

UNIVERSITY OF EDUCATION, WINNEBA



**IMPLEMENTATION OF THE JUNIOR HIGH SCHOOL RELIGIOUS AND
MORAL EDUCATION CURRICULUM POLICY IN EFFUTU
MUNICIPALITY**

AGBEKO AMEGATSEY

MASTER OF PHILOSOPHY

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UNIVERSITY OF EDUCATION, WINNEBA



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MORAL EDUCATION CURRICULUM POLICY IN EFFUTU
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**AGBEKO AMEGATSEY
(8232090019)**

**A thesis submitted to the school of Graduate Studies in
partial fulfillment of the requirements for the award of
the degree of Master of Philosophy
(Curriculum and Pedagogic)**

**Department of Educational Foundations
School of Education and Life-Long Learning
UNIVERSITY OF EDUCATION, WINNEBA**

NOVEMBER, 2025

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DECLARATION

STUDENT'S DECLARATION

I, Agbeko Amegatsey, do hereby declare that this thesis, with the exception of quotations and references contained in published works, which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted either in part or whole for another degree elsewhere.

SIGNATURE.....

DATE.....

SUPERVISOR'S DECLARATION

We hereby declare that the preparation and presentation of this work were supervised in accordance with the guidelines for supervision of the thesis as laid down by the University of Education, Winneba.

Prof. Charles Annobil: (Principal Supervisor)

Signature: _____

Date: _____

DEDICATION

Dedicated to my parents: Mr. Amuzu Wordi and Fafah Kodu.



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Muwu ne tu tsi na mi geɖe!!

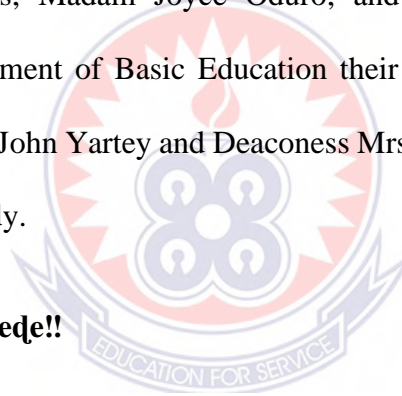
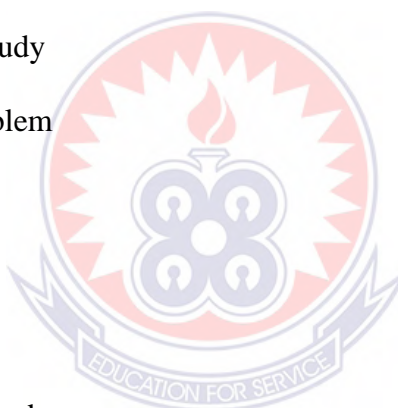


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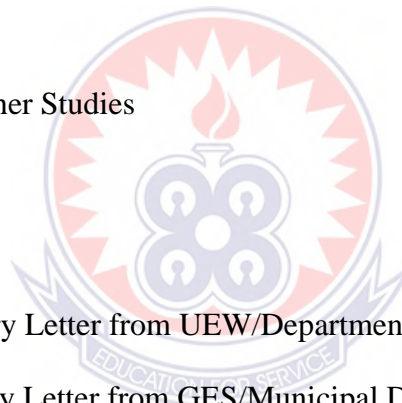
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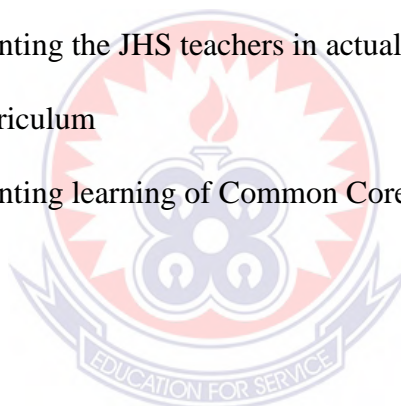
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ABSTRACT

The study sought to evaluate the aims of the JHS common core religious and moral education curriculum in Effutu Municipality. In order to determine their effectiveness, an exploratory sequential mixed-method approach was used. The total sample size used was 324. Interviews were conducted with 12 RME teachers. A sample involving 58 teachers using the census sampling technique, and 254 learners' respondents was selected using the cluster sampling technique. Data were triangulated using semi-structured interviews, structured questionnaires, and an observation guide. The interview data were analysed using thematic analysis, and the questionnaire data were analysed using descriptive statistics such as frequency and percentage. The reliability was established using Cronbach's Alpha Coefficient. The internal consistency coefficients ranged from 0.79 to 0.82 for teachers and 0.76 to 0.83 for learners, exceeding the acceptable threshold of 0.70 recommended for educational research. Findings revealed that the RME curriculum fosters faith and divine understanding, interfaith tolerance and understanding, inclusive and diverse learning, alignment with national values and goals, and moral and character development in the Effutu municipality. Also, teachers employ various learner-centred strategies that promote critical thinking, moral reasoning, and many more. The key approaches identified include problem-based learning, role-playing activities, storytelling, discussion-based learning, project-based learning, and technology-integrated learning. Furthermore, textbooks, social media, real-life objects, resource persons, visual aids, audio-visual aids, and AI were used as teaching-learning resources by the teachers to actualize the aims of the curriculum in Effutu municipality. Finally, findings revealed that the teachers were faced with strong challenges such as meeting the needs of diverse learners, time management, pedagogical adaptation, resource and technology limitations, teacher workload, and limited classroom space and classroom management difficulties. The study concludes that while the JHS Common Core RME curriculum is perceived as effective in achieving its aims, implementation challenges such as limited resources, large class sizes, etc., limit its full realisation. The study recommended that the Municipal Director of Education ensure that sufficient textbooks, teaching aids, and digital tools are provided to schools, and the subject should be allocated more time to allow for in-depth discussions, practical activities, and personalised learning experiences. NaCCA, as a curriculum planning body, should try to incorporate value clarification approaches and more diverse perspectives and customisable teaching strategies to accommodate different learning styles in the RME curriculum.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Religious and Moral Education (RME) remains a vital component of education globally, as societies strive to cultivate moral consciousness, civic responsibility, and tolerance among learners. Around the world, education systems have increasingly recognized that moral and ethical formation is not only vital for individual development but also for sustaining peaceful, pluralistic, and democratic societies. According to Hussain (2025), moral education curricula across several countries share common aims, including promoting respect, empathy, honesty, and social justice, but often vary in scope and depth depending on cultural and religious contexts. Hussain (2025) further argues that while global frameworks for moral education promote civic virtues and ethical awareness, they often fail to account for cultural non-universality, insufficient teacher preparation, and limited stakeholder participation, which hinder the realization of curriculum aims.

In Europe, particularly in Finland and the United Kingdom, Religious and Moral Education (RME) or Religious Education (RE) has evolved from confessional instruction to a pluralistic, inclusive framework emphasizing dialogue and reflection. Kavonius and Ubani (2020), in their study of Finnish 9th-grade students, found that RE and ethics instruction fostered students' ability to reflect on personal worldviews and values, though its influence depended significantly on pedagogical style and classroom context. Similarly, Orchard (2020) observed that RE in England continues to play a crucial role in developing religious literacy and moral reasoning, particularly in multicultural classrooms, but emphasized that its success relies heavily on teacher competence and curriculum inclusivity.

Nordic scholars such as Rissanen et al. (2023) highlight a recent trend toward integrating religion and worldview education, proposing a shift from doctrinal learning to what they term “dialogic competence.” This approach focuses on helping students understand diverse belief systems and moral frameworks through conversation and reflection, enabling moral discernment and empathy. This shift resonates with findings by Niemelä et al. (2025), who emphasizes that the power of religious education lies not in transmitting doctrines but in developing learners’ critical thinking and moral reasoning abilities through structured dialogue, inquiry, and real-world ethical engagement.

In the United States, moral and character education has also been repositioned as a key pillar of social and emotional learning. Salgado et al. (2020) suggest that values education contributes significantly to prosocial behaviour, civic responsibility, and community cohesion when embedded across school curricula rather than confined to discrete moral instruction. The authors also underscore that holistic moral development depends on consistent modeling by teachers, context-relevant pedagogy, and inclusive classroom environments.

In Asia, similar transformations are visible. Gu and Kim (2025) propose that religious and moral education frameworks in multicultural settings, such as South Korea and Singapore, should prioritize coexistence, peacebuilding, and interfaith understanding, thus reframing RME as a global citizenship enterprise. They argue that RME must evolve beyond traditional moral codes toward developing “ethical literacy” and cross-cultural dialogue skills among students.

In the African context, Religious and Moral Education (RME) has long been regarded as an essential part of the school curriculum because of its potential to promote moral discipline, social harmony, and responsible citizenship among learners. African nations,

facing social and cultural diversity, moral decline, and value crises, continue to see RME as a critical means of nurturing ethical awareness and fostering national cohesion. However, despite its importance, research indicates that the implementation of RME across the continent faces numerous challenges ranging from inadequate teacher preparation to limited resources and competing ideological influences.

In Namibia, Hamunyela (2019) examined the implementation of the new Religious and Moral Education curriculum and found that teachers' personal religious beliefs and lack of adequate training hindered effective curriculum delivery. The study revealed that many educators relied heavily on Christian doctrines, which restricted the intended multi-faith and moral pluralistic goals of the curriculum. The findings emphasized the need for professional development and inclusive pedagogies that reflect the country's diverse cultural and religious composition.

Similarly, in Kenya, Stephen (2022) evaluated the incorporation of moral education within the competency-based curriculum framework and described the implementation process as "a possibility yet to be realized." The research revealed that while moral and ethical education remained a core objective of Kenya's curriculum, inadequate instructional resources, weak pedagogical strategies, and insufficient teacher understanding of moral outcomes undermined its effectiveness. In a related study, Nyangaresi, Nasongo, and Injendi (2024) investigated the value of moral education for character formation in Kenyan public schools and concluded that moral education remains indispensable for addressing moral crises such as indiscipline, drug abuse, and social irresponsibility among students. The authors recommended structured teacher training and contextual pedagogical frameworks to actualize curriculum aims.

In South Africa, Roux (2014) explored the transformation of religion education in post-apartheid curricula and observed a major paradigm shift from confessional instruction to a human right based and inclusive framework. Roux argued that Religious Education in South Africa has evolved into a form of moral and civic education, emphasizing tolerance, human dignity, and critical moral reasoning rather than indoctrination. This approach mirrors the broader African aspiration to harmonize moral education with democratic and multicultural values.

Furthermore, Adeyemo and Okafor (2021) highlighted that across West Africa, particularly in Nigeria, the teaching of RME plays a vital role in moral reorientation and the reduction of social vices among the youth. Their study indicated that Religious and Moral Education fosters ethical decision-making and positive character formation when aligned with community values and supported by adequate teaching resources. However, they cautioned that inconsistent curriculum goals and a lack of policy continuity often impede its sustained impact.

A wider continental review by Orodho and Getange (2020) underscored that African RME curricula tend to blend religious doctrines with indigenous moral traditions, reflecting Africa's unique social fabric. The researchers emphasized that moral education in Africa must be contextually grounded bridging formal education with community-based moral values such as respect for elders, communal responsibility, and integrity. Such integration, they argued, is crucial for producing morally upright and socially responsible citizens capable of addressing Africa's developmental challenges.

Overall, African scholarship reveals that while RME continues to be a vital component of education aimed at moral regeneration and national development, its success depends largely on teacher competency, contextualized curriculum design, and inclusive

pedagogical practices. The African experience therefore provides important lessons for Ghana's own efforts to evaluate and implement the aims of the Common Core RME curriculum within its Junior High Schools.

In Ghana, Religious and Moral Education (RME) is an integral part of the Junior High School (JHS) curriculum, designed to nurture moral values, ethical reasoning, and social responsibility among learners. The subject is officially included in the Common Core Programme (CCP) of the Ghana Education Service (GES) and aims to reinforce the moral principles acquired from the home and community while helping students navigate moral choices in an increasingly complex society. The RME curriculum seeks to develop learners who are respectful, responsible, tolerant, and culturally grounded citizens capable of contributing positively to national development (NaCCA 2022)

Despite its established role in the basic school curriculum, empirical evidence suggests that the *intended aims* of the RME curriculum are only partially realized in practice. For example, Asiedu (2021) found that teachers and pupils in Junior High Schools in Cape Coast had positive perceptions of the RME programme, acknowledging its role in moral formation. However, the study noted that limited instructional materials and resources and teacher difficulties in delivering certain aspects of the syllabus constrained the achievement of curriculum aims, resulting in mixed outcomes for learners' moral development (Amuah, 2021).

In addition, research conducted by Chaitey, Kumah, Adjei, and Mensah (2024) in the Kwahu West Municipality showed that RME teachers were *somewhat prepared* for implementing Ghana's Standards-Based Curriculum, and to a very large extent implemented key features of the RME curriculum. However, the findings highlighted critical challenges, including inadequate teacher training, limited head-teacher support,

and a lack of digital tools, factors that undermined full realization of curriculum goals related to learner engagement and moral competence (Chaitey et al. 2025).

Further evidence from Ghana indicates gaps between curriculum intent and classroom realities. Tawiah, Addai-Mensah, and Opoku (2025) reported a gap between the intended RME curriculum and its practical implementation in Sefwi Wiawso Municipality, noting that although RME aims to instil virtues and values, teachers and students identified reliance on traditional approaches (e.g., Bible-centered instruction) and insufficient integration of culturally relevant content as limitations. The researchers emphasized the need for a more inclusive, culturally grounded approach that reflects Ghana's pluralistic society and addresses contemporary moral and social challenges.

Studies on pedagogical practice in Ghana further underscore implementation issues. Otoo (2023), investigating JHS teachers' perceptions and use of play-based pedagogies in the Shama District, found that while teachers generally held positive views about such interactive strategies, their actual use was limited by constraints such as time, resources, and large class sizes. This suggests that even when teachers recognize engaging approaches that could enhance the achievement of RME aims, structural and resource limitations impede effective pedagogy.

In addition, research on teacher preparedness reveals ongoing challenges. Awudi's (2019) study in the Twifo–Hemang Lower Denkyira District highlighted that many RME teachers lacked sufficient preparation for teaching the subject, despite their crucial role in achieving the moral and ethical aims of the curriculum. This aligns with critiques that teacher capacity building and instructional support are essential if the aims of RME in fostering moral reasoning, tolerance, and responsible citizenship are to be realized (Awudi, 2019).

Collectively, this body of Ghana-specific scholarship illustrates that while RME retains significant potential to contribute to learners' moral development and social well-being, gaps between curriculum aims and classroom implementation persist. Issues such as inadequate instructional resources, insufficient teacher training, and limited pedagogical innovation continue to challenge the subject's ability to fully achieve its objectives, particularly in contexts like Effutu Municipality, where varied socio-cultural and resource conditions shape educational experiences.

1.2 Statement of the Problem

Globally, Religious and Moral Education (RME) has been recognized as a key foundation for promoting ethical awareness, responsible citizenship, and social harmony. However, despite sustained reforms and curriculum redesigns, the aims of RME continue to face challenges in implementation. Hussain (2025) observed that in many developed nations such as the United Kingdom, Finland, and the United States, moral and religious education has been constrained by a mismatch between curricular ideals and classroom realities. Studies have shown that while these curricula emphasize empathy, tolerance, and intercultural understanding, learners often exhibit behaviours inconsistent with these moral aims due to weak pedagogical approaches and inadequate teacher training (Orchard, 2020; Kavonius & Ubani, 2020; Gu & Kim, 2025). These global findings reveal that moral education is often undermined by gaps in teacher competence, instructional delivery, and contextual adaptation, factors that affect the achievement of curriculum goals worldwide.

Across the African continent, RME plays an important role in addressing moral decay and promoting nation-building. Yet, the continent continues to grapple with value crises among young people. In Kenya and Nigeria, for instance, researchers found that learners

continue to engage in antisocial behaviours despite exposure to moral education, largely due to poor pedagogical implementation and insufficient teacher preparation (Stephen, 2022; Adeyemo & Okafor, 2021). Hamunyela (2019) reported that in Namibia, teachers' limited knowledge of multi-faith pedagogy constrained the holistic aims of RME. Similarly, Roux (2014) observed that South African teachers often struggle to balance diverse moral and cultural perspectives in classrooms. These findings point to a systemic challenge across African educational systems. While RME curricula are designed to build character and ethical citizenship, the goals remain largely unrealized due to weak teacher capacity, inadequate resources, and insufficient contextualization of the curriculum to local moral issues.

In Ghana, the Junior High School (JHS) Common Core Religious and Moral Education curriculum seeks to develop morally upright and socially responsible citizens (NaCCA, 2022). However, the Ghanaian society continues to experience rising cases of indiscipline among learners, including truancy, disobedience, drug offenses, violence, and examination malpractices (Hassan & Abdulkareem, 2023). Kaluma (2023) reported that some learners exhibit disrespect for authority and engage in drug abuse, while Chuulabantu (2022) confirmed similar trends of moral degeneration among Ghanaian youth. These observations suggest that learners' moral behaviour does not align with the stated aims of the RME curriculum, implying a disconnection between curriculum intent and learner outcomes. Furthermore, the Basic Education Certificate Examination (BECE) Chief Examiner's Reports (2019–2023) indicate that candidates performed poorly on key RME topics such as *God and His Creation*, *Religious Personalities*, and *Festivals*, recommending that teachers improve coverage and completion of the syllabus before examinations. This shows that beyond behavioural concerns, there are academic

deficiencies in students' mastery of the subject's content, a reflection of weaknesses in curriculum delivery.

Teachers, being the primary implementers of the curriculum, play a crucial role in determining how well these aims are achieved. As Peck and Herriot (2014) emphasize, teachers' perceptions of curriculum aims strongly influence their instructional preparation, content delivery, and assessment methods. Yet, Agyemang (2021) observed that Ghanaian teachers consistently lament inadequate teaching and learning materials for RME, leading to incomplete content coverage and weak practical application of moral concepts. These shortcomings create a mismatch between teachers' instructional practices, learners' academic performance, and the actual realization of moral values expected in society. Previous Ghanaian studies by Owusu (2016), Asare-Danso (2017), Awudi (2019), and Amuah (2021) have explored RME in relation to teacher performance, pedagogy, assessment, and moral development, but none have focused specifically on how teachers perceive and actualize the aims of the *Common Core RME Curriculum* within their local contexts.

In the Effutu Municipality, anecdotal and preliminary evidence suggests that similar challenges exist. Teachers reportedly face limited instructional materials, inconsistent support for curriculum implementation, and insufficient professional development opportunities in RME. Moreover, moral issues such as disrespect, absenteeism, and low civic engagement among JHS learners persist in many schools. Despite these issues, there is a lack of empirical data on how teachers in Effutu understand the aims of the Common Core RME curriculum, the pedagogical strategies they use to realize them, the extent to which available instructional resources support their teaching, and the specific challenges they encounter in practice. This constitutes a significant research and practice gap, as the

success of RME depends largely on teachers' ability to translate curriculum aims into moral and behavioural outcomes among learners.

Therefore, this study seeks to evaluate the effectiveness of the aims of the JHS Common Core RME curriculum in Effutu Municipality by examining teachers' perceptions of the aims of the curriculum, the pedagogical strategies used to actualize these aims, the extent to which instructional resources are utilized, and the challenges teachers face in the process. Findings from this study are expected to fill the existing knowledge gap in the literature on RME curriculum implementation in Effutu Municipality, providing insights to inform teacher training, resource provision, and curriculum support for moral education in Ghanaian schools.

1.3 Purpose of the Study

The purpose of the study was to evaluate the effectiveness of the aims of the JHS Common Core (CC) RME Curriculum in Effutu Municipality.

1.4 Research Objectives

1. Explore teachers' perceptions of the aims of the CC RME curriculum in Effutu Municipality.
2. Determine the pedagogical strategies used in actualizing the aims of the CC RME curriculum in Effutu Municipality.
3. Assess the extent to which the aims of JHS CC RME curriculum are achieved using various instructional resources in Effutu Municipality.
4. Investigate the challenges confronting JHS teachers in actualizing the CC RME curriculum in Effutu Municipality.

1.5 Research Questions

The following research questions were formulated to guide the study:

1. What are the perceptions held by JHS teachers about the aims of the CC RME curriculum in Effutu municipality?
2. What are the pedagogical strategies used in teaching the JHS CC RME curriculum in Effutu Municipality?
3. To what extent do teachers use instructional resources in achieving the aims of the CC RME curriculum in the Effutu Municipality?
4. What are the challenges confronting JHS teachers in actualizing the implementation of the CC RME curriculum aims in Effutu Municipality?

1.6 Significance of the Study

The findings of the study are expected to help teachers of RME deepen their understanding of the subject content, refine their teaching skills, enhance their instructional techniques, develop leadership capabilities, foster creativity and innovation to ensure the achievement of educational goals. Moreover, the study results could serve as a foundation for designing professional development workshops and in-service training programs for RME educators within the municipality.

The insights gained could guide curriculum developers in selecting and structuring appropriate aims, content, objectives, and learning experiences to support the curriculum's success. Finally, the study will contribute to the body of knowledge on curriculum achievement and provide a reference point for future research in RME and related academic fields.

1.7 Delimitation of the Study

The study was delimited to the Effutu municipality to deliver contextually appropriate insights, efficiently control scope, maximize resources, and encourage local stakeholder participation. The researcher focused the study exclusively on the six (6) aims of the JHS RME curriculum. These aims were selected based on the BECE Chief Examiner Report (2019-2023) to enhance the practical application of research findings, ensure manageability, address policy implications, and deepen analysis.

1.8 Limitations of the Study

The study encountered several limitations. It was conducted in only 6 of the 22 public basic schools within the Effutu Municipality. This limited coverage was primarily due to constraints in time and financial resources. Furthermore, extending the research to include other regions would have allowed for a broader and more diverse range of opinions; however, this was not feasible due to budgetary restrictions and the logistical challenges associated with long-distance travel. Consequently, the study's geographical reach was limited, restricting the diversity of perspectives that could have been included. Additionally, there was a risk of respondents misinterpreting certain items, potential ambiguity in the phrasing of questions, and the likelihood of receiving inaccurate or socially desirable responses. To mitigate the impact of these limitations, the researcher made conscious efforts to clarify the purpose of the study to participants and provided support in interpreting questionnaire items, ensuring that responses were as reliable and accurate as possible.

1.9 Definition of Terms

Curriculum: “the planned and guided learning experiences and intended outcomes, formulated through the systematic reconstruction of knowledge and experiences under

the auspices of the school, for the learners' continuous and willful growth in personal social competence.”

Aims: The specific statements of educational intent that delineate specific outcomes.

Achievement: Is the extent to which the learners demonstrate/ portray the aims stated in the RME curriculum.

Moral Education: Helping the young to acquire a set of beliefs and values regarding what is right and good.

Religious Education: Education in a school that places more emphasis on beliefs associated with a religion.

Citizens: Refers to a person's membership in a political community, such as a country or city.

1.10 Organization of the Study

The study is divided into five (5) distinct chapters. Chapter One provides the introduction, which encompasses the background of the study, the problem statement, the purpose and objectives of the research, the research questions, the significance of the study, delimitations, definitions of key terms, and organization. Chapter Two presents a review of related literature, including the theoretical framework and major themes aligned with the research questions. Chapter Three outlines the research methodology, detailing the research approach, design, population, target, sampling techniques, procedures for data collection, measures to ensure trustworthiness, methods of data analysis, and any limitations encountered during the study. Chapter Four focuses on the presentation, analysis, and discussion of the data. Lastly, Chapter Five offers a summary of the findings, conclusions drawn from the study, recommendations, and suggestions for areas of future research.

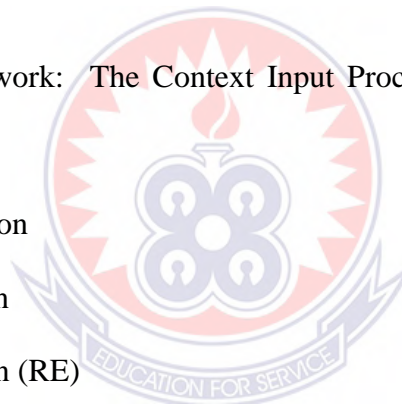
CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

This chapter of the study reviewed related literature regarding the topic under study, “Implementation of the Junior High School Religious and Moral Education Curriculum Policy in Effutu Municipality. Scholarly works, research journals, books, and other authorities have been consulted to unearth relevant information about the aims of the Basic School Religious and Moral Education Curriculum. The review first covered the theoretical framework that underpins the study, followed by a review of key themes raised in the research questions. It covered the following;

- Theoretical Framework: The Context Input Process Product (CIPP) Evaluation Model
- Concept of Education
- Concept of Religion
- Religious Education (RE)
- Value Education
- Morality Education
- Perception of Teacher
- Teachers' Role in Moral Development.
- Aims of Teaching Religious and Moral Education
- Teaching of Religious and Moral Education
- Pedagogy
- Pedagogical Knowledge
- The Life Themes Pedagogy
- The Existential Pedagogy



- Value Clarification Approach
- Teaching Learning Resources/Materials
- Teaching Methods for RME
- Spiritual Development
- Professional Training and Experience of RME Teachers

2.1 Theoretical Framework

The study was underpinned by the Context Input Process Product (CIPP) Evaluation Model conceptualized by Stufflebeam (1971). It explains the evaluation model and how it suits the study. The CIPP evaluation model is a decision-focused framework that aims to provide relevant data to guide decisions regarding the planning, design, and execution of educational programmes, curricula, designing, and implementation. Zhao, Chen, Liu, Yan, and Wang (2024) attest that the model is founded on the belief that evaluations are only meaningful if their outcomes can inform and enhance future practices. This framework was designed by Stufflebeam as a complete tool for conducting formative and summative evaluations of a curriculum. It supports evaluators and stakeholders by offering structured guidance for asking appropriate questions about ongoing or completed programmes, as well as during the early stages of programme development. Stufflebeam (1971) emphasized that the essence of evaluation lies in identifying, collecting, and delivering valuable information to help make informed decisions about projects, curricula, or evaluation systems.

Harper Desy, Coderre, and McLaughlin (2024) stress that the primary purpose of the CIPP model is not to determine whether a subject or programme should be approved or discontinued. Instead, it is designed to enhance and refine educational initiatives by evaluating their effectiveness and proposing accurate and forward-looking strategies. It is also to develop or implement achievable strategies that are beneficial for today and

even some time in the future. The model enables evaluators to identify suitable participants for data gathering and supports efforts to improve curriculum implementation. It supports decision makers in using data to apportion resources, fund proposals, assign qualified staff, and, at the close of the day, give an important and continuous improvement. Aziz, Mahmood and Rehman (2018) highlight that the model encourages evaluative thinking through critical questions, such as: What needs to be done? How should it be done? Is it being done effectively? And is it achieving its intended outcomes?

The Context Evaluation of the CIPP Model

This component specifically emphasizes identifying the needs related to a particular programme, whether it is used, newly introduced, or still under development, for a specific context or society. It addresses the core question: “What needs to be done?” which is recognized as the needs assessment phase in the stages of curriculum development and implementation. At this stage, factors such as the relevance of the subject, its connection to other disciplines, the required resources, and other key considerations are thoroughly examined. Harpe et al. (2024) emphasize that this element of the evaluation process aims to answer critical questions, including: Is there a clear demand for the programme? Who constitutes the intended audience or target group? What content should the programme include? What goals and objectives are expected to be met? What challenges must be addressed to improve the programme? In determining what actions need to be taken, evaluators might also consider whether the teaching and learning processes of the Common Core RME Curriculum are meeting their intended outcomes within the classroom setting. They may examine whether the allocated time is adequate for covering the content and what specific behavioural outcomes are expected from learners. This phase helps uncover opportunities to meet stakeholder needs,

diagnose underlying issues, and evaluate whether the programmes objectives are appropriately aligned with identified needs. Guba and Stufflebeam (1970) refer to this as the Planning Phase of the evaluation process.

The Input Evaluation of the CIPP Model

The Input Evaluation stage aims to respond to the needs identified during the Context Evaluation. At this point, the focus shifts to examining the characteristics of those responsible for implementation, analysing each element carefully to collect comprehensive data that can support the enhancement of the programme's. This component also evaluates how effectively resources can be allocated to achieve the programme's objectives. It considers background activities that support the intended outcomes, using the findings to shape improvement strategies. According to Harper et al. (2024), this phase is considered the most vital part of the CIPP model. The core question guiding this component is: "How should it be done?" Once needs have been clearly identified and understood, the input phase considers how these can be addressed using existing or anticipated resources, available time, and budget constraints. The purpose of the input evaluation is to ensure that the programme can be successfully executed. When applied to a formative evaluation of a curriculum that is already in use, the input component investigates whether the planned strategies and approaches are being implemented effectively. It also examines how content and methods can be structured to maximise learning outcomes for participants.

The Process Evaluation of the CIPP Model

The Process Evaluation, often referred to as the implementation or decision evaluation phase, focuses on the ongoing monitoring of a curriculum, project, or evaluation system. Its primary aim is to provide evaluators, researchers, and other stakeholders with

feedback based on the observations made during the Input Evaluation phase. This stage involves making periodic decisions that assess and guide strategic actions to ensure the curriculum's success (Aziz et al., 2018). In terms of the existing curriculum, it examines the involvement of implementers in ensuring its success. It also closely monitors how the curriculum is being used in classrooms. The key question at this stage is: "Is it being done?" This refers to checking whether the recommended strategies for implementing the curriculum are being followed as intended. The Process Evaluation ensures that strategies tested and refined in earlier stages are being properly executed. If corrections or adjustments were needed, this phase ensures they are fully implemented; if not, the curriculum remains a work in progress, requiring continuous adjustment (Stufflebeam, 1971). Eventually, this phase seeks to determine whether the proposed actions are being followed and identify any obstacles that may hinder the curriculum's successful implementation.

The Product Evaluation of the CIPP Model

The final phase of the CIPP evaluation model is Product Evaluation. According to Harper et al. (2024), this component is rooted in real-world data, drawing insights from various stakeholders such as curricula, teachers and students. Product Evaluation seeks to determine the overall effectiveness and success of the curriculum being evaluated. It assesses and interprets the outcomes of the curriculum, gauging their value, impact, and integrity. These outcomes often involve observable changes or behaviours that reflect whether the intended goals have been achieved. This stage is essential for informing decisions about whether a programme should be continued, revised, or discontinued.

In summary, the CIPP evaluation model serves as an effective tool for evaluating the aims of the Common Core RME Curriculum in Effutu Municipality. It provides a systematic and structured approach for evaluating the curriculum's success and relevance.

The input evaluation reviews the teaching methods and resources available, examining whether educators are equipped with the necessary tools, training, and strategies to meet the curriculum's objectives. The process evaluation then examines how these strategies are applied in classroom settings, ensuring that instructional techniques are aligned with the curriculum's goals and promote active student engagement. Finally, the product evaluation measures the actual outcomes, determining whether the intended educational and behavioural targets have been successfully achieved

2.2 Conceptual Framework

A conceptual framework is a foundational tool in research that helps the researcher gain insight into and interpret the situation being examined (Kombo & Tromp, 2006). It provides a structured way to explain and convey to the reader how key concepts and variables relate to one another within the study's context. A well-developed conceptual framework allows the researcher to demonstrate the interplay between the main ideas and actual experiences relevant to the research environment. This study developed a conceptual framework that addresses the interaction and relationship between the Input and Process (IP) Evaluation Model, perceptions about the aims of the Religious and Moral Common Core Curriculum, pedagogical approaches, learning resources, and challenges in the implementation of the curriculum. As shown in Figure 1 below:

CIPP Model

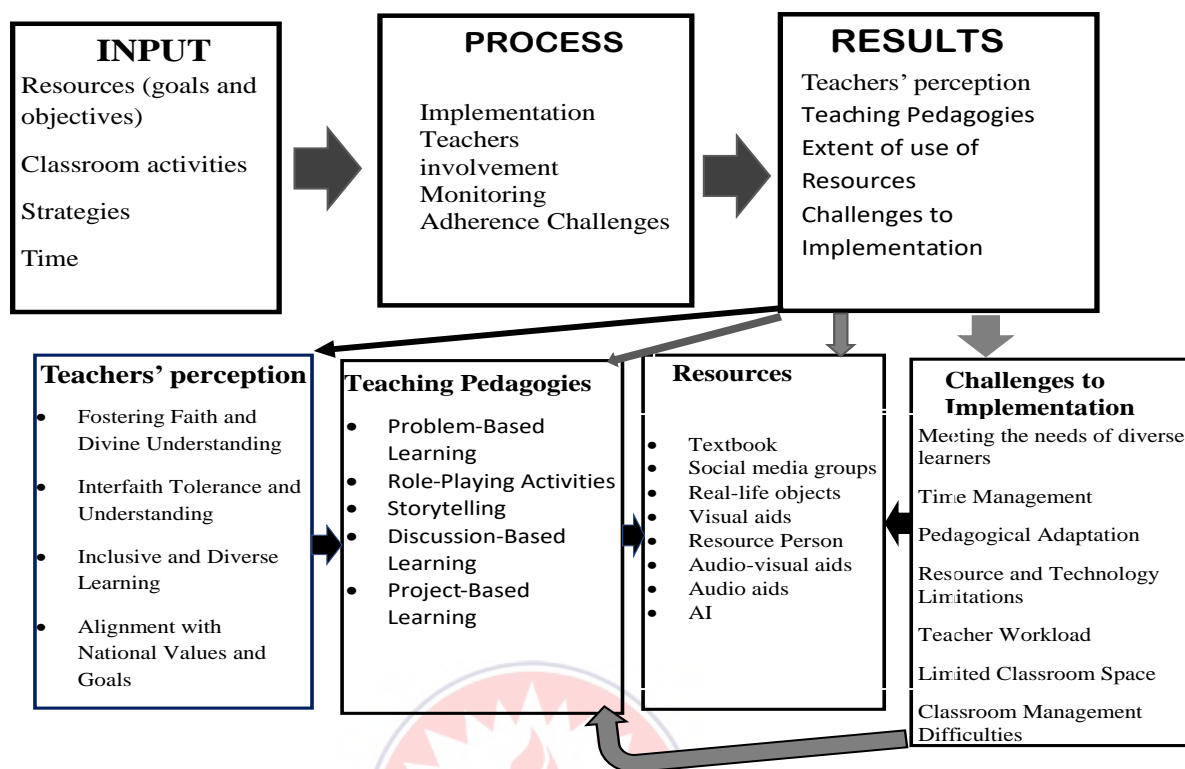


Figure 2.1: A conceptual framework

Source: Author's Conception

According to Stufflebeam's CIPP Input and Process model, the holistic development of learners' understanding in the RME curriculum is largely dependent upon the effectiveness of classroom activities, instructional strategies, and time allocation, thus the Input phase. These inputs serve as foundational elements for the Process component, which encompasses the actual implementation of the curriculum. Inputs are translated into actual instructional practices, guided by teacher engagement, adherence to curriculum standards, and effective classroom management.

The impact of the input elements directly shapes the process of implementation and which also has a direct impact on the results in the framework. The framework highlights that the teachers perceive the RME curriculum as promoting faith and divine

understanding, interfaith tolerance, inclusive and diverse learning, and ensuring alignment with national values, alongside moral and character development. These perceptions significantly influence their pedagogical choices, such as problem-based learning, role-playing, storytelling, discussion-based learning, and project-based approaches. For example, teachers who believe the curriculum promotes moral and character development will be influenced to use instructional resources such as real-life objects and visual aids.

The framework classifies a diverse display of instructional resources used in implementing the curriculum, including textbooks, social media groups, real-life objects, visual aids, resource persons, audio-visual and audio aids, and even artificial intelligence (AI). However, the effectiveness of these pedagogies and resources is often delayed by implementation challenges. Addressing the needs of diverse learners, time management constraints, difficulties with pedagogical adaptation, resource and technological limitations, teachers' workload, and limited classroom space and classroom management difficulties. These challenges not only impact the implementation process but also influence the choice and use of pedagogies and resources. As such, the framework suggests that overcoming these barriers is essential for the successful actualisation of the curriculum's intended aims.

The review of the CIPP evaluation model (Stufflebeam, 1971) was sufficient. Input component clearly aligns with the study variables such as teachers' professional training and experience, pedagogical knowledge, instructional strategies, availability, and use of teaching and learning resources for RME lessons.

The Process component of the CIPP model was appropriately reflected in how these inputs are translated into actual classroom practices. This includes the implementation of

pedagogical approaches such as life-theme pedagogy, existential pedagogy, value clarification, discussion, role play, dramatization, field trips, and the use of community and resource persons. The process evaluation focuses on whether these strategies are being applied as intended during teaching and learning and how challenges affect implementation.

Thus, the conceptual framework for this study was appropriately derived from the Input and Process components of the CIPP model. It demonstrates how teachers' characteristics, pedagogical knowledge, and instructional resources (Input) interact with classroom practices and implementation challenges (Process) to influence the achievement of the aims of the Common Core RME curriculum in the Effutu Municipality.

2.3 Concept of Education

Lipman (2003) views education as the gradual revelation of inherent abilities embedded within a person's genetic makeup. It is a means through which a child connects their internal potential with external realities. According to Cantor, Osher, Berg, Steyer, and Rose (2021), education encompasses the full development of a child's individuality, empowering them to make meaningful contributions to society based on their unique capabilities. From this perspective, education plays a vital role in nurturing an individual's inborn abilities by creating an environment conducive to their balanced growth. Blossfeld and Von-Maurice (2019) emphasize that education is a lifelong journey, beginning at birth and continuing throughout one's existence. They note that the early years are particularly influential, as they lay the groundwork for future learning. Education involves intentional, structured efforts aimed at cultivating desirable behaviours, skills, attitudes, values, and habits, while also discouraging those deemed undesirable (Ardoin, Bowers, & Gaillard, 2020; Tamakloe, 1992). Richards (2015)

describes education as the socialization of the younger generation by their elders. This process involves acquiring both physical and social competencies needed for effective participation in society. It also includes the transmission of moral, cultural, and religious values, which shape the individual's sense of identity and belonging. White (2010) explains that education raises awareness in children about behaviours and attitudes that are embraced and rewarded by society, as opposed to those that are rejected due to their harmful consequences. Costa and Kallick (2008) distinguish between the broader and narrower understandings of education. In its broadest sense, education encompasses any experience that shapes a person's character, intellect, or physical abilities. It is a lifelong process through which individuals continuously learn from their experiences. Education aims to influence thought, reasoning, and action in ways that lead to positive behavioural change.

Twenge, Campbell, and Freeman (2012) assert that education is about introducing young people to experiences that are considered valuable and meaningful. It is a purposeful activity in which one person fosters in another the motivation and ability to reach their fullest potential. Education, in this sense, aims to transform behaviour, instill worthwhile knowledge, and foster a deep understanding that reshapes one's worldview. It involves methods that promote independent thinking, sound judgment, and critical reflection.

2.4 Concept of Religion

Religion, an essential component of the history of humanity, affects cultures and people by providing a framework for understanding the mysteries of life. It flows through borders and eras with a diversity of beliefs and practices, conforming to human dynamics. Religion unifies people through rituals, ethical standards and communal practices to address fundamental concerns about life, meaning and the divine.

According to Rossano (2010), religion is the beliefs and practices associated with the supernatural. Morgan (2010) writes in the *New Dictionary of Religion* that the essence of religion is the feeling of an absolute dependence on the sacred supernatural in which man has some form of relationship. In the same context, Woodhead (2011) expressed that religion is a unified system of beliefs and practices relative to sacred things (Asad, 2012). Spiro (2013) also asserts that the concept of religion transcends human understanding; it is inexplicable. If anything at all, it is fundamentally man's attempt to explain himself and the meaning and purpose of his existence and since he is part of a much greater creation, he can only discover the purpose for himself by referring to the purpose of the world of creation. He went further to state that religion aims at presenting to learners what is worthwhile to them and useful to the community. Undoubtedly, religion belongs to the realm of feelings, values, judgment and opinions of people (Taylor, 2010).

2.5 Religious Education (RE)

Religion is a vital element in human culture. Religious education is consistently part of the official curriculum in Ghanaian schools and many other educational institutions worldwide (Bellah, 2011). Typically, religious education refers to structured instruction aimed at fostering knowledge, reflection, and inquiry into various religious beliefs and practices (Freathy & Parker, 2010). It adopts an inclusive and critical pedagogy that encourages open-minded engagement with religious and moral issues (Githaiga, 2018; Gosling & Smart, 2013). As part of the formal curriculum, religious education comprises specific objectives, pedagogical strategies, and assessment practices, focusing not only on transmitting the doctrines and rituals of a given faith but also on encouraging exploration of multiple religious worldviews (Gross, 2011). Teece (2010) elaborates that religious education encompasses the study of religious beliefs, rites, customs, and moral

teachings while also promoting interfaith understanding. Its broader purpose is to cultivate respect, tolerance, and awareness of different religions, fostering both spiritual development and appreciation of diverse traditions. Jackson (2014) emphasizes that the core aims of religious education include nurturing personal conviction, moral commitment, and deeper comprehension of faith.

In African traditional religion, religious instruction is rooted in the oral wisdom and lived experiences of elders, serving as a vital tool for preserving cultural values (Adamo, 2011). In Christianity, religious education is often biblically based, fostering commitment to Christian ideals. In Islamic contexts, teaching focuses on the Qur'an and the religious principles that guide Islamic life (Andreassen, 2013; Berglund & Gent, 2019).

Religious education must be embedded in the socio-cultural, political, and historical fabric of human life (Alberts, 2012; Arthur, Gearon & Sears, 2010). Unlike confessional instruction, this approach promotes balanced inquiry, where students are encouraged to reflect critically on religious beliefs, practices, and the quest for life's meaning (Jackson, 2013). In the Ghanaian context, the curriculum also aims to develop socially responsible citizens who are spiritually grounded, morally upright, and intellectually competent (NaCCA, Ministry of Education, 2021).

Tozer (2022) highlights the capacity of religious education to address profound human concerns such as the nature of reality, moral judgment, identity, and life's purpose. Through this, learners gain insight into global faith traditions and their roles in shaping individuals, families, and societies. It also fosters introspection and spiritual awareness, encouraging students to engage with questions of truth, faith, and ethics (Jackson, 2013; Taufik, 2020).

Moreover, religious education empowers learners to examine their beliefs in light of multiple religious and philosophical traditions. It promotes critical thinking, empathy, and constructive dialogue, which are essential for global citizenship and peaceful coexistence (Miedema, 2014). As Taylor (1993) observes, religious education should combine personal engagement with academic inquiry, using assessment and reflective tasks to deepen understanding. This educational model builds on earlier phenomenological and typological methods while emphasizing structured outcomes and evaluation.

Moral Education

Education on morality, or ethics education, is the process of helping people acquire moral principles and conduct. Fairness, justice, empathy, integrity and respect for others are all included and it offers a framework for resolving ethical difficulties (Walia, 2022). A sense of civic responsibility, developing empathy, and fostering morals among individuals. It emphasises the crucial role that ethics play in the growth of the individual as well as the advancement of society, and it is taught in schools, churches, etc. Education aims to develop a feeling of right and wrong, as well as moral awareness and responsibility, realising the importance of moral education in molding people who are constructive members of society (Sweeting, 2022).

Morality is broadly defined as a societal system that outlines the difference between right and wrong behaviour. Within the school setting, rules and regulations that govern student conduct form part of this moral framework. Dewey (1916) explains that morality is directly linked to human conduct, which itself stems from motivations. He believes that moral behaviour can be assessed through both internal intentions and external actions. Similarly, Savulescu and Kahane (2009) argue that morality involves decisions about whether to act or refrain from acting, essentially addressing the basis for judging right

and wrong. This implies that moral judgment depends on the ability to differentiate between what is good and what is bad. According to Malle (2021), morality consists of human judgments rules, values, and principles formed from personal experiences and emotions. Sayer (2007), however, distinguishes between moral principles and moral values, noting that principles are grounded in values but require a specific form of expression. For example, if one option (N) is deemed better than another (M), a moral principle would guide individuals to support N as the more socially accepted action. Sayer suggests that morality is shaped by societal acceptance, where individuals conform to social standards to maintain a respectable image. His argument underlines the role of social norms in shaping human behaviour. Kant (2016) echoes this view, asserting that morality stems from personal interests and voluntary actions rather than formal legal declarations. According to him, upholding moral standards reflects a person's wish to be recognised as a genuine and responsible member of society. Smith (2010) supports this idea by stating that living morally reflects one's aspiration to live a meaningful, authentic life, even if the struggle for morality seems intangible. Asiedu (2009) emphasise that moral education focuses on understanding and practising what is right. It includes teachings on virtues such as honesty, fairness, justice, truthfulness, and integrity.

These principles guide individuals to behave ethically. The major religions in Ghana (Christianity, Islam, and African Traditional Religion) uphold ethical teachings that influence the behaviour of their followers. These religions agree that God, regarded as the Supreme Being, is the ultimate source of moral authority. Traditional Ghanaian societies believe that God's moral laws maintain peace and order and that He rewards good deeds while punishing evil ones. Turiel (2002) defines Moral Education (ME) as how societies pass on their core values and moral expectations to the younger generation. Corning (2011) adds that ME helps students develop into empathetic, informed citizens

who value justice, equity, and the welfare of others. To be effective, moral education must encourage individuals to pursue knowledge and self-awareness within the bounds of ethical standards. Chenot and Kim (2017) also stress the importance of internalising communal values related to acceptable behaviour. Nucci (2001) contends that the primary goal of moral education is to nurture positive character traits in children. This includes equipping them with the moral reasoning skills needed to make thoughtful and ethical decisions in complex situations an essential function of schools. Moral education encourages students to embrace values like honesty, freedom, fairness, justice, and respect principles that are highly regarded in every society.

Value Education

Value education is a component of the educational process that involves the transmission and development of moral or political values, norms, attitudes, and skills rooted in these values among learners (Chenot & Kim, 2017). Its primary focus is on fostering excellence by laying a strong foundation for lifelong learning and enhancing individual and societal growth. McCormack, Reeves et al. (2022) highlight that value education nurtures a broad range of capabilities, behaviours, and competencies that empower individuals to contribute meaningfully to their personal lives, families, and broader communities. Furthermore, it plays a vital role in strengthening social harmony and national unity, thereby contributing to societal transformation and the creation of a better global society. In preparing learners for their future careers, value education instills essential traits such as diligence, discipline, teamwork, and effective communication. These values support the development of positive relationships both at home and in school, ultimately aiding students in adapting more successfully to workplace environments (Kumar, Shukla & Passey, 2020). Values, whether conscious or unconscious, internal or external, are affectively laden cognitive components that serve

as filters or frames of reference, principles, and standards for seeking inputs and linking action (Sari, Suhirman, & Utami, 2022). Teaching values may not be as easy since the development of values is influenced by various factors. Nevertheless, Premalakshmi (2013) advocated that approaches to teaching values to learners can take various forms and these are discussed as follows:

Direct or Formal Approach: The direct approach refers to deliberate, systematic instruction in specially provided periods in the school timetable. It is a formal approach whereby there is a prepared curriculum. It implies teaching values directly to others. The direct or formal approach also allows students to partake in various activities such as singing, poem recitation, drama, debate, essay writing competition, and so on, which are organised with the motive of inculcating in the students different values of life. This approach resembles indoctrination, that is, a situation where the learners are expected to swallow what they are being taught hook-line-and-sinker without any room for questioning. The students may not be too comfortable with this approach, and the teachers may meet with some resistance and as such, the approach does not make much impact on the learners (Galante & Thomson, 2017).

Indirect Approach: This approach does not involve teaching values to others in a deliberate, systematic, or direct way. Here, the students are exposed to situations that would enhance their cultivation of intended or desirable values. For example, students may be asked to read books or watch movies that are value-laden without the teachers necessarily telling them; through such exposures, the students are better enabled to grasp the values of life. This approach makes a great impact on the students, as the values imbibed tend to last longer.

Incidental Approach: In this approach, the learner or students are not taught the values to imbibe, but they, on their own, can learn and imbibe worthwhile values from their day-

to-day life experiences through their exposure to the world. Incidental learning of values can take place anywhere and at any time; no curriculum is required, and values are learned as the situations arise.

Informal Approach: This approach does not require a formal school setting with a planned curriculum and direct teaching of values. Individuals are taught values at home by parents, senior ones, or significant others. Values can also be learned through interactions with friends, peers, religious organisations, and the like.

Integrated Approach: This approach is meant to integrate value education across curricula. In other words, selected values to be taught are incorporated into different school subjects and taught to the students during lessons. In this approach, the teaching of values is not limited to a specific subject but rather cuts across various subjects and is taught by different subject teachers. According to Koutsoukis (2011), can take the following: Have specific lessons on values, encourage staff to model good values, include values in the school's vision and mission statements, create a school slogan or tenet based on values, display values poster, include values in whole school guidelines such as school rules and policies, and structured classroom guidelines, integrate the feeling of values into the curriculum across all learning areas, invite guest speakers to the school to teach values, teach values incidentally during classes or in the schoolyard. This helps to teach values in context, thus making them relevant and meaningful.

2.6 Perception of Teachers

Teachers play a vibrant role in shaping the success of educational reforms globally (Smith & Desimone, 2003). Their knowledge, beliefs, and interpretations significantly influence how curriculum reforms are understood and implemented (Blignaut, 2007). When educators are excluded from reform processes, they are less likely to embrace the

curriculum without expressing concerns or raising questions. As a result, there has been growing scholarly interest in teachers' perspectives, particularly about how they experience and interpret the integration of values into the curriculum and its effects on student development.

According to Asif et al. (2020), teachers' views and beliefs regarding the aims of moral education and the competencies students should acquire are crucial, given the significant role teachers play in shaping students' moral growth. Research in this area increasingly aligns with the teaching of RME, as highlighted by Chen and Abdullah (2022), with an emerging interest in how educators understand and deliver the moral education curriculum.

Cheung and Wong (2002) noted that varying curricular value orientations mirror educators' differing views on the goals of education, the role of teachers, and the nature of teacher-student relationships. These orientations essentially represent underlying educational philosophies. Yurdakul (2015) added that teachers' perceptions of the curriculum are shaped by their comprehensive and evolving understanding of their surroundings and interactions. As educators accumulate experience, their curriculum perspectives shift accordingly. The development of these views, particularly regarding moral education, can be traced in literature such as Pappa, Georgiou, and Pittich (2024).

2.7 Teachers' Role in Moral Development

The prevalent moral climate at a school is known as the hidden curriculum. This environment consists of textbooks, teachers' and administrators' moral stances, attitudes toward academics and extracurricular activities, and rules governing the school. Cubukcu (2012) added that moral instruction is provided in schools through the hidden curriculum, regardless of whether they offer courses of study area.

Similarly, families, schools, etc serve as environments for moral growth. Teachers act as role models for morality or immorality. Peer relationships and classroom policies at school influence learners' views on consideration for others, lying, cheating and stealing. The hidden curriculum refers to the prevailing moral atmosphere within a school setting, encompassing elements such as textbooks, teacher and administrator attitudes, institutional rules, and approaches to both academic and extracurricular activities. According to Cubukcu (2012), even when explicit moral education is absent, schools still transmit moral instruction through this underlying curriculum. Also, environments such as families and schools contribute significantly to a child's moral development. Teachers serve as influential moral or immoral role models, and peer interactions alongside school policies affect students' perceptions of ethical behaviours such as honesty, empathy, and respect for others. Sims and Brinkman (2002) suggest that the hidden curriculum plays multiple roles, including value transmission, political socialization, instilling obedience, reinforcing social hierarchies, and maintaining social order.

Bandura (2002) emphasized that moral development occurs continuously through life experiences, not just through direct lessons. He argued that schools must equip students with the necessary skills for adult life and foster habits that align with societal values. Many educators accept this as a critical part of their responsibilities; some focus on instilling truthfulness and etiquette, while others prefer encouraging moral autonomy through reflective discussions. Teachers of younger children often adopt a more directive approach, instilling good habits until the child becomes capable of independent moral reasoning. Teachers are uniquely positioned to recognise and address negative behaviours in students. For instance, dishonesty indicates a lack of integrity, bullying reflects an absence of empathy, and hostility toward differing opinions may show an underdeveloped understanding of democratic principles (Eroglu & Özbek, 2021).

Educators can respond to these behaviours with appropriate interventions such as counseling (Assor, Kaplan & Roth, 2002; Halstead & Taylor, 2000). However, to be effective in this role, teachers must embody the values they wish to impart. Students are more likely to internalize values when they see them practiced consistently by trusted adults (Gu & Day, 2007). Moral development within schools is shaped by the same cognitive and social processes as in other environments. Klassen and Tze (2014) assert that moral learning is most effective through authentic social interactions that reinforce values like fairness, equality, and responsibility, rather than through lectures where students passively receive information. Therefore, moral education in a democratic society must be rooted in participatory and egalitarian experiences. From infancy, moral values and attitudes begin to form, drawing from various influences throughout life. Every aspect of school life, both formal and informal, contributes to moral development, not just the curriculum but also how school activities are organized and delivered. Ultimately, the most powerful influence comes from the behaviours and attitudes of teachers, whose example often outweighs any formal moral instruction.

Aims of Teaching Religious and Moral Education

To effectively nurture learners through RME, it is essential to collect, analyse, and communicate data on their behaviour. This process allows educational stakeholders to assess whether the instructional strategies are successfully promoting both academic growth and moral development. In line with this, the 2019 Basic School RME curriculum outlines six core aims, of which four are particularly emphasized. These include: fostering an awareness of a Creator and the meaning of existence; cultivating understanding and tolerance toward diverse religious beliefs; distinguishing between appropriate and inappropriate behaviours to guide responsible decision-making; and internalizing socio-cultural values from Ghana's three main religions, Christianity, Islam,

and Indigenous African Religion, to navigate moral challenges in a fast-evolving world (NaCCA, 2019).

Chowdhury (2018) argues that educating students about religious and moral values can help dismantle ignorance, enhancing mutual understanding and respect among various groups. He emphasizes that learning about different faiths and religious practices deepens empathy and appreciation for cultural diversity. Furthermore, by grasping both the commonalities and differences across belief systems, learners are better equipped to develop attitudes that promote social harmony. Similarly, Baumard and Sperber (2013) stress the necessity of balanced representation of religious traditions in educational settings. They suggest that, particularly in conflict-prone areas, students should be guided to see beyond religious divisions and recognize the influence of political manipulation and misinformation. Encouraging learners to adopt this broader perspective can contribute to a more peaceful and cohesive society.

2.8 Teaching of Religious and Moral Education

Teaching RME involves the instructional methods and strategies used to impart knowledge, foster ethical understanding, and promote moral development in individuals. The teaching of RME typically addresses both religious and moral dimensions, encompassing a diverse range of beliefs, values, and ethical principles.

The process of teaching RME involves applying various instructional strategies aimed at promoting ethical reasoning and religious understanding. It covers both religious teachings and moral frameworks across diverse traditions and belief systems. Banner and Cannon (2017) describe teaching as a deliberate act where educators transfer knowledge and skills with the goal that students internalize them effectively. Tamakloe (1992)

further notes that teaching involves systematic efforts to develop desirable habits, attitudes, values, and behaviours while minimizing undesirable ones.

The RME curriculum provides learners with foundational knowledge about various faiths and ethical systems, helping them lead responsible lives (Knauth & Körs, 2011). It contributes meaningfully to the school curriculum by fostering a consistent moral framework and promoting spiritual and ethical development aligned with national goals (Aspin & Chapman, 2007; Benson & Roehlkepartain, 2008; Ebstyne-King & Furrow, 2008). Baisie, Paaga, and Quainoo (2007), along with Kwabi (2007), highlight that RME plays a central role in cultivating integrity, responsibility, and a reverence for God.

Research by Asuborteng (2007) and Buor (2009) suggests that RME has a profound and lasting impact on student character, fostering inclusivity, civic responsibility, and appreciation for democratic values. It not only aims to prepare learners to live ethically but also to make informed decisions in line with moral and spiritual principles. The subject emphasizes understanding the teachings of Ghana's three dominant religions and uses them to shape learners' ethical judgment and attitudes (Venema & van Gestel, 2021). Teachers are expected to guide students in forming positive moral values, respecting religious diversity, and making rational moral choices, ultimately aiming for behaviour change that benefits society (Bartels et al., 2015; Malti, Keller & Buchmann, 2013; Venema & van Gestel, 2021; Yan, 2005).

2.9 Pedagogy

Teachers must meet professional standards, including academic qualifications, certifications, and physical and mental wellness, to effectively contribute to national education goals. Cleovoulou, Iznardo, and Kamani (2022) state that educators are required to demonstrate competencies in pedagogy, professionalism, personality, and

social interaction. Pedagogical competence is crucial, as it encompasses educational theories, curriculum knowledge, developmental psychology, and an understanding of student growth. This competence enables teachers to assess learners' needs by applying principles of cognitive and personality development and recognizing students' prior knowledge (Firman, Ni'mah & Asvio, 2022; Mardiyansyah Zulkarnain & Utami, 2022; Sari Suhirman & Utami, 2022; Strom & Martin, 2022). Moreover, pedagogical competence serves as the basis for designing instructional strategies tailored to learners' characteristics, desired outcomes, and content requirements (Deunk et al., 2018; Gaitas & Martins, 2017; Geel, 2019). Teachers, by leveraging these skills, can effectively teach all learners, whether typically developing or those with special needs, thus promoting inclusive and holistic learning experiences (Latipah et al., 2022; Vigren et al., 2022).

Pedagogical Knowledge.

Every discipline, including RME, has a unique method of imparting knowledge to its learners. According to Jacob, John, and Gwany (2020), any educator with experience recognises that even the best and most ideal curricula would stay lifeless unless given the proper teaching techniques and mentors. Jacob et al. established a solid base for instructional strategies. According to them, a talented teacher who focuses on his learners' interests, aptitudes, reactions, and responses rather than the material to be taught or the knowledge to be imparted can occasionally make even an unsatisfactory and unimaginative curriculum engaging and meaningful. He or she assesses the effectiveness of the lesson based on the knowledge, appreciation, and efficiency that the learners demonstrate rather than the quantity of material covered (Jacob et al., 2020).

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

2.10 The Life Themes Pedagogy

According to Jomezai (2021), one of the abilities relevant to a certain approach is the teacher's "capacity to relate content to past and future experiences of learners." This assertion lies at the core of the Life-Approach methodology. Jomezai (2021) also states that the confessional method of teaching religion was ineffective because it erroneously assumed that learners would be religious and did not provide a meaningful connection between religion and learners' daily lives. Therefore, when teaching RME to learners from different religious groups, is it appropriate for a teacher to try to win them over to their way of thinking? However, Briggs (2017) proposed that children need to find passages within the Bible that relate to their own experiences and understanding of life and are within their verbal comprehension; he made his views regarding the life approach technique clear.

According to Okada (2024), the Life-Approach approach begins with the learners' actual, tangible, and current circumstances and allows them to develop a theological interpretation of those experiences. Similarly, Li, Delicato et al. (2014) characterise it as the method that highlights the human being as a conduit for God's self-revelation to humanity. According to this method, God must communicate with individuals through events and experiences. Jacob et al. (2020) assert that religious ideas only come alive when we can connect them, sometimes fully, to our personal experiences.

It is impossible to teach religious ideas as facts because they are experienced in character (Jacob et al., 2020). Traditional approaches to religious instruction are inapplicable in today's pluralist and materialistic culture. Religion is a personal matter to some extent; hence, the method of instruction should empower the student to make their own decisions (Onsongo, 2002). She goes on to state that the primary rationale for the Life Approach is

that it was employed by the gospel teacher, Jesus Christ. There must be an educational justification for religious education's inclusion in the curriculum. This entails moving away from the conventional function of developing faith and toward a life-centered education (Okada, 2024).

Education should ideally equip learners to handle life's obstacles. To meet these obstacles, education must be connected to many life skills (Habib, Vogel & Thorne, 2025). Overall, as previously mentioned, this approach is better due to the learner's level of participation and the way the material is connected to their pertinent prior knowledge. Therefore, the performance-oriented nature of the Life-Approach, which is founded on action and behaviour adjustment, makes it distinctive (Habib, Vogel & Thorne, 2025).

2.11 Existential Pedagogy

The teacher's role, however, is not to preach but to instruct, fostering understanding of religion as a unique form of human consciousness and reasoning. As Jacob et al. (2020) propose, effective RME pedagogy should begin with the learner's emotions, actions, and lived experiences. It should then build conceptual bridges that link these personal encounters to core religious ideas. These principles underpin the existential approach to religious and moral instruction, which prioritizes the learner's unique life journey as the basis for developing religious insight.

Despite its strengths, this approach is not without criticism. Towler (2020) cautions that the personal focus of existential pedagogy can become excessively individualistic, potentially overlooking shared values among faiths. Yet, its emphasis on personal reflection remains vital for meaningful religious education. While the method fosters personal relevance, it may not always highlight the common threads that unite various

religious traditions, which are essential for promoting harmony and interfaith understanding.

Nevertheless, as McGuire (2008) argues, all religions inevitably share theological elements, and in our pluralistic world, it is crucial to engage with other faiths respectfully and collaboratively. In this light, Towler (2020) posits that studying religion ultimately offers insights into the complexities of the human condition across traditional and contemporary contexts. Therefore, adopting an approach that centers on the learner's individual experiences and values offers a powerful and thoughtful way to teach RME.

2.12 Value Clarification Approach

The value clarification approach to moral education encourages learners to identify and understand their values through logical reasoning and reflective thinking. This method, popularised by Cedervall and Einarsson (2024), is outlined in their seminal works, *Values and Teaching: Working with Values in the Classroom* and *Values Clarification*. It promotes a learner-centred, neutral stance, where the educator's role is to facilitate discussions rather than impose moral standards. Through strategic questioning, teachers guide students in examining ethical issues, considering diverse viewpoints, and developing the ability to consciously select their values. Cedervall and Einarsson (2024), present a seven-step process for this model: encouraging free choice; exploring multiple alternatives; evaluating options with care and reflection; recognizing what is personally valued; affirming values publicly; behaving by one's choices; and recognizing consistent patterns in personal decision-making. This approach views moral judgments as relative, shaped by individual perspectives and specific contexts (Edinyang & Effiom, 2017). Witteman, Gavaruzzi, Pieterse, and Fagerlin (2016) highlight that values represent what individuals believe to be right or meaningful, and clarifying them aids in ethical reflection

and decision-making. Rather than labelling actions as universally right or wrong, this method promotes understanding choices as wise or unwise, depending on the circumstances. Simon, Howe, and Kirschenbaum (2009) emphasize that this model nurtures independent thinking, self-awareness, and confidence, allowing students the freedom to explore their identities. According to Aspin (2007) and Foad, Maio, and Hanel (2021), values represent deeply held beliefs and attitudes. Value clarification helps individuals align their emotions and thoughts, leading to a clearer sense of self. Further, Hermino and Arifin (2020) suggest that integrating this approach into the education system supports the discovery of learners' core identity. Gui, Yasin, Abdullah, and Saharuddin (2020) add that it empowers students to find internal role models, enabling them to act consistently with their values and it supports students in setting goals, prioritizing their tasks, and managing their time through an internalized and personalized value system.

2.13 Teaching Learning Resources/Materials (TLR)

Resources, whether material or intangible are essential in addressing educational needs (Bizimana & Orodho, 2014). Okongo et al. (2015) emphasize that the availability of diverse and quality teaching and reading materials significantly enhances student learning outcomes. A rich learning environment should therefore provide materials that accommodate various learning styles and abilities. In RME classrooms, resources like textbooks, audio-visual tools, religious items, sacred spaces, and knowledgeable individuals are widely used (Okongo, Ngao, Rop & Wesonga, 2015; Winarto, Syahid, & Saguni, 2020).

According to Ngussa (2015), printed materials such as manuals, magazines, religious texts, and textbooks are crucial for teaching RME. The curriculum outlines the scope of

learning at each level and provides the foundation for instruction, while textbooks remain the most utilized written resource, offering expanded explanations on curriculum content (Jackson et al., 2010). Argharwal (2001) affirmed that textbooks are indispensable for preserving and passing on global knowledge. Zheng (2024) also maintains that textbooks continue to play a foundational role in education, helping to fill knowledge gaps that educators may face. Usman (2016) pointed out that school leaders should prioritize students' access to textbooks.

In addition to books, visual aids like chalkboards, illustrations, photos, models, and charts enhance understanding. Abbem (2015) noted that visuals can effectively convey complex RME concepts. Audio tools, including tape recorders and radio shows, also support learning. Agyemang (2021) highlighted that such tools can reinforce content delivery, especially when classroom time is limited. Audiovisual aids, including filmstrips and projectors, enable teachers to deliver lessons with both auditory and visual stimulation (Wanyonyi & Mukwa, 2017). Videos on traditional religious practices can, for instance, deepen students' understanding of ceremonies such as naming or puberty rites.

Religious artifacts also serve as instructional tools due to their symbolic importance. These include items like rosaries, sacred stools, crucifixes, traditional drums, and other culturally relevant symbols (Agyemang, 2021). To extend learning beyond the classroom, teachers can organize visits to religious sites such as shrines, mosques, cathedrals, archives, and museums. Additionally, live participation in religious or cultural events, including festivals, initiation rites, and traditional ceremonies, can be integrated into the curriculum.

Resource persons also enrich RME instruction. These individuals, such as elders, religious leaders, community officials, and social workers, bring real-life perspectives and in-depth knowledge to complement classroom learning (Wanyonyi & Mukwa,

2017). Inviting resource persons into the classroom breaks routine and makes the learning experience more interactive and relevant (Ngussa, 2015).

2.14 Teaching Methods in RME

Every subject has its peculiar way of transmitting information to its learners, and so is RME (Rossiter, Turk, Judd, Brentnall, Grimmett & Thackray, 2023). They claimed that all experienced teachers are aware that even the best curricula are useless unless they are taught by competent teachers in the appropriate ways. Rossiter et al. (2023) opine that a talented teacher who focuses on their learners' interests, aptitudes, reactions and responses rather than the material to be taught or the knowledge to be imparted can occasionally make even an unsatisfactory and unimaginative curriculum engaging and meaningful. He or she assesses the effectiveness of the lesson based on the knowledge, appreciation and efficiency that the learners demonstrate rather than the quantity of material presented. Kilag, Catacutan, Miñoza, ...and Figer-Canes (2023) made it clear that there is no specific teaching approach that works only with religious and moral education. He clarified that, similar to other disciplines, the RME teacher employs the shared library of instructional strategies.

According to Kilag et al. (2023), teaching-learning strategies are the methods used by both the instructor and the learners to encourage learning throughout a teaching-learning encounter. These consist of a field trip, role-playing, dramatization, resource people, project methodology, and lecture methodology. Either the learner or the teacher is the focus of these instructional strategies. Through activities that the teacher provides, learner-oriented strategies increase student participation in the classroom. Conversely, teacher-oriented approaches set up the classroom environment so that teachers can impart

knowledge to learners. As a result, the teachers use them to deliver the lesson as it is specified in the curriculum (Dzikunu, 2008; Owusu, 2015).

2.15 Teaching Techniques Used in Teaching and Learning of RME

Discussion Technique

Brookfield and Preskill (2012) posit that the purpose of the discussion technique is to "present thinking process, engage learners' interest, challenge learners and create the atmosphere where active reflection and interchange replaces caution and passivity. This approach helps learners think more clearly and listen more clearly while giving them a great chance to practice speaking. It also gives you excellent problem-solving practice. Conversely, not all themes lend themselves to this strategy. It might involve needless arguments and be dominated by a small number of learners, which could squander class time.

Field Trip

Nyumba, Wilson, Derrick, and Mukherjee (2018) assert that a field trip is a carefully arranged event and or method in which a group of people visit places of interest for first-hand observation and study. The field trip can range from a short visit to one single location to a tour of several days, covering several areas. Therefore, a field trip method is a method of teaching by organizing trips for on-the-spot study, investigation and discovery. Kilag et al. (2023) opined that field trips are frequently organised to locations where learners can observe what they have learned in class in action or reality. The approach increases the significance and durability of learning by offering first-hand experiences. Additionally, it permits the development of stronger social bonds between learners and instructors. Regretfully, a lot of teachers are not adept at planning field trips; it takes a lot of time, money, and effort and it can completely disrupt the school's

schedule. Teachers should occasionally plan field trips for learners, even though they are expensive.

Educational Dramatization

It's the most dramatized action that is structured. It is employed to help learners connect with the people, things and circumstances that they are studying. An audience, practice, a prepared script and line memory are all necessary. Mostly, it is employed to illustrate language phenomena, depict life in a bygone era, highlight certain difficulties in daily life and stop a movement or concept from spreading. Dramatization helps learners become more perceptive observers, provides them with empathy for others, allows them to live in a democracy and helps them form healthy attitudes and values. It also facilitates the discharge of emotions and their constructive application; by giving young people the chance to engage in a range of social roles (Galante & Thomson, 2017; Toivanen, Komulainen & Ruismäki, 2011). The demerits of this method include a lack of funds, lack of time, a lack of resources, and language constraints.

Role Play

Role play is described by Schank, Berman and Macpherson (2013) as a group problem-solving in spontaneous enactment, followed by a guided decision. Role play, according to them, is impromptu acting based on a circumstance. It is a useful method for understanding awareness and sensitivity. It is an effective method for building human relations, decision-making and problem-solving abilities, as well as leadership training. It keeps inactive learners engaged in a lesson and turns them into active participants. It is also very helpful for vocabulary expansion. This strategy's drawbacks include a lack of resources, time, the predominance of more intelligent learners and language barriers (Harahap, Ausat & Suherlan, 2023).

Resource Persons

According to Jerusalem and Schwarzer (2014), the provision of comprehensive information on subjects by a resource person facilitates a proper comprehension of the teachings. Lessons then acquire significance, effectiveness and concretization as a result. By using resource people, teachers can avoid providing learners with inaccurate information. Instruction becomes engaging, dynamic and intelligible. Some of the difficulties of this strategy are insufficient funding, inadequate resources and unavailability of resource individuals.

Community Resources

It is an undeniable fact that many renowned writers and philosophers of old and current have made great contributions to the information needed in the educational industry. This fact can be attested by the many religious and moral education books written by authorities in the subject area. No effective teaching and learning can be done in our educational institutions today without consulting the ideas of these authorities from their books. Many of these writers talk about the important role that community resources play in the teaching and learning of religious and moral education. Walkin (n.d) opines that if learners rely on what they hear alone, they will not achieve much, as only 25 percent will be remembered after 48 hours have elapsed.

Awoyemi (2001) states that community resource materials aid teaching and learning. They comprise a vital part of teaching and learning in the school system, which conveys the learning experience to the learners and often determines the structure of the curriculum. They introduce learners to ideas and information about religious and moral education in a meaningful and understanding manner. According to Awoyemi and Odumah (2004), community resource materials are available to the teacher in the educational setting, which he uses to make his teaching meaningful and effective for learners to attain the learning objectives already set for that particular lesson. The

researcher classifies resources into these main categories: visual objects, audio objects and sensory objects. The researcher noted that visual materials are instructional materials that transmit information and can be decoded by the use of the sense of sight. They may be real concrete objects or prints, etc. This category of materials should be made to attract the attention of the learners as soon as they see them to the extent that they will want to look at them closely. The audio materials are those whose information can only be decoded by the sense of hearing. These objects give learners hearing and decode whatever is sent to the ears. The pitch of the speaker, which denotes clarity of voice should be considered. The teacher may fall into these categories for most of what we talk out into the hearing of the learners. Multi-sensory materials combine the two senses, hearing and seeing which have been talked about already. In other words, when these materials in the communities are in use, learners will be able to learn from seeing materials as well as hearing the audio (sound) given out from the materials (Awoyemi, & Odumah, 2004).

According to Edinyang and Effiom (2017), all resources available to both the teacher and the student and utilised to improve teaching and learning are referred to as instructional materials. Which are essential in the educational sector and their benefits are enormous. Community resources are an example of instructional resources that aid in tuition and learning religious and moral education in education. Bernheima and Sorek (2020) define community resources as the materials found in the environment where man lives. Communities are also of individuals with different skills, abilities and knowledge that can be shared with others (Parson, 2020).

Mupa and Chinooneka (2015) assert that community resources are the materials within reach of the teacher and learners for effective teaching and learning. Thoothukudi (2014)

opined that the practice reaches back several centuries in some form or other and to some extent, the field trip, which is one method of utilising community resources, may have had its counterparts in the wandering and begging learners of the middle ages.

Cobbold and Dare (2009) state that the use of community resources (machines, media houses, etc.) has influenced and yielded many positive results that have great potential for use in education. The judicious use of these, together with new functions and roles of educational personnel, can bring about more efficient and effective learning. Further pointed out that we are no longer living in an age where the teacher may not use some teaching media aids in the process of instruction. Society now expects that the teacher and other educational personnel be part of the educational system.

Dray, John, Jordan and Davis (2016) say the religious and moral education teacher should not rely on verbal instructions and books, as the exclusion of a wide range of fascinating media which can make teaching more valid to the child by expanding meaning and rendering the impression more realistic. Mishra and Koehler (2006) state that teachers must develop habits of aids in carrying out instructions because some communities are rich in educational resources. We must get away from the old notion that only educational experiences are those that take place within the walls of the school and develop the corollary notion that the community is the school's campus. He stated that a supervisor could do much to break the traditional barriers between the school and the community by suggesting sources of aid and by encouraging teachers to make full utilization of the available resources. One helpful technique for promoting the use of community resources is to organize tours of the community for teachers who are new to the system.

Miller (2011) posits that community resources suggest the materials obtained from the environment where man lives for teaching and learning. Learners are sent into the

community to participate in lessons effectively, or a resource person is invited into the classroom. Additionally, community resources include all learning situations that bring learners into contact with the community environment, including meeting people for interviews and visiting institutions. Studies have explored the use of community resources in tuition and the available types of community resources.

Tien (2023) conducted a study conducted on community properties and outlined the following types: the physical environment, which contains man-made and natural resources: places, people, things, and processes. Standifer (2022) asserts that the local community encapsulates people with different skills and abilities that others can tap into. Such skills include carpentry, blacksmithing, farming, and beyond. In the course of instruction, learners can be taken to these places to have first-hand experience in practical work, or those people can be invited into the classroom as resource persons to interact with the learners. Ultimately, man-made and natural resources constitute buildings and structures in varied shapes and sizes produced by man. For instance, houses, national parks, recreational facilities, cemeteries and airports. Studies suggest that the natural resources, mountains, valleys, seas, lakes, and lagoons provide learners and teachers with information that informs teaching and learning (Standifer, 2022).

Aggarwal (2002) states that the community provides concrete, visible, and tangible resources that are extremely dynamic, interesting, and meaningful for teaching and learning religious and moral education. It is not enough for a child to know the factories, farms, council sessions, museums and social agencies. He must have an acquaintance with all these. A community is a child's laboratory for having first-hand learning about the way of living. The community, with its rich and varied resources, can enrich and supplement learning in religious and moral education (Jaber & Marzuki, 2019). A planned programme can bring the school and the community closer to each other. A

school cannot remain an ‘Ivory tower’. He further enumerated the importance of community resources. Ordinarily, he included only those community resources that are within Walking distance.

According to Aggarwal (2000), the following are the important community resources.

- a. Places of Civic Interest: These include the village panchayat and the state legislature.
- b. Places of Cultural Interest: These include Art theatres, clubs, emporiums, galleries, museums, radio stations, TV centres and zoos.
- c. Place of Economic Interest: These include agricultural farms, banks, commercial centres, factories and telephone exchanges.
- d. Places of Historical Interest: caves, churches, and archeological excavations.
- e. Places of Geographical Interest: These include dam sites, Hills Lake, rivers, river valleys, project rocks, springs, tea gardens, and waterfalls.
- f. Government Buildings: These include fire stations, law courts, military installations, police stations, and public libraries.

Community resources are resources (human and non-human; natural and man-made) that are located within a given community (Williams & Olele, 2018). Olabode classified and characterised resources in the following manner: natural aspect or “land”, cultural aspect or “capital”, and human aspect or “labour” (Olabode, 2016). The researcher further classified these community resources into four categories: Natural, technological, human, and Institutional. Natural resources are those resources coming from nature, such as soil, minerals, water, and climate. Technological resources refer to the tools of science and invention, such as highways, cars, bulldozers, chemical analysis, and airplanes. Human resources refer to people and their potential. Institutional resources are found in

organizations like schools, churches, research foundations, business firms and science associations (Abolade, 2014).

Ungar (2011) posts that community resources are resources that enhance or facilitate the lives of people in a community and these resources are an integral part of every individual's development. The researcher stated that some examples of community resources are factories, educational institutions, cinema halls, libraries, religious places, hospitals, community centers, parks, etc. The researcher further concluded that it would be a great idea to make use of these resources in education, as they develop a sense of value and belonging among learners.

2.16 Spiritual Development

Most simply, religiosity is understood as religious spirituality as defined by Rossiter (2010). Religiosity is a spirituality that is clearly referenced to religion and also religiosity can be understood as a measure of religious behaviour such as attendance at church/synagogue, etc., frequency of prayer and engagement in a local community of faith (Rossiter, 2010). Meehan (2002) describes spirituality as secular spirituality which seeks to find meaning and purpose in universal human experience rather than religious experience. He added that spirituality is understood to be concerned with wholeness, connectedness, or relationship with oneself, with others, with nature or the world, but not necessarily with God or an Ultimate (Eaude, 2005; Fraser, 2014; Hay & Nye, 2006).

Sagberg (2008) suggests that within all accepted descriptions of spirituality, there are two common elements. The first is our ability to transcend and urge towards transcending the immediate, transcending the present time and transcending the actual place in a search for meaning and coherence in life. The second is a moral sense of what it is to be truly human. This sense may be expressed in religious as well as in humanistic terms.

Astrachan, Binz-Astrachan, Campopiano, and Baù (2020) argue that spirituality by definition is always concerned with self-transcendence, which requires us to go beyond egocentricity to take account of our relatedness to other people, the environment, and for religious believers in God. Another significant characteristic is described as an eternal yearning for something more or beyond ourselves (Fraser, 2014) or to be connected with something larger than our egos (Palmer, 2003, Harris, 2007). Garssen, Visser, and Pool (2021) posit that spirituality is something that other Religious people express in their community, that is, in relationship with others of similar thought within a particular religious language and practices (Ryan, 2006). It can also be said that religious people respond to life in a way that reflects a particular religious belief and values (McCann, Donohue, & Timmins, 2020; Trousdale, 2005).

According to Rossiter (2010), spiritual development is in four categories: spiritual, religious, spirituality and religiosity which help capture and crystallise both their distinctiveness as well as how they are related. He further explains that; The spiritual is the natural dimension of life that includes: thinking and feelings about transcendence; ideas about a creator or creative force in the cosmos; human values; a sense of meaning and purpose in life; love and care for self and others; a sense of stewardship for the earth and its flora and fauna; the aesthetic. Spirituality is how a spiritual/moral dimension enters into or is implied in the thinking and behaviour of individuals (Rossiter, 2010). Being religious means being spiritual in a particular way as informed by the beliefs, practices and traditions of a religious group. It usually includes a sense of personal relationship with god, belief in an afterlife and identification with and participation in a local religious community. The religion is usually informed by a theology, and it participates in ritual life and prayer, as well as relating to religious symbols, art and music (Rossiter, 2010). Religiosity (or religious spirituality) is a religious spirituality with

engagement in religious activities and thinking; personal and communal prayer and participation in religious rituals in a community of faith are prominent. Religiosity is a spirituality that is referenced to religion (Rossiter, 2010).

Adams (2009) explains there is a difference between the social and spiritual aspects of children's relationships: whilst the social aspect is concerned with children's social skills required to facilitate their friendships, the spiritual aspect is at a deeper significant level wherein relationships are considered in the context of how the child finds their place in the world which in turn shapes their identity. Grajczonek (2010) emphasizes children's relationships with significant adults in their lives, claiming that children's development as whole human beings depends on their relationships with people who love, listen, respond to and guide them. Hart's (2010) research also identified four types of experiences and capacities, which he refers to as ways of being in the world: wonder, wondering, relational spirituality and wisdom. He suggests that these capacities may help provide a multifaceted definition of spiritual life, demonstrating the diverse ways in which spirituality manifests. Hart goes on to suggest that not all four characteristics are necessarily present in a child who can express his/her spirituality in an individualized way (Karimova & Saidullaeva, 2020).

2.17 Professional Training and Experience of RME Teachers

For a teacher of any given subject to perform well, he or she needs sound professional training in addition to the academic knowledge that he or she has acquired. Despite this professional training and academic qualification, the teacher needs some period of experience. All these helps equip teachers with an accumulated body of knowledge and requisite skills to perform well as a classroom teacher. It is upon this that Desimone, Porter, Garet, Yoon, and Birman (2002) assert that the characteristics of RME teachers,

such as professional values and experience, are potentially valuable for understanding the art of teaching and the influence of teachers. Tahir, Mohammed, Musah, Mohammad, and Ali (2023) support the view that professional development is essential to improving teacher quality and that changes in teaching practice will occur if teachers have consistent and quality professional training; Tahir et al. (2023) showed again that there exists a link between teacher quality and learners' performance. Thus, he believes that teachers' input can influence students' performance. He noted further that the greatest influence on learners' achievement comes from classroom practices and the professional development that supports them. Therefore, they concluded that regardless of the level of preparation learners bring into the classroom, decisions that teachers make about classroom practices can either greatly facilitate student learning or serve as an obstacle to it. Tahir et al. (2023) again added that good-quality teachers have an impact on the performance of the learners in the classroom in terms of their achievement. No matter how good or bad the student is before coming into the class, there is a great influence from the teacher's practices in the classroom.

Eroglu and Özbek (2021) assert that assigning teachers to teach courses that they are not trained to teach hurts learners' achievement. They further added that teachers who are trained and teach in the area in which they are certified outperform teachers who have no certification. What Eroglu et al. (2021) meant was that a teacher who was trained in a specific field and is assigned to teach that field performs better than another teacher who was trained in a particular subject but is given a different subject to teach. The argument of Eroglu, et al. (2021) is convincing since a “veterinary doctor” cannot be expected to diagnose and administer treatment to human beings better than the one whose initial training was in providing medical care to human beings.

Hobbs and Porsch (2021) posit that not all certified teachers are assigned to teach in the areas for which they had been trained. Hobbs et al. (2021) added that a large number of teachers are assigned duties for which their certification is irrelevant noted that one of the least recognised undesirable practices is the phenomenon known as “out-of-field teaching”, that is, teachers assigned to teach subjects for which they have little training or education.

Sheppard, Padwa, Kelly, and Krakehl (2020) also complained that many teachers lack adequate academic training, certification, or both. These are indications that some teachers receive training in different subjects and sometimes, either due to insufficient teachers in another subject area or for wants to be in a particular community to teach, they are assigned subjects they were not trained for and claim they could teach. Metcalfe and Moulin-Stožek (2021) agreed by stating that RME teachers receive fewer professional development opportunities than teachers in other disciplines. In-service training is necessary to provide the necessary knowledge and skills for teachers to improve their performance in the classroom. Sancar, Atal, and Deryakulu (2021) stated that the right way to meet the highly qualified teacher challenge beyond verbal skill, subject matter knowledge, and experience, makes an important difference in student learning. They also indicate that beginning teachers are not as effective as teachers with more years of teaching experience, with brand new teachers being the least effective. What this means is that the amount of experience teachers acquire in the field of teaching is a very important variable that influences the attainment of higher academic performance by learners.

2.18 Empirical Review

Asare-Danso (2017) conducted a study to assess the technological pedagogical content knowledge of Religious and Moral Education (RME) tutors in the colleges of education in Ghana. The survey was conducted using 50 tutors from all 38 public colleges of education in Ghana to respond to a five-point Likert type of questionnaire containing forty-five items. Three main research questions were used to determine college tutors' pedagogical, technological, and content knowledge in RME at the colleges of education. The tutors were selected from the colleges of education, using the purposive sampling method during a workshop, which was organized by the Institute of Education of the University of Cape Coast, Ghana. Descriptive statistics were used to analyze the data collected. Findings of the study revealed that RME tutors of the colleges of education in Ghana demonstrated having good technological, pedagogical, and content knowledge. They also demonstrated their ability to use their pedagogical and content knowledge. However, the college tutors revealed their inability to use technology in their teaching, due to lack of technological resources. The study recommended that periodic workshops should be organized for college tutors to upgrade their content and pedagogical knowledge in the subject. Secondly, RME tutors were encouraged to use improvised resource materials. The Curriculum Research and Development Division (CRDD) of the Ministry of Education should provide schools with instructional resources. Finally, the Institute of Education, University of Cape Coast, Ghana, should revise the RME syllabus to expose college tutors to modern pedagogies like Concept Cracking and Gift to the Child.

Owusu (2016) conducted a study to explore the role of co-curricular activities in promoting the moral education of Senior High School Learners in the Sunyani Municipality. A case study research design was employed in the study. The sample size

for the learners was 316, while the teachers was 203. The simple random, census and purposive sampling procedures were used to select learners, teachers, and key percentages, means, as well as standard deviations. The qualitative data were analysed thematically. It was found out that various co-curricular activities championed by religious and social clubs are implemented in the Senior High Schools in the study area. The level of participation for heads of schools and coordinators of clubs was low. However, teachers and learners highly patronized the co-curricular activities. Learners learn a plethora of moral lessons from co-curricular activities. It was among other things recommended that stakeholders of Education should come out with a policy guideline on the types of co-curricular activities that should be implemented in the school system.

Awudi (2019) conducted a study to examine the preparedness of Religious and Moral Education teachers in teaching Religious and Moral Education in Junior High Schools in the Twifo-Hemang Lower Denkyira District. Census and convenience sampling procedures were used; 48 RME teachers were selected to participate in the study, and 10 schools were used for observation, respectively. Questionnaire, observation guide and content analysis were used to gather the necessary data for the study. The data were analysed through the computation of descriptive statistics such as frequencies, percentages, means and standard deviation, and correlation. The study revealed that teachers had adequate content knowledge in RME. Though teachers were pedagogically prepared, there were factors such as a lack of electricity that hindered their use of technology in teaching. The study revealed that RME teachers were prepared to assess pupils during and after lessons; however, they did not use other forms of assessment other than the written test. Again, RME teachers possessed adequate knowledge about preparing psychologically in teaching, even though they got frustrated at times. Moreover, there was a moderate positive correlation between teachers' content and

pedagogical knowledge preparedness. The study recommended that Head Teacher supervision and that of Circuit Supervisors should be regular and intense in our schools. The Ministry of Education, Ghana Education Service, and National Council for Curriculum and Assessment (NaCCA) should organise in-service training for teachers on modern pedagogies.

Annobil (2017) also conducted a study to explore both school and community-based factors that influence the implementation of the Basic School Religious and Moral Education curriculum in the Cape Coast Metropolis of Ghana. It was an exploratory survey study that adopted the sequential explanatory mixed method as a model. The population consisted of 515 people (446 teachers and 61 head teachers) with a sample size of 288. Convenience, simple random and purposive sampling techniques were used to select the schools and the respondents. Descriptive statistics such as frequencies, percentages, charts, tables, means and standard deviations were used to analyse the research questions, whereas inferential statistics (multiple regressions) were used in analyzing the research hypothesis. Both the descriptive and multiple regression results showed that teachers, pupils, head teachers, parents, as well as school and community-based instructional resources contribute directly or indirectly towards the RME curriculum implementation process at the basic school level. It was, however, revealed in the study that lack of in-service training courses, the absence and/or inadequacy of requisite instructional resources and the failure of parents in supervising their wards' learning negatively affected the successful teaching and learning of RME. Based on these findings, it was recommended that all the necessary processes involved in the RME curriculum implementation, including staff development, regular supervision as well as adequate provision of instructional resources, be considered.

Amuah (2021) conducted a study to ascertain the degree of Pedagogical Content Knowledge (PCK) among Religious and Moral Education teachers in the Municipality of Komenda-Edina-Eguafo-Abirem. A descriptive survey design was used. The survey sampled 130 instructors from the K.E.E.A Municipality's 68 public junior high schools. The researcher selected all RME teachers in schools using the census technique. The data were collected using questionnaires and observational checklists. Cronbach's alpha coefficient values of 0.898 were obtained for all questionnaire items. The data were analysed using descriptive statistics, including frequencies and percentages, means and standard deviations, and independent sample t-tests and ANOVA. The study demonstrated that RME teachers in the K.E.E.A Municipality had better content knowledge. RME teachers possessed Pedagogical Knowledge to promote the spiritual and moral values of young people. However, in the K.E.E.A Municipality, teachers' experience and gender were not different when evaluating teachers' pedagogical content knowledge. The report recommended the continuation of in-service training for teachers by RME experts of the K.E.E.A municipality. The Ministry of Education should provide teacher educators with state-of-the-art technological resources. Finally, it was recommended that stakeholders in education should encourage female teachers to continue to teach RME and other subjects effectively.

2.19 Summary of Literature

The literature review is on the topic under study, using the CIPP Evaluation Model, which assesses the relevance of curriculum goals, available resources, teaching methods, and learner outcomes. It offers a conceptual framework illustrating how teacher perceptions, pedagogical strategies, instructional resources, and implementation challenges interact to impact RME delivery in JHS. Key concepts such as education, religion, religious

education, moral and values education, spirituality, and teacher perceptions are discussed to provide theoretical grounding. The literature highlights several pedagogical approaches, including value clarification, existential methods, discussions, role-play, dramatization, and community-based learning, that support effective teaching. Empirical studies from Ghana further expose challenges like inadequate materials, limited teacher training, and large class sizes, despite generally positive teacher attitudes toward RME.



CHAPTER THREE

METHODOLOGY

3.0 Overview

This chapter primarily focuses on the methodology adopted for the study. The chapter discusses the philosophical paradigm, research approach, research design, the study area, population, sample, and sampling techniques, as well as instruments for data collection. The chapter further delves into legitimation [quality or validity in Mixed Methods Research (MMR)], trustworthiness, data analysis, and ethical considerations. At the core of each section, justification was made on the selection of a particular method, approach, or action. Limitations that came with each particular approach, method, or procedure were also addressed in conducting a coherent study.

3.1 Philosophical Paradigm

The study was conducted within the context of the pragmatic philosophical paradigm. Paradigm is used in research to mean worldview. The word "paradigm" is used to describe the philosophical presumptions or fundamental set of ideas that serve as the researcher's compass and shape their worldview in the social sciences (Lincoln et al., 2011). The paradigm, first used by Thomas Kuhn in 1970, is a way of thinking about and constructing the meaning of the complexities of the real world (Creswell & Clark, 2011; Patton, 2002; Rossman & Rallis, 2003). Paradigms are shared generalisations, beliefs, and values of a community of experts regarding the nature of reality and knowledge. According to pragmatism, human behaviour is inextricably linked to one's prior experiences and the ideas that resulted from those experiences. Hence, action and the human mind are inextricably intertwined. Humans make decisions based on the potential

outcomes of their actions, and they utilize the outcomes of those decisions to forecast the outcomes of future decisions that will likely be made similarly (Kaushik & Walsh, 2019). The pragmatic paradigm has certain drawbacks, the first of which is the difficulty in identifying contextualized research problems. For instance, Houston and Thompson (2017) note that pragmatism's contextual, problem-centered orientation restricts its capacity to recognize and assess systemic societal issues. Second, pragmatism poses certain methodological issues when it comes to transforming epistemological concerns into research techniques and ultimately choosing the research methodologies. How can all of the layers of a research topic, for instance, be measured or observed? (Feilzer, 2010).

According to Creswell (2014), pragmatic researchers consider "what" and "how" to investigate depending on expected effects. The author also offers some hints on the form of pragmatic research. He asserts that the pragmatic research viewpoint is problem-centered and emphasises the effects of choices. This is true for mixed methods research, when researchers frequently draw on both quantitative and qualitative premises (Creswell, 2014). This paradigm was chosen for several reasons. Firstly, since the pragmatic paradigm looks at problems from the perspective of consequences of actions, it was needful to employ this paradigm to assess the teachers' perceptions concerning the aims of the JHS Common Core RME curriculum and to explore the pedagogical strategies being used by teachers in actualising the aims of the JHS Common Core RME curriculum. Secondly, the researcher was also interested in assessing the extent to which the teachers use some specific learning materials to ascertain the aims of the Common Core RME curriculum and the challenges faced during the implementation process. Thirdly, pragmatic inquirers draw liberally from mixed methods assumptions, which also

informed the researcher to fuse both quantitative and qualitative research approaches for a holistic study.

3.2 Research Approach

According to Creswell's (2014) theory, research approaches are strategies and guidelines for conducting studies that cover everything from general notions to specific techniques for gathering, analyzing, and interpreting data. There are some criteria to be taken into consideration when choosing a suitable approach to apply in research, such as the nature of the research problem, the purpose of the project, the availability of resources such as time and money, the sensitivity of the problem at hand, the discipline of research, and the researcher's individual experiences, skills, interest, and attitudes, to name a few (Grover, 2015).

There are three common approaches to research studies, namely: quantitative, qualitative and mixed-methods. The approach adopted for this study was the mixed-methods approach. The collecting and "mixing" or integration of both quantitative and qualitative data in a study is a component of the mixed-methods methodological framework (Creswell, 2014). According to Hafsa (2019), this approach combines two popular research genres, which have the potential to overcome the limitations of a single method, and as a result, increases the validity and dependability of a study's conclusions. To conduct a thorough inquiry of phenomena, the mixed methods approach to research requires incorporating both qualitative and quantitative data from research participants.

The purpose of mixed methods research, according to Onwuegbuzie and Johnson (2004), is not to replace qualitative or quantitative methodologies, but rather to capitalise on their advantages, while minimising their drawbacks, both within and between studies. According to Creswell and Plano Clark (2011), mixed methods outperform a single

method approach in three key areas: they enable researchers to address research questions that other approaches are unable to (confirmatory and exploratory questions); they offer stronger inferences through depth and breadth; and, finally, they give participants the chance to express different points of view. Some reasons account for the adoption of this approach for the present study. Firstly, the ability to combine several strategies has the benefit of facilitating triangulation (a variety of data sources, multiple perspectives to interpret the results).

3.3 Research Design

This study used a sequential exploratory mixed methods design. The sequential exploratory mixed methods research design is a two-phase exploratory design in which the results of the qualitative phase are built into the quantitative data (Creswell, 2009; Creswell & Plano-Clark, 2011). Sequential exploratory mixed method is an approach to combining qualitative and quantitative data collection and analysis in a sequence of phases (Creswell & Plano-Clark, 2018). Researchers gather qualitative data in the first phase, evaluate it, and use the findings to guide the following phase's quantitative data gathering, which might involve a survey or another kind of quantitative data gathering. This method's justification is that it first investigates a subject before selecting which variables should be assessed. This design is useful for developing more effective measurements by identifying the factors that need to be measured (Creswell, 2014).

Since the sequential exploratory design is best suited for evaluating the aims of the Common Core RME curriculum in the context of perceptions of JHS teachers, pedagogical approaches employed, concepts in the Common Core RME curriculum employed by the teachers to achieve the aims, and the level of impact on learners. The sequential exploratory mixed methods design is more applicable to research conducted

in a relatively new field, where important issues need to be identified first (Cropley 2019), or the relationship between phenomena, socioeconomic conditions, educational infrastructure, and administrative support. This design involves collecting and analyzing the qualitative data in the first phase and using the findings from the qualitative data to either develop an instrument (instrument development model) or to establish essential variables or emergent categories to study quantitatively on a particular phenomenon (Creswell & Plano-Clark, 2011).

Even though both phases are analyzed individually, they both have a combined interpretation as they connect at their early stages of data collection. The sequential exploratory design-instrument development model was considered the most appropriate mixed methods approach for this study. This design is ideal for the exploration of new phenomena (Hammond, 2020). In using this approach, the data from the first phase (qualitative phase) of this study were used to design the quantitative instrument to collect data on the aims of the Junior High School Common Core RME curriculum at the second phase (quantitative phase). It has been suggested that researchers using the instrument development model give much more credence to the qualitative domain of the study than the quantitative domain (Creswell & Plano-Clark, 2007). However, in this study, equal weighting or priority was given to both approaches.

3.4 Study Area

The study was conducted in the Effutu Municipality of Ghana. The municipality is one of the twenty-two municipal/districts in the Central Region, Ghana, which was originally part of the then-larger Awutu/ Effutu /Senya District in 1988 until the southwest part of the district was split off by a decree of President John Agyekum Kufuor on 29 February 2008 to create Awutu Senya District. Winneba is a town and the capital of the Effutu

Municipal Assembly in the Central Region of Ghana. Winneba, traditionally known as *Simpa*, is a historic fishing port in southern Ghana, lying on the south coast, 140 kilometres (90 mi) east of Cape Coast. According to the 2021 population and housing census, there are 54,723 males and 53,075 females, making a total of 107,798 (Ghana Statistical Service, 2021). The land mass of the municipality covers an area of 82 square kilometers, which is about 163 square miles (effutuma.gov.gh).

The Municipality is made up of three circuits for Educational management. There is a total of 247 educational institutions in the Municipality, of which 74 (30%) are public institutions and 173 (70%) are private institutions. The Municipality has 78 pre-schools (24 public and 54 private), 77 Primary Schools (26 Public and 51 Private), and 47 Junior High Schools (22 Public and 25 Private).

The Effutu Municipality was selected for the study due to the high presence of trained teachers and the presence of the University of Education, Winneba, which is a national teacher education centre in Ghana. The municipality has many in-service teachers and trained professionals who have experience using the CC RME curriculum. Thus, it is a good place to collect reliable and educated views.

3.5 Population

The total population for the study was eight hundred and fifteen (815), which comprises of all the public schools of sixty-two (62) JHS RME teachers and seven hundred and fifty-three (753) learners in the Effutu municipality. The total accessible population was three hundred and twelve (312) which comprised fifty-eight (58) JHS RME teachers and two hundred and fifty-four (254) learners who participated in the study.

3.6 Sample Size and Sampling Technique

The total sample size for the study was three hundred and twenty-four (324). For the qualitative portion, participants for the interviews were selected twelve (12). To select the RME teachers from three circuits, the purposive sampling technique was used to draw four (4) teachers from the three circuits of the Effutu Municipality. The above sampling strategy was appropriate as the sampled teachers were directly responsible for the implementation of the CC RME curriculum.

Similarly, they possessed the knowledge and experience required for obtaining credible and contextually reasonable data. The total sample size for the quantitative phase was three hundred and twelve (312). The census sampling method included all sixty-two (62) RME teachers in the municipality. Of this number, only fifty-eight (58) questionnaires were retrieved. The Krejcie and Morgan sample size determination table (Uakarn, Chaokromthong, & Sintao, 2021) was used to determine a sample size of 254 JHS learners. The 254 learners were selected using cluster sampling, whose clusters were the three circuits. Two random circuits were taken, which consist of seven schools each, thus fourteen schools. We randomly selected three schools from each cluster through a lottery method. After randomly selecting clusters of schools, the 254 learners were allocated proportionally for fair representation from each school. This approach shows proportional allocation of cluster sampling. The school includes Gyahadze M/A JHS, Ateitu/Osubonpanyin M/A JHS, A.M.E Zion A/B & C JHS, Unipra (South Campus) JHS, Ansaful M/A JHS, and Ntakorfam M/A JHS. Subsequently, the 254 learners were divided by the number of schools selected to obtain 42 learners, except for Unipra (South Campus) JHS, where 44 learners were selected.

3.7 Instruments for Data Collection

The entire data was gathered using an interview guide and questionnaire to provide triangulation of data, which were personally developed. Interview guide, structured questionnaire, and observation as instruments for data collection (see Appendix A, B, C, and D).

Interviews

Two participants were interviewed as key informants in the Gomoa East Municipality in the Central Region, after which the main interview was done face-to-face. The kind of interview guide used was the semi-structured, which was divided into three sections (see Appendix A). Section A, B, C and D of which section A solicit ideas on the perception held by the teachers concerning the aims RME curriculum; section B on the pedagogical strategies used by the teachers' section C on the resources used by the teachers and section D on the challenges confronting the teachers in their attempts to achieve the aims of the Common Core RME curriculum in Effutu municipality.

Creswell (2014) states that “qualitative interviews are how a researcher conducts face-to-face interviews with participants, telephone interviews, on the internet, or engages in focus group interviews with six to eight interviewees in each group” (p. 189). The reason for the use of interviews was the fact that it allows researchers to facilitate a peaceful conversation using a flexible set of topic-specific questions (Yin, 2009).

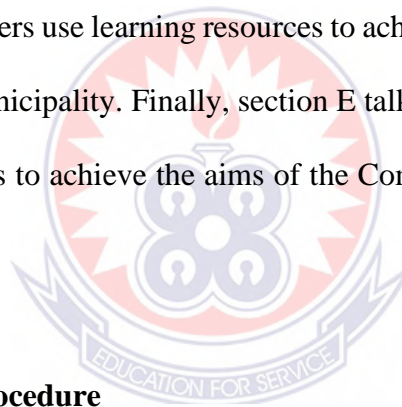
Observation Protocol

Bell (as cited in Kusi, 2012) believes that observation is useful in determining what people do or how they behave in their contexts. In this study, the observation guide (see Appendix D) also involved collecting evidence about items and subjects under investigation. Section A sought information on co-curricular activities that were employed in the school with the aim of helping the moral development of the learner.

Section B gathered information on the mode of assessment of the learners by their teachers. The researcher visited the selected schools after interviews, using an observation guide which was designed.

Questionnaire

The questionnaire (see Appendix B) was made up of closed-ended items and was divided into five sections, namely A, B, C, D, and E. Section A dealt with the demographic characteristics of the respondents. Section B of the questionnaire focused on the perceptions held of JHS teachers of RME about the aims of the Common Core RME curriculum. Section C captured the pedagogical approaches employed by the teachers in actualizing the aims of the Common Core RME curriculum, Section D centered on the extent to which the teachers use learning resources to achieve the stated aims of the RME curriculum in Effutu municipality. Finally, section E talks about the challenges faced by teachers in their attempts to achieve the aims of the Common Core RME curriculum in Effutu municipality.



3. 8 Data Collection Procedure

The data collection process began on the 11th September 2024 and ended on the 22nd November 2024, and introduction letters (see Appendix E and F) were obtained. That was the data for the study were gathered within three months with frequent visits to each of the schools.

The teachers were interviewed during the first phase of data collection. To avoid the noise that could disturb data collection, focus group discussions were conducted in a quiet environment. According to Haegele et al. (2012), some data collection procedures or methods are associated with qualitative research. These data may be in the form of interview transcripts, field notes, photographic evidence, audio recordings, videotapes,

diaries, personal comments and memos, official records, textbook pages, etc. All these items could convey people's words or actions.

The second phase involved collecting observation data. I went to the schools to sit in on lessons that teachers taught in the classroom, what methods of assessment they used, and whether this led to their objectives being met. I also noticed co-curricular activities being conducted to attain the objectives of the RME curriculum. Due to these reasons, I spent several days at a couple of schools.

In the third phase, the researcher distributed the questionnaire to the selected teachers and learners. Teachers and learners from each school were personally distributed the questionnaires. I clarified the specifications of the items on the questionnaires and requested them to try all items. After completing all alternatives, the moments the researcher has taken the questionnaire. Regarding the return rate, a total of sixty-two (62) questionnaires were distributed to RME teachers, of which fifty-eight (58) were retrieved, representing a return rate of approximately 94%. For the learners, all two hundred and fifty-four (254) questionnaires administered were successfully retrieved, resulting in a 100% return rate.

3.9 Validity and Reliability

According to Patton (2002), an instrument is valid if it measures what it is intended to measure and accurately achieves the purpose for which it was designed. Trustworthiness of data from the interviews was enhanced by a careful pilot of the interview guides after it was scrutinized by peers and a supervisor. The piloting enabled the researcher to check that all questions and instructions were clear and to remove items that did not yield usable data, and also to check that my interview technique was sufficiently open and invitational to draw out rich responses. Further, the piloted interview guide enables the researcher to

restructure the questions by adjusting to the verbal styles of the respondents as suggested by Shoozan & Mohamad (2024). After piloting the interview guide, the main qualitative data was collected, transcribed and coded in Kobo Collect software before pre-testing the questionnaire for the quantitative phase.

In the quest to find out how reliable the questionnaire items are, a pre-test reliability mission was undertaken by piloting the questionnaire to some colleagues' teachers using the Kobo Collect software. The reliability analysis was employed to check if items are internally consistent (Kuranchie, 2021). Two school was selected in the Gomoa East municipality in the central Region for the pilot study because its similar characteristics.

Reliability Test: For the Teachers

Construct	Cronbach's Alpha Coefficient
Perceptions held by JHS teachers	0.80
Pedagogical strategies	0.81
instructional resources	0.79
The challenges confronting JHS teachers	0.82

Source: Field Data, 2024

Reliability Test: For the Learners

Construct	Cronbach's Alpha Coefficient
Pedagogical strategies	0.83
instructional resources	0.76
The challenges confronting JHS teachers	0.82

Source: Field Data, 2024

The internal consistency was measured using Cronbach's Alpha Coefficient for each of the constructs. The coefficients were 0.79-0.82 for teachers and 0.76-0.83 for learners. Based on the criterion set by Nunnally and Bernstein (1994), a value of more than 0.70 is accepted in educational research. The instruments, therefore, were checked for their reliability and consistency in measuring the constructs. The reliability results also presupposed that the questionnaire items were stable, coherent, and that the items fit with each other in the construct.

Trustworthiness

Polit and Beck (2014) maintained that trustworthiness of a research study refers to the degree of confidence in data, interpretation, and methods that are utilized to assure the quality of a study. To ensure trustworthiness, particular attention was paid to credibility, conformability, transferability, and dependability in the context of the study.

Credibility is the confidence in the truth of the study (Polit & Beck, 2014). Credibility was ensured through triangulation, member checking and reflexivity (Stahl & King, 2020). Multiple sources of data were used, and this helps the researcher to increase the credibility of the findings by allowing for the verification of information across these multiple sources. With member checking, which Creswell and Miller (2000) deem as the most important method, the researcher verified the accuracy of the data collected by sharing the findings with the participants and allowing them to provide feedback and corrections where necessary. The researcher then reflected on biases and assumptions throughout the research process and tried to remain impartial, especially during the transcription phase.

Confirmability is the neutrality of the researcher in interpreting findings (Nyirenda et al., 2019). To ensure conformity, the researcher employed audit trail and peer review strategies. The researcher kept a detailed record of the research process, including notes

from interviews, decisions made during the analysis process, and other relevant information (Nyirenda et al., 2019; Stahl & King, 2020). This is to ensure that the findings are transparent and can be verified by a supervisor if necessary.

According to Korstjens and Moser (2018), transferability in qualitative research considers the extent to which research findings may be transferred in various contexts or settings with different respondents. To ensure transferability, the researcher ensures thick description and sample selection strategies (Stahl & King, 2020).

Dependability examines whether the same study findings would be consistently replicated in the same or comparable setting (Stahl & King, 2020). To ensure dependability, the researcher employed inter-coder reliability and data saturation (Korstjens & Moser, 2018; Stahl & King, 2020). Through discussion with peers, the researcher coded the data to ensure consistency in coding. Also, at the interview process, the researcher ensured data saturation was reached. This assisted the researcher in ensuring that the findings are reliable and consistent.

To obtain recognition in both quantitative and qualitative research, Onwuegbuzie and Johnson (2006) used the word legitimation to refer to validity and trustworthiness. The integrative model of design quality and interpretive rigor needs to be expanded; therefore, the legitimation typology was created. I used it to evaluate the validity of conclusions produced by mixed methods studies (Onwuegbuzie & Johnson, 2006). This typology was based on the notion that quality assessment is an ongoing process of evaluation that takes place across all phases of the research project, from the development of high-quality meta-inferences to the research aim (Ivankova & Plano Clark, 2016; Onwuegbuzie & Johnson, 2006). Getting data and drawing conclusions that are "credible, trustworthy,

reliable, transferable, and/or confirmable" is a problem when using the legitimation typology (Onwuegbuzie & Johnson, 2006, p. 52).

Getting trustworthy data is an issue that often arises in mixed methods research since each strand has unique obstacles with representation and legitimation that also cause integration issues (Onwuegbuzie & Johnson, 2006).

3.9. Data Analysis Methods

Qualitative data (first phase) analysis was conducted using an interview guide and audio recording. The transcription of the interview data was the first step. To identify broad themes from key informant and focus group data, a template technique (Patton, 2002) was employed. This method entailed creating a coding "template" that contained hierarchical categorization of major themes, before and throughout the data review. The iterative technique is essential in identifying basic elements and patterns arising from the data. Using the aforementioned template, or codebook I constructed, more specific themes were recognised and then classified as sub-codes inside the wider categories. As a result, the qualitative data were analysed using thematic analysis.

Quantitative data (second phase) collected from the field will be entered, coded and presented using descriptive statistics such as frequency and percentages, with the aid of the Statistical Package for Social Sciences (SPSS) version 27 software. The two sets of data were combined, interpreted, and discussed with the literature at the interpretation phase of the analysis.

3.10 Ethical Considerations

According to Pasaribu, Silitonga, and Halai (2024), ethical considerations refer to the discipline or norms of behavior that guide research or a study, such as philosophy, religion, law, psychology, or sociology. The study will be driven by ethical principles

such as access, informed consent, confidentiality, and respondent anonymity (Pasaribu, Silitonga & Halai, 2024). In terms of access, the researcher first obtained an introduction letters (see Appendix E and F) from the Head of Department of Educational Foundations, University of Education, Winneba, and the Effutu Municipal Education Office before going to the field to gather the data for the study. Before the data collection process, I briefed them on the purpose of the study, and thereafter, their consent was sought before they participated in the study. Moreover, permissions were sought from participants before audio recordings. Also, to protect respondents' identities and rights, pseudonyms were used to ensure confidentiality.

Chapter Summary

Chapter three of this thesis describes the methodology of the study. It included the research design, the research, paradigms, population, sampling, sampling techniques used, the research instruments, as well as data collection and the analysis procedures used. It was an exploratory study that adopted a sequential explanatory mixed-method design because the study used both qualitative and quantitative data. Sample size of 324 respondents comprising 254 learners and 62 teachers, respectively, selected from 6 schools. The data collection procedures were questionnaires, structured interviews, and observation. The chapter ended with data from the interview, questionnaire, and observation, which would be matched up to provide detailed results of views that were analysed, expressed in the subsequent chapter.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Overview

The purpose of the study was to find out the teachers' perceptions and pedagogical strategies used by the basic school teachers in the actualisation of the aims of the common core RME curriculum. The study was conducted and presented in two phases. Phase one presents the qualitative data analysis, while phase two presents the quantitative data analysis. A brief description of the participants who participated in the study was provided to give credence to the data gathered. This chapter presented an in-depth and systematic analysis of the themes and descriptive statistics derived from the field data through the research questions.

4.2 Demographic Characteristics of the Study

A structured questionnaire was administered to 62 teachers and 254 learners in Effutu Municipality in the Central Region of Ghana. The demographic characteristics of the teachers were centered on their gender, age, religious affiliation, qualification, number of years of teaching, and the learners were on their gender, age, religious background, and level. Frequency and percentage were used to represent the demographic data of both the teachers and the learners in Tables 1 and 2 below, respectively.

Table 1: Demographic Data of Teachers

Variable	Category	Frequency (N)	Percent (%)
Gender	Male	18	31
	Female	40	69
	Total	58	100
Age Group	20-30	19	32.8
	31-40	13	22.4
	41-50	15	25.9
	51+	11	19.0

	Total	58	100
Religious Background	Christian	32	55.2
	Muslim	14	24.1
	Traditional	12	20.1
	Total	58	100
Highest Qualification	Diploma	25	31.0
	Bachelor	18	43.1
	Master	15	25.9
	Total	58	100
Years of Teaching Experience	0-5	18	31
	6-10	16	27.6
	11-15	10	17.2
	16+	14	24.1
	Total	58	100

Source: Field Data, 2024

Table 2: Demographic Data of Learners

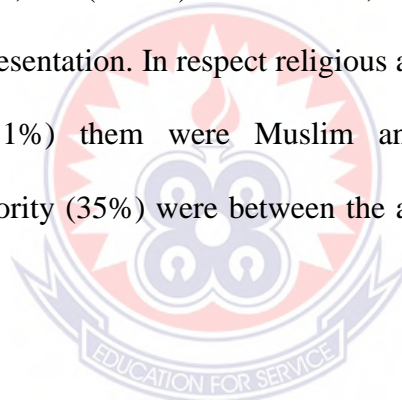
Variable	Category	Frequency (N)	Percent (%)
Gender	Male	120	47.2
	female	134	52.8
	Total	254	100
Religious background	Christian	179	70.5
	Muslim	46	18.1
	Traditional	29	11.4
	Total	254	100
Basic level	JHS 2	254	100
Age Group	10-12	85	33.5
	13-15	89	35.0
	16+	80	31.5
	Total	254	100

Source: Field Data, 2024

Table 1 shows the demographic characteristics of the teachers. From the table, ' demographics: 40(69%) of them were female, and 18(31%) were male, indicates a higher

representation of female teachers. The majority of teachers 19(32.8%) were 20-30 years old; 13(22.4%) were 31-40 years; 15(25.9) were 41-50 years and 11(19%) 51 years above. Christianity 32(55.2%) is the dominant religion among teachers, followed by Islam 14(24.1%) and African Traditional religion 12(20.1%). On the issue of qualification, 25(31.0%) hold a diploma, 18(43.1%) hold a bachelor's degree, while 15(25.9%) have a master's, suggesting a highly qualified teaching staff. Also, with respect to their teaching experiences, 18 (31%) of teachers have 0-5 years of experience; 16 (27.6%) have 6-10 years of teaching experience; 10 (17.2%) have 11-15 years of teaching experiences and 14 (24.1%) have 16 years and above of teaching experience.

On the part of the learners, 132 (52.8%) were females, and 120(47.2%) were males, with nearly equal gender representation. In respect religious affiliations, 179(70.5%) of them were Christian; 46(18.1%) them were Muslim and 29(11.4%) of them were Traditionalists. The majority (35%) were between the ages of 13 and 15, which is the expected JHS age range.



4.3 Data Presentation and Analysis

The data were presented under each research question in sections A, B, and C, followed by a discussion of the results. Section A was on observation data, Section B presented interview data, and Section C was on the questionnaire. The result from qualitative data (section B) formed the first part of the study. The interview results aim at presenting the voice of the participants in the study and were presented separately under each research question, with the themes identified. 12 RME teachers participated in the interview, and pseudonyms such as Teacher 1, Teacher 2, etc. were used in the write-up to identify the respondents from the various schools. The observation and the distribution of the questionnaires thus, sections A and B followed. Since the sequential exploratory mixed

design was used, all the analyses, qualitative (phase 1), observation, and quantitative (phase 2), were presented respectively, followed by a combined interpretation and discussion under each research question.

4.4 Research Question 1: What are the perceptions held by the JHS teachers of RME about the aims of the RME curriculum in the Effutu municipality?

4.4.1. Section A: Observation Data

All the observations I personally carried out in schools (Gyahadze, Ateitu, Zion, Unipra, and Ntakorfam) in the municipality clearly provide insight into how co-curricular activities, which were observed by some school lead to the achievement of the aims of the Common Core RME curriculum. I witnessed a JHS *teacher 5* who prepared learners to perform the duties of a priest during worship on Wednesday, and the learners performed in an orderly manner, indicating their understanding of worship procedures. I also observed another teacher who addressed learners as an Imam and took some of them to the mosque for worship, demonstrating the duties of an Imam. Furthermore, some schools have set up boys and girls clubs. They meet during worship time, where they invite guests or teachers to counsel them on reproductive health, personal hygiene, the effects of teenage pregnancy, and other related moral issues while others reinforce religious values through activities such as recitations, singing rhymes, and reading sacred texts. These align with the aims of the RME curriculum in fostering moral development and religious tolerance. However, it raises concerns about inclusivity, as learners from diverse backgrounds may not always receive balanced religious exposure.

4.4.2 Section B: Analyses of Interview Data

Research question one sought to explore teachers' perspectives about the aims of the Common Core RME Curriculum in Effutu Municipality. The data revealed the following themes from the teachers' perspectives: fostering faith and divine understanding, interfaith tolerance and understanding, inclusive and diverse learning, alignment with national values and goals, and moral and character development. Fostering faith and divine understanding is first presented.

Fostering Faith and Divine Understanding

The first theme that emerged from the study was fostering faith and divine understanding. The teacher participants in the research study reported that the Common Core RME curriculum was productive in building faith and divine awareness among learners. The teachers stated that the inclusion of lessons on creation and the creator sparked learners' interest, urging them to think critically about their existence and purpose in life. Also, they said that through storytelling, discussions, and question-and-answer sessions, learners get an improved understanding of their faith and are motivated to explore it further. Some of the teachers expressed that:

“I think the curriculum did a great job of imparting knowledge to the learners by including lessons that discuss creation and the creator. A sense of wonder about divine influence, using stories and discussions to connect spiritual teachings to learners' lives” (Teacher 5).

“As the curriculum demands, learners are asked to think critically and find more about their existence and purpose in life and the creator's teachings as well. The curriculum exposes them to thinking about the creator and provides stories that teach about their existence and purpose in life” (Teacher 1).

“When I engage the learners in the lesson, they become more curious about their faith and also want to know more about the nature of their creator.

Through questions and answers, storytelling, and discussions, learners get to know more about their beliefs” (Teacher 12).

“I have realised that they get more understanding about their faith and the characteristics of their creator. They are always willing to find out more about their beliefs through class interaction” (Teacher 9).

The findings show that teachers believe the CC RME curriculum is effective in fostering the learners’ faith and understanding of God. Learning stories about creation and the Creator creates a sense of wonder and curiosity about humanity's purpose. In addition, storytelling, dialogue, and a guided questioning approach enhance students' understanding and engagement (Musyadad, Saputro, Prihatmojo, & Yulianda, 2022). It indicates that the teachers think that RME has been able to integrate and instill some form of moral and spiritual teaching in the lives of the learners. The curriculum meaningfully integrates moral and divine teachings. It is effective in promoting holistic development. It is also effective in sustaining the learners’ genuine interest in understanding their faith.

Interfaith Tolerance

The participants expressed that the Common Core RME curriculum promotes interfaith tolerance and understanding among learners. Teachers highlighted that RME introduces learners to different religions, fostering appreciation for shared values such as love, compassion, and service. Additionally, lessons on interfaith communication provide learners with the opportunity to engage peacefully with individuals from diverse religious backgrounds. They shared their views in the following excerpts:

“Yes, the curriculum exposes learners to different faiths through the introduction of different religious subjects, helping them understand shared values and appreciate diversity” (Teacher 2).

“In my opinion, the curriculum projects the fundamental values such as love, compassion, and service that all religions have in common, which helps them feel more connected to one another” (Teacher 5).

“Lessons on the importance of interfaith communication have been merged into the curriculum to give learners room to interact peacefully with people who have different beliefs and faiths” (Teacher 6).

“The use of role-play in lessons helps learners see the world from different religious perspectives and also gives them the chance to put themselves in other people’s shoes. This gives them the privilege to understand and experience the concept of the lesson” (Teacher 7).

Teachers reported that the curriculum introduces learners to a variety of religious traditions that contribute to the acknowledgment of shared moral values. When learners are exposed to other religions and faiths, it helps them adjust to diversity, and it also helps reduce misconceptions about other strangers. (Gross, 2011; Teece, 2010). When learners engage in role-play and discussion, they can better appreciate different religious people’s points of view. These findings indicate that the syllabus not only helps in learning various religions but also develops social cohesion and inculcates ethical awareness among learners for peaceful coexistence in a plural society.

Inclusive and Diverse Learning

It was found that the Common Core RME curriculum adopts an inclusive and diverse learning approach. Teachers noted that the curriculum accommodates learners from various backgrounds and experiences, making it flexible enough to address their unique needs. The teachers shared the following:

“The curriculum has an inclusive approach that helps a variety of learners with different backgrounds and experiences” (Teacher 11).

“I think the curriculum is flexible in a way that it addresses the needs of diverse learners and provides them with the tools they need to explore many cultural beliefs in society and grow morally as well” (Teacher 7).

“The curriculum contains a lot of different learning approaches such as the use of different instructional strategies and learning resources like using videos and audios, which helps cater to diverse learners, whether visual, auditory or kinesthetic” (Teacher 4).

The data indicated that the curriculum caters to learners of different backgrounds and experiences, thus addressing their unique learning needs (Githaiga, 2018). According to Gross (2011), students get engaged in classes and retain knowledge by using more than one approach to teaching them differently. Learning curriculum fosters equality that develops respect, mutual understanding, and awareness of culture among the learners, according to findings. This curriculum helps students develop holistically through involvement and by creating a positive environment in the classroom.

Alignment with National Values and Goals

The participants in the study expressed that the Common Core RME curriculum aligns well with national values and goals. They recounted that the curriculum promotes unity, respect, integrity, and responsibility, which are important for fostering a cohesive society. Additionally, the teachers shared that RME equips learners with the necessary values, knowledge, and skills to contribute positively to their communities and the country's development. The teachers shared the following:

“I feel that the curriculum is closely related to the nation’s core values, particularly in promoting unity, respect, and integrity. These values are essential for building a cohesive society” (Teacher 1).

“I believe the curriculum successfully embodies the nation’s core values and mission, equipping learners with the knowledge and skills needed to contribute positively to society” (Teacher 5).

“The curriculum corresponds with the nation's goals of nurturing responsible citizens, and it equips learners with the values needed to contribute positively to their communities” (Teacher 3).

The findings indicate that the CC RME curriculum emphasizes democratic values, respect for diversity, nonviolence, equality, and related principles to promote social cohesion, equality, and respect for human rights. The syllabus integrates moral and civic education in ways that support national aims. The findings further reveal that RME fulfills educational goals while also serving social purposes, enabling students to act as moral agents and contribute to the development of their community and the nation (McCormack, Reeves et al., 2022).

Moral and Character Development

The participants also expressed that the curriculum effectively encourages moral education and character development in learners. They noted that it instills values such as justice, peace, tolerance, love, compassion, and service to others. Moreover, the teachers mentioned that the curriculum helps learners acquire moral values and build their character by exposing them to common ethical themes across different religions. This was expressed as follows:

“I believe the curriculum effectively stresses the idea of promoting a just and peaceful society. So the curriculum includes teachings on moral education and tolerance, which are very important for promoting peace and harmony among each other” (Teacher 3).

“The common core curriculum makes learners gain an understanding of common themes such as love, compassion, and service to others while discussing the beliefs of other religions. This helps learners to acquire moral values and build their character” (Teacher 10).

As made evident in the extracts from the interviews, the RME influences the moral and character development in learners. According to the teachers, the curriculum offers learners exposure to common moral values in the world’s religions so that they can appreciate what’s the same instead of what’s different (Sari, Suhirman, & Utami, 2022).

As per the teachers, the curriculum not only teaches moral concepts but also lifelong virtues that shape behaviour, promote peaceful coexistence, and navigate informed decision-making in students (Chenot & Kim, 2017). In general, the RME curriculum approved by teachers is considered a good foundation for building the moral consciousness of learners.

4.4.3 Section C: Analysis of Questionnaire Data

In relation to research question 1, A set of structured questionnaire items was designed to elicit data from both teachers and learners on their perception of the aims of the RME curriculum. This research question was answered using responses to items 6-11 and 5-9 in the questionnaire, respectively. These were presented in Tables 3 and 4.

Table 3: Perception of Teachers about the aims of the RME curriculum

Variable	Category	Freq.(N)	Perct. (%)
The RME curriculum helps students develop a deeper understanding of their faith	Strongly Disagree	3	5.2
	Disagree	6	10.3
	Agree	30	51.7
	Strongly Agree	19	32.7
	Total	58	100
The RME curriculum promotes mutual respect among different religious groups	Strongly Disagree	4	6.9
	Disagree	9	15.5
	Agree	26	44.8
	Strongly Agree	19	32.7
	Total	58	100
Students from different religious backgrounds feel respected in RME classes	Strongly Disagree	10	17.2
	Disagree	3	5.2
	Agree	24	41.4
	Strongly Agree	21	36.2
	Total	58	100
Teaching RME helps develop students' sense of patriotism and citizenship	Strongly Disagree	7	12.1
	Disagree	13	22.4
	Agree	20	34.5
	Strongly Agree	18	31.0
	Total	58	100

Learning RME improves students' behaviour, ethical values, and decision-making skills.	Strongly Disagree	7	12.1
	Disagree	14	24.1
	Agree	21	36.2
	Strongly Agree	16	27.6
Total		58	100

Source: Field Data, 2024

Table 4: Perception of Learners about the aims of the RME curriculum

Variable	Category	Fren. (N)	Perct. (%)
I understand the importance of spirituality and faith in life.	Strongly Disagree	32	12.6
	Disagree	41	16.2
	Agree	75	29.5
	Strongly Agree	105	41.7
	Total	254	100
I have learned to respect people from different religions.	Strongly Disagree	12	4.7
	Disagree	55	21.7
	Agree	79	31.1
	Strongly Agree	108	42.5
	Total	254	100
The lessons have helped me become a better, more honest person.	Strongly Disagree	21	8.3
	Disagree	54	21.3
	Agree	101	39.7
	Strongly Agree	78	30.7
	Total	254	100
I now understand and respect my cultural values.	Strongly Disagree	32	12.6
	Disagree	39	15.4
	Agree	100	39.4
	Strongly Agree	83	32.6
	Total	254	100
I work better in teams and group discussions after taking RME.	Strongly Disagree	55	21.7
	Disagree	62	24.4
	Agree	72	28.3
	Strongly Agree	65	25.6
	Total	254	100

Source: Field Data, 2024

Referring to the table 3 and 4 above, the teachers strongly believe that the RME curriculum helps learners develop a deeper understanding of learners' faith since the majority of the teachers, 49(84.4%), agreed or strongly agreed. Only 9(15.5%) of the teachers disagreed or strongly disagreed. 45(77.6%) agreed or strongly agreed that the RME common core curriculum promotes mutual respect among different religious groups, while 13(22.4%) disagreed or disagreed. The majority of the teachers, 45(77.6%), believe that learners from different religious backgrounds feel respected in RME classes; 13(22.5%) disagreed or disagreed. When it comes to alignment with National values and goals, 38(66%) of the teachers agreed or strongly agreed that RME fosters national values, and 20(34.5%) disagreed or strongly disagreed with the statement. The majority, 37(63.8%) of teachers believe that the common core RME curriculum improves learners' ethical behaviour, but 21 (36.2%) disagree or disagreed. From the learners' perspective, 181 (77.2%) of them showed a simple majority, stated that RME has deepened their spirituality, and 73(28.8%) disagreed or disagreed with the statement. Similarly, the majority, 187(73.6%) of learners have agreed or strongly agreed that RME has taught them to respect different religions, 67(26.4%) disagreed or strongly disagreed. Regarding moral development, the majority, 178 (70.4%) of the learners believe RME has helped them become better individuals; 75(29.6%) disagreed with the statement. In terms of teamwork, the majority of learners 71 (28%), disagreed or strongly disagreed with the statement, which showed that RME has not improved their teamwork. 183(72%) have agreed or strongly agreed. 137(53.9%) agree and strongly agree with the statement that in RME lessons the teacher uses group discussions, but 119(36.6%) strongly disagree or disagree.

Discussion

Observation, interview, and questionnaire data were used to answer the research question 1. All three data revealed the perception held by the JHS teachers about the common core RME curriculum. Research question one sought perceptions held by the JHS teachers of RME about the aims of the RME curriculum in the Effutu municipality. The observation, qualitative and quantitative findings revealed that teachers strongly believe that the RME curriculum fosters faith and divine understanding among learners. They highlighted that lessons on creation, moral teachings help learners reflect on their spirituality, and the data was confirmed quantitatively with 84.4% of teachers and 71.2% of the learners agreeing or strongly agreeing that RME enhances learners' faith development. These findings resonate with Chowdhury (2018), who opines that education about religious and moral values can help reduce barriers of ignorance among groups and hence increase their mutual understanding and respect regarding faith.

Furthermore, 77.6% of the teachers and 70.4% of the learners agree or strongly agree that RME lessons help learners become more honest. This suggests that the Common Core RME curriculum aims to deepen faith, and the learners experience its impact as strongly as teachers expect. This finding aligns with Asiedu (2009), who opines that the moral teachings of the Supreme Being promote law and order, peace, and harmony in communities. Similarly, teachers and learners have agreed or strongly agreed that RME promotes interfaith tolerance, with 77.6% of the teachers and 73.6% of learners believing that RME teaches respect for different religions. This indicates that the Common Core RME curriculum effectively fosters religious respect, though teachers perceive a slightly stronger impact than learners do. In moral and character development, perceptions differ significantly. This finding aligns with Arifin (2020), who states that studying different

faiths and getting to know others' religious practices and norms are important means of acquiring insights into people from different backgrounds.

Moreover, 66% of the teachers indicate that the Common Core RME curriculum helps the learners to be more patriotic citizens, and 72% of the learners agree or strongly agree with it. These findings confirm Miedema (2014), who opines that religious education empowers learners to examine their beliefs in light of multiple religious and philosophical traditions. It promotes critical thinking, empathy, and constructive dialogue, which are essential for global citizenship and peaceful coexistence.

While 77.6% of the teachers believe RME improves learners' ethical behaviour and decision-making, 70.4% of the learners feel the same way. This discrepancy suggests that while teachers believe the curriculum instills moral values, learners do not feel its effect in their daily interactions. This finding also collided with that of Walia (2022), who states that morality, or ethics education, is the process of helping people acquire moral principles and conduct. Fairness, justice, empathy, integrity, and respect for others are all included (Sweeting, 2022).

4.4 Research question 2: *What are the pedagogical strategies used by the JHS teachers in actualising the aims of the Common Core RME curriculum in Effutu municipality?*

4.4.1 Section B: Interview Data

This research question examines teachers' pedagogical strategies in the actualisation of the Common Core RME curriculum in Effutu Municipality. The research question sought to find out the pedagogical strategies used by the teachers in actualising the aims of the JHS RME Common Core RME curriculum. In order to achieve the curriculum's aims, the teachers employed various learner-centred strategies that promote critical thinking, moral reasoning, and many more. The key approaches identified include problem-based

learning, role-playing activities, storytelling, discussion-based learning, project-based learning, and technology-integrated learning.

Problem-Based Learning Approach

The participants expressed that the use of a problem-based learning (PBL) approach in teaching the RME helps learners actively engage with moral and ethical issues. By presenting learners with real-life moral predicaments, teachers encourage critical thinking, discussion, and collaborative problem-solving, which makes learning more practical and meaningful. The participants highlighted how this strategy develops learners' capacity to apply moral principles in everyday life by guiding them through challenging ethical circumstances. They expressed this in the following statements:

"Through problem-solving activities, learners learn how to analyse different viewpoints and make informed moral decisions. It helps them develop their reasoning skills instead of just memorising ethical concepts."

"I've noticed that learners engage more in lessons when they have to solve real-life ethical challenges. They debate different moral perspectives and come up with thoughtful conclusions, which enhances their understanding of the subject" (Teacher 1).

"I utilise a problem-based learning approach, where learners are presented with moral dilemmas to discuss and resolve. This method encourages critical thinking and helps them navigate complex ethical situations" (Teacher 12).

The data suggest that a problem-based learning approach is a pedagogical strategy used in teaching the CC RME curriculum. According to teachers, exposing learners to real-life moral and contestability thinking. This technique allows students to examine various perspectives, reflect on moral consequences, and make a conscious choice that is ethically defensible, rather than rote memorisation of concepts (Geel, 2019). The practical application of the RME lessons so that meaningful educational experience can be achieved in daily life situations (Jackson, 2013).

Role-Playing Activities

The participants expressed that role-playing activities are an effective pedagogical strategy in teaching some of the concepts in RME. By engaging in interactive and experiential learning, learners are allowed to step into different characters' roles, which enhances their understanding of diverse moral perspectives. Role-playing fosters empathy, critical thinking, and active engagement, allowing learners to internalize moral lessons rather than just learning them theoretically. Participants emphasised that acting out religious ethical dilemmas helps learners grasp the moral implications of their actions in a more practical and relatable manner. They expressed this in the following statements:

"I often employ role-playing activities. These allow learners to step into different characters' shoes, helping them understand various viewpoints and the moral implications of their actions" (Teacher 2).

"Role-playing activities are effective in my RME classes. They allow learners to embody different religious figures or scenarios, promoting empathy and a deeper understanding of various beliefs" (Teacher 8).

The teacher's opinions from the interview excerpts show that getting the learners involved in real-life and experiential situations helps them take on the characters' perspective, thereby expanding their understanding of different moral/ethical beliefs. In accordance with them, a method has been developed that encourages active participation, causing the learners to internalise the learning of morals rather than learning it. According to Kilag et al. (2023), role-playing is suggested to foster awareness of moral choices as well as the knowledge of intercultural as well as practical religious and ethical beliefs. In general terms, this teaching strategy would allow students to become reflective, ethical, sensitive and insightful while dealing with various moral situations as per the curriculum.

Storytelling

The participants expressed that storytelling is an effective pedagogical strategy for teaching some values and concepts in RME. By integrating narratives that highlight moral values and ethical reasoning, the teachers help learners to understand moral concepts in a relatable and engaging manner. Storytelling makes lessons memorable, fosters critical reflection, and allows learners to connect religious teachings with real-life experiences. Additionally, using stories from various religious texts enhances learners' knowledge of different faith traditions, promoting interfaith understanding and moral development. They expressed this in the following statements:

"Integrating storytelling into my lessons proves effective for moral education. By sharing stories that highlight ethical decisions, learners can reflect on the consequences of actions in a relatable context" (Teacher 6).

"I utilize storytelling as a primary pedagogy. Sharing narratives from various religious texts engages learners and makes the lessons more relatable and memorable" (Teacher 9).

The data shows that the CC RME curriculum can also be taught using storytelling as an effective pedagogical strategy. According to the teachers, including narratives that highlight moral and ethical values can help learners understand complex concepts. Also, the inclusion of various religious stories helps learners become exposed to different types of experiences and moral and ethical conventions. It shows that stories offer a systematic and engaging way of addressing ethical issues, enabling learners to internalize norms while also assisting in enhancing understanding and reflective thinking (Okada, 2024).

Discussion-Based Learning

The participants expressed that discussion-based learning is one of the fundamental pedagogical strategies in teaching the RME. By facilitating open dialogues on moral and religious issues, learners are encouraged to express their opinions, engage in critical

thinking, and explore multiple perspectives. This approach cares for an inclusive and interactive learning environment where learners can debate ethical predicaments, analyse religious concepts, and develop respect for diverse viewpoints. They expressed this in the following statements:

"Discussion-based learning is essential in my approach. By facilitating open dialogues about moral issues, learners feel comfortable expressing their views and exploring different sides of a topic" (Teacher 9).

"Discussion-based learning is vital in the learning process as it encourages learners to think critically and engage with their peers in discussions. This interaction fosters critical thinking and helps them consider different perspectives" (Teacher 5).

"Discussion forums are a common pedagogy in my teaching. I allowed the learners to debate and discuss religious concepts, and they developed critical thinking skills and learned to respect diverse viewpoints" (Teacher 4).

According to the interview data, teachers affirmed that engaging students in discussions pertaining to moral and religious matters facilitates the expression of opinions, critical thinking, and considering multiple perspectives. Students learn in a collaborative, interactive environment and participate in debates on ethical dilemmas, critically analyse religious concepts, and develop respect for diversity of opinion through this technique. According to the results, these peer-to-peer discussions were found to improve reasoning, to be open-minded, and willing to discuss respectfully (Cedervall & Einarsson, 2024).

Project-Based Learning

Project-based learning (PBL) was also used in the teaching of RME. By engaging learners in collaborative projects, teachers provide opportunities for learners to explore religious and moral themes in practical and creative ways. This method allows learners to apply their knowledge beyond theoretical discussions, fostering deep learning,

problem-solving skills, and personal reflection on moral values. Additionally, project-based learning promotes teamwork, research skills, and independent thinking, which enhances learners' overall academic and personal growth. They expressed this in the following statements:

"Project-based learning is a key method I use. It allows learners to explore religious themes through collaborative projects, helping them apply their knowledge in practical contexts" (Teacher 11).

"I use projects to explore moral themes that allow learners to express their understanding in unique ways. This creativity fosters a deeper connection to the values we are teaching" (Teacher 10).

Responses from teachers suggest that project-based learning is an effective pedagogical strategy to teach the CC RME curriculum. Involving learners in collaborative projects, teachers reported, promotes opportunities for them to experiment with religious and moral teachings in a practical and creative spirit. The approach gives students the opportunity to put theoretical knowledge into practice in real-life contexts. This encourages deeper learning, critical thinking and personal reflections about moral principles (Okada, 2024). The research findings indicate that students learn moral values, develop problem-solving skills, and engage with religious and secular content through physical activities, group work, and project work (Habib, Vogel, & Thorne, 2025).

Technology-Integrated Learning

The participants expressed that integrating technology learning plays a significant role in teaching and learning of the RME common core curriculum. By incorporating multimedia resources such as documentaries and religious films, teachers capture the attention of learners, make lessons more engaging, and encourage critical discussions. They stated that the use of visual storytelling and interactive digital tools helps illustrate religious themes effectively, making learning more relatable and impactful for learners,

and it also aligns with the digital era, which helps learners remain actively engaged and motivated in their learning process. Some expressed this in the following statements:

"I incorporate multimedia resources, such as documentaries and religious films, to enhance my lessons. Visual aids captivate learners' attention and stimulate discussions about the themes presented" (Teacher 1).

"Using multimedia resources, such as films, YouTube videos help illustrate moral lessons effectively. Visual storytelling engages learners and prompts critical discussions about the messages conveyed" (Teacher 9).

"I often integrate technology into my lessons, using online resources and interactive platforms to engage learners in exploring religious themes. This approach resonates well with the digital generation" (Teacher 7).

The incorporation of technology in teaching the CC RME curriculum is confirmed by the data to actively engage learners and enhance understanding of moral and religious concepts (technology-integrated learning). The teachers have revealed that the use of documentaries, religious films and other interactive digital tools manages to capture the attention of the learners, making the lesson interesting and developing further discussion (Okongo et al., 2015). Through this methodology, the learners can visualize and contextualize the various religious themes so as to understand and contemplate them. The usage of technology to enhance learning is not just about entrusting students with digital literacy skills; in addition to this, learners can develop their moral understanding (Winarto, Syahid, & Saguni, 2020).

4.4.2 Section C: Questionnaire Data

A set of structured questionnaire items was designed to elicit data from both teachers and learners on the pedagogical strategies used by the JHS teacher to actualise the aims of the RME curriculum. This research question was answered using responses to items 12-16 and 10-14 in the questionnaire, respectively. These were presented in Tables 5 and 6.

Table 5: The pedagogical strategies used by the JHS teachers

Variable	Category	Frequency (N)	Percent (%)
Problem-Based Learning	Never	4	6.89
	Hardly	6	10.34
	Sometimes	10	17.24
	Often	16	27.59
	Always	22	37.94
	Total	58	100
Role-Playing Activities	Never	2	3.45
	Hardly	5	8.62
	Sometimes	18	31.04
	Often	25	43.10
	Always	8	13.79
	Total	58	100
Storytelling	Never	4	6.9
	Hardly	4	6.9
	Sometimes	16	27.6
	Often	14	24.1
	Always	20	34.5
	Total	58	100
Discussion-Based Learning	Never	8	13.8
	Hardly	6	10.3
	Sometimes	13	22.4
	Often	15	25.9
	Always	16	27.6
	Total	58	100
Project-Based Learning	Never	8	13.8
	Hardly	11	19.0
	Sometimes	5	8.6
	Often	17	29.3
	Always	17	29.3
	Total	58	100
Technology-Integrated Learning	Never	0	0
	Hardly	10	17.2
	Sometimes	16	27.6
	Often	15	25.9
	Always	17	29.3
Total		58	100

Source: Field Data, 2024

Table 6: The pedagogical strategies used by the JHS teachers on learners

Variable	Category	Freq. (N)	Pert. (%)
My teacher uses storytelling to explain moral and religious ideas.	Never	27	10.6
	Hardly	31	12.2
	Sometimes	68	26.8
	Often	86	33.9
	Always	42	16.5
	Total	254	100
My teacher mostly posts a problem for us to think and brings out answer.	Never	27	10.6
	Hardly	47	18.5
	Sometimes	52	20.4
	Often	77	30.3
	Always	51	20.2
	Total	254	100
We have class discussions about religious and moral issues.	Never	26	10.2
	Hardly	30	11.8
	Sometimes	77	30.3
	Often	67	26.4
	Always	54	21.3
	Total	254	100
We do role-play activities to act out moral and religious stories.	Never	33	13.0
	Hardly	29	11.4
	Sometimes	97	38.2
	Often	51	20.1
	Always	44	17.3
	Total	254	100
We use technology (videos, presentations) to learn RME.	Never	83	32.7
	Hardly	60	23.6
	Sometimes	41	16.1
	Often	41	16.1
	Always	29	11.4
	Total	254	100
We do projects on religious and moral issues.	Never	56	22.0
	Hardly	47	18.5
	Sometimes	62	24.4
	Often	41	16.1
	Always	48	18.9
	Total	254	100

Source: Field Data, 2024

The teachers and the learners reported the frequencies of use of various teaching strategies in RME lessons in the Effutu municipality. Problem-based learning was used often or always by the majority of 38(65.5%) of the teachers; 10(17.25%) of them hardly or never used it, 10(17.25%) indicated sometimes, majority, 128(50.5%) of learners confirm experiencing it, suggesting that either learners do not fully recognise it or teachers are overreporting its use. Similarly, while 33(56.9%) of the teachers stated that they use role-playing activities, 95(37.4%) of the learners confirmed it from the qualitative point of view. Storytelling, on the other hand, both the teachers and the learners acknowledge the use of it. From the qualitative point of view, 34(58.6%) of teachers and 128(50.4%) of learners acknowledged its frequent use. The data reported a high percentage in terms of use of class discussions as a strategy; 31(53.5%) of teachers and 121(47.7%) of learners recognised its use in the classroom. However, there is a significant gap when it comes to technology integration into RME lessons. While 32(55.2%) of the teachers claim they incorporate technology into RME lessons, the greater portion of the learners, 103(40.5%), disagreed with the statement, which suggests that teachers' perceptions of the use of technology did not reflect reality. Similarly, the data indicated that in the use of project-based learning in RME lessons as a technique, 34(58.6%) of teachers indicated that it is a commonly used technique, but only 89(35.3%) of learners used it. while 103(40.5%) of the learners reported that they were never or hardly engaged.

In conclusion, from the qualitative data, both the teachers and learners mostly agree on the use of storytelling and discussions in RME lessons. However, there was a noticeable gap in the reported use of technology, project-based learning, and role-playing, as experienced by learners.

Discussion

The second research question also sought to find out the pedagogical strategies used by the JHS teacher in actualizing the aims of the JHS common core RME curriculum in Effutu municipality. By comparing the interview data, the teachers and their questionnaire data reports with learners' experiences; problem-Based Learning, 65.5% of the teachers claim to use this technique frequently, and 50.4% of the learners report experiencing it. This suggests that the learners experience problem-based learning in their lessons. This finding confirms with Permana, Nurhafizah, and Adibah (2022), who proposed that the development of religious and moral values is the primary foundation for learners in self-regulation, improving life goals, overcoming bad likelihoods that will occur, and fortifying themselves against daily interactions.

In role-playing activities, 56.9% of teachers report frequent use, while 37.4% of learners say they experience it often. This indicates that teachers use role-playing less frequently than they report. And this finding is in line with that of Harahap et al. (2023), suggesting that it is an effective technique for building human relations, decision-making, and problem-solving abilities, as well as leadership training and guiding learners in reflecting on the lessons learned through their experiences (Schank, Berman & Macpherson, 2013). Storytelling, on the other hand, both the teachers and the learners acknowledge the use of it. 34 (58.6%) of teachers and 128(50.4%) of learners acknowledged its frequent use. These findings were in consonance with Brookfield and Preskill (2012) who opine that this pedagogy encourages the thinking process, engages learners' interest, challenges learners and creates an atmosphere where active reflection and interchange replace caution and passivity. The data indicated that in the use of project-based learning in RME lessons as a technique, 34(58.6%) of teachers indicated that it is a commonly used technique, while 103(40.5%) of the learners reported that they were never or hardly

engaged. This aligns with the broader educational goal of encouraging active learning, creativity, and meaningful engagement with ethical principles. Singh (2019) opines that the subject deals with the development of the person in relation to self-awareness, relationship with others and the understanding of different beliefs, values, and practices, and he added that the teacher's ability to design meaningful projects, provide necessary guidance, and ensure all learners are actively involved in the learning process.

When it comes to technology integration, 55.2% of teachers claim to integrate technology, but only 27.5% of learners confirm this. This is a major discrepancy, suggesting that technology is either not being used effectively or is not accessible in classrooms. The findings were similar to Zheng (2024), posit that the use of technology in teaching is very good, but the teachers have to select age-appropriate and culturally relevant multimedia content. 53.5% of teachers and 47.7% of learners confirm that discussions are frequently used. This indicates that discussions are a common and effective strategy in RME classrooms. The finding confirms with Venema and van-Gestel (2021) who posit that this pedagogy assists pupils to: develop positive attitudes and to consider generally accepted values; to make sound decisions and judgments; show constructive attitudes towards other people and respecting their rights to hold different beliefs from their own; and to have the ability to make reasoned and informed judgment about religious and moral issues.

Summary

The pedagogical strategies utilised by the teachers in actualising the aims of the common core RME curriculum in Effutu Municipality were problem-based learning, role-playing activities, storytelling, discussion-based learning, project-based learning, and technology-integrated learning. These findings were also confirmed by the qualitative

data, which indicates the contribution to effective moral education, aligning with the curriculum's goal of holistic learners' development.

4.5 Research Question 3: To what extent do teachers use learning resources in achieving the aims of the RME curriculum in Effutu municipality?

4.5.1 Section A: Observation Data

This observation provides insights into the teaching and learning resources used by the teachers and assessment methods that align with the aims of the Common Core RME curriculum. It was observed that the used class exercises, homework, presentations, and project work. However, I observed that many teachers provide only one question for exercises or homework, often requiring simple responses. Additionally, during presentations, learners were not given enough time to express themselves. This suggests that assessment methods were not fully aligned with the curriculum's goal of developing critical thinking, ethical reasoning, and deep moral reflection. Again, I found that some teachers were using charts, radio sets, chalkboard illustrations, and even mobile phones during lesson delivery.

4.5.2 Section C: Presentation of Questionnaire Data

Research question 3 sought to explore the extent to which teachers utilize various teaching and learning resources to achieve the aims of the RME curriculum. Effective enactment of the RME curriculum depends heavily on the availability and use of relevant instructional materials, which help to clarify moral concepts and religious practices. The teachers were asked to indicate the extent to which they use eight (8) specific learning resources, ranging from traditional materials such as textbooks, real-life religious objects, resource persons, and modern tools, which included artificial intelligence. Responses were collected using a five-point Likert scale: 1 (Very High Extent), 2 (High Extent), 3 (Moderate Extent), 4 (Low Extent), and 5 (Very Low Extent). This research question

was answered using responses to items 17-24 in the questionnaire. Table 7 below shows the details of the respondents.

Table 7: The extent to which teachers used learning resources in achieving the aims of the RME curriculum

Variable	Category	Freq (N)	Percent (%)
Textbook	Very low extent	29	50
	Low extent	20	34.48
	Moderate extent	9	15.52
	High extent	0	0
	Very high extent	0	0
	Total	58	100
Social media groups (WhatsApp, Facebook, telegram etc.)	Very low extent	4	6.90
	Low extent	6	10.34
	Moderate extent	12	20.69
	High extent	24	41.38
	Very high extent	12	20.69
	Total	58	100
Real-life objects (animal skins, crucifixes, cowries, rosaries, etc)	Very low extent	28	48.29
	Low extent	18	31.03
	Moderate extent	8	13.78
	High extent	3	5.17
	Very high extent	1	1.73
	Total	58	100
Visual aids (charts, posters, pictures etc)	Very low extent	4	6.90
	Low extent	3	5.17
	Moderate extent	11	18.96
	High extent	25	43.10
	Very high extent	15	25.86
	Total	58	100
Resource Person (Guest speaker, religious leader)	Very low extent	26	44.83
	Low extent	12	20.69
	Moderate extent	10	17.24
	High extent	6	10.34
	Very high extent	4	6.90
	Total	58	100
Audio-visual aids (TV, Projector, Mobile phone, etc)	Very low extent	39	67.24

	Low extent	15	25.86
	Moderate extent	4	6.90
	High extent	0	0
	Very high extent	0	0
	Total	58	100
Audio aids (Radio, recordings, etc)	Very low extent	9	15.52
	Low extent	4	6.90
	Moderate extent	10	17.24
	High extent	30	51.72
	Very high extent	5	8.62
	Total	58	100
Artificial intelligence (AI)	Very low extent	3	5.17
	Low extent	7	12.07
	Moderate extent	12	20.69
	High extent	15	25.86
	Very high extent	21	36.21
	Total	58	100

Source: Field Data, 2024

The data revealed a significant report on the use of traditional and tangible teaching and learning resources of RME in Effutu Municipality. From the data, it was discovered that textbooks were the most commonly used resource, but not to even a great extent; 29 (50%) of them were very low extent; 20 (34.5%) of them were low extent. This suggests that while textbooks remain the core teaching and learning resources, they are not available in schools for most teachers to use in teaching RME. This finding confirms Zheng (2024), who opines that textbooks are essential to education at all levels since nothing has ever been able to take the place of the written word as the primary component of the educational process.

Real-life objects such as animal skins, rosaries, and crucifixes, etc. are significantly with 28 (48.29%) of the were very low extent; 18 (31.03%) of them used these resources to a low extent; only 3 (5.17%) of them used the real -life objects to a great extent. This finding resonates with that of Agyemang (2021), who posits that religious artifacts, such as sacred stools, animal skins, candles, whisks, crucifixes, cowries, rosaries, traditional

drums, and replicas of totemic animals and flora, were educative materials that serve religious purposes.

Visual aids such as charts, posters, etc. were used more extensively; 25 (43.10%) of the teachers indicated high usage; 15 (25.86%) of them were to a very high extent. These resources appear to be relatively effective in teaching RME lessons. The finding aligned with that of Abbem (2015), who posits that chalkboards, photographs, illustrations, diagrams, charts, and models can be a good source of teaching material for various topics in RME. Audio-visual aids, such as TV, projectors, mobile phones, videos, etc., were not commonly used resources; 39 (67.24%) reported a low extent of use. The finding aligned with that of Wanyonyi and Mukwa (2017) that audio-visual aids help the majority of the essential knowledge required for effective instruction, which is too far away from them. They added that teachers should play a video clip or show films on traditional religious festivals, naming rituals, and puberty rites, and these help the learners understand the procedures and significance involved.

Audio aids, such as radio, recordings, tape recordings, pictures etc. were revealed to be 30 (51.72%) of high extent of usage and indicated that they play a key role in the learning process in RME instructional period; 10 (17.24%) of them used audio aids on moderate extent and 5 (8.62%) of them used it to very high extent. This finding confirms Agyemang's (2021) posit that radio shows are effective auditory aids that aim to provide nationalistic programming to schools, and he added that tape recordings work better in classes than one-on-one instruction. Once more, during school outings, programs might be recorded on cassette players and played back to the class at a convenient hour.

From the data, the use of resource persons (guest speakers and religious leaders) as an improvisation mechanism was presented to the teachers, and the results showed that 26

(44.83%) of the teachers reported a very low extent, and 12 (20.69%) of them were used in low extent. Even though these resources have the potential to offer real-world insights and experiences to the learners, the teachers employ them to a low extent in their teaching and learning of RME in the Effutu Municipality. This finding confirms that of Winarto, Syahid, and Saguni (2020), who state that an adequate amount of high-quality content that caters to a diverse range of skills and learning preferences should include resource persons as teaching-learning resources or materials.

On the other hand, social media groups like WhatsApp and Facebook were rather more active in use; 24 (41.38%) of the teachers reported high usage; 12 (20.69%) indicated a high extent of usage. This proved that teachers were increasing the role of digital platforms in facilitating learning and communication in the delivery of RME lessons. Artificial Intelligence (AI) tools were scarcely used; 21 (36.21%) of the teachers had low extent usage; 15 (25.86%) of the teachers used AI in high extent. This suggests that while AI is now an emerging technology that has the potential to enhance RME education, it was still underutilized by the RME teachers in the Municipality. These findings partially resonate with those of Edinyang and Effiom (2017), who opined that all resources available to both the teacher and the student and utilised to improve teaching and learning, are referred to as instructional materials.

Summary

The third research question also sought to find out the extent to which the teachers use learning resources in achieving the aims of the Common Core RME curriculum in the Effutu municipality. From the data, the extent to which teachers use the learning resources in actualising the aims of the Common Core RME curriculum was largely positive, though utilisation was not to a very high extent. From the data, 84.48% of the

teachers reported very low extent and low extent of the use of textbooks as a learning resource. Respect for social media: 62.07% of teachers use it in high or very high extent; in the use of real-life objects learning resource, 79.32% of the teachers utilised it in very low extent or low extent; the use of resource person as learning resource were recorded 65.52% as very low extent; visual aids were reported 68.96% of high extent or very high extent of utilization as learning resource while audio-visual aid 93.10% of the teachers responded to it utilization in the learning process. Finally, AI as a new technology, the teachers 62.21% were at a moderate extent or a high extent into using the AI as a learning resource in achieving the aims of the RME curriculum in Effutu municipality.

In conclusion, the study has shown that teachers in Effutu Municipality predominantly rely on traditional teaching resources, such as textbooks, real-life religious objects, visual aids, and audio-visual aids, to achieve the aims of the Common Core RME curriculum, but they were used to a low extent. These resources were highly valued for their practical applications and cultural relevance in teaching moral and religious concepts. In the same way, modern digital resources, such as AI and social media platforms, were used to a low extent.

4.6 Research Question 4: What are the challenges confronting the JHS teachers in actualizing the aims of the Common Core RME curriculum in Effutu municipality?

4.6.1 Section A: Observation Data

The observation show that the schools faced challenges in actualizing the aims of the Common Core RME curriculum. The schools have limited space, and some classrooms were overcrowded, leaving learners with insufficient space to move about. Teachers also have limited mobility in the classroom, often having to stand in one position during lesson delivery

4.6.2 Section B: Interview Data

Research question 4 sought to analyse the challenges confronting the teachers in actualising the aims of the CC RME curriculum. The themes under this consideration include: challenges with meeting the needs of diverse learners, time management challenges, pedagogical adaptation challenges, resource and technology limitations, teacher workload and limited classroom space and classroom management difficulties. The challenge with meeting the needs of diverse learners is first presented.

Challenge of meeting the needs of diverse learners

The participants in the study expressed that learners have different levels of understanding, which makes it difficult to meet their individual learning needs. The participants mentioned that balancing the curriculum's expectations with the diverse learning styles of learners is a major challenge. Some teachers also struggle to apply advanced pedagogical approaches effectively. The teachers recounted that:

“Learners have different level of understanding and this makes it difficult to effectively meet their level of understanding” (Teacher 5).

“In my experience, the challenge I face is how to balance the curriculum's expectation with the varying learning styles of the learners. It is difficult to meet the needs of all learners while others find it difficult to apply the advanced pedagogical method in teaching” (Teacher 8).

The responses above suggest that the teachers face challenges in meeting the learning needs of the learners in an RME classroom. The teachers claimed that learners had diverse levels of comprehension, cognitive readiness, and learning preferences, which made the implementation of the curriculum consistent and effective, actually complicated (Sari, Suhirman & Utami, 2022). The data indicate that, in the absence of appropriate unifying instruction and tailored teaching strategies, the curriculum's composition may restrict the chances for all learners to benefit.

Time Management Challenge

The participants in the study said that the time allocated for RME lessons is insufficient and most of the time is spent in the last period, which effectively implements the prescribed teaching methods in the curriculum. In addition, they mentioned that the pressure to meet curriculum objectives within a limited timeframe forces them to rush through lessons, which negatively affects learners' understanding. They indicated in these statements:

“The time allocated to each lesson is not enough to help effectively implement the prescribed methods outlined in the curriculum. These methods are time-consuming, which makes it difficult to achieve the goals and objectives outlined in the curriculum to help promote deep understanding among learners” (Teacher 3).

“I often struggle with time management during lessons. Balancing the need to cover the curriculum with ensuring that all learners understand the material creates frustration in the classroom” (Teacher 5).

“The pressure to meet the objectives of the curriculum within a limited timeframe often conflicts with the need to engage learners in interactive teaching methods. This led me to deliver the lesson in a rush which undermined the learning experience” (Teacher 2).

The research results indicated that teachers faced significant difficulties concerning time allocation in terms of the CC RME curriculum implementation. RME lessons are often the last lesson in the day, etc. and time use forces the teacher to rush on through lesson content (Agyemang, 2021). The teachers reported on the short duration of RME lessons.

Pedagogical Adaptation Challenges

The teachers expressed that they face some difficulties in adapting to the pedagogical approaches prescribed by the curriculum due to the high level of preparation and creativity required. In addition, the interview participants mentioned that inadequate

teaching resources and large class sizes prevent them from effectively implementing student-centered methods, forcing them to rely on traditional teaching approaches. They shared their opinions in the following excerpts:

“I always have challenges when using some of the pedagogies because some require a lot of preparation and creativity. This is an overburden for me because I already have heavy workloads” (Teacher 8).

“The curriculum requires innovative teaching methods, but the reality is that I lack access to resources that support these methods which eventually prevents me from implementing the curriculum effectively” (Teacher 11).

“The curriculum promotes a student-centered approach, but I use traditional teaching methods due to the large class size which limits the curriculum's effectiveness” (Teacher 5).

The data show that the curriculum's demands for innovative and student-centred techniques require considerable preparation, creativity, and pedagogical planning, which the teachers see as a burden considering the workload they already have. Furthermore, the size of the class and the lack of access to teaching resources restrict the teachers in using interactive strategies effectively and often compel them to fall back on conventional strategies. These issues prove that the curriculum is not aligned with what happens during instruction in the classroom. The data indicated that without more support, better resources and manageable class sizes, the full pedagogical intent of the curriculum may not be achieved. This will certainly impede RME teaching effectiveness and the achievement of its aims.

Resource and Technology Limitations

The teachers indicated that a major challenge in implementing the curriculum is the lack of essential teaching materials such as textbooks, teaching aids, and digital resources. Additionally, some interviewees mentioned that they rely on community support, such

as nearby churches, to supplement instructional materials. Others highlighted that limited access to technology, including computers and the internet, restricts learners', to engage with digital learning tools. The teachers said that:

“Yes, mobilising resources for teaching is a challenge. My schools lack the necessary materials such as textbooks, teaching aids, and technology, which are crucial for effective instruction” (Teacher2, 4, 10).

“I often have to rely on community support to gather teaching resources. My school is close to church, so I often use it to my advantage, including the pastor's” (Teacher 6).

“Another challenge is the limited access to technology. The curriculum encourages the use of digital resources; meanwhile, learners do not have access to computers or the internet at home and that doesn't help” (Teacher 11, 12).

The research findings indicate that the absence of basic teaching materials and technology is a significant barrier to the effective implementation of the CC RME curriculum and directly prohibits the utilization of interactive and modern methods, which limits both teacher effectiveness and student engagement. The evidence suggests that without enough resources and technology, it is tough to fulfill the objectives of the curriculum. The instruction tends to remain theoretical rather than practical and interactive.

Teacher Workload and Limited Classroom Space

The teachers in the study expressed that teacher workload is a major challenge because some teachers handle all Junior High School (JHS) classes alone, which makes assessments and lesson delivery difficult. Moreover, the interview participants mentioned that limited space makes it challenging to engage learners interactively. The teachers expressed themselves in these ways:

“I am the only teacher who teach all three J.H.S. classes. Each class has about 40 learners, which makes assessment very difficult” (Teacher 9).

“Limited classroom space often hinders my ability to implement the curriculum effectively. I have the curriculum materials, but the space in the classroom makes it challenging to engage learners meaningfully” (Teacher 3).

The findings indicate that teacher workload and lack of classroom space hinder the successful implementation of the CC RME curriculum. Teachers indicated that having more than one JHS class alone makes it challenging to deliver lessons, assess learners and provide individualized support for each and every learner in the class as these are packed with many learners. The fact that teachers have a lot of work and inadequate classrooms limit their ability to engage learners effectively. It affects the quality of instruction and the level of achievement of curriculum objectives.

Classroom Management Difficulties

It was found that managing the classroom is a challenge, as some learners were reluctant to participate in discussions. Additionally, they stated that large class sizes make it difficult to provide individual attention, leading to some learners feeling neglected and demotivated. Again, they stated that even though collaborative learning is beneficial, it often results in noise and distractions, making it harder for learners to concentrate. The following statements revealed their concerns:

“Engaging learners in discussions is challenging, especially when some are reluctant to participate” (Teacher 6,8).

“When teaching a larger class, it is difficult to attend to each individual in the class, so others feel neglected. This affects their motivation to learn” (Teacher 1,3).

“The use of collaborative learning often creates noise and distractions, making it hard for learners to focus during the lessons” (Teacher 10).

The results indicate that classroom management is a great challenge. According to the teachers, some learners are shy to speak in discussions, which hinders active participation and makes lessons less effective. Overcrowded classrooms exacerbate the issue as they minimize chances for personalized attention, resulting in some learners being neglected and disheartened. Moreover, known for bringing learners together, the use of collaborative learning strategies creates noise and distractions that prevent full attention to the learning task. The conflicting use of interactive and student-centered teaching strategies and a well-organised learning environment reveals these issues. The data indicate that without effective management strategies, student engagement, quality of delivery, and, ultimately, attainment of curriculum goals are compromised.

4.6.3 Section C: Questionnaire Data

In relation to research question 4, A set of questionnaire items was designed to confirm data from both teachers and learners on challenges confronting the JHS teachers in actualizing the aims of the CC RME curriculum in Effutu municipality. This research question was answered using responses to items 15-18 and 35-30 in the questionnaire, respectively. These were presented in Tables 8 and 9.

Table 8: The challenges confronting the JHS teachers in actualizing the aims of Common Core RME curriculum

Variable	Category	Frequency (N)	Percent (%)
Meeting the Needs of Diverse Learners	Never	8	13.8
	Hardly	15	25.9
	Sometimes	14	24.1
	Often	13	22.4
	Always	8	13.8
	Total	58	100
Time Management Challenges	Never	5	8.6
	Hardly	7	12.1
	Sometimes	15	25.9
	Often	17	29.3
	Always	14	14.1
	Total	58	100

Pedagogical Adaptation Challenges	Never	14	24.1
	Hardly	6	10.3
	Sometimes	13	22.4
	Often	17	29.3
	Always	8	13.8
	Total	58	100
Resource and Technology Limitations	Never	8	13.8
	Hardly	0	0
	Sometimes	11	19.0
	Often	28	48.3
	Always	11	19.0
	Total	58	100
Teacher Workload and Limited Classroom Space	Never	4	6.9
	Hardly	14	24.1
	Sometimes	17	29.3
	Often	12	20.7
	Always	11	19.0
	Total	58	100
Classroom Management Difficulties	Never	5	8.6
	Hardly	4	4.9
	Sometimes	19	32.8
	Often	21	36.2
	Always	9	15.5
	Total	58	100

Source: Field Data, 2024

Table 9: The challenges confronting learning of Common Core RME curriculum

Variable	Category	Frequency (N)	Percent (%)
Sometimes, the topics in RME are difficult to understand.	Strongly Disagree	62	24.4
	Disagree	51	20.1
	Neutral	63	24.8
	Agree	41	16.1
	Strongly Agree	37	14.6
	Total	254	100
There is not enough time to discuss important topics in class.	Strongly Disagree	8	3.1
	Disagree	64	25.2
	Neutral	44	17.3
	Agree	57	22.4
	Strongly Agree	81	31.9
	Total	254	100

The classroom is too crowded for effective learning.	Strongly Disagree	9	3.5
	Disagree	32	12.6
	Neutral	72	28.3
	Agree	56	22.0
	Strongly Agree	85	33.5
	Total	254	100
There are not enough books and materials to study RME will	Strongly Disagree	46	18.1
	Disagree	50	19.7
	Neutral	54	21.3
	Agree	54	21.3
	Strongly Agree	50	19.7
	Total	254	100

Source: Field Data, 2024

From Tables 8 and 9 above, both teachers and learners acknowledge various challenges in implementing the RME common core curriculum in the Effutu municipality. Time management was a major concern, with 31(43.4%) of teachers stating that they often or always struggle to cover all topics within the allocated time. Learners echo this concern, with 141(55.5%) agreeing or strongly agreeing that RME lessons do not have enough time for in-depth discussions. In the same way, 30(49.3) of the teachers faced a challenge of adapting to the teaching strategy.

Resource and technological limitations also pose a major challenge, with 39(67.3%) of teachers stating that they lack sufficient books and materials, while 145(57.1%) of learners feel the same. Additionally, 30(49.3%) of teachers cite large class sizes as a hindrance to effective teaching, and 181 (71.2%) of learners reported that overcrowding negatively impacts their learning experience.

To sum up, both teachers and learners agree that time constraints and resource shortages limit the effectiveness of RME instruction.

Discussion

Research question 4 was to assess the challenges faced by the JHS teachers in actualizing the aims of CC RME curriculum in the Effutu municipality in the course of teaching and

learning. Both qualitative and quantitative findings revealed that both teachers and learners faced several challenges in the implementation of the Common Core RME curriculum. Some of the most significant challenges include time constraints, resource limitations, large classroom sizes, and difficulty in meeting diverse learning needs. The challenge of meeting the needs of diverse learners was confirmed by the teachers with 49.3% from the data. These findings resonate with Baidhaw (2013), who opines that, due to the diversity of faiths in Ghanaian society, pupils are unfortunately bombarded with various opposing beliefs and moral systems. This may cause miscommunication and hinder educators in imparting religious values and beliefs (Baidhaw, 2013).

Time management challenges, 43.4% of teachers reported time constraints, aligning with 55.5% of learners who feel there is insufficient time to discuss important topics in class. In terms of resource and technology limitations, 67.3% of teachers reported inadequate resources, while 57.1% of learners felt there were not enough books or materials to study RME well. For the teacher workload and classroom space, 49.3% of teachers cited these issues, with 71.2% of learners noting that their classrooms are too crowded for effective learning. Both teachers and learners acknowledge resource limitations and classroom overcrowding as significant challenges.

From the CIPP Evaluation Model, in terms of inputs, the study found major deficits. Teachers expressed concerns about the lack of textbooks, digital tools, and teaching aids essential for effective curriculum delivery. Quantitative data supported these claims, with 67.3% of teachers and 57.1% of learners acknowledging inadequate teaching and learning resources. Furthermore, there was inadequate classroom space, which was cited by 49.3% of the teachers and 71.2% of learners. The teachers again reported an

overburden of responsibilities, with some handling all three JHS classes alone, which significantly affected their lesson preparations and assessment efforts.

The implementation process was further hampered by pedagogical adaptation challenges and classroom management difficulties. Teachers stated that the use of learner-centered pedagogy was often impractical due to large class sizes, insufficiency of teaching resources, and teachers' inability to provide individual support due to large class sizes, highlighting implementation inefficiencies in the process of teaching and learning.

How the CIPP Model Supported the Data Analysis

The CIPP Evaluation Model provided a systematic and coherent framework that guided the organisation, interpretation, and discussion of the data collected for the study. Each component of the model aligned directly with the research questions and the emerging themes, thereby strengthening the analytical depth and logical flow of the findings.

The Input component informed the analysis of resources and preparedness for curriculum implementation. Data relating to instructional resources, teacher availability, training, and access to teaching materials were examined to determine whether adequate inputs were available to support the achievement of the curriculum aims. This component highlighted gaps in resources and technological support that affected effective teaching and learning.

The Process component guided the analysis of pedagogical strategies and classroom practices. Teaching approaches such as discussion-based learning, storytelling, role-play, problem-based learning, project-based learning, and technology-integrated instruction were analysed to evaluate how the curriculum was being implemented in practice. This component also made it possible to identify challenges related to time management, classroom management, pedagogical adaptation, and learner diversity.

Overall, the CIPP model enabled a comprehensive examination of curriculum relevance, implementation conditions, teaching processes, and outcomes, thereby providing a balanced and evidence-based assessment of the effectiveness of the JHS Common Core RME curriculum in the Effutu Municipality.



CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Overview

This chapter highlights the summary of the study, major findings, conclusions, and limitations of the study, and offers recommendations and suggestions for further studies.

5.2 Summary

The study sought to evaluate the aims of the Common Core RME curriculum in Effutu Municipality in the Central Region of Ghana. The study was underpinned by the Stufflebeam (1971) CIPP evaluation model. In all, the study was made up of five interrelated chapters. Each chapter focused on various aspects of the topic under investigation, and this enabled me to address the objectives of the study. Through an exploratory sequential mixed-method design, data were gathered from two key informants, from the basic school teacher and learners in Effutu municipality, and three hundred and twenty-four respondents (324) by triangulating methods such as interviews, questionnaires, and observations. The qualitative data from the first phase were analysed and discussed under emergent themes. using Ota AI software. The quantitative data obtained from the second phase were analysed and discussed using descriptive statistics such as frequency and percentages with the aid of the Statistical Package for Social Sciences (SPSS) version 27 software.

5.3 Major Findings

The major findings of the study were presented in line with the research questions set out for the study:

First, research question one (RQ1), the findings indicate that the basic school teachers perceive the RME curriculum to be effective. The study revealed that the curriculum fosters faith and divine understanding, interfaith tolerance and understanding, inclusive and diverse learning, alignment with national values and goals, and moral and character development.

Second, research question two (RQ2), the data revealed that teachers employ various learner-centred strategies that promote critical thinking, moral reasoning, and many more. The key approaches identified include problem-based learning, role-playing activities, storytelling, discussion-based learning, project-based learning, and technology-integrated learning.

Third, research question three (RQ3) The data strongly revealed that the teachers' pedagogical strategies employed in actualising the Common Core RME curriculum was accurate and this was accomplished by the use of learning resources such textbook, social media, real-life objects, resource person, visual aids, audio-visual aid and AI to achieved the aims of RME curriculum in Effutu municipality even though they encountered some challenges.

Lastly, research question four (RQ4) the findings revealed that in the course of the teaching and learning process, both the teachers and the learners were faced with strong challenges in meeting the needs of diverse learners, time management challenges, pedagogical adaptation challenges, resource and technology limitations, teacher workload, and limited classroom space and classroom management difficulties.

5.4 Conclusion

The study evaluates the aims of the JHS CC RME curriculum in Effutu Municipality. The findings indicate that teachers perceive the curriculum as effective in fostering faith, interfaith tolerance, inclusive learning, alignment with national values, and moral development.

Teachers utilise learner-centered strategies such as problem-based learning, storytelling, role-playing, discussion-based learning, project-based learning, and technology integration. While these methods align with curriculum aims, learners report lower levels of exposure to these strategies than teachers claimed, especially in technology use and role-playing activities. The extent to which the teachers used the learning resources in the actualisation of the aims of the common core RME curriculum was largely positive, but the extent was low.

Several challenges hinder effective implementation, including time constraints, resource shortages, large class sizes, difficulties in meeting diverse learners' needs, pedagogical adaptation struggles, and technology limitations. Both teachers and learners acknowledge these obstacles, which significantly impact the quality of RME instruction.

5.5 Recommendations

1. RME teachers in the Effutu Municipality should try to involve themselves in ongoing training on innovative teaching techniques such as role-playing, problem-solving activities, etc to maximize learner engagement and not neglect project-based and teamwork-oriented activities to enhance critical thinking, problem-solving, and teamwork skills

2. JHS RME teachers in the Effutu Municipality be trained in the effective use of digital tools to ensure that technology is not only available but also properly utilised in RME instruction.
3. JHS RME teachers in the Effutu Municipality should try to incorporate more teaching approaches, such as value clarification, in their daily lessons.
4. Schools and teachers in the Effutu Municipality should try to use guest speakers from different religious backgrounds, alongside textbooks, social media platforms, real-life objects, resource persons, visual aids, audio-visual aids, and AI, which could help enrich discussions on religion-related lessons.

5.6 Suggestions for Further Studies

1. Future research should track students over time to assess how their exposure to RME influences their moral and ethical behaviours beyond school.
2. Conducting comparative research across different municipalities could help identify regional differences in RME implementation and effectiveness.
3. Future research should explore parental involvement in moral education and how community engagement can enhance the effectiveness of RME.

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APPENDICES

Appendix A: Introductory Letter from UEW/Department.



Appendix B: Introductory Letter from GES/Municipal Directorates of Education



Appendix C: Interview Guide for Qualitative Data

UNIVERSITY OF EDUCATION, WINNEBA

SCHOOL OF EDUCATION AND LIFE-LONG LEARNING

DEPARTMENT OF EDUCATIONAL FOUNDATIONS

M.PHIL. CURRICULUM AND PEDAGOGIC STUDIES

**‘IMPLEMENTATION OF THE JUNIOR HIGH SCHOOL RELIGIOUS AND
MORAL EDUCATION CURRICULUM POLICY IN EFFUTU MUNICIPALITY’**

Respondent Information

I am a Master of Philosophy student at the University of Education, Winneba, conducting a study on **“Implementation of The Junior High School Religious And Moral Education Curriculum Policy In Effutu Municipality.** The purpose of this questionnaire is to gather data on the above-mentioned topic. Your input will be crucial to finishing this task successfully. All provided information will be taken into consideration and utilised only for academic purposes. The confidentiality of your response is therefore highly assured.

INTERVIEW GUIDE FOR QUALITATIVE DATA COLLECTION

Section A: RQ 1: What are the perceptions held of the JHS teachers of RME about the aims of the RME curriculum in Effutu municipality?

1. How does the RME curriculum helps learners develop an awareness of their Creator?
2. How does the RME curriculum promotes understanding and tolerance of other people’s faiths? If yes how?
3. In your opinion, how effectively does the curriculum address the diverse needs of your students?
4. How aligned do you feel the curriculum is with the core values and mission of the nation?

Section B: RQ 2: What are the appropriate pedagogical strategies use the JHS teacher in actualizing the aims of the JHS RME common core curriculum in Effutu municipality?

5. What teaching pedagogies do you find most effective when implementing RME lessons?
6. What teaching pedagogies do you commonly use in your RME lesson?
7. Why do you use such pedagogies?

Section C: RQ 3: To what extent do teachers use learning resources in achieving the aims of RME curriculum in Effutu municipality?

8. Did the common core curriculum help the learners to develop an awareness of their Creator and the purpose of their very existence? If yes please explain.
9. Develop an understanding and tolerance of other people's faiths and cultures;
10. How do the help the learners to difference between acceptable and unacceptable behaviours?
11. Do you think the ccc help the learners to acquire the socio-cultural values inherent in the three major religions? If yes please explain.
12. How do you think the develop the spirit of teamwork, collaboration and togetherness?

Section D: RQ 4: What are the challenges faced by teachers in their attempts to implement the aims of the Common Core RME curriculum.

13. What challenges do you face in implementing the curriculum in terms of pedagogy?
14. Do you face any challenges in mobilising resource to teach learner? If yes please explain.
15. Could you please tell me the challenges you faced in management your classroom?
16. What challenges do you faced in assessing your learner?
17. What administrative challenges hinder you in teaching RME?

Appendix D: Questionnaire for Teachers

UNIVERSITY OF EDUCATION, WINNEBA
SCHOOL OF EDUCATION AND LIFE-LONG LEARNING
DEPARTMENT OF EDUCATIONAL FOUNDATIONS
M.PHIL. CURRICULUM AND PEDAGOGIC STUDIES
QUESTIONNAIRE FOR TEACHERS

Implementation of The Junior High School Religious And Moral Education Curriculum Policy In Effutu Municipality

Respondent Information

I am a Master of Philosophy student at the University of Education, Winneba, conducting a study on “**Implementation of The Junior High School Religious And Moral Education Curriculum Policy In Effutu Municipality**”. The purpose of this questionnaire is to gather data on the above-mentioned topic. Your input will be crucial to finishing this task successfully. All provided information will be taken into consideration and utilised only for academic purposes. The confidentiality of your response is therefore highly assured.

This survey aims to evaluate the **Aims of the JHS Common Core Religious and Moral Education Curriculum in Effutu Municipality**. Your responses are confidential and will be used for academic purposes only. Please respond honestly. Confidentiality: No personal identifying information is required.

Section A: Demographic Information

Please tick [] the appropriate box.

1. Gender: [] Male [] Female [] Prefer not to say
2. Age Group: [] 20–30 years [] 31–40 years [] 41–50 years [] 51 years and above
3. Years of Teaching Experience in RME: [] Less than 5 years [] 5–10 years [] 11–15 years [] 16 years and above
4. Highest Educational Qualification: [] Diploma in Education [] Bachelor’s Degree [] Master’s Degree [] PhD
5. Religious Affiliation: [] Christian [] Muslim [] Traditional Religion [] Other (Please specify)

Section B: RQ1. What are the perceptions held by the JHS teachers of RME about the aims of the RME curriculum in Effutu municipality?

This section tries to solicit ideas about the perceptions of JHS teachers about the aims of the Common Core RME curriculum by responding to the statement; **Strongly Disagree (SD) =1, Disagree (D) = 2, Agree (A) =3, Strongly Agree (SA) =4.**

Please tick () **ONLY ONE** appropriate box corresponding to your statement choice.

Section C: RQ 2: Pedagogical Approaches are employed by teachers to facilitate achievement of the Aims of the Common Core RME curriculum.

This section looks into the pedagogical strategies used by teachers in the Effutu municipality to facilitate achievement of the Common Core RME curriculum. Please tick (✓) **ONLY ONE** most appropriate box corresponding to your statement choice. Never (N) =1, Rarely (R) =2 **Sometimes(S) = 3, Often(O) =4, Always(A) =5.**

S/N	Statement	SD (1)	D (2)	A (3)	SA (4)
6	The RME curriculum helps students develop a deeper understanding of their faith.				
7	The RME curriculum promotes mutual respect among different religious groups.				
8	I feel like the curriculum helps students differentiate between acceptable and unacceptable behaviours.				
9	Students from different religious backgrounds feel respected in RME classes.				
10	Teaching RME helps develop students' sense of patriotism and citizenship.				
11	Learning RME improves students' behaviour, ethical values, and decision-making skills.				

	Pedagogical Strategy	1	2	3	4	5
12	Problem-Based Learning					
13	Role-Playing Activities					
14	Storytelling					
15	Discussion-Based Learning					
16	Project-Based Learning					
16	Technology-Integrated Learning					

Section D: **RQ 3:** To what extent do teachers use learning resources in achieving the aims of RME curriculum in Effutu municipality?

This section looks into to the extent to which teachers use the learning resource in achieving the aims of RME curriculum in Effutu municipality. 1= very high extent 2= high extent, 3= moderate extent, 4= low extent, 5= very low extent.

	Learning Resource	1	2	3	4	5
17	Textbooks					
18	Social Media Groups (WhatsApp, Facebook, Telegram, etc.)					
19	Real-Life Objects (Animal skins, crucifixes, cowries, rosaries, etc.)					
20	Visual Aids (Charts, posters, etc.)					
21	Resource Persons (Guest speakers, religious leaders, etc.)					
22	Audiovisual Aids (TV, Projectors, Mobile phones, etc.)					
23	Audio Aids (Radio, recordings, etc.)					
24	Artificial Intelligence (AI)					

Section E: **RQ 4: Challenges faced by teachers in their attempts to achieve the aims of the Common Core RME curriculum.**

This survey aims to assess the challenges faced by Junior High School (JHS) teachers in implementing the Religious and Moral Education (RME) curriculum in Effutu Municipality.

Please indicate how frequently you experience the following challenges. 1 = Never 2 = Rarely 3 = Sometimes 4 = Often 5 = Always

	Challenges	1	2	3	4	5
25	Meeting the Needs of Diverse Learners					
26	Time Management Challenges					
27	Pedagogical Adaptation Challenges					
28	Resource and Technology Limitations					
29	Teacher Workload and Limited Classroom Space					
30	Classroom Management Difficulties					

Appendix E: Questionnaire for JHS Learners

UNIVERSITY OF EDUCATION, WINNEBA

SCHOOL OF EDUCATION AND LIFE-LONG LEARNING

DEPARTMENT OF EDUCATIONAL FOUNDATIONS

M.PHIL. CURRICULUM AND PEDAGOGIC STUDIES

IMPLEMENTATION OF THE JUNIOR HIGH SCHOOL RELIGIOUS AND
MORAL EDUCATION CURRICULUM POLICY IN EFFUTU MUNICIPALITY

Respondent Information

I am a Master of Philosophy student at the University of Education, Winneba, conducting a study on “**Implementation of The Junior High School Religious And Moral Education Curriculum Policy In Effutu Municipality**” purpose of this questionnaire is to gather data on the above-mentioned topic. Your input will be crucial to finishing this task successfully. All provided information will be taken into consideration and utilised only for academic purposes. The confidentiality of your response is therefore highly assured.

QUESTIONNAIRE FOR JHS LEARNERS

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

Section A: **Biographic data.**

This survey aims to understand your experiences in learning Religious and Moral Education (RME). Your responses are confidential and will be used for academic purposes only. Confidentiality: No personal identifying information is required.

Please tick [✓] the appropriate box.

1. Gender: [] Male [] Female [] Prefer not to say
2. Age Group: [] 10–12 [] 13–15 [] 16 and above
3. Class Level: [] JHS 1 [] JHS 2 [] JHS 3

4. Religious Background: [] Christian [] Muslim [] Traditional [] Other

Section B: Students' Understanding of RME Objectives

Please indicate how much you agree with the following statements about what you have learned in RME.

1 = Strongly Disagree 2 = Disagree 3 = Agree 4 = Strongly Agree

	Statement	1	2	3	4
5	I understand the importance of spirituality and faith in life.				
6	I have learned to respect people from different religions.				
7	The lessons have helped me become a better, more honest person.				
8	I now understand and respect my cultural values.				
9	I work better in teams and group discussions after taking RME.				

SECTION C: How RME was Taught in Class

Please indicate how often your teacher uses these methods when teaching RME.

Never =1 Rarely =2 Sometimes =3 Often = 4 Always =5

	Teaching Method	1	2	3	4	5
10	My teacher uses storytelling to explain moral and religious ideas.					
11	We have class discussions about religious and moral issues.					
12	We do role-play activities to act out moral and religious stories.					
13	We use technology (videos, presentations) to learn RME.					
14	We do projects or assignments related to religious and moral issues.					

SECTION D: Challenges Faced when Learning RME

Please indicate how much you agree with these statements about challenges in learning RME.

1 = Strongly Disagree 2 = Disagree 3 = Agree 4= Strongly Agree

	Challenge	1	2	3	4
15	Sometimes, the topics in RME are difficult to understand.				
16	There is not enough time to discuss important topics in class.				
17	The classroom is too crowded for effective learning.				
18	There are not enough books and materials to study RME will.				

