-content theory of perception (Dember, 1968). This theory maintains that perception is not a single designation but a group of interrelated parts. The elements according to Dember (1968) consist of "simple sensations integrated with images and or ideas from past experiences "(p.64). The sensory components do not in themselves have meaning but perception the aggregate does. These sensations Dember (1968) argues are combined into an aggregate under the laws of attention and certain principles of sensory connections. These images from past experiences are also parts of the aggregate. These images and sensations are often discernible upon analysis. However, Dember (1968) asserts that some sensations form a core group or social group. The remainder of the constellations provides the context. It is from the aggregate that meaning emanates. The meaning is a contribution which the images and sensations provide each other. Meaning therefore evolves out from context or more directly context is thought to be the meaning.

Dember (1968) propounded the transcendental theory of perception, which also has a bearing on this study. The theory stressed on the notion that perception represents likelihood end reaction and is a guide to action. He further contends that an organism infers the nature of an object by an unconscious judgement of what the physical object would most likely be. This produces a pattern, which

impinges on the sensory organs and is also capable of producing a number of patterns on the retinal image. The organism or individual is then confronted with a choice and perception may or not be vertical. Dember (1968) declares that this theory also takes into consideration the importance of past experiences as an aid to perception. This does not only relate to particular objects but also to the nature of the world in which the organism find itself. Thus, certain assumptions may occur and perception comes about in accordance with these.

## The Development of Perception

According to Gibson and Spelke (1983) although perceptual development appears continuous rather than stage-like, five stages are discernible. First, as human beings grow, their perception becomes more selective and more purposeful. Second, people become increasingly aware of the meaning of their perceptions: whether, pleasure or danger may come from the various objects or events they perceive.

Third perception becomes more selective as people detect increasingly subtle aspects of stimuli. Fourth, people become more efficient in picking up critical information from stimuli. Finally, people become more proficient at generalizing perceived meaning from one situation to another. Perception therefore, influences people's emotions, needs, expectation and learning. Thus, if the religious and moral education programme in Ghana is to succeed, there is the need for teachers and students to have positive perception about the programme. The instrument, which measures to perception, therefore has responses: Very True, True, Untrue and Very Untrue.

## Attitude: Definition and Characteristics

Many researchers have offered definitions of attitude. A sample of these illustrates similarities and differences in conceptualisation. Darly, Gludesberg and Kinchla (1991) argue that attitude is crucial in understanding the way a person perceives the world around him or her. This is agreed by Oppenheim (1992) who points out that attitude determines what a person will see and hear, as well as what a person will think or do, thus, making it central to life.

Triandas, Adamopoulas and Brinberg (1984) maintain that the guiding definition of attitude is that it is interrelated beliefs and feelings towards an object that predispose the holder to act in a certain way. This is acceded to by Borgudus (1994) who describes attitude, as a tendency to act toward organism and some environmental factor, which thereby becomes a positive or negative value.

Tesser and Shaffer (1990) see attitude as an evaluative reaction stored in long-term memory to categorise event objects and persons. They further maintain that people are all generally, able to say how favourable or unfavourable inclined they are towards things, how good or bad they think about certain people because of their attitude. This is endorsed by Triandas (1994) when he argues that an attitude is a mental and neural state of readiness, organized through experience by exerting a direct or dynamic influence upon the individual's response to all objects and situations with which it is related.

According to Mager (1968) attitude is the general tendency of an individual to act in a certain way under particular conditions. He further indicates that attitude influence decision making in three ways. These include the

individual's personal preferences, individual opinions as to what others prefer and individual opinion as to what others should prefer.

Zanna and Ramphel (1988) assert that attitude is a disposition to respond favourably or unfavourably towards some persons, things, events ideas or situations. In other words, attitudes are the thoughts and feelings that encourage people to act to show if they like or dislike something.

Oppenheim (1992) postulates that attitude is a hypothetical construct thus, cannot be measured directly. One can only measure its expression and the observable phenomena of what a person does and says. Instance observation and interview may appear obvious techniques, but they can be very difficult techniques to employ. Thus, inference is given as the main tool of tapping attitudes. That is why in the responses to the instrument, which is related to attitudes the responses are: Strongly Agree, Agree, Disagree and Strongly Disagree.

## Components of Attitude

Theorists and implicitly their definitions have consistently suggested that there are three components of attitude: affect, cognition and conation (Oppenheim, 1992). The affective aspect has to do with feelings of liking or disliking about the attitude object. This component is directly measured using physiological measures such as skin galvanic, skin response, pupil dilation or heart rate, although attitude scales such as the Guttman scales may also be employed (McGuire, 1970).

Cognition refers to the knowledge or beliefs a person has about the attitude object. It is the "stereotype" a person has, for example, about the Religious and Moral Education Programme, which would be reflected on an objective checklist (Oppenheim, 1992). Conation refers to the behavioural intentions or actions of a person toward an attitude object. According to McGuire (1969) this component may be the most measurable of the three.

Conation is usually measured with paper and pencil test in which the person reports how he would behave. There is however, a low correlation between what a person says he would do and his actual behaviour. All the three components are highly related and it has been argued that some attitudes consist primarily of one or two of these. McGuire concluded that: "given the less than perfect of our measuring procedures, the three components have proven to be highly interrelated that theorist who insists on distinguishing them should bear the burden of proving that the distinction is worthwhile" (p.157).

**Attitudes and Behaviour**

Allport (1935) was among the early theorists who assumed that attitudes predict over behaviours, an assumption that has been a long-standing in attitudinal literature (Calder & Ross, 1973; Wicker, 1969). But a careful reviewing the literature, Crider (1993) suggests that the debate be over. The research thrust is now directed toward answering "how" and "when" questions. How an attitude is formed (the process) may be an important variable. For instance, Reagon and Fazio (1977) argue that attitudes formed as a result of direct behavioural

experiences are more likely to be maintained and are more predicative of subsequent behaviour than those based on indirect experience. Prior experience to an attitude object as well as personal experience also may influence the relationship (Powell & Herr, 1983). Furthermore, personality factors such as self-monitoring may influence in the attitude – behaviour relationship (Snyder, 1992). Low-self monitoring persons make behavioural choices based on knowledge about themselves; high self-monitors make choices based on situation information. Low self-monitors may evidence greater attitude behaviour consistency than may high self-monitors because of the basis upon which the choices are made. High self-monitors behaviours are more likely to vary because their choices may change with the situation (Zanna & Olson, 1980). Situational variables may influence the relationship between attitudes and behaviour.

**Formation of Attitude**

Social learning theorists like Bandura (1977) emphasized that individuals tend to use the behaviour of others as paradigm for their own behaviour. For him, a sizeable proportion of human learning occurs through observation and imitation.

Vgotsky (1978) also emphasized that children begin learning from people around them; their social world is the source or the concepts, ideas, facts, skills and attitudes. In agreeing with Vgotsky, Oskamp, (1977) asserts that attitudes strongly affect how people perceive and respond to other people. But other people strongly influence the formation of peoples' attitudes. Parents influence the early attitudes of children and later on peers influence their attitudes. According to

Oskamp (1978) both parents and peers influence attitude through three processes, providing information, reinforcement and identification.

Grider, Geothals and Kavanaugh (1993) argue that at a younger age, parents influence the attitudes of children by providing information about people, objects, policies, ideas and events in the child's "world". Parents tell children what is good and what is bad. Young children, having no information to the contrary believe what the parents say. For instance, if children are told that they can have fun from playing with children from other religions, they will probably develop positive attitude towards those children.

Parents influence attitudes by administering rewards and punishments. Rewards and punishments affect the expression of attitude through the principle of operant conditioning just as they affect other behaviours. Writers on operant conditioning are of the view that, people engage in the behaviours for which they are rewarded and these include the expression of particular attitudes (McGuire, 1970).

Throughout childhood and adolescence, children identify with other people, such as relatives, celebrities or older peers. Through these identifications, they adopt many attitudes (Erickson, 1963). Very often children go beyond what they have been told by other people and think- through things for themselves. In supporting this (Wyer & Hartwck, 1980) argued that if people's beliefs were changed, other logically related beliefs would change as well.

Aronson (1992), Cooper and Fazio (1984) writings on Festinger's, (1957) theory of cognitive dissonance has provided many demonstrations that people will

form attitudes that justify their behaviour. For example when parents make sure that children do their homework, the children will form attitudes consistent with these behaviours especially if the tangible rewards for the behaviours are significant.

Evans (1972) traces institutions such as the school or church or club to which people belong as some of the environmental influences on the attitude of people. He adds that the source may be traced to the community in which they live.

## Relationship of Attitudes to Change

Petty and Cassiopo (1986) stress that a theory of persuasion or changing attitudes called the Elaboration Likelihood Model (E.L.M) has identified two (2) distinct routes to that effect, that is the central and the peripheral routes. Petty and Cassiopo further argue that the central route of producing attitude change is an induction of a person to think careful about the arguments contained in messages. This means getting the person to elaborate the argument in the message and to generate thoughts that are favourable to it.

Houland, Lumsdaine, and Sheffield (1949) and Houlanu, Jams and Kelley (1953) as the investigators who first studied attitude change; maintain that the factors that cause attitude change fall into (4) categories. The aspects of the communication itself, aspects of the channel through which the communication is delivered (e.g., aspects of the channel through which the communication is delivered (e.g., radio or T.V.) and aspects of the audience receiving the

communication that is who says what, to whom, via what channel and with what effect? This agrees with the views of Crider (1993) that there are several important factors that affect whether attempts to change attitudes are successful or not. These characteristics are the nature of the communicator's message and the situation in which the attempt to persuade occurs.

In looking at communicator characteristics that will enhance changes in attitude (Olson & Cal, 1984) identify credibility, attractiveness and similarity. To them, communicators with high credibility, that is a reputation for expertise and honesty, produce more attitude change than communicators with low credibility.

Crider (1993) is of the view that, attractive sources are often more effective than unattractive ones, possibly because people like to please attractive people by doing what they want, including adopting specific attitudes. Another factor in the communicators' effectiveness is similarity of the problem of the communicator to that of the listener. If some one seems to be facing the same problems and situations as other people feel they tend to share interests and are likely to believe one another (Crider, 1993).

According to Petty and Cassioppo (1986) both the number and quality of arguments are important, apart from the characteristics of the communicator. The number of arguments can be impressive and can be a peripheral cue that enhances the impact of the message. The quality of an argument can make listeners think more about the issue and enhance persuasion through the route. In general, the message must appear unbiased and it must motivate the listeners to change their minds or take action.

Crider (1993) maintains that another message characteristic that can affect change of attitude is fear. He further argues that that high fear is more persuasive than low fear. Psychologists are now studying the possibility that moderate fear is not persuasive because of its motivating qualities. Intense fear may lead listeners to attack the communicator or ignore the message.

## Empirical Review

### The Perception of Teachers About Religious Education

Sanger and Osguthorpe (2005) investigated teachers' perception of religious education in the primary school curriculum in Herefordshire, Berkshire and Avon in the United Kingdom. They reported that most teachers in the survey acknowledged the need to develop positive perception towards religious education to enhance the successful implementation of the programme. In addition emerging religious problems should be put together and introduced in the curriculum of religious and education. However, for many teachers, the difficulty lies in the effective implementation of the aims of the programme within practical realities of schools.

Sugerman (2004), in the study "Perception of secondary school teachers, concerning Religious Education" in four metropolitan areas in Denmark, submits that:

1. Secondary school teachers have substantial concern for religious education.

2. Secondary school teachers have high perception of religious education.

3.  Religious education was perceived as a factor for promoting religious tolerance.

4.  Spiritual values were perceived as one of the most serious problems facing the youth.

5.  Religious education was seen as a tool for improving upon the moral tone of the youth.

Benjamin and Gilula (1983) studied the perception of teachers about religious education in public schools and independent schools. This was an attempt by Benjamin and Gilula to answer the following questions: What is teacher's perception of religions education? And "What are the challenges of teaching religious education". They concluded that secondary school teachers, both public and private, recognised the need for religious education in schools because it can engender spiritual values in the young people.

In a study, conducted by Limor (1995) concerning teachers' perception of religious education in senior secondary schools from four metropolitan areas in London, Berkshire and Bradford. The survey results showed that almost 75% of teachers responding supported religious education and felt it should be implemented across the curriculum. Furthermore, 85% of the teachers responding felt it was the primary responsibility of the church. She found that in general, teachers view religious education as an important and necessary component of public schools. The survey results also revealed that while most believed in the importance of religious education, teachers had differing ideas of what religions to teach and how they should be taught.

Sitton (1999) investigated prospective teachers' perception of religious education in two universities. The survey results showed that 79% of the prospective teachers responding supported religious education because it promotes religious tolerance whiles 21% of the teachers responding felt it was the primary responsibility of the church to inculcate spiritual values in the young.

## The Perception of Teachers about Moral Education

Bever (2004), in her research "An Assessment of Teachers' perception of and attitude to Moral Education" discovered that: Teachers felt that moral education was a tool for instilling moral virtues in the young. In addition, teachers believed that moral education was important for promoting the spirit of unity, fairness and love among students. Teachers believed that moral education was becoming more and more the schools' responsibility, but were concerned about parental and community involvement. There was a positive correlation between the moral education instruction in schools and its positive ethical results.

Forlow (2002) investigated teachers' perception about the moral education programme in three states in the United States of America. The survey results revealed that in order to reclaim the moral mission of schools, the majority of the teachers responding, felt that moral education was part of the solution to the perceived moral decline in the United States of America.

Matousek (1996) studied teachers' perception about moral education in selected high schools in Georgia. The research results indicated that most teachers believed moral education was desirable for shaping the moral fabric

of society. The study further revealed that teachers believed the community had the responsibility to partner the school in the quest of instilling moral values in young people.

In a study conducted by Holden (2001) on the perception of teachers about moral education, the followings findings were made:

1. Moral education was considered highly by the majority of teachers.

2. Most of the teachers also believed that violence would be reduced and students would be better equipped to manage conflict through the moral education programme.

3. There was a positive correlation between the moral education instruction and its positive ethical results.

**The Perception of students about Religious Education**

A study carried out by Davidson, and Stokes (2001) on students' and teachers' perception of religious education in five selected high schools in North Alabama revealed that: Students were very positive about religious education. In fact, high school students had an average mean of 3.19 on over all agreement on the five – point Likert -type scale in which five was the highest level of agreement. The study indicated that students were supportive of religious education because they felt that it results in improved behavior. There was a positive correlation between the religious education instruction in high schools and its positive spiritual and moral values domino effect.

Investigating 250 second-year high school students, Rice (2000) reported that perception of high school students about religious education was positive. They felt it was needed in schools and resulted in improved spiritual values and moral values.

In a study of high school students' perception of religious education in North Alabama, Mirion and Maslovaty (1995) reported that most students were supportive of religious education. This stems from the fact that it helped them to work out their spirituality and moral values if moral educators teach the subject. The survey results also revealed that current religious problems should be embodied in religious education.

In a research conducted by Maslovaty and Iram (1997) on students perception of religious education in high schools, revealed that students were supportive of religious education. However, students attached seriousness to the study of the subject if it was made a core subject.

Amozlino (1996) investigated students' perception of religious education in selected high schools in Bar-Ilan. The survey results revealed that students involved in the study acknowledged the importance of religious education in working out the spirituality and moral values of the young. However, students believed that if the subject was not made core subject students would gradually develop unfavourable perception towards it.

A study conducted by Richardson (1996) on students' perception of religious education in high schools revealed that students had favourable perception of religious education. They felt it was needed in the schools and

resulted in improved behaviour. In addition, it helped to teach without indoctrinating students.

## The Perception of students about Moral Education

Thornton and White (2004) investigated students' perception of moral education among Harding University undergraduate students. The survey results revealed that undergraduate students in Harding University had positive perceptions about moral education because it provided broad-based education. They felt that moral education was needed in schools to check indiscipline and sexual harassment in schools. They believed that students become better citizens as a result of moral education. Berliner (1995) studied student's perception about moral education in selected high schools in Georgia. The survey results revealed that students were in support of moral education. They contended that moral education helps in shaping the moral fabric of the youth. Lane-Garon (2003) conducted a study on students' perception of moral education in selected independent high schools where moral education was not a core subject. The survey results indicated that students do not believe that moral education can shape the moral fabric of the youth.

Research findings of Guyton and Dunn (1996) on students' perception of and attitude to moral education strongly underlined the need of moral education in the schools. The survey results further revealed that moral education had a prominent place in the way young people worked out their values and purpose in life. These research findings are in agreement with the study conducted by

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Fenstemarcher (2000) on the students' perception of moral education in high schools. The survey results revealed that students believed that moral education had a place in the way the moral fabric of young people was shaped.

**The Attitude of teachers towards Religious Education**

In a study conducted by Milson (2000) on "The Attitude of teachers towards the Teaching of Religious Education in Public Schools" revealed that the religious convictions of a teacher did not appear to affect teacher's attitude toward the teaching about religions in public schools. Moreover, teachers responding to the survey appeared to exhibit neither an overly positive nor an overly negative attitude toward religious studies. In addition, respondents contend that all the major religions should be given equal time and treatment. This result may be due to the controversial nature of the topic and the differing interpretations of the survey statements.

Bewell (1999) investigated the attitude of teachers towards religious education in selected high schools in the El Paso, Texas and Denton, The survey results revealed that most teachers responding appeared to exhibit a positive attitude towards religious education because they contended that it provided a broad based education. In addition, there was a positive correlation between the attitude of teachers towards the religious education instruction and its successful implementation. In contrast with findings of Bedwell, Cruickshant (2000) conducted a study on the attitude of teachers towards religious education in Public high schools in Kent, England. The survey result showed that teachers appeared to exhibit overly negative attitude towards religious education. They further

contended that religious education could generate conflicts with parents, students and school authorities.

A survey result of Chu (1996c) on teachers' perception of and attitude to religious education strongly underlined the need for religious education in schools because it provided the bases for broad based education. A comparative study on the attitude of teachers towards religious education in public high schools and independent high schools conducted by Gates (1998) revealed that in public schools where religious education is a core subject, the attitude of teachers towards the subjective tended to be positive because they asserted that it provided basis for a broad base education. However, in the case of teachers in independent schools where the subject is not compulsory, the attitude of teachers towards the subject tended to be negative.

**The Attitude of teachers towards Moral Education**

Hull (1998) studied the attitude of teachers towards moral education in three areas: The role of the school, the role of the teacher and teachers and classroom treatment of moral issues. This was an attempt by Hull to answer the following questions: Should schools teach moral education? In which discipline should it be taught? And who should teach it? The study concluded that secondary school teachers recognised the need for moral education but few teachers believed a single subject approach to moral education was not needed.

Jarvis (1995) investigated the attitude of teachers towards moral education in Texas and Denton. The survey results revealed that teachers believed that

moral education is needed in schools because it helped young people to work out their values in life. In contrast with findings of Jarvis, Cox (1995) studied Pre-service teachers' attitude towards moral education. The survey results indicated that 65% of the pre-service teachers responding were not supportive of moral education and felt it should be scrapped from the school curriculum.

Bever (2004) studied teachers' perception of and attitude towards moral education. The survey results revealed that:

1.   Many teachers felt that moral education is important but are concerned about having a specific curriculum.

2.   Teachers noted that classroom guidance is related to moral education.

3.   Teachers felt that there should be guidance lessons in the classroom to support moral education

**The Attitude of students towards Religious Education**

Mathison (1998b) studied students from four metropolitan areas in Georgia to determine the attitude of students towards religious education. The survey results showed that almost 75% of teachers responding supported religious education because it provided comprehensive education in schools, and felt it should be implemented across the curriculum. Furthermore, 85% of the students responding felt it was the primary responsibility of the church. She found that in general, students view religious education as an important and necessary component of public schools. The study results further revealed that while most

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believed in the importance of religious education, students had differing ideas of what religious education is and how it should be taught.

Ocker (1995) investigated the attitude of students and parents towards the religious education programme at Roosevelt Elementary School. The survey results revealed that. Students were supportive of religious education. They felt it was needed in schools because it provided comprehensive education in schools.

Brooks and freedman (2002) studied the attitude of students towards religious education. The survey results revealed that students did not take religious education seriously because it was not a core subject in the school.

Finally, Decair and Waish-Vettern (2001) conducted a study on the attitude of students towards the religious education programme in South Dakota. The results of the study revealed that most students had positive attitude toward religious education because it provided comprehensive education.

**The Attitude of students towards Moral Education**

Ryan (1995) investigated the attitude of students towards moral education in four metropolitan areas in Georgia. He reported that most students involved in the survey acknowledged the need in developing in the young people an inner guide that would help them make sound moral judgement and withstand the storm of value crisis that had engulfed the world.

Amanda (2002), in her study "The attitude of students towards Moral Education among Harding university undergraduate students in education seeking Teacher licensure" revealed that students had positive attitude towards moral

education. They felt that it was needed in schools because it provided a comprehensive education. They further stressed that moral education should not be integrated into religious education. The study further revealed that the aims and goals of moral education are best enhanced through a single- subject approach.

Singer (2000) studied the attitude of students towards moral education in four metropolitan areas in North Carolina. Thus, he posed the following research questions: Should schools teach moral education? And who should teach it? He concluded that students recognised the need for moral education in the schools but they had differing ideas about the mode of instruction of the programme. In a study conducted by Zarra (2000) on the attitude of students towards moral education in Bradford, Kent and Sheffield, the survey results revealed that students had positive attitude towards moral education if it is a core subject. They felt that moral education is needed in schools because it helped young people to work out their values. In addition, respondents felt that moral education should not be integrated into religious education.

## Challenges of Teaching and Learning of RME

Research reports have shown that a number of challenges confront the teaching and learning of religious and moral education worldwide. For the purpose of this study, ten major challenges have been identified. These relate to lack of teaching competencies, effectiveness of RME in information age, textbooks, assessment strategies and consistency in sequence and scope of the

textbook, in-service training, community involvement in the moral development of the child, modeling, perceptional barriers and attitudinal barriers.

Chu and Park (1996a) conducted a study on 300 pre- service teachers and elementary school teachers to assess their teaching competencies in moral education. The study revealed that a majority of the teachers lacked the necessary skills for effective teaching of moral education. In addition, English (1999b) evaluated the views of 200 teachers on the religious education curriculum in Kent and Telford. The survey results revealed that most teachers had limited competencies in the teaching of religious education.

Moon (1995c) studied the relevance of moral education in an era of information technology in four metropolitan areas. He concluded that the curriculum was fashioned on the principle of the expanding community approach. The study further revealed that the curriculum was criticised for being too age – grade- oriented, for failing to provide for the teaching of moral issues of immediate concern to students, and for its uselessness in the information age which blurs the traditional boundaries of human life.

Hoge (1995) clearly identified textbooks as one of the challenges teachers face in the teaching of moral education. In a study on the evaluation of pre-service teachers views on the moral education programme in Korea, Hoge concluded that the ministry of education exclusively provides moral education textbooks as a result all students learn the same moral messages. However, the diversity of needs and situations may not be taken seriously in transmitting those moral messages.

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Park (1996) conducted a study on "Assessment techniques in Moral Education" in Kent, Bradford and Berkshire. The study revealed that teachers were not well prepared for moral discussion. The contents of textbooks consisted mostly of normative arguments, thus teachers must recognise the given content in the textbook in order to lead active moral discussions. However, the research findings revealed that most teachers tended to use the textbook content directly. Large class sizes, often more than fifty students also hampered effective moral discussions.

A study conducted by Moon (1995a) in Korea on "Assessment strategies in Religious Education" revealed that most teachers assessed students based on and paper and pencil test. Assessment of students was solely based on the cognitive domain. Moral dilemma was not used as an assessment strategy.

Park (1995) conducted a study on the pre-service teachers moral education programme in Korea. He concluded that the programme focused on theory at the expense of practical experience. The study further revealed that pre- service teachers were information-rich, but experience poor. The opportunities for in-service education were not enough to satisfy moral education teacher's needs. Voluntary participation in teacher education programmes for the purpose of enhancing the teaching competencies of the teacher, as specialist in moral education was not often used.

Park (1996) conducted comparative study on the roles of the school and the community in the moral development of the child. The survey results revealed that:

1. The highly competitive atmospheres in both classrooms and schools diverted students' attention only to academic learning.

2. Teachers and parents also encouraged students to get higher grades instead of encouraging them to cultivate moral virtues.

3. Parental involvement in students' moral development was rare.

4. Communities were not often good partners in shaping the morally good student.

5. In general, moral education was left only to the hands of moral education teachers.

Hogg- Chapman conducted a study that suggests the importance in providing appropriate role models for children as part of moral education (Hogg-Chapman, 2003). Those in support of moral education agreed to the suggestion that teachers who teach moral values to their students should also display these core values themselves (Campau, 1998; Khramtsova & Saarnio, 2003). However, many teachers of moral education lack moral virtues as the study conducted by Houff (1997) suggests.

Perception also poses a challenge to the study of religious education. Johnson (2002) conducted a study on "Teachers' and Students' Perception about Religious Education in Public High Schools and Private High Schools. A Comparative Study." The study revealed that students in public schools where religious education is a core subject tended to have a positive perception towards the subject but in private schools where the subject was not a core subject, the perception of teachers and students about the programme tended to be negative,

Finally, attitudinal barriers also posed a challenge to the teaching of moral education. Teachers and students who did not have positive attitude to moral education did not appear to see the need for it in schools. The above conclusion was drawn in a research conducted by Houff (1997)

## Key Issues Arising out of the Literature Review

The theoretical review of literature related to religious education, moral education, perception and attitude. The empirical review of literature focused on the global prospective of teachers' and students' perception of and attitude towards the Religious and Moral Education Programme. Developments on teachers' and students' perception of and attitude towards the Religious and Moral Education Programme in USA, UK, Denmark, South Korea, Israel and Australia were studied to establish current trends. Furthermore, the challenges of teaching and learning of RME were highlighted to enhance the discussion. The prime issues arising out of the literature review could be summarised as follows;

Religious education can be explained as the study of beliefs and faiths of various religious groups in a scientific way. It aims at deepening and widening the individuals understanding of religions and moral issues so as to help society and individuals to become well informed about religious issues.

Moral education consist of judgments that pronounce actions to be good or bad, right or wrong merely because of the effects they have on the feelings, interests or ideas of other people or simply because of their effects on humanity.

Perception refers to designate inferred disposition, belief, feelings and action tendencies that are organised with respect to an object. The theories of perceptions, which are relevant to this study, are core-content-theory of perception and transcendental theory of perception.

Attitude in simple term is how people think, feel and behave towards a psychological object like a person, an object or idea. It consists of three main components, namely, cognitive, affective and behavioural components.

The literature established that the perception of teachers about religious education was positive because it helped young people to work out their spirituality and moral values. In addition, in schools where religious education was made a core subject, teachers tended to have a favourable perception towards it.

In the case of the perception of teachers about moral education, the literature brought to light that teachers had positive perception about the subject. They contended that it helped students to develop the spirit of love, unity and fairness among peers. However, some few teachers felt that it was the responsibility of the church to inculcate moral values in young people. Some teachers expressed much concern about a situation where moral education had become the sole responsibility of the school whereas some parents and the community had become moral onlookers.

With respect to the perception of students about religious education, the literature brought to the fore the fact that students were supportive of religious education because they felt t it resulted in improved behaviour. However, in

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schools where the subject was not a core subject, students were found to have unfavourable perception about the subject.

The literature brought to the fore the perception of students about moral education. Many students felt that moral education was needed in schools to check indiscipline and sexual harassment. They further contended that students are better citizens because of moral education. There was a positive correlation between moral education instruction and its positive ethical result.

The literature revealed that many teachers' views strongly underlined the need for religious education in school. They maintained that it helped young people to work out their spirituality. However, in schools where religious education was a core subject, the attitude of teachers towards the subject tended to be positive whereas in schools where the subject was not a core subject, the attitude of teachers towards the subject tended to be negative.

The literature review also established that the attitude of teachers towards moral education was positive. Many teachers felt that moral education helped students to become morally mature and capable to take make sound moral judgement. However, some few teachers felt it should be scrapped from the school curriculum because it was not a core subject in the schools.

The literature further revealed that a majority of the students had positive attitude towards religious education. This stems from the fact that it helped young people to work out their spirituality. However, in schools where religious education was not a core subject, students tended to have a negative attitude towards the subject.

The literature also showed that the attitude of students towards moral education was positive because it improved the behaviour of students. However, students tended to have negative attitude towards moral education if it was not a core subject.

Meanwhile, the literature review established a number of challenges that confronted the teaching and learning of religious and moral education in senior secondary schools across the globe.

The literature established that the teaching competencies of religious and moral educators were limited. Many teachers lacked the effective skills for teaching the subject. The content knowledge of many teachers in RME was very inadequate because many teachers tended to use textbook content directly instead of basing their teaching on moral discussion. Assessment of students was solely based on the cognitive domain and paper and pencil test. Moral dilemma was not used as an alternative assessment tool.

From the empirical review, it is clear that the RME curricular of teacher training colleges in many countries were focused on theory at the expense of practical experience. Student teachers were therefore information rich but experiences poor in the teaching of the subject.

The empirical review revealed that the collaborative effort between the school and the community in the moral development of the child was beset with problems. The highly competitive nature in both the classroom and the school diverted students' attention to only academic work because teachers and parents encouraged students to get higher grade instead of encouraging them to cultivate

moral virtues. Parental involvement in students' moral development was rare hence moral education was left in the hands of moral educators.

The literature review established inadequate textbooks as one of the challenges teachers and students faced in the teaching and learning of religious and moral education. Inadequate supply of textbooks was a key problem however, a closer look at the content of the textbooks revealed that students learnt the same moral messages hence, diversity of needs and situations were not taken seriously in transmitting these moral messages.

The studies that formed the basis for these conclusions were conducted in certain specific places in the world on teachers and students who have different characteristics and different cultural influences when compared to those in Ghana. This study is therefore necessary to find out what prevails in Ghana so as to help improve educational practice in Ghana.

# CHAPTER THREE

# METHODOLOGY

## Introduction

This chapter discusses the steps that are pursued and the procedures that have been carried out in order to gather data relevant for the study. Specific parts that have been covered are research design, population, sample and sampling techniques, and research instrument, pre-testing of instrument, data collection procedure and method of data analysis.

## Research Design

According to Koul (2002) a research design describes a number of decisions, which need to be taken concerning the collection of data. The design therefore, constitutes a frame for the collection, measurement and analysis of data. Fink (2001) describes research design as "all the stages and the processes involved in reaching the respondents" (p.24).

The research design selected for the study is the descriptive survey. A descriptive survey involves collecting data in order to test hypotheses or answer questions concerning the current status of the subject of study; it determines and reports the way things are (Gay 1992). Babbie (1990) points out that the descriptive survey is very useful for generalising from a sample to a population so

that inferences can be made about the characteristics, attributes or behaviour of the population. Gay (1992) further maintains that a descriptive survey is useful for investigating a variety of educational problems including assessment of attitudes, opinions, demographic information, conditions and procedure. In this case, teachers' and students' perception of and attitude towards the teaching of religious and moral education (RME) fit well in a descriptive survey. Descriptive data are usually collected through questionnaires, interview and observation.

Fink (2001) points out that the descriptive survey is about describing, observing and documenting aspects of a situation as it naturally occurs rather than explaining it. This design helps to produce a good amount of responses from a wide range of people. A descriptive survey involves asking a number of individuals the same set of questions either by mail, telephone or in person. Creswell (2002) and Koul (2002) point out the merits of the descriptive survey. They assert that it provides a more accurate picture of events and seek to explain people's perception and behaviour on the bases of data gathered at a point in time. According to Creswell (2002) other advantages of the descriptive survey include the economy of the design and rapid turn around in data collection.

Payne and Payne (2005), on the contrary maintain that in using the descriptive survey, there is the difficulty of ensuring that the questions to be answered are clear and not misleading. This stems from the fact that survey results can vary significantly. It may also produce results, which cannot be relied upon because they delve into private matters, hence many people may not be completely truthful. Fraenkel and Warren (2000) point out that getting a sufficient

number of questionnaires completed and returned so that meaningful analysis could be made is another snag of the descriptive survey design.

However, steps were taken by this researcher to correct the weaknesses associated with the descriptive survey. The questionnaires were pilot tested and this enabled the researcher revise ambiguous statements for clarity. Respondents were assured that their responses would be treated as confidential and were solely to be used for academic purpose.

In this vein, the descriptive survey design was considered by this researcher as the most appropriate for unearthing teachers' and students' perception of and attitude towards the religious and moral education programme. This was because it helped in determining the perception and attitude of respondents on the variables studied using questionnaires.

## Population

Population, according to Creswell (2002), Fraenkel and Wallen (2000) and Koul (2002) refers to the complete set of individuals (subjects or events) having common observable characteristics in which the researcher is interested. Fink (2001) refers to population as any collection of specified group of humans or non-human entities. Hummelbrunner, Rak and Gray (2000) also explain that population is the total of all items in the group of items in which the researcher is interested.

According to Fink (2001) the criterion for the inclusion of a unit into a survey is based on the characteristics of respondents who are eligible for

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participation in the survey. For the purpose of this study, the target population comprised religious and moral education teachers and students in all the senior secondary schools in the Upper- East Region of Ghana. However, the accessible population consisted of religious and moral education teachers and students, in 16 and 6 selected senior secondary schools respectively in the Upper- East Region of Ghana.

The following target population of religious and moral education teachers in senior secondary schools in the Upper-East Region was used for the study. The target population of religious and moral education teachers used for the study is shown in Table 1.

Table 1

**Target population of religious and moral education teachers: 2005/2006**

| No | Name of district | No of SSS | No of RME teachers |
|----|------------------|-----------|--------------------|
| 1 | Bolgatanga Municipal | 4 | 15 |
| 2 | Talensi-Nabdam District | 2 | 6 |
| 3 | Bawku-East Municipal | 2 | 5 |
| 4 | Kasena-Nankana District | 4 | 13 |
| 5 | Bulsa   District | 2 | 6 |
| 6 | Bongo   District | 2 | 5 |
| | Total | 16 | 50 |

## Sample and Sampling Technique

A sample, according to Fink (2001) is a portion or subset of a larger group. It is a representative of a larger group. It is a representative of the population if important characteristics (e.g., Age, gender, status) are distributed proportionately in both groups. The importance of samples lies in the accuracy with which they represent or mirror the target population. The sample in this study consists of a total of 350 respondents; comprising 300 second year students and 50 RME teachers selected from the senior secondary schools. However, 294 student respondents returned their questionnaire hence a total of 344 respondents were used for the study. The researcher used 20% of the second year students in each of the 6 sampled senior secondary schools in the Upper East Region of Ghana for the study. This is in line with guidelines provided by Fink (2001). In his view, "if the population is a few hundreds, a 20% sample will do "(p.14). Nwana (1993) also maintains that if the population is a few hundreds, a 20% or more samples will do. The sample size was distributed proportionately among the sampled senior secondary schools according to the number of second year students in each school. The second year students were considered for this study in view of the fact that they had experienced one academic year of RME teaching hence they were in a better position to bring their experiences to bear in responding to the instrument regarding the perception and attitude towards the teaching of religious and moral education.

Sarantakos (1998) points out that sampling is a process of choosing the units of the target population which are to be included in the study. According to

Fink (2001) and Osuala (1993) sampling is efficient and precise in that those resources that might go into collecting an unnecessarily number of individuals or groups can be spent on other activities of the research. It helps focus the survey on precisely the characteristics of interest samples, which are expected to be representative of the population. Samples are therefore, chosen by means of sound methodological principles. However, Nwana (1993) asserts that no sampling procedure is perfect since it usually has some degree of bias or error.

First, the simple random sampling was used to select 6 out of the 19 schools in the accessible population. The names of the schools were obtained from the Regional Education Directorate and written on pieces of paper. The pieces of paper were folded and put in a container. They were thoroughly mixed and drawn one at a time without looking into the container. When a paper was selected and the name on it recorded, it was thrown back into the container before the next one was picked. This ensured the equal probability of selecting each name. In the event that the same school was drawn twice, the second drawing did not count. It was ignored and the paper returned to the container. The pieces of paper were mixed again and another draw was made. Drawing and mixing of pieces of paper continued until the needed six schools were selected.

Purposive sampling was used to select the second year students for the study, which consisted of 300-second year students from the 6, sampled senior secondary schools. The first year students and third year students were not selected for the study. This stems from the fact that the first year students were yet to settle down for serious academic work hence they might not have had much

knowledge about religious and moral education. The third year students were also not used for this study because they were busy preparing for their final year examination. Purposive sampling technique was used to select 60 second year students (Bawku senior secondary school), 67 second year students (Navrongo senior secondary), 42 second year students (Bolgatanga senior secondary), 41second year students (Zamse senior secondary/ technical), 42 second year students (Bolgatanga Girls' senior secondary) and 48 second year students (Notre Dame senior secondary) for the study.

Since the target population of religious and moral education teachers was small, the entire 50 religious and moral education teachers from 16 senior secondary schools, in the Upper- East Region, was used for the study. This is in line with the assertion by Nwana (1993) that every member of the population would be studied "when the population size of the whole population is small" (p.58). The sample frame of the students used in this study is shown in Table 2.

Table 2

**Sample frame of students used in the study**

| No | Name of School | Population of SSS 2 students | Sample size |
|----|----------------|------------------------------|-------------|
| 1 | Bawku Senior Secondary | 304 | 60 |
| 2 | Navrongo Senior Secondary | 337 | 67 |
| 3 | Bolgatanga Girls' Senior Secondary | 212 | 42 |
| 4 | Zamse Senior Secondary/Technical | 209 | 41 |
| 5 | Notre Dame Senior Secondary | 241 | 48 |
| 6 | Bolgatanga Senior Secondary | 214 | 42 |
| Total | | 1517 | 300 |

## Research Instrument

To obtain data pertinent to the research questions, one main instrument was used. That is the questionnaire. There were two sets of questionnaires, one for religious and moral education teachers (refer to Appendix B) and the other for students (refer to Appendix C). The teachers' questionnaire, which was made up of 50 items, has six sections (sections A –F). Section A of the teachers' questionnaire consists of five items dealing with demographic data of teachers. The items in section B of the teachers' questionnaire were designed to gather information on teachers' perception of religious education while the section C sought information on teachers' perception of moral education. The responses to

the items are designed on a four point Likert-type scale and coded Very True 4, True 3, Untrue 2 and Very Untrue 1.

The items in section D were structured to elicit responses on teachers' attitude towards religious education while the section E sought information on teachers' attitude towards moral education. The responses to the items are designed on a four point Likert-type scale and coded Strongly Agree 4, Agree 3, Disagree 2 and Strongly Disagree 1.

The Likert-type scale appears to be the most popular method of attitude scale construction (Lehmann & Mehrens (1991). The reason is that the Likert-type scale is easier to construct and score than the Thurstone or Guttman scales. In addition, the Likert type scale produces more homogeneous scales; allows the subject to indicate the degree or intensity of feelings, and permits spread of variance.

The four-point Likert type scale is preferred to the traditional five-point scale because Casely and Kumor (1988) argue against the use of an odd number of responses in the centre of the Likert-type scale. Anderson cited in Sey (2000) also explains that the use of an even number of responses reflects the concern that respondents might use the "not sure" or "undecided" to avoid making a real choice. With an even number, respondents are "forced" to choose between favourable and unfavourable perception and attitude towards religious and moral education. Sprinthal, Sprinthal and Oja (1994) argue strongly "attitudes carry strong emotional component and therefore, can never be neutral" (p. 214).

Finally section F of the teachers' questionnaire was designed to find out the challenges of teaching religious and moral education in senior secondary schools. Close-ended and open-ended items were used to elicit information from teachers.

The student questionnaire, which is also made up of 50 items, has six sections (A-F). Section A of the instrument consists of four items which deal with biographic data of students. The items in section B of the students' questionnaire were designed to gather information on students' perception of religious education whereas the section C seeks information on students' perception of moral education. The responses to the items were designed on a four point Likert-type scale and coded Very True 4, True 3, Untrue 2 and Very Untrue 1.

The items in section D are structured to elicit responses on students' attitude towards religious education while section E seeks information on students' attitude towards moral education. The responses and coding are designed on a four point Likert-type scale as follows: Strongly Agree 4, Agree 3, Disagree 2 and Strongly Disagree 1.

Finally section F of the students' questionnaire was to find out the challenges of learning religious and moral education in senior secondary schools. Close-ended and open-ended items were used to elicit information from students.

The questionnaire items were developed according to guidelines suggested by (Creswell, 2002; Fraenkel & Wallen; Koul, 2002; Payne & Payne 2005). All the items were generated from the research questions.

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## Pre-testing of the Instrument

Twenty senior secondary school year two students and ten RME teachers participated in the pre-testing of the instrument. These students and teachers were not part of the sample used for the study. Pieces of paper were added to the questionnaires for respondents to pass comments on the clarity, weakness, inadequacies, ambiguities and problems in the items in the instruments. As a result of such comments, statements, which seemed ambiguous or misleading were either removed or revised for clarity before the actual data collection commenced.

## Validity and Reliability of Instrument

A team of experts determined the content validity of the questionnaire. These include two professors in the field of education and some officials at the ministry of education, since content validity can be determined by expert judgment. The suggestions they made were used to restructure the items. Cronbach alpha measure of internal consistency was used in determining the reliability of teachers' and students' questionnaires for the main study. Since the majority of the items in the questionnaires were multiple –scored especially on the Likert –type scale, the Cronbach's co-efficient alpha was deemed suitable. The selection of Cronbach's co-efficient alpha was informed by Payne and Payne's (2005) view that 'the Cronbach's co–efficient alpha is used when measures have multiple – scored items such as an attitudinal scale'' (p.22). The Cronbach's alpha

for students' questionnaire and teachers' questionnaire were .6126 and .8014 respectively (refer to Appendix F and Appendix G).

## Data Collection Procedure

Before undertaking the data collection exercise the researcher made initial contacts with the schools selected for the study. The researcher sought permission from the heads of institutions concerned. He introduced himself, explained his mission, presented a letter of introduction (refer to Appendix A) from the department, and sought permission for the conduct of the research. The researcher held a meeting with the religious and moral education teachers to explain the items to them. The sole aim of taken this move was to ensure that fitting responses were elicited from the respondents. The respondents were assured of confidentiality in order to inspire them to respond to the items without any hesitation. The researcher and some research assistants administered the questionnaires to teachers and students sampled for the study. Sufficient time was allowed for the completion of items after which the questionnaires were collected the same day. A minimum of two weeks was used for the administration of the questionnaires.

## Data Analysis

The data collected were edited to ensure that responses were suitable. The editing also helped to exclude questionnaire, which were not completed. The questionnaires were serially numbered for easy identification. Finally, the

questionnaires were coded for easy analysis. With respect to perception, It was scored and tabulated on a four point Likert-type scale, which was scored 4, 3, 2 and 1 for items with responses; "Very True", "True", "Untrue" and "Very Untrue", respectively.

In the case of attitude, it was scored and tabulated on a four point Likert-type scale, which was scored 4, 3, 2, and 1 for items with responses; "Strongly Agree", "Agree", "Disagree" and "Strongly Disagree", respectively. The same score was given to items with the responses "Very well", "Well", "Somewhat", and "Not Much", respectively. In the case of items with the responses "Very Adequate", "Adequate" and "Not Adequate", as well as "Very Sufficient", "Sufficient", and "Not Sufficient", "Yes", "No", and "Not Quite", they were scored 3, 2 and 1 respectively. Items with responses "Yes" and "No" were scored 1 and 2 respectively. The responses to all the open-ended items in the teachers' questionnaire and the students' questionnaire were used for triangulation (refer to Appendix D and Appendix E respectively).

All responses for each item in the questionnaires was entered into excel and analysed with SPSS 11.0 for windows. A minimum possible score was established based on the number of items that were generated. This helped in the establishment of the percentage for each respondent. To ascertain whether a respondent's perception was positive or negative or whether a respondent had a positive attitude or a negative attitude, frequencies and percentages were used to show the distribution of the responses. A high percentage score was regarded as positive or favourable whereas a low percentage score was regarded as negative

or unfavourable. In this study, high scores meant favourable or positive perception of religious and moral education and positive or favourable attitude to religious and moral education while low scores meant negative or unfavourable perception and attitude towards religious and moral education. During the discussion of the results, research questions were answered and the hypotheses tested by describing the relevant data using descriptive statistics and inferential statistics respectively.

For research questions, 1, 2, 3, 4, 5 and 6 however, percentages and frequencies were used to get the direction of the perception and attitude of respondents as well as the challenges associated with the teaching and learning of RME. The independent samples t-test was used to test the hypotheses that have been formulated. This was because the scale of measurement of the test variables (teachers' and students' perception and attitude towards religious and moral education) was interval scale. Again, it was assumed that the sampling distribution was normal in shape hence the standardized normal distribution could be used (Healey, 2002). All the hypotheses were tested at 0.5 significant level.

# CHAPTER FOUR

## PRESENTATION, ANALYSIS AND DISCUSSION OF DATA

### Introduction

This chapter is organised under two main headings. The first section covers the results of the analysis of the background information or demographic data on the respondents involved in the study. The second part covers the results of the main data of the study. The analysis and discussion are centred on teachers' perception of religious and moral education (RME). Students' perception of RME, teachers' attitude towards RME and students' attitude towards RME. The chapter also analyses the challenges of teaching and learning of RME, the differences between teachers' perception of RME and students' perception of RME and finally concludes with a discussion on the differences between teachers' attitude towards RME and students' attitude towards RME. Tables and charts are provided to illustrate and support the findings whenever applicable.

### Background Information

The study involved a sample of 344 respondents and consisted of 50 teachers, selected from 16 senior secondary schools and 294 students sampled from 6 senior secondary schools, all within the Upper -East Region of Ghana. Details of frequencies and percentages for the personal information of teachers

and students are presented in tables and charts. The breakdown of teachers used in the study is provided in Table 3.

Table 3

**Gender Distribution of Teachers**

| Gender | Frequency | Percent |
|--------|-----------|---------|
| Male | 44 | 88.0 |
| Female | 6 | 12.0 |
| Total | 50 | 100.0 |

Table 3 shows that, 44 male teachers representing 88.0% and 6 female teachers representing 12.0% were used in the study. The respondents were drawn from 16 schools in the study area. Teachers used in the study hold various professional qualifications.

This is shown in Figure 1.
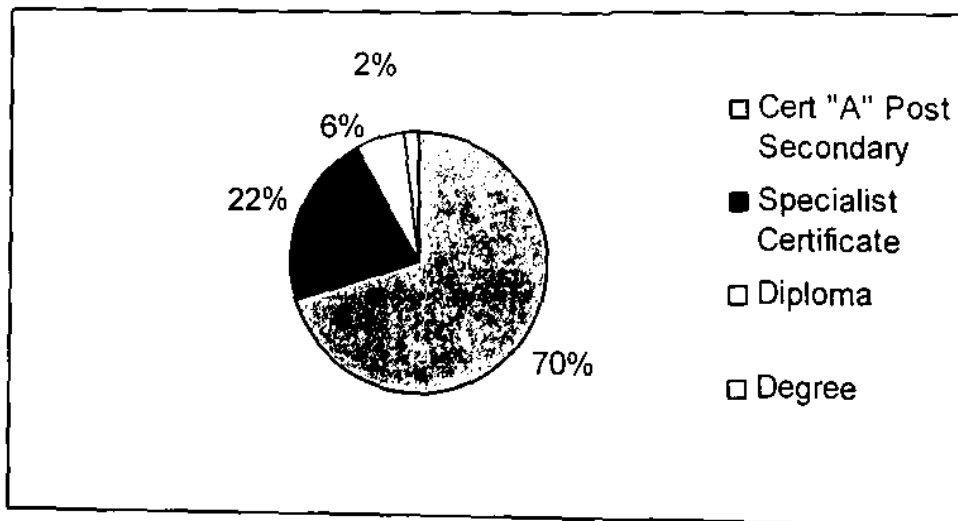


Figure 1: **Professional qualifications of teachers.**

Results from Figure 1 indicate that the majority of the teachers used for the study were professional teachers. The degree holders formed 70% of the respondents and diploma holders formed 22%, specialist certificate holders constituted 6% and the remaining 1% of the teachers used in the study holds 'A' 3-year Post-Secondary certificate.

Some of the respondents had little teaching experience, while others have been in the teaching service for many years. The breakdown of respondents teaching experience is provided in Table 4.

Table 4

**Teaching experience of teachers**

| Range of years | Number of teachers | Percent |
| --- | --- | --- |
| Less than 1 year | 4 | 8.0 |
| 1 – 4 years | 14 | 28.0 |
| 5 – 8 years | 14 | 28.0 |
| 10 – 13 years | 8 | 16.0 |
| 14 – 17 years | 2 | 4.0 |
| 18 – 21 years | 2 | 4.0 |
| 22 – 25 years | 2 | 4.0 |
| 26 – 29 years | 2 | 4.0 |
| 30 – 33 years | 2 | 4.0 |
| Total | 50 | 100.0 |

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It is evident from Table 4 that 64.0% of the teachers have been teaching for less than 9 years while 36.0 % have been teaching for more than ten years. This shows that the teachers are likely to have enough teaching experience to enable them inculcate religious and moral values into young people.

## Analysis of students Biographic Data

The study involved form two students of 6 public senior secondary schools randomly selected for the study. Distribution by gender of the students is illustrated in Table 5.

Table 5

**Gender distribution of students**

| Gender | Frequency | Percents |
|--------|-----------|----------|
| Male   | 173       | 58.8     |
| Female | 121       | 41.2     |
| Total  | 294       | 100.0    |

Table 5 portrays that out of the total number of 294 students who completed the questionnaire, 173 (58.8%) were males while 121 (41.2%) were females. The age ranges of form two students sampled from 6 senior secondary schools for the study is presented in Table 6.

Table 6

**Age ranges of students**

| Age range (years) | Frequency | Percents |
|---|---|---|
| 13-16 | 46 | 16.8 |
| 17-20 | 240 | 81.6 |
| 21-24 | 7 | 2.4 |
| 25-28 | 1 | .3 |
| Total | 294 | 100.0 |

As reported in Table 6, out of a total of 294 respondents drawn for the study, 46(16.8%) were aged between 13 to 20 years; a greater number of the respondents 240 (81.6%) were aged between 17 to 20 years while 7(2.4%) were aged between 21-24 years. Only 1(.3) respondent was aged between 25-28 years. These revelations imply that the respondents are matured enough to give adequate information on the issues involved in the inculcation of religious and moral education in the schools.

## Analysis of the Main Data

### Responses to Research Questions

The following research questions are presented in terms of the results, analysis of results and discussing of the results.

### Research Question 1

What is the perception of teachers about RME?

For effective teaching of religious and moral education teachers must have higher or favourable perception of the subject. This research question was used to find teachers' perception about RME. Responses in sections B and C, specifically to items 5, 6, 7, 8, 9, 10, 11, and 12, as well as items 13,14, 15,16,17,18,19, and 20 were employed to address this question. They encompassed statements on responsibility of religious education, emerging religious problems, how religious education can effectively be taught, major responsibility of religious education, religious education helps to teach without indoctrinating students, religion should not be part of value education, provision of teaching and learning materials and the possibility of given equal time and treatment to all major religions. Again, other statements included the major responsibility of moral education, the need for moral education, appropriate curriculum materials for teaching moral education, morals are caught but not taught, only moral exemplars teach moral education, schools cannot provide broad education without moral education and the use of moral education as a tool for fighting moral decadence.

Results of the analysis of the teachers' level of perception of RME have been presented using frequencies and percentages. On the basis of effective data analyses, two levels of perception were developed, specifically, very high or favourable perception and low or unfavourable perception. Respondents responded very true, true, untrue and very untrue to the sixteen items. Table 7 provides the results on the level of teachers' perception of religious and moral education.

Table 7 shows that, the responses of teachers to the perception statements were assorted. In response to the statement, "My observation is that the major responsibility of religious education is to promote religious tolerance". Nineteen (19) respondents representing 38.0% responded "Very True", 26 teachers (52.0%) stated, "True" while five teachers (10.0%) answered "Untrue". In response to the statement " My view is that the emerging religious problems should be put together and introduced into the curriculum of religious education", 26 teachers (52.0%) answered "Very True", 21 teachers (42.0%) responded "True", 2 teachers (4.0%) indicated "Untrue" while only 1 teacher representing (2.0%) responded "Very Untrue". When teachers were asked as to whether religious education can effectively be taught in schools, 46 teachers signifying 92% answered "Very True" or "True" as against 8 teachers equivalent to 8.0% who responded "Untrue" or "Very Untrue". In the same vein, reacting to the statement "My impression is that, the major responsibility of religious education is to promote religious pluralism", 38 teachers representing 76% responded "Very True" or True" as against 12 teachers corresponding to 24% who answered "Untrue" or "Very Untrue". In addition, reacting to the statement, "My conviction is that religious education helps to teach without indoctrinating students," 42 (84.0%) respondents answered "Very True" or "Untrue" as against 8 (16.0%) respondents who stated "Untrue" or "Very Untrue".

**Results of teacher response to statements on teachers' perception about RME**

| Perception Statement | Very True | | True | | Untrue | | Very Untrue | |
|---|---|---|---|---|---|---|---|---|
| | N | % | N | % | N | % | N | % |
| My observation is that the major Responsibility of religious education is to promote religious tolerance | 19 | 38.0 | 26 | 52.0 | 5 | 10 | - | - |
| My view is that the emerging religious problems should be put together and introduced into the curriculum of religious education. | 26 | 52.0 | 21 | 42.0 | 2 | 4.0 | 1 | 2.0 |
| My notion is that religious education can effectively be taught in schools. | 29 | 58.0 | 17 | 34.0 | 4 | 8.0 | - | - |
| My impression is that the major responsibility of religious education is to promote religious pluralism | 21 | 42.0 | 17 | 34.0 | 10 | 20.0 | 2 | 4.0 |
| My conviction is that religious education helps to teach without indoctrinating students | 17 | 34.0 | 25 | 50.0 | 7 | 14.0 | 1 | 2.0 |
| My understanding is that the provision of adequate teaching and learning materials will enhance objective of teaching religious education | 29 | 58.0 | 16 | 32.0 | 5 | 10.0 | - | - |
| My belief is that it is possible to give equal time and treatment to all major religions | 19 | 38.0 | 22 | 44.0 | 8 | 16.0 | 1 | 2.0 |
| My position is that religion should not be part of value education in schools | 27 | 54.0 | 21 | 42.0 | 2 | 4.0 | - | - |

Table 7 (Continued)

| Perception Statement | Very True | | True | | Untrue | | Very Untrue | |
|---|---|---|---|---|---|---|---|---|
| | N | % | N | % | N | % | N | % |
| My observation is that the major responsibility of moral education is to promote moral virtues | 29 | 58.0 | 19 | 38.0 | 2 | 4.0 | - | - |
| My view is that there is the need for moral education in schools | 21 | 42.0 | 29 | 58.0 | - | - | - | - |
| My notion is that moral education should be integrated into religious education | 21 | 42.0 | 24 | 48.0 | 5 | 10.0 | - | - |
| My impression is that it is difficult to obtain appropriate curriculum material for the teaching of moral education | 12 | 24.0 | 19 | 38.0 | 15 | 30.0 | 4 | 8.0 |
| My conviction is that morals are caught but not taught. | 9 | 18.0 | 12 | 24.0 | 23 | 46.0 | 6 | 12.0 |
| My position is that only moral exemplars teach moral education effectively. | 7 | 14.0 | 21 | 42.0 | 13 | 26.0 | 9 | 18.0 |
| My understanding is that schools cannot provide broad education without the study of moral values | 10 | 20.0 | 27 | 54.0 | 12 | 24.0 | 1 | 2.0 |
| My belief is that moral education can stem the tide of moral decadence among the youth. | 14 | 14.0 | 30 | 60.0 | 4 | 8.0 | 2 | 4.0 |

In addition to the above, 29(58.0%) respondents answered "Very True" to the statement, "My understanding is that the provision of adequate teaching and learning materials will enhance objective teaching of religious education", 16(32.0%) of the teachers responded "True", while 5 (10.0%) respondents answered "Untrue". In like manner, reacting to the statement, " My belief is that it is possible to give equal time and treatment to all major religions", 19(38.0%) stated "Very True", 22 (44.0%) respondents responded "True", 8(16.0%) respondents replied "Untrue" while only 1(2.0%) teacher answered "Very "Untrue". In response to the statement "My position is that religion should be part of value education in schools", 48(96.0%) of the respondents indicated "Very True" or "True" as against only 2(4.0%) respondents who responded "Untrue" and "Very untrue".

In reply to the statement, "My observation is that the major responsibility of moral education is to promote moral virtues", twenty-nine (29) respondents signifying (58.0%) answered "Very True", Nineteen (19) representing  8(38.0%) respondents responded "True", while two (2) respondents indicating (4.0%) indicated "Untrue". In reaction to the statement "My view is that there is the need for moral education in schools", twenty-one (21) respondents representing (42.0%) stated "Very True" while twenty-nine (29) respondents signifying (68.0%) indicated, "True". On the notion that "Moral education should be integrated into religious education", forty-five (45) respondents indicating (90.0%) responded "Very True" or "True" as against five (5) respondents representing (10.0%) who answered "untrue". In response to the statement, "My

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impression is that it is difficult to obtain appropriate curriculum materials for objective teaching of moral education", the percentages of "Very True" and True" responses (24.0%) and 38.0% respectively) far exceeded those who answered "Untrue" and "Very Untrue" (30.0% and 8.0% respectively). In addition, in reacting to the statement, " My conviction is that morals are caught but not taught", 9(18.0%) of the respondents replied "Very True", 12 (24.0%) respondents stated "True", 23 (46.0%) respondents answered "Untrue" while 6(12%) teachers responded "Very Untrue". In answer to the statement " My position is that only moral exemplars teach moral education effectively," only 7(14.0%) teachers answered "Very True", 21(42.0%) teachers forming the majority indicated "True", 13 (26.0%) responded "Untrue" while 9(18.0%) responded "Very Untrue". In reply to the statement, "My understanding is that schools cannot provide broad education without the study of moral values," 10 respondents corresponding to 20.0% responded "Very True", 27 respondents signifying 54.0% indicated "True", 12 respondents corresponding to 24.0% stated "Untrue" while only 1 respondent representing 2.0% replied "Very Untrue". In response to the statement," My belief is that moral education can stem the tide of moral decadence among the youth", 14(28.0%) respondents answered "Very True", 30(60.0%) respondents indicated "True", 8(12.0%) responded "untrue" while only 2 (4.0%) respondents answered "Very Untrue".

Synopsis of the responses is collapsed under "very high" or "favourable" teachers' perception of RME and "low" or "unfavourable" teachers' perception of RME. These are presented in Table 8.

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Table 8

**Teachers' perception of RME**

| Teachers perception of RME | Frequency | Percent |
|---|---|---|
| Very high/favourable | 31 | 62.0 |
| Low or Unfavourable | 19 | 38.0 |
| Total | 50 | 100 |

As reported in Table 8. out of 50 teachers. 31 of the respondents corresponding to 62.0% had very high perception or favourable perception of RME, while only 19 teachers representing 38.0% had low perception or unfavourable perception towards RME. This shows that in general, teachers have very high or favourable perception of religious and moral education.

The reactions of the teachers to the perception statements call for discussions. On the issue of religious tolerance being the major responsibility of religious education, the responses were overwhelmingly one sided. Forty-five of the respondents (90.0%) answered "Very True" or "True". a signal that teachers perceive religious education as a tool for promoting religious tolerance whereas only 5 teachers (10.0%) either responded "Untrue" or "Very Untrue". The finding confirms a study conducted by Benjamin and Gilula (1983) and Sitton (1999) and Sugerman (2004) on teachers' perception about religious education. They concluded that teachers perceived religious education as a tool for engendering religious tolerance in the youth.

Many researchers have established that emerging religious problems should be put together and introduced into the curriculum of religious education (Limor, 1995; Sanger & Osguthorpe, 2005; Sugerman, 2004). A majority of the respondents 47(94.0%) in the study supported this proposition and as a result differed with the negative statement," My position is that, religion should not be part of value education".

The statement, "My notion that religious education can effectively be taught in schools," fell under the emotional aspect of perception because of the "notion" attribute (Dember, 1968). Because the statement was positive, respondents with very high or favourable perception of RME were expected to answer "Very True" or "True". Table 7, reports that a greater number of the respondents 46 (92.0%) responded "Very True" or "True" while only 4(8.0%) teachers answered "Very Untrue".

Results of the analysis further demonstrate that a greater number of the respondents 48(96.0%) observed that the major responsibility of moral education is to promote moral virtues. The finding substantiates the research findings of several studies (Forlow, 2002; Holden, 2002; Matousek, 1996; Rice, 2000) which concluded that students are supportive of moral education because it helps them to work out their values in life.

Respondents with very high or favourable perception of moral education were expected to respond "Very true" or "True" to the statement, "My view is that there is the need for moral education in schools". All the respondents 50

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(100.0%) in the study affirmed the preposition and as a result disagreed with the negative statement, "Morals are caught but not taught".

The statement," My understanding is that schools cannot provide broad education without the study of moral values" parallel the statement "My belief is that moral education can stem the tide of moral decadence among the youth". Table 7 illustrates that a majority of the respondents 39 (78.0%) and 44(88.0%) respectively responded "Very True" or "True" and only a minority of the respondents 13(26%) and 6(12.0%) respectively answered "Untrue" and "Very Untrue". The finding supports several studies carried out by (Bever, 2004; Forlow, 2002; Holden, 2002; Matousek, 1996) which concluded that moral education is needed in schools because it help young people to work out their moral values.

From the discussions above, it is noticeable that the general perception of teachers in senior secondary schools about religious and moral education in the Upper-East Region of Ghana is very high or favourable. However, there is the need to institute measures to sustain the very high perception that RME teachers have about the subject.

**Research Question 2**

What is the perception of students about RME?

The question sought to find out the perception of form two students about the Religious and Moral Education Programme in senior secondary schools in the Upper-East Region of Ghana. The items in section B and C of the student's

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questionnaire sought details on students' perception of RME. Table 9 presents the results on the level of the students' perception of religious and moral education

Table 9 shows that the responses of students to the perception statements were wide-ranging. In response to the statement, " My observation is that the major responsibility of religious education is to promote religious tolerance", one – hundred and fifty two (152) respondents, representing 51.7% responded "Very True", 127 students (43.2%) answered "True", 8 respondents (2.7%) replied "Untrue" while only 7 respondents (2.6%) indicated "Very Untrue".

In reply to the statement, " My view is that emerging religious problems should be put together and introduced into the curriculum of religious education", one hundred and thirty-two (44.9%) students answered "Very True", 135 (45.9%) responded Untrue". In reaction to the statement, "My notion is that religious education can effectively be taught in schools", one hundred and sixty one (54.8%) of the respondents answered "Very True", 94(32%) stated "True", 33(11.2%) while only six respondents (2.0%) replied "Very Untrue". One hundred and sixty (54.8%) of the respondents indicated "Very True", while 94(32.0%) answered 'True", Thirty- three (11.2%) of the respondents responded "Untrue" while only 6(2.0%) answered "Very Untrue". In answer to the statement, "My impression is that the major responsibility of religious education is to promote religious pluralism", 83(28.2%) of the respondents answered "Very True" 115(39.1%) responded "True', 66(22.4%) replied "Untrue" while 30(10.2%) indicated "Very Untrue".

**Results of student response to statements on students' perception about RME**

| Perception Statement | Very true | | True | | Untrue | | Very Untrue | |
|---|---|---|---|---|---|---|---|---|
| | N | % | N | % | N | % | N | % |
| My observation is that the major responsibility of religious education is to promote religious tolerance | 152 | 51.7 | 127 | 43.2 | 8 | 2.7 | 7 | 2.4 |
| My view is that emerging religious problems should be put together and introduced into the curriculum of religious education. | 132 | 44.9 | 135 | 45.9 | 23 | 7.8 | 4 | 1.3 |
| My notion is that religious education can effectively be taught in schools. | 161 | 54.8 | 94 | 32.0 | 33 | 11.2 | 6 | 2.0 |
| My impression is that the responsibility of religious education is to promote religious pluralism. | 83 | 28.2 | 115 | 39.1 | 66 | 22.4 | 30 | 70.2 |
| My conviction is that religious education helps to teach without indoctrinating students. | 67 | 22.8 | 99 | 33.7 | 75 | 25.5 | 53 | 18.0 |
| My understanding is that the provision of adequate teaching and learning materials will enhance objective of teaching of religious education | 163 | 55.4 | 97 | 33.0 | 19 | 6.5 | 15 | 5.1 |
| My belief is that is possible to give equal time and treatment to all major religious. | 125 | 42.5 | 89 | 30.3 | 52 | 17.7 | 28 | 9.5 |

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Table 9 (continued)

| Perception Statement | Very true | | True | | Untrue | | Very Untrue | |
|---|---|---|---|---|---|---|---|---|
| | N | % | N | % | N | % | N | % |
| My position is that religion should be part of value education in schools. | 173 | 58.8 | 110 | 37.4 | 9 | 3.12 | 2 | .7 |
| My observation is that the major responsibility of moral education is to promote moral virtues. | 197 | 67.0 | 92 | 31.3 | 4 | 1.4 | 1 | .3 |
| My view is that there is the need for moral education in schools. | 201 | 68.4 | 91 | 31.0 | 2 | .7 | - | - |
| My impression is that moral education should be integrated into religious education. | 106 | 36.0 | 150 | 51.0 | 31 | 10.5 | 7 | 2.4 |
| My conviction is that it is difficult to obtain appropriate curriculum materials for objective teaching of moral education. | 64 | 21.8 | 106 | 36.1 | 93 | 31.6 | 31 | 10.5 |
| My position is that morals are caught but not taught. | 36 | 12.2 | 43 | 14.6 | 109 | 37.1 | 106 | 35.8 |
| My understanding is that moral exemplars teach moral education effectively. | 127 | 43.2 | 120 | 40.8 | 35 | 11.9 | 12 | 4.1 |
| My belief is that schools cannot provide broad education without the study of moral values. | 134 | 45.6 | 100 | 34.0 | 48 | 16.3 | 12 | 4. |
| My notion is that moral education can stem the tide of moral decadence among the youth. | 118 | 40.0 | 122 | 41.5 | 37 | 12.6 | 17 | 5.8 |

In response to the statement, "My conviction is that religious education helps to teach without indoctrinating students", 67(22.8%) respondents answered "Very True", 99(33.7%) stated "True". 75(25.5%) responded "Untrue" while 53(18.0%) indicated "Very Untrue". In reaction to the statement." My understanding is that the provision of adequate teaching and learning materials will enhance objective teaching of religious education". 163(55.4%) of the respondents answered "Very True", 97(33.0%) indicated 'True', 19(6.5%) stated "Untrue" while only 15(5.1%) indicated "Very Untrue". On the possibility of given equal time and treatment to all major religions in the teaching of religious education, 201 respondents corresponding to 68.4% indicated "Very True", 91 students (31.0%) answered "True" while only 2 teachers (.7%) stated "Untrue". In answer to the statement, "My position is that religion should not be part of value education in schools," 36.1% of the teachers indicated "Very True", 51.0% answered "True" 10.5% teachers responded "Untrue" while a minority of the respondents 2.4% answered "Very Untrue".

In response to the statement. "My observation is that the major responsibility of moral education is to promote moral virtues," one hundred and ninety-seven (197) respondents representing 67.0% stated "Very True", 92 students (31.3%) indicated True, 4 (1.4%) answered "Untrue" while only one student (.3%) responded "Very Untrue". On the issue of whether there is the need for moral education in schools, two hundred and one (201) students signifying (68.0%) responded very true, 91 students (31.0%) stated "True" whereas only 2 students (.7%) answered "Untrue". On the idea that

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"Moral education should be integrated into religious education." 106 (36.1%) respondents answered "Very True", 150(51.0%) indicated "True" while only 7(2.4%) respondents answered "Untrue'. When students were asked whether morals are caught but not taught, seventy – nine respondents 79(26.9%) answered "Very True" or "True" as against two hundred and fifteen (73.1%) students who responded "Untrue" or "Very Untrue". In reacting to the statement," My understanding is that only moral exemplars teach moral education effectively," 127 (43.0%) respondents indicated "Very True", 120(40.8%) students responded "True", 35(11.9%) answered "Untrue" while only 12(4.1%) stated "Very Untrue". In answer to the statement," My belief is that schools cannot provide broad education without the study of moral values." Two hundred and thirty four (234) respondents indicating (79.6%) responded "Very True" or "True" as against sixty (20.4%) students who answered "Untrue" or "Very Untrue". In the same vein, in answer to the statement," My notion is that moral education can stem the tide of moral decadence among the youth." 118 respondents (40.1%) stated "Very True", 122(41.5%) indicated "Untrue" whereas 17 (5.8%) responded "Very Untrue".

A summary of the responses is collapsed under "very high" or "favourable" perception of students to RME and "low or unfavourable" perception of students to RME. These are presented in Table 10.

Table 10

**Students' perception of RME**

| Students' perception of RME | Frequency | Percent |
|---|---|---|
| Very high/Favourable | 195 | 66.3% |
| Low/ Unfavourable | 99 | 33.7 |
| Total | 294 | 100.0 |

As reported in Table 10, out of the total number of 294 students, 195 (66.3%) of the respondents have very high perception or favourable perception of RME. On the other hand, only a small number of the respondents, 99(33.7%) have low perception or unfavourable perception of RME. This implies that in general, students have very high or favourable perception of RME.

The responses of the students to the perception statements are worth commenting on. Results of the analyses demonstrate that a greater proportion of the respondents 279 (94.9%) have the notion that the major responsibility of religious education is to promote religious tolerance however, this not always so. Haynes (1994) maintains that the study of world's religions is a controversial one because teachers without any background in religious education stir up conflicts with students and parents.

In addition, a greater part of the students 267(90.8%) believe that emerging religious problems should be put together and introduced into the curriculum of religious education. There is therefore, the need to modify the curriculum of religious education by factoring current religious problems into the

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curriculum. The finding authenticates the findings of a research by Davidson and Stokes (2001) which concluded that "For religious education to be relevant, current religious problems must be embodied in the curriculum" (p 64).

The views of students about the notion that religious education can effectively be taught in schools portray a favourable perception. For illustration, a majority of the respondents 255(86.8%) shared the standpoint of Mirion and Maslovaty (1995) that students understanding of concepts in religious education is enhanced if competent teachers teach the subject. With this view at the back of their mind, it is expected that competent teachers should be made to handle the subject. Similarly, 198(67.3%) respondents who answered in the affirmative to the idea that the major responsibility of religious education is to promote religious pluralism gives room for belief that students see the need for religious education. This finding endorses several studies carried out by (Amozlino, 1996; Davidson & Stokes, 2001; Mirion & Maslovaty, 1995; Rice, 2000; Richardson, 1996) which concluded that religious education engenders religious tolerance.

On the issue of students' conviction that religious education helps to teach without indoctrinating students, respondents were divided. One hundred and sixty-six of them (56.5%) answered "Very True," this signals that religious education helps to teach without indoctrinating students whereas 128(43.5%) students disagreed with this stance. Richardson (1996) points out that religious education helps to teach without indoctrinating students. However, there is the need to have competent teachers to translate this into fruition.

Several studies (Berliner, 1998; Fenstemarcher, 2001; Thorton & White, 2004) have proved that the major responsibility of moral education is to promote moral virtues. A greater number of the respondents, 289 (98.3%) in the study supported this preposition and as a result fail to agree with the negative statement "Morals are caught but not taught".

On the issue of whether schools cannot provide broad education without the study of moral values, a majority of the respondents 234(79.6%) answered " Very True" or "True" as against a minority of the respondents (20.4%) who responded " Untrue or "Very Untrue". The finding gives credence to a research carried out by Thorton and White (2004) which concluded that "Moral education is needed in schools because it enables students to have broad education" (p.47). In the same vein, responding to statement, "My notion is that moral education can stem the tide of moral decadence among the youth", the total number of students who answered in the affirmative 340(81.6%) far exceeded students 54(81.4%) who apposed the statement. This gives room for belief that many students perceive moral education as a subject that can have a positive influence on the way they work out their moral values.

From the discussions above, it can be concluded that the general perception of students about RME in Senior Secondary Schools in the Upper-East Region of Ghana is very high or favourable.


**Research Question 3**

What is the attitude of teachers towards RME?

The question sought to find out the attitude of teachers towards RME in senior secondary schools in the Upper-East Region of Ghana. The items in section D of the teachers' questionnaire sought information on teachers' attitude towards religious education while Section E of the teachers' questionnaire also sought information on teachers' attitude towards moral education. Table 11 presents the results on the level of teachers' attitude towards RME.

As reported in Table 11, the responses of teachers towards the attitude statements are manifold. When teachers, were asked whether schools can provide comprehensive education without the study of religions, 13 respondents signifying 26.0% strongly agreed, 24 signifying 48.0% agreed, 24 (48.0%) disagreed while 13 teachers corresponding to 26.0% strongly disagreed. On the issue of whether many teachers may be unable to teach about religions objectively because of personal beliefs, 34.0% of the respondents strongly agreed, 54.0% agreed while 12.0% disagreed. In the same vein, responding to the statement, "There is the need for value education in schools", 34.0% respondents strongly agreed whiles 66.0% agreed. The total number of agreement 43 (86.0%), however, exceeded the total number of disagreement 7(14.0%) when respondents were reacting to the statement," The academic experience of students is significantly limited if they do not discuss questions of human existence". In answer to the statement, "Critical inquiry of religions is destructive to the personal commitment of students", the responses were mixed, 26 (52.0%) of the respondents strongly agreed or agreed while 48.0% of the respondents either disagreed or strongly disagreed. In reaction to the statement, "Objective teaching

of religion will lead students to believe that all religions are equally valid", 26 respondents representing 52.0% strongly while only agreed, 22 (44.0%) agreed, 2(4.0) respondents disagreed.

On the idea of whether there is the possibility of given equal time and treatment to all religions, 18 respondents representing 36.0% strongly agreed, 19(38.0%) agreed whereas 13 (26.0%) disagreed. In response to the statement, "It is difficult to obtain appropriate curriculum materials for objective teaching of religion," 16 respondents representing 32.0% strongly agreed, 23(46.0%) agreed while 11(22.0%) disagreed. The total number of disagreement 28 (56.0%) however, exceeded the total number agreement 22(44.0%) when respondents were reacting to the statement, "Teaching religions promotes conflicts with parents, students and or administrators". On the issue of whether religious education programme with its integrated approach makes teaching easy, the number of agreement, 44(88.0%) for outnumbered the number of disagreement 6 (2.0%).

When teachers were asked whether moral education is worthwhile in schools, forty-nine respondents (49) signifying 98.0% strongly agreed or agreed as against only one teacher (2.0%) who disagreed. In response to the statement, "Moral education should be part of religious education", forty-five respondents (45), representing 90.0% strongly agreed or agreed as against only five teachers (10.0%) who disagreed.

| Attitude Statement | Strongly Agree | | Agree | | Disagree | | Strongly Disagree | |
|---|---|---|---|---|---|---|---|---|
| | N | % | N | % | N | % | N | % |
| Schools cannot provide a comprehensive education without the study of religion. | 13 | 26.0 | 24 | 48.0 | 13 | 26.0 | - | - |
| Many teachers may be unable to teach about religion objectively because of personal beliefs. | 17 | 34.0 | 27 | 54.0 | 6 | 12.0 | - | - |
| There is a need for value education in schools. | 22 | 44.0 | 25 | 50.0 | 3 | 6.0 | - | - |
| Religion should be part of value education in schools | 17 | 34.0 | 33 | 66.0 | - | - | - | - |
| The academic experience of students is significantly limited if they do not discuss questions of human existence and the nature of the universe at school. | 11 | 22.0 | 32 | 64.0 | 7 | 14.0 | - | - |
| Critical inquiry of religions is destructive to the personal commitment of students. | 7 | 14.0 | 19 | 38.0 | 19 | 38.0 | 5 | 10.0 |
| Objectives teaching of religion will lead students to believe that all religions are equally valid. | 26 | 52.0 | 22 | 44.0 | 2 | 4.0 | - | - |
| It is possible to give equal time and treatment to all religions. | 18 | 36.0 | 19 | 38.0 | 13 | 26.0 | - | - |
| It is difficult to obtain appropriate curriculum materials for objective teaching of religion. | 16 | 32.0 | 23 | 46.0 | 22 | 22.0 | - | - |

| Attitude Statement | Strongly Agree | | Agree | | Disagree | | Strongly Disagree | |
|---|---|---|---|---|---|---|---|---|
| | N | % | N | % | N | % | N | % |
| Teaching religion promotes conflicts with parents, students and or administrators. | 12 | 24.0 | 10 | 20.0 | 15 | 30.0 | 13 | 26.0 |
| The religious education programme with its integrated approach makes teaching easy. | 7 | 14.0 | 37 | 74.0 | 5 | 10.0 | 1 | 2.0 |
| Moral education is worthwhile in schools. | 30 | 60.0 | 19 | 38.0 | 1 | 2.0 | - | - |
| Moral education should be part of religious education | | | | | | | | |
| School cannot provide a comprehensive education without the study of moral education | 25 | 50.0 | 20 | 40.0 | 5 | 10.0 | - | - |
| Only moral exemplars can teach moral education effectively. | 17 | 34.0 | 27 | 54.0 | 5 | 10.0 | 1 | 2.0 |
| It is difficult to get required curriculum materials for objective teaching of moral education | 14 | 28.0 | 15 | 30.0 | 15 | 30.0 | 6 | 12.0 |
| Moral education will enable students to make informed choices in life | 13 | 26.0 | 24 | 48.0 | 10 | 20.0 | 3 | 6.0 |
| It is difficult to differentiate between religion and morality | 20 | 40.0 | 29 | 58.0 | 1 | 2.0 | - | - |
| Morality is caught but not taught | 11 | 22.0 | 16 | 32.0 | 19 | 38.0 | 4 | 8.0 |

In reply to the statement "Schools cannot provide a comprehensive education without the study of moral education", 17 respondents equivalent to 34.0% strongly agreed, 27 (54.0%) agreed, 5 (10.0%) disagreed while only 1(2.0%) respondent strongly disagreed. In the same vein, reacting to the statement, "Only moral exemplars can teach moral education effectively", 28.0% strongly agreed, 30.0% agreed, 30.0% disagreed while 12.0% strongly disagreed. In answer to the statement, "It is difficult to get the required curriculum materials for objective teaching of moral education", many of teachers (74.0%) strongly agreed or agreed as against a minority of teachers (26.0%) who disagreed or strongly disagreed. In reply to the statement, "Moral education will enable students to make informed choices in life", a majority of the teachers (98.0%) strongly agreed or agreed as against only 1 teacher (2.0%) who disagreed. On the issue of whether it is difficult to differentiate between religion and morality, the number of agreement, 38 (70.0%) far out numbered the number of disagreement of 15(30.0%). Finally, in response to the statement, "Morality is caught but not taught" a greater number of the respondents, 54.0% strongly agreed or agreed while 23 teachers denoting 46.0% disagreed or strongly disagreed.

A summary of the responses is collapsed under "positive" or "favourable" teachers' attitude to RME and "negative" or "unfavourable" teachers' attitude to RME. These are presented in Table 12.

**Table 12**

**The attitude of teachers towards RME**

| The attitude of teachers towards RME | Frequency | Percent |
|---|---|---|
| Favourable/positive | 30 | 60.0 |
| Unfavourable/negative | 20 | 40.0 |
| Total | 50 | 100.0 |

As reported in Table 12, out of the total number of 50 teachers, 30 respondents representing 60.0% had positive attitude or favourable attitude towards the Religious and Moral Education Programme while 20 of the respondents representing 40.0% have negative attitude or unfavourable attitude towards the Religious and Moral Education Programme. This indicates that the general attitude of teachers towards RME is favourable.

The responses of the teachers to the attitude statements call for remarks. Several research findings (Bedwell, 1999; Chu, 1996c; Gates, 1998) have affirmed that schools cannot provide a comprehensive education without the study of religion. A majority of the respondents, 37(74.0%) in the study affirmed this preposition and as a result disagreed with the negative statement, "Critical inquiry of religions is destructive to the personal commitment of students".

On the issues of the need for value education in schools and whether religion should be part of value education in schools, respondents were one-sided. In answer to the statement," "There is the need for value education in schools," a greater number of the respondents, 47 (94.0%) strongly agreed or agreed whereas

only 3 teachers (6.0%) either strongly agreed or disagreed. In the same vein, in reaction to the statement, "Religion should be part of value education in schools", the entire 50(100.0%) teacher respondents either strongly agreed or agreed. The finding validates several research findings (Bedwell, 1999; Chu, 1996c; Gates, 1998; Milson, 2000) which tend to suggest that there is the need for religious education in schools.

Respondents with favourable attitude towards religious education were expected to disagree to the statement, "Objective teaching of religion will not lead students to believe that all religions are equally valid". Table 11 reports that only 2 (4.0%) of the respondents disagreed. Considering the considerable number of teachers who agreed to the statement, there is room for belief that many teachers do not use the appropriate methods in the teaching and learning of religious education hence they end up indoctrinating the students.

In the same vein, respondents with favourable attitude towards the teaching of religious education were expected to agree to the statement "It is possible to give equal time and treatment to all religions," as reported in Table 11, a greater number of the respondents 37(74.0%) strongly agreed or agreed while only 13 teachers (26.0%) opposed the statement. The finding validates a research by Milson (2000) which concluded that "Religious educators make sure that all the major religions in the curriculum are given equal time and treatment to avoid indoctrination" (p. 6).

On the issue of whether religious education generates conflicts with parents, students and or administrators, respondents were sharply divided.

Twenty-two of them (22) representing (42.0%) strongly agreed or agreed while a majority of the respondents 28 (56.0%) either disagreed or strongly disagreed. The finding is in consonance with the research finding by Cruickshant (2000) which concluded that "Religious education can generate conflicts with parents, students and school authorities" (p 54).

Results of the analysis on the need for moral education in schools show that, a majority of the respondents exhibited a favourable attitude towards the subject. For illustration, a majority of the respondents 49(98.0%) shared the conviction of Bever (2004), Hull (1998) and Mathison (1998a) that moral education is worthwhile in schools. Similarly, the agreement of 90% of the respondents to the idea that moral education should not be part of religious education is substantial. This finding authenticates several studies conducted by Amanda (2002), Singer (2000) and Zarra (2002) which concluded that the aims and goals of moral education are best achieved through the single- subject approach.

Also, a majority of the teachers, 44(88.0%) believed that schools cannot provide a comprehensive education without moral education. The finding agrees with the views of Campau (1998) that values are best inculcated in young people through the single- subject approach. She argues that even though values pervade the curriculum of schools when teachers teach history, the sciences, the language arts and mathematics as well as every curricular and every hidden- curriculum endeavour that schools nurture and promote; the paradox, she, explained, is that most of the time those values are hidden or overlooked or ignored.

In addition, a majority of teachers, 49 (98.0%) agreed with the preposition that moral education enables students to make informed choices in life. The finding is corroborated by a study conducted by Amanda (2002) on the attitudes of Harding University students towards moral education. She concluded that "students felt that moral education is needed in schools because it is a tool for resolving moral crisis" (p 46).

Finally, respondents with favourable attitudes towards moral education were expected to disagree to the statement, "Morality is caught but not taught", Table 11 reports that only 23(46.0%) respondents strongly agreed or agreed. Taking into consideration the greater number of the respondents, 27(64.%) who opposed the statement, the researcher could fathom that the teachers believe that moral education can best be delivered through the single- subject approach.

From the discussions above, it is clear that the general attitude of teachers towards religious and moral education in senior secondary schools in the Upper-East Region of Ghana is favourable.


## Research Question 4

What is the attitude of students towards RME?

Research question 4 sought to find out the attitude of students towards the Religious and Moral Education Programme in senior secondary schools in the Upper-East Region of Ghana. To answer this research question, section D and E of students' questionnaire were employed. Table 13 presents the results on the general level of students' attitude with respect to RME.

It is evident from Table 13 that the attitude of students towards the Religious and Moral Education Programme was one-sided. When students were asked whether schools cannot provide comprehensive education without the study of religion, 26 respondents representing 8.8% strongly agreed, 82 representing 27.9% agreed, 100 students representing 34.0% disagreed while 86 students corresponding to 29.3% strongly disagreed. On the issue of whether teachers may not be able to teach religion objectively because of personal beliefs, 16(5.4%) strongly agreed, 54(18.4%) agreed, 122 (41.5%) disagreed whereas 102(34.7%) strongly disagreed. In the same vein, in answer to the statement, "There is the need for value education in schools", only .7% of the respondents strongly agreed, 5.4% agreed, 40.1% disagreed while 53.7% strongly disagreed. The total number of disagreement 281(76.2%), however far exceeded the total number of agreement of only 13(4.4%) when respondents were responding to the statement, "The academic experience of students is significantly limited if they do not discuss the questions of human existence and the nature of the universe at school". In response to the issue of whether critical inquiry of religion is destructive to the personal commitment of students, a majority of the respondents, 162 (55.1%) strongly agreed or agreed while 132 students representing 44.9% disagreed or strongly disagreed.

**Results of student response to statements on the attitude of students towards RME**

| Attitude Statement | Strongly Agree | | Agree | | Disagree | | Strongly Disagree | |
|---|---|---|---|---|---|---|---|---|
| | N | % | N | % | N | % | N | % |
| Schools cannot provide a comprehensive education without the study of religion. | 26 | 8.8 | 82 | 27.9 | 100 | 34.0 | 86 | 29.3 |
| There is a need for value education in schools. | 16 | 5.4 | 54 | 18.4 | 122 | 41.5 | 102 | 34.7 |
| Religion should be part of value education in schools | 2 | .7 | 16 | 5.4 | 118 | 40.1 | 158 | 53.7 |
| The academic experience of students is significantly limited if they do not discuss questions of human existence and the nature of the universe at school. | 3 | 1.0 | 10 | 3.4 | 144 | 49.0 | 137 | 46.6 |
| Critical inquiry of religions is destructive to the personal commitment of students. | 21 | 7.1 | 54 | 18.4 | 97 | 33.0 | 122 | 41.5 |
| Objectives teaching of religion will lead students to believe that all religions are equally valid. | 75 | 25.5 | 87 | 29.6 | 89 | 30.3 | 43 | 14.6 |
| It is possible to give equal time and treatment to all religions. | 30 | 10.2 | 37 | 12.6 | 103 | 35.0 | 124 | 42.2 |
| It is difficult to obtain appropriate curriculum materials for objective teaching of religion. | 44 | 15.0 | 65 | 22.1 | 79 | 26.9 | 106 | 36.1 |

| Attitude Statement | Strongly Agree | | Agree | | Disagree | | Strongly Disagree | |
|---|---|---|---|---|---|---|---|---|
| | N | % | N | % | N | % | N | % |
| Teaching religion promotes conflicts with parents, students and or administrators. | 44 | 15.0 | 68 | 23.1 | 102 | 34.7 | 80 | 27.2 |
| The religious education programme with its integrated approach makes teaching easy. | 148 | 50.3 | 53 | 18.0 | 48 | 16.3 | 45 | 15.3 |
| Moral education is worthwhile in schools. | 14 | 4.8 | 51 | 17.3 | 146 | 49.7 | 83 | 28.2 |
| Moral education should be part of religious education | 23 | 7.8 | 49 | 16.7 | 124 | 42.2 | 98 | 33.3 |
| Schools cannot provide a comprehensive education without the study of moral education | 1 | .3 | 6 | 2.0 | 125 | 42.5 | 162 | 55.1 |
| Only moral exemplars can teach moral education effectively. | 24 | 8.2 | 67 | 22.8 | 118 | 40.1 | 85 | 28.9 |
| It is difficult to get the required curriculum materials for objective teaching of moral education. | 44 | 15.0 | 100 | 34.0 | 76 | 25.9 | 74 | 25.2 |
| Moral education will enable students to make informed choices in life. | 40 | 13.6 | 81 | 27.6 | 86 | 29.3 | 188 | 63.9 |
| It is difficult to differentiate between religion and morality. | 6 | 2.0 | 14 | 4.8 | 86 | 29.3 | 188 | 63.9 |
| Morality is caught but not taught | 61 | 20.0 | 107 | 36.4 | 84 | 28.6 | 42 | 14.3 |

In answer to the statement, "Objective teaching of religion will not make students think that all religions are equally valid", 30(10.2%) agreed, 103 (35.0%) disagreed while 124 students representing 42.2% strongly disagreed. In response to the statement, "It is possible to give equal time and treatment to all religions" 44 respondents indicating 15.0% strongly agreed, 65(22.1%) agreed, 79(26.9%) disagreed while 106 respondents signifying 36.1% strongly disagreed. In reaction to the statement, "It is difficult for objective teaching of religion", 44 respondents indicating 15.0% strongly agreed, 68 (23.1%) agreed, 102 (34.7%) disagreed while 27.2% of the respondents strongly disagreed. In answer to the statement, "Teaching religion promotes conflict with parents, students and or administrators," a greater number of the respondents, 201 (58.3%) strongly agreed or agreed as against only 93 respondents indicating 31.6% who disagreed or strongly disagreed. In the same tenor, on the issue of whether the religious education programme with its integrated approach makes teaching easy," 4.8% strongly agreed, 17.3% agreed, 49.7% disagreed while 28.2% strongly disagreed. Reacting to the statement, "Moral education is worthwhile in schools", only a minority of the students (7.8%) strongly agreed, and 16.7% agreed, whereas greater number of the students (42.2%) disagreed or strongly disagreed.

When the students were asked whether moral education should be part of religious education, only 7(2.3%) of the students strongly agreed or agreed as against a majority of the students 287 (97.6%) who either disagreed or strongly disagreed. In the same sense, on the issue of whether schools cannot provide a comprehensive education without the study of moral education, 91(31.0%)

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respondents strongly agreed or agreed as against a majority of the respondents who either disagreed or strongly disagreed. In addition, 44(15.0%) respondents strongly agreed to the statement "Only moral exemplars can teach moral education effectively", one hundred students (34.0%) agreed, 76(25.9%) disagreed and 74(25.2%) strongly disagreed. Again, reacting to the statement, "It is difficult to get required curriculum materials for objective teaching of moral education", a minority of the respondents, 40(3.6%) strongly agreed, 81(27.6%) agreed, 100(34.0%) disagreed while 73(24.8%) strongly disagreed. In reply to the statement, "Moral education will enable students to make informal choices in life", the number of agreement, 20(6.8%) is far lower than the number of disagreement of 274(93.2%). Moreover, a majority of the respondents 168(57.1%) strongly agreed or agreed to the statement "It is difficult to differentiate between religion and morality" while only 126(42.9%) students either disagreed or strongly disagreed. Finally, reacting to the statement, "Morality is caught but not taught," 92 respondents (31.3%) strongly agreed, 95 (32.3%) agreed, 73 (24.8%) disagreed whereas 34(11.6%) strongly disagreed.

A synopsis of the responses is collapsed under "positive" or "favourable" students' attitude to RME and "negative" or "unfavourable" students' attitude towards RME. These are presented in Table 14.

**Table 14**

**The attitude of students towards RME**

| The attitude of teachers towards RME | Frequency | Percent |
|---|---|---|
| Positive/ Favourable | 83 | 28.2 |
| Negative/Unfavourable | 211 | 71.8 |
| Total | 294 | 100.0 |

The data in Table 14 clearly shows that out of 294 students, 28.2% of the respondents have positive attitude or favourable attitude towards RME. On the other hand, a greater number of the respondents, 71.8% have negative attitude or an unfavourable attitude towards RME. This indicates that the general attitude of students towards RME is negative or unfavourable.

The responses of the students to the attitude statements are worth commenting on. Several studies (Decair & Waish-Verttem, 2001; Mathison, 1998b; Ocker, 1995) have proved that schools cannot provide comprehensive education without the study of religion. Considering the considerable number of students, 186(63.3%) who disagreed or strongly disagreed to the preposition as against 102 respondents representing 36.7% who either strongly agreed. or agreed, there is room for belief that many students do not see the need to study RME because it is not a core subject in senior secondary schools in the country.

The statement, "Many teachers may not be able to teach about religion objectively because of personal beliefs," falls under the behavioural aspect of

attitude. It enquires about how the personal beliefs of teachers influence the way they teach religion. Only a small number of the students 23.8% strongly agreed or agreed that the personal beliefs of teachers influence the objective teaching of religion while a greater number of the respondents 76.2% disagreed or strongly disagreed. The principal reason has been that a majority of the RME teachers in the Upper –East Region of Ghana have academic background in religious education.

Respondents with favourable attitude towards religious education were expected to agree to the statement. "There is the need for value education in schools." Table 13 reports that only 18(6.1%) strongly agreed or agreed. Taking into consideration the considerable number of students who opposed the statement 276(93.8%), there is room for belief that students do not see RME as a subject that has meaning in their lives. The finding confirms a study on students' attitude towards religious education carried out by Mathison (1995b) and Ocker (1995), which established that students do not see the need for religious education in their lives if the subject is not a core one

The views of students about the need for value education in schools portray a complete rejection of this proposition. For example, a majority of the students 276(93.8%) shared the conviction of Brooks and Freedman (2002) that students' attitude towards religious education, tends to be unfavourable if the subject is not a core subject. Similarly, the disagreement of 95.6% of the respondents to the idea that religious education should not be part of value education in schools is much appreciable. The finding corroborates a study carried

out by Ocker (1995) which concluded that "Students only show keen interest in subjects which have influence on their lives" (p.46).

In addition, a greater number of the students, 219 (74.5%) disagreed or strongly disagreed with the idea that the academic experience of students is significantly limited if they do not discuss questions of human existence and the nature of the universe. This further strengthens the finding of Brooks and Freedman (2002) in a study which concluded that students have unfavourable attitude towards religious education if it is not a core subject.

On the issue of whether critical inquiry of religions is destructive to the personal commitment of students, respondents had diverse views, 162(55.1%) of the students strongly agreed or agreed. This signals that students feel analytical inquiry of religion is destructive to their commitment to religion, while 132(44.9%) either disagreed or strongly disagreed. Decair and Waish-Vettern (2001) maintain that the way a religious education programme is being implemented in schools determines the kind of attitude that students have about the subject. Looking at the number of students who do not want critical inquiry into religion, it is incumbent on RME teachers to take a second look at the approaches they employ in the teaching of religious education in senior secondary schools.

On the issue of whether the teaching of religion in schools promotes conflicts with parents, students and or administrators, a greater number of the respondents, 201(68.3%) shared the standpoint of Gaustad (1992) and Haynes (1994) that the study of world's religions is a controversial one because teachers

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may feel uncomfortable discussing religion for fear of offending students and parents.

Respondents with favourable attitude towards moral education were expected to agree to the statement. "Moral education is worthwhile in schools". Table 13 shows that only 65(22.1%) students strongly agreed or agreed, while 229(77.9%) opposed the statement. The finding confirms a study carried out by Zarra (2000), which concluded that students only have a positive attitude towards moral education if the subject is compulsory.

In the same tenor, responding to the statement, "Schools cannot provide a comprehensive education without the study of moral education"; the total number of disagreement 203(69.0%) however, exceeded the total number of agreement 91 (31%). The finding disagrees with a research conducted by Amanda (2002), which concluded that moral education provides a comprehensive education, which enable young people to make informed choices in life. In the same vein, in response to the statement, "Moral education will enable students to make informed choices in life", a majority of the respondents, 274 (93.2%) disagreed or strongly disagreed as against only 20(6.8%) students who either agreed or strongly agreed. The finding further strengthens previous studies, which had proved that students do not see the need for moral education if the subject is not a core one (Brooksman & Freedman, 2002).

Finally the disagreement of 63.6% of the respondents to the idea that morality is caught but not taught as against only 36.4% disagreement further gives

room for belief that students do not value moral education in schools because of the way the programme is structured and being implemented in the schools.

From the discussions above, it is apparent that the general attitude of students towards religious and moral education in senior secondary schools in the Upper-East-Region of Ghana is not favourable. This could be attributed to the way and manner the RME programme is structured and being implemented in the senior secondary schools in Ghana.

**Research Question 5**

What challenges do senior secondary school teachers face in teaching RME?

For effective teaching of RME, teachers have to be well resourced. This research question was, therefore, asked to find out the challenges that fetter the effective teaching of RME. Responses in section F of RME teachers' questionnaire were analysed to answer this question. Table 15 looks at responses given by teachers on the sufficiency level of time and other resource materials for teaching RME.

As reported in Table 15, the teachers had diverse opinions about the sufficiency level of textbooks and other resource materials for the teaching of RME. In answer to the question, "Is the time allotted to RME on the time table sufficient", Two teachers (2) corresponding to (4.0%) said that the time for teaching RME was very sufficient, 32 (64.0%) agreed that the time was sufficient whereas 16 (32.0%) contended that the time for teaching RME was not sufficient.

Table 15

**RME teachers' responses on the sufficiency level of time and other resource materials for teaching RME**

| Questions | Very Sufficient | | Sufficient | | Not Sufficient | |
|---|---|---|---|---|---|---|
| | N | % | N | % | N | % |
| Is the time allotted to RME on the timetable sufficient? | 2 | 4.0 | 32 | 64.0 | 16 | 32.0 |
| Do you have teaching learning resources for teaching the subject effectively apart from text books | 4 | 8.0 | 15 | 30.0 | 31 | 62.0 |

This indicates that a greater number of the respondents agreed that the time allotted for the teaching of RME was sufficient. There is room for belief that the sufficiency level of the time for teaching RME is acceptable to many teachers because RME is not a core subject.

In reaction to the question, "Do you have sufficient teaching and learning resources for teaching the subject effectively apart from textbooks", 4(8.0%) of the respondents said the teaching and learning resources apart from textbooks were very sufficient, 15 (30.0%) said it was sufficient whereas a majority of the teachers, 31(62.0%) contended that teaching and learning resources apart from textbooks were not sufficient. A research finding by Hoge (1995) maintains that textbooks and other instructional materials are some of the challenges facing teachers of RME in senior secondary schools. Table 16 presents teachers

responses to factors contributing to the challenges of teaching RME in senior secondary schools.

Table 16

**Multiple responses of teachers to factors contributing to the challenges of teaching religious and moral education**

| Questions | Yes | | No | | Not Quite | |
|---|---|---|---|---|---|---|
| | N | % | N | % | N | % |
| Has the instructional programme (syllabus) been designed in such a way that various disciplines are integrating? | 25 | 50.0 | 15 | 30 | 10 | 20.0 |
| Do you really recognize the various disciplines that make the content of the RME programme? | 39 | 78.0 | 11 | 22.0 | - | - |
| Do you find it difficult teaching the subject? | 11 | 22.0 | 28 | 56 | 11 | 22.0 |
| Is the content of RME textbooks in line with the content of the syllabus | 31 | 62.0 | 4 | 8.0 | 15 | 30.0 |
| Have you had any in-service training in RME teaching | 22 | 44.0 | 2.8 | 56.0 | - | - |

Table 16 depicts that several reasons account for the challenges teachers face in the teaching of RME in senior secondary schools. In response to the question, "Has the instructional programme (syllabus) been designed in such a way that various disciplines are integrated?" 50% of the respondents said, "Yes", 30% said, "No" whereas only 20% of the teachers said, "Not Quite". This implies that slightly high number of teachers used for the study believe that various

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disciplines of the RME Programme have been integrated. In answer to the question, "Do you really recognize the various disciplines that make up the content of RME? A majority of the respondents, 39 (78.0 %) said "Yes" while only 11 (22.0%) said "No", this signifies that a considerable number of the respondents have in-depth knowledge of the content of the RME curriculum

In answer to the question," Do you find it difficult teaching the subject? Out of the total number 50 RME teacher respondents, 11 (22.0%) teachers said, "Yes", a greater number of the respondents 28 (56.0%) said, "No" whereas only 11 (22.0%) said "Not Quite". This researcher could fathom that many of the teachers used for the study have academic background in religious education.

In answer to the question, "Is the content of the RME textbooks in line with the content of the syllabus?" the majority of the respondents 36 (62.0%) said, "Yes", 4 (8.0%) said, "No" while 15(30.0%) said "Not Quite". This shows clearly that a majority of the respondents agreed that the content of the RME textbooks is in line with the syllabus.

Finally, in response to the question "Have you had any in-service training in RME teaching?"22 (44.0%) of the teachers said "Yes" whereas a greater number of the respondents, 28 (56.0%) said "No". A research finding by Chu (1996a) revealed that, "Teachers lacked the necessary skills for effective teaching of moral education" (p.39). English (2001) also substantiates that in-service training enhances the effective teaching of religious education. Table 17 presents teachers responses on the adequacy level of RME textbooks in the schools.

Table 17

**Teachers' responses on the adequacy level of RME textbooks**

| Questions | Very Adequate | | Adequate | | Not Adequate | |
|---|---|---|---|---|---|---|
| | N | % | N | % | N | % |
| Do you have enough studies textbooks for the subject | 5 | 10.0 | 19 | 38.0 | 26 | 52.0 |

Table 17 shows that teachers had manifold views about the adequacy level of RME textbooks in the schools. In reaction to the statement, "Do you have enough textbooks for the teaching of the subject," a minority of the respondents 5(10 %) said the RME textbooks were very adequate, 19 (38.0%) said it was adequate whiles a majority of the respondents 26. (52.0%) said the textbooks were not adequate. The findings give proof to a research conducted by Hoge (1995) on the evaluation of pre-service teachers' views on moral education in Korea. He identified textbooks as one of the main challenges of teaching religious and moral education in senior secondary schools.

## Analysis of Qualitative Data

For the purpose of triangulation, teachers were asked some few open-ended questions in the questionnaire to express their views on certain issues relating to RME. Responses given by a majority of the respondents are given below.

**Item 43: Question 1**

The objective with the question in item 43 was to find out from the respondents whether they recognised the various disciplines that make the content of RME. Specifically, the question was, "Do you really recognize the various disciplines that make the content of the RME programme?" Give reasons. A greater number of the respondents gave the following responses.

i. "All the various disciplines like Christian religious studies, Islamic religious studies, social studies and history are all present".

ii. "The RME syllabus has elements of culture and social life of people."

iii. "No one sect of the religions dominates in the syllabus hence all the three religions in Ghana are equally represented. This gives room for belief that a majority of the teachers have academic background in religious and moral education".

**Item 44: Question 2**

The objective with the question in item 44 was to find out from the respondents whether they find difficulty in teaching RME. Specifically, the question was, "Do you find difficulty in teaching the subject?" A greater number of the respondents gave the following responses.

i. " The lack of teachers in the field as well as textbooks and other instructional materials are the major difficulties"

ii. "One is tempted to use the teaching of the subject as a platform to discriminate against other religions. The finding corroborates the research findings of (Chu, 1996a; English, 1999b; Hoge, 1995) which

established that textbooks and other instructional materials are the major difficulties teachers face in teaching religious and moral education at the secondary school.

From the analysis of the responses regarding research question 5, it can be concluded that the time allotted for the teaching of RME in the schools is sufficient. However, the teaching and learning resources for teaching the subject is not sufficient. The content of the RME textbooks are in line with the syllabus but many teachers have not had in-service training in RME teaching. Moreover, textbooks of RME in the schools are not adequate.

**Research Question 6**

What challenges do senior secondary school students face in learning RME?

For effective learning of RME, students need to be provided with a good-natured school atmosphere. Research questions 6 sought to find out the challenges, which tend to prevent effective learning of RME. Responses in section F of students' questionnaire were analysed to answer this question. Table 18 looks at responses given by students on the adequacy level of the textbooks in the schools.

Table 18

**Students' responses on the adequacy level of RME textbooks and time for teaching RME**

| Question | Very adequate | | Adequate | | Not adequate | |
|---|---|---|---|---|---|---|
| | N | % | N | % | N | % |
| Do you have enough students' textbooks for the subject? | 23 | 7.8 | 58 | 19.7 | 213 | 72.4 |
| Is the time given to RME programme on the timetable adequate? | 91 | 31.0 | 128 | 43.5 | 75 | 25.5 |

The data in Table 18 show that students have dissimilar views about the adequacy level of textbooks and time for teaching RME. In response to the question, "Do you have enough students' textbooks for the learning of the subject?" Twenty three (7.8%) of the respondents said the textbooks for teaching the subject was very adequate, 58(19.7%) said it was adequate while a greater number of the respondents 213(72.4%) said it was not adequate. The finding substantiates a study conducted by Hoge (1995) on the evaluation of pre –service teachers views about the moral education programme in Korea which concluded that "textbooks, is one of the challenges students face in learning the subject in senior secondary schools" (P.40).

In reaction to the question, "Is the time given to RME programme on the timetable adequate", 91 (31.0%) of the respondents said the time given to RME on the timetable was very adequate, 128 (43.5%) said it was adequate while 75(25.5%) of the respondents said the time given to RME on the timetable was

not adequate. This gives room for belief that students had contradictory opinions about the adequacy level of the time given to RME on the timetable. Table 19 presents students responses to factors which account for the challenges of learning RME.

Table 19

**Multiple responses of students to factors contributing to the challenges of learning RME**

| Question | Yes | | No | | Not quite | |
|---|---|---|---|---|---|---|
| | N | % | N | % | N | % |
| Is RME taught in your school? | 284 | 96.6 | 10 | 3.4 | - | - |
| Do you have other materials apart from the textbooks to help you study the subject effectively? | 61 | 20.7 | 203 | 69.0 | 30 | 10.2 |
| Do you have teacher to teach the subject? | 227 | 77.2 | 67 | 22.8 | - | - |
| Do you think more than one teacher should teach the subject? | 210 | 71.4 | 84 | 28.5 | - | - |
| Do you find RME interesting? | 265 | 90.1 | 29 | 9.9 | - | - |
| Are you regular at class during RME lessons | 268 | 91.2 | 26 | 8.8 | - | - |

Table 19 illustrates clearly that several reasons account for the challenges associated with the learning of RME in senior secondary schools in the Upper-

East Region of Ghana. In answer to the question, "Is RME taught in your school?" two – hundred and eighty four students (284) representing 96.6% said "Yes" while only 10 (3.4%) of the students said "No" It can be gleaned from the analysis that RME is taught in almost all the schools used for the study.

In reaction to the question, "Do you have other materials apart from the textbooks to help you study the subject effectively?" Sixty-one respondents (30.7%) said "Yes" while a majority of the respondents (69.3%) said "No". The finding gives credence to the research finding of Hoge (1995) which identified inadequate instructional materials as one of the challenges students face in learning moral education.

In response to the question, "Do you have teachers to teach the subject?" Two-hundred and twenty seven students (227) corresponding to 77.2% said "Yes" while only 67 (22.8%) of the respondents said "No", it can therefore, be concluded that many of the schools used for the study have RME teachers. In reply to the question, "Do you think more than one teacher should teach the subject?" The majority of the respondents said "Yes" while only 84 (28.5%) of the respondents said "No". The researcher could comprehend that there is the need to increase the number of RME teachers in schools where there is only one teacher handling the subject.

On the issue of whether students find RME interesting, a greater number of the respondents 265(90.1%) said, "Yes" while only 29(9.9%) students said "No". The researcher could conclude that a majority of the students have interest in the subject. However, the interest of students can only be sustained if RME is

made a core subject in the schools. In the same vein, reacting to the question, "Are you regular at class during RME lessons?" A considerable number of students 268 (91.2%) said "Yes" while only 26 (8.8%) of the respondents said "No". The finding further confirms the earlier preposition by the researcher that students have interest in learning RME. Table 20 shows students' responses on how well the RME taught at school help them in their daily lives.

Table 20

**The relevance of religious and moral education on the daily lives of students**

| Responses of teachers | Frequency | Percent |
|---|---|---|
| Not much | 21 | 7.1 |
| Some what | 8 | 2.7 |
| Well | 48 | 16.3 |
| Very well | 217 | 73.8 |
| Total | 294 | 73.8 |

As reported in Table 20, students had wide-ranging opinions about the relevance of RME on their daily lives. On the issue of how the RME taught at school help students in their daily lives, twenty-one students (21) corresponding to 7.1% said not much, 8(2.7%) said somewhat, 48 (16.3%) said well while a majority of the respondents 217 (73.8%) said RME helps them very well in their daily lives. On the whole, the interest shown by students in RME is borne out of the fact that the subject has a positive influence on their lives.

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## Analysis of Qualitative Data

For the purpose of triangulation, students were asked some few open-ended questions in the questionnaire to express their views on certain issues relating to RME. Responses given by a majority of the respondents are given below:

### Item 42: Question 1

The objective with the question in item 42 was to find out from the respondents whether other instructional materials apart from textbooks help students to study the subject effectively. Specifically, the question was, "Do you have other instructional materials apart from the textbooks to help you study the subject effectively?" If No, what materials do you need? A greater number of the respondents gave the following responses.

1. "We only use our note books and textbooks."

2. "Not all of us can afford for extra materials."

3. "It is a seminary and the priests who teach us are catholic-minded hence we do not have any other books, not even the textbooks".

The finding corroborates past studies (Chu & Park, 1996; Hoge, 1995) which established that textbooks and other instructional materials are the major challenges students face in learning religious and moral education in senior secondary schools.

**Item 47: Question 2**

The objective with the question in item 47 was to find out whether students find RME interesting. Specifically, the question was, "Do you find RME interesting?"

If yes why? If No, why? A considerable number of the respondents said "Yes" and gave the following responses.

1." It teaches us moral lessons and how to fit into society."

2. "It educates me on how to treat elders and everybody well."

3. "It helps me to distinguish between good and bad."

4. "It improves my moral life and draws me closer to God."

5. "It changed my life completely."

The finding confirms studies conducted by Amanda (2002), Mathison (1998a), and Ryan (1995) which concluded that students acknowledge the need for religious and moral education in schools because it helps young people to work out their values and spirituality. However, the interest shown by the students for RME can only be sustained if it is made a core subject in the senior secondary schools.

In conclusion, generally, there are number of challenges, which encumber the effective learning of RME in the senior secondary schools in the Upper-East Region of Ghana. Inadequate textbooks and other instructional materials are the major ones. However, students have interest in the subject but the interest shown by the students can only be sustained if RME is made a core subject in the senior secondary schools.

# Testing of Hypotheses

In all two hypotheses were developed for testing. First, it was hypothesized that,

1. $H_0$ There is no significant difference between the perception of teachers about RME and the perception of students about RME.

The research or alternative hypothesis stated,

$H_1$ There is a significant difference between the perception of teachers about RME and the perception of students about RME.

The independent sample t-test was used in testing this hypothesis at a p-value of 0.05. Table 21 presents the findings.

Table 21

**T-Test results on the perception of teachers and students about RME**

|  |  | t-test for Equality of Means | | | |
| --- | --- | --- | --- | --- | --- |
|  |  | T | df | Sig. (2-tailed) | Mean Difference |
| Total Perception of RME | Equal variances assumed | 92.282 | 342 | .000 | 2.6200 |
|  | Equal variances not assumed | 37.784 | 49.000 | .000 | 2.620 |

Table 21, shows t-value (92.283), the degrees of freedom "(df = 342)", and the "sig. "(2-tailed)" (.000). The sig. "(2-tailed)" value is .000, less than 0.05, the conventional marker of significant results. We therefore, reject the null

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hypothesis. It can therefore, be concluded that the difference between teachers' perception of RME and students' perception of RME is statistically significant. The indication is that teachers' perception of RME differ from students' perception of RME

The second hypothesis tested was,

2. $H_0$ There is no significant difference between the attitude of teachers towards RME and attitude of students towards RME.

The research or alternative hypothesis stated,

$H_1$ There is a significant difference between the attitude of teachers towards RME and the attitude of students towards RME

The independent sample t-test once more was used in testing this hypothesis at a p-value of 0.05. Table 22 presents the findings.

Table 22

**T-Test results on the attitude of teachers and students towards RME**

| | | t-test for Equality of Means | | | |
| --- | --- | --- | --- | --- | --- |
| | | T | df | Sig. (2-tailed) | Mean Difference |
| Total Attitude Towards RME | Equal variances assumed | 90.735 | 342 | .000 | 2.6200 |
| | Equal variances not assumed | 37.151 | 49.000 | .000 | 2.620 |

Table 22, shows t-value (90.736), the degrees of freedom (df = 342), and the sig "(2-tailed)" (.000). The "sig. (2.tailed)" value is .000, less than 0.05, the usual indicator of significance. We therefore reject the null hypothesis. It can therefore, be concluded that the difference between teachers' attitude to RME and students' attitude to RME is statistically significant. The conclusion is that teachers' attitude to RME differ from students' attitude to RME.

# CHAPTER FIVE

## SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

In this chapter, the summary, conclusions and recommendations drawn form the research are presented.

### Summary of the Research Technique and Findings

The main purpose for the study was to determine teachers' and students' perception of and attitude towards the religious and moral education (RME) programme in selected senior secondary schools in the Upper-East Region of Ghana. The descriptive survey sample was used. The entire population of 50 RME teachers in 16 selected senior secondary schools was used for the study. The purposive sampling procedure was employed to select 300 students for the study however, 294 students (comprising 173 males and 121 females) returned their questionnaires. Form two (SSS2) students were used for the study. The research instrument used for data collection was two sets of questionnaires. The internal consistency reliability coefficient of the teacher questionnaire and student questionnaire were 0.8014 and 0.6126 respectively.

The following research questions guided the study;

1. What is the perception of teachers about RME?

2. What is the perception of students about RME?

3. What is the attitude of teachers towards RME?

4. What is the attitude of students towards RME?

5. What challenges do senior secondary school teachers face in teaching RME?

6. What challenges do senior secondary school students face in learning RME?

Research questions 1, 2,3,4,5 and 6 were analysed using frequencies and percentages. In the next paragraphs, the main findings of the study are presented. Two hypotheses were also tested. The null hypotheses were stated as follows:

1. $H_o$: There is no significant difference between the perception of teachers about RME and the perception of students about RME.

2. $H_o$: There is no significant difference between the attitude of teachers towards RME and the attitude of students towards RME. Both hypotheses 1 and 2 were tested using the independent sample t-test at $p > 0.05$.

## Main Findings

The major findings of the research questions were as follows:

1. What is the perception of teachers about RME?

    The findings were that 62.0% of RME teachers in senior secondary schools in the Upper-East Region of Ghana have very high perception or favourable perception of RME as against 38.0% teachers, who have a low level of perception or unfavourable perception of RME.

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2. What is the perception of students about RME?

The study established that 66.3% of students have very high perception or favourable perception of RME while 33.7% of students have low perception or unfavourable perception of RME.

3. What is the attitude of teachers towards RME?

The study discovered that 60.0% of teachers have very high attitude or favourable attitude to RME while a small number of the teachers 40.0% have low attitude or unfavourable attitude to RME.

4. What is the attitude of students towards RME?

The study discovered that only a few number of students 83 (28.2%) have favourable attitude to RME while a greater number of the students 211(71.8 %) have unfavourable attitude or negative attitude to RME.

5. What challenges do senior secondary school teachers face in teaching RME?

RME teachers in senior secondary schools in the Upper- East Region of Ghana face a number of challenges. They include inadequate textbooks, inadequacy of other instructional materials apart from textbooks, difficulty of teaching the subject, the lack of in-service training and inadequate time allotted to RME on the timetable. Among the key factors the study unearthed to be the major challenges, which impede the teaching of RME in senior secondary schools, are:

i. 62.0% of teachers stated inadequacy of other instructional materials apart from textbooks.

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ii.     56.0% of the teachers stated the lack of in-service training.

6.  What challenges do senior secondary schools students face in learning RME?

A variety of challenges confront students who are studying RME in senior secondary schools in the Upper-East Region of Ghana. They comprise inadequate textbooks, inadequacy of other instructional materials apart from textbooks, inadequate time allotted to RME on the timetable, inadequate teachers and the interest of students in RME. Among the major challenges that the study unveiled regarding the learning of RME are:

i.      72.0% of the students stated inadequate students' textbooks.

ii.     69.0% of the students stated teaching and learning resources apart from textbooks.

The findings of the two null hypotheses tested were as follows;

1.  $H_o$: There is no significant difference between the perception of teachers about RME and the perception of students about RME.

The first hypothesis unveiled that there was a significant difference between the perception of teachers about RME and the perception of students about RME. In other words, the perception of teachers about RME differs from the perception of students about RME.

2.  $H_o$: There is no significant difference between the attitude of teachers towards RME and the attitude of students towards RME. Results of the second hypothesis showed that there was a significant difference between the attitude of teachers towards RME and that of students towards

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RME.This indicates that teachers' attitude to RME vary from students' attitude to RME.

## Conclusions

The results of this study corroborate most of the research findings cited earlier: at the same time, they refute some others. From the findings of the study, the following conclusions are drawn:

1. By and large, there is a very high perception or favourable perception of RME by teachers in senior secondary schools in the Upper-East Region.

2. Largely, students in senior secondary schools in Upper-East Region have very high perception or favourable perception of RME.

3. Generally, there is a positive attitude or favourable attitude of RME by teachers in senior secondary schools in the Upper-East Region.

4. In general, students in senior secondary schools in the Upper-East Region of Ghana have negative attitude or unfavourable attitude towards RME.

5. The challenges of teaching RME are twofold.

6. The challenges of learning RME are many and assorted.

7. The difference between the perception of teachers about RME and the perception of students about RME is statistically significant.

8. Teachers and students in senior secondary schools in the Upper- East Region differ in their attitude towards RME.

## Recommendations

In the light of the findings and conclusions outlined above, the following recommendations are made:

1.  The results of the study indicate a statistically significant difference between the perception of teachers about RME and the perception of students about RME. It is therefore, worthwhile for teachers to provide conducive teaching and learning atmosphere to sustain the positive perception that students have about RME.

2.  The findings showed that the attitude of teachers towards RME is favourable whereas the attitude of students towards RME is negative. It is therefore, essential to take a second look at the way the RME programme is being implemented at the senior secondary schools. In the light of this finding, it is recommended that the Ghana Education Service and the Ministry of Education should put in an implementation process so that students will develop positive attitude towards RME.

3.  There is the need to organise in-service training courses for RME teachers in senior secondary schools in the Upper-East Region of Ghana to improve their content knowledge of the subject and new approaches of teaching the subject. This is because quite a reasonably large number of RME teachers in the region have not had any in-service training course in RME teaching.

4.  The study established that a greater number of teachers do not have other instructional materials apart from textbooks for effective and efficient teaching of RME. It is suggested that the school authorities in partnership with

the Parent- Teacher Associations in the senior secondary schools in the Upper-East Region marshal resources to purchase the instructional materials needed.

5. Finally, notable among the major challenges that fetter effective learning of RME, which the study unveiled, was inadequate students' textbooks and other instructional materials. It is recommended that the Ghana Education Service in conjunction with the Ministry of Education should supply adequate RME textbooks to the schools. In addition, the schools should partner with the Parent-Teacher Associations to raise the needed funds to purchase other instructional materials such as charts and teachers' handbook for the teaching and learning of RME.

## Areas for Further Research

The current study examined teachers' and students' perception of and attitude towards RME in selected senior secondary schools in the Upper-East Region of Ghana, the following recommendations for further studies are provided.

1. A replication of the study should be carried out in a different region in the country. In such a study the interview schedule and the questionnaire should be the main research instruments. The research instruments should be made more elaborate to facilitate the research. This, it is hoped, will provide a more in-depth study into issues relating to the RME programme.

2. Future researchers should find out the correlation between RME

its ethical values.

3. A further study should delve into how effective teachers handle

RME at the senior secondary schools.

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## UNIVERSITY OF CAPE COAST
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## TO WHOM IT MAY CONCERN

### LETTER OF INTRODUCTION

MR. MUMUNI THOMPSON is a postgraduate student

University of Cape Coast. He/she is required to carry out a research study towards the fulfilment

requirements for the award of M.Phil Degree in Curriculum Studies

The research topic is TEACHERS' AND STUDENTS' PERCEPTIONS AND ATTITUDES TOWARDS THE RELIGIOUS AND MORAL EDUCATION PROGRAMME. A CASE STUDY OF SENIOR SECONDARY SCHOOLS IN THE UPPER EAST REGION, GHANA.

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

Thank you

Ekua T. Amua-Sekyi (Ms)
*(Head of Department)*

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# UNIVERSITY OF CAPE COAST

FACULTY OF EDUCATION

DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION

QUESTIONNAIRE FOR RME TEACHERS

This questionnaire that you are about to complete forms part of a research being conducted. You are being kindly requested to read through the items and respond to them as frankly and objectively as possible. Your responses will be treated as confidential and will be used solely for academic purpose.

Thank you for taking the time to help with this research Tick {√} the box which corresponds to your choice concerning each statement below

SECTION A

PERSONAL /DEMOGRAPHIC DATA

| 1. Sex: | 1. | Female | [  ] |
| | 2. | Male | [  ] |
| 2. Age: | 1. | Less than 20 years | [  ] |
| | 2. | 24- 27 years | [  ] |
| | 3. | 28 – 31 years | [  ] |
| | 5. | 32 – 35 years | [  ] |
| | 6. | 36 – 39 years | [  ] |
| | 7. | 34 – 43 years | [  ] |
| | 8. | 44 – 47 years | [  ] |
| | 9. | 48 – 51 years | [  ] |

## 3. Academic Qualification

1. Cert. 'A' Post Secondary      [   ]

2. Specialist Certificate      [   ]

3. Diploma      [   ]

4. Degree      [   ]

## 4. Teaching Experience

1. Less than 1 years      [   ]

2. 1 – 4 years      [   ]

3. 5 – 8 years      [   ]

4. 10 – 13 years      [   ]

5. 14 – 17 years      [   ]

6. 18 – 21 years      [   ]

7. 22 – 25 years      [   ]

8. 26 – 29 years      [   }

9. 20 – 33 years      [   ]

SECTION B

TEACHER'S PERCEPTION OF RELIGIOUS EDUCATION

DIRECTIONS: For the following 24 – 31 items. please read each item carefully and select the response which best expresses your idea about each statement by ticking [ √] Very true,      True,      Untrue      Very untrue

| Perception Statement | Very true | True | Untrue | Very untrue |
|---|---|---|---|---|
| 5. My observation is that the major responsibility of religious education is to promote religious tolerance | | | | |
| 6. My view is that the emerging religious problems should be put together and introduced into the curriculum of religious education. | | | | |
| 7. My notion is that religious education can effectively be taught in schools. | | | | |
| 8. My impression is that that the major responsibility of religious education is to promote religious pluralism. | | | | |
| 9. My conviction is that religious education helps to teach without indoctrinating students. | | | | |

| Perception Statement | Very true | True | Untrue | Very untrue |
|---|---|---|---|---|
| 10. My understanding is that the provision of adequate teaching and learning materials will enhance objective of teaching religious educations | | | | |
| 11. My belief is that it is possible to give equal time and treatment to all major religious. | | | | |
| 12. My position is that religion should be part of value education in schools. | | | | |

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SECTION C

TEACHER'S PERCEPTION ON MORAL EDUCATION

DIRECTION: For the following 32 – 40 items, please read each carefully and select the response which best expresses your belief about each statement by ticking [ ] the number Very true, True, Untrue, Very untrue

| Perception Statement | Very true | True | Untrue | Very untrue |
|---|---|---|---|---|
| 13. My observation is that the major responsibility of moral education is to promote moral virtues. | | | | |
| 14. My view is that there is need for moral education in schools. | | | | |
| 15. My notion is that moral education should be integrated into religious education. | | | | |
| 16. My impression is that it is difficult to obtain appropriate curriculum materials for objective teaching of moral education. | | | | |
| 17. My conviction is that morals are caught but not taught. | | | | |

| Perception Statement | Very true | True | Untrue | Ve uní |
|---|---|---|---|---|
| 18. My position is that only moral exemplars teach moral education effectively. | | | | |
| 19. My understanding is that schools cannot provide broad education without the study of moral values. | | | | |
| 20. My belief is that moral education can stem the tide of moral decadence among the youth. | | | | |

SECTION D

TEACHERS'S ATTITUDE TOWARDS RELIGIOUS EDUCATION

People have different opinions about the teaching of religious education in senior secondary schools. Here is a list of ideas that some people have expressed towards religious education. You will agree with some of them and disagree with others. Sometimes you will agree strongly with a given statement. You may also be uncertain whether you agree or disagree. Read each of these sentences carefully then punt a tick (√) by it in the column which is the best option for you. (Remember your answers are confidential. So be as truthful as you can).

| Attitude Statement | Strongly agree | Agree | Disagree | Strongly disagree |
|---|---|---|---|---|
| 21. Schools cannot provide a comprehensive education without the study of religion. | | | | |
| 22. Many teachers may be unable to teach about religion objectively because of personal beliefs. | | | | |
| 23. There is a need for value education in schools. | | | | |
| 24. Religion should be part of value education in schools. | | | | |
| 25. The academic experience of students is significantly limited if they do not discuss questions of human existence and the nature of the universe at school. | | | | |
| 26. Critical inquiry of religions is destructive to the personal commitment of students. | | | | |
| 27. Objective teaching of religion will lead students to believe that all religions are equally valid. | | | | |
| 28. It is possible to give equal time and treatment to all religions. | | | | |

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| Attitude Statement | Strongly agree | Agree | Disagree | Strongly disagree |
|---|---|---|---|---|
| 34. Schools cannot provide a comprehensive education without the study of Moral education. | | | | |
| 35. Only moral exemplars can teach moral education effectively. | | | | |
| 36. It is difficult to get the required curriculum materials for objective teaching of moral education. | | | | |
| 37. Moral education will enable students to make informed choices in life. | | | | |
| 38. It is difficult to differentiate between religion and morality. | | | | |
| 39. Morality is caught but not taught. | | | | |

SECTION F

CHALLENGES OF TEACHING RME

The following items elicit teacher's views about the challenges associated with the teaching of RME. Please tick ( √ ) the box which is appropriate to your view.

40. Is the time allotted to the RME on the timetable sufficient?

Very sufficient [  ]        Sufficient [  ]        Not sufficient [  ]

41. Has the instructional programme (syllabus) been design in such a way that various disciplines are integrated?

Yes [  ]        No [  ]        Not quite [  ]

42. Do you really recognize the various disciplines that make the content of the RME programme?  Yes [ ]  No [ ]

43. Give reasons for your response to item 42.

......................................................................................

......................................................................................

44. Do you find it difficult teaching the subjects? Yes [ ] No [ ]

No quite [ ]

a). If No give reasons...............................................................

......................................................................................

b). If Yes, give reasons:...........................................................

......................................................................................

45. Do you have enough students' textbooks for the subject?

Adequate  [ ]      Not adequate  [ ]      Not very adequate [ ]

46. Is the content of books in line with the content of the syllabus?

Yes [ ]      No [ ]      Not quite [ ]

47. Do you have other materials apart form the textbooks to help you teach the subject effectively? Yes [ ] No [ ] Not quite [ ]

48. Have you had any in-service training in RME teaching? Yes [ ] No [ ]

49. If Yes, how many times? Once [ ]  Twice [ ] Thrice [ ]

50. Do you have sufficient teaching learning resources for teaching the subject effectively apart from textbooks?

Very sufficient [ ]    Sufficient [ ] Not sufficient [ ]

**UNIVERSITY OF CAPE COAST**

FACULTY OF EDUCATION

DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION

QUESTIONNAIRE FOR STUDENTS

This questionnaire that you are about to complete forms part of a research being conducted. You are, being kindly requested to read through the items and respond to them as frankly and objectively as possible. Your responses will treated as confidential and will be used solely for academic purpose.

Thank you for taking the time to help with this research.

Tick ( √ ) the box corresponding to your choice concerning each statement below:

SECTION A

PERSONAL/DEMOGRAPHIC DATA

1. School: ...................................................................................

2. Sex   1. Female                     [   ]

　　　　 2. Male                        [   ]

3. Age:   1. 13-16 years                [   ]

　　　　 2. 17-20 years                [   ]

　　　　 3. 21-24 years                [   ]

　　　　 4. 25-28 years                [   ]

SECTION B

STUDENT'S PERCEPTION OF RELIGIOUS EDUCATION

DIRECTION: For the following 24-31 items. Please read each item carefully and select the response which best express your idea about each statement by ticking ( √) Very true, True, Untrue, Very untrue.

| Perception Statement | Very True | True | Untrue | Very Untrue |
|---|---|---|---|---|
| 4. My observation is that the major responsibility of religious education is to promote religious tolerance. | | | | |
| 5. My view is that emerging religious problems should be put together and introduced into the curriculum of religious education. | | | | |
| 6. My notion is that religious education can effectively be taught in schools. | | | | |
| 7. My impression is that major responsibility of religious education is to promote religious pluralism. | | | | |
| 8. My conviction is that religious education helps to teach without indoctrinating students. | | | | |
| 9. My understanding is that the provision of adequate teaching and learning materials will enhance objective of teaching religious education. | | | | |

| Perception Statement | Very True | True | Untrue | Very Untrue |
|---|---|---|---|---|
| 10. My belief is that it is possible to give equal time and treatment to all major religious. | | | | |
| 11. My position is that I believe religion should be part of value education in schools. | | | | |

SECTION C

STUDENT'S PERCEPTION OF MORAL EDUCATION

DIRECTION: For the following 32-40 items. Please read each item carefully and select the response which best expresses your belief about each statement by ticking (√) (the number Very true, True, Untrue, Very Untrue)

| Perception Statement | Very True | True | Untrue | Very Untrue |
|---|---|---|---|---|
| 12. My observation is that the major responsibility of moral education is to promote moral virtues. | | | | |
| 13. My view is that there is the need for moral education in schools. | | | | |
| 14. My impression is that moral education should be integrated into religious education. | | | | |
| 15. My conviction is that it is difficult to obtain appropriate curriculum materials for objective teaching of moral education. | | | | |

| Perception statement | Very True | True | Untrue | Very Untrue |
|---|---|---|---|---|
| 16. My position is that morals are caught but not taught. | | | | |
| 17. My understanding is that moral exemplars teach moral education effectively. | | | | |
| 18. My belief is that schools cannot provide broad education without the study of moral values. | | | | |
| 19. My notion is that moral education can stem the tide of moral decadence among the youth. | | | | |

SECTION D

STUDENT'S ATTITUDE TOWARDS RELIGIOUS EDUCATION

People have different opinions about the teaching of religious education in senior secondary schools. Here is a list of ideas that some people have expressed towards religious education. You will agree with some of them and disagree with others. Sometimes you will agree strongly with a given statement. You may also e uncertain whether you agree or disagree.

Read each of these sentences carefully the put a tick in the column which is the best option for you. (Remember your answers are confidential so be as truthful as you can)

| Attitude Statement | Strongly Agree | Agree | Disagree | Strongly Disagree |
|---|---|---|---|---|
| 20. Schools cannot provide a comprehensive education without the study or religion. | | | | |
| 21. Many teachers may be unable to teach about religion objectively because of personal beliefs. | | | | |
| 22. There is a need for value education in schools. | | | | |
| 23. Religion should be part of value education in schools. | | | | |
| 24. The academic experience of students is significantly limited if they do not discuss questions of human existence and the nature of the universe at school. | | | | |
| 25. Critical inquiry of religions is destructive to the personal commitment of students. | | | | |
| 26. Objectives teaching of religion will lead students to believe that all religions are equally valid. | | | | |

| Attitude Statement | Strongly Agree | Agree | Disagree | Strongly Disagree |
|---|---|---|---|---|
| 27. It is possible to give equal time and treatment to all religion. | | | | |
| 28. It is difficult to obtain appropriate curriculum materials for objective teaching of religion. | | | | |
| 29. Teaching religion promotes conflicts with parents, students and or administrators. | | | | |
| 30. The religious education programme with its integrated approach makes teaching easy. | | | | |

SECTION E

STUDENT'S ATTITUDE TOWARDS MORAL EDUCATION

DIRECTION: Please read item carefully and select the response which best express your belief about each statement by ticking (√ ) Strongly agree, Agree, Disagree,

Strongly disagree).

| Attitude Statement | Strongly Agree | Agree | Disagree | Strong Disagr |
|---|---|---|---|---|
| 32. Moral education is worthwhile in schools. | | | | |

| Attitude Statement | Strongly Agree | Agree | Disagree | Stroi Disa |
|---|---|---|---|---|
| 33. Moral education should be part of religious education. | | | | |
| 34. Schools cannot provide a comprehensive education without the study of moral education. | | | | |
| 35. Only moral exemplars can teach moral education effectively. | | | | |
| 36. It is difficult to get the required curriculum materials for objective teaching of moral education. | | | | |
| 37. Moral education will enable students to make informed choices in life. | | | | |
| 38. It is difficult to differentiate between religion and morality. | | | | |
| 39. Morality is caught but not taught. | | | | |

SECTION F

CHALLENGES OF LEARNING RME

The following questions elicit teacher's views about the challenges associated with the teaching of RME. Please tick (√ ) the box which appropriate to your view.

40. Is RME taught in your school?  [    ] Yes   [    ]

41. Do you have enough student textbooks for the subject?

[    ] adequate          [    ] not adequate    [    ] very adequate

42. Do you have other materials apart from the textbooks to help you study the subject effectively?  [    ] Yes    [    ] No      [    ] Not quite

43. Give reasons for your response to item 42.

...........................................................................................................

...........................................................................................................

44. Do you have teachers to teach the subject? [    ] Yes       [    ] No

45. How many teachers teach the subject?         [    ] 1 [    ]2  [    ] 3 [    ]4

46. If the answer to question 44 is 1 do you think more than one teacher should teach the subject?      [    ] Yes      [    ] No

47. Is the time given to RME programme on the timetable sufficient?  [    ]
Very sufficient [    ] Sufficient         [    ] Not sufficient

48. Do you find RME interesting? [    ] Yes   [    ] No

     a.  If Yes? Give reason.................................................................

         ...........................................................................................

     b.  If No? Give reason..................................................................

         ...........................................................................................

49. How well do the RME taught at school help you in you daily life?

[   ] Very well    [   ] Well    [   ] Somewhat    [   ] Not much

50. Are you regular at class during the RME period? [   ] Yes [   ] No

   a.  If Yes? Give reasons:..........................................................................

     ..........................................................................................................

   b.  If No? Give reasons:..........................................................................

     ..........................................................................................................

# APPENDIX D

## TRIANGULATION OF THE OPEN-ENDED ITEMS

## OF QUESTIONNAIRE FOR RME TEACHERS

## CHALLENGES OF TEACHING RME

Do you really recognize the various disciplines that make the content of the RME programme?

NO because:

- Much time is not given

- They syllabus does not make the distinction clear

- I have never seen the content of the RME programme

- It embraces many disciplines

- I see it as a different entity

- The subject is not even taught in the school

- The disciplines do not cover all religions adequately

YES because:

- All the various disciplines that is Christian religious studies, social studies, history, etc are all present

- The RME syllabus has elements of culture and social life of people inclusive

- It is indicated in the syllabus

- All the religious groups are represented

- The textbook and syllabus help recognize them

- No one sect of religious dominates in the syllabus but all the main 3 in Ghana

- They are interdependent

Do you find it difficult teaching the subjects?

YES because:

- Of lack of teachers in the field as well as relevant textbooks and other materials

- It is practical and not loaded like other subjects

- I am not verse with the other sects doctrine

- There is not much knowledge about religions one does not belong to

- One is tempted to use teaching the subject as a platform to discriminate other religious

NO because:

- It deals with the daily life affairs of students thus it's a practical kind of teaching

- I have studied religions in the University

- I understand the subject very well

- Three broad religions are practiced in Ghana
- All religious groups are present and students enjoy it
- The subject matter is easy to comprehend
- The subject matter is not technical
- Materials are available to help teach
- Most topics are related to students previous knowledge
- I'm experienced in it
- I do the same at home

# APPENDIX E

## TRIANGULATION OF OPEN-ENDED ITEMS OF QUESTIONNAIRE

## FOR STUDENTS

## CHALLENGES OF LEARNING RME

Do you have other materials apart from the textbooks to help you study the subject effectively?

YES because:

- I have the Bible too which is a Revised Standard Version

- I have pamphlets, Quaran

- We have cassettes which we normally buy

NO because:

- We only use our note books and textbooks

- There is other materials needed aside the textbooks for studies

- The textbooks are given to us without the Bible

- Not all of us can afford for extra materials

- We need other materials like video tape on the subject and computers

- RME is not taught in my school

- We do not even have the textbooks

- It's a seminary and the priest who teaches us is Catholic minded hence we do not have any other book, not even the textbook

- Other books do not cover the syllabus

Do you find RME interesting?

YES because:

- It teaches us moral lessons and how to fit into society

- It educates me on how to treat elders and everybody well

- It helps me understand the Bible very well

- It helps me distinguish between good and bad deeds

- It improves me moral life and draws me closer to God

- It teaches us how we came into being

- It helps me know more about different religions

- It is very easy to study

- It changed my life completely

- Nobody sleeps during RME lessons

NO because:

- I'm not taught to my satisfaction

- RME is not taught in my school

Are you regular at class during the RME period?

YES because:

- The subject is very interesting

- I never want to miss the lessons

- It helps me in my daily life and I enjoy the lessons a lot

- I'm expected to be there as a student

- The RME teacher lives an exemplary life

- The subject is so difficult that if one is not regular, he wouldn't understand the lessons well

- It is the most interesting subject

- It is my best subject

- It makes me feel happy

- Even the textbooks are not there

- Teaching and learning goes on well

- In my school, the authorities are very strict on attending classes

- I would be punished if I miss the class

NO because:

- RME is not taught in our school

- I do not like the way the teacher teaches

- The notes are plenty and sometimes I feel lazy copying them

- It is not part of my exams

# RELIABILITY ANALYSIS OF QUESTIONAIRE FOR TEACHERS

Item-total Statistics

|  | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item- Total Correlation | Alpha if Item Deleted |
|---|---|---|---|---|
| Q6 | 100.9231 | 136.9103 | .2421 | .7985 |
| Q7 | 101.0000 | 132.5000 | .4629 | .7901 |
| Q8 | 101.6154 | 140.0897 | .0859 | .8054 |
| Q9 | 102.0769 | 145.4103 | -.1600 | .8070 |
| Q10 | 100.4615 | 140.9359 | .0899 | .8034 |
| Q11 | 101.6923 | 132.8974 | .3768 | .7930 |
| Q12 | 100.9231 | 138.0769 | .3009 | .7967 |
| Q13 | 101.5385 | 130.4359 | .5054 | .7878 |
| Q14 | 100.2308 | 143.0256 | .0279 | .8028 |
| Q15 | 100.2308 | 141.8590 | .1300 | .8009 |
| Q16 | 101.0769 | 127.4103 | .5756 | .7838 |
| Q17 | 100.6923 | 135.3974 | .4536 | .7923 |
| Q18 | 100.4615 | 135.4359 | .6518 | .7904 |
| Q19 | 100.5385 | 139.1026 | .3531 | .7966 |
| Q20 | 100.5385 | 137.4359 | .4956 | .7938 |
| Q21 | 100.9231 | 142.5769 | -.0065 | .8088 |
| Q22 | 101.7692 | 155.3590 | -.4853 | .8267 |
| Q23 | 101.3846 | 145.5897 | -.1263 | .8117 |
| Q24 | 100.9231 | 130.9103 | .4653 | .7892 |
| Q25 | 101.1538 | 127.1410 | .6747 | .7810 |
| Q26 | 101.7692 | 149.6923 | -.3148 | .8168 |
| Q27 | 100.8462 | 126.6410 | .8343 | .7777 |
| Q28 | 101.0000 | 130.0000 | .5282 | .7868 |
| Q29 | 102.0769 | 140.7436 | .0668 | .8058 |
| Q30 | 100.9231 | 148.2436 | -.2068 | .8195 |
| Q31 | 101.6154 | 142.5897 | -.0031 | .8081 |
| Q32 | 101.5385 | 134.1026 | .3166 | .7956 |
| Q33 | 101.6154 | 127.9231 | .5331 | .7855 |
| Q34 | 101.1538 | 126.8077 | .6902 | .7803 |
| Q35 | 101.3077 | 122.2308 | .8106 | .7730 |

# RELIABILITY ANALYSIS -SCALE (ALPHA)

Reliability Coefficients

N of Cases = 30.0        N of Items = 35

Alpha =    .8014

# APPENDIX G

## RELABILITY ANALYSIS OF QUESTIONNAIRE FOR STUDENTS

|  | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item- Total Correlation | Alpha if Item Deleted |
|---|---|---|---|---|
| Q1 | 95.2500 | 66.9342 | .3200 | .5990 |
| Q2 | 95.6000 | 69.5158 | -.0327 | .6230 |
| Q3 | 95.1000 | 69.6737 | -.0136 | .6161 |
| Q4 | 95.5500 | 66.4711 | .2122 | .6017 |
| Q5 | 96.1500 | 63.0816 | .3612 | .5849 |
| Q6 | 95.3500 | 70.4500 | -.0947 | .6262 |
| Q7 | 96.0000 | 65.4737 | .1791 | .6041 |
| Q8 | 95.3500 | 67.9237 | .1666 | .6064 |
| Q9 | 96.1000 | 61.0421 | .3954 | .5771 |
| Q10 | 96.0500 | 66.4711 | .1998 | .6025 |
| Q11 | 95.5000 | 68.0526 | .1189 | .6091 |
| Q12 | 95.5000 | 69.2105 | .0042 | .6177 |
| Q13 | 95.9500 | 66.6816 | .1115 | .6115 |
| Q14 | 96.1000 | 68.5158 | .0185 | .6202 |
| Q15 | 95.7000 | 68.6421 | .0182 | .6194 |
| Q16 | 96.1000 | 67.5684 | .0497 | .6192 |
| Q17 | 96.3500 | 70.4500 | -.0950 | .6278 |
| Q18 | 96.8500 | 68.4500 | .0215 | .6200 |
| Q19 | 95.7500 | 62.1974 | .3832 | .5810 |
| Q20 | 95.5500 | 66.4711 | .2122 | .6017 |
| Q21 | 95.2500 | 72.6184 | -.3097 | .6343 |
| Q22 | 95.6000 | 65.3053 | .2599 | .5967 |
| Q23 | 96.0500 | 64.1553 | .3173 | .5905 |
| Q24 | 96.7500 | 61.6711 | .3922 | .5789 |
| Q25 | 95.4000 | 68.1474 | .0675 | .6138 |
| Q26 | 95.8500 | 62.1342 | .4519 | .5765 |
| Q27 | 95.5000 | 74.2632 | -.3893 | .6458 |
| Q28 | 95.6000 | 64.9895 | .4577 | .5879 |
| Q29 | 95.3500 | 65.7132 | .3004 | .5955 |
| Q30 | 95.9000 | 63.1474 | .4037 | .5826 |
| Q31 | 96.5000 | 59.3158 | .5551 | .5599 |
| Q32 | 96.1000 | 69.4632 | -.0501 | .6305 |
| Q33 | 95.2500 | 68.6184 | .0506 | .6143 |
| Q34 | 96.6000 | 66.9895 | .1406 | .6076 |
| Q35 | 96.5500 | 62.4711 | .3662 | .5830 |

RELIABILITY ANALYSIS -SCALE (ALPHA)

Reliability Coefficients

N of Cases = 20.0          N of Items = 35
Alpha =    .6126

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Responses to statements on teachers' perception of religious and moral education

| No. | Perception Statement | Responses | Frequency | Per |
|---|---|---|---|---|
| 1.My | Observation that the major responsibility of religious education is to promote religion tolerance | Very True | 19 | 3 |
| | | True | 26 | 5 |
| | | Untrue | 5 | 1 |
| | | Very Untrue | - | |
| | | Total | 50 | 1( |
| 2. | My view is that the emerging religious problems should be put together and introduced into the curriculum of RE. | Very True | 26 | 5 |
| | | True | 21 | 4 |
| | | Untrue | 2 | 4 |
| | | Very Untrue | 1 | ~ |
| | | Total | 50 | 1( |
| 3. | My notion is that religious education can be effectively be taught in schools | Very True | 29 | 5 |
| | | True | 17 | 3 |
| | | Untrue | 4 | 8 |
| | | Very Untrue | - | |
| | | Total | 50 | 1( |
| 4. | My impression is that the major responsibility of religious education is to promote religious pluralism | Very True | 21 | 4 |
| | | True | 17 | 3 |
| | | Untrue | 10 | 2( |
| | | Very Untrue | 2 | 4 |
| | | Total | 50 | 1( |
| 5. | My conviction is that religious education helps to teach without indoctrinating students | Very True | 17 | 3 |
| | | True | 25 | 5( |
| | | Untrue | 7 | 1 |
| | | Very Untrue | 1 | 2 |
| | My understanding is that the provision | Total | 50 | 10( |

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| No. | Item | Response | Frequency | Percentage |
|---|---|---|---|---|
| 6. | of adequate teaching and learning materials will enhance objective of teaching religious education. | Very True | 29 | 58.0 |
| | | True | 16 | 32.0 |
| | | Untrue | 5 | 10.0 |
| | | Very Untrue | - | - |
| | | Total | 50 | 100.0 |
| 7. | My belief is that it is possible to give equal time and treatment to all major religions | Very True | 19 | 38.0 |
| | | True | 22 | 44.0 |
| | | Untrue | 8 | 16.0 |
| | | Very Untrue | 1 | 2.0 |
| | | Total | 50 | 100.0 |
| 8. | My position is that religion should not be part of value education in schools | Very True | 27 | 54.0 |
| | | True | 21 | 42.0 |
| | | Untrue | 2 | 4.2 |
| | | Very Untrue | - | - |
| | | Total | 50 | 100.0 |
| 9. | My observation is that the major responsibility of moral education is to promote moral virtues | Very True | 29 | 58.0 |
| | | True | 19 | 38.0 |
| | | Untrue | 2 | 4.0 |
| | | Very Untrue | - | - |
| | | Total | 50 | 100.0 |
| 10. | My view is that there is the need for moral education in schools | Very True | 21 | 58.0 |
| | | True | 29 | 42.0 |
| | | Untrue | - | - |
| | | Very Untrue | - | - |
| | | Total | 50 | 100.0 |

| | | | | |
|---|---|---|---|---|
| 11. | My notion is that moral education should be integrated into religious education | Very True | 21 | 42. |
| | | True | 24 | 48. |
| | | Untrue | 5 | 10. |
| | | Very Untrue | - | - |
| | | Total | 50 | 100 |
| 12. | My impression is that it is difficult to obtain appropriate curriculum material for objective teaching of moral education | Very True | 12 | 24. |
| | | True | 19 | 38. |
| | | Untrue | 15 | 30. |
| | | Very Untrue | 4 | 8.( |
| | | Total | 50 | 100 |
| 13. | My conviction is that morals are caught but not taught | Very True | 9 | 18. |
| | | True | 12 | 24. |
| | | Untrue | 23 | 46. |
| | | Very Untrue | 6 | 12. |
| | | Total | 50 | 100 |
| 14. | My position is that only moral exemplars teach moral education effectively | Very True | 7 | 14. |
| | | True | 21 | 42. |
| | | Untrue | 13 | 26. |
| | | Very Untrue | 9 | 18. |
| | | Total | 50 | 100 |
| 15. | My understanding is that schools cannot provide broad education without the study of moral values | Very True | 10 | 20. |
| | | True | 27 | 54. |
| | | Untrue | 12 | 24. |
| | | Very Untrue | 1 | 2.( |
| | | Total | 50 | 100 |

| 16. | My belief is that moral education can stem the tide of moral decadence among the youth | Very True | 14 | : |
| | | True | 30 | ( |
| | | Untrue | 4 | |
| | | Very Untrue | 2 | |
| | | Total | 50 | I |

Teachers' perception of religious and moral education

| Teachers' perceptions of RME | Frequency | Percent |
| --- | --- | --- |
| Positive/Favourable | 19 | 38.0 |
| Negative/Unfavourable | 31 | 62.0 |
| Total | 50 | 100.0 |

Responses to statements on students' perception of religious and moral education

| No. | Perception Statement | Response | Frequency | P( |
|-----|----------------------|----------|-----------|-----|
| 1. | My observation is that the major responsibility of religious education is to promote religious tolerance | Very True | 152 | |
| | | True | 127 | |
| | | Untrue | 8 | |
| | | Very Untrue | 7 | |
| | | Total | 294 | 1 |
| 2. | My view is that religious problems should be put together and introduced into religious education | Very True | 132 | |
| | | True | 135 | ⌐ |
| | | Untrue | 23 | |
| | | Very Untrue | 4 | |
| | | Total | 294 | 1 |
| 3. | My notion is that religious education can effectively be taught in schools | Very True | 161 | |
| | | True | 94 | |
| | | Untrue | 33 | |
| | | Very Untrue | 6 | |
| | | Total | 294 | 1 |
| 4. | My impression is that the major responsibility of religious is to promote religious pluralism | Very True | 83 | : |
| | | True | 115 | : |
| | | Untrue | 66 | : |
| | | Very Untrue | 30 | |
| | | Total | 294 | 1 |

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| 5. | My conviction is that religious education helps to teach without indoctrinating students | Very True | 67 | : |
| | | True | 99 | : |
| | | Untrue | 75 | : |
| | | Very Untrue | 53 | |
| | | Total | 294 | 1 |
| 6. | My understanding is that the provision of adequate teaching and 174 ʒ materials will enhance objective teaching of religious education | Very True | 163 | |
| | | True | 97 | : |
| | | Untrue | 19 | |
| | | Very Untrue | 15 | |
| | | Total | 294 | 1 |
| 7. | My belief is that it is possible to give equal time and treatment to all major religions. | Very True | 125 | ' |
| | | True | 89 | . |
| | | Untrue | 52 | |
| | | Very Untrue | 28 | |
| | | Total | 294 | 1 |
| 8. | My position is that religion should be part of value education in Ghana. | Very True | 173 | : |
| | | True | 110 | : |
| | | Untrue | 9 | |
| | | Very Untrue | 2 | |
| | | Total | 294 | 1 |
| 9. | My observation is that the major responsibility of moral education is to promote moral virtues. | Very True | 197 | ( |
| | | True | 92 | : |
| | | Untrue | 4 | |
| | | Very Untrue | 1 | |
| | | Total | 294 | 1 |

| | | | | |
|---|---|---|---|---|
| 10. | My view is that there is the need for moral education in schools. | Very True | 201 | 6 |
| | | True | 91 | 3 |
| | | Untrue | 2 | |
| | | Very Untrue | - | |
| | | Total | 294 | 1( |
| 11. | My impression is that moral education should be integrated into religious education. | Very True | 106 | 3 |
| | | True | 150 | 5 |
| | | Untrue | 31 | 1 |
| | | Very Untrue | 7 | ; |
| | | Total | 294 | 1( |
| 12. | My conviction is that difficulty in obtaining appropriate curriculum materials for objective teaching. | Very True | 64 | 2 |
| | | True | 106 | 3 |
| | | Untrue | 93 | 3 |
| | | Very Untrue | 31 | 1 |
| | | Total | 294 | 1( |
| 13. | My position is that morals are caught but not taught. | Very True | 36 | 1 |
| | | True | 43 | 1 |
| | | Untrue | 109 | 3 |
| | | Very Untrue | 106 | 3 |
| | | Total | 294 | 1( |
| 14. | My understanding is that moral exemplars teach moral education effectively. | Very True | 127 | 4 |
| | | True | 120 | 4 |
| | | Untrue | 35 | ' |
| | | Very Untrue | 12 | ⁄ |
| | | Total | 294 | 1( |

| 15. | My belief is that schools cannot provide broad education without it. | Very True | 134 | 4! |
|---|---|---|---|---|
| | | True | 100 | 34 |
| | | Untrue | 48 | 1( |
| | | Very Untrue | 12 | 4 |
| | | Total | 294 | 10 |
| 16. | My notion is that moral education can stem the tide of moral decadence among the youth. | Very True | 118 | 4( |
| | | True | 122 | 41 |
| | | Untrue | 37 | 1 |
| | | Very Untrue | 17 | 5 |
| | | Total | 294 | 10 |

Students' perception of religious and moral education

| Teachers' perceptions of RME | Frequency | Percent |
|---|---|---|
| Positive/Favourable | 195 | 66.3 |
| Negative/Unfavourable | 99 | 33.7 |
| Total | 294 | 100.0 |

Responses to statements on teachers' attitude towards religious and moral education

| No. | Perception Statement | Response | Frequency | |
|-----|---------------------|----------|-----------|---|
| 1. | Schools cannot provide a comprehensive education without the study of religion. | Strongly Agree | 13 | |
| | | Agree | 24 | |
| | | Disagree | 13 | |
| | | Strongly Disagree | - | |
| | | Total | 50 | |
| 2. | Many teachers may be unable to teach about religion objectively because of personal beliefs. | Strongly Agree | 17 | |
| | | Agree | 27 | |
| | | Disagree | 6 | |
| | | Strongly Disagree | - | |
| | | Total | 50 | |
| 3. | There is a need for value education in schools. | Strongly Agree | 22 | |
| | | Agree | 25 | |
| | | Disagree | 3 | |
| | | Strongly Disagree | - | |
| | | Total | 50 | |
| 4. | Religion should be part of value education in school. | Strongly Agree | 17 | |
| | | Agree | 33 | |
| | | Disagree | - | |
| | | Strongly Disagree | - | |
| | | Total | 50 | |

| 5. | The academic experience of students is significantly limited if they do not discuss questions of human existence and the nature of the universe at school. | Strongly Agree | 11 |
| --- | --- | --- | --- |
| | | Agree | 32 |
| | | Disagree | 7 |
| | | Strongly Disagree | - |
| | | Total | 50 |
| 6. | Critical inquiry of religions is destructive to the personal commitment of students. | Strongly Agree | 7 |
| | | Agree | 19 |
| | | Disagree | 19 |
| | | Strongly Disagree | 5 |
| | | Total | 50 |
| 7. | Objective teaching of religion will not lead students to believe that all religions are equally valid. | Strongly Agree | 26 |
| | | Agree | 22 |
| | | Disagree | 2 |
| | | Strongly Disagree | - |
| | | Total | 50 |
| 8. | It is possible to give equal time and treatment to all religions. | Strongly Agree | 18 |
| | | Agree | 19 |
| | | Disagree | 13 |
| | | Strongly Disagree | - |
| | | Total | 50 |
| 9. | It is difficult to obtain appropriate curriculum materials for objective teaching of religion. | Strongly Agree | 16 |
| | | Agree | 23 |
| | | Disagree | 11 |
| | | Strongly Disagree | - |
| | | Total | 50 |

| 10. | Teaching religion promotes conflicts with parents. students and or | Strongly Agree | 12 |
| | | Agree | 10 |
| | | Disagree | 15 |
| | | Strongly Disagree | 13 |
| | | Total | 50 |
| 11. | The religious education programme with its integrated approach makes teaching easy. | Strongly Agree | 7 |
| | | Agree | 37 |
| | | Disagree | 5 |
| | | Strongly Disagree | 1 |
| | | Total | 50 |
| 12. | Moral education is worthwhile in schools. | Agree | 30 |
| | | Agree | 19 |
| | | Disagree | 1 |
| | | Strongly Disagree | - |
| | | Total | 50 |
| 13. | Moral education should be not part of religious education. | Strongly Agree | 25 |
| | | Agree | 20 |
| | | Disagree | 5 |
| | | Strongly Disagree | - |
| | | Total | 50 |
| 14. | Schools cannot provide a comprehensive education without the study of moral education. | Strongly Agree | 17 |
| | | Agree | 27 |
| | | Disagree | 5 |
| | | Strongly Disagree | 1 |
| | | Total | 50 |
| 15. | Only moral exemplars can teach moral education effectively. | Strongly Agree | 14 |
| | | Agree | 15 |
| | | Disagree | 15 |
| | | Strongly Disagree | 6 |
| | | Total | 50 |

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| 16. | It is difficult to get the required curriculum materials for objective teaching of moral education. | Strongly Agree | 13 |
| --- | --- | --- | --- |
| | | Agree | 24 |
| | | Disagree | 10 |
| | | Strongly Disagree | 3 |
| | | Total | 50 |
| 17. | Moral education will enable students to make informed choices in life. | Strongly Agree | 20 |
| | | Agree | 29 |
| | | Disagree | 1 |
| | | Strongly Disagree | - |
| | | Total | 50 |
| 18. | It is difficult to differentiate between religion and morality. | Strongly Agree | 11 |
| | | Agree | 24 |
| | | Disagree | 14 |
| | | Strongly Disagree | 1 |
| | | Total | 50 |
| 19. | Morality is caught but not taught | Strongly Agree | 11 |
| | | Agree | 16 |
| | | Disagree | 19 |
| | | Strongly Disagree | 4 |
| | | Total | 50 |

Teachers' attitude towards religious education and moral education

| Teachers' perceptions of RME | Frequency | Percent |
| --- | --- | --- |
| Positive/Favourable | 20 | 40.0 |
| Negative/Unfavourable | 30 | 60.0 |
| Total | 50 | 100.0 |

# APPENDIX K

Responses to statements on students' attitude towards religious and moral education

| No. | Perception Statement | Response | Frequency | Pe |
|-----|----------------------|----------|-----------|----|
| 1. | Schools can't provide comprehensive education without study of religion. | Strongly Agree | 26 | |
| | | Agree | 82 | ⁻ |
| | | Disagree | 100 | ⁻ |
| | | Strongly Disagree | 86 | ⁻ |
| | | Total | 294 | 1 |
| 2. | Teachers' inability to teach religion because of personal beliefs. | Strongly Agree | 16 | |
| | | Agree | 54 | 1 |
| | | Disagree | 122 | ⁻ |
| | | Strongly Disagree | 102 | ⁻ |
| | | Total | 294 | 1 |
| 3. | There is a need for value education in schools. | Strongly Agree | 2 | |
| | | Agree | 16 | |
| | | Disagree | 118 | ⁻ |
| | | Strongly Disagree | 158 | ⁻ |
| | | Total | 294 | 1 |
| 4. | Should not be part of value education in schools. | Strongly Agree | 3 | |
| | | Agree | 10 | |
| | | Disagree | 144 | 4 |
| | | Strongly Disagree | 137 | 4 |
| | | Total | 294 | 1 |
| 5. | Students academic experience is limited if they are unable to teach nature, etc. | Strongly Agree | 21 | |
| | | Agree | 54 | 1 |
| | | Disagree | 97 | 3 |
| | | Strongly Disagree | 122 | 4 |
| | | Total | 294 | 100 |

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| | | | | |
|---|---|---|---|---|
| 6. | Critical inquiry of religions is destructive to the personal commitment of students. | Strongly Agree | 75 | 25 |
| | | Agree | 87 | 29 |
| | | Disagree | 89 | 30 |
| | | Strongly Disagree | 43 | 14 |
| | | Total | 294 | 100 |
| 7. | Objective teaching of Religions will not make students think all religions are equally valid. | Strongly Agree | 29 | 9. |
| | | Agree | 37 | 12 |
| | | Disagree | 103 | 35 |
| | | Strongly Disagree | 125 | 43 |
| | | Total | 294 | 100 |
| 8. | Its possible to give equal time and treatment to all religions. | Strongly Agree | 44 | 15 |
| | | Agree | 65 | 22 |
| | | Disagree | 79 | 26 |
| | | Strongly Disagree | 106 | 36 |
| | | Total | 294 | 100 |
| 9. | Difficulty in obtaining appropriate curriculum materials for objective teaching of religion. | Strongly Agree | 44 | 15. |
| | | Agree | 68 | 23. |
| | | Disagree | 102 | 34. |
| | | Strongly Disagree | 80 | 27. |
| | | Total | 294 | 100 |
| 10. | Teaching religion promotes conflicts with parents, students and or administrators. | Strongly Agree | 148 | 50. |
| | | Agree | 53 | 18. |
| | | Disagree | 48 | 16. |
| | | Strongly Disagree | 45 | 15. |
| | | Total | 294 | 100 |

| No. | Statement | Response | | |
|---|---|---|---|---|
| 11. | Religious education programme with its integrated approach makes teaching easy. | Strongly Agree | 14 | 4 |
| | | Agree | 51 | 1' |
| | | Disagree | 146 | 4! |
| | | Strongly Disagree | 83 | 2! |
| | | Total | 294 | 10 |
| 12. | It's worthwhile in schools. | Strongly Agree | 22 | 7 |
| | | Agree | 49 | 1( |
| | | Disagree | 124 | 4: |
| | | Strongly Disagree | 99 | 3< |
| | | Total | 294 | 10 |
| 13. | Moral values should be part of religious education. | Strongly Agree | 1 | . |
| | | Agree | 6 | 2 |
| | | Disagree | 125 | 4: |
| | | Strongly Disagree | 162 | 5! |
| | | Total | 294 | 10 |
| 14. | Schools cannot provide comprehensive education without it. | Strongly Agree | 24 | 8 |
| | | Agree | 67 | 2: |
| | | Disagree | 118 | 4C |
| | | Strongly Disagree | 85 | 2! |
| | | Total | 294 | 10 |
| 15. | Only moral exemplars can teach moral education effectively. | Strongly Agree | 44 | 15 |
| | | Agree | 100 | 34 |
| | | Disagree | 76 | 25 |
| | | Strongly Disagree | 74 | 25 |
| | | Total | 294 | 10( |
| 16. | It's difficult to get the required curriculum materials for objective teaching of it. | Strongly Agree | 40 | 13 |
| | | Agree | 81 | 27 |
| | | Disagree | 100 | 34 |
| | | Strongly Disagree | 73 | 24 |
| | | Total | 294 | 10( |

| | | | | |
|---|---|---|---|---|
| 17. | Will enable students to make informed choices in life. | Strongly Agree | 6 | 2 |
| | | Agree | 14 | 4 |
| | | Disagree | 86 | 2( |
| | | Strongly Disagree | 188 | 6. |
| | | Total | 294 | 1( |
| 18. | It's difficult to differentiate between religion and morality. | Strongly Agree | 61 | 2( |
| | | Agree | 107 | 3( |
| | | Disagree | 84 | 2: |
| | | Strongly Disagree | 42 | 1( |
| | | Total | 294 | 1( |
| 19. | Morality is caught but not taught. | Strongly Agree | 92 | 3 |
| | | Agree | 95 | 3: |
| | | Disagree | 73 | 2( |
| | | Strongly Disagree | 34 | 1 |
| | | Total | 294 | 1( |

Students' attitude towards religious and moral education

| Students' perceptions of RME | Frequency | Percent |
|---|---|---|
| Positive/Favourable | 83 | 28.2 |
| Negative/Unfavourable | 211 | 71.8 |
| Total | 294 | 100.0 |

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